

The Role of Indonesian Muslim Entrepreneurs Community for Home Industry Players in Empowering Women During the Pandemic

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Abstract

The occurrence of the Covid-19 pandemic has resulted in many changes, especially in the community's economy which has become unstable. The women's empowerment community is an organization that provides a platform for women who want to help support their family income. So this study aims to find out how big the role of the Muslim community in Indonesia is and its impact on empowering women in the home industry business which experienced a drastic decline during the COVID-19 pandemic. This study uses a qualitative research type. Data was collected through observation, interviews and documentation. Based on research conducted, the Indonesian Muslim Entrepreneurs Association (IPEMI) deals with various large-scale programs that aim to promote and assist Muslim entrepreneurs. They play an active role as a forum for women's empowerment, inviting politely is a strategy used to attract members. Although this method is classic, in the field it is effective in bringing together various groups of women. Tabarru' or mutual help is a principle that is lived by women's empowerment groups, this attitude is reflected through the collective awareness of the members which is manifested in the form of openness, concern and sensitivity among the coaching members. From there, an entrepreneurial network is formed, the creation of work relationships and the opening of business opportunities. So that during the pandemic, actively empowered groups can run businesses from home in addition to being in control as housewives. The existence of IPEMI builds a wider marketing network, and provides knowledge and skills for women's groups.

Keywords: Covid-19, Empowerment, Muslim Entrepreneurs, Home Industry.

A. Introduction

The number of women in the world has a greater proportion than the number of men. However, this does not necessarily guarantee that the status and role of women is

better or at least equal to that of men. Experience shows that women around the world, including Indonesia, are lagging behind in all areas of development and life. Therefore, increasing the role of women in development is a global agreement that began in the women's decade and is the first milestone in the announcement of the increasing role of women in development (Hubeis., 2011).

In implementing the empowerment development program, policy directions have been set that cover several things, namely: advancing the level of women's involvement in the political process and in public positions, increasing the level of education and health services as well as other programs to improve the quality of life and resources of women, increasing campaigns. non-violent actions against women and children, perfecting and protecting criminal law instruments for each individual from domestic violence, improve child welfare and protection, strengthen PUG and child institutions and networks, including data availability and increase community participation (Sufiarti, 2013).

From the description above, it can be concluded that the correct perception of the concept of gender equality and justice is a prerequisite for increasing the participation and role of women in various development fields. Women's empowerment has been implemented and developed in the last three decades (Ningsih, 2009). Where various women's organizations, non-governmental organizations and the government have been active in advancing women's empowerment programs. Even women's empowerment has become the central point of programs and activities of the United Nations (UN), government and other non-governmental organizations (Mandal, 2013). At the end of the 20th century, the United Nations formulated a development plan, namely the Millennium Development Goals (MDG's) which contained eight agenda points, one of which was promoting gender equality and empowering women (Anwas, 2013).

With an active program in empowering women, it is answered that the involvement of women as home industry players is very important, especially in a family, of course women have a big role in holding the main position as family financial managers (Tresiana & dan Duadji, 2019). The existence of economic needs that must be met has pushed women to participate in advancing economic activities. This active role of women becomes an optimal potential empowerment towards productivity, so that they are able to achieve economic prosperity through various activities, one of which is cooperatives. Women's participation through cooperatives has proven to have helped the family economy (Sany, 2019). From the productivity activities of empowering women, they can help get out of the poverty line and improve their welfare and economic status.

In order to help advance the empowerment of women, the Indonesian Muslim Entrepreneurs Association was born. Indonesian Muslim Entrepreneurs Association itself has been established for a long time, since mid 2015. This community focuses on empowering women and has a strategic position and function, especially in helping to develop Muslim women's businesses so that they can continue to grow and take part in contributing to the development of the country and improving the welfare of society (Janah

Fitria Roudhotul, 2019). The existence of Indonesian Muslim Entrepreneurs Association (IPEMI) is very important for Muslim women entrepreneurs in Indonesia, because it has become a forum for synergies, developing business network ideas, including in increasing business competitiveness in facing global economic challenges.

Especially since the emergence of the Covid-19 pandemic at the end of 2019, which shocked the world, there has been an imbalance in the world economy. Since the beginning of 2020 the virus entered Indonesia, so the Government of Indonesia issued Presidential Decree of the Republic of Indonesia Number 11 of 2020 regarding the Determination of Public Health Emergency Corona Virus Disease 2019 (Covid-19). In addition, the government also issued PP 21 of 2020 concerning Large-Scale Social Restrictions (PSBB) in the context of Accelerating the Handling of Covid-19 which was stipulated by the Minister of Health. So in the implementation of PSBB, social and physical distancing is also carried out (Imron, 2020). So the author concludes that research is needed to be able to find out and analyze how big the role and impact of the Indonesian Muslim Entrepreneurs Association, especially in Solo, for home industry players during the Covid-19 pandemic in helping improve the community's economy.

B. Literature Review

1. Empowerment Concept

The concept of empowerment has a long-term sustainability, increasing income and improving livelihoods in communities and low-income groups, increasing the use of development resources effectively and efficiently, developing programs and providing more effective, efficient and customer-focused services, more development processes. democratic. One of the positive impacts of empowerment is the increased output and job performance. Communities are able to take responsibility for their work, adjust it to suit their needs and then carry it out without the help of others which results in greater effectiveness (Reno, 2019).

In Islam, community empowerment aims to achieve prosperity, especially in the economic field. Therefore, any action that is contrary to the achievement of the welfare aspect must be rejected (Saeful & Ramdhayanti, 2020). Described in Law no. 11 of 2009 concerning Social Welfare, that welfare is a condition of meeting the material, spiritual and social needs of the community so that they can live properly and be able to develop themselves, so that they can carry out their social functions.

In the field, according to (Harahap, 2020) there are 3 concepts of empowerment. The first concept is conformist empowerment. Because the social structure, economic structure, and economic structure have been considered given, empowerment is an effort on how the community must adapt to what has been given. This concept is often referred to as the magical paradigm. The second concept is the empowerment of reformers. This means that the social, economic, political and cultural order, there is no problem. The problem lies in operational policies. Therefore, empowerment in this

concept is changing from top down to bottom up as well as developing human resources, strengthening institutions, and the like. This concept is often referred to as the nave paradigm. The third concept, structural empowerment. Because society's powerlessness is caused by political, economic, and socio-cultural structures, which do not provide opportunities for weak communities to share power in the economic, political, and socio-cultural fields, it is this structure that must be reviewed.

According to Dahana and Bhatnagar, there are several principles that need to be considered in the empowerment process including (Haris, 2014): Cooperation and participation, using appropriate methods, democratic, interests and needs, cultural diversity, directed and specialist, learning while working, change culture, leadership, whole family.

Currently, community empowerment activities are oriented towards development participation in the context of social transformation, such as mutual assistance. The community development program strategy is development-oriented which is reflected in four generations, namely (Onny, 2008): The generation that prioritizes relief and welfare, which is intended as quickly as possible to meet certain deficiencies or needs experienced by individuals and/or families, such as food, health and education needs. The generation that focuses its activities on small-scale reliant local development or community development, this includes health services, application of appropriate technology, and infrastructure development. The generation where all human resources and existing potentials must be involved in sustainable development systems, namely starting to pay attention to the impact of development and tend to look far to other areas, both regional, national and international levels. This strategy calls for change at the regional and national levels. Generations that act as facilitators of the people's movement.

Judging from the empowerment orientation that has been mentioned, it can be seen that the role of this generation helps the people to be able to organize themselves, identify local needs, and mobilize the resources available to them. This generation does not only influence the formulation of policies, but also expects changes in its implementation (Anggani, 2020). The selection of community empowerment methods can be done by taking approaches with three things, namely those based on: the media used, the nature of the relationship between the facilitator and the beneficiaries and the psycho-social approach associated with the stages of adoption (Soebianto, 2015).

2. Entrepreneurship in Islam

Observations made by groups of scientists in the fields of history and anthropology describe colonial events not only about poverty and life difficulties. They noted that the Santri have great enthusiasm and passion in doing business, running profit and loss contracts, and so on (Baladina, 2013). This is easy to understand because Islam has a close tradition of business in the course of its da'wah, even in the Qur'an placing honest traders in an honorable position with the Prophet, martyrs and pious

people. According to Siti Fatimah in (Cahyani, 2016) entrepreneurship is not an innate talent from birth, so that everyone can learn and be taught to anyone. Explanation (Utsman Najati, 2002) Affirms that the teachings of Islam itself encourage humans to do entrepreneurship and always seek the grace of Allah SWT. on earth. Islam encourages its people to be serious (mujahadah) in charity and work. Testimony in QS. Al-Ankabut: 69 that Allah swt has promised to provide guidance and a way out of every difficulty they face (Yuliana, 2017).

3. *Previous Research*

The researcher also took references from several relevant previous studies, with the theme of the role of the Muslim entrepreneur community in carrying out women's empowerment programs, especially for home industry players which became the main topic of this research. First, a journal written by Alamul Huda, which contains research to determine the role of women in improving welfare in society. The active role in the context of women is an optimal empowerment of potential towards productivity, so that they are able to achieve economic prosperity through cooperative activities. Women's participation through cooperatives has proven to have helped the family economy (Huda, 2013). The similarity of this research is that both use qualitative research and examine the role of women in society. While the difference lies in the object, in the previous research the object was the Women's Cooperative which was named "An-Nisa", the current research Indonesian Muslim Entrepreneurs Association at Solo and members who empower the home industry sector.

Second, look at one of the theses written by Muhammad Nuril Firdaus. This research belonging to Muhammad Nuril Firdaus has the aim of knowing and analyzing religious behavior which includes beliefs, experiences, practices, appreciation, knowledge and commitments Surabaya branch of the Indonesian Muslim Entrepreneurs Association. The behavior of religiosity which includes belief, experience and practice, knowledge and commitment at Surabaya branch of the Indonesian Muslim Entrepreneurs Association has been very good, it's just that there are some members who still lack knowledge and understanding of trade zakat (Firdaus, 2018).

An example is the case of a home-based industry that produces traditional food in East Kampar District, where the home-based business has played an important role in the economy in the surrounding environment. Moreover, this effort is in line with Islamic law because there are no things that violate the production and sale so that blessings are obtained (Fitra, 2013). The similarity of this research with previous research is that it has the same object, namely the Indonesian Muslim Entrepreneurs Association. While the difference between the two is that previous research examines the knowledge and understanding of members of the Surabaya branch of the Indonesian Muslim Entrepreneurs Association regarding religious behavior and trade zakat, the current study examines women's empowerment programs in the Solo branch

of the Indonesian Muslim Entrepreneurs Association community on home industry businesses.

Third, the journal written by Fatihaturrohmah and Ahmad ShofiyuddinIchsan about the Yogyakarta "Srikandi Lintas Faith" women's community movement in the study of multicultural Islamic education. This study aims to determine the activities of the Yogyakarta "Srikandi Lintas Faith" community in the study and implications of multicultural Islamic education and to determine the supporting factors in the movement process in the community (Shofiyuddin., 2019). The similarity of this research with previous research is that both use qualitative research methods. Meanwhile, the difference between this research and previous research is about the object and topic being studied.

From all the research that has been mentioned above, it is still partial, namely by discussing the point of business development, religious analysis and awareness of zakat only. In addition, a broad discussion regarding the role of the Muslim entrepreneur community in empowering women in Indonesia during the pandemic has not been widely discussed. Therefore, it is important to conduct comprehensive research by focusing on the role of Muslim entrepreneurs in Indonesia during the pandemic. By collecting and conducting research using the literature review method, as the author used in this study. Because the role of the Muslim Entrepreneurs Association in Indonesia during the pandemic was part of personal research on the progress of the existing cottage industry, as well as changes in the welfare of women and society from the impact of this community.

C. Research Methodology

This study uses qualitative data collection methods, where the method of collection is done by taking data from interviews (Zulfadrial, 2012). Interviews were conducted with the management of the Solo branch of the Indonesian Muslim Entrepreneurs Association and also some of its members who are involved in the cottage industry. In addition, the data collection method was carried out based on observation and took secondary data in the form of journals, books or from previous research reports, as well as agencies related to this research. The data collected is descriptive data in the form of spoken, written words, as well as the behavior of the observed subject and the data collection is very dependent on the researcher's observation process.

The types and sources of data in this study include primary data which is data collected by the researchers themselves with the main source being the respondents or actors involved in the research through interviews and field observations (Moleong, 2002). And secondary data which is theoretical evidence obtained through library research. To produce good theoretical research, what is carried out is library research, with an emphasis on catalog cards, literature research mechanisms for reference books: catalog books, magazine indexes, daily indexes, general dictionaries, periodicals, general encyclopedias (Widjono, 2007). As

for this study, the authors seek information in journals, interviews and also previous research regarding the Indonesian Muslim Entrepreneurs Association Community.

In the process of qualitative data analysis, there are three main components in analyzing qualitative data, which are: first, data reduction which means selecting, focusing and extracting from various information written in complete field notes. The aim is to emphasize, shorten, concentrate, discard things that are not important and organize the data in such a way that the data represents the narrative and conclusions of the unit of question under study that can be carried out in research (Sirajuddin, 2017). In this study, researchers will draw conclusions from the results of interviews with informants. The resource persons in this study were administrators and also several members of the Solo branch of Indonesian Muslim Entrepreneurs Association.

After getting the conclusions from the interviews, the second is to form a data presentation that contains narratives about various things that happen in the field so that researchers can analyze or take other actions based on their understanding. When presenting the data, the writer must refer to the questions that have been asked at the beginning, so that the narrative becomes precise, detailed and in-depth for each answer to the problem (Sugiyono, 2009). And the last one is drawing conclusions and verification. Where conclusions drawn from the beginning of different studies will change along with the research that occurs, so these conclusions need to be verified to be sorted quite stable and very responsible (Zulfadrial, 2012). The conclusions in this study are presented in the form of a descriptive research object based on the research study.

D. Results and Discussion

1. The Indonesian Muslim Entrepreneurs Association Profile

The Indonesian Muslim Entrepreneurs Association is a community organization formed in 2015 in Jakarta. This women's organization was founded on the initiative of several figures, namely: Mr. Lutfi Handayani, Mrs. Ir. Nurwahidah Saleh, mother of Hj. Ingrid Kansil, S.Sos, mother of Tavina Pahlawani. Which was established to increase the role and contribution of Muslim entrepreneurs in empowering the community's economy towards economic independence with an Indonesian personality and good character. It also functions to assist the development of Muslim women's businesses so that they can continue to grow and contribute to national development and improve the welfare of the community. Also assisting its members in terms of: developing and increasing production, expanding business and marketing networks, facilitating access to financing and business capital, increasing access to the use of technology and human resources, adding insight, relations on business management and helping solve economic problems (Lestari, 2022).

To become the largest Muslim entrepreneur organization in Indonesia that is useful and independent to improve the economic welfare of Muslim women and the Indonesian people in general, towards economic independence with an Indonesian

personality and good character. To achieve this vision, of course there is a mission that must be carried out, namely: providing and increasing business opportunities for Muslim women, developing the business of Muslim entrepreneurs and creating new Muslim entrepreneurs. Building national and regional marketing networks to increase sales of products produced by Muslim entrepreneurs who are members and business partners of the Indonesian Muslim Entrepreneurs Association. Conduct education and training, as well as encourage the use of information technology and modern business management in managing Muslim businesses and Islamic community organizations. Increase the economic independence of the taklim assembly and other Islamic community organizations (Ratnawati, 2022).

The existence of the Indonesian Muslim Women Entrepreneurs Association has contributed to women in particular and society at large. Especially since the emergence of a pandemic that has changed many community activities on a large scale, one of which has a major impact on the community's economy. However, the existence of the Indonesian Muslim Entrepreneurs Association, especially in Solo, certainly provides many benefits so that it can help reduce the impact of the COVID-19 pandemic that has occurred. Where after the researchers conducted interviews with Mrs. AtikHadi Purnomo as chairman of the Solo branch of the Indonesian Muslim Entrepreneurs Association and several other members, it can be understood that the Solo branch of Indonesian Muslim Entrepreneurs Association has made a major contribution to women who want to help maintain family economic stability, by implementing various programs that exist in a variety of economic empowerment. The role of the community according to SoerjonoSoekanto is to form a group that has the same goals and similarities in certain fields to achieve common goals(Ambar, 2014). So that the targets that have been made in the economic program carried out by this joint business group are achieved, where the empowerment process in Islam is a must for every Muslim (Wardianti, 2019).

The Solo branch of the Indonesian Muslim Youth Association has active activities every month, which include plenary and social activities. The social activities carried out include social services, giving donations to victims of natural disasters, the Indonesian Red Cross, orphans, orphanages, and members who are still lacking. In addition to monthly activities, the Solo branch of the Indonesian Muslim Youth Association also conducts seminars and entrepreneurship trainings which are attended by members of the community. This activity is carried out by the education and training division. So, in addition to providing benefits in the form of relationships, this community is also able to make its members develop and acquire knowledge.

In developing knowledge and empowering its members, the Solo branch of the Solo branch of the Indonesian Muslim Youth Association held many trainings, seminars for its members with the aim of forming character education, where morality is the main point in the formation of this community. Moral formation is the main task of

the general chairman in recruiting members. Because, in entrepreneurship besides having to be good at finding relationships and opportunities, entrepreneurs must also have good ethics (Atik Hp; interview). The following are the activities of IPEMI PD Solo which were collected based on the results of interviews.

IPEMI PD Solo Activities	
IPEMI PD Solo Management Meeting	National Webinar
Central IPEMI Ramadan Festival.	IPEMI National Gathering
Table Manner Competition	Trainings
Webinar or Sharing Session	Conference
Import Export Training	

Through the above activities, it can be concluded that IPEMI has sufficient activities to support the progress of its members in the field of business and women's empowerment. IPEMI PD Solo's activities before and during the pandemic did not change much. However, there have been many unexpected social assistances from IPEMI members for people affected by COVID-19.

2. Discussion

Solo branch of the Indonesian Muslim Youth Association has indeed played an important role for women and society in general. Even during a pandemic that really shook the efforts of the wider community. So that the role of the Solo branch of Indonesian Muslim Youth Association (IPEMI) community for the home industry is very large, the programs that have been implemented include helping promote merchandise on social media, buying goods sold by members such as basic necessities, masks for member uniforms, salon services, printing etc (Uud Winanti; interview). Other activities carried out by IPEMI Solo branch include: management meetings, central IPEMI Ramadan festival, table manner competition, IPEMI x Wardah Women Preneur sharing session webinar, import export training as mandatory MSME training, etc. Meanwhile, during this pandemic, the activities carried out by the Solo branch of IPEMI carried out more social activities such as: food donations given to orphanages or orphanages in Surakarta, food donations to victims affected by the COVID-19 pandemic (Endang Rinawati; interview).

During the pandemic, many IPEMI members have stopped their activities. However, with training and webinars held by IPEMI PD Solo, it adds insight for its members to dare to innovate and switch their business activities. For example, one of the members who owns a salon because during this pandemic there are fewer visitors and his income is very low, he switches to making a wedangan business. A further explanation from Mrs. Uud Winanti, a member of IPEMI Solo who has various businesses such as

the Umrah Bureau, Cosmetics, and Boutique which also experienced a decline in turnover during this pandemic. Mrs. Uud has her own way to overcome these problems, such as adding an online sales system on social media or installing it in electronic stores, even inviting subscriptions with various discounts. The influence of IPEMI for Uud's mother is as a place to increase relations so that it can be shared between other entrepreneurs. According to him, IPEMI is a forum that helps expedite his business. Every activity carried out by IPEMI which is often followed by Mrs. Uud provides a definite picture of changing the concept of her business so that it is easily accepted and useful for the community. The seminars held by IPEMI are also very useful, especially in finding solutions to problems that exist in their business.

Character education is the main point in the formation of this community. Moral formation is the main task of the general chairman of IPEMI PD Solo in attracting members. According to his narrative, the initial thing that is sought from members is not only profit, but also good character. Because, in entrepreneurship besides having to be good at finding relationships and opportunities, entrepreneurs must also have good ethics. Empowering women means an effort to increase the dignity of women. So that IPEMI PD Solo becomes a forum for Muslim women to develop their business. In today's era, women are more involved in managing the business. Thus, in this community members have the opportunity to develop their business and promote their business. Most of the members who are members of IPEMI PD Solo want more income to support their family needs, during the pandemic, their reason is getting stronger to enter the business world through home industries. As stated by Mardikanto, among the goals of empowerment are improvements to the quality of life (Batter Living) and improvements to income (Batter Income).

With the increasing relationship of members and knowing each other's business products from each member, a cohesiveness of members is formed to help each other, work together in advancing the community and its business both in promoting or buying businesses, services or products being sold. In addition, the Solo branch of IPEMI has opened a forum for home industry players during the pandemic to exchange information about the business world, increase work relations so that the marketing network is wider, and knowledge and skills are increasing. It also synergizes the efforts of its members throughout Indonesia, even abroad. Through a sociological approach, the community can be understood as a social group of several organisms that share the environment, generally having the same interests, so that an understanding of social interaction, social structure and social change is obtained (Dewi Wulansari, 2013).

Of all the programs in IPEMI, this is very appropriate, because from there members can get so many relationships during this covid-19 pandemic. Even though a pandemic emerged that changed almost all activities in the previous period, all members were able to adapt themselves so that they could continue to advance and support each other's efforts. Home industry business is indeed one of the shortcuts for women in

improving the economy. Because apart from being easier to calculate, of course the time used is also effective and efficient. So it can be said that housewives prefer to get additional income from these home-based industrial businesses. Even after the birth of IPEMI, it has helped make it easier for its members to advance their businesses and did not stop contributing during the pandemic to women who are independent and want to help maintain the economic stability of their families with the ways and programs they create (Tatasari, 2018).

E. Conclusion

Based on the research that has been done, the author can conclude that the Indonesian Muslim Entrepreneurs Association (IPEMI) Solo Branch plays a significant role in empowering the women community in the city of Solo. Especially during the pandemic, the programs held are increasingly significant in overcoming various business or business problems that are at risk of going out of business due to restrictions on social activities that occur during the pandemic. Then the role of the Solo branch of IPEMI for home industry players during the covid-19 pandemic is as a forum for exchanging information about the business world, increasing work relations so that the marketing network is wider, and knowledge and skills are increasing. It also synergizes the efforts of its members throughout Indonesia, even abroad. The members of IPEMI Solo branch are very united in advancing the community and developing their business and business together, because they also help each other promote business among members on social media. And the impact of the Solo branch of the Indonesian Muslim Entrepreneurs Association (IPEMI) for members engaged in the home industry during the COVID-19 pandemic, namely by providing support for members affected by the pandemic, such as helping to buy and promote new businesses released by their members so that businesses whose turnover has decreased or whose business has been stopped due to the impact of the pandemic, can get customers back and experience good development. IPEMI also helps support the business of its members by using its members' business products every time they carry out an event. It also helps promote the efforts of its members on social media so as to influence the progress of the efforts of other members.

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