

KAILI WOMEN IN STRENGTHENING THE FAMILY ECONOMY

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DOI : <http://dx.doi.org/10.30983/humanisme.v7i2.7061>

Submission: Agust 13, 2023

Revised: November 05, 2023

Accepted : December 29, 2023

Published: December 31, 2023

Abstract

The role of women in development is very significant from a social, cultural, and economic perspective. The existence of women has an important role in both the family and society. This study aims to analyze the role of women Kaili business actors in the Palu City Forest in providing family economic strengthening from a social and cultural perspective. This study was designed using a quantitative approach. The population of this research is Kaili women who have businesses in the Palu City Forest. The sample of this research is women Kaili business actors in the Palu City Forest, with a total of 183 respondents. Data collection techniques consist of observation, questionnaires, and documentation. Data analysis uses descriptive statistical analysis. The results of the study show that women Kaili business actors in the Palu City Forest play a role in encouraging the strengthening of the family economy. From a social perspective, women Kaili business actors have a high level of social bounding, which is indicated by the kinship of women Kaili with other families that creates empathy and togetherness. This can also encourage the strengthening of the family economy. Meanwhile, from a cultural perspective, the level of inequality among women Kaili business actors in the Palu City Forest is strongly influenced by culture. This inequality means that women Kaili business actors in the Palu City Forest do not feel competitive and different from other business actors, so they feel relaxed in doing business and have an impact on strengthening the family economy.

Keywords: Women, Family, Kaili, Social, Culture, Economy.

Abstrak

Peran perempuan dalam pembangunan sangat signifikan dilihat dari sudut pandang sosial, budaya, dan ekonomi. Keberadaan perempuan mempunyai peranan penting baik dalam keluarga maupun masyarakat. Penelitian ini bertujuan untuk menganalisis peran perempuan pelaku usaha Kaili di Hutan Kota Palu dalam memberikan penguatan ekonomi keluarga dari segi sosial dan budaya. Penelitian ini dirancang dengan menggunakan pendekatan kuantitatif. Populasi penelitian ini adalah ibu-ibu Kaili yang mempunyai usaha di Hutan Kota Palu. Sampel penelitian ini adalah perempuan pelaku usaha Kaili di Hutan Kota Palu yang berjumlah 183 responden. Teknik pengumpulan data terdiri dari observasi, angket, dan dokumentasi. Analisis data menggunakan analisis statistik deskriptif. Hasil penelitian menunjukkan bahwa perempuan pelaku usaha Kaili di Hutan Kota Palu berperan dalam mendorong penguatan perekonomian keluarga. Dari segi sosial, perempuan pelaku usaha Kaili mempunyai tingkat ikatan sosial yang tinggi, ditandai dengan kekerabatan perempuan Kaili dengan keluarga lain sehingga menimbulkan rasa empati dan kebersamaan. Hal ini juga dapat mendorong penguatan perekonomian keluarga. Sedangkan dari segi budaya, tingkat ketimpangan di kalangan perempuan pelaku usaha Kaili di Hutan Kota Palu sangat dipengaruhi oleh budaya. Ketimpangan tersebut membuat perempuan pelaku usaha Kaili di Hutan Kota Palu tidak merasa kompetitif dan berbeda dengan pelaku usaha lainnya, sehingga merasa santai dalam berusaha dan berdampak pada penguatan perekonomian keluarga.

Kata Kunci : Perempuan, Keluarga, Kaili, Sosial, Budaya, Ekonomi

Introduction

Women have a role in community economic development (Sharma,2020). Women development and women's significant entrepreneurs are highly motivated by social issues contribution to the nation's socio-cultural and

that are directly related to them¹. Traditionally, women's roles are still focused on non-economic activities such as taking care of the household and also taking care of children. Even now, the direction of the role of women is starting to shift. Previously, it was men who had a role to make a living, now women have also played a role in the public and economic spheres as breadwinners and political figures. The social role and position of women are still crucial issues in modern society. Even in a society that claims to be modern and democratic, there are still views that think that women are second-class citizens and are complementary, so their role in the public sector deserves to be questioned. Meanwhile, in developing countries, working women greatly affect the economy.²

So far, women in several regions have made a real contribution to nation-building. Indonesia's long history has recorded and proven that women are agents of development and potential national assets. Many studies show that women who work in the public sector are always associated with the household economic conditions of women workers. One of the reasons is, of course, the problem of poverty, which has occurred from the colonial period to the present. The involvement of women in the public sector, which is inseparable from the economic demands of the family due to economic difficulties, especially as a result of the prolonged monetary crisis that hit Indonesia, has encouraged women to take an active role in overcoming family economic problems by doing various jobs outside the home. The work of women in the public sector, which has an impact on increasing family economic income as a result of working wives and housewives, from a socio-

economic perspective, is a factor that can reduce the dominance of men over women in family life.³

The role of women entrepreneurs in the economic environment is very important; they can create their businesses to meet their needs [1]. This can be seen in the local Kaili culture, which, in terms of women's daily lives, can help the household economy. The consequences of the dual role of women today certainly have two impacts, both positive and negative. The positive impact of the shifting role of women is, of course, the increasing financial benefits of the family, providing equality of income between husband and wife, and providing higher self-esteem for women. These advantages are not without disadvantages. The negative impact of this dual role is the demands for extra time and energy in taking care of work with the household, the emergence of conflicts between work and household roles, the competition between husband and wife, and, of course, the giving of attention and affection to children and families who are reduced.

Women's leadership in the public sector in the Kaili community in Central Sulawesi is a phenomenon that has existed since the royal government system was still in effect. In Kaili society, the position and rights of women in social life are considered honorable and high (Ahdiyah, 2017). Current conditions show that Kaili women have dual roles, both as housewives and as heads of households. This makes Kaili women have extraordinary enthusiasm in their socio-economic lives. We can see the activities of Kaili women, who are the majority of business actors in the Palu City Forest. This can help support the family's economy, and this needs to be studied in depth, especially considering the social and cultural

¹ Rosca, E., Agarwal, N., & Brem, A. (2020). *Women entrepreneurs as agents of change: A comparative analysis of social entrepreneurship processes in emerging markets*. *Technological Forecasting and Social Change*, 157, 120067.

² Sarkar, J., & Selarka, E. (2020). *Women on board and performance of family firms: Evidence from India*. *Emerging Markets Review*, 100770.

³ Tuwu, D. (2018). *Peran Pekerja Perempuan dalam Memenuhi Ekonomi Keluarga: Dari Peran Domestik Menuju Sektor Publik*. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 13(1), 63–76.

conditions of the Kaili community. In some cases, women are deprived of equal rights to develop their economic system, and for that reason, social and cultural institutions are expected to be a common thread to provide an adequate basis for women to be able to create their survival system.⁴

Literature Review

Kaili Women

In Kaili society, the position and rights of women in social life are considered honourable and high. This is closely related to the myth of "to manuru," which explains the origin of the leader of the Kaili tribe. The myth of "to manuru" is a story about human incarnation from heaven, which is believed by the people of Kaili as the forerunner of leaders or rulers who carry influence in people's lives. This myth tells of a "tomalanggai" (a powerful man who later became the leader of the group) who married a woman who was incarnated from inside a golden yellow bamboo ("Bolo Vatu Bulava"). From their marriage, leaders were born who have been rulers of several kingdoms in the Kaili tribe.⁵

The myth of "to manuru" is also the basis for the Kaili community's definition of the position of women and men in society. One example of how the position of women is involved in discussing government and social issues is the obligation of the king's mother to attend and be an integral part of discussing royal and social issues in royal institutions. This myth is also the basis for the Kaili community's definition of the position of

women and men in society. One example of how the position of women is involved in discussing government and social issues is the obligation of the king's mother to attend and be an integral part of discussing royal and social issues in royal institutions. This means that in the Kaili community, family building is formed from kinship relationships that are built on the bilineal principle. On the bilineal principle, certain provisions or rules are calculated based on the maternal lineage (matrilineal), and certain provisions or rules are calculated based on the father's lineage (patrilineal).⁶

Kaili women are also expected to be close to their families. The concept of "ni linggu mpo toboyo" (circles like a pumpkin) means that as long as women are active, they still return to their families to worship, like a pumpkin plant that extends its stems far away but is still connected to its roots.⁷

Women and Working

Since the 20th century, women have gained political, economic, and social power.⁸ Working women can affect the family economy, which will have an impact on the country's economy.⁹ Working women must consider the demands of the family, where their role must be balanced between their own health, work, and family.¹⁰ Women play an important role in poverty reduction, improving family welfare, and also in being more dynamic in maintaining family harmony.¹¹ Women can implicitly increase men's

⁴ Abu-Rabia-Queder, S., Morris, A., & Ryan, H. (2018). *The economy of survival: Bedouin women in unrecognized villages*. *Journal of Arid Environments*, 149, 80–88.

⁵ Ahdiah, I. (2017). *Nosalia Poboti Pentas Peran Perempuan Suku Kaili di Kota Palu*. Kinesik, 4(1),

⁶ Nisbah. (2012). *Peranan Klen Dalam Partisipasi Politik Perempuan Masyarakat Kaili di Lembah Palu Sulawesi Tengah*. Universitas Padjadjaran.

⁷ Ahdiah, lot. cit.

⁸ Sharma, P. (2020). *Women entrepreneurship in India: The socio-economic context*. *Materials Today: Proceedings*,

⁹ Lee, A. (2009). *Shaping one's own destiny: Global economy, family, and women's struggle in the Taiwanese context*. *Women's Studies International Forum*, 32(2), 120–129.

¹⁰ Artazcoz, L., Borrell, C., Benach, J., Cortès, I., & Rohlf, I. (2004). *Women, family demands and health: The importance of employment status and socio-economic position*. *Social Science & Medicine*, 59(2), 263–274.

¹¹ F. Nader, Y. (2008). *Microcredit and the socio-economic wellbeing of women and their families in Cairo*. *The Journal of Socio-Economics*, 37(2), 644

profits profits/income in the household ¹². Working women have better health than full-time housewives.

In economic and social history, family economics is an important matter to be discussed in research. ¹³ Currently, there are so many women with families who become leaders in companies that have an impact on high company performance. ¹⁴

Social Culture

Poverty is a multi-dimensional problem because it is not only related to economic factors but also to social, cultural, and political factors. ¹⁵ The existence of women has an important role in both the family and society. In their role in managing family finances, both from the income of their husbands and their productive work, women are aware of their position in maintaining the economic sustainability of the family. Women are able to utilize economic resources through the use of their social capital stock in the form of social networks in the social environment to maintain and even improve the family economy. The family economic empowerment program is part of a poverty alleviation scheme and community welfare improvement. ¹⁶ The components of social capital include social bounding, social linking, and social bridging, as follows: ¹⁷

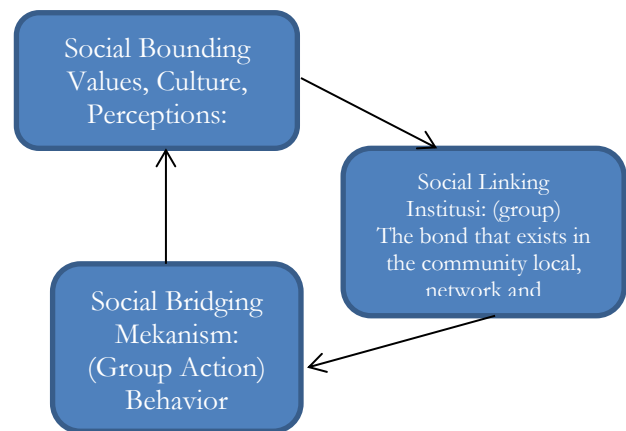


Figure 1. Components of a Women's Business Actor's Social Capital

In addition to social capital strengthening the family's economy, culture can also influence it. Success can be influenced by culture. ¹⁸ Family culture is also related to family business culture and national culture. ¹⁹ The world economy is also influenced by family businesses. ²⁰ The cultural dimension can be seen in several ways, including the power distance index, individualism, masculinity, uncertainty avoidance index, and long-term orientation.

- 1) Power Distance Index: degree of equality or inequality between people in society;
- 2) Individualism: strengthen individuals or collectives in society with achievement and interpersonal relationships;
- 3) Masculinity: the distribution of roles between the sexes in society is strengthened, or not strengthened, by the achievement of male role models of work, control, and power;

¹² Saaritsa, S. (2008). Informal transfers, men, women and children: *Family economy and informal social security in early 20th century Finnish households. The History of the Family*, 13(3), 315–331.

¹³ Ibid, hlm 12

¹⁴ Sarkar, lot. cit

¹⁵ Rustanto, B. (2007). *Penguatan Keluarga Miskin Melalui Pengembangan Modal Sosial. Sosio Informa*, 12(3), 22–31.

¹⁶ Puspitasari, D. C. (2015). *Modal Sosial Perempuan Dalam Peran Penguatan Ekonomi Keluarga. Jurnal Pemikiran Sosiologi*, 1(2), 69–80.

¹⁷ Woolcock, M., & Narayan, D. (2000). Social Capital: *Implications for Development Theory,*

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¹⁸ Jayantilal, S., Bañegil Palacios, T. M., & Jorge, S. F. (2015). *Cultural dimension of Indian family firms: Impact on Successor Selection.*

¹⁹ Chrisman, J. J., Chua, J. H., & Steier, L. P. (2002). *The Influence of National Culture and Family Involvement on Entrepreneurial Perceptions and Performance at the State Level. Entrepreneurship Theory and Practice*, 26(4), 113–130.

²⁰ Le Breton-Miller, I., & Miller, D. (2009). *Agency vs. Stewardship in Public Family Firms: A Social Embeddedness Reconciliation. Entrepreneurship Theory and Practice*, 33(6), 1169–1191.

- 4) Uncertainty Avoidance Index: level of tolerance for uncertainty and ambiguity in society;
- 5) Long-Term Orientation: The degree to which society embraces, or does not embrace, long-term devotion to traditional values or forward-thinking.

Method

This study was designed using a quantitative approach. The data for this research is sourced from primary and secondary data. Furthermore, the population in this study is Kaili women who have businesses in the Palu City Forest. Based on this, the sample of this research is all women Kaili business actors in the Palu City Forest, which totals 183 respondents. Techniques used to collect data include observation, questionnaires, and documentation. This research questionnaire uses a Likert scale to measure the attitudes of respondents from the highest to the lowest level. The data analysis of this research used descriptive statistical analysis using Statistical Product and Service Solutions (SPSS) and was guided by the mean value. The aim is to find out the characteristics of each question item as a description related to research results based on facts in the field.

Result and Discussion

Result

The results of this study include several statistical test results, such as the validity and reliability of the research variables, as well as the results of descriptive statistics.

Validity and Reliability of Test Results

The results of the validity test in this study indicate that all question items are valid and reliable. Questions about social perspective (social capital) are in Q1–Q7, while questions about cultural perspective are in Q8–Q18. Validity is seen in the corrected item-total correlation value greater than 0.3. According to Ghozali (2011), the question item is said to be valid if the correlation coefficient value is greater than 0.3. In addition to validity, the following table also shows the value of

reliability. The reliability of the question items is seen from Cronbach's alpha value; if it is greater than 0.7, then it is declared reliable. According to Nunnally (1975), the reliability seen from Cronbach's alpha value is greater than 0.7. Based on this statement, it can be concluded that all question items in the research questionnaire are declared valid and reliable.

Table 1. Validitas dan Reliabilitas Research Variable

Item	Item-Total Statistics			Reliability Statistics
	Correlation coefficient	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Cronbach's Alpha
Q1	0,3	.682	.884	.897
Q2	0,3	.721	.879	
Q3	0,3	.642	.888	
Q4	0,3	.703	.881	
Q5	0,3	.748	.875	
Q6	0,3	.694	.882	
Q7	0,3	.721	.880	
Q8	0,3	.538	.866	.874
Q9	0,3	.580	.863	
Q10	0,3	.641	.859	
Q11	0,3	.819	.848	
Q12	0,3	.772	.851	
Q13	0,3	.460	.874	
Q14	0,3	.549	.866	
Q15	0,3	.445	.876	
Q16	0,3	.430	.873	
Q17	0,3	.601	.862	
Q18	0,3	.662	.859	

Source: SPSS 16, 2021.

Descriptive Statistics Result

The following table is the result of descriptive statistical testing of social perspective variables (social capital) and cultural perspective using Statistical Product and Service Solutions (SPSS).

Table 2. Descriptive Statistics Result (Social and Culture Perspective Variable)

No.	Variable	Dimension	Item	Question	Mean	
1	Perspective of Social (Social Capital)	Social Bounding	Q1	Kaili woman's	3.606	
			Q2	Kaili woman's	3.672	
			Q3	The kinship of the Kaili	3.442	
		Social Linking	Q4	Kaili women have social ties with	3.584	
			Q5	Kaili woman has a network/ass	3.333	
		Social Bridging	Q6	Women Kaili business actors in the	3.355	
			Q7	Cooperation /synergy between women Kaili	3.579	
2	Culture Perspective	Power Distance Index	Q8	Culture affects the level of	3.852	
			Q9	Culture affects the level of	3.912	
		Individualism	Q10	Women Kaili business actors in the	3.847	
			Q11	Women Kaili business actors in the	3.617	
		Masculinity	Q12	Gender shows that female Kaili	3.568	
			Q13	Women Kaili who are business	3.163	
			Q14	The power of men in their role as heads of	3.207	
			Uncertainty Avoidance Index	Q15	Women Kaili business actors in the	3.169
				Q16	Women Kaili business actors in the	3.879
			Long-Orient	Q17	Kaili women entrepreneur	3.393
Q18	Kaili women entrepreneurs in the	3.415				

Source: Elaborated from SPSS 16, 2021.

The results of descriptive statistical tests on social variables (social capital), show that the social bounding dimension received a good response from the respondents. This is indicated by the mean value of items Q1-Q2, which obtains the highest mean value, which means that the kinship of the Kaili woman with other families creates empathy, and the Kaili woman's kinship with other families also creates togetherness. Meanwhile, the Q5 item obtained the lowest mean value. This shows that Kaili women lack a network or association in the business community in Palu City Forest.

Furthermore, the results of descriptive statistical tests on cultural variables show that the power distance index dimension has items that get the highest mean value on Q9 items. This shows that culture affects the level of inequality among women Kaili business actors in the Palu City Forest. Meanwhile, the lowest item is on the dimensions of masculinity and uncertainty avoidance index. In the masculinity dimension, the lowest is in item Q13, which indicates that Kaili female business actors in the Palu City Forest have no control over their businesses, while the lowest in the uncertainty avoidance index dimension is Q15, which means that female Kaili business actors in the Palu City Forest have no tolerance for uncertainty.

Discussion

The development of development by utilizing social capital has shown the results of studies in various countries. ²¹ That strong social capital will stimulate the growth of various economic sectors. This is supported by the existence of a high level of trust in close social relations and the capacity to build a wide, growing network among economic actors. The distribution of the spectrum of social capital is then able to influence and drive developments between economic sectors. The macro context of the use of social capital when approached with family

²¹ Dasgupta, P., & Serageldin, I. (2000). *Social Capital: A Multifaceted Perspective*. World Bank Publications.

economic empowerment becomes relevant because the spearhead of community welfare begins with family welfare.

As shown by the results of this study, it can be seen that the social capital of women Kaili business actors in the Palu City Forest is largely determined by social boundaries. Social bonding is a type of social capital with the characteristic that there is a strong bond (the existence of social glue) in a social system. For example, most family members have kinship with other families. This is shown in the results of the study: the kinship of the Kaili woman with other families creates empathy and also creates togetherness. This kinship can lead to a sense of empathy or togetherness. It can also manifest a sense of sympathy, a sense of obligation, a sense of trust, reciprocity, and mutual recognition of the cultural values they believe in. This reinforces Kaili women by reinforcing the family economy.

Meanwhile, from a cultural perspective, strengthening the family economy of Kaili women shows that the power distance index dimension has items that get the highest mean value, which indicates that culture affects the level of inequality of women Kaili business actors in the Palu City Forest. This can be interpreted based on the facts on the ground that the culture of Kaili women in strengthening the family economy is not affected by inequality; even with inequality among business actors, Kaili women can be encouraged to increase their business to help the family economy. The role of women entrepreneurs in the economic environment is very important; they can create their businesses to meet their needs.²² This can be seen in the local Kaili culture, which, in terms of women's daily lives, can help the household economy.

Kaili women entrepreneurs in the Palu City Forest from a cultural perspective have shown that they have mingled with women entrepreneurs from other ethnic groups, such as Bugis, Javanese,

and Gorontalo. In running a business, Kaili women sometimes lag behind women entrepreneurs from other ethnic groups. Observations in the field show that they are constrained by capital, while many women entrepreneurs from other ethnic groups have businesses and are growing.

The results of this study from a cultural perspective show that culture affects the level of inequality among women Kaili business actors in the Palu City Forest. This means that in running a business, Kaili women are affected by inequality. This inequality means that women Kaili business actors in the Palu City Forest do not feel competitive and different from other business actors, so they feel relaxed in doing their business. This can be seen in the habit of most Kaili women during the COVID-19 pandemic of not innovating in running their businesses, and this makes them lagging behind women entrepreneurs from other ethnic groups, so the involvement of Kaili women in various activities in their business environment is needed in order to encourage innovative thinking. According to women entrepreneurs, they need to implement technological innovations and inclusive strategies in order to improve their quality of life.

The willingness of women entrepreneurs to involve themselves in various social activities in the community or social organizations can be an opportunity that was never previously calculated economically. In other words, the economic implications of the active participation of new women entrepreneurs can be felt after intensifying social relations in collaboration with productive activities.²³

The condition that occurs requires the control of the female Kaili business actors, because otherwise, it will make the female Kaili business actors even more left behind. This is evidenced by the results of research on the dimensions of masculinity that women Kaili

²² Rosca, loc.cit.

²³ Puspitasari, D. C. (2015). *Modal Sosial Perempuan Dalam Peran Penguatan Ekonomi*

Keluarga. Jurnal Pemikiran Sosiologi, 1(2), 69–80.

business actors in the Palu City Forest do not have control over their businesses and on the uncertainty avoidance index dimension that women Kaili business actors in the Palu City Forest do not have a tolerance level for uncertainty.

The habits shown by women Kaili business actors in the Palu City Forest can affect their income by strengthening the family economy. This means that women Kaili business actors need to control their business, such as what things can increase customer interest, and women Kaili actors must have tolerance for uncertainty. For example, it is necessary to move forward without having to endure uncertainty such as the current state of the pandemic. They not only hope for help but also need an effort that can make their business more popular with customers, and it requires strict control over their business. Thus, the female Kaili actors in the Palu City Forest can compete, develop, and, of course, help the family economy.

The existence of women has an important role in both the domestic (family) and public (society) domains. In their role in managing family finances, both from the income of their husbands and their productive work, women are aware of their position in maintaining the economic sustainability of the family. Women can utilize economic resources through the use of their social capital stock in the form of social networks in the social environment to maintain and even improve the family economy. In addition, culture is also very influential in the mindset of women Kaili business actors, so they need to adapt to the environment, especially in an environment that involves various cultures from other tribes. It is necessary to adapt to the environment and, of course, to maintain the continuity of the business occupied by the Kaili woman, which in itself becomes a strategic and productive opportunity to maintain the family's economic resilience.

Conclusion

The family is one of the contributors to productive labour entering the national job market. One element of the family that contributes to the economy is women. The results of this study indicate that Kaili women entrepreneurs in the Palu City Forest play a role in encouraging the strengthening of the family economy from a social and cultural perspective. From a social perspective, women Kaili business actors have a high level of social bonding, which is indicated by the kinship of women Kaili with other families that creates empathy and togetherness. This can also encourage the strengthening of the family economy. Meanwhile, from a cultural perspective, the level of inequality among women Kaili business actors in the Palu City Forest is strongly influenced by culture. This inequality means that women Kaili business actors in the Palu City Forest do not feel competitive and different from other business actors, so they feel relaxed in doing business and have an impact on strengthening the family economy. This can be seen in the habit of most Kaili women during the COVID-19 pandemic of not innovating in running their businesses, which makes them lag behind women entrepreneurs from other ethnic groups.

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