

Optimization of the Nasi Bungkus Alms Movement through the Empowerment of Micro, Small, and Medium Enterprises in Cilebut Barat, Sukaraja, Bogor Regency

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ABSTRACT

This pandemic period, which we have been facing for almost three years, has had various effects in society. One of them is the lack of food. One of the things that can be done is with the rice wrap alms movement. Dividing food for people in need with the help of MSMEs for the provision of food. The purpose of this study is to prove that the opimalization of the Nasi Bungkus alms movement is not only beneficial for people who really need food but can also empower the role of MSMEs. The basis used in the study is Funtional Theory, which explains its functions and uses. This research uses a descriptive qualitative approach that is used to explain and explain the problems of the research subject. Data collection is carried out by summarizing data sources or direct contact with people, events, and situations at the study site. As a conclusion of this study: (1) optimization of the Nasi Bungkus alms movement can be achieved through cooperation with other parties; (2) the Nasi Bungkus alms make the empowerment of MSMEs more optimal. Especially MSMEs engaged in the culinary sector; (2) there is another side, this rice wrap alms movement also fosters strong social solidarity. Where there is one party that has advantages, then it is given to those in need.

Keywords: Movement, Almsgiving, Rice Wrap, MSMEs, Optimization

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INTRODUCTION

The Covid-19 pandemic period has indeed had a big impact. Many people can no longer run their business well. This then has an effect on termination of employment (layoffs). On the one hand, the necessities of life are already to be reduced. Because the problems of food, household needs, and school fees are basic needs that cannot be delayed to meet.

Due to the increasing difficulty of people making a living or the reduction of income to make ends meet, the poverty rate is increasing. In the Bogor Regency area, the percentage of poor people in 2020 was 9.26 percent. An increase of 2.6 from the previous year (Tempo, 28/1/21). Not only that, but the pace of economic growth has also fallen. Namely, inthe second quarter of 2020, it fell -4.55 percent from the first quarter of 2020 which was 3.95 percent. Angka unemployment in Bogor Regency increased in 2020 reaching 12.97 percent, an increase of 3.91 percent from 2019 which was only 9.06 percent.

The effect of this kind of situation, makes the family's economic condition unstable. Those who are still working, many are starting to do their work from home. This condition of course, there are costs that are deducted. Such as transportation costs, attendance allowances, and so on. Even the number of honors received is not as large as usual. Even to the point that some are reduced by half, from the usual obtained.

On the other hand, for those affected by layoffs, they then work in the informal sector. Some are online motorcycle taxi drivers, menial workers, construction workers, urban transportation drivers, and others. Some other people who have little capital, make their own businesses. Some are engaged in food products, services, and others. It's just that indeed, because they have just done these efforts, some of them have not yet obtained maximum results.

This condition certainly makes it uncomfortable for people who experience it. There are even times when they find it difficult to meet their eating needs. Because of the income they get, sometimes it is not enough to meet their feeding needs.

Not only ordinary citizens are affected by the pandemic, but also all levels of society, including micro, small, and medium enterprises (MSMEs). Based on data from the Ministry of Cooperatives, 1,785 cooperatives and 163,713 MSME actors were affected by the COVID-19 virus pandemic (Amri, 2020). MSMEs are vulnerable because they are directly involved in the tourism, transportation, and culinary industries that require fast supply (Hardilawati, 2020). As a result of this pandemic, economic activity has almost stopped (Handayani, Rahmi, and Fathoni, 2021) as many companies go bankrupt and the number of unemployed increases.

Even though MSMEs have a strategic role in the economic development of a country. Not only in countries such as Indonesia, which is included in the category of developing countries, but also in developed countries. MSMEs are even the backbone of the country. However, when the pandemic occurred and MSMEs were affected, the country's economy began to be affected.

Looking at things like that, there are two groups within the community that need help. Where in fact, the two groups can be interconnected, because they need each other. Namely the communities affected by the pandemic and the two MSMEs. One way to connect the two and help them by means of almsgiving movements.

This movement was initiated because in the field, outside the community groups affected by the pandemic, there are still groups of people who have excess abilities and care about others. This alms movement utilizes donations from people who have excess abilities. Where the donation is then given to MSMEs to make rice wraps. Where this rice wrap will later be distributed by parties in need. It is usually distributed on every Friday and is done before Friday Prayers.

Initially, this movement coincided with the Friday Blessing movement which was later crowded. Although the activity is almost the same, namely giving rice wraps, the target of the Friday Blessing movement is carried out in mosques. For Friday Prayer pilgrims who have finished carrying out Friday Prayers. In contrast to the Rice Wrap Alms Movement (GSNB) which is intended for anyone in need. Especially marginalized societies.

However, the movement is not enough to rely solely on donors who make donations, MSMEs as the party who manages and makes wrapped rice, but there are also other parties who participate in distributing rice wraps. Usually it comes from a community or local residents near the place where the rice wraps are distributed. Because they know best who is entitled to get a rice wrap.

The most important thing about this activity is the concern of various parties who help other parties in need. This movement became the initiation of the next movement that could be to help others. The movement model can be anything, the most important thing is that it can help people in need. The place for almsgiving can also be further expanded.

The goal to be achieved from this study is to prove that the opimalization of the Nasi Bungkus alms movement is not only beneficial for people who really need food but can also empower the role of MSMEs. Especially for MSMEs engaged in the culinary field.

The benefits that can be achieved from, for socialpreneur practitioners in the field, this movement can be an alternative in social movements to help others. As for academics, this research can be a study for future research. In a broader context, this research can be used as a foothold in the research of the alms movement, but with different objects.

LITERATURE REVIEW

Social Movement for The Nasi Bungkus Alms

Movement in the Big Dictionary of Indonesian (KBBI) is defined as a business or activity in the social, political and so on fields). The word alms itself in the KBBI has 5 meanings. One of them is the giving of something to the poor or the person who is entitled to receive it, according to the ability of the alms giver. Rice itself according to the KBBI means rice that has been cooked (by farming or steaming). While wrap is a classifier word for objects wrapped in paper, leaves, plastic, and so on. Furthermore, the rice wrap alms movement, is an activity or social enterprise to give rice wraps to people who need it.

The activities of this alms movement are included in social movements. A social movement is a phenomenon of social participation (society) in relation to external entities. This term has several definitions, but in general it can be considered as a tool of power relations between society and stronger entities. Society tends to have relatively weak power (powerlessness) compared to dominant entities such as the state and the private sector (corporations). Social movements can be an efficient tool for expressing the interests of society. In other words, social movements are the spokespersons of the people, and their interests and desires are heard. A social movement is a social activity that takes the form of a movement or action by a group of people or an informal organization. Regular social movements focus on social and political issues by enacting, opposing, or advocating for social change (Purboningsih, 2015).

Kamanto Sunarto (2004) states that a social movement is a collective action characterized by common interests and long-term goals, that is, the transformation or maintenance of society or the institutions it contains. Robert Mirsal (2004) found that social movements are not institutionalized, carried out by a group of people to encourage or prevent social change as generally accepted and legal.

The characteristics of the old social movement are that it has an organizational structure, has a rationale that is used as the basis of struggle and ideology, and has a clear identity that needs to be known to the public. have. Examples of such organizations are student groups, religious groups, community groups, or mass and worker organizations. Longtime social movements say politics has always spoken of their interests that the government should fight for. In many cases, this social movement is very revolutionary in the movement in carrying out its actions. In carrying out their actions, they are motivated by fear and disillusionment with politics and government. Touraine

emphasized the importance of social behavior in assessing new social movements, and individual behavior in the form of social movements is an attempt to create and change existing social structures and orders. And social behavior in this social movement is considered a normal behavior that leads to the change that society expects. In his book "Social Self-Production" (1973), Tourene states that society is nothing but a social behavior because the social order has no meta-social guarantees for its existence (A. Tourene, 1973).

The new social movement is another form of existing social movement. The salient features of the new social movement that distinguish it from the old social movement can be put forward as follows (Singh, 2010). The new social movement has abandoned the ideological direction strongly associated with the old social movement, which is often expressed with signs of anti-capitalism, class revolution, and class struggle. The new social movement rejected all Marxist assumptions that all struggles and groupings were based on the concept of class. The tactics and organization of new social movements generally no longer followed the organizational model and political parties of industrial unions. New social movements supported non-regular relations, adopted destructive tactics, mobilized public opinion and gained political bargaining power.

The alms movement also belongs to the category of social actions. Max Weber, a political economist and sociologist from Germany, revealed that social action is an activity based on motivation in the individual in carrying out social actions. This theory tells the story of the study and motives of a human behavior that can then influence other humans, both individually and in groups. It is subjective.

In relation to the nasih bungkus alms movement located in West Cilebut Village, this social action began with the initiation of an individual movement and then spread to groups. This group then initiated the surrounding environment, including donors who participated in this movement by donating the purchase of rice wraps.

Strengthening Micro, Small, and Medium Enterprises

Mubyarto (2002) wrote that empowerment is an effort to build strength (community) by encouraging, motivating, improving and developing it, recognizing its potential. Strengthening the national economy must be carried out by the government in collaboration with non-governmental organizations and the banking world. Empowerment has five main tasks: (1) Awareness (2) Organization, (3) Executive support. (4) Technical support, and (5) System management.

On the other hand, Kartasasmita (1995) stated that empowerment efforts need to be implemented in several ways. Among them, it strengthens the potential of the community by providing physical and social infrastructure that can be accessed by the bottom of the community. Empowerment from the perspective of protecting and defending vulnerable people. Erwidodo (1999) believes that weak economic actors are given the opportunity to improve their entrepreneurship.

The essence of strengthening the economy is to enable MSMEs, cooperatives and community groups to be economically independent and build productive economic activities and a creative economy in a sustainable manner.

According to the MSME Law No. 20 of 2008, micro-enterprises are individuals or a business entity with a net worth of Rp.50 million or less, excluding land and buildings used for establishment, or the results of annual sales of 300 million.

Small Business is an independent productive economic enterprise run by unaffiliated persons either directly or indirectly. The standard for SMEs is their net worth, excluding land and buildings, should be Rp 50-500 million, or sales should be Rp 300-2.5 billion.

Medium enterprises are a productive economy in their own right. It is operated by an operating individual who is not a direct or indirect subsidiary. The standard for SMEs is to have assets of IDR 500 million to IDR 10 billion or more, or sales of IDR 2.5 billion to IDR 50 billion, excluding land and buildings for business.

Winarti (2004) discussed the important role of MSMEs in various aspects of the economy and efforts to accelerate the recovery of economic activity. Bank Indonesia supports the development of MSMEs. Sabirin (2001) explained that empowering communities in vulnerable groups and the small business sector means providing affordable sources of business funding. One of the group financing strategies is the microcredit business. The role of Bank Indonesia in the development of MSMEs has changed to indirect. The approach used for MSMEs shifted from a development role to a promotional role. The approach of providing credit subsidies and low interest rates has shifted to an approach that focuses on banker training activities, research, and providing information (Setyobudi, 2007).

Heather Banham (2010) in the analysis of the external environment of SMEs applies the method of degree of turbulence in supporting the environmental assessment of small and medium enterprises (SMEs). His findings SMEs face many challenges in the corporate environment. SMEs need to adapt to change in order to survive, grow, and create investment and employment opportunities. SMEs adapt well to intensifying competition that requires changing technological advancements, customer expectations, supplier requirements, the environment, and organizational changes.

Functional Theory

Functional theory is an explanation of its functions and uses. The functionalist view considers that sociocultural life is like the body of a living being. Proponents of this functionalism believe that biological analogies can be used to explain the socio-cultural life of peoples. Individuals and cultures as part of society are aligned with the cells of the body of an organism. Cells always depend on the functions of other cells and cannot be separated. As with the body of an organism, sociocultural survival can be maintained when the individuals in it are interdependent and function with other individuals. (Pals, 2011: 142).

Therefore, this perspective is always there in order to survive in socio-cultural life. This means that any form of behavior and symptom that is considered harmful to regularity is considered a disorder or disease that needs to be cured. The task of the individual is to continue to perform his functions in society in a good and orderly manner. Assuming that social life is like the body of a living being, this perspective considers sociocultural movements.

In relation to the alms movement, this theory reveals the existence of social solidarity. Where there is an individual or group of people who have advantages, share with the laih who need it. In the context of this research about food. And in fact, this activity to share has become a culture for our

society. Especially then when it is associated with religion. In any religion, telling his people to live a life of sharing.

METHOD

This research uses a descriptive qualitative approach that is used to explain and explain the problems of the research subjects. Qualitative research is used because it uses humans as research subjects. This type of qualitative descriptive research is a research method that is described descriptively using qualitative data. This type of qualitative descriptive research is often used to analyze social events, phenomena, or situations. This type of qualitative descriptive research is a combination of descriptive and qualitative research.

Refers to theoretical studies that use other (secondary) references related to and related to values, cultures, and norms that develop in the social context under study. In addition, literature research is very important for conducting research, because research cannot be separated from usefulness. From the previous scientific literature. The literature review materials used in this work are obtained by tracing various sources, including journals, textbooks, and other academic research related to the subject matter and title of this work. After obtaining relevant materials and references, the author understands, compiles and analyzes them so that they become scientific works and form a consistent structure of writing.

In this study, a constructivist paradigm was used. Constructivism according to Guba (1990: 26) is where knowledge is the result. This is a human structure and has never been described as an eternal truth, but that's a constantly changing issue. In other words, human activity is the activity of constructing reality in which the result is not the real truth. It is constant, but constantly increasing.

Data acquisition techniques are carried out by summarizing data sources or direct contact with people, events, situations at the research site (Muhajir, 1996). Based on the empirical benefits of qualitative data collection methods. This way of collecting data is independent of all data acquisition methods and data analysis techniques. Obtained from metode observations, detailed interviews and documents. The literature research method is a secondary data analysis method related to the subject of research. (Sugishirono, 2012).

Data were collected from interviews conducted on MSME speakers providing wrapped rice who were the subject of the study and the recipients of the rice wrap alms that were the object of the study. Secondary data were collected from observations of data in the field and various references needed during the study.

The research itself was conducted starting from May 2021 – January 2022 in West Cilebut Village, Sukaraja, Bogor Regency. The research was conducted starting from field observations, in-depth interviews with speakers, data collection and continued with the preparation of research reports.

RESULT AND DISCUSSION

The activities of the Nasi Bungkus Alms Movement (GSNB) located in the West Cilebut Village area were initiated by Rahmat Indra Gautama or who is familiarly called Rahmintama. The movement started from raising funds through Pundi Amal Madani (PAM) in September 2019. Funds collected from donors are then distributed through social activities. In its activities, PAM collaborates with the Bogor Love Community (MCB) community and the Tugu Bell MSME Association, West Cilebut. Where in this group, Ramintama acts as the village coordinator (Kordes) of West Cilebut.

Ramintama then combines the three elements in the Rice Wrap Alms Movement. The concept carried is *Social Entrepreneurship* or Social Entrepreneurship. That is to combine the concept of trading with the aim of making a profit, without neglecting the obligation to share. The concept is to maximize business income that is aligned with the benefits felt by the community. So the result of the maximum business profit is to fund the social activities that have been planned.

Social entrepreneurship is a method or approach to solving social problems through business strategies. People who run social businesses are called *social entrepreneurs* or social entrepreneurs. Entrepreneurship or social business is a combination of traditional business and the use of social institutions. While traditional businesses make a profit and buy and sell goods and services to consumers, social organizations deal with social issues humanely. Social business combines the two goals of making a profit and overcoming social problems.

The program was initially preceded by PAM. Then for the distribution, invite the MCB. The MSME association began to be involved in this almsgiving movement when Ramadan arrived. The intention is that this activity can support MSMEs through its superior programs. As we know in 2021, the business world is indeed in a bad condition. As a result of the outbreak of Covid-19 which requires the business world to be able to survive. With activities like this, it not only helps for those who need food, but also helps marketing MSMEs.

There are several MSMEs involved in rice wrap alms activities. Because the focus of activities is on sharing rice wraps, MSMEs are involved in the culinary field. All MSMEs are located in the West Chilebut region. These MSMEs then make wrapped rice food. After that, it is the MCB that distributes rice wraps to parties in need.

All the rice wraps made, the money comes from the donors. One pack of rice is priced at Rp. 10,000. It contains rice, grilled chicken, vegetables, chili sauce, and tofu bandung. In addition, there are also other variations, namely balado cob fish, stir-fried vegetables, and bandung tofu. The price is in accordance with the agreement with MSMEs. So, so as not to harm the MSMEs themselves. Even so, the management of the almsgiving movement does not prevent MSMEs from doing charity by giving rice wraps for free or giving discounts, the rice wraps they make. The alms management gives msME owners freedom to also participate in charity.

The targets of this rice wrap alms program are orphan orphanages, the elderly, children of dhuafa families, angkot drivers, *security*, parking drivers, online motorcycle taxi drivers, base motorcycle taxi drivers, railway door crossing guards, street buskers, doll buskers, five-time traders, cart people, scavengers, and travelers. This activity is carried out every Friday, before the Friday Prayer time arrives.

Ramintama explained that every Friday, the community of the rice wrap alms movement makes 130-150 rice packets. The number of this portion has not changed, since this program was rolled out 3 years ago. Ramintama did not force to further increase the number of rice packets distributed. He realized that the donors who made donations to his communiqué, also did not come from among the rich. More donors of ordinary citizens care about this movement. They contributed between Rp5000 – hundreds of thousands of rupiah. There is no exact benchmark for how many donors should donate.

As of July 2, 2022, the number of rice wraps that have been given is 19,380 rice packets. This amount of rice does not include takjil distributed during Ramadan. Indeed, this movement of rice wrap alms, when Ramadan comes, the food given is different. If previously the wrapped rice was given for later consumption at lunch, when Ramadan arrived, the rice wrap was replaced with fasting appetizers. The difference is again, iftar food is given every day.

In its development, the rice wrap alms movement, which initially targeted specifically in the West Cilebut region, later the sasasan area of this activity expanded to the Villages of East Cilebut, Pasir Jambu, Kedung Halang, Warung Jambu, and Tanah Sareal. All of them are in the Bogor area. The expansion of this division area has the support of donors.

Not only that, the MSMEs involved in this alms movement also enthusiastically supported it. In fact, some of them deliberately want to do charity by giving potting prices or freeing up the rice wraps they have made. Because the OWNERS of MSMEs believe that the actions they do are worth a great reward and bring blessings to the business they live.

One of the places that consistently receives assistance from this alms movement is the Diniyyah Al Huda Kp. Bojong Jengkol Madrasah RT 02 RW 10 West Cilebut Village. The students who go to school at the place every Friday get the help of rice wraps, which have been consistently carried out for 3 years. Abdul Halim, the principal of The Diniyyah Al Huda Madrasah, thanked the donors and felt helped by the provision of food for his students. He hopes that this assistance will consistently continue to be carried out in the following years.

We see from the results of the study, the alms movement through rice wraps can be optimally carried out, if it involves all parties. First, the collecting party of funds collected in PAM who have a relationship with the donors. Second, the MSME community in the West Cilebut Village environment, because through these people who provide and make rice wraps. Third, the MCB community plays an active role in the distribution of wrapped rice. This community understands which parties deserve the rice wrap.

The role of the three institutions, mutually support each other. The party that collects the funds, the party who makes the rice wraps, and the party who distributes them. If this concept of almsgiving continues, it is not impossible that this movement will be even greater in the future. Because each party has played a good role, according to what things they have to do. Especially later, the place where the distribution of wrapped rice alms was further expanded.

This is a form of integration from various parties, for the smooth running of the activities it carries out. Integration, in the Big Dictionary of Indonesian or KBBI, means to merge into a whole whole. As long as society respects, understands and respects each other, integration will go smoothly and well, reducing the risk of conflict that can lead to division. The combination of these three parties then makes the movement of rice wrap alms more optimal.

Not only more optimal, this movement also revives MSMEs who were constrained in marketing due to the pandemic that occurred. Moreover, then, MSMEs involved on a micro scale whose capital is below Rp. 50 million. Of course this is an interesting thing. Because what is helped in this alms movement, not only people who really need help to consume food, but also help marketing MSMEs.

The development and empowerment of MSME economic models like this, as an effort to enlighten the socio-economic group of MSMEs. In its implementation, it depends on the objective conditions of the socio-cultural and economic characteristics. Where everything will adjust to their environment.

This is in line with the Functional Theory which explains all things that happen in the life of living things, there are their respective roles and functions. They are like one body supporting each other. In relation to this, between PAM, MCB, and the MSME Association all have interrelationships. Moreover, the three of them are in the same region. All of them play a role in the almsgiving activities carried out. Of course, what benefits is the people who do need this wrapped rice.

The most important thing about this activity is the prominent social solidarity. They both help those in need. Especially in this day and age, when the economic situation is not good. All parties play their own roles, according to the ability they have. The concept of mutual sharing became the dominant thing in this alms movement. This kind of concept of sharing can be a culture that continues to be preserved.

CONCLUSION

First, the optimization of the rice wrap alms movement can be achieved through cooperation with other parties who participate in this almsgiving movement. There are people who specialize in providing the funds they have and acting as donors. Some help make wrapped rice food and some help distribute it to those in need. So that this movement can be right on target.

Second, the rice wrap alms movement makes the empowerment of MSMEs more optimal. Especially MSMEs engaged in the culinary sector. Because the products they make are sold well. This makes them even more passionate about trying. Because as we know, the pandemic period that occurred two years ago made many MSMEs seem stagnant, only able to survive. Through this method, it can help the marketing of MSMEs and it can make MSMEs develop for the better.

Third, on the other hand, the rice-wrap alms movement also fosters strong social solidarity. Where there is one party that has advantages, then it is given to those in need. If this pattern continues to be carried out consistently, it will make life feel more comfortable. Because there is a sense of concern for one another.

In terms of activities, this alms movement is already quite good. Things need to be done to make it look even better by increasing the number of rice wraps distributed and expanding the area of giving. That way the concept of alms movements that are carried out more optimally. Because if this

movement continues to develop and expand, it will benefit many parties. Especially from people who need food consumption and MSMEs in doing their business.

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