



RELIGIOUS WORK ETHIC AMONG MUSLIM METAL CRAFTSMEN IN A COASTAL HOME INDUSTRY GROWONG KIDUL VILLAGE, JUWANA

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Abstract

This study aims to analyze the internalization of Islamic values in the work practices of metal craftsmen in Growong Kidul Village, Juwana, and develop the concept of "practiced Islam" as a new theoretical framework in the study of Islamic work ethic. Using a qualitative-ethnographic approach, data were collected through in-depth interviews, participant observation, and content analysis with 15 informants (male and female craftsmen, Generation Z, clerics, and students). The concept of "practiced Islam" was developed through a thematic analysis that revealed the performative-contextual dimensions of Islamic values in the production space. The results show that the metal kitchen functions as a hybrid space where Islamic values are lived through work practices and maintaining precision as a manifestation of trust, stopping work during the call to prayer as a ritual interruption, and responding to economic fluctuations with tawakkal as a cognitive-emotional strategy. Female craftsmen reconstruct their domestic roles into productive ones through reflective negotiation, forming a hybrid Muslim identity that integrates piety and economic autonomy. Theoretically, this concept enriches the literature on Islamic work ethics by demonstrating the operationalization of religion through the mechanisms of embodiment, religious habitus, and work ritualization, offering a new perspective on understanding the intersection of religion, economics, and gender. Cross-site studies are recommended to test the concept's generalizability.

Keywords: Muslim, Work Ethic, Religious, and Metal Craftsmanship

Abstrak

Penelitian ini bertujuan menganalisis internalisasi nilai-nilai Islam dalam praktik kerja perajin logam di Desa Growong Kidul, Juwana, serta mengembangkan konsep "keislaman praktik" (practiced Islam) sebagai kerangka teoretis baru dalam studi etos kerja Islam. Menggunakan pendekatan kualitatif-etnografis, data dikumpulkan melalui wawancara mendalam, observasi partisipan, dan analisis isi terhadap 15 narasumber (perajin laki-laki-perempuan, generasi Z, kyai, mahasiswa). Konsep "keislaman praktik" dikembangkan melalui analisis tematik yang mengungkap dimensi performatif-kontekstual nilai Islam dalam ruang produksi. Hasil menunjukkan dapur logam berfungsi sebagai hybrid space tempat nilai Islam dihidupi melalui praktik kerja dan menjaga ketelitian sebagai manifestasi amanah, menghentikan kerja saat adzan sebagai ritual interupsi, dan merespons fluktuasi ekonomi dengan tawakal sebagai strategi kognitif-emosional. Perempuan perajin merekonstruksi peran domestik menjadi produktif melalui negosiasi reflektif, membentuk hybrid Muslim identity yang mengintegrasikan kesalehan dan otonomi ekonomi. Secara teoretis, konsep ini memperkaya literatur etika kerja Islami dengan menunjukkan operasionalisasi agama melalui mekanisme embodiment, habitus religius, dan ritualisasi kerja, menawarkan perspektif baru dalam memahami interseksi agama, ekonomi, dan gender. Kajian lintas-lokasi direkomendasikan untuk menguji generalisasi konsep.

Kata Kunci: Muslim, Etos Kerja, Keagamaan, dan Perajin Logam

Background

The coast of Central Java, particularly in Juwana District, Pati Regency, is often associated with fishing communities and maritime activities. However, within this coastal area, a distinct economic identity has emerged: a metal industry village. Growong Kidul Village is home to a pocket of home-based metal craftsmen. The community largely relies on the metal industry for its

livelihood, processing brass, copper, tin, and iron in casting furnaces in their yards. Meanwhile, the majority of the village's residents are Muslim and actively practice their faith, including congregational prayers at the mosque, fasting, and



other religious activities.¹ This situation raises questions about how work ethic and religious observance coexist in a harsh, hot, and potentially dangerous physical environment.

In the metal furnace, high temperatures, smoke, hot metal, and long working hours are a daily occurrence for the craftsmen. However, during breaks in the casting process, instructions are heard to pause, arrange prayer mats, and hurry to the mosque for the midday and afternoon prayers. The Islamic work ethic is not only read in texts or sermons, but also manifested through work practices, such as patience during unfinished casting, acceptance of failure, honesty with customers, and respect for prayer times. This emphasizes that Islam is present not only in mosques but also in metalwork, a harsh, hot, and physically and economically challenging workspace.²

In the tradition of Islamic studies, the Islamic work ethic has been developed as a form of religious expression inherent in professional life, for example in the Muslim labor, farmer, trader, and entrepreneur communities, who value hard work, honesty, and trustworthiness as part of charity and worship. Several studies have shown that sincerity, patience, trust in God, and trustworthiness are the foundations of the work ethic of the Muslim community, which are then manifested in concrete practices such as honesty in transactions and fairness in work relationships.³ However, such studies rarely address the context of the coastal metal industry, which involves various types of metal, including iron, tin, brass, and copper, as well as highly specific workspaces such as metal casting furnaces.

In addition to men, women also play a crucial role in the metal industry in Growong Kidul Village, including working in the hot and exhausting metal casting furnaces. Many Muslim women participate in the casting process, from helping organize the materials, following the mixing process, to cleaning and refining the cast metal. Amid the high temperatures, dust, and smoke, these women maintain their religious appearance, wearing headscarves, wearing modest clothing, and keeping their voices low or too self-effacing. Furthermore, they maintain prayer times, often taking breaks or adjusting their work schedules to perform the Dhuhur and Asr prayers at the nearest mosque or prayer room, even during busy production times. Their hard work is not only for sustenance, but also a form of family economic responsibility, carried out sincerely and patiently, as well as a form of worship to Allah.⁴

The industrial workforce, particularly in the manufacturing and metal foundry sectors, has been dominated by men as a result of a social construct that places heavy and dangerous work as the exclusive domain of the masculine. The assumption that work in hot environments like metal furnaces is only suitable for men stems not simply from physical differences but is more deeply constructed by cultural norms, patriarchal systems, and the lack of inclusive policies that support women in the industrial sector.⁵ The manufacturing sector remains one of the most segregated domains, where institutional hierarchies and entrenched social norms continue to limit women's involvement, while industrial growth in many developing countries has occurred without parallel progress in gender equality. This situation

¹ Muhammad Bilal Zafar and Mohd Fauzi Abu-Hussin, "Religiosity and Islamic Work Ethic: A Cross-Cultural Comparison in Majority and Non-Majority Muslim Countries," *International Journal of Intercultural Relations* 105 (2025), <https://doi.org/10.1016/j.ijintrel.2024.102115>.

² Muhammad Ibrahim, "The Impact of Work Ethics on the Employee's Behavior: A Quranic Perspective," *Journal of Posthumanism* 5, no. 4 (2025): 515–28, <https://doi.org/https://doi.org/10.63332/joph.v5i4.1107>.

³ Ahmad M Latief, Achmad Abubakar, and Mardan, "Nilai-Nilai Qur'ani Sebagai Fondasi Etos Kerja Islami: Kajian Tematik Terhadap Konsep 'Amal, Amanah, Dan

Istiqamah," *Tadbir: Jurnal Manajemen Pendidikan Islam* 13, no. 03 (2025): 713–25.

⁴ Abdul Chalim, "Work Ethic Based on Islamic Perspective," *Journal of Law, Police and Globalization* 101 (2020): 141–45, <https://doi.org/10.7176/JLPG/101-15>.

⁵ Manuel Santos and Silva Stephan, "Gender Inequality as a Barrier to Economic Growth: A Review of the Theoretical Literature," *Review of Economics of the Household* 19, no. 1 (2021): 581–614, <https://doi.org/10.1007/s11150-020-09535-6>.



not only disadvantages individual women but also undermines the overall potential for national productivity.⁶ True gender equality does not mean equalizing women with men biologically, but rather providing equal rights to access to employment, fair wages, and protection without discrimination based on sex.⁷

One of the most frequently used arguments to limit women's involvement in the metal industry is their perceived inferior physical abilities compared to men. However, contemporary scientific research shows that with proper training and inclusive work facilities, women can work effectively in environments that demand physical strength and resistance to extreme heat.⁸ Physiological adaptation to hot work environments is not strictly gender-specific, but rather is influenced by fitness levels, acclimatization, and the availability of adequate and appropriate personal protective equipment. Women play an integral role in various sectors, including mining and heavy industry, where biological and social (gender) differences should influence how hazards are assessed and controlled, rather than being used as a reason to exclude women from these jobs. The precision, accuracy, and patience generally more pronounced in women are actually competitive advantages in jobs such as metal casting, sorting, and quality inspection of cast products.⁹

The religious work ethic prevalent among Muslim metal artisans in coastal cottage industries can be understood through the perspective of the Islamic work ethic, as outlined by Ali (1988) a key reference in the study of organizational behavior and Islamic business. Ali posits that the Islamic

work ethic transcends mere enthusiasm or the drive for productive labor; rather, it encompasses a set of moral values derived from the Quran and Hadith that systematically guide a Muslim's attitudes and behaviors in various economic activities. Ali highlights four key components of the Islamic work ethic that artisans should internalize. First, work is viewed as an act of worship, transforming the process of metal forging into a form of devotion to Allah. Second, a commitment to excellence motivates artisans to produce high-quality craftsmanship as a manifestation of the principle of *ihsan*. Third, diligence and hard work reflect the patience required to navigate the challenges of the coastal market. Finally, social responsibility encourages artisans to contribute to community well-being through job creation and fair business practices.¹⁰

In the context of gendered workspaces, women negotiate two demands: fulfilling economic roles in spaces typically considered "masculine" and maintaining an Islamic image in the eyes of their families and communities. Through daily practices, they develop a work ethic that combines strength, resilience, and obedience, so that the metal kitchen becomes a space where coastal Muslim women form moral and religious identities alongside men around the glowing molten metal.¹¹

There has been no research specifically examining the metal industry in Juwana and Growong Kidul Village consequently, these locations are absent from the literature on home-based metal industries in Central Java. Furthermore, no studies have employed an

⁶ Stephan Klasen, "The Impact of Gender Inequality on Economic Performance in Developing Countries," *Annual Review of Resource Economics* 10, no. 1 (2018): 279–98.

⁷ Bediha Sahin, "Gender Knowledge, Cultures of Equality, and Structural Inequality: Interpreting Female Employment Patterns in Manufacturing Through Interpretable Machine Learning," *Social Sciences* 14, no. 9 (2025): 1–18.

⁸ Natalie Galea et al., "The Gendered Dimensions of Informal Institutions in the Australian Construction Industry," *Wiley* 27 (2020): 1214–31, <https://doi.org/10.1111/gwao.12458>.

⁹ Somayeh Bolghanabadi, Aida Haghighi, and Mehdi Jahangiri, "Insights into Women's Occupational Health and

Safety: A Decade in Review of Primary Data Studies," *Safety* 10, no. 2 (2024): 1–33.

¹⁰ Puti Archianti Widiastih, Margenseka Yolanda, and Pratista Arya Satwika, "Peran Etos Kerja Islami Dalam Mendorong Agilitas Karyawan The Role of Islamic Work Ethic in Encouraging Employee Agility," *Jurnal Ilmiah Psikologi Candrajiva* 9, no. 2 (2024): 112–21.

¹¹ Sekhani Dewi Ana et al., "Gender Study In Islamic Work Ethic : Between Justice And Equality (Kajian Gender Dalam Etos Kerja Islami : Antara Keadilan Dan Kesetaraan," *Lentera Peradaban : Journal on Islamic Studies* 1, no. 4 (2025): 269–81.



ethnographic approach to investigate how Islamic values are operationalized within the work practices of metal artisans, how home-based industrial spaces function as religious spaces, and how female artisans negotiate domestic and productive roles within the religiously infused context of a coastal area. This study addresses these gaps by developing the concept of practiced Islam through a critical dialogue with existing literature on the Islamic work ethic literature that has historically emphasized normative attitudinal dimensions over the performative and contextual aspects of micro-production spaces in coastal communities.

Based on the identified research gaps namely the lack of research on the metal industry in Growong Kidul, the absence of an integration of religiosity into metal industry studies, and the lack of ethnographic approaches to Islam in work practices the following research questions have been formulated: (1) How are Islamic values internalized and practiced during the work activities of metal artisans in Growong Kidul? (2) How do metal workshops function as religious spaces that facilitate the integration of economic activity and religious life? (3) How do female artisans reconstruct gender roles within the context of a home-based industry steeped in religious values? These questions lead to a theoretical contribution the conceptualization of practiced Islam which enriches the literature on Islamic work ethics by introducing an ethnographic perspective from a previously unstudied coastal home-based industrial community.

The primary objective of this study is to explain how work ethic and religious observance are shaped and manifested by metal artisans both men and women in Growong Kidul Village, within the context of metal workshops characterized by intense heat, risk, and economic pressure. More specifically, the study aims to explore how values such as patience, sincerity, and honesty are upheld

amidst work-related pressures, and how artisans particularly women cultivate a work ethic while maintaining their observance of prayer, fasting, and other religious practices.

The first study conducted by Sumin (2023) has shown that religion, particularly Islam, has a positive influence on the formation of work ethics, but there has been no serious effort to develop and test a specific scale that measures Islamic work ethics operationally in the Indonesian context. This strengthens the argument that a clear theoretical framework is needed for Islamic work ethics that is not only normative but also measurable in work practice. This finding is relevant to this study, as it suggests that honesty, responsibility, professionalism, and obedience can be empirical dimensions used to examine how metal craftsmen in Growong Kidul Village develop an Islamic work ethic through hard work in a hot furnace.¹²

A second study by Sharabi et al. (2025) examined how cultural values and religious beliefs shape the placement of work and family in the lives of Muslim women in Israel. The study found that while their labor market participation is low due to patriarchal society and government policies, traditional and religious women prioritize work, while secular women prioritize family. These findings suggest that high religiosity does not necessarily force women to remain in the domestic sphere but can strengthen their economic independence. In the context of their research in Growong Kidul Village, Muslim women working in metal kilns also prioritize work as an important domain in their lives, while simultaneously maintaining religious observance and family responsibilities.¹³

A third study conducted by Budiharjo (2024) revealed that the Islamic work ethic is not only built on the doctrine of economic jurisprudence, but also on customs, proverbs, and kinship networks that strengthen determination, perseverance, and honesty in trade. Minangkabau

¹² Sumin Sumin, Heri Retnawati, and Wajidi Sayadi, "Development and Validation of the Islamic Work Exemplary Scale in Indonesia," *Islamic Guidance and Counseling Journal* 6 (2023): 1–20.

¹³ Moshe Sharabi et al., "Muslim Working Women : The Effect of Cultural Values and Degree of Religiosity on the Centrality of Work, Family, and Other Life Domains," *World* 6, no. 43 (2025): 1–17.



migrants combine Islamic teachings with local wisdom so that trade practices become a concrete space where Islamic values are presented. This finding shows that the spirit of hard work, honesty, and responsibility is also locally nuanced, not solely a modern economic structure. The work ethic of metal craftsmen can be shaped by Islamic teachings, coastal lifestyles, and daily habits in the metalworker, not simply the rules of religious texts. In Growong Kidul, values such as sincerity, patience, trustworthiness, and responsibility are presented through the practice of hot work, honesty with customers, and the courage of women working in harsh environments, similar to Minangkabau migrants who integrate local wisdom into their work ethic. This journal strengthens the claim that the Islamic work ethic develops precisely through concrete practices, social relations, and local traditions, not limited to official sharia institutions or Islamic boarding schools.¹⁴

This study employs a qualitative research method with an ethnographic approach to uncover the meanings, experiences, and ways of life of the metal artisan community in Growong Kidul Village, Juwana. A qualitative approach is deemed appropriate because the research focuses on subjective understanding and social context rather than statistical figures. Qualitative research prioritizes data collection within a natural setting, with the researcher serving as the primary instrument for interpreting the observed realities. The researcher positions themselves as both an observer and an active participant within the metal workshops, workspaces, and social environments of the artisans, thereby gaining insight into how work ethics and religious observance are shaped amidst the heat, occupational hazards, and economic pressures.¹⁵

Fieldwork was conducted over three months, from April to June 2026, featuring an intensive two-month period of participant observation during which the researcher engaged directly in the

metal workshop's activities ranging from casting and brass crafting to the distribution of finished products. The researcher adopted the role of a participant observer, actively building rapport with informants through regular presence at the research site, adherence to daily work rhythms, and participation in community religious activities such as congregational prayers and religious study sessions. Field recording techniques involved maintaining a daily ethnographic journal to document direct observations, researcher reflections, and informal notes from conversations with informants; this was supplemented by audio recordings of interviews and photographic documentation of work activities. Data collection concluded upon reaching the point of saturation in the third month when no new information emerged from interviews or observations indicating that the data were comprehensive and in-depth.

This study employs a qualitative ethnographic method to examine the internalization of Islamic values within the work practices of metal artisans in Growong Kidul Village, Juwana, utilizing participant observation and in-depth interviews. The 15 informants were selected using purposive and snowball sampling techniques based on specific criteria: male artisans (5) with at least three years of work experience; female artisans (3) active in production who also hold domestic responsibilities; Gen Z individuals (3) aged 18–25 representing the next generation of artisans; a kyai (1) serving as a local religious authority; and university students (3) from artisan families who offer critical perspectives. Informant selection was based on the premise that each category represents a distinct dimension of Islamic practice within the industrial setting: male and female artisans represent the gender dimension; Gen Z represents the dimension of generational succession; the kyai

¹⁴ Mochlasin Budiharjo, "Islamic Work Ethics, Local Wisdom, and Spirit of Capitalism: Insight from a Perantau Minangkabau," *Indonesian Journal of Islam and Muslim Societies*

14, no. 2 (2024): 289–318, <https://doi.org/10.18326/ijims.v14i2.289-318>.

¹⁵ Sugiyono, *Metode Penelitian Kualitatif*, 3rd ed. (Bandung: Alfabeta, 2017).



represents religious authority; and university students represent critical reflection.¹⁶

Data collection for this study employed interviews, observation, and in-depth analysis. Interviews were conducted with key informants including female and male metal artisans, kyai (religious leaders), Gen Z artisans, and university students in Growong Kidul Village. The interview questions aimed to explore personal experiences, motivations for working in metal workshops, and methods of maintaining religious observance amidst strenuous labor. Participant observation was carried out in metal workshops, artisans' homes, and places of worship, allowing the researcher to directly observe interactions, work routines, and prayer practices amidst the heat of the workday. In-depth analysis involved processing data through qualitative content analysis comprising transcription, data reduction, categorization, and conclusion drawing to identify essential themes regarding work ethic and religious observance.¹⁷

Data analysis followed Spradley's (2006) ethnographic analysis approach, comprising three stages. First, domain analysis was conducted to identify cultural domains within the field data. Second, taxonomic analysis was used to group data into more specific categories. Third, thematic analysis was employed to uncover key themes such as patience, trustworthiness, reliance on God (tawakkal), and gratitude that emerged from the artisans' work practices. Triangulation was implemented across three sources: data triangulation (comparing results from interviews, observations, and documentation), informant triangulation (comparing perspectives from male and female artisans, Generation Z members, kyai, and university students), and method triangulation (comparing participant observation results with in-depth interviews), thereby ensuring the validity and

reliability of the research findings within a qualitative context.¹⁸

The Metal Kitchen as a Space for Practical Islam

The metal kitchen in Growong Kidul Village is not only a production and economic space, but also a crucial arena for the formation and expression of Islam in the artisans' daily lives. Amidst the heat of casting metal, smoke, tin sparks, and a busy work schedule, the interviewees continue to make prayer, gratitude, and patience an integral part of their work. This confirms that Islam in this community is not only present in formal rituals at the mosque, but is also internalized in how they face work risks, manage profits, and interpret their sustenance as a blessing from Allah. The metal kitchen, despite its rigors, is a space where Islam is expressed practically through honesty, trustworthiness when fulfilling orders, and discipline in dividing their time between work and worship.¹⁹

The findings also show that the metal kitchen is a space where various groups, namely female craftsman F (48), male foundry worker S (51), generation Z DK (24), cleric AH (52), and student MHR (28) meet in a configuration of the same values: patience, thoroughness, honesty, trustworthiness, and surrender. Although their backgrounds, social roles, and methods of delivery are different, the narratives that emerge from various sides show harmony that hard work in the metal kitchen is actually used as a means of spiritual maturity, not a barrier to worship. Women maintain the obligation of prayer while still being able to succeed in household activities, men face the heat and heavy burdens with an attitude of not complaining easily, generation Z makes the metal kitchen a space for creativity and self-expression, while clerics and students view the space as a laboratory of Islamic values that live in the midst

¹⁶ Sugiyono, *Metode Penelitian Pendekatan Kuantitatif, Kualitatif, Dan R&D*, 7th ed. (Bandung: Alfabeta, 2009).

¹⁷ Moleong and Lexy J., *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2018).

¹⁸ Koes Winarno, "Ethnographic Understanding by Spradley," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 1, no. 2 (2015): 257–65.

¹⁹ Rifki Rosyad et al., "Living Work Ethics of Muslim Entrepreneurs in Tasikmalaya City, Indonesia," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 6, no. 1 (2022).



of the world of work. The Growong Kidul metal kitchen functions as an ethical space, where Islam is not merely declarative, but is evident in the way craftsmen face risks, manage time, and maintain integrity in every production process.

Furthermore, research findings reveal that the metal workshop serves as a space of gender and generational significance, where female artisans and members of Generation Z forge new identities as coastal Muslims who are economically independent yet remain devout in their religious obligations. For the women involved, this demonstrates an ability to balance domestic responsibilities with activities in the metal workshop, positioning them not merely as caregivers but also as breadwinners and guardians of the family's religious life. Meanwhile, Generation Z treats the metal workshop as a creative space for self-expression through product forms and designs, while still prioritizing their faith over the engrossing nature of their work.

The metal workshop becomes a sacred space where the sacred and the profane are not dichotomously separated but rather integrated within work practices imbued with religious significance. The concept of "embodied Islam" (Islam manifested in practice) explains how Islamic values such as patience, trustworthiness (*amanah*), and reliance on God (*tawakkal*) are not merely understood cognitively but are incorporated into the artisan's body through repetitive work activities; for instance, hands automatically maintaining precision while forging brass as a manifestation of trustworthiness, or the body reflexively halting work when the call to prayer sounds as an expression of religious obedience. Further theoretical development can be pursued by drawing upon Bourdieu's (1977) concept of *habitus* to explain how a production space can transform into a religious space. According to

Bourdieu, *habitus* is a system of dispositions internalized through long-term social experience, guiding an individual's perceptions, thoughts, and actions spontaneously and unconsciously. In the context of the metal workshop, a religious *habitus* is formed through the internalization of Islamic values repeatedly enacted in daily work practices until religiosity becomes "second nature" to the artisan.²⁰

The Work Ethic of Muslim Metal Craftsmen

As a housewife, one female metal craftsman, F (48), emphasized that they view work in the metal workshop as an activity that aligns with their family roles and domestic responsibilities. They are happy because this work allows them to help their husbands earn a living without having to leave the house, allowing them to supervise their children, care for their families, and care for their elderly parents. For them, the sound of the call to prayer serves as an immediate signal to stop work and head to the prayer room to pray. Despite starting work early in the morning, they manage to balance their time between household activities and metalwork, ensuring that work does not interfere with family life.²¹ They also emphasized that despite the heat and exhausting conditions in the metal workshop, gratitude and *husnudzon* (religious devotion) are their primary assets, allowing them to see the smooth flow of orders and their continued adherence to prayer as a blessing in their demanding work.²²

This narrative represents the normalization of the double burden and unpaid care work, cloaked in discourses of obedience and piety. Although framed as a gender responsive form of Islam, this reality actually perpetuates a gender-based division of labor that relegates women to a subordinate position by normalizing the simultaneous performance of domestic and productive work

²⁰ Lina Dweirj, "The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus," *Journal Religions* 14, no. 1 (2023): 1–14, <https://doi.org/10.3390/rel14121531>.

²¹ Sari Maharani Arifianti, Yenni Samri Juliati Nasution, and Atika, "Empowering Family Resilience: Muslim Women's Impact in Perbaungan," *Gender Equality*:

International Journal of Child and Gender Studies 10, no. 2 (2024): 244–54.

²² Maulid Agustin and Nazahah Ulin Nuha, "The Role of Islamic Spirituality in Enhancing Work–Life Balance among Industrial Employees: A Case Study at PT Tjiwulan Putra Mandiri," *Journal of Islamic Civilization* 7, no. 1 (2025): 83–94.



without commensurate economic recognition. From the perspectives of *fiqh munakahat* (Islamic family law) and *maqasid al-shari'ah* (the higher objectives of Sharia), women's economic contributions are in fact consistent with the principles of protecting the family's lives and assets. Their implementation often clashes with social norms and patriarchal interpretations that are at odds with the values of substantive justice in Islam.²³

The metal kitchen has become a special space for the craftswomen, where their Islam is no longer polarized between "home women whose religion is in the kitchen" and "working women whose religion is furthest from the mosque," but rather exists as a living integration between domestic and economic responsibilities.²⁴ From a strong Islamic perspective, they position work in the metal kitchen as a form of effort to seek *halal* sustenance in line with the command to work in the Qur'an and Sunnah, while still maintaining their position as homemakers, childcare providers, and family caregivers, so that their Islam is not removed from the home space, but instead brought into the hard metal workspace.

Amid the heat and fatigue, the gratitude and *husnudzon* they emphasize reflect the theology of blessings that are unique to Islam, namely hard work carried out with patience, honesty, and trustworthiness, then experienced as God's channel for distributing sustenance, so that the smooth flow of orders and the continuity of prayers are seen as signs of blessing, not just economic calculations.²⁵ For them, the metal

kitchen has become a creative Islamic space where coastal Muslim women carry out hard work without sacrificing the integrity of the home, maintain prayer times without sacrificing productivity, and present a living Islam among the sparks of metal, the sound of the call to prayer, and the warmth of family.²⁶

Women in Islam are held in a noble position. The recognition of women's noble position in Islam is demonstrated by the regulation of their roles and responsibilities. Within a family, women play the role of housewives, responsible for caring for children and serving their husbands.²⁷ Islamic teachings establish the rights and obligations of husband and wife, meaning that both have distinct roles, in accordance with their respective natures, without discrimination, so that household life can run smoothly and in accordance with the goal of a harmonious and loving family.²⁸ Despite this, many couples strive to maintain harmony in their households. This is evident in the fact that families where the wife also works are able to live well and prosper, with mutual understanding and respect for one another, thus achieving the goal of a harmonious household.²⁹

The metalworkers described how working in the furnace, particularly when casting tin, demands extreme precision and extra vigilance due to the high risk of injury. They acknowledged that despite the heat and the physical rigors of lifting heavy loads, they do not complain, as they are able to feel a sense of accomplishment in supporting their families without complaint. They recalled being splashed with molten tin, a stark reminder of the

²³ Kamran Ahmed, "Navigating Muslim Ethics: Feminist Waves and the Argument for Recognizing Compensation for Household Activities," *Sadiq Journal of Pakistan Studies (SJPS)* 5, no. 1 (2025): 38–54.

²⁴ Sanjukta ChoudhuryKaul, Ono Supriyadi, and Nabilla Fahlevi, "Muslim Indonesian Women Entrepreneurs: A Factor Analysis of Business Performance," *Journal of Islamic Marketing* 14, no. 12 (2023): 3186–3207, <https://doi.org/https://doi.org/10.1108/JIMA-01-2022-0036>.

²⁵ Latief, Abubakar, and Mardan, "Nilai-Nilai Qur'ani Sebagai Fondasi Etos Kerja Islami: Kajian Tematik Terhadap Konsep 'Amal, Amanah, Dan Istiqamah."

²⁶ Baiq El et al., "The Work Ethics of Muslim Woman Songket Weavers in Increasing Family Income: Sukare

Tourism Village, Indonesia," *Heliyon* 8, no. 11 (2022): e11604, <https://doi.org/10.1016/j.heliyon.2022.e11604>.

²⁷ Annida Mardhotillah and Tubagus Furqon Sofhani, "THE CREATION OF COMMUNITY-BASED ENTERPRISE IN INDONESIAN RETURN MIGRANT WORKERS: THE ROLE OF INTERNAL AND EXTERNAL FACTORS," *Indonesian Journal of Business and Entrepreneurship* 10, no. 1 (2024): 192–202.

²⁸ Rina Septiani, "The Position of Women in Islamic Family Law: A Study of Rights and Obligations in Marriage," *Nafaqah: Islamic Family Law* 2, no. 1 (2025): 1–9.

²⁹ Suharnanik, "Peran Ganda (Bekerja Sekaligus Ibu Rumah Tangga) Perempuan Muslimah Dalam Perspektif Struktural Fungsional," *Al-Hikmah* 17, no. 2 (2023), <https://doi.org/10.61630/dijis.v2i1.41>.



dangers of the job, necessitating greater caution and thoroughness.³⁰ Diligence and patience are values they continually cultivate, as working in the furnace requires not only physical endurance but also patience in the face of heat, pressure, and recurring risks.³¹

However, this narrative of patience and gratitude has the potential to become a form of self-exploitation that is theologically legitimized, considering that in the perspective of *maqasid al-syari'ah* the principle of *hifz al-nafs* (protecting the soul) places work safety as a religious obligation, not just an ethical choice. Passive acceptance of occupational risks without mitigation efforts such as a lack of personal protective equipment (PPE) or a health insurance system can be read as a normalization of danger that prevents craftsmen from demanding adequate Occupational Health and Safety (OHS) guarantees and fairer market prices.³²

Generation Z sources also emphasized that the metalworks for them are not just a workplace, but a space for creativity and self-expression. There, they feel free to develop ideas according to customer desires and express themselves through the metalwork process, from selecting shapes to detailed product decorations. Despite the harsh and hot workspace, they emphasized that religion remains a top priority, ensuring that work does not hinder their ability to pray on time. They demonstrated a pattern in which the boundary between "work" and "worship" is not positioned as two opposing domains, but rather as two mutually supportive dimensions.³³

From the perspective of the *kyai*, the metalworks in Growong Kidul Village are not seen

as contradictory to Islam, as long as the activities are intended as a *halal* livelihood and are carried out with honesty, trustworthiness, and respect for the rights of others. He emphasized that the heat and rigors of work in the metalworks can actually be a means of practicing patience, sincerity, and precision, core values of Islamic teachings. The *Kyai* also emphasized the importance of maintaining prayer time, cleansing oneself before prayer, and not sacrificing religious obligations simply to meet orders. They believe that the metal kitchen can be a space for character education, where artisans learn responsibility, discipline, and trust in God. Islam is not only present in sermons or mosque rituals, but also in daily work ethics amidst the sparks of metal and the sounds of casting.

From the students' perspective, the metal kitchen in Growong Kidul provides a concrete example of the interaction between Islam, the workplace, and life in a modern coastal village. They observe that metal artisans, both men and women, are able to maintain religious observances such as praying on time and showing patience amidst economic pressures without sacrificing productivity. As students, they find this phenomenon interesting to study as a form of Islamic practice that is uninterrupted from the real economic context, while also demonstrating the role of social capital and trust among artisans in maintaining business continuity.³⁴

Based on the interviews, it can be concluded that the Growong Kidul metal kitchen is not just a space for economic production, but also a space for creativity, self-expression, and religious practice. Generation Z finds a space to express

³⁰ A. Kumedi Ja'far and Agus Hermanto, "Reinterpretation Of The Rights And Duties Of Contemporary Husbands And Wives," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2021): 648–67, <https://doi.org/10.22373/sjhk.v5i2.9124>.

³¹ Agus Waluyo, "Understanding the Values of Islamic Economics and Javanese Philosophy Pertaining to the Work Ethic of Muslim Merchants in Salatiga," *Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): 393–419, <https://doi.org/10.18326/ijims.v12i2.393-419>.

³² Amir Hayat, "Occupational Safety in Islamic Perspective," *Journal of Islamic Thought and Civilization (JITC)* 8,

no. 1 (2018): 177–91, <https://doi.org/https://doi.org/10.32350/jitc.81.12>.

³³ Aen Fariah, "The Dynamics of the Creative Economy and Social Transformation Among Urban Gen Z in Indonesia," *Indonesian Multidisciplinary Journal* 4, no. 1 (2025): 93–105.

³⁴ Mutiara Karina, Muhammad Ruslan Abdullah, and Moxuan Chen, "Ethical Entrepreneurship among Muslim Gen-Z in Indonesia: Islamic Financial Literacy, Self-Efficacy, and Ethical Habitus among Muslim Gen-Z Entrepreneurs in Palopo," *Jurnal Indo-Islamika* 15, no. 2 (2025): 418–32.



their imagination and creativity through metal products, while mothers and fathers feel that work in the metal kitchen remains aligned with their family roles and religious life.³⁵

The metal workshops in Growong Kidul serve as a transformative space for women, where the roles of Muslim women extend beyond the domestic sphere into the realm of economic productivity. These artisan women demonstrate an ability to balance household responsibilities with metalworking activities, positioning themselves not merely as caregivers but also as economic providers for their families. They maintain their religious observance such as pausing work to pray immediately upon hearing the call to prayer thereby showing that their Islamic faith remains steadfast even within the rugged environment of the workshop.³⁶

The research results show that metalworkers in Growong Kidul Village view metalworking as a way to earn a halal livelihood, in line with the commands of Allah and His Messenger. From an Islamic perspective, working hard to earn a halal livelihood is considered a pious deed and a noble obligation, as emphasized in Surah al-Isra, verse 84, and Surah al-Taubah, verse 105, which emphasize the importance of working according to one's abilities and expertise, and view work as an activity for which one will be accounted for before Allah.³⁷ The narratives of the artisan fathers, who described their ability to support their families despite expensive raw materials and slim profits, align with the concept that legal sustenance remains a blessing as long as it is accompanied by an attitude of trust and gratitude, as explained in literature on Islamic work ethic, which emphasizes that legal

and sincere efforts will bring blessings and rewards from Allah.

Interview findings also indicate that the work ethic in the metalwork workshop is woven around Islamic values such as patience, precision, honesty, trustworthiness, and itqān (neat and professional work), which aligns with the construction of an Islamic work ethic in Islamic literature. Various studies of Islamic work ethics confirm that honesty, trustworthiness, discipline, and responsibility are core values derived from the Qur'an and the Sunnah, and these values serve as the foundation for Muslims to work productively and professionally without sacrificing the principles of lawfulness and social justice.³⁸

Furthermore, the results of research on female artisans and Generation Z can also be linked to Islamic discourse on gender and the Islamic work ethic, which emphasizes that justice, musawah (equality of dignity), and responsibility are not the exclusive domain of men but are values that apply to all Muslims, men and women.³⁹ Studies on a gender-friendly Islamic work ethic confirm that the values of trustworthiness, honesty, responsibility, and justice actually lead to the creation of an inclusive workspace, where women have the opportunity to contribute economically without sacrificing their religious roles. Any work must be done with sincerity, as it will bring blessings.⁴⁰

A craftswoman who balances her roles as a caregiver, guardian of the family's religious life, and productive worker demonstrates that the Islamic work ethic within a gender context is not merely a patriarchal construct, but a space where women

³⁵ Ghassaani Arifah Dalimoenthe, "The Social Challenges of a Working Muslim Women in a Patriotic Society in Indonesia," *Jurnal Indonesia Sosial Sains* 6, no. 5 (2025): 1543–50.

³⁶ Novita Sari, "Determinants of Work – Life Balance Among Muslim Women Educators in the Jabodetabek Area," *Journal of Family Sciences* 10, no. 2 (2025): 282–302.

³⁷ Astinabianka, Ayu Andira, and Muhammad Alfianor, "Islamic Work Ethic in the Perspective of the Qur'an and Hadith," *Tawazuna* 5, no. 1 (2025): 7–13.

³⁸ Sus Shalawati and Ainur Rofiq Sofa, "Revitalisasi Nilai Al-Qur'an Dan Hadits Dalam Pembentukan Etos

Kerja, Profesionalisme, Spiritualitas, Inovasi, Keseimbangan Sosial, Dan Keberlanjutan Muslim Modern," *Jurnal Budi Pekerti Agama Islam* 3, no. 1 (2025).

³⁹ Habiba Elahi, "Women's Rights in Islam: A Comprehensive Analysis of Quranic and Sunnah Teachings," *International Journal for Multidisciplinary Research (IJFMR)* 7, no. 2 (2025): 1–11.

⁴⁰ Naufal Hafid Ahmad, "Nilai-Nilai Keikhlasan Dalam Al-Qur'an Untuk Pengembangan Etos Kerja: Perbandingan Dengan Teori Self-Determination Pendahuluan," *Al-Furqan: Jurnal Ilmu Al-Qur'an Dan Tafsir* 7, no. 2 (2024): 300–316.



build an independent identity grounded in religious devotion.⁴¹

Ethnographically, metal artisans in Growong Kidul reconcile techno-economic production requirements with fiqh (Islamic jurisprudence) guidelines through several mechanisms. First, they do not employ shift rotation systems instead, operations at the metal workshop can be briefly paused for the *ishoma* break covering rest, prayer, and meals during the times for *Dhuhr* and *Asr* prayers, allowing all workers to attend prayers without leaving the furnaces in a critical state. Second, they strictly avoid combining prayers (*jama'*), as they do not consider working conditions in the metal workshop to constitute the kind of emergency or urgent situation that would warrant such a concession under fiqh. Their principle is simple: "If the work can be left, then step away to pray." Third, they rely on flexible task allocation. Workers in the finishing and sanding sections where processes are more flexible than furnace casting can stop working and go to pray immediately without waiting for the scheduled *ishoma* break, whereas those tending the furnaces wait until the critical stage of the process is complete before going to pray as a group. In this way, the artisans demonstrate that reconciling production demands with religious obligations does not require compromising one for the other rather, it can be achieved through work-scheduling arrangements that have become institutionalized within the community's culture.⁴²

The practice of stopping work upon hearing the call to prayer serves as a ritual interruption marking the boundary between the mundane and the divine, as well as a mechanism of temporal discipline that aligns work rhythms with daily cycles of worship. From the perspective of "embodied piety," the artisans' religiosity is not

limited to cognitive belief but is incorporated into the body through repetitive physical practices such as the automatic cessation of work during the call to prayer and the maintenance of precision as an expression of trustworthiness. The concept of "religious habitus" explains how work ethic values like *tawakal* and gratitude are internalized through long-term work experience, transforming piety into a "second nature" that spontaneously guides the artisans' actions. *Tawakal* is understood as a cognitive-emotional strategy for managing economic uncertainty within a volatile home-based industry, while gratitude manifests in acts of charity (*sedekah*) as a form of moral economy oriented toward the distribution of blessings. Patience is an ethical disposition cultivated through repetitive tasks requiring precision; meanwhile, precision as a form of professional ethics integrated with religious values ensures product quality as an act of accountability to God. Through this theoretical framework, the Muslim artisans' work ethic moves beyond mere description and narrative, offering an analytical foundation for understanding how Islamic values are operationalized in daily work practices via mechanisms of ritual, embodiment, habitus, and moral economy.⁴³

Reconstructing Coastal Muslim Identity from a Gender Perspective

The metal kitchen in Growong Kidul Village offers an interesting novelty when linked to gender. The presence of women as metal craftspeople amidst the heat and sparks of tin shatters the classic narrative that limits women's Islam to the domestic sphere. Women are presented not only as guardians of the home, but also as active subjects in the economic sphere, as long as they remain grounded in honesty, trustworthiness, and consistent Islamic values. The craftswomen

⁴¹ Misbahul Munir Makka et al., "Gender Dynamics and Women's Economic Contributions in The Informal Economy within The Context of Islam and Multicultural Societies," *Kavanua International Journal of Multicultural Studies* 5, no. 2 (2024): 301–12, <https://doi.org/10.30984/KIJMS.v5i2.1253>.

⁴² Mehmet Ergun, "Employee's Right to Prayer According to Islamic Law," *Ancient Land International Scientific*

Journal 7, no. 12 (2025): 60–66, <https://doi.org/https://doi.org/10.36719/2706-6185/54/60-66>.

⁴³ Bina Prima Panggayuh et al., "Literature Review on the Value of Piety in Strengthening Work Ethic," *Aslama: Journal of Islamic Studies* 2, no. 3 (2025): 124–35, <https://doi.org/https://doi.org/10.63738/aslama.v2i3.47>.



demonstrate that their Islamic faith does not disappear when they leave the kitchen for the metal kitchen. Instead, they become women who continue to pray, care for their families, and play a role as economic pillars. Thus, the metal kitchen becomes a space where gender-responsive Islam is realized. Women are no longer understood as "silent behind," but as important actors in the production of halal sustenance.⁴⁴

Within the dimension of coastal Muslim masculinity, the male metal craftsmen represent male figures who define masculinity not solely through physical dominance, but through their ability to endure heavy workloads while leading religious practices at the community level. Each day, the men spend hours in front of a metal melting furnace, with temperatures reaching hundreds of degrees Celsius, forging, casting, and refining various metal products such as spoons, knives, and kitchen utensils. The rigors of this physical labor do not deter them from actively participating in *barzanji*, the tradition of reciting the life stories of the Prophet Muhammad, accompanied by prayers, regularly held in mosques and in residents' homes.⁴⁵

Meanwhile, the reconstruction of the identity of coastal Muslim women in the Growong Kidul metalworking community displays an even more layered complexity, as the female metalworkers must simultaneously negotiate domestic roles, productive economic participation, and spiritual obligations, all within a single, tightly packed timeline. The mothers in this community are not simply behind-the-scenes supporters. Many of them actively participate in the metalworking process, carrying out meticulous steps such as finishing, sanding, and product quality control, while also managing their households and raising

children. Amidst these dual activities, the female metalworkers consistently maintain their participation in regular Quranic recitation activities at the mosque, which serve not only as a ritual obligation but also as a space for women to build social networks, share religious knowledge, and strengthen their collective identity as pious Muslimah women.⁴⁶

Women's economic contributions are often not recognized as productive work worthy of compensation instead, they are normalized as a form of assistance to their husbands a role that affords them no authority in economic decision-making. Although Islam normatively grants women full rights over their wealth and income, empirical reality reveals that social norms and patriarchal structures frequently constrain women's economic agency in daily practice. Narratives portraying the economically productive, pious Muslim woman risk serving as a symbolic legitimization that masks unequal gender power relations, wherein women shoulder a double burden without gaining substantive economic autonomy.⁴⁷

An equally important dimension in the reconstruction of coastal Muslim identity in Growong Kidul is the capacity of this metalworking community to build social relations across religious boundaries through neighborhood association (RT) forums, a practice that reflects the values of tolerance and pluralism that have long been part of the Indonesian Islamic identity. In Growong Kidul Village, as in many other coastal communities in Java, community life is not entirely religiously homogeneous; non-Muslims live and interact daily with the Muslim metalworking community. In regular RT meetings, Muslim artisans sit together with their non-Muslim

⁴⁴ Umar et al., "The Strategic Role of Women in Economic Growth through the Lens of Islamic Economics in Indonesia," *Privet Social Sciences Journal* 5, no. 10 (2025).

⁴⁵ Nina Barokah, "MOTIVASI BERZANJI TERHADAP PEMAHAMAN DAN PENGHAYATAN NILAI-NILAI ISLAM DALAM MASYARAKAT," *Jurnal PAI: Jurnal Kajian Pendidikan Agama Islam* 3, no. 1 (2024).

⁴⁶ Saniria Benu and Andrian Wira Syahputra, "Teori Feminisme: Peran Perempuan Yang Bekerja Keras Dalam

Keluarga Di Era Modern," *WISSEN: Jurnal Ilmu Sosial Dan Humaniora* 3, no. 1 (2025).

⁴⁷ Mariam Khawar, "Economic Agency of Women in Islamic Economic Philosophy: Going Beyond Economic Man and Islamic Man," *International Journal of Social Economics* 51, no. 3 (2026): 364–76, <https://doi.org/10.1108/IJSE-05-2023-0366>.



neighbors to discuss common issues such as environmental cleanliness, village security, community celebrations, and organizing social assistance for those in need.

The uniqueness of this theme is further evident in the metalworking kitchen, which becomes a gender-diverse Islamic space, where men and women face the heat and economic pressures equally, yet maintain the obligation to provide for the necessities of life. This opens up a new avenue for understanding that Islam should not be measured by geographic space or rigid gender roles, but rather by how each subject carries out their responsibilities. For men, Islam is demonstrated through their steadfastness in the face of heat, heavy burdens, and meager profits, while for women, it is demonstrated through their courage to enter the world of hard metal work while maintaining the integrity of their families and their lives. Gender Islam is no longer an abstract academic discourse, but a lived reality: women and men reinforce each other's roles, while reminding each other of the importance of worship and honesty in their work.⁴⁸

The reconstruction of coastal Muslim identity from a gender perspective is a dynamic process in which female artisans actively reshape their identities through work practices, gender relations, and religious symbols. Drawing on Stuart Hall's perspective where identity is not a fixed essence but a production that is "always in process" the identity of these coastal Muslim women is reconstructed through the representation of their daily labor in metal workshops. This reconstruction unfolds through a "reflexive project of the self," wherein female artisans reflectively negotiate religious norms and economic demands. Three forms of identity emerge: legitimizing identity (validated by religious leaders and community norms), resistance identity (challenging the domestic-productive dichotomy), and project

identity (constructing a hybrid identity as productive Muslim women). This reconstruction manifests through work practices (fulfilling productive roles without abandoning domestic duties), gender relations (negotiations with husbands), economic aspects (income contribution), religious symbols (wearing the hijab in the workplace), and social networks (participation in religious study groups for female artisans).⁴⁹

Conclusion

This study concludes that the metal workshops in Growong Kidul Village, Juwana, are not merely home-based industrial sites but vibrant spaces of lived Islam, where work ethics and religious observance coexist in the artisans' daily practices. Amidst the heat of molten metal, flying sparks of solder, and economic pressures, artisans men, women, and members of Generation Z alike cultivate an Islamic identity that manifests not only in their presence in prayer rows but also in their patient, honest, and trustworthy work habits and their commitment to prayer times. These workshops serve as hybrid spaces where Quranic and Sunnah values such as the responsibility to seek halal (permissible) sustenance, patience, and tawakkal (reliance on God) are reproduced through attitudes, habits, and economic decisions, Islam here emerges as a "practiced Islam" forged between the heat of the metal and the sound of the adzan (call to prayer).

The findings also highlight the importance of considering gender and generational aspects when understanding contemporary Islam in coastal regions. The presence of women as metal artisans and the role of Generation Z who view the workshop as a space for creativity reveal a new face of Islam that is no longer confined to the domestic sphere or formal rhetoric. Within a gender-responsive Islamic framework, the Growong Kidul workshops become spaces where Muslim women

⁴⁸ Muhammad Yusuf, Achmad Abubakar, and Aisyah Arsyad, "ETOS KERJA DALAM PERSPEKTIF AL-QUR'AN (ANALISIS TANTANGAN PARA MUBALLIGH MASA KINI)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 4 (2024): 2994–3009.

⁴⁹ Zumrotus Sholikhah, "REKONSTRUKSI GENDER DALAM ISLAM: STUDI KRITIS ATAS TAFSIR TRADISIONAL PERSPEKTIF," *IJouGS: Indonesian Journal of Gender Studies* 6, no. 1 (2025): 48–67.



play an active economic role while upholding family integrity and religious life, thereby dismantling the narrow dichotomy that separates "pious homemakers" from "working women distant from religion." These workshops can be understood as spaces of transformative Islam, where the identity of coastal Muslims is shaped not only through pesantren (Islamic boarding schools) and mosques but also through the hard work of metal crafting, women's courage, and the creativity of the younger generation.

Theoretically, this study contributes to the development of the concept of "practiced Islam," enriching the literature on Islamic work ethics by emphasizing the performative and contextual dimensions of Islamic values within micro-production spaces. Methodologically, this study demonstrates the relevance of a qualitative ethnographic approach utilizing intensive participant observation to uncover the hidden dimensions of religiosity within the workplace; this serves as a model for similar studies on religion and the economy in other home-based industry communities. Practically, the findings offer implications for policymakers and developers of empowerment programs in coastal regions to integrate religiosity into the design of training and mentoring initiatives. Furthermore, the study suggests that artisan communities can strengthen their collective identity as productive Muslim women who integrate piety with economic autonomy.

The division of labor assigning men to the furnace casting process while women handle finishing and sanding is not merely a matter of technical efficiency, it reflects deeply rooted gender norms wherein women's economic contributions often go unrecognized as equal, and they continue to bear the double burden of domestic work without having full control over their earnings. Key elements of the study include data on metal workshop temperatures reaching 40–50°C, the distance of the prayer room (mushola) from the workspace, the duration of the break for prayer and meals (50 minutes), and direct quotes from interviews with male and female artisans that reveal

their authentic perspectives on negotiating production demands against ritual obligations.

Future research agendas include cross-location comparative studies to test the generalizability of the "lived Islam" concept across various coastal home-based industry hubs; longitudinal research to understand the transformation of artisans' Islamic identities amidst economic and technological changes; an examination of the role of digital media in reconstructing coastal Muslim identities in the Industry 4.0 era and research into the intersection of lived Islam with environmental sustainability and green economy issues within the context of coastal home-based industries.

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Declarations

Author Contribution Statement

This research was conducted through a productive collaboration between two authors. Tsania Mishbahun Naila acted as the first author and corresponding author, contributing to the formulation of the research problems, selection of research methodology, data interpretation, drafting the manuscript, and managing research correspondence. Mas'udi contributed as the second author and editor, focusing on data systematization, refining the research findings, critical revision of the manuscript, and overall structural alignment. Both authors collaborated closely in problem formulation, methodology development, and final refinement of the research results, and both approved the final version to be published.

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Data Availability Statement

Clearly describe the availability of the data generated. The supporting data generated and analyzed during this study, including interview transcripts, informant details, and documentation photos, are securely archived by the authors. Due to the sensitive nature of tribal/ethnic issues and to protect the privacy and confidentiality of the participants, the dataset is not publicly available. However, restricted access to



the data can be provided by the corresponding author upon reasonable request for research and academic verification purposes via email (nailatsn30@gmail.com)

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The authors declare that they maintain complete independence from the journal and have no financial, personal, or professional affiliations that could be perceived as influencing the objectiveness, execution, or publication of this research. The authors declare no competing interests.

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