Empowerment of Social Capital Based on Religion to Espouse Employee Work Ethics at Al-Azhar Foundation Jakarta

[1]Sarji, [2]Ardianto Bayu Wibowo

[12] Graduate School of Muhammadiyah Prof. Dr. Hamka,
[1]sarji@uhamka.ac.id [2]ardiantobayuwibowo@gmail.com

Abstract:

Trust is the essence of social capital. The Al-Azhar Islamic Boarding School Foundation (YPI) as an educational institution requires trust to survive and develop until now. As a religion-based foundation, the work ethic of employees is expected to be able to follow the religious norms that have been established so as to become a character for the institution. This research uses descriptive and exploratory approaches so that the researcher can clearly describe the concepts used in this research in detail. While the data was collected through observation and interviews from supervisors, administrators, supervisors, teachers, employees, alumni and the parents of YPI Al-Azhar. The results showed that employees and teachers at work prioritized service and honor than indicators of worship and trust. Employees at work are generally still transactional and pragmatic. So that the religious socio-religious capital, grace and sincerity that were imparted and inherited by the founders of Al-Azhar have not yet become the soul of the employees at work.

Kepercayaan merupakan inti dari modal sosial. Yayasan Pesantren Islam (YPI) Al-Azhar sebagai lembaga pendidikan memerlukan kepercayaan untuk bertahan dan berkembang hingga saat ini. Sebagai yayasan yang berlandaskan agama, maka etos kerja karyawan diharapkan dapat mengikuti Norma agama yang sudah ditetapkan agar menjadi karakter bagi lembaga tersebut. Penelitian ini menggunakan pendekatan deskriptif dan eksploratif agar peneliti dapat menggambarkan dengan jelas konsep yang digunakan dalam penelitian ini secara rinci. Sedangkan data dikumpulkan melalui observasi dan wawancara dari pembina, pengurus, pengawas, guru, karyawan, alumni dan serta orangtua murid YPI Al-Azhar. Hasil penelitian menunjukkan bahwa para karyawan dan guru dalam bekerja lebih mendahulukan pelayanan dan kehormatan dibandingkan indikator ibadah dan amanah. Karyawan dalam bekerja pada umumnya masih bersifat transaksional dan pragmatis. Sehingga modal sosial religious, keikhlasan, ketulusan yang disemaikan dan diwariskan oleh para pendiri Al-azhar belum dapat menjadi jiwa dari para pegawai dalam bekerja.

Kata Kunci: *Pemberdayaan, Modal Sosial, Agama, Etos Kerja, Yayasan Al-Azhar.*

Introduction

Currently, the role of social capital is increasingly important, in addition to financial and human capital being the determining factors in organizational activities. The position of social capital also plays a positive role in the political dimension because it encourages participation, accessibility and community freedom which are also principles in the sustainable inclusive development paradigm. (Fathy, 2019: 1-17)

Social capital is all things related to cooperation in society to achieve a better quality of life, and is supported by values and norms which are the main elements such as trust, reciprocity, collective rules in a society and the like. (Supono, 2011: 10-16) Through social capital which, among other things, consists of beliefs, norms and information networks, the maximum productivity and organizational goals can be achieved. The trust of customers and interested parties, both internal and external, guarantees the sustainability of the organization. Trust is the essence of social capital. Because, with the inherent trust in individuals, communities or organizations, people become customers, invest and collaborate in various fields. Meanwhile, norms and rules that support the achievement of achievements and goals are needed so that the organization can provide rewards for employees who excel and penalties for those who commit mistakes in organizational activities.

The Al-Azhar Islamic Boarding School Foundation (YPI) as an institution whose business is engaged in education, has since 1962 established a private Islamic school. This educational institution still exists today. This is a belief from society that should be appreciated. Given, many educational institutions are not able to survive amid global competition. The next YPI Al-Azhar Social Capital is the network and norms that bind YPI Al-Azhar employees. Values, beliefs and various other regulations continue to be the basis (underpinning) of employees and YPI Al-Azhar in carrying out work. Most of these values are based on the guidance of the Religiosity of the Koran and the Sunnah of the Prophet. Departing from these

various social capitals, this research elaborates on the empowerment of religious-based social capital to support the work ethic of YPI Al-Azhar employees, Jakarta.

Community empowerment is often difficult to distinguish from community development because it refers to an overlapping meaning in its use in society. (Noor, 2011: 87-99) Empowerment does not mean letting people go their own way without responsibility or without being constrained by restricted standards. Workers operate independently, but still adhere to the values and guidelines that have been agreed upon. Empowerment is a process that requires thorough planning, with in-depth thinking, of continuous monitoring mechanisms. There are two things that make empowerment important; external and internal environment. External factors are the environment that changes due to uncertainty, complexity, unexpected changes (competition, technology, ecology). Meanwhile, internal factors view people as a very important factor as human intellectual in the organization. Community independence is a condition experienced by society which is characterized by the ability to think, decide and do something that is deemed appropriate in order to achieve solutions to problems faced by using their abilities. (Widjajanti, 2011: 15-27)

An empowerment model that can be developed in an organization such as the image of the empowerment model, such as: (Leovani, 2016: 245-261)

Figure 1. Employee Empowerment Model Chart
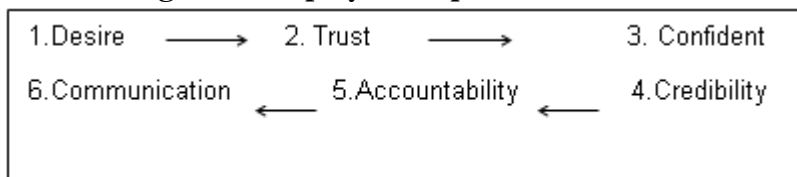
1. Desire, there is a desire from management to delegate and involve work.
2. Trust, build trust between management and employees. The existence of mutual trust among members of the organization can

create good conditions for the exchange of information and advice

3. Confident, forming employee self-confidence by respecting the abilities possessed by employees.
4. Credibility, appreciation and developing a work environment that encourages healthy competition so as to create an organization that has high performance.
5. Accountability, the employee's responsibility to the given authority.
6. Communication, open communication to create mutual understanding between employees and management.

The concept of social capital in the network view can be seen from the social bonds that are formed. (Rosaliza, 2016:42-45) Social capital in the form of bonding, namely social capital in the context of inward looking ideas, relationships, and concerns. This form of social capital generally appears and exists in a society that tends to be homogeneous. (Kusumastuti, 2015: 81-97)

The social capital collected by YPI Al-Azhar is carried out in togetherness as Muslims who want to maintain friendship and brotherhood. With this association, it is hoped that Muslims can help each other.

Social capital is emphasized on community togetherness to improve the quality of life together and to make better changes and adjustments continuously. (Azhari, dan Mawardi, 2018: 153-162) The purpose of implementing social capital at YPI Al-Azhar is to improve the moral quality of children to become politer and devoted to Allah SWT through a program or curriculum that is set.

Social capital is formulated with reference to "Informal norms that support cooperation between individuals and capabilities that arise from the prevalence of trust in a society or within certain parts of society. (Sukoco, dan Hardi. 2013) Social capital can be done if there is trust between two parties who have the same goal. Social capital is measured on the basis of generalized trust, norms, reciprocity, and networks. Indicators of social capital are trust, religious norms,

reciprocity and networks. (Wahjudin, 2011: 84-105) The dimension of social capital emphasizes community togetherness to achieve the goal of improving the quality of life, so it is necessary to develop values that must be adhered to by its members, such as: participatory attitudes, mutual care, mutual giving and receiving, and mutual trust and trust. (Cahyono, 2014: 1-16)

Social capital when translated through cultural, traditional and historical religious mechanisms. In any religion there is a community of religious scholars and followers. The common belief becomes a strong bond for the members of this moral community. Almost all social capital that exists in scientific literature, has a reference in religious values, especially Islamic religiosity. Many verses of the Qur'an and Hadith instruct Muslims to always maintain a network, which is known in Islam as terminology (unity = congregation). "Unite you and let you be divided. Verily, Allah's hand is with your congregation". Next, "Unity is grace and division is torment". Meanwhile, social networking capital in Islam is emphasized so that Muslims always maintain friendship with family, neighbors and fellow humans. The hadith of the prophet says, "Whoever believes in Allah and the Last Day (Judgment), then weave the rope of friendship. Even the spirit of Islamic brotherhood exceeds the bonds of biological brotherhood. Meanwhile, social capital trust is an important prerequisite for a person for faith. In a hadith it is said that the signs of a hypocrite are, if you believe in treason, if you tell a lie, and if you promise not to be kept. Other social capital is the norms, rules and values that enable cooperation in organizations. Islam upholds the values of obedience to existing regulations. For example, the hadith which states, "O people of faith, obey Allah, to the Prophet and your Leader". Apart from these dimensions of social capital, Islam has other social assets: honesty, keeping promises, cooperation, caring for each other, the spirit of giving (zakat), empathy, hard work and so on. Islam followed by the majority of Indonesians is a religion that has positive externalities (*Husnudzon*). Islam encourages strong cooperation by groups, inclusive, honesty, the spirit of giving, equality

and pluralism, which are the essence of Islamic teachings that are directly related to social capital. The spirit of giving sincerely is an element of reciprocity of social capital, one of the souls and very much in accordance with religion.

Thus, religious teachings are laden with social capital. In fact, almost all existing social capital actually exists in religious teachings. The social capital that grows in the community is in the form of local wisdom if it is also derived from religious teachings. Islam emphasizes the importance of caring for social capital in the form of trust, networking and adherence to existing norms.

Work ethic is the totality of his personality and the way he expresses, views, believes and gives meaning to something, which encourages him to act and achieve optimal charity. (Octarina, 2013) From the word ethos, we know the term ethics which is almost close to the meaning of morality or values related to moral merits, so that the ethos contains a very strong passion or enthusiasm to do something optimally and even strive to achieve quality. perfect work possible.

Work ethic is an attitude, viewpoint, habit, characteristics or characteristics regarding the way of working that is owned by a person, a group or a nation. (Dodi, et.al. 2013: 98-107) Thus ethos is a fixed and basic attitude that gives birth to actions easily in the pattern of relationships between humans and themselves and outside themselves. Ethos means the character or character of an individual or group of people in the form of a will or desire accompanied by high enthusiasm to realize one's desires and ideals. Work ethic is a reflection of basic life attitudes, so work ethos is basically also a reflection of a view of life that is oriented towards values with a transcendent (divine) dimension.

A high work ethic should be possessed by every employee because every organization really needs hard work and high commitment from every employee, otherwise the organization will find it difficult to develop and win the competition in seizing its market share. (Simanjuntak, 2020: 48-55) Work ethic can also be said as

dedication or dedication. This refers to the meaning of someone's sincerity in carrying out their duties without monitoring from others. So that with such awareness, the dedication carried out can encourage the progress of the company.

The teacher work ethic consists of eight, (Sinamo, 2005) such as: (1) The teacher work ethic is the grace to accept the way of life as a teacher must be accepted with gratitude as a blessing; (2) Teacher work ethic is the mandate to carry out teacher duties is a mandate that is entrusted to the teacher by students for their future; (3) The teacher's work ethic is a sacred duty, noble calling and noble deeds; (4) Teacher work ethic is actualizing and actualizing students; (5) Teacher work ethic is worship; form of devotion to the Creator; (6) Teacher Work Ethic is an art; teachers' teaching skills become perfect when framed by creativity and strategy and implementation when teaching; (7) The Teaching Work Ethic is honor: an honorable job that supports all professions and the success of great people; (8) Teacher work ethic is service, service ethos creates satisfaction for students and customer stakeholders.

Results

The social capital of the Al-Azhar Islamic Boarding School Foundation (YPI) consists of several things as mentioned below:

1. Guarding the community's belief in education and social preaching.

The beliefs, norms and networks owned by YPI Al-Azhar are currently built with a long and continuous history until now, the community and all Al-Azhar stakeholders have consistently raised Al-Azhar. The big-name Al Azhar is one of the main pillars that is prioritized as a public attraction. In addition, Al-Azhar has survived until now because of the teacher's work ethic.

Buya Hamka's charismatic leadership always attracts worshipers to follow his preaching. Gradually the public's trust in YPI increased. In 1961 Mahmoud Syaltout, Sheikh Al-Azhar Cairo at that time, was visiting Indonesia as a state guest and

stopped by at the Great Mosque of Kebayoran. His arrival was welcomed by his friend Prof. Dr. Hamka, Imam of the Great Mosque of Kebayoran, on that occasion Prof. Dr. Mahmoud Syaltout agreed to give the name Al-Azhar to the mosque so that its official name became the Great Mosque of Al-Azhar. Public trust has grown since then. Trust in YPI Al-Azhar can be seen in the field of education with the achievements and reputation that have been obtained by the development of the number of Kindergarten and Elementary Schools throughout Indonesia, which are 92 schools (46 Kindergartens and 46 Elementary Schools) and Al Azhar Middle / High School levels. all over Indonesia are 41 schools (33 Middle Schools and 8 High Schools), as well as forms of recognition from international educational institutions which include Wellington Senior High School, New Zealand, Henley High School, Australia and so on.
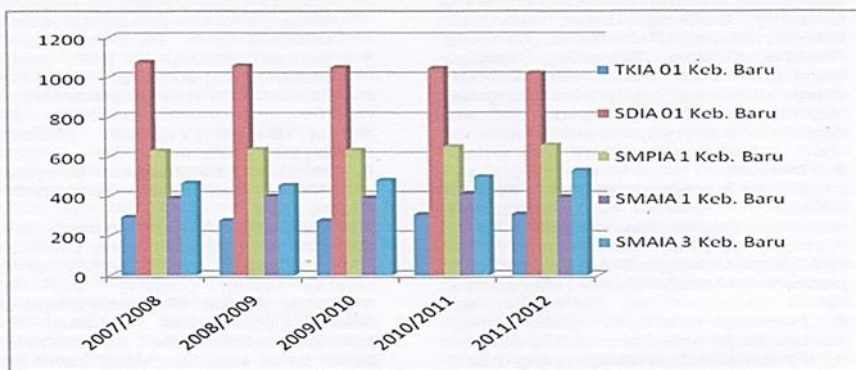

Figure 2. Graph of the Number of Students in the last 5 (Five) years

The field of da'wah and social activities is the first activity carried out by YPI since its establishment, through the Great Mosque of Al-Azhar Kebayoran Baru. It will then increase in the education and social sectors. These activities include the following:

a) Al-Azhar Islamic Education (PIA)

PIA is the first informal education carried out by YPI Al-Azhar. Before establishing a formal school, YPI Al-Azhar

provided education to the community for free. This school coincided with the establishment of the Al-Azhar mosque.

b) Waqf

Al-Azhar Waqf is a *Waqf* Manager formed by the Al-Azhar Islamic Boarding School Foundation (YPI) to develop and manage Productive *Waqf* in support of education and *da'wah* activities.

c) Amil Zakat Institution

Al-Azhar Care for the people is a non-profit organization formed by the Al-Azhar Islamic Boarding School Foundation which aims to empower the poor, based on education and *da'wah* by utilizing resources and public participation and is not oriented towards gathering profits for organizational administrators.

d) BMT al-Azhar

Baitul Mai wat Tamwil (BMT) Al-Azhar is a microfinance institution operated on sharia principles, with the aim of growing and developing micro and small business businesses in order to elevate and empower the community's economy.

e) Al-Azhar missionary education

2. Strengthening the values of Al Azhar as an institutional foundation

The rules that exist in Al-Azhar are implicitly the rules that exist in Islam. This is explicitly stated in the Articles of Association and Bylaws of the Al-Azhar Foundation. At the staffing level, there are staffing rules. YPI Al-Azhar staffing rules are a guideline for Al-Azhar administrators and employees so that employees work professionally. Among the values that have become the shared values of the Al-Azhar institution are as follows: intention because of Allah, *Ukuwah Islamiyah*, *Uswah* (model), discipline, simple and *zuhud* Attitude, Sincerity, Proactive and Initiative

3. Build a network in strengthening the vision and mission.

       Foundations and institutions collaborating with YPI Al-Azhar until November 2012 were 37 foundations (10 Jabotabek foundations and 27 non-Jabotabek foundations). In addition, YPI also collaborates with overseas schools: Hong Kong, Japan and Australia. Al-Azhar University Indonesia in collaboration with the Bandung Institute of Technology (ITB). Al-Azhar's social capital in the form of another network is Alumni. Alumni who are members of the Al-Azhar Islamic School (ASIA) Alumni.

    Empowerment of Religious-Based Social Capital to Support the Work Ethic of YPI Al-Azhar Employees:

1. Empowerment of YPI Al-Azhar Employees

       Empowerment of Religious-Based Social Capital to support the YPI Al-Azhar Work Ethic is an effort to maximize YPI Al-Azhar's efforts by utilizing trust, networks, Islamic norms and other values. So that this can improve the work ethic of employees to be stronger and more effective in order to achieve the organizational goals of YPI Al-Azhar. Several trainings to improve the empowerment and work ethic of YPI Al-Azhar employees, including: initial employee coaching, training for prospective leaders, outdoor training, coaching at the beginning of the school year, coaching school principals, recitation of the fasting month and fostering Fajr prayer in congregation.

2. Work Ethic of YPI Al-Azhar Kebayoran Baru Employees

       Through a questionnaire, researchers tried to see the work ethic of employees based on dimensions sourced from various Islamic literature, the Koran and Sunnah. In Islam work is worship, in fact the entire totality of Muslim life is devoted to worship. As for work is one of the actualization activities of worship. These dimensions of work ethic in Islam have theoretically been developed by Jansen Sinamo as follows:

Table 1. Work Ethic Dimension

No.	Dimensions	Core Indicators
1.	Work Is Grace	Honest, Sincere, Sincere
2.	Work is a mandate	Acting quickly, fairly, consistently
3.	Work is a calling	Move fast, free of KKN, time discipline
4.	Work is actualization	Work hard, be productive, have excellent performance
5.	Work is worship	Trusted, loyalty, high integrity
6.	Work is an art	Initiative, Creative, Innovative
7.	Work is honor	No complaints, Duties on time, Effective
8.	Work is services	Cooperative, open, professional

After the questionnaire is distributed and tabulated, the following figures can be obtained:

Table 2. The Results of the Questionnaire

Dimensions	Core Indicators
Work is a grace	0.84
Work is a mandate	0.86
Work is a calling	0.87
Work is an actualization	0.87
Work is aworship	0.88
Work is an art	0.89
Work is honor	0.9
Work is a service	0.9

The results of the questionnaire indicate that the highest dimensions of the work ethic of Al-Azhar employees are work, namely honor and service. This means that the trainings and empowerment of religious-based social capital conducted by Al Azhar to encourage Employee Work Ethics have not been able to improve Al-Azhar Employees Work Ethics. A work ethic based on worship, grace and trust is not higher in value than work indicators as respect and service.

Discussion

The challenge of empowering Al-Azhar's social capital (Trust, Norm, Network etc.) is quite heavy, namely inconsistency in enforcing personnel regulations, probationary status, definitive status, YPI status and outsourcing. At YPI status, employees get pretty good facilities and benefits (40%) of their basic salary. However, at this

time, the YPI status was eliminated due to efficiency considerations. However, seen from the work ethic, there is no significant increase. This raises counterproductive and social jealousy for the status of other employees. Likewise, YPI outsourcing and contract employees do not refer to the labor laws. Based on the labor law, it is stipulated that contract workers for two automatic renewals must become permanent employees. If this is not done by the Foundation, then the Foundation can be deemed to have violated the law.

In the Al-Azhar employment regulations there is a deviation from the Labor Law on severance pay. In its clause, YPI does not provide severance pay for employees who have joined the insurance or old-age savings program. Another thing that deviates from the law is the regulations on maternity leave. In this case the employment and foundation regulations are not Lex Specialists of the Manpower Law based on the Supreme Court Decision. In terms of appreciation for employees, YPI Al Azhar also pays less attention. So that employees who excel become demotivated if they don't get an award.

Another thing that needs to be addressed by the Foundation is the need to increase professionalism and transparency. This is a demand for and the existence of the Financial Services Authority (OJK), PPATK and other institutions. A foundation as a public legal entity, inevitably has to be ready to become the object of inspection by the OJK. If these matters are not addressed on a micro level it will result in decreased motivation and performance of Al-Azhar employees. Therefore, YPI Al-Azhar must have a systematic and continuous program to shape the work ethic of Al-Azhar employees in accordance with what they aspire to. To realize this program, YPI must have a political budget that is in favor of empowerment programs and human resource enhancement through education and training. Because through this training YPI naturally carried out a regeneration process. YPI (HR Department) must understand strategic human resource management and see that humans are capital, not cost. So it must be developed and empowered. Aid and

scholarship programs as an investment in human resources should be implemented.

The socio-economic development of the Jakarta metropolis community greatly influences the community's choice of the teaching profession. Along with the government's attention to the world of education / teachers, making the teaching profession quite attractive to the younger generation. Especially public teachers or PNS (Jakarta), whose level of performance is quite good (take home payed). So that, the choice of qualified professional's society, choose to have a career in public schools. Al-Hasil Al-Azhar did not get teachers who had the first qualifications. Besides that, the urban lifestyle naturally influenced the orientation of the Al-Azhar employees. So that they try to have facilities in general urban communities. Thus many Al-Azhar teachers try to follow the patterns and lifestyle in general. This encourages YPI Al-Azhar employees to become unfocused at work because they try to make ends meet by looking for extras, both through Al-Azhar's internal activities and outside of Al-Azhar.

In addition, with the improving condition of state schools and the number of Islamic schools similar to Al-Azhar, Al-Azhar is required to differentiate from other public and private Islamic schools. So that there are things that are "different" or distinctive factors from other schools. If today people see Al-Azhar's brand image, then in the future, it will be abandoned if it is not followed by superior performance and quality from others.

Conclusions and Suggestions

Al-Azhar's social capital includes beliefs, networks and Islamic norms, sincerity, patience and others that are rooted in religious values that have long been inherited by the founders of Al-Azhar. Al-Azhar's Social Capital, namely Al-Azhar's big name, is a process of achieving a long history which is widely recognized by the public. Social capital Public trust is seen in the enthusiasm of the community to send their children to Al-Azhar which has never subsided. The

desire for cooperation with Al-Azhar from various foundations came from all over the country. Meanwhile, the social capital of the Al-Azhar network has spread in various places and professions. Al-Azhar's social capital is a social capital that is relatively vulnerable to changing situations and conditions. The existing norms in Al-Azhar are not yet effective. Al-Azhar's social capital has binding characteristics. However, this social capital has not been able to become a bridging capital so that it can be expected to become a capital for accumulating goodness for the people.

The social capital empowerment carried out by YPI has not been carried out optimally. So far, people's trust in Al-Azhar has not been capitalized into real strength in raising Al-Azhar. The Al-Azhar network, which is spread formally, alumni and the community, cannot be synergized systematically. So that it has not produced great power to advance Al-Azhar. In addition, Al-Azhar's extensive network has not been able to be utilized intensively. The existing norms cannot be enforced qona'ah, consistent and kaffah. Norms are still seen as rules and do not yet live up to be shared guides. The principles of like and dislike are still embodied in the life of the Al-Azhar community. Harmony has not been fully awakened sincerely and sincerely. Harmony is still based on self-interest and a sense of wanting to secure each other's interests.

Employees and teachers at work prioritize service and honor than indicators of worship and trust. Employees at work are generally still transactional and pragmatic. So that the religious social capital, sincerity, and sincerity that were imparted and inherited by the founders of Al-Azhar have not yet become the soul of the employees at work. This is possible by several factors, including: lack of appreciation for achievement, inconsistent staffing regulations and less professional human resource management. Thus, the social capital owned by Al-Azhar has not been able to improve the work ethic of YPI Al-Azhar employees, Jakarta.

References

Azhari, Fadillah dan Mawardi, Muhammad Kholid. 2018. Peran Modal Usaha Dalam Pengembangan Jaringan Usaha Kecil Menengah. Jurnal Administrasi Bisnis (JAB), Vol. 59, No. 1.

Cahyono, Budhi. 2014. Peran Modal Sosial Dalam Peningkatan Kesejahteraan Masyarakat Petani Tembakau di Kabupaten Wonosobo. Jurnal Ekobis, Vol. 15, No. 1.

Dodi, dkk. 2013. Pengaruh Iklim Organisasi, Etos Kerja dan Disiplin terhadap Kinerja Karyawan serta Dampaknya pada Kinerja PT. Arun NGL Lhokseumawe Aceh. Jurnal Manajemen. Vol. 2, No. 1.

Fathy, Rusydan. 2019. Modal Sosial: Konsep, Inklusivitas dan Pemberdayaan Masyarakat. Jurnal Pemikiran Sosiologi, Vol. 6 No. 1.

Kusumastuti, Ayu. 2015. Modal Sosial dan Mekanisme Adaptasi Masyarakat Pedesaan dalam Pengelolaan dan Pembangunan Insfrastruktur. Jurnal Sosiologi, Vol. 20, No.1.

Leovani, Ega. 2016. Implementasi Model Pemberdayaan Karyawan di PT. FIF Group TBK Cabang Palembang. Jurnal Manajemen, Vol. 20, No.02.

Noor, Munawar. 2011. Pemberdayaan Masyarakat. Jurnal Ilmiah CIVIS, Vol. I, No. 2.

Octarina, Arischa. 2013. Pengaruh Etos Kerja dan Disiplin Kerja terhadap KinerjaPegawai pada Dinas Kebudayaan Pariwisata Pemuda dan Olahraga Kabupaten Sarolangun. Jurnal Universitas Andalas, Vol. 1, No. 1.

Rosaliza, Mita. 2016. Modal Sosial dan Budaya Dalam Pembangunan Desa. Jurnal Ilmu Budaya, Vol. 13, No.1.

Simanjuntak, Putra Arif. 2020. Pengaruh Etos Kerja, Kepuasan Kerja, Sikap Kerja dan Motivasi Kerja Terhadap Kinerja Pegawai Pada

Kantor Pelayanan Pajak Pratama Medan Polonia. Jurnal Manajemen Bisnis Jurnal Magister Manajemen, Vol.2 No.1.

Sinamo, J.H. 2005. 8 Etos Kerja Profesional. Jakarta: Institut Dharma Mahardika.

Sukoco, B. M. dan Hardi. 2013. Pengaruh Modal Sosial Dan Perilaku Berbagi Pengetahuan Dan Kinerja: Studi Kasus Di Pemasok Komponen Otomotif Astra Grup. Jurnal ISSN 1412-1700, Vol. 12, No.3.

Supono, Boedyo. 2011. Peranan Modal Sosial Dalam Implementasi Manajemen dan Bisnis. Jurnal Ekonomi dan Kewirausahaan, Vol. 11, No. 1.

Wahjudin, Lisdawati. 2011. Modal Sosial dan Kemiskinan di Indonesia. Jurnal Sosiohumanitas, Vol.8, No.1.

Widjajanti, Kesi. 2011. Model Pemberdayaan Masyarakat. Jurnal Ekonomi Pembangunan, Vol. 12, No. 1.