

Muslim Entrepreneurship Work Ethic in Madura for Increasing Business Success

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Abstract

This Research goals to 1) Understand the work ethic and the independence of muslimentrepreneurs. And 2) Knowing the effort and the spirit of fighting or never giving up for muslim entrepreneurs in the middle of a pandemic. The research method that is used in this research in descriptive ualitative method, involving some muslims traders in the “17 August” market as the object of this research. The data collection technique used the interview method, observation and documentation, and the data processing by editing, organizing and analizing. This result of this research are 1) In general, the understanding of work ethic of muslim traders in “17 August” market is according to the characteristics of the islamic work ethic, But in it’s practice or implementation is not all according to the characteristics of the islamic work ethic, especially most of them don’t have a good creativity level the future orientation and a mentality which ready to fight so that their effort tend to be conservative. 2) the traders who have and understanding and practices that are available with the characteristics of the Islamic work ethic understand the success of the business they have run.

Key Words: work ethic, independence, never give up

Abstrak

Penelitian ini bertujuan untuk (1) memahami etos kerja dan kemandirian pada wirausaha muslim, dan (2) mengetahui usaha dan semangat juang atau pantang menyerah bagi wirausahawan muslim ditengah pandemi. Penelitian Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif, dengan melibatkan pedagang-pedagang muslim di Pasar 17 agustus sebagai objek penelitian. Teknik pengumpulan data menggunakan metode wawancara, observasi dan dokumentasi serta pengolahan data dengan cara *editing, organizing, dan Analizing*. Hasil penelitian ini berupa 1) secara umum pemahaman akan etos kerja pedagang muslim di pasar 17 agustus telah sesuai dengan ciri-ciri etos kerja Islam. Tetapi dalam segi praktik atau implementasinya tidak semua sesuai dengan ciri-ciri etos kerja Islam, khususnya sebagian besar dari mereka juga belum memiliki tingkat kreativitas, orientasi pada masa depan dan mental siap bertarung. sehingga usaha mereka cenderung konservatif. 2) Adapun pedagang yang memiliki pemahaman dan praktik yang sesuai dengan ciri-ciri etos kerja Islam mengalami keberhasilan usaha pada bisnis yang telah dijalankannya.

Kata kunci: Etos kerja, kemandirian, pantang menyerah

Introduction

Seeing the economic growth of the country, it’s fluctuates depending on the productivity of the entrepreneurs spirit and work ethic the economic situation is able to see the prospects of natural conditions and the provision of human resources.¹

The existence of entrepreneurship can provide a marketing cycle in agriculture, tourism and other economic activity carried out by humans being. In the ends, its end in a main goal off humans, which is survival. Along with the development of the times

¹Freddy Rangkuti, “Manajemen Persediaan Aplikasi di Bidang Bisnis,” *Jakarta. Raja Grafindo Persada*, 2004.

and the advancement of work competition technology, it is inevitable that it requires every one to increasingly master the abilities possessed by each individual to be able to get the work which they want.² Therefore, the humans being must have an awareness of trying and working hard to be successful. So, humans must have a view and attitude to appreciate the work as a something good. Besides that, they must recognize what a job that is suitable with the skills they have.³

That view is also known by work ethic. Work ethic is a positive work behavior based on a strong awareness of fundamental beliefs accompanied by the total commitment to an integral work paradigm. The term of paradigm here means the main concept of work itself which includes the idealism which underlies, the principle that governs, the values that drive, the attitudes that are born, the standards to be achieved, including the main characteristics, the basic thought, the ethical codes, the moral codes, and behavior codes for its adherents.⁴

The Islamic work ethic provides a view of working hard as an obligation. An enough effort should be a part of the work performed by someone who is seen as the duty of an individual capability. In other words, the Islamic work ethic is to face this life actively by leading to be better. People who have the characteristics of a good work ethic in Islam include appreciating the time, having a good moral, upholding honesty, having a strong commitment and *istiqomah* at work. This characteristic is only part of the characteristics of the Islamic work ethic because there are many kinds of characteristics of the Islamic work ethic.⁵

Indonesia is a country with various groups of ethnic that live in it. There are some pure ethnicities such as Javanese, Madurese, Bugis and so on. And there are ethnic immigrants namely Arab and Chinese ethnicities. These various ethnicities certainly have an impact on various social and cultural characters, including the differences in work ethics in each of these ethnicities. And each ethnicity must have their own uniqueness and characteristics.

The "17 August" market is the heart/ circle of trade in the Pamekasan city. The traders in that area are dominated by Muslim traders who have been hereditary in the community, especially in the Pamekasan city. If we group it, there are four types namely clothing stores (including Muslim clothes and prayer equipment), vegetable stalls (including daily fruits and vegetables) accessories centers and livestock centers, and also a building shop. Based on the diversity of Muslim entrepreneurs who build a work ethic in the "17 August" market so to determine the success of effort, the entrepreneurs work hard and strive in goodness.

Method

This type of research uses descriptive qualitative research method. Qualitative descriptive research is generally carried out in research in the form of case studies. The descriptive qualitative format of the case studies does not have features such as water (spreading over the surface). But focus on a particular unit of various phenomena⁶. From that characteristics, it is possible to study very in—depth the deepening of the work

²Satria Hadi Lubis and Rahasia Kesuksesan Halaqah Hadi, "Menjadi Murobbi Sukses," *Kreasi Cerdas Utama*, Jakarta, 2003.

³Rangkuti, "Manajemen Persediaan Aplikasi di Bidang Bisnis."

⁴Rangkuti.

⁵IGA Yulia Purnamasari, Kadek Rai Suwena, and Iyus Akhmad Haris, "Pengaruh Kualitas Produk dan Harga Terhadap Kepuasan Konsumen Produk M2 Fashion Online di Singaraja Tahun 2015," *Jurnal Pendidikan Ekonomi Undiksha* 5, no. 1 (2016).

⁶M. Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya*, (Jakarta: Kencana, 2011), 68.

ethic of muslim traders in the “17 August” market and so that the traders the deepening of data that be a consideration in the research.

The data collected in this research are primary and secondary data. According to “Muhammad Teguh”, primary data is type of data that is obtained and extracted from its main sources (pure sources), both qualitative and quantitative data, this type of data is also called by *eksternal data*⁷. The primary data in this study is a data from interviews with several muslim traders in the “17 August” market in the city of Pamekasan. The secondary data in this study are in the form of documents financial reports, trade daily seconds and the reports of number of employees..

Primary sources are the sources that directly provide data to the data collectors⁸. Primary data is the data that is obtained directly from the individual or group concerned through the results of observations and interviews by systematically. As for this data, the researchers extracted directly from the muslim trader in the “17 August” market using the *Snow Balling* method. In this way, the researcher will contact the head of “17 August” market as a *key informant*, after that the researchers will conduct a research on muslim traders in the “17 August” market that meet the criteria of researchers until it is considered that the required data is sufficient.

Primary sources are the sources that indirectly provide data to the data collectors⁹. Secondary research data is obtained indirectly or through documents such as business profile, history of standing, daily trade records, sales reports and the reports of the number of employees. This data is very important to be used to complement the analysis of the results of this study. The data collection method used by the researchers in this study is qualitative. In more detail, the data collection techniques in this study are using the observation, interviews and documentation method, here is the explanation¹⁰: (a) interview is the data collection process or information through face to face communication between (*Interviewer*) with the (*interviewee*). In this study, the researcher conducted direct interviews with the muslim traders who were included in the research criteria in the “17 August” market regarding the research indicators on the operational definitions. (b). observation, etimologically the definition of observation according to the big Indonesian dictionary means careful observation or review. Whereas terminologically, observation is the observation of an object under study either directly or indirectly to obtain the data that must be collected in the research.

In this research, the researcher will observe trading activities including: (a) shop operation times, (b) products for sale, (c). the weighing process (if the products are sold use weighing), (d). the process of business owners serving to the consumers during the buying and selling transaction. Documentation study, which is to collect the data needed in research problems and then study them intensively so that they can support and increase the confidence and prove an incident. In this study, the data collected contains information in the form of photos, videos, or recording during interviews and observation of the trading activities in the “17 August” market.

Data analysis technique is a process of collecting, modeling, and transforming data which aims to obtain useful information, to provide suggestions, conclusions and support to make a decision¹¹. Conceptually data analysis is a systematic process of searching and arranging interview transcript. Field notes and other materials that have been collected to increase the understanding of the materials raised and to present what has been found in other people. The task of data analysis is to interpret and make the

⁷ Muhammad Teguh, *Metode Penelitian Ekonomi* (Jakarta: Rajawali press, 1999), 121.

⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan Mixed Method* (Bandung: Alfabeta, 2015), 308.

⁹ *ibid.*

¹⁰ Ismail Nawawi, *Metode Penelitian Kualitatif* (Jakarta: CV. Dwiputra Pustaka Jaya, 2012), 49.

¹¹ Restu Kartiko, *Asas metode Penelitian* (Yogyakarta, Graha Ilmu, 2010), 253.

meaning of some materials that have emerged as a monumental task of some a researcher is involved in a study for the first time¹².

Among of them is collecting data from the field and divide them into categories according to specific themes, make the data into a general picture, then transforms the image into a narrative text¹³.

The author uses technical data analysis because the research used a qualitative descriptive method, because in this case it requires supporting data that describes the existing problem. Than the information and the data obtained will be processed and analyzed into an inductive mindset where the specific phenomena will be manage, analyzed and conclude so that getting problem solution or the solution can apply in general

Result

The Factor that Influence the working Ethic

According Pandji Anoraga, there are seven factors that can influence the work ethic, they are:

a. Religion

Indirectly, the working ethic is influenced by the quality of religion and the orientation of cultural values conservatively because of human thinking, be attitude and action are religious teaching who really have been believed. Thus, the religious teaching tells the values that can back to the development and modernization.

b. Culture

Mental attitude will power and working spirit of a society can be called as culture ethic operationally and also called as working ethic. So, the quality of working ethic is determined by the cultural orientation system and concerned with the society

c. Social-politic

Political structure encourages communities to work hard and affect the law and high level of working ethic. It is begun with awareness and the importance of the meaning of the responsibility to the future nation.

d. The Environmental conditions or geographical

The natural environment that support can effect the human being in it to do the business in managing and taking the benefit or invite imigran to make a living in the environment

e. Education

Work ethic is affected by what the quality of human resources. Over the increasing of human resources the people will be motivated to increase their work ethic in order to be better. So that, there should have been a quality education and evenly in the country concerned in order to the quality increase as like expertise and skill will make more productive.

f. Economy structure

The existence of economic structure can give incentives for the communities to work hard and enjoy the results.

g. Individual Intrinsic motivation

Work ethic as a view which is based on the values who is believed someone becoming a working motivation. So, the individual who has it. It is a motivated individual. Someone motivation who is not from outer is called intrinsic motivation.

¹² Ismail Nawawi, *Metode Penelitian Kualitatif* (Jakarta: CV. Dwiputra Pusataka Jaya, 2012), 227.”

¹³ Haris Hardiansyah, *Metodologi Penelitian Kualitatif* (Jakarta: Salemba empat, 2010), 162.

Entrepreneurial Covenant

a. Entrepreneurial as duty most of life

Entrepreneurial as duty of life, it makes us still trying, honor and carry out and also still maintain to be entrepreneurs. That way we have effort to still work hard and unyielding become entrepreneurs. Because basically the entrepreneurs are an independent business that doesn't have a fixed cyclic. It can be explained that in business doesn't have income or permanent expenditure, as entrepreneurs, we can only have target or definite limits that we make ourselves. So that, entrepreneurs must be made as duty during we life in order to still having belief to maintain the business, so it isn't give up in trying. serta tetap mempertahankan untuk menjadi wirausaha.

b. Believe on Oneself

In this point is basic for entrepreneurs. Because they are an independent business and from ourselves. An entrepreneurs try ro optimistic or they are not depend on individual self. So that, we need promote a feeling believe on ourselves to be entrepreneurs as we want.

c. The habit of positive mental attitude

Thinking and behave positive are one of the key to success. So, in business wwe also need it to be used as our habit so that the successful can be entrepreneurs.

d. Clear itself of negative thinking

If thinking and positive action are the key to get success, so clear itself of negative thinking an effort to get the key to successfully.

e. Forging forward thought

The fifth point, in this covenant is the motivation for entrepreneurs we used a thought to still advanced.

f. Liberate the mind from homemade obstacles

The greatest obstacle is homemade obstacles and it is from our minds, if we realize it, so as entrepreneurs we need effort to liberate our mind from the obstacles.

g. Believe on the driving force of the self

If we must have believe in ourselves in order to still advanced trying to have positive habits, so to get it all entrepreneurs must have the driving force of the self and believe that it will bring us what we want.

h. The habit of initiative

The habait of initiative can be told as creativity or innovation that came out from within the entrepreneur, so it must be in the entrepreneurs self, because in entrepreneur intense competition will always available and can not be prevented.

i. Save the soul, the spirit and developed trick

Maintaining the spirit and trying to be advanced is very expectedable to grow in entrepreneur soul so that it can get the successful, because succeeding is the first thing that expected inevery individual and a entrepreneur no exception.

j. Nurture faith and piety

The last point is a fundamental for entrepreneurs to get all effort or positive thinking so that the successful has been gotten easily because basically the faith and the piety are trust worthiness that shown from individual thinking, behaving or effort thay have been done.

The meening of 17 august Islamic traders market

a. Work is Worship

Work is a religious commandment and getting reward for any one who does it with Lillahi Ta'ala intentions.

For muslims to work must be understood properly namely for worship not only benefit of the world but also the benefit of ukhrowi. As Mr. Madjid Sulaiman Said: “ I trade not just for profit ”. This clothing store was not a money-printing machine either. What does it mean? It means that the effort I do solely is not for material gain and not just profit oriented. But more importantly the effort of this book is the proof of my worship, namely useful and can serve the needs of the people¹⁴.

Working is not merely for the sake of earning money to support life but is a calling. Only by fulfilling this calling every day can the salvation of the heaven be obtained. In other words, work is a sacred duty which is religious doctrine.¹⁵

Mundane activities are considered to have religious significance more essentially working for a muslim worship. Proof of his dedication and gratitude to manage and fulfill the divine calling to be the best because they realize that it is created as a test for those who have a good work ethic¹⁶.

“Work or trade that is intended by worship or perform religious orders, automatically in their activities they always obey the law, whether it is lawful or haram. If it's lawful we do it, if it's haram, we don't want it, we have to leave it. For me, religion is basically a corridor in our trade¹⁷.”

b. Hard work is glory

Work is an activity in human life, because work is part of effort (sa'yun). The world of work exists everywhere among people in various social strata. Traditional, transitional, and modern society will not be separated from work activities. In fact, the more advanced human civilization (civil society) tends to be the higher the quality of their work. Hard work is also a honor for a muslim. This is in line with what Mr. Mulyono said. He said : “ Hard work and trading is one of the means we get glory”. Both glory in the eyes of Allah and his Prophet and also glorious in the sight of humans. Rasulullah used to be a part from preaching, he was also a persistent trader. Because of hard work one of the means so that we get a fortune, to be sufficient even Muslims must be rich. Why must be rich? If we are rich in sadaqah we will also be more and more. From this statement, it turns out that for the market traders on 17 August, hard work will produce glory in the eyes of God and in the eyes of men.

c. Prayer as a philosophy of time discipline

The order of prayer is commands of Allah to his servants, which must be done on time. This sharia provides a philosophy to traders that the substance of prayer services that must be done on time is to provide lessons for them that in their daily life as Muslims they must be able to use time appropriately and as best as possible as conveyed by Mr. Luqman Hakim-If in prayers we are told to be on time, then if we deepen and absorb the commandment, it should be in everyday life that we also put time in our portion, don't be lazy. In my opinion, the more obedient the prayer, the more discipline it is with the timing, that's a consequence¹⁸.

¹⁴Madjid Sulaiman, Wawancara 27 April 2020

¹⁵Purnamasari, Suwena, and Haris, “Pengaruh Kualitas Produk Dan Harga Terhadap Kepuasan Konsumen Produk M2 Fashion Online Di Singaraja Tahun 2015.”

¹⁶Eko Agus Alfianto, S. Sos, and M. AB, “Kewirausahaan: Sebuah Kajian Pengabdian Kepada Masyarakat,” *HERITAGE* 1, no. 2 (2012): 33–42.

¹⁷Mulyono, “Pengaruh Pengetahuan Kewirausahaan Dan kemandirian berwirausaha dalam aspek kebersamaan dan keberagaman.”

¹⁸Luqman Hakim, Wawancara 27 April 2020.

For market traders August 17 whether a business is successful or not, it is determined how he manages time or discipline towards time. The more professional the higher their respect for their time. One of the evidences of time discipline is in the case of their arrival at the shop or workplace. As conveyed by Mr. Abdullah namely-My shop is open every day from 08.00-16.00 WIB, as an owner I have to exemplify discipline, if it's open at 8 am and our employees tell us to come half an hour before the shop opens, so I as the owner have to come since 7 o'clock anyway we have to come before the employees come. Likewise when it closes we also have to go home last to make sure everything is in order¹⁹.

Providing exemplary discipline in time is one of the work cultures for traders. There is no term owner acting like a boss who lives orders without ever being directly involved. Luqman Hakim's principle as a business owner is that orders for employees also apply to him self. Apart from exemplary, proof of the time discipline of traders is consistency in opening and closing their shops according to the time specified, of course it is a must to run, so that customers or related parties in the business will not run away because they are disappointed.

By looking at the above statement, we can understand that one of the characteristics of modern people or professional entrepreneurs is those who take time very seriously. According to Toto Asmara, a Muslim is like an addiction when he doesn't want time to be lost and meaning wasted. His soul groaned when a second passed without meaning. For him time was a gift that could not be counted. The understanding of the meaning of time is a huge sense of responsibility for the glory of his life. As a consequence, he turned time into time for productivity. There is a kind of whisper in his heart not to pass a second of this life without giving meaning²⁰.

Research findings

Work is Worship

They believe that working is part of worship and carrying out Allah's orders and continuing the sunnah from the Prophet. As in chapter 2, it is explained according to Weber about the theory of the calling theory that working is not solely for the sake of getting money to support life but is a calling.

Likewise, according to Jansen Sinamo, only by fulfilling this call every day can the saving of heaven be obtained. In other words, work is a sacred duty which is a religious doctrine. Worldly activities are considered to have religious significance. In addition, work is worship is a form of intention to work solely because of Allah in order to get His blessing. That is the difference between religious and non-religious people.

Without Usury

Muslim traders in the market on August 17 are very careful about usury. They believe that usury is a religious prohibition and it is haram. So, in their business especially their capital they do not use loans from banks and some use capital from bank, but only from Islamic bank. The behavior to stay away from Allah's usury is mentioned in the Quran surah Al-Baqarah verse 275 which means- *those persons who eat usury cannot stand, it is like a person who is possessed by a demon because he is insane. That is because they say that buying and selling is the same as usury. Whereas, Allah has made buying and selling legal and forbidden usury.*

¹⁹Rosihan Anwar and Wijaya Adidarma, "Pengaruh Kepercayaan Dan Risiko Pada Minat Beli Belanja Online," *Jurnal Manajemen Dan Bisnis Sriwijaya* 14, no. 2 (2016): 155–168.

²⁰Toto Asmara, *Membudayakan Etos Kerja Islami*Hal. 75.

So, it can be concluded that Muslims traders have an Islamic work ethic because they are able to distinguish between buying and selling and usury, even they are very careful about usury in the business.

Have an innovation

Specifically on this character, not all Muslim traders in the August 17 market have it. In fact, in general, there are still many who run trade conventionally such as still waiting for buyers without any promotion either through brochures or electronic media. The goods being sold have not changed or innovated

Hard work is glory

For ethnic Arabs hard work is a must. Because it is from working hard that they will receive glory. Judging from their work activities from morning to night they see that people who work hard will benefit and get a special position before Allah and His Prophet. This understanding is in accordance with the characteristics of the Islamic work ethic according to Jansen Sinamo that, the main purpose of work is making human respectable in order we can carry out the excellent work that will ultimately reap the fruit of this perseverance.

From the philosophy and work behavior of Muslim traders in the August 17 market above, it can be concluded that the understanding of the work ethic of Muslim trader is in accordance with the characteristics of the Islamic work ethic. However, in practice or implementation, not all Muslim traders are in accordance with the characteristics of the Islamic work ethic. Many of them do not have the creativity, orientation, future and mentally ready to compete, so that their business tends to be conventional, conservative or just continue their business from generation to generation

Conclusion

From the results of research that has been conducted in the market area on August 17 regarding the work ethic of Muslim traders in increasing business success, it can be concluded as follows:

1. In terms of understanding the work ethic of Muslim traders who are in the market on August 17, it is in accordance with the characteristics of the work ethic in Islam. However, in practice or implementation, not all Muslim Many of them do not have creativity, future orientation and are mentally ready to compete. So that their businesses tend to be conventional and conservative or just continue their business from generation to generation
2. Business success can be achieved by applying a good work ethic in Islam, as happened in the businesses of Muslim traders. The business has increased both in terms of the number of employees, turnover and sales because the business is in accordance with the characteristics of the Islamic work ethic both in terms of understanding and practice in its business activities.

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