

The Application of economic values, Islamic work ethic on welfare in community development: Study on Farmers in Sukau District, West Lampung Regency

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Abstract. This study aims to analyze and examine the application of economic values, Islamic work ethic to welfare in the development of farming communities in Sukau sub-district, West Lampung district. This study uses quantitative research with primary data and secondary data with a total of 97 respondents. The results of the study indicate that the variables of Islamic economic values and Islamic work ethic have a simultaneously significant positive influence on Islamic welfare

Keywords: Islamic Economics, Economic Values, Islamic Work Ethic

1 Introduction

Figures Islamic economics is an activity that involves activities to meet the needs of human life through the path justified by Islam. This means that Islamic economic activities and activities always run according to Islamic law that is right and right without any confusion, fraud, and harm to other people or other parties. So it can be said that Islamic economics builds human image in accordance with the principles of sharia.

Ethos which means attitude is an aspect of behavior that is usually expressed in the form of a positive or negative response. Attitudes do not appear immediately but can be formed and learned throughout human development. This is in accordance with what was expressed by Gerungan in Abdul Aziz about the characteristics of attitudes: *First:* Attitudes are not brought from birth, but are formed and learned throughout human development in relation to their objects; *Second:* Attitudes change and are learned if there are certain conditions and conditions that make it easier to change attitudes in humans; *Third:* Attitudes do not stand alone but always contain a certain reaction to an object; *Fourth:* The object of attitude can be a particular thing but can also be a collection of these things; and *Fifth:* Attitudes have aspects of motivation and feelings (Abdul, 2013).

Work is an activity (activity) in which there is something to be pursued, there is a goal and a very serious effort, by mobilizing all assets, thoughts, and dhikr to actualize or reveal the meaning of himself as a servant of Allah SWT. who must subjugate the world and place

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themselves as part of the best society or it can be said that by working humans humanize themselves (Abdul, 2013).

The term work, whose root word is from work means to do something that can be seen from 3 points of view, namely: From an individual perspective, work is a movement of people's bodies and minds to carry on physical and spiritual life; from a societal perspective, work is doing something to satisfy the needs of the community; and from a spiritual perspective, work is a human right and obligation to glorify and serve God. Madjid in (Abdul, 2013) the work ethic of a Muslim's belief work he relationship with his life goals namely getting the approval of Allah SWT. In this it important to that a religion of or work *praxis* to Him (Madjid, 2005) has been perceived as a form of high in. This approach has made many successful it. The indicator of is the increase accumulation and per capita income. Thus, the success is only used by the owners of capital and a group of national elites. In lives there will definitely be gaps or sustenance among economic figures, because that concept is sunnatullah. This situation which religiously will birth to an excessive economic mechanism helps the will be getting smaller even though it cannot be completely eliminated. Therefore, only by helping each other and giving each other, the needs of human beings can be , because the rich need vice versa the poor need the rich (Ryandono, 2009).

Sukau District was chosen as the object of research because the majority of the people are Horticultural Farmers . In addition, the majority of the religion adopted is Islam (see data in table 1.2). It can be assumed that normatively, the community is religious, so the researcher hypothesizes that some people understand Islamic economic values and Islamic work ethic, and apply them their life. Meanwhile, in terms of the welfare of the community itself has not been achieved optimally, in the process of developing rural communities, it is important to conduct further in-depth research.

Table 1. Number of Religious People per Village in Sukau District
 West Lampung Regency in 2019

No.	Village	Islam	Catholic	Christian Protestant	Hindu	Buddha
1	TANJANG RAYA	5410	25	35	0	11
2	HANAKAU	3112	30	15	0	0
3	SOMETHING BUY	3005	0	0	0	0
4	SIRING TREAT	1815	0	0	0	0
5	take care	1128	0	10	0	0
6	Fence of God	2569	0	0	0	0
7	LIKE IT	1102	0	0	0	0
8	EARTH JAYA	771	0	0	0	0
9	TEBA PRING RAYA	890	0	9	0	0
10	NEW CITY	1150	8	0	0	0
	Amount	20952	63	69	0	11

Source: Sukau District Profile, 2020

Departing from the description above, and based on phenomena in the people of West Lampung Regency in general, and the farming community in Sukau District in particular, and based on phenomena in the farming community, researchers feel motivated to more

research on the of actualization of values, the value of -economy of Islam Islamic work ethic and the welfare of the Islamic community in West Lampung Regency, especially in Sukau District.

2 Literature Review

Prosperity as described in the Big Indonesian Dictionary is safe, comfortable, peaceful, prosperous and safe (apart from) all kinds of disturbances, difficulties and so on. Poerwadarminta (2007) explains Welfare Society and provides a comprehensive definition of a prosperous society. He said, a group of individuals in an organized community, under a system or rules for the same function; live together in a safe and happy condition, fulfill the basic needs of food, health, education, shelter, income and get protection from the risks that threaten their lives. Togetherness of common interests, not sacrificing one's own interests. An orderly community, the same system, being safe and happy, meeting basic needs, avoiding risks and prioritizing common interests are indicators of a prosperous society. So that it can be called and marked by a prosperous society, then these indicators can be fulfilled simultaneously.

In the context of the individual being part of society, and society is a collection of individuals that exist, so Nurmansyah et al. (2019) stated that society and individuals according to Islam are an inseparable unit, the status and relationship of individuals with society guarantees safety for all. Society aims to be a person's safety, and that person acts for the benefit of all members of society. Therefore, a prosperous society focuses on fulfilling basic and basic human needs, avoiding dangers and threats, common interests or brotherhood globally, and living a peaceful and harmonious life.

Well-being can be defined as a feeling of life that is the highest level of happiness. Humans feel their life is prosperous if Ian feels happy, does not lack anything within the limits he has achieved, his soul is peaceful and mentally awake, he feels that there will be justice in his life, he is released from torturous poverty and the risk of threatening poverty. (both physically and mentally) in a balanced and related way. The needs for human life that are able to describe the achievement of complete human status include the following needs: (1) biological or physical needs, which include food, clothing, and housing; (2) security needs, including the level of crime or crime, justice, conditions and peace, religious harmony, insurance; (3) social, which includes education, health, transportation, communication, economy, saving and investment, social behavior, employment, fulfillment of goods and services needs; (4) the need for self-recognition includes the need to be appreciated as well as to appreciate, the need to be loved and also to love; and (5) self-actualization needs include the need to present oneself, and the need to participate (Musyafaah et al., 2022).

2.1 Prosperity in Islamic Perspective

Islamic welfare includes two broad classifications, namely: First: Holistic and balanced welfare, namely the adequacy of the theory that is supported to fulfill spiritual needs and includes both individual and social. The human being consists of physical and spiritual elements, because happiness must be comprehensive and balanced between the two. Likewise, humans have individual and social dimensions. Humans feel happy when there is a balance between themselves and their social environment. Second: Welfare in this world and the hereafter, because humans do not only live in this world, but also in the afterlife or the destruction of the world (hereafter). Material sufficiency in the world is shown with the intention of obtaining sufficiency in the hereafter. e If this mini ideal situation cannot be achieved, then prosperity in the hereafter is of course prioritized, because it is an eternal life and is more valuable than the life of this world (Bahri & Fathoni, 2019).

The description of the welfare of the "heavenly life" is identified as the happiness of the hereafter. Islam also gives orders to strive for the creation of the welfare of the worldly life with the key to success which is no different from the key to success for the welfare of the heavenly life. People who demonstrate and implement Islamic teachings carefully, will always trigger the realization of human benefit, achievement or eukhrawi welfare.

Seen from the perspective of Islam, such deep Islamic commitment to brotherhood and justice resulted in the concept of welfare (falah) for all humanity as the main goal of Islam. Such well-being is like physical satisfaction because mental peace and happiness are only to be attained through the equal realization of the material and spiritual needs of the human personality.

Imam Ghazali defines aspects of his social welfare function within the framework of a tripartite hierarchy of individual and social utilities including: basic needs (dharuriyat), pleasure or comfort (hajiyat), and luxuries (tahsinii) (Karim, 2022).

1) Top priority:

"Ad-Dharuriyyat" are basic needs, namely the need for food, clothing, housing or board and all basic needs that cannot be assessed from a minimum life. Dharuriyyat is a goal that must be sound and basic for the creation of prosperity in this world and in the hereafter, namely the maintenance of the five basic elements of life, namely soul, belief or religion, intellectual or intellectual, lineage and family and property. If the goal of ndharuriyyat is forgotten, then there will be no peace, what will arise is damage (facade) in this world and real loss in the hereafter.

2) Second priority:

"Al-Hajiyat" are reasonable needs, such as the need for information, educational needs, and so on. Secondary needs are human needs to make life easier, to avoid difficulties. These needs do not have to be met before the primary needs are met. This need also needs to be related to the five objectives of the Shari'ah. Shari'ah aims to make life easier and eliminate narrowness. Shari'a law in this category is not intended to protect the five main points but eliminate narrowness and be careful.

3) Third priority:

"Tahsiniiyat" or can also be referred to as perfection which functions more as the pleasures of the hereafter than the pleasures of life. Complementary needs, namely needs that can create goodness and prosperity in human life. The fulfillment of primary and secondary needs is related to the five objectives of the Shari'ah. Shari'ah wants a beautiful and comfortable life in it. And what is meant by shari'ah is to achieve better utilization, beauty and implications of dharuriyah and hajiyah.

In order for the welfare of the community to be realized, the government participates in meeting the needs of the community, both basic/primary, secondary (thenneed/hajj), and tertiary (thencommendable/tahsini), and complementary (theuhuxury/kamili). The reason for this is that the government is not allowed to stop at meeting the needs and primary services of the community, so it must strive to meet all other complementary needs, as long as it does not oppose sharia so that a prosperous society is formed. Therefore, the purpose of the Islamic economic system will not be separated from the objectives of the Shari'ah, which according to Nasy-Syatibi is to develop the welfare of all human beings, which lies in protecting the faith (ad-din), soul (an-nafs), intellect (al-agl), descendants (an-nafs). -nasl), and wealth (al-mal). Imamn Ghazali is of the opinion that what is clearly included in the category of nad-dharuriyat which is the main priority for the work of Islam is to protect the welfare of the people.

The jurists agree that human welfare or the elimination of difficulties is the main goal of sharia. This view on Islamic economics provides an explanation that welfare is applied through the fulfillment of all basic human needs, the elimination of all difficulties and inconveniences, and also developing an immoral and immaterial quality of life.

2.2 Indicators of Welfare in Islamic Perspective

Yusuf Qardawi explained about the standards of adequacy and independence of Muslim families, namely: Eat enough to meet the nutritional standards; Enough water to cook food, water, clean the body, wash and so on; Sufficient clothing, namely the presence of clothing to cover aurat to keep oneself from the sun and cold air, and to appear more, including the need to have good clothes for attending certain events, as well as clothing for Friday prayers and Eid prayers; Sufficiently boarded, namely the existence of a place to live that is ready for habitation, area and space to avoid natural conditions, and independence, namely that the occupants of the house are not visible in the passing orange; Sufficient lighting (electricity); Enough money for household needs; Enough money to study science and all the equipment; Enough money for treatment; Savings for Hajj and Umrah Enough money for vacation/recreation; Use of information technology in the family; and have a private vehicle for daily activities.

Then according to Imam Nawawi, quoted by m Cahyadi Takariawan, he explained that: in meeting basic needs, u Islam wants all Muslim households to be able to achieve standard conditions of economic adequacy in households, namely sufficient clothing, food, shelter, and all non-excessive needs (Takariawan, 2001).

Based on the explanation above, it can be understood that in the concept of Yusuf m Qardawi and Imam Nawawi that the standard of adequacy and independence of a Muslim family is marked on the fulfillment of the necessities of life such as clothing, food, shelter, and the need for education, and cannot be overdone in meeting these needs. Thus, according to the author, the standard of economic adequacy for a family is the welfare of the family itself. This is caused because a family looks economically sufficient if the family has been living in prosperity. It is said to be prosperous if all life, both physical and spiritual, can be fulfilled based on the level of life of each family.

2.3 Islamic Economics

Islamic economic thinkers have different opinions in categorizing the principles of Islamic economics. As quoted by (Kara, 2005), Khurshidu Ahmad categorizes Islamic economic principles into: The principles of monotheism, mrubbiyyah, mkhilafah, and tazkiyah. Mahmudn Babilyn stipulates five principles related to economic activity according to Islam, namely: al-ukhuwuae (brotherhood), al-ihsane (being kind), eal-nasihah (giving advice), nal-istiqamah (steadfast in stance), and nal-taqwam (being pious). Meanwhile, according to M. Raihann Sharif in the Islamic Social Framework, as quoted by (Kara, 2005) the Islamic economic system framework is based on four structural principles, namely: trusteeship of man (human guardianship); co-operation (cooperation); limited private property (limited private ownership); and statement enterprise (state company).

The principles of Islamic economics have been explained by Masudule Alam Choudhury, in his book, Contributions to Islamic Economic Theory as quoted by Muslim H. Karae that according to him, Islamic economics is based on three principles, namely: the principle of unity and brotherhood, the principle of work and productivity, and distributional equity. the principle of equity in distribution).

According to Adiwarman Karim, the building of Islamic economics is based on five universal values, namely monotheism, justice, prophethood, caliphate, and iMa'ad (outcome) (Karim, 2022). According to iMetwally, quoted by Arifin (2009), the principles of Islamic economics can be broadly described as follows:

- a. In Islamic economics, various types of resources are seen as gifts or entrusted by God to humans. Humans must use it as efficiently and optimally as possible in production in order to fulfill the common welfare in the world, namely for themselves and for others. But the most important thing is that these activities will be accounted for in the hereafter.

- b. Islam recognizes private ownership within certain limits, including ownership of the means of production and factors of production. First, individual ownership is limited by the interests of the community, and second, Islam rejects any income earned illegally, let alone efforts that destroy society.
- c. The main driving force of the Islamic economy is cooperation. A Muslim, whether he is a buyer, seller, wage earner, profit maker and so on, must adhere to the guidance of Allah swt.
- d. Ownership of private wealth must play a role as productive capital in increasing the size of national products and developing community welfare. The Qur'an reveals that "What Allah gave His Messenger as booty from the inhabitants of those lands, was for Allah SWT, for the Apostle, relatives, orphans, the poor and people in poverty. travel, so that the treasure does not circulate only among the rich among you..." (Surah: 57:7). Therefore, the Islamic economic system denies the accumulation of wealth which is controlled by a few people. This concept is in contrast to the capitalist economic system, where industrial ownership is dominated by monopolies and oligopolies, without exception in the industrial sector which is of public interest.
- e. Islam guarantees ownership of the community, and its use is planned for the benefit of the people. This principle is based on the Sunnah of the Prophet Muhammad which states that, "People have equal rights to water, pasture and fire." The Sunnah of the Prophet requires that all extractive industries that are related to the production of water, mining materials, and even foodstuffs, must be managed by the state. Likewise, various kinds of fuel for domestic and industrial purposes cannot be controlled by someone.
- f. A Muslim should fear Allah SWT. and in the hereafter, Based on this, it can be understood that Islam strongly denounces its people in trying or conducting trade to gain more profits, conducting fraudulent and dishonest trades, committing unfair acts, and all forms of discrimination and oppression.
- g. An e-Muslim whose wealth exceeds a certain size (nisab) is required to pay zakat. Zakat is a means of distributing some of the rich orange assets (as evidence of the ownership of these assets), which are given to the poor and needy people. According to the opinion of scholars, zakat is imposed 2.5% (two and a half percent) for all unproductive assets (idle assets), including cash, deposits, gold, silver and gems, net income from transactions (net earnings from transactions), and 10% (ten percent) from investment net income
- h. Islam forbids all payments with interest (riba) on various forms of loans, or whether these loans come from friends, individual companies, the government or other companies. The Qur'an gradually but clearly and firmly reminds about flowers. Islam is not the only religion that prohibits the payment of interest. Various ancient thoughts which argued that the payment of interest was unfair. In fact, lending money using interest was prohibited in ancient Greece. Aristotle was someone who strongly opposed and prohibited interest, while Plato condemned the practice of interest. Suprayitno (2005) explains Then in religions other than Islam as found in the Old Testament, the prohibition of usury is stated in Leviticus 25:27, Deutronomin 23:19, Exodusn 25:25 and in the New Testament it can be seen in Luke 6:35.

3 Research Method

The research method or approach is a way of evaluating, analyzing and selecting various alternatives, methods or techniques. This research method is a sub-section of research proposal planning. The research plan must be logical, followed by elements that are

sequential, consistent and operational, regarding how the research will be carried out run (Suharto et al., 2004).

The approach used in this research is quantitative research. Quantitative research is research conducted by collecting data in the form of numbers. The data in the form of numbers are then processed and analyzed to obtain scientific information behind these figures argues (Martono, 2016). Meanwhile, research studies were conducted to obtain primary data regarding the influence of Islamic economic values and work ethic on Islamic welfare in farming communities. Sukau District, West Lampung Regency.

The instrument in this study was measured using a questionnaire with a Likert scale. The preparation of the instrument refers to the instrument indicators. The statement indicators in the instrument are a description of the variables of economic values and Islamic work ethic which are assumed to have an effect on the Islamic welfare of the farming community.

The data used in this study are primary data and secondary data. The following is an explanation of the data:

- Primary data is data information obtained by the author directly from the object of research, in this study the primary data source was obtained directly from the author's observations, namely in the form of a questionnaire to the farmer community who lives in Sukau District, West Lampung Regency. The questionnaire was made based on research variables, namely Islamic economic values (X1), Islamic work ethic (X2) and Islamic welfare (Y) which were further elaborated in the form of indicators for each of these variables.
- Secondary data is data obtained from relevant literature or readings, as well as documentation of data related to this research. The literature in question is related to previous theories and research on Islamic economic values, Islamic work ethic, and Islamic welfare. In addition, researchers also used sub-district profile data and the number of farmers in Sukau District, West Lampung Regency, which were sourced from the Central Statistics Agency (BPS) of West Lampung Regency.

The population in this study is a subject related to the author's research, namely farmers in the field of horticulture who are domiciled in Sukau District, West Lampung Regency with a total population of 2,745 farmers or people. The population in this study was 2,745 horticultural farmers, all of whom were Muslim, according to the criteria mentioned above. The critical value used in the above formula is 100% ($e=10\%$). Then the calculation model for determining the number of samples based on the above formula is as follows:

$$n = \frac{2.745}{1 + (2.745 \times (0,1)^2)}$$

$$n = \frac{2.745}{28,4}$$

$$n = 96,6 \text{ atau } 97$$

The sampling technique or sampling technique in this research is purposive sampling. Purposive sampling is a random sampling technique with certain rules. This technique was chosen aiming to get a representative sample so that the research can be in accordance with the wishes. The criteria for farmers who are used as samples in this study are:

1. The community domiciled in Sukau District, West Lampung Regency, Lampung Province.
2. Farmers who own their own land (not farm laborers).
3. Farmers engaged in horticulture, namely: vegetable and fruit farmers.
4. Horticultural farmers who are Muslim (Muslim).

5. Horticultural farmers who are married or living independently: where the intention of being independent means that the individual can realize his wants and needs in his life with his own strength. With the following criteria:
 - a. Able to buy food and drinks with their own income
 - b. In meeting their needs, they do not depend on their parents
 - c. Can be responsible for himself such as being able to account for the results of his actions
 - d. Able to make their own decisions
6. Have experience working as a horticultural farmer for at least 1 (one) year.

4 Result and Discussion

The Overall study showed good and positive results. This is evident in the results of the respondent's research questionnaire on each research variable, namely Islamic economic values; Islamic work ethic; and Islamic welfare. The following is a discussion of each variable.

4.1 Analysis of the Effect of Islamic Economic Values on Islamic Welfare

Based on the results of the study, Islamic economic values have an influence on Islamic welfare, this is evidenced by the t arithmetic value of $2.700 > t$ table 2.660 with a significance value of 0.008 which is smaller than 0.01 , thus indicating that the variable Islamic economic values has influence on Islamic welfare. That is, the higher the actualization of Islamic economic values, the higher the welfare of Islamic farmers.

Islamic economic values have a very important role in realizing the welfare of an Islamic perspective for a Muslim. By actualizing these basic values in everyday life, and specifically in farming, welfare in the Islamic perspective also increases, where the basic values of Islamic economics are a set of values that have been believed with all faith, which will become the basis for Islamic economic paradigm.

These basic values, both philosophical, instrumental and institutional values, are based on the Qur'an and al-Hadith which are the two highest normative sources in Islam. This is the main thing that distinguishes Islamic economics from conventional economics, namely the placement of sources of religious teachings as the main source of economics. Of course, the Qur'an and al-Hadith are not a source that instantly becomes knowledge.

To turn Islamic values and ethics into an operational tool in the form of scientific analysis, an ethical philosophy must be shrunk (squeezed) into a set of axioms which can then act as a starting point for making logical conclusions about Islamic social norms and economic behavior. what is meant by basic economic values in this discussion, which is actually a derivative of Islamic teachings in a more focused form. The basic values of Islamic economics consist of the basic value of ownership, the basic value of justice, the basic value of balance, the basic value of freedom, and the value of togetherness.

In conclusion, the results of research conducted on farming communities in Sukau District, West Lampung Regency, prove that partially Islamic economic values have a positive and significant effect on the Islamic welfare of farming communities in Sukau District, West Lampung Regency. This shows that the Farmer community in Sukau Subdistrict, West Lampung Regency, the majority of whom are Muslim, have realized and applied the basic values of Islamic economics in farming and daily life. This also shows that the higher the actualization of Islamic economic values, the higher the welfare from an Islamic perspective.

4.2 Analysis of the Effect of Islamic Work Ethic on Islamic Welfare

Based on the results of the study, Islamic work ethic has an influence on Islamic welfare, this is evidenced by the t count value of 7.439 > t table 2.660 with a significance value of 0.000 which is smaller than 0.01, thus indicating that the Islamic work ethic variable has a significant positive effect on Islamic welfare. That is, the higher the actuation of the Islamic work ethic, the higher the Islamic welfare of the farming community in Sukau District, West Lampung Regency.

The Islamic work ethic has an equally important role in realizing the welfare of an Islamic perspective for a Muslim. By actualizing these indicators of the Islamic work ethic in everyday life, and specifically in farming, welfare from an Islamic perspective will also increase. Islam commands its followers to work hard followed by various safety devices such as moral values, namely morality or ethics. This morality can deliver various professions safely to achieve their goals in the form of sincere worship to Allah SWT. while ethics provides limitations in work so that what is done does not conflict with Islamic ethics and morals.

Based on the explanation above, it can be concluded that the work ethic in Islam is very important to be applied to Muslims in their work, and specifically in farming as the object of this research. When viewed from the results of respondents' answers, the most dominant indicator or the highest average score on the Islamic work ethic variable is the balance indicator. In this indicator, the average answer score is 4.52 (more than agree and close to strongly agree). The research is in line with that conducted by Zakariya (2019) which revealed that a religious work ethic has an effect on Islamic welfare. A similar study was conducted by Sari (2017) which explains that the Islamic work ethic affects the welfare of Muslim farmers in Demak district, this is influenced by high Islamic faith and work ethic.

5 Conclusion

The Based on results of research that has been carried out through the stages of data collection, data processing and data analysis regarding the effect of actualizing Islamic economic values and Islamic work ethic on Islamic welfare in the farming community of Sukau District, West Lampung Regency, the conclusions can be written descriptively as follows:

1. Islamic economic values (X1) consist of Ownership, Justice, balance, freedom, high category. Of the five indicators, the balance value is the highest. The Islamic Work Ethic (X2) consists of Seeking Rizki, Sincerity, Honesty, Cooperation, Balance, Looking Forward (Futuristic), Prohibition of Monopoly, prioritizing quality (tidiness), high category, of the eight indicators the balance value is the highest. Islamic Welfare (Y) consists of Sufficient food, Enough clothing, Enough board,) high category, of the three Indicators Sufficient Clothing is the highest.
2. Islamic Economic Values Affect Islamic Welfare. The results showed that the variables of Islamic economic values partially had a significant positive effect on Islamic welfare. This means that the higher the actualization of Islamic economic values, the higher the Islamic welfare will be. This shows that in realizing Islamic welfare as mentioned above, the farming community in Sukau District, West Lampung Regency is able to work in the corridor of Islamic economic values. Based on the results of the analysis of research data on the indicators in the Islamic economic value variable, it was found that the basic value indicator of balance became the most dominant value. This means that farmers consider the value of balance to be the value that has the most influence on welfare in the Islamic perspective. And the most dominant predictor is the predictor of commitment to a simple life. This means that farmers in Sukau District do not like to live a luxurious or excessive lifestyle. They prefer to appear as simple as possible, do not need to show the treasure

or jewelry they have. This simplicity is shown in how to dress, speak, and behave in everyday interactions.

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