




# Weaving Life: Women's Livelihood Strategies Based on Local Wisdom and Stress Reduction Through Purun (*Eleocharis dulcis*) Crafting Among Female Artisans in Rural Peatland Areas

Yunindyawati <sup>1,\*</sup> , Eva Lidya <sup>1</sup> , and Ulfa Sevia Azni <sup>2</sup> 

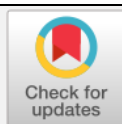
<sup>1</sup> Department of Sociology, Faculty of Social and Political Sciences, Sriwijaya University, Ogan Ilir Regency, South Sumatra Province, 30662, Indonesia

<sup>2</sup> Research Center for Social Welfare, Villages, and Connectivity, National Research and Innovation Agency, Special Capital Region of Jakarta, 12710, Indonesia

\* Corresponding Author: [yunindyawati@fisip.unsri.ac.id](mailto:yunindyawati@fisip.unsri.ac.id)

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## ABSTRACT

This research is important because purun crafts have become a livelihood strategy for women to earn income that fulfills the family's food needs based on local wisdom. In addition, making crafts from purun socially provides a space for women to meet and share stories, thus reducing stress. This research aims to examine the presence of female Purun (*Eleocharis dulcis*) artisans in villages around peatland, specifically investigating three key areas: gender-based division of labor, the role of Purun in livelihood strategies, and the social-psychological benefits of making Purun crafts, namely stress reduction. The method used is qualitative-descriptive. Data was collected through in-depth interviews, observation, and documentation. The research results show that in the production of purun crafts, there is a division of labor based on gender, where women are involved in crafting and household tasks. In contrast, men gather purun materials in the swamp areas. Women play an important role in earning income through Purun crafts, which are used to meet basic needs such as food and education. The activity of making purun crafts enhances the social cohesion of women in the community. This shows that Purun crafts are important in the economy, maintaining social cohesion within the community and the psychosocial health of women involved in Purun weaving.

**Keywords:** Local Wisdom; Rural Peatland; Women Craftsmen

## 1. Introduction

Women have historically experienced overlapping demands; some have become the traditional role of women that must be fulfilled, while others have acted as extra breadwinners. This dual duty is frequently difficult for women to bear. The idea that “the man is the breadwinner” is beginning to crumble. This contrasts existing situations in which men and women already play equal roles in satisfying the family’s requirements (Puspitawati et al., 2012). Women work to support their families’ economies. Women’s admission into the labor market or productive jobs affects home economic activities, resulting in changes in the family’s economic structure (BatuBara & Nasution, 2023).

Furthermore, it has a specific connotation since it allows ownership of financial autonomy so that it is not always dependent on the husband’s income. Several research findings explain why women earn less than males. Regardless of the burden and the modest money gained, women continue to work diligently since it allows them to maintain their subsistence living (Etal, 2014; Fitria, 2019). Generally, a woman’s incentive to work is to support her family. It also has a unique value because it gives her financial independence, making her less reliant on her husband’s income (Suryani & Darmawi, 2016).

The economic contribution of women in the family will result in an increase in family finances for the ownership of luxury goods and a higher standard of living with a better sense of security, which will boost the family’s social status (Nurfakhirah et al., 2021). This explains why women’s participation in earning a living has a good impact, notably enhancing the social structure in the family (Puspitasari et al., 2013).

A similar happening happened to women Purun artisans in Ogan Komering Ilir Regency, South Sumatra Province, Indonesia. These women’s activities are like those of other women in the archipelago, but only on a domestic level, such as caring for their husbands, raising children, cooking, and cleaning the house. However, as time passed, these moms’ responsibilities grew into the economic sphere, and they created revenue to support the requirements of their children. Purun weaving is one of the economic occupations undertaken by women. Purun weaving is a family tradition passed down from generation to generation. This exercise is part of the community’s cultural legacy for moms and their young daughters (Fatimah et al., 2023).

As a local cultural activity generated from the thoughts and creative creativity of women and young women at the time, a legacy was created and passed down from generation to generation to fill the spare time for women. The weaved work represents local knowledge. Local wisdom is a way of looking at life, knowledge, and numerous living tactics carried out by local communities in response to various difficulties to suit their requirements (Sahusilawane & Pattiselanno, 2023).

Local wisdom serves a variety of reasons, including the conservation and preservation of natural resources, the growth of human resources, the development of culture and knowledge, trust, and meaningful moral ethics (Yuniriyanti et al., 2020). The presence of purun in peatlands as a genetic heritage of mothers in Ogan Komering Ilir Regency is part of an endeavor to conserve and develop local culture. Women do a variety of ways to keep this inherited tradition alive. However, forest fires and land exploitation have hampered the development of indigenous wisdom (Azni et al., 2022). In addition to having a substantial cultural value, peatlands where pure grows also play an essential role as a carbon sink (Tarigan et al., 2021). With their enormous carbon storage capacity, peatlands contribute directly to climate change mitigation efforts (Terzano et al., 2023). However, risks such as land degradation due to the lowering of the water table, changes in hydrological conditions, and seasonal variations can

affect the pursuit of growth while reducing the capacity of peatlands to absorb carbon (Bertrand et al., 2021). Therefore, the interaction between purun cultivation and peatland conservation needs to be managed carefully so that these two aspects can go hand in hand. This not only supports the preservation of one of the most crucial carbon reserves in the world but also efforts to preserve the genetic heritage of mothers in the Ogan Komering Ilir Regency.

Research on traditional crafts and gender has substantially increased in recent decades, particularly concerning subsistence economy and socio-cultural resilience within rural communities. Nevertheless, research on female artisans specializing in Purun (*Eleocharis dulcis*) in Indonesia is scarce within and beyond. Current research mostly focuses on the ecological features of the Purun plant and its economic potential, sometimes overlooking this creative activity's social and cultural dimensions.

Therefore, this research examines purun crafts as a livelihood strategy for women to meet the family's food needs. Women purun artisans at the research location contribute to providing food for their families through income from purun crafts. Apart from that, women purun artisans use purun craft activities to talk with neighbors to reduce boredom and stress. Thus, the uniqueness of this research lies in elaborating the economic, social, and psychological activities contained in Purun crafts as a livelihood strategy for rural women in peatlands.

## 2. Literature Review

The main gap in this research is the neglect of women's involvement in Purun artisans' communities, particularly their participation in the division of labor, strategies for fulfilling their living necessities, and the utilization of craft activities for leisure and stress relief. Most of the literature solely focuses on Purun crafts to generate supplementary revenue, neglecting to delve into how this endeavor becomes an essential component of female artisans' social and cultural identity. This highlights a significant gap in the literature on the role of Purun craft in shaping women artisans' social and cultural identities beyond its economic contribution.

While Purun craft is not discussed directly, broader studies of traditional crafts offer valuable insights into its transformative potential. For example, weaving in the Ri-Bhoi region of India (Dias et al., 2020) and the Canchis province of Peru (Avanza, 2021) are examples of how crafts preserve cultural knowledge, strengthen social structures, and sustain women's cultural identities.

Similarly, West Bengal, India (Basu, 2024), and the Purhépecha region of Mexico (Nelson, 2006) reshaped societal expectations around womanhood and tribalism. Community-based initiatives, such as cooperatives in Puno, Peru (Fortsner, 2013) and Ödemiş, Turkey (Atalay, 2015), highlight how collective crafts foster social cohesion, leadership, and economic resilience. However, challenges such as limited market access and modernization, as seen in rural South Africa (Pereira et al., 2006) and Israel (Kottangal & Purohit, 2024), expose the vulnerabilities of traditional crafts. Exploring Purun crafts through this lens can provide deeper insights into its potential to integrate cultural preservation, gender empowerment, and economic sustainability.

Current global research sometimes overlooks how Purun women artists use craft practices in everyday routines to navigate socio-economic challenges while preserving local customs and ancestral knowledge transmitted across multiple generations. The craft practice of processing purun is a livelihood strategy for women.

Purun weaving, a traditional craft practiced by women artisans, serves as a sustainable livelihood strategy and a means to preserve cultural heritage and ancestral knowledge (Azni et al., 2022). The craft empowers women economically, provides financial independence, enhances self-esteem, and increases freedom of movement while maintaining cultural identity

in a developing region (Surti et al., 2024). However, women artisans often face significant challenges, including marginalization, limited access to resources, and environmental threats that jeopardize the sustainability of the craft (Azni et al., 2022). Community and government support through financial assistance, digital technologies, and policy initiatives are critical in overcoming these barriers and ensuring the survival of purun weaving (Azni et al., 2023b). By preserving traditional skills and designs, women artisans contribute to cultural sustainability and strengthen community resilience, demonstrating the strong link between economic empowerment and cultural preservation (Tzanidaki & Reynolds, 2011).

### 3. Research Methodology

This study employs a qualitative approach, which refers to research procedures that generate descriptive data, namely what people say, both audibly and in writing, and what people do, which rely on human observation and connect to that person in their language and terminology (Bungin, 2007).

This strategy was adopted to investigate the involvement of women in purun woven manufacturing activity. As a result, this strategy can be utilized to investigate, discover, and comprehend what happens to a phenomenon. Furthermore, this strategy enables researchers to understand persons personally (BatuBara & Nasution, 2023). This study additionally draws upon research conducted in villages adjacent to peatlands, which posits that using purun resources is essential for economic revitalization and community empowerment, which hold significant importance in peatlands (Azni et al., 2023a).

Purun woven crafts are localized in Pedamaran District, Ogan Komering Ilir (OKI) Regency, South Sumatra Province (Figure 1); hence, sampling was done non-randomly. Meanwhile, the number of informants employed as data or information sources was predetermined. Specifically, the number of selected informants was predetermined based on specific criteria (Irfanza et al., 2023). In this example, key informants are village administrators and people involved in the activities researched as key informants, mainly women working as purun artisans who can provide information about their perceptions. Direct interviews with respondents and observation were used as data-gathering strategies. The acquired data was processed in an explanatory, descriptive manner by explaining the phenomenon, a social fact, in detail regarding the real situation to conclude (Moleong, 2014).



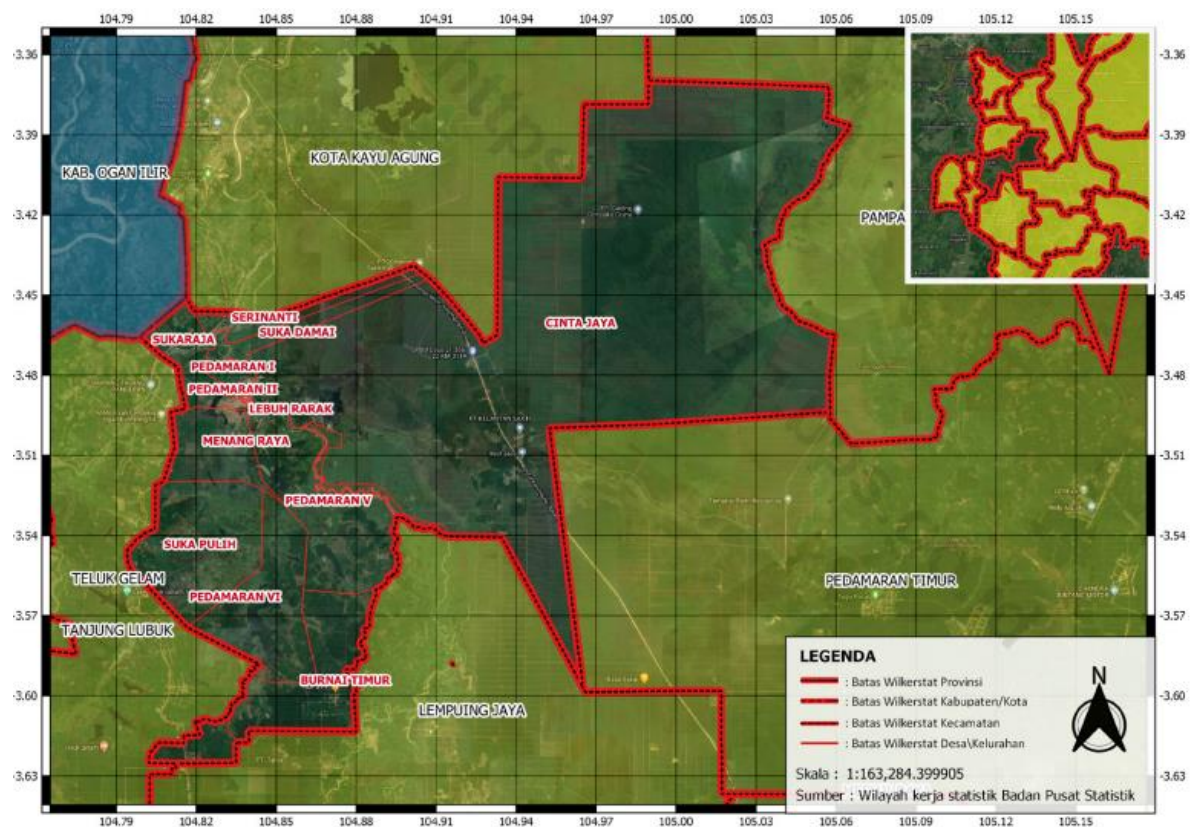


Figure 1. Research Location Map

This study employs a cultural anthropology methodology that emphasizes a comprehensive approach to comprehending how female artisans of Purun (*Eleocharis dulcis*) express their identities through their handmade techniques. Researchers employ this strategy to investigate the correlation between craft activities, social structures, and value systems that emerge within a community. This study uncovers the socio-cultural dynamics of Purun craft practices by utilizing participant observation and in-depth interviews. It also examines how these activities serve as a form of enjoyment, fulfilment of life requirements, and stress management.

### 3.1. Subject of Study

The study participants comprised a cohort of Purun women artisans residing in the peatland region of South Sumatra, Indonesia. The research informants were 15 people whose criteria were female purun artisans who had been purun craftsmen for at least 5 years and were married. Information from informants was obtained from in-depth interviews using an instrument called an interview guide. To ensure the validity of the research data, a source triangulation process was carried out, namely checking the answers given by the informants by confirming them with supporting and key informants. In this way, the data obtained is truly authentic.

These subjects were selected based on their active participation in the Purun craft production process, encompassing artisans with diverse degrees of competence, ranging from novices to seasoned specialists with decades of involvement. The researchers will consider differences in age, socio-economic status, and educational background when choosing participants to understand how women from different backgrounds perceive and engage in this craft activity.

Within this framework, the researcher dedicated considerable effort to comprehending the internal workings of the artisan groups. This included studying how interactions between different generations impact the passing of information and skills and how existing social norms dictate the distribution of tasks and responsibilities. By comprehending the social and cultural circumstances, this study offers profound comprehension of the role of women in upholding the Purun craft heritage, as well as the difficulties they encounter among wider socio-economic transformations.

### **3.2. Timeline of the Study**

The study had a complete duration of one year, which was broken into multiple distinct phases. The initial stage involved a two-month orientation period in which the researcher performed a comprehensive examination of existing literature, connected with influential individuals in the community, and organized logistical arrangements for fieldwork. The second phase, which spanned six months, served as the main period for collecting primary data in the field. Throughout this timeframe, the researcher engaged in participant observation by residing inside the Purun artisan community, actively participating in their day-to-day endeavors, and conducting comprehensive interviews and focus group discussions to investigate diverse facets of craft processes.

After data collection, the researcher proceeded to the data analysis phase, which lasted two months. During this stage, the qualitative data collected will be examined utilizing a grounded theory methodology, which enables significant themes to arise directly from the data collected in the field. The final stage involves producing and distributing study findings, during which researchers will compose a conclusive report and deliver their discoveries to the local community and academic circles.

### **3.3. Process of Research**

The study procedure commences by employing a meticulous and cooperative approach toward the artisan community, aiming to establish confidence and secure the active involvement of the research subjects. The researcher will observe and adhere to the temporal patterns of community life, specifically focusing on significant events in the yearly Purun production cycle, such as the harvest season and local festivities that may connect to the craft. The researcher will engage in participatory observation of craft practices, starting from gathering raw materials in the peatlands and continuing through the processes of drying, dyeing, and weaving of Purun. By actively participating in the process, the researcher will gain a more profound understanding of the social and symbolic background at each level of creation.

The researcher performed individual and repeated in-depth interviews, which fostered strong rapport with the individuals and yielded detailed personal narratives regarding their experiences as craftspeople. In addition, the researcher performed a documentary analysis by examining local archives, historical records, and government documents about peatland management regulations and Purun artisans. This was done to gain a comprehensive understanding of the wider factors that impact the implementation of this skill.

The study approach also documented the activities of multiple skilled female artisans throughout the full production cycle, starting from the inception of the Purun collection to the final sale of the finished products. This researcher previously conducted direct observations on integrating technical skills and traditional knowledge. These activities contribute to household economics and serve as a means of affirming cultural identity and managing stress in everyday life.

## 4. Results and Discussion

### 4.1. The Distribution of Household Labor Between Men and Women

The Purun artisans' situation in OKI Regency is an example of low-income families in Indonesia. They must work to assist their spouses in meeting home necessities. According to an informant, Yaminah confirmed that the community in the research location considers both men and women in the household to be obligated to address household needs.

*"Here we are, husband and wife, trying to meet household needs as much as possible, want any small job as long as it is halal, it can be an extra" (Y-2021).*

Nonetheless, the belief that men (husbands) are the head of the household and are obligated to provide for the family remains strong. As a result, the position of women (wives) is viewed as a supplement to assist husbands in meeting their everyday demands. This phenomenon explains why women are used to working to help their husbands satisfy home demands, so economic difficulties only occasionally depend on males or become the monopoly of spouses. Even though women did more work than men (husbands), informants agreed that the family's division of labor was adequate and that there was no need for debate. They are content with the amount of work they must perform, from housework to earning a living. Views like this result from social construction, cultural values, and an understanding of religious teachings (Islam). The legitimacy of this source prevents them from feeling "exploited" by men (husbands). They do all of the labor seriously and are considered fulfilling family responsibilities (Zulfanita et al., 2023). Women recognize that relying solely on their husband's income is no longer an option in the current economic climate. As a result, they seek to help families overcome financial difficulties (Zulfanita et al., 2023).

As previously stated, the division of labor pattern applies to rural villages in South Sumatra. On the one hand, the division of labor elevates men (as breadwinners) over women. However, there is no ban against women doing the same thing if they are capable and willing, as long as domestic work is appropriately handled. They believe men cannot replace domestic responsibilities, deemed the "nature" of females. Meanwhile, earning a living for the family is the man's (husband's) and woman's (wife's) responsibility (Chotimah, 2022).

This is seen in the homes of purun craftswomen, with many wives working for a living. Their involvement in earning a living is done under the guise of compensating for their husbands' lack of income or as a side job to supplement their income so that they can be more independent while decreasing their reliance on their spouses. According to the informant, it was typical for women artisans at the study locations not to sit idly by at home because doing so was considered unproductive and a waste of time. As a result, they do whatever they can as long as it does not interfere with their main task: caring for the household.

This division of labor was occasionally preserved and passed down to the following generation. As a result, this division of labor is specific and cannot usually be replaced unless certain circumstances are met. The inheritance of the division of labor pattern is an intriguing phenomenon. Over time, the pattern of division of labor has altered fairly little. This is due not only to the fact that the type of work has remained constant but also to the fact that there are no other possibilities for the division of labor that may be used. The current labor division pattern results from a combination of various jobs that women and their families attempt to sustain.

In terms of activities as purun craftsmen, their spouses help carry out one of the processes in manufacturing purun plaits, namely harvesting purun from peatlands). In addition, they (husbands) help to advertise the ready-made handicrafts. There is no unfavorable perception of



men in the household who perform tasks traditionally performed by women (wives). So, in the informant's household, the allocation of roles based on gender is not a fixed partition but can be altered to circumstances and needs.

The above explanation demonstrates that the division of labor in the family is meant to determine the primary function played by a husband or wife so that various domestic duties are completed properly. However, this does not imply that the burden of a job is solely borne by one side; rather, they complement and assist one another. This suggests that the work may be done alternately depending on the circumstances.

While the pattern of decision-making for activities in utilizing labor, identifying the mechanism for selling handicrafts, procuring capital, and calculating the quantity of capital is carried out jointly, the spouse is more prominent. This means that men and women make decisions; males have more decision-making power than women, suggesting that men have more control over these activities.

Activities in deciding the allocation of sales income are carried out equally, which indicates that decisions made in this activity are made equally by men and women, implying that men and women have equal power in these activities. The series of activities/work demonstrates that men still always involve women in decision-making in numerous business owner activities to determine a subject. Even though the spouse is often more dominating, these activities allow greater opportunities for women to participate. This fact supports the view that the decision-making level of husbands and wives is influenced by factors other than culture, such as the actors' resources, which include income, degree of formal education, talents, and wealth.

The findings reveal a distinct pattern of the gendered division of labor. Typically, women are prominent in Purun craft-making endeavors, overseeing the entire process from material selection and preparation to weaving and finalizing the product. Meanwhile, men frequently engage in activities mostly related to land preparation and acquiring raw resources, such as gathering Purun from the surrounding environment. This divide mirrors the conventional roles ingrained in the local culture and impacts the equilibrium of workload and family obligations. Female artisans frequently integrate their expertise in Purun crafts with their daily domestic responsibilities, augmenting their workload's intricacy and weight.

**Table 1. Household Labor Division Between Men and Women**

Aspect	Men (Husbands)	Women (Wives)	Notes
<b>Primary Role</b>	Head of the family, the primary breadwinner	Supporter in meeting family needs	Local social constructs and cultural values influence role division.
<b>Involvement in Purun Crafting</b>	Harvesting Purun from peatlands, assisting in product marketing	Managing the crafting process, from material selection to product finalization	Task allocation is flexible depending on needs. There is no stigma against men performing traditionally female tasks.
<b>View on Labor Division</b>	Considers the division of labor adequate	Considers household tasks and earning a living as shared responsibilities	There is no feeling of "exploitation" as it is seen as part of family responsibilities.



Aspect	Men (Husbands)	Women (Wives)	Notes
<b>Economic Decision Making</b>	More dominant in decisions regarding sales mechanisms, capital procurement	Involved in joint decision-making	Income allocation decisions are made equally—education and income influence decision-making dominance.
<b>Supplemental Work for Income</b>	Assists when necessary, such as in marketing	Seeks additional work outside the home	Driven by economic challenges, women often pursue additional income opportunities.
<b>Domestic Tasks</b>	Not directly involved in household chores	Primarily responsible for domestic tasks	Household chores are considered “natural” for women by the local community.
<b>Cultural and Religious Influence</b>	Follows cultural constructs placing men as primary earners	Takes on additional roles without neglecting domestic duties	Cultural and religious values shape perceptions of gender roles.
<b>Impact on Family Life</b>	Enhances role balance within the family	Increased workload as they manage both domestic and external tasks	The combination of tasks creates complex social and economic dynamics within the community.
<b>Inheritance of Roles</b>	Assists in specific tasks suitable for men	Passes down crafting skills to the next generation	Labor division patterns tend to remain constant unless significant changes occur.

Table 1 above clearly shows how the division of household labor among Purun artisan families in OKI shows a complex interplay between flexibility and traditional social construction, with women bearing a disproportionate burden due to their dual roles in domestic and income-earning activities. Although economic decisions are often collaborative, the underlying male dominance reflects persistent gender norms rooted in local culture. These patterns passed down from generation to generation, are essentially unchanged unless disrupted by significant social or economic changes. This study highlights the profound impact of gendered labor allocation on individual well-being and broader social and economic dynamics within artisan communities.

The findings of this study also show that female Purun artisans have significant control over the income they earn. This is evident in the pattern of financial decision-making, where some of the income is used for personal interests and business capital. At the same time, the rest is integrated into household finances managed by male members. From an empowerment perspective, this strategy reflects increased women’s independence while maintaining financial harmony at the family level. In addition, control over economic resources improves social status and women’s negotiation capacity in various aspects of household life.

## 4.2. The Role of Purun in the Livelihood Strategies

Purun craftswomen’s engagement in the economic sphere exemplifies women’s participation. They do this work regularly to assist their spouses in meeting household necessities, especially because several husbands no longer have steady jobs. Thus, women’s economic contributions are quite significant in the household, and it is uncommon for their money to be used as the family’s backbone.

*"Husbands sometimes don't have a permanent job or get a job when called upon. For example, working as a rubber or palm oil worker is dependent, so purun is a source of income to make a living for our family" (S-2021).*

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There is little doubt that purun craftswomen significantly boost the family economy. The market for purun matting is not very promising. However, the artists earn little money from weaving, especially in households where the spouse requires a steady job or income. The quantity of money earned by weaving is determined by one's ability, speed, and tenacity. There is no way of knowing how long a person will take to create a mat like a mat; it all relies on how much time is allocated.

*"We women here weave when we finish our homework, when we have free time, such as after cooking, so there is no set number of mats to finish in a day." So, the more time you spend weaving, the quicker it will be finished and ready to sell and earn money." (K-2021).*

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According to the informant, the more purun created each month, the higher the contribution to family income. Each artist has a distinct time and ability to complete one purun mat; some spend a day, three days, and a week on it. They also work on purun weaved customer orders to ensure the desired quality, design, and color.

Aside from economic concerns, the women in the research areas chose to be purun artisans because they inherited their parents' skills or experience. They gain this knowledge without a formal education or a diploma. They pick it up from their parents. Another reason was that they didn't have to leave the house to conduct this work. This means they can still perform domestic tasks and engage in economic activities that contribute to household revenue. This is obvious from where they place the means of production, which is nearly entirely in the rear room, which is close to the home role that women must play. Putting the two types of work (domestic and economic) closer together, these women can fulfil their tasks without fear of "reproach" from society.

Overall, the results of this section indicate that Purun (*Eleocharis dulcis*) is crucial for meeting the essential needs of the local community, particularly concerning handicrafts produced by women. Purun is a raw material for crafts and a resource that sustains daily living. Purun harvesting on peatlands is often seen as an alternative economic use that does not cause massive damage, but this practice still leaves behind environmental trade-off issues. On the one hand, this harvesting can protect peat areas from being converted into more destructively intensive agricultural land or plantations while providing a source of livelihood for local communities. However, harvesting that is not carried out in an unsustainable manner, such as taking all the Purun without a recovery period, damaging the root structure, or clearing land by burning, will disrupt the function of the peat ecosystem. Peatlands play an important role in storing global carbon, maintaining biodiversity, and regulating hydrology (Liu et al., 2023). If this can be done, Purun extraction has the potential to become an economic incentive that encourages peatland conservation because the community will have an interest in preserving the ecosystem that is a source of their income (Azni et al., 2023b).

Female artisans utilize Purun, a material, to create diverse craft items that possess beauty and practical utility in everyday existence. These crafts make a substantial economic impact on households by assisting in meeting necessities, including food, education, and health. Furthermore, creating Purun crafts serves as a means of adapting to potentially unpredictable

environmental and economic circumstances. By maximizing the utilization of Purun, women can produce highly sought-after goods that appeal to local and global markets (Table 2), thus creating avenues for supplementary earnings.

**Table 2. Comparison of Purun's Role in Local vs. Global Markets**

Aspect	Local Market	Global Market
Product Types	Mats, baskets	Custom designed crafts
Income Potential	Moderate	High
Challenges	Limited demand	Competition, quality standards

The discussion in this section emphasizes the multifaceted role of Purun as a natural resource. It contributes to the community's economic well-being and enhances social and cultural resilience. The community's sustainable planning and fulfilling of life necessities heavily rely on Purun crafts.

**Table 3. Contribution of Purun Crafts to Household Income**

Factor	Description	Impact on Income
Flexibility of Work	Women weave during their free time	Allows for integration with domestic tasks
Inherited Skills	Knowledge passed through generations	Reduces the need for formal training
Earnings per Mat	Dependent on speed, skill, and effort	Determines overall contribution
Market Demand	Limited local and international opportunities exist	Influences potential income growth

Purun craft contributes significantly to household income through its flexibility and cultural heritage. Table 3 explains that weaving allows women to balance income-generating activities with domestic responsibilities, making it an accessible and practical option. Skills passed down through generations minimize the need for formal training, preserving traditional practices while reducing barriers to entry. However, incomes vary widely and are influenced by the weaver's speed, skill, and effort, highlighting the need for skills development to increase financial returns. Limited market demand, locally and internationally, limits income potential, underscoring the importance of expanding market access and diversifying products to support sustainable income growth.

However, regarding economic sustainability, field data, and in-depth interviews indicate the potential for Purun Crafts to develop into a more stable creative industry sector. However, this achievement depends on several supporting factors, including increased production capacity, design innovation, expansion of marketing networks (including digital marketing), and institutional support (Azni et al., 2023a). If these factors are not met, Purun Crafts is at risk of remaining on a home business scale that tends to be seasonal and vulnerable to fluctuations in market demand. Although as an alternative livelihood strategy, this craft has made a significant contribution to family income, without cross-sector collaboration, including the active role of the government, non-governmental organizations (NGOs), and market players, its

long-term prospects may still be limited so that it cannot fully become a stable primary source of livelihood in peat areas.

### **4.3. The Social-Psychological Benefits of Making Purun Crafts, Namely Stress Reduction**

The narrative demonstrates that the Purun craft plays a vital role in the daily lives of the participating craftswomen. Crafts as a leisure activity are generally regarded as leisure by women who work at home; they describe this time as their own space and a place of seclusion without timetables, pressure, or rush. This is consistent with Iwasaki's research, which explains that individuals may intentionally employ stress-relieving behaviors or thoughts during leisure time. Additional scholars elucidate how leisure time can function as a buffer when an individual's employment opportunities, life decisions, or social connections are constrained (Fisher et al., 2023).

They portray it as a realm where they can make free choices and spend their time as they see fit. However, this leisure time is not simply for relaxing but also for working or doing brief activities. In other words, they were weaving to take a brief break without expecting fixed outcomes. Weaving is regarded as a quick-control activity; women craftspeople regard it as a form of recreation.

*"We see this work as a break from other household chores, sometimes while looking after the shop, waiting for the kids to come home from school, or watching television." Weaving also calms our minds since we must focus on weaving and not think about anything else." (Y-2021).*

The interview extracts reveal that most women artisans labor alone or without a companion. They work quietly and alone; working alone allows them to avoid numerous interactions from dawn to evening. Other women mentioned that weaving might provide a peaceful space for reflective thoughts. They recognize that having their own space through weaving labor allows them to escape from other people's roles, such as housewives, mothers, spouses, and other workers. They can set the rhythm of the weaving speed according to their ideas and sentiments.

Furthermore, the purun artisans agree that weaving has inspired them to take on more difficult tasks. This necessitates learning new abilities, creating new designs, or addressing problems. Craft women claim that this activity is engaged in pushing their bodies and minds to extremes to attain it and divert bad thoughts. Satisfaction with current work results can help people preserve their optimism and prepare for uncertainty.

In summary, this section demonstrates that weaving with Purun (*Eleocharis dulcis*) has been recognized as a noteworthy pastime for women artisans to manage stress. Weaving is both a technical talent and a therapeutic practice that induces relaxation and a contemplative state. This practice enables artisans to concentrate on a work that demands accuracy and composure, thus helping them divert their attention from the stresses and difficulties of daily existence. Through weaving, women can alleviate worry and cultivate a serene mental state, thus enhancing their overall mental and emotional health. Moreover, this activity is frequently accompanied by favorable social contacts within the community, enhancing their social support and social networks. This talk emphasizes the dual benefits of weaving, serving as both a practical activity and an excellent approach to managing stress. It showcases the interconnectedness between traditional skills and mental well-being within the framework of local culture.



**Table 4. The Social-Psychological Benefits of Making Purun Crafts**

Aspect	Description	Quote
Personal Fulfillment	Weaving as leisure and stress relief. Creates a personal, pressure-free space.	<i>"We see this work as a break from other household chores, sometimes while watching TV."</i>
Therapeutic Benefits	Encourages relaxation, mindfulness, and mental resilience.	<i>"Weaving calms our minds since we must focus and not think about anything else."</i>
Autonomy and Reflection	Enables women to escape traditional roles and find self-expression.	<i>"Having my own space through weaving allows me to avoid numerous interactions."</i>
Skill Development	Promotes learning new skills, solving problems, and boosting confidence.	<i>"Weaving inspires us to take on more difficult tasks and push our limits."</i>
Social Benefits	Strengthens social connections and community bonds.	<i>"Participating in weaving enhances social support within the community."</i>

Table 4 highlights the profound socio-psychological benefits of Purun craft making. The activity provides personal satisfaction by creating a stress-free relaxing space, allowing participants to escape daily household responsibilities. Weaving also offers therapeutic benefits, fostering mindfulness and mental resilience through focused attention. In addition, the activity empowers women by promoting autonomy and self-reflection, allowing them to move beyond traditional roles and embrace self-expression. The practice encourages skill development and fosters self-confidence, problem-solving, and the pursuit of challenging tasks. Furthermore, weaving strengthens social relationships and promotes community and mutual support. These findings highlight the holistic impact of the craft on individual well-being and community cohesion.

Another finding is also seen from the process of making Purun crafts by female artisans, which not only reduces stress but also functions as significant psychological capital in creating economic stability. Artisans who feel social support and increased self-confidence maintain production quality consistently, are open to innovation, and can build wider marketing networks (Roy, 2022). This condition impacts increasing the selling value of products and household income security. In addition, recognition of the cultural values inherent in Purun weaving also adds value to the product, making it competitive in local and international markets (Liru & Heinecken, 2021). Thus, the synergy between psychological well-being, community solidarity, and preservation of local wisdom is a necessary foundation that supports the economic sustainability of Purun artisans.

## 5. Conclusion

This study confirms that Purun crafts contribute positively to community welfare, especially for female craftspeople. In addition to providing a source of income that eases the financial burden on families, this activity also strengthens social networks through collaboration and knowledge exchange while also functioning as a calming therapy amidst daily stress. The division of gender-based roles in the craft-making process reflects the community's ability to adapt and complement each other to meet economic needs while preserving local cultural values. However, the intensity of Purun utilization can potentially

depress the peatland ecosystem, so an integrated policy framework that balances economic benefits and environmental conservation is needed. This effort can be realized through sustainable harvesting arrangements, empowering women through training and access to capital, and integrating environmentally friendly practices and peat restoration into production. Cross-sector collaboration from the government, non-governmental organizations, and the private sector is necessary to formulate inclusive and climate-aware policies while strengthening cultural values so that Purun crafts have economic value and become a local identity. Thus, Purun Crafts can continue to develop as an economic driver and a means of empowering women without sacrificing the sustainability of peatlands.

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## 7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest regarding this article's research, authorship, and/or publication.

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### About the Authors

- 1) **Yunindyawati** obtained her Doctoral degree from IPB University, Indonesia, in 2015. The author is an Associate Professor at the Department of Sociology, Faculty of Social and Political Sciences, Sriwijaya University, Indonesia.  
**Email:** [yunindyawati@fisip.unsri.ac.id](mailto:yunindyawati@fisip.unsri.ac.id)
- 2) **Eva Lidya** obtained her Master's degree from the University of Indonesia in 1995. The author is an Associate Professor at the Department of Sociology, Faculty of Social and Political Sciences, Sriwijaya University, Indonesia.  
**Email:** [evalidya@fisip.unsri.ac.id](mailto:evalidya@fisip.unsri.ac.id)
- 3) **Ulfa Sevia Azni** obtained her Doctoral degree from Sriwijaya University, Indonesia, in 2024. The author is a researcher at the Research Center for Social Welfare, Villages, and Connectivity, National Research and Innovation Agency.  
**Email:** [ulfa007@brin.go.id](mailto:ulfa007@brin.go.id)