

## THE ROLE OF SOCIO-ENTREPRENEURSHIP FOR THE WOMEN'S EMPOWERMENT (THE CASE STUDY IN PELANGI NUSANTARA COMMUNITY, MALANG)

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### ABSTRACT

*The fundamental problem in economic development in a developing country like Indonesia cannot be separated from poverty concerns. Apart from financial issues, poverty is also a social problem that is a shared responsibility. One of the strategies for solving the problem of poverty is to empower women and socio-entrepreneurship. This study aims to determine the process of forming a socio-entrepreneurship in the Pelangi Nusantara community, balancing social and commercial motives. This type of research is a case study with a qualitative approach. This study's population was the head of the Pelangi Nusantara community, the assisted craftsmen as the creative team, the assisted craftsmen as UMKM actors, the assisted craftsmen, and the industrial service employees Malang. This study's sample amounted to 5 people, where the study population was found in different places in Malang City. The analysis technique used is the 6 P analysis. The results showed that initially, this was a pure business undertaken by the head of the Community. Which later changed course to become a social business. From the experience and hobbies that have been involved in patchwork for seven years, he then felt called to empower the Community in his home area with consideration there are economic and social problems. The community leader conducts empowerment in the Pelangi Nusantara community using a system of 60% of the proceeds from the sale of handicrafts used for social activities in the form of commission, training, and community development. In comparison, 40% is used to pay wages of patchwork artisans. However, it is different from 2020, where the Covid-19 pandemic has an impact on all economic activities, resources, and health so that it forces community leaders to change the system to 50% -50%, regarding the time in the system is not always used when the Covid-19 pandemic can be controlled then it will return to the original design, namely 60% used for social activities and 40% used for commercial activities.*

Key words: Empowerment, Socio-entrepreneurship, Women

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### INTRODUCTION

The fundamental problem in economic development in a developing country like Indonesia cannot be separated from poverty concerns. Poverty is a person's inability to meet basic needs in life (Firdaus, 2014) because it is related to the failure to access economic, socio-cultural, political, and participation resources in society (Nurwati, 2008). Poverty is not born by itself, but some parts cause a person to become a poor community (Pribadi et al., 2020). Syaifuddin (2007: 66) states that the conditions that cause poverty are natural poverty and artificial poverty. Poverty occurs because community members do not or have not been able to participate in change due to the inability to have ownership of production factors. In this case, poverty is more likely to be a condition of the Community that cannot maximize the function and takes advantage of these commodities (Todaro & Smith, 2006). Apart from economic problems, poverty is also a social problem that is a shared responsibility. The government has carried out various development programs and policies to spur economic growth, but this does not necessarily solve these social problems as a whole or comprehensively. The government and government partners experience a failure to resolve social issues, namely the private and civil society organizations (Firdaus, 2014; Yunus, 2007). The existing weaknesses, both government, private sector, and civil society organizations, and the dynamics of increasingly complex social problems lead to an innovative strategy or approach to resolution. One of the techniques or methods to solving the problem of poverty is by empowering (Utomo, 2012; Suryani & Listyawati, 2017) and through social entrepreneurship (sociopreneurship) (Saragih, 2017; Firdaus, 2014).

One focus of empowerment to overcome poverty is to focus on empowering women. A government will not be prosperous if women are left behind and even oppressed. According to Muhajir (2005), if a nation does not respect women's position in the present and future era, it will not be a great nation. Therefore, it is only natural that government programs regarding poverty alleviation make women the primary target and intensify.

Women's empowerment began with the holding of the International Women's Conference in Mexico in 1975. The main point of the conference is how women are involved in the development process. According to Sitepu and Christina (2019), women's empowerment is currently an effort to create equal roles, status, access, and control for women and men in all development fields. The empowerment of women in Indonesia has grown along with government support based on gender through the State Ministry for Women's Empowerment and Child Protection (KPPPA). Various efforts to upgrade the increase in the role of women in their capabilities.

Based on IDG data, in 2015, the IDG showed a figure of 70.83%, increasing to 71.39% in 2016. In 2017 it had risen to 71.71%. In 2018 it increased to 72.10%, and in 2019 it increased to 75.24%. The increase in IDG from 2015-2019 has increased continuously until in the years between 2018-2019 it increased by 3.14%. Of course, this is different from the previous year which experienced an increase but not significantly. From this explanation, women's role in decision-making in economic activities is getting better and more potential (BPS / KPPPA, 2020).

In addition to empowering women, socio-entrepreneurship has become a popular concept in various countries (Saragih, 2017; Firdaus, 2014). Different groups began to discuss this as an innovative solution in solving social problems. Social problems themselves have become common problems so solving them requires synergy from all parties.

The concept of socio-entrepreneurship reached its peak in 2006 when it was proven in the eyes of the international Community that Mohammad Yunus, a Nobel Prize winner for peace in his work in microeconomics, was especially demonstrated by women in Bangladesh. Of course, this is an acknowledgment and appreciation for a socio-entrepreneurship (Sofia, 2015). Socio-entrepreneurship dares to get out of the existing established zone and commits to change and encourage to solve social problems that occur in society.

Previous studies that analyzed socio-entrepreneurship were conducted by several experts, Perrini and Vurro (2006). In the findings, Perrini and Vurro describe the theoretical and practical analysis of 35 socio-entrepreneurship ventures. This study is analyzed in four areas: organizational values and vision, mission, entrepreneurial opportunities and innovation, entrepreneurial models, and social outcomes and their impact on social welfare. Besides, Bornstein (2006) has conducted an analysis of social entrepreneurship in several countries. In Indonesia, social entrepreneurship multiplies along with the belief that social entrepreneurship can solve social problems (Utomo, 2014; Firdaus, 2014). This is proven by the establishment of the Indonesian Social Entrepreneurship Association (AKSI) in 2009.

One example of a socio-entrepreneurship developed in the Community, especially in Malang, East Java, is the Garbage Insurance Clinic. The doctor offered this concept Gamal Albin said where the initial problems began with health problems that occurred in the lower classes and also wasted problems. A new idea in solving two problems, namely social problems where waste is used for medical expenses for people who cannot afford medical expenses. Meanwhile, waste which is an environmental problem, can slowly be resolved (Utomo, 2014).

One form of socio-entrepreneurship in Indonesia that is also engaged in empowering women is the Pelangi Nusantara Community. Pelangi Nusantara Community is a forum for community empowerment, especially for women from various socioeconomic problems. They are starting from young mothers, mothers who are victims of layoffs, to migrant workers who have just returned from interactivity. The husbands of mothers who are members of the Pelangi Nusantara community deliberately send their wives to learn how to make a craft that can make money.

The Pelangi Nusantara Community was founded in 2008 which was patented in 2012. This Community's focus is on the handicraft of patchwork waste that utilizes pieces of cloth that have been the waste of the garment industry in the Malang region. Until now, the Pelangi Nusantara Community already has 47 groups throughout Indonesia with around 450 active members. From waste, scraps of cloth can become suitable products such as bags, pillowcases, blankets, etc. Of course, from selling the handicrafts they make, they can produce starting prices of Rp. 10,000 to Rp. 2.5 million.

Besides being able to empower hundreds of women, this Community also has several achievements. One of the proudest achievements is being selected to represent Indonesia to participate in the 2016 Global Interpreneur Summit in California, the United States of America, in June 2016. Mrs. Endahing Noor Suryanti, as the Founder, had the opportunity to meet directly with the President of the United States Barack Obama and several entrepreneurs from around the world and was also selected as the winner of the Community Entrepreneur Challenges organized by the Arthur Guinness Fund and the British Council in the UK. This study aims to determine the process of forming a socio-entrepreneurship in the Pelangi Nusantara community and the balance of social and commercial motives in the Pelangi Nusantara community.

## **RESEARCH METHODS**

This type of research is a case study with a qualitative approach with the researcher's presence as the primary data collection tool. This study's data sources are grouped into primary data obtained through observation, documentation, and direct interviews with informants. In contrast, secondary data is obtained not from the first party but certain parties. The procedure for collecting data uses in-depth interviews, observation, and documentation using Winarno and Robfi's 6 P data analysis (2020). In analyzing qualitative data, triangulation of data and methods were used. Data triangulation collects similar data with various data sources by considering selecting data sources, namely community leaders and members, MSME actors, and the City Government. In comparison, the triangulation method is used to collect similar data but with different collection methods to determine the process of forming a socio-entrepreneurship and balancing social and commercial motives in the Pelangi Nusantara community.

Table 1 : data analysis

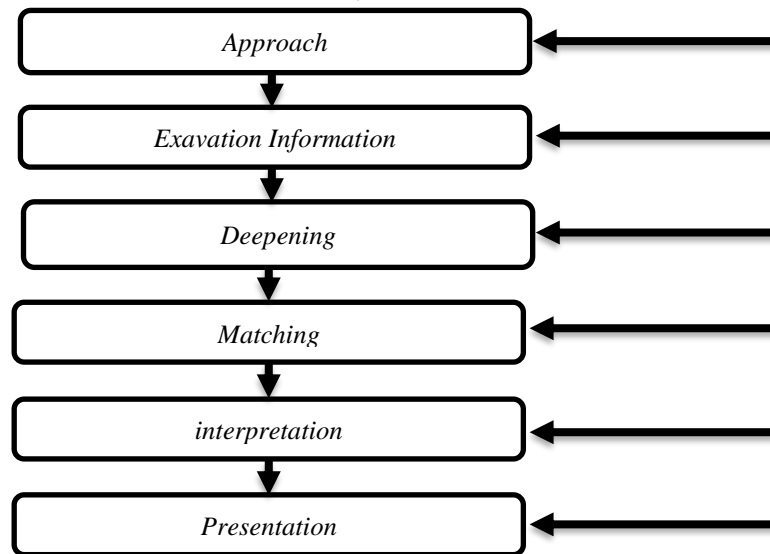


Table 1 : 6 P (Approach, The approach is taken to the Pelangi Nusantara Community founder and registered members who make patchwork waste crafts. They were extracting information, extracting information where the researcher will dig further details related to the research's focus through a process of in-depth interviews, observation, and documentation. Deepening, deepening is a stage where the researcher separates deeper information after extracting information after deeper information is available, so further explanation is needed related to the information obtained. Matching, matching is the stage where the data received will be matched with the data during in-depth interviews, observation, and documentation. In this stage, contradictions will be found between the existing data. Meaning, from all the information received through the matching process, the meaning of each current data is carried out, including the researcher will find the purpose of each data including the results of the research focus. Presentation, presentation is the final result of the simultaneous stage analysis model. At this stage, the researcher will present a series of products of the approach, extracting information, deepening, matching, and understanding each step. At this stage, the research data is presented, which allows for a complete conclusion.

## RESULTS

### The process of forming a socio-entrepreneurship in the Pelangi Nusantara community

Based on the data obtained through the 6 P analysis, the approach was taken to the founder of the Pelangi Nusantara community and several registered members who made patchwork crafts and then extracted further information about information related to the formation process through in-depth interviews, observation, and documentation which was then carried out. Deepening related to the information that has been obtained by separating more profound knowledge and making a matching between the data that has been received during in-depth interviews, observation, and documentation. After several stages of the analysis, interpretations, and presentations were carried out, which showed that the process of forming a socio-entrepreneurship in the Pelangi Nusantara community was carried out directly by Mrs. Noor Suryanti, which began with pure business carried out by the head of the Community, which then changed course to become a social business. Moving on from the experiences and hobbies that she has been working on for a long time, Mrs. Noor Suryanti then saw a problem that occurred in the Community's life in her home area, especially economic issues. This made Ms. Noor Suryanti directly involved in the initial process of community formation, even when her husband was formed. Never gave Noor Suryanti a choice about the choice between Noor Suryanti's work, only being a business person or providing training to PKK mothers who then switched to the empowerment process.

Besides, before founding this Community, Ms. Noor Suryanti was already independent in patchwork activities that she had carried out for seven years before it was patented by the Pelangi Nusantara community in 2012. After seeing success in managing patchwork crafts. Ms. Noor Suryanti feels called to empower in her home area, not without reason to do empowerment right away. Still, there are economic problems in the household and the Community's potential, namely, patchwork crafting skills.

### Balance of social and commercial motives in the Pelangi Nusantara Community

Based on the data that has been extracted using the 6 P analysis, namely the approach with community founders and craftsmen, creative teams, MSME actors who then carry out information digging and deepening so that more accurate information is found and after that orders and the meaning of any data that have been carried out are carried out and obtained, which was then presented that the findings indicate that the community leader in carrying out empowerment in the Pelangi Nusantara community using the system 60% of the proceeds from the sale of handicrafts is used for social activities of training, license, and community development. In comparison, 40% of handicrafts' sales are used to pay the assisted members' wages. Since the Pelangi Nusantara community's establishment, the system has become the benchmark in every empowerment activity. However, it is different from 2020, where the Covid-19 pandemic has an overall impact on all activities ranging from the economy, resources, and health, thus forcing the Pelangi Nusantara community to change the concept 60% - 40% to 50% - 50%. Current conditions cause Noor

Suryanti's mother to be more competent in managing her economic activities to continue. However, the 50 - 50 system is not always used. When the Covid-19 pandemic can be controlled, it will return to the original design. Namely, 60% is used for social activities, and 40% is used for commercial activities.

On the other hand, Mrs. Noor Suryanti also applies social values that are very close and full of kinship. The Community also provides loan services for artisans who need capital or other urgent needs with unbound returns and no interest. In a community that prioritizes social and commercial values and a sense of kinship that continues to be built in this Community.

## **DISCUSSION**

### **The establishment of a socio-entrepreneurship in the Pelangi Nusantara Community**

Informing this Community, it can be seen that starting a socio-entrepreneurship in the Pelangi Nusantara community was carried out directly by Mrs. Noor Suryanti, which began with pure efforts made by community leaders who then changed direction to become a social business. Moving on from the experiences and hobbies that she has been working on for a long time, Mrs. Noor Suryanti then saw that there was a problem that occurred in the life of the Community in her home area, especially economic problems, this was what made Ms. Noor Suryanti directly involved in the initial process of community formation even when her husband was formed. Never gave Noor Suryanti a choice about the choice between the work that Noor Suryanti was doing, only being a business person or providing training to PKK mothers who then switched to the empowerment process.

Besides, Mrs. Noor Suryanti, before forming this Community, was already independent in doing the patchwork activity that she had been doing for seven years before being patented by the Pelangi Nusantara community in 2012. After seeing the success in managing patchwork handicrafts, Mrs. Noor Suryanti felt called to do empowerment in her home area, not without reason that she immediately carried out the assignment. Still, there were economic problems in the household and the potential that existed in the Community, namely skills in making patchwork crafts.

In Vidovic's research, et al. (2015) discussed better social entrepreneurship's role in empowering women in rural areas. The results show that women are not far behind men in starting and taking advantage of business opportunities and looking for innovative ideas. This means that the Pelangi Nusantara community, a woman, does not rule out the possibility of starting a business based on socio-entrepreneurship. This is also supported by the research of Parawansa (2003), which states that in realizing the quality of women with gender equality and justice, a more significant effort is needed in increasing people's understanding of women so that they are no longer underestimated and in turn empowering women becomes an important element of implementing sustainable development.

From these two research results, the researcher concluded that women could compete intellectually and in the government's development. In this case, the chairman of the Pelangi Nusantara community, Mrs. Noor Suryanti, has proven that women can also contribute to the handling of poverty in society, which happens in the local Community. At first, Mrs. Noor Suryanti did not think about it commercially when carrying out the empowerment, but what she did was beneficial to society which contained social values.

In the Pelangi Nusantara community, there are real social benefits for the Community and the surrounding environment. This is in line with the opinion (Murweni et al., 2018), which states that socio-entrepreneurship is important to pay attention to because the benefits obtained from business results are enjoyed by a handful of people and aim to create social value and provide solutions in overcoming social problems.

The same thing was said by Firdaus (2014), who argued that social entrepreneurship involves a process of creation so that it can be valuable. The process of value creation must be beneficial for the entrepreneur himself and others. From this, the activities carried out by the Pelangi Nusantara community can be said to be a social entrepreneurship-oriented institution because they create social values that provide tangible benefits to the Community, especially the Pelangi Nusantara assisted members.

From the creation of socio-entrepreneurship by the community leader, community participation has an essential role in the empowerment carried out by the Pelangi Nusantara community. Civil society, which means that social entrepreneurship is born from the Community's participation or involvement in making changes economically and socially.

This is in line with the findings of Slamet (2003), which explains in more detail about the Community who must be brave to take risks, take advantage of opportunities, cooperate, and act according to the situation. Based on the data obtained by the Pelangi Nusantara community, Mrs. Noor Suryanti has been running the business independently for seven years. In the end, the success can be seen. From these results Mrs. Noor Suryanti invites the Community to be empowered economically and socially. Seeing that the Community's enthusiasm occurred in the empowerment carried out by Mrs. Noor Suryanti, she then divided the Community into several groups to facilitate the process of providing sewing knowledge. He began to become aware of the social problems in the Community after witnessing firsthand women who came from his area were less empowered in terms of the economy or experienced poverty.

This is also supported by the research conducted by Mustanir (2019), which concluded that people in rural areas must have the courage to start creative and productive entrepreneurial empowerment by involving people in the empowerment location to be empowered in the household economy. In this case, the Pelangi Nusantara community has proven that what Mrs. Noor Suryanti has done is very helpful for the local community to increase their family's source of income through patchwork crafts. Starting from sending their children to complete a college education, opening a mixed sales business, and building their brand. In this way,

they are motivated to solve their problems. This is also stated by Haryanti et al. (2015), who argue that people who have economic and social issues, either directly or indirectly, are certainly given education and encouragement to be able to solve their problems by being directly involved in the process of solving these social problems.

#### **Balance of social and commercial motives in the Pelangi Nusantara community**

In the empowerment process in the Pelangi Nusantara community, it was found that the head of the Community, Mrs. Noor Suryanti, used the system for empowerment using system 60% of the proceeds from the sale of handicrafts were used for social activities in the form of training, license and development of this Community. In comparison, 40% of handicrafts' sales were used to pay the members' wage Fostered. Since the Pelangi Nusantara community's establishment, the system has become the benchmark in every empowerment activity. However, it is different from 2020, where the Covid-19 pandemic has an overall impact on all activities ranging from the economy, resources, and health, thus forcing the Pelangi Nusantara community to change the concept 60% - 40% to 50% - 50%. Current conditions have forced Mrs. Noor Suryanti to set strategies in managing her economic activities to continue. However, the 50 - 50 system is not always used. When the Covid-19 pandemic can be controlled, it will return to the original design. Namely, 60% is used for social activities, and 40% is used for commercial activities.

On the other hand, Mrs. Noor Suryanti also applies social values that are very close and full of kinship. The Community also provides loan services for craftsmen who need capital or other urgent needs with returns that are not bound and even not interest. In a community that prioritizes social and commercial values and a sense of kinship that continues to be built in this Community. Saragih's research (2020) argues in socio-entrepreneurship that economic value such as cost efficiency is considered, but other social satisfaction is more essential. This is a concern for the balance between social and commercial in the Pelangi Nusantara community. The balance between social and retail is an absolute thing in socio-entrepreneurship itself. Of these two things, the most fundamental act is social motives that can prosper the Community's economy.

From this explanation, it is stated that the balance between social and commercial motives is an absolute thing to do in socio-entrepreneurship, the researchers argue that the community leader has thought about the concept carefully and appropriately based on the distribution of handicraft products that are diverted to develop the Community and provide training or skills to craftsmen. patchwork. He thinks not only about community development but how artisans can prosper in the economy. The Community obtained a balance between social and commercial so that the craftsmen can develop in knowledge and other sciences thanks to this division.

This is also stated in Utomo's research (2012), which explains that community empowerment with the socio-entrepreneurship approach is not only based on commercial, but also social values in the empowerment process through a balance between commercial and social. What was done by Mrs. Noor Suryanti when recruiting fostered members first conveyed the benefits that the craftsmen will obtain, not just social knowledge, namely sewing, household financial management, product marketing management. Still, there is a commercial value for each product sold will be given. to the craftsmen of each product agreed upon on the HPP (Cost of Production).

At present, the distribution given to craftsmen is not according to the previously agreed system of 60-40 due to the Covid-19 pandemic that broke out in 2019, forcing MSME players and the Pelangi Nusantara community to revise their financial management system. The current method used by the Pelangi Nusantara community is 50-50, which makes the Pelangi Nusantara community survive the Covid-19 pandemic. This is supported by the research results by (Saragih et al. 2020), who argue that social entrepreneurship is one solution to suppressing disadvantaged communities in the Covid-19 pandemic.

For most people, the covid-19 pandemic makes them miserable MSME actors in financial management because there is no income and ongoing expenditure. In this case, it is different from what happened in the Pelangi Nusantara community, they changed the system pattern to 50% of the result. Craft products for craftsmen to play the proceeds from what they get for capital to build small businesses to survive.

Pelangi Nusantara Community empowers people regardless of which social status they belong to the household economy. As long as they want to be empowered, Ibu Noor Suryanti is open to recruiting artisans during that time. This is in line with the opinion of Tan (2005), who argues that there are several forms of social sales force organizations that are classified as socio-economic or social entrepreneurs in the form of commercial organizations that were established deliberately to deal with social problems in a professional manner. For example, organizations that employ people who are less helpless, disabled or poor people. It is proven that the Pelangi Nusantara community has formed groups of 47, each of which includes as many as 10-15 people.

The kinship that is built in the Pelangi Nusantara community is so close, they put aside the commercial so that the social is so close. It is proven by Mrs. Noor Suryanti helping artisans who experience finances in their household, she helps craftsmen who are in need, whether their finances are difficult or other things. The craftsmen usually borrow money from Noor Suryanti's mother with no interest or a predetermined repayment period. The most important thing is that what the Pelangi Nusantara community is doing can benefit society by promoting family values.



## CONCLUSION

Of the various problems in Indonesia, one of them is the existence of socio-economic inequality which focuses on the household economy, women who have married at an early age, and some who do not have adequate skills. They are the ones who are still confused about finding more income to cover their household needs. From the research findings related to the formation process, it can be concluded that this was done directly by Mrs. Noor Suryanti. Still, previously this was just a business that gradually turned into a social enterprise. From her long experience in her work, Mrs. Noor Suryanti saw a problem in the local Community that was concerning, so she took the initiative to carry out empowerment. While the findings data related to social and commercial motives, it can be concluded that the Pelangi Nusantara community itself uses the system. 60% of the proceeds from product sales are used for social activities in training, empowerment, and development of this Community. In comparison, 40% of handicraft sales are used to pay the wages of the assisted members. However, it is different from 2020, where the Covid-19 pandemic has an overall impact on all activities ranging from the economy, resources, and health to force the Pelangi Nusantara community to change the concept from 60% -40% to 50% -50%.

However, the 50% -50% system is not always used. When the Covid-19 pandemic can be controlled, it will return to the original structure. Namely, 60% is used for social activities, and 40% is again used for commercial activities. The Pelangi Nusantara Community is closely related to the proof that Mrs. Noor Suryanti provides commercial assistance to artisans in need, with an interest-free, non-guaranteed, and no-time return system.

In some of the research findings, it can be seen that forming socio-entrepreneurship itself must be started from the awareness of the initiator first. The purpose of creating a socio-entrepreneurship community is what it looks like so that when it is carried out, you already know the profit-sharing system or how to improve the socio-economic welfare of the assisted members. This research's contribution can be used as a reference for socio-entrepreneurship actors to find tips and tricks in forming a community based on social values to alleviate poverty and prosper the household economy in Malang City and Indonesia in general.

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