

ANALYSIS OF LEJO PUTERI MAS WOVEN FABRIC BUSINESS ON THE ECONOMY OF THE PEOPLE OF BENGKALIS REGENCY RIAU

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Abstract

This study aims to determine the impact of the Lejo Mas woven cloth business on the community's economy in Sebauk Village, Bengkalis District, Bengkalis Regency. data was carried out using interviews and documentation methods, and data analysis techniques were carried out using primary data and secondary data, the results of the research showed the impact felt by the community on the development of the Lejo Puteri Mas Woven Cloth business, is hoped that the per capita income of the community will also increase so that the Lejo Puteri Mas Woven Cloth business can have a significant impact on the economy of the Sebauk village community. The economic growth of the people in Sebauk Village is getting better developing the economy by utilizing the local potential they have. It is hoped that the per capita income of the community will also increase so that the Lejo Puteri Mas woven cloth business can have a significant impact on the economy of the people of Sebauk Village.

Keywords: Lejo Puteri Mas woven fabric, business, community, economy

INTRODUCTION

Indonesia is a country that has the most cultural diversity, one of the cultural results of the Indonesian people is traditional woven fabrics which are widespread in Indonesia with a variety of names and motifs, these woven fabrics have their uniqueness from other traditional fabrics (Farida et al., 2020). That woven fabric is a cultural expression that is complete, in which there is an embodied cultural meaning and meaning such as symbols, symbols, and aesthetic values that are realized because of the expertise to arrange and unite the values of beauty and unite them into one. In general, Indonesia has various forms and various colours of different woven fabrics. From one region to another, each weaving certainly has a different style and meaning according to the beliefs that have been adhered to by the people (Miranda et al., 2022).

Through traditional cloth, one can see the richness inherited from Indonesian culture, not only from the techniques and styles, but from the type of cloth made, and in-depth, there is a meaning for the various functions and meanings of the cloth in society which is reflected

in a belief, customs, ways of thinking, individual thinking, and the identity of a nation that has a culture.

According to (Ismayati & Mastiah, 2017) said woven handicrafts in the form of material (cloth) made from threads (cotton, silk, and so on) by inserting the weft transversely on the warp. Traditional Indonesian weaving comes from many regions. Each weave is made based on culture, customs, cultural habits, and daily life so that the various patterns and colours of fabrics from each region can have the same motif.

(Syahriannur, 2019) says that *songket* weaving is made using a loom called a *gendongan*. *Songket* weaving is made by embroidering gold threads, silver threads, coloured cotton threads, felt threads, and others. In *songket* weaving, the basis is weaving. plain, as well as the colour pattern, some are patterned with gold thread, and some are empty in the middle, but the motif is given on the edges of the fabric.

Weaving has meaning, historical value, and high technique in terms of colours, motifs, types of materials and threads used in each region which have their characteristics. Weaving is one of Indonesia's cultural heritage that reflects national identity. Therefore, weaving in terms of technique, colour, motif, design and the resulting product must be maintained and preserved (Sumadewa & Hasbullah, 2021).

(Guslinda, 2017) said that the use of traditional *songket* woven cloth does not only function to cover the body (*aurat*) but is also intended for the wearer to know himself and uphold noble morals. The noble values of customs and traditions that live in society are a reflection in the heart of every Riau Malay community through the use of the *songket* woven cloth. More than that, the cloth also contains a spiritual meaning which is believed to prevent harm or disaster for the wearer.

Songket woven fabric businesses specifically for Bengkalis can be found in the village of Sebauk Teluk Latak and its surroundings. The fabric processed by these residents is well known in the provinces of Riau, even neighbouring Malaysia. One of the Micro, Small and

Medium Enterprises (MSMEs) that produces woven fabrics in Bengkalis Regency is the business Princess Mas woven fabrics (Winarngsih, 2021).

The Puteri Mas *songket* weaving craft is one of the industries which is located on the main road of Sebauk Village, Bengkalis Regency. At first, the owner of Puteri Mas weaving was an ordinary craftsman in one of the other weaving businesses in 2006, taking wages to become a craftsman because there was interest in weaving. After starting to become a craftsman, he suddenly had to stop in the middle of the road because of an unpleasant conflict. In the end, the owner of Puteri Mas weaving bought a loom and also the raw materials so he worked alone so that in the end he was able to find employees and have more than one loom when the community started to trust Puteri Mas weaving through word of mouth which is said to be of good quality and has innovation and can accept orders from consumers which has made Puteri Mas weaving increasingly attractive to the wider community (Hofman et al., 2022).

The Puteri Mas Weaving business was established and self-managed on July 20 2007 by Mrs Devi Susanti as the owner and manager of this business. consumers believe it can generate a sizable profit so they can buy more looms and hire someone who has the talent or interest in weaving. The first time this business only had 10 employees, and over time, Puteri Mas weaving business already has 80 employees working at the owner's house and 30 more are employed at their respective homes. This shows that this business has very good opportunities for the future.

Woven fabrics are generally made using traditional and manual tools without the help of machines, so the process takes quite a long time. made of wood measuring about 1x2 meters, according to the tool, the width of the cloth produced is not wide so that it is not enough for one sarong, so it must be joined in two and is called "*Berkampuh*", the result is that there is twice the work in completing one cloth, so it often develops In those days, a tool called Non-Machine Weaving Tool (ATBM) was made until now, so it doesn't waste time like using old tools, not only that the raw materials used to make woven fabrics are very special because they use natural ingredients from nature so that they make Woven fabrics are very special and

Limited Edition. It's no wonder that many are interested in them buying woven fabrics both for use and as a collection.

This woven fabric is produced through a long process to produce a high-quality cloth that uses the Malay frame loom, intricate patterns are created by introducing extra gold or silver threads using a single leper needle. *Songket lejo* woven fabric This is not only used as a complementary sarong for men's and women's *kurung* clothes but can also be used as various forms of clothing models that are usually worn at formal events such as wedding couple clothes or what is often called Papa Mama. Producing woven fabrics is usually done in three days to a week, depending on the motifs that are made. The more motifs or patterns that are made, the more the cloth is made.

There are tips for caring for woven cloth, namely, *songket* cloth, on the other hand, is rolled up using a paralon rod or cardboard, like storing modern textiles, but *songket* cloth should be coated beforehand using oil paper, or paper that is slightly slippery, do not use newspaper because it will leave stains. Then the cloth is wrapped in plastic and then store in a cupboard or cloth storage area, and place it standing or tilted. Woven fabrics should not be laundered or washed in a washing machine.

One important factor in developing a business is employees. The following is the workforce in the Putri Mas weaving business:

Table 1. Number of employees

| No | Last Education | Number of employees |
|----|--------------------|---------------------|
| 1 | Jenior high school | 12 |
| 2 | Senio high school | 5 |
| 3 | College student | 3 |
| 4 | Housewife | 35 |
| | TOTAL | 55 |

Based on the table above, the number of workers in the Putri Mas Weaving business, namely there are 55 employees, along with the latest education of these employees, namely, there are 12 junior high school graduates, 5 high school graduates, and students who are

currently working as Puteri Mas Weaving employees. 3 people and most are household members as many as 35 people. From the data found the tools in the Puteri Mas Weaving business have 25 tools, so only 25 people work at the rest at home because of limited space.

However, nowadays with advances in technology and information that are so fast, people in the world can more quickly and easily learn the culture in other countries. just one of the *songket* woven fabrics. As in the colouring, the shapes and motifs are even more varied. so that people will not be bored and of course interested if a product has the latest innovations, and will make people more familiar with the diversity of crafts in Indonesia (Fitriana et al., 2018).

With the development of the Puteri mas Lejo woven cloth business, it is hoped that the per capita income of the community will also increase so that the *Puteri Mas Lejo* woven cloth business can have a significant impact on the economy of the Sebauk village community. Economic empowerment activities organized by the village and sub-district governments are carried out to increase the potential owned by the people of Sebauk village, Bengkalis sub-district, which can be used as an economic activity to increase economic income through the Lejo Puteri Mas woven fabric business, it can also increase the potential of the area as a natural wealth owned by an area. to improve the welfare of the community as well as to preserve the custom/weaving culture as well as develop facilities and infrastructure to maintain the preservation of the weaving culture, which the weaving culture also describes the characteristics and identity of the Sebauk village community.

According to Sumodiningrat (Rakib and Syam 2016) states that community development can be carried out through 3 (three) channels, namely creating a climate that allows the potential of developing communities (Enabling), strengthening the potential and power possessed by the community (Empowering), providing protection (protective).

TINJAUAN PUSTAKA DAN PENGEMBANGAN HIPOTESIS

Lejo Woven Cloth

Lejo woven fabric is a type of woven fabric that is traditionally produced by the people in the Bengkalis Regency. Lejo woven fabric originating from Bengkalis is produced from high-quality silk and is embroidered with sparkling gold thread through various long processes traditionally to produce a cloth. high quality so it looks very luxurious when used (Robi'ah, 2021).

Lejo Woven Fabric is also a hallmark of Malay society and is always used on various ceremonial occasions such as cultural arts performances, welcoming guests, children's *aqiqah*, circumcision, weddings to other official events in Bengkalis (Hasan & Azlina, 2022).

Whether we realize it or not, the use of songket nowadays has decreased its sacredness. This can be seen from its use if previously it was only used for certain circles and certain events, but now it can be used to attend various formal events. The users also don't depend on the person, as long as they can buy it, they can use it.

However, this then became a great opportunity for the craftsman. Because people who are fond of Songket at this time do not always come from certain circles, but all circles can become buyers. That is, the quantity of production can be increased per day depending on consumer needs.

Songket cloth not only degenerate in terms of its use, but also experienced a decrease in terms of material, namely being able to use synthetic gold thread. Even so, songket cloth still has high quality and various unique motifs. In addition, the songket that is made is still expensive even though it uses synthetic threads instead of the original threads it used to be.

This research study will be limited to the spatial area of Tanjung Laut and will be limited to research in 1980-2022. So that the discussion of this research will focus on the background of the existence of songket weaving in the Tanjung Laut area, to the impact of the rise of songket crafts on the people in the village of Tanjung Laut.

This Lejo woven cloth is not only used as a complementary sarong for men's and women's clothes, but can be made in various forms of clothing models, such as being used as clothes for the bride and groom or mama papa, tablecloths, pillowcases, and so on (Budiwirman & Syafwandi, 2019).

Woven fabrics have become a hallmark of the province of Riau because almost every district produces woven fabrics as an ancestral Malay cultural heritage, but keep in mind that Lejo woven fabrics originate from Bengkalis, to be precise across from Bengkalis Island, namely Bukit Batu (Anggaran et al., 2013). In Bengkalis itself, many people are found producing Lejo woven fabrics. but it has not been well organized, moreover, there has not been any development such as the colour of the cloth, the pattern of the cloth and the shape of the cloth so it is less attractive to the public (Arisa et al., 2021). In general, the colour of the cloth produced is still a combination of basic colours such as red, yellow and green. In the Riau Malay tradition, motifs commonly referred to as patterns, yeast, basic shapes or parental references originate from nature such as flora, fauna and celestial bodies which are designed in forms, both flowers and other abstracts (Putra, 2019).

Songket cloth care So that *songket* cloth lasts longer, *songket* cloth requires extra care. Songket cloth maintenance can be done with the following steps (Miranda et al., 2022):

1. Songket cloth is recommended not to be washed, this is done so that the threads are not damaged. However, if you have to wash it, just wash it using fabric softener and simply rinse it then air it. Do not dry clean, dry clean or dry in direct sunlight because will damage the songket cloth and the colour of the songket cloth will become dull.
2. We recommend that after using woven cloth, the cloth is aired before storing.
3. In storage, do not fold the *songket* cloth so that the embroidery is not damaged. The cloth is rolled up like a rug using a paralon or cardboard, previously covered with oil paper or parchment paper.

4. The cloth that has been rolled up is then wrapped in plastic or paper tubes. Stored in a cupboard in a standing or tilted position. The cupboard is given camphor or sprinkled with a little pepper or cloves so that termites, moths and ants don't dare to come close.
5. Remove the cloth from storage once a month to air it when it has not been used for a long time.

The Community Economy of Bengkalis Regency

Economic activities carried out by the community are a series of actions that are capable of producing, trading and distributing products or services involving both online and offline financial transactions (Giri et al., 2021). The definition of community economic activities described above is as follows what is written in the Business Dictionary. Based on the explanation from the description above, it can be described that economic activity is divided into 3 types, namely production, which means activities that produce goods or services. The purpose of this activity is so that the goods or services produced can meet consumer needs. Several types of goods are produced from this production activity, including raw goods, semi-finished goods, and finished goods (Pudelko, 2016).

Distribution means the activity of distributing goods or services from producers to consumers. The purpose of this activity is so that goods or services can be widely distributed to people in need. Distribution, distributors are also tasked with ensuring that the product is well received by consumers. Distribution activities include purchasing from producers, transporting goods and distributing goods. Consumption is the activity of using goods or services produced by producers (Ascarya, 2022).

The purpose of community economic activity is to meet the needs of human life in economics known as primary, secondary and tertiary needs. Primary economic activities, these activities are directly related to raw materials, for example, products from agriculture, forestry, and other natural resources (Mangani et al., 2019). Secondary economic activities are activities that include industry and manufacturing, for example, processing and

construction. Tertiary economic activities, these activities involve services and services given by people to others. Quaternary economic activities, this activity is also commonly known as the knowledge sector (Hasan, 2021).

Bengkalis is a district in the province of Riau, Indonesia. Its capital is Bengkalis city. The area of this regency covers the eastern part of the island of Sumatra and the archipelago, with an area of 6,973.00 km². The population of Bengkalis in 2020 is 593,397 people. The pace of economic development of the people in Bengkalis Regency is highly dependent on community empowerment in moving the wheels of the economy (Hasan & Azlina, 2022). Where people do not depend on the government for welfare. Remembering that the Bengkalis district budget is not only for the economy but other things such as infrastructure, education, health, etc. Empowerment can be carried out independently in groups and can also be a work program from village officials and the DPD. Empowerment is the concept to give greater responsibility to people about how to do work. Empowerment will be successful if it is carried out by entrepreneurs, leaders and groups who are carried out in a structured manner by building a good work culture. The concept of empowerment is related to the notion of community development and community-based development (Hamidah et al., 2021).

METHOD

This type of research uses qualitative research with descriptive analysis. Qualitative research helps researchers to be able to explain more information with the method used in the form of direct interviews when conducting research (Sahara & Suriyani, 2018). Qualitative research contains information obtained in detail and in more detail so that the problems What happen in the field become more focused. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects such as behaviour, perceptions, motivations, actions and others holistically and utilizing descriptions in the form

of words and language. In a special natural context by utilizing various natural methods (Fitria & Qulub, 2019).

Data collection techniques can be carried out through interviews and documentation with the owner of the Puteri Mas Weaving business. The location that is used as the focus of the research is located in the Puteri Mas Weaving Business, Jalan Dusun Pelimau, Sebauk Village, Bengkalis District, Riau Province. Puteri Mas Weaving was chosen by the researcher as the object of research because it is relevant to obtain some relevant information from the Puteri Mas Weaving Business.

This study uses the historical method, namely the method that systematically in compiling historical sources which are considered effective and critical and produce re-writing. Some of the steps referred to in the design of this historical method are collecting sources or data, verifying sources, interpreting sources and arranging or rewriting into a text.

In heuristic activities, researchers do several ways namely observation, interviews and document study. Data analysis techniques are done by adopting the thinking of Miles and Huberman namely data reduction, presenting data and drawing conclusions. The author, in reviewing this research, uses several approaches. Among others, sociological approach, economic approach, and cultural approach. This is important because it will see how processes in society work about weaving crafts this songket.

This research was conducted using primary data and secondary data (Hasan & Prabowo, 2022). Primary data is data that the researcher obtained directly with the business owner from the results of interviews, documentation and responses from people who had purchased the woven fabric. While secondary data is data that researchers obtain from book references, journals, thesis reports, the internet and others that are related to this research.

RESULTS AND DISCUSSION

Lejo Woven Cloth

Lejo Woven Fabric is a cloth that is traditionally produced by the people in the Bengkalis district made of high-quality silk embroidered with sparkling gold thread and through a long process traditionally to produce a high-quality cloth so that when worn it looks luxurious. This cloth is always used in various ceremonial ceremonies such as weddings, circumcisions, welcoming guests and performing cultural arts. Not only that, of course, weaving can be used as scarves, sarongs and also those used as part of buildings, starting from carvings with patterns such as weaving, parts of the aisle to souvenirs, and used as a tanjak (headband cloth), one of the characteristics of Bengkalis as well. The tanjak is like a headdress made of *songket* cloth which is commonly worn by sultans or princes and the nobility of the Malay Sultanate. According to tradition, *songket* cloth can only be woven by children and girls, but now men also weave *songket*.

In the Riau Malay tradition, motifs or what are commonly known as patterns, yeast, basic shapes or parental references originate from nature such as flora, fauna and celestial bodies which are designed in the form of both flowers and other abstracts.

Woven from the Malay language, namely *sungkit* which means to pry or hook. This is related to the production process of woven fabric which uses the method of tying one thread with another thread. The production process for Puteri Mas Woven Cloth is as follows:

- a. Making woven motifs, the earliest stage of the woven-making process is making woven patterns and motifs. Making these woven patterns and motifs must be done carefully and not just draw.
- b. Preparing the materials, after the patterns and motifs are made, the next step is to prepare the threads with the desired colour and how many threads there are.
- c. Preparing the necessary equipment, the availability of the equipment determines the smooth running of the woven fabric production process. Usually, the weaving equipment is already available, so all that is needed is to check if there is a problem with the equipment.

Products produced by Puteri Mas Weaving

In entrepreneurship, every business actor will produce a quality product to be traded. In this case, the products produced from Puteri Mas weaving are as follows:

1. Woven Cloth with Shoots of Bamboo Shoots. The Pucuk Rebung motif is usually interpreted as patience and fertility. This motif is in the form of shoots of newly growing bamboo shoots (bamboo shoots) with a pointed shape. The base is bigger and smaller. The surface is surrounded by young leaves which are triangular and the ends are tapered like swords.
2. Woven Fabrics with Elbow Excess Motifs. The Siku Keluang motif is interpreted as having an attitude and responsibility to be the dream of every Riau Malay. It has a shape like the corners of a bat's wing which symbolizes the value of responsibility that must always be carried out in everyday life.
3. Woven Fabric with Cloud Elbow Motif. Not only does it have a beautiful motif, but there is an inner meaning that is to be conveyed through this weaving. This Angle of the Clouds motif is a character of manners, courtesy, and softness of the morals of the Malay community.
4. Woven Sentorak Motif. The motif on this woven cloth has a philosophical meaning, namely symbolizing the nature of Allah SWT, the Most Gracious, to get His love and generosity.
5. Woven Fabric with Floral Elbow Motif. Weaving with Flower Elbow Motifs has the meaning of affection, gentleness and cleanliness.
6. Woven Fabrics of Elbow Bitang Motif. Weaving with the Elbow Star Motif has a meaning that contains the value of the philosophy of nobility and delicacy.
7. Woven Fabric with Mangosteen Elbow Motif. This motif has the meaning of sweet manners and virtuous character.
8. Woven Fabric with Rose Flower Motif. Weaving the Rose Flower Motif has a symbol of an antidote to disaster. This motif is also used with the hope that the child's future life will always be protected from danger and always under the protection of God Almighty.

9. Woven Motif Shoots Nails. The Pucuk Paku or Pakis motif has the meaning of fertility, prosperity, compassion, gentleness, clean heart and respect for others.

At the time of holding the Bank Indonesia seminar in Pekanbaru which was held via Zoom Meeting, then Bank Indonesia offered to cooperate with the owners of Puteri Mas Weaving. Indonesia Pekanbaru branch and will be employed in Pekanbaru which will be facilitated by the Pekanbaru branch of Bank Indonesia both in raw materials for housing and others.

Not only that, but Puteri Mas has also been working with Wedding Organizers and Wedding Make up Artists for a long time or what is often called bridal make-up piñatas. On average, they take woven materials from Puteri Mas' woven materials, such as MUA Masnawi, Wedding Organizer NN Group Bengkalis, Wedding Organizer Silhouette Projects and so on. Usually, they ask for recommendations for warrants from the owner, because the owner knows better and understand more about the colours that are trending or are on the rise nowadays, and usually one of the advantages of MUA and Wedding Organizer is that the wedding dress has more colours and the design of the clothes, the more people who want to have it.

Table 2. Price table for Putri Mas woven cloth

| No | Product Name Woven Fabric | Price (Rp) |
|----|-----------------------------|------------|
| 1 | Cloud Tribe Motif | 350.000,00 |
| 2 | Nail Shoots Motif | 400.000,00 |
| 3 | Bamboo shoots motif | 400.000,00 |
| 4 | Sentorak motive | 450.000,00 |
| 5 | Interest Rate Motive | 450.000,00 |
| 6 | Star Tribe Motif | 550.000,00 |
| 7 | Motive of Tampuk Mangosteen | 680.000,00 |
| 8 | Rose Flower Motif | 800.000,00 |
| 9 | The tribal motive | 850.000,00 |

Competitive advantage

1. This competitive advantage can be achieved by companies due to the superiority of the products they have including new varieties and weaving motifs and designs that follow trends.

2. Competitive advantage of customers better than competitors.
3. With the company's competitive advantage, namely through the creation.
4. Products that offer new advantages including colours and motifs as well as new products to improve the marketing performance of the company. Competitor

Its business competitors are fellow weaving entrepreneurs, and they lose out on promotions because the same competitors work in offices so office people in Bengkalis prefer to buy at competitors' places, especially where competitors are close to the city, so which makes consumers closer to seeing and even ordering it. Along with the current developments, there are many *songket* woven entrepreneurs in various regions, so *songket* woven cloth craftsmen, especially craftsmen from Sebauk village, must be even more active in creating the latest innovations to attract customers.

Productivity of Princess Mas Weaving

Production is different from productivity; productivity is more often used for real hours of work while production is an activity or process that transforms inputs into outputs including all activities or activities that produce goods or services as well as other activities that support or support efforts to produce products.

In this case, Puteri Mas Weaving produces 250 strands of woven fabric per month, most of these woven fabrics are orders from consumers and some of them are deliberately provided by Puteri Mas Weaving as finished material stock.

The production of Lejo Weaving products is consistent with a total production of 250 strands per month and sold out every month. Production often increases due to the high purchasing power of consumers for Lejo Puteri Mas Weaving Fabrics.

The purpose of establishing a Lejo Puteri Mas Woven Fabric business

The purpose of establishing this weaving business is to reduce unemployment in the community around the business. With this opportunity to work, employees or the community can be helped in their economic field. Apart from that, they can also develop their skills and

creations, and get new insights. from the weaving owner as well as existing employees. In another sense, share work experience and get profit.

Working hours and wage system. In carrying out this business activity, the owner of Puteri Mas weaving has a working time policy. Where the work operates every day, namely:

1. Monday-Saturday from 7:30 – 17:00
2. Sunday from 7:30 – ready for Asr prayer

In the Puteri Mas weaving business, the wage system depends on the order of fabric that the craftsman makes, the more fabric he orders, the more wages he gets, and each craftsman have a different wage because it depends on the order he gets. But employees are permanent. or those who easily have a 2-year work contract, the wage system is 2 times in one month.

CONCLUSION

From the results of the research described descriptively above, several conclusions can be drawn as follows:

It is hoped that the community's per capita income will also increase so that the Lejo Puteri Mas woven cloth business can have a significant impact on the economy of the people of Sebauk Village. Economic empowerment activities organized by the village and sub-district governments are carried out to increase the potential possessed by the community in Sebauk Village, Bengkalis District, which can be used as an economic activity to increase economic income through the Lejo Puteri Mas Woven Fabric business, which is a hallmark of the Sebauk Village area, in addition to providing economic value to the community in Sebauk Village, Bengkalis District Lejo Puteri Mas woven cloth can also increase the potential of the area as a natural resource owned by an area, the activity of weaving Lejo Puteri Mas cloth in addition to increasing the level of community welfare is also to improve traditional attraction/weaving culture as well as developing facilities and infrastructure to maintain the preservation of the

weaving culture, where the weaving culture also describes the characteristics and identity of the people of Sebauk Village.

The economic growth of the people in Sebauk Village is getting better to develop the economy by utilizing the local potential they have, the community needs to understand what the purpose of economic empowerment is, and for this, the community needs special attention from the village and sub-district officials so that they can develop other community skills from generation to generation. For generations, activities that support the community's economy should carry out activities or actions that are expected to improve institutions, including the development of business partnership networks. In addition, the community is expected to pay more attention to education (enthusiasm for learning, improving business accessibility), institutional activities and improvements, it is hoped that this will improve the business being carried out, with the business improvements being carried out, it is hoped that it will be able to improve the income earned.

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