

## Culinary Heritage as a Means of Community Empowerment: a Study of Yu Sum's Lenjongan Business

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### Abstract

*This research aims to analyze the process of community empowerment through the culinary heritage of Lenjongan Yu Sum Business. This research uses a qualitative approach in the form of a case study using empowerment theory characterized by Zimmerman to find out the community empowerment process carried out by Lenjongan Yu Sum Business. Data were obtained through observation and in-depth interviews with the third heir of Lenjongan Yu Sum Business who became the research subject, as well as literature studies related to community empowerment. The results showed that the Lenjongan Yu Sum business has carried out an empowerment process from generation to generation on a small scale involving the surrounding community by expanding social and economic relations, as well as contributing to the preservation of traditional food. This is in accordance with Zimmerman's empowerment theory which explains that the empowerment process involves various actions that enable individuals or communities to gain control over their lives and improve their quality of life. This theory focuses on two main aspects, namely processes and outcomes. In this case study, the social process is seen through the inheritance of the business and recipes from generation to generation, as well as its collaboration with raw material suppliers and the surrounding community. The result of the process is the preservation of the original recipe from the first generation to the current fourth generation, so that Lenjongan Yu Sum still maintains its authentic taste. Thus, the Lenjongan Yu Sum business has been able to empower itself as well as have an empowering impact on the surrounding community.*

**Keywords:** Culinary, Lenjongan, Empowerment, Heritage.

### INTRODUCTION

Intangible cultural heritage is an important element of a nation's identity and character. One form of heritage that has symbolic and practical value is traditional cuisine. Culinary is not just a matter of consumption, but also reflects a way of life, cultural values, the long history of society, and the social relationships that exist within it. In Indonesia, traditional cuisine is an expression of great ethnic and cultural diversity, bringing together various local elements ranging from raw materials, cooking techniques, to the philosophy of serving. Culture can be understood as a way of life that develops and is shared by groups of people, and is passed down from generation to generation [1]. Through the involvement of the older generation as inheritors of traditional knowledge and the younger generation as actors of innovation and digital marketing, this collaboration can enrich local culinary heritage.

Culinary is part of the living culture of a community and an integral part of the collective identity. Culinary encompasses more than just flavors and recipes - it reflects the social values, local history and philosophy of life of a community. As part of intangible cultural

heritage, traditional cuisines are often passed down through generations of practice. Skills in making traditional cuisines usually exist only in the memory of the makers [2]. Not in the form of writing or formal documentation, this makes the preservation process very dependent on continuity between generations and the continuation of culinary practices in everyday life. Culinary is closely related to the traditions and culture of a region. It develops historically, following dynamic social, economic and taste changes. Therefore, traditional food is not static, but rather undergoes adjustments as the times change, both in terms of ingredients, presentation methods, and social functions. This is where innovation and adaptation become important to maintain the existence of traditional culinary to remain relevant to today's needs.

One strategic approach to traditional culinary preservation is to make it a means of community empowerment, especially through the development of micro, small and medium enterprises (MSMEs). Culinary-based MSMEs not only play a role in maintaining the sustainability of cultural heritage, but can also create jobs, increase family income, and strengthen the local economy [3]. This potential

is even greater when managed collaboratively by the community or across generations within a family, so that cultural preservation and economic empowerment can go hand in hand. Moreover, traditional cuisine also acts as a medium for cultural learning, a tourism promotion tool and a means of building social networks within the community. Traditional food production and consumption activities often involve many parties, ranging from local farmers providing raw materials, equipment craftsmen, to small businesses and local consumers and tourists. The value chain formed in this traditional culinary ecosystem can strengthen the local economic structure if managed sustainably and based on community participation. One of the regions experiencing rapid development in the culinary MSME sector is Central Java Province, especially Surakarta City [4].

Surakarta is an exciting culinary destination for connoisseurs, with a variety of traditional foods that are not only appetizing but also reflect rich local traditions and identity. Each area has its own distinctive characteristics, making the city a prime destination for culture-based culinary tourism. The city is known as a cultural city that has a distinctive and diverse culinary wealth. One of them is Pasar Gede, which was once known as a traditional market where people fulfilled their daily needs, has now turned into one of the city's typical culinary tourism centers. In this place, visitors can enjoy a variety of authentic traditional market snacks, which are not only favored by local people, but also attract tourists, both foreign and domestic [5].

The growth of culinary MSMEs in Surakarta is closely related to the community's ability to manage businesses independently and collectively, either through family, community or local cooperative approaches. Sustainable and innovative management allows the community's economy to develop quickly, and increases the viability of MSMEs in the future [6]. In addition, these businesses also contribute greatly to increasing family income, expanding employment opportunities, and creating strong local economic chains. Thus, the growth of culinary MSMEs in Surakarta not only encourages economic development, but also becomes a means of community empowerment

through increased skills, independence, and active participation in local economic activities.

According to [7] community empowerment is a development process that encourages people to start social activities to improve their conditions. In this context, empowerment does not only mean external assistance, but rather the way communities can utilize local potential, such as traditional culinary, to improve their lives. When communities are encouraged to be empowered, local initiatives such as culinary MSMEs can grow strong and independent. Community empowerment through MSME activities in the culinary sector is an important strategy in strengthening the economy of the lower community (Fatine, 2022). MSMEs not only provide business opportunities for individuals, but also open up space for the formation of productive business groups that support each other. More than that, MSMEs can assist the government in encouraging regional economic growth, reducing unemployment, and strengthening the overall economic resilience of the community. When culture-based culinary businesses are developed with a vision of preservation and empowerment, intangible cultural heritage such as culinary can live on and provide tangible benefits for today's society and future generations.

As shown by the research of [8] in "Empowering Village Communities with Traditional Culinary Businesses in the Boga Ganesha Group of Buleleng Regency," showing traditional food processing training based on local potential can improve skills, active participation, and community income. This empowerment program emphasizes the importance of direct community involvement in the production process and business management, which has an impact on family economic independence. In addition, research by [9] "Community Empowerment with Culinary Businesses through Diversification of Processed Patin Fish Products" shows that empowerment through diversification of patin-based culinary products also increases women's participation in culinary businesses, strengthens production capacity, and utilizes local potential to create new economic opportunities, while still preserving cultural wealth.

On the other hand, in a study by [10] entitled "Tourism Village-Based Community Empowerment (Culinary Stalls) in Kampung Bekelir," empowerment was carried out with a participatory approach, where the tourism village community was involved in planning and managing culinary businesses. This approach shows that when the community is given an active role, empowerment not only provides economic benefits, but also strengthens social ties and a sense of belonging to the program. From these three studies, it can be concluded that community empowerment through traditional culinary is able to improve skills, income, and strengthen social cohesion and cultural identity. Meanwhile, this study emphasizes how the process of community empowerment can occur in families that are passed down from generation to generation.

Research on lenjongan culinary heritage as a means of community empowerment is reviewed with the Empowerment theory which is characterized by Zimmermann. Empowerment according to Zimmermann is the process of individuals or groups gaining power in making a decision that can be used to control their own lives [11]. This theory focuses on two main aspects: process and outcome. Processes refer to the way people, organizations and communities become empowered, while outcomes refer to the consequences of these processes. This empowerment process is divided into 2 levels, namely the individual level and the community level. This individual empowerment studies how individuals learn and strive to achieve their goals, while the community empowerment process is used to see the development of community concern and participation in utilizing resources to have more value. These aspects of empowerment theory can be seen in Yu Sum's Lenjongan business in Pasar Gede Surakarta. This research is important because it is used to answer the formulation of the problem about the origin of the business and illustrate how empowerment can occur in maintaining a local culture-based family business.

## METHOD

This research uses a qualitative approach with a case study method. Case study research is a qualitative approach where researchers explore

a system or case through detailed and in-depth data collection and involve various sources of information ( This approach is used to find out in depth about Lenjongan culinary heritage as a means of community empowerment. In addition, by using qualitative methods researchers will get research data in the form of in-depth descriptions of behavior, speech, and writing observed by individuals and groups ([12]. The data taken in this study are data regarding the origin of Yu Sum's Lenjongan business and the strategies carried out by Yu Sum's Lenjongan business in preserving the hereditary culinary heritage. The sampling method used in this research is purposive sampling, which is a sampling technique in which the researcher deliberately selects informants based on certain criteria that are in accordance with the research objectives [13] The informant criteria in this study are the next generation of Yu Sum's Lenjongan business in Pasar Gede, Surakarta.

Data were collected using observation, in-depth interviews, and literature study. Observations were made by observing various activities in Yu Sum's Lenjongan business which were then recorded on an observation tool. Interviews were conducted with Mrs. Jumiyati as the granddaughter of Yu Sum as well as the third generation heir in this Lenjongan business. The interview was conducted to find out in depth about Yu Sum's Lenjongan business which is very famous and legendary in Surakarta. While the literature study was carried out by reading various literature and the results of previous studies relevant to the research to obtain a theoretical basis for the problem to be studied.

## RESULTS AND DISCUSSION

Lenjongan Yu Sum is one of the traditional cuisines that developed in Surakarta and has an important role in empowering the local community. Besides being known for its distinctive taste, lenjongan also contains strong historical and cultural values as part of the region's culinary heritage. Over time, the



business has developed into a local culinary icon that provides employment opportunities for the surrounding community, but also contributes to cultural preservation and community empowerment.

### The Origin of Yu Sum's Lenjongan

Lenjongan is a traditional market snack typical of Surakarta that has existed since the Dutch colonial era. At that time, the Indonesian people experienced food difficulties, so cassava became an alternative staple food that was easy to obtain and process. Surakarta people processed cassava into various types of food, such as getuk, tiwul, klepon, cenil, and others, which became known as Lenjongan. Lenjongan itself is a term for various market snacks made from sticky rice, cassava and glutinous rice flour, such as cenil, tiwul, getuk, jongkong, klepon, black sticky rice, white sticky rice, sawut and gendar.



Figure 1: Yu Sum's Lenjongan

All snacks are served with a sprinkling of grated coconut and a splash of liquid brown sugar or juruh. Lenjongan is wrapped in banana leaves to preserve its traditional aroma and flavor. This characteristic is a special attraction for customers. In Surakarta, there is a legendary lenjongan that has been widely recognized by the public and has become one of the typical traditional foods, namely "Lenjongan Yu Sum".



Figure 2: Yu Sum's Lenjongan Business Stall

Lenjongan Yu Sum has been established since 1977 and was pioneered by Yu Sum herself. In the beginning, Yu Sum was a traveling salesman, carrying his wares from village to village around the Surakarta area. However, as time went by and he grew older due to fatigue, Yu Sum finally decided to open a permanent stall at Pasar Gede, located on Urip Sumoharjo Street, Surakarta. Pasar Gede is the largest and oldest traditional market in Surakarta, and the center of economic and cultural activities [14]. In this market, there are two stalls of Lenjongan Yu Sum. The first stall is managed by the third and fourth generations of Yu Sum's family, while the second stall is managed by her employees who are her neighbors. Since moving to this location, Lenjongan Yu Sum has become more widely known by people from all walks of life and generations. Not only locals, but also tourists come to taste the delicious lenjongan. Since then, the name Lenjongan Yu Sum has become one of the icons of market snacks in Surakarta. Until now, the Lenjongan Yu Sum business has survived for 48 years and still maintains a distinctive taste that is the main attraction for its loyal customers.

The continuity of Lenjongan Yu Sum for almost five decades is inseparable from the family's commitment in maintaining the authenticity of the recipes and the quality of the ingredients used. Although times are changing and people's tastes are increasingly diverse, Lenjongan Yu Sum consistently serves authentic flavors that have become its trademark. Today, the business is continued by the next generation of the family who remain loyal to maintaining tradition while making adjustments to remain relevant in the midst of the development of the culinary world. The production process starts every day at 2:30 am, involving neighbors in the making process, while the original recipes are only known by family members. The authentic taste of lenjongan snacks is not only the main strength, but also reflects the rich philosophy of local wisdom, simplicity, and values of togetherness in Javanese culture.

A philosophy of local wisdom, lenjongan does not rely on imported or modern ingredients. The manufacturing process is usually done manually, without machines. This shows the value of local self-help and independence in meeting food needs. The philosophy of simplicity, lenjongan consists of various traditional snacks such as cenil, tiwul, gatot, sticky rice, and others, served with grated coconut and liquid brown sugar. The ingredients are simple, natural and easily found in the countryside. This reflects the Javanese philosophy of life that prioritizes simplicity and being close to nature. The philosophy of togetherness, lenjongan is served in large quantities and eaten together, especially during celebrations or community gatherings, this reflects the value of mutual cooperation and togetherness in Javanese culture, that happiness and sustenance are more enjoyable when shared.

### **Community Empowerment in Lenjongan Business**

Community empowerment is an effort aimed at improving social welfare, both at the individual and group levels in community life, with the aim that they can fulfill their basic needs, achieve a decent quality of life, and play an active role in social development. Social welfare can start from the smallest unit, such as the family. The role of the family is vital in social life because it is the first environment in which a person learns to socialize. Family welfare includes basic needs, such as clothing, food, and shelter, which are the main responsibilities to fulfill in daily life ([15]. MSMEs are one of the real indicators that contribute to community welfare. Therefore, the development of the industrial sector through MSMEs has the potential to improve people's lives. The role of MSMEs also has an impact on improving the family economy because the entrepreneurial spirit is always related to the ability to innovate, create, and have superior competence in communicating and facing various challenges [16].

In the realm of micro businesses, especially those based on traditional culinary, the empowerment process does not always come from official programs initiated by the government or certain institutions. Instead, the empowerment often grows naturally through the

daily activities that are consistently carried out by the business owners. Generally, home-based micro-entrepreneurs are family members who live in the place, or one of them invites people around them, such as relatives and neighbors to work as employees [17]. Although the scale of the business is relatively small, these economic activities are indirectly able to create jobs in the surrounding environment. Thus, the existence of these small businesses not only drives the local economy, but also makes a real contribution in supporting the government's efforts to reduce unemployment [18]. The realization of community empowerment can be seen through Yu Sum's Lenjongan business located in Pasar Gede, Surakarta.

Yu Sum's Lenjongan business has existed for more than 45 years since the Dutch colonial era and is managed continuously by four generations of her family. The home industry, which generally originated from a hereditary business, gradually developed naturally and became a source of livelihood for residents in the surrounding neighborhood by becoming production workers as well as lenjongan sellers at Yu Sum's second stall. This type of economic activity generally does not always take a lot of time, so that the perpetrators still have the opportunity to divide their time between taking care of the family and carrying out their main job [19]. The resilience of Yu Sum's Lenjongan business not only reflects the economic strength of the family, but also evidence of the inheritance of knowledge, skills, and cultural values between generations. Intergenerational cultural values in Yu Sum's Lenjongan Business can be reflected in the inheritance of authentic recipes that are only known by family members, as a symbol of trust and preservation of ancestral traditions. The production process involving neighbors reflects the spirit of mutual cooperation and togetherness, which is also part of the local wisdom of the Javanese community. In addition, simplicity in presentation and consistency in maintaining taste also reflect a commitment to traditional values in the midst of modernization.

In the course of her lenjong business, Yu Sum has succeeded in empowering the community even though it is still on a small scale by involving the surrounding community, expanding social and economic relations, and

contributing to the preservation of traditional food so that it remains recognized and appreciated by today's society. This business is run in a family manner, where the employees themselves consist of family members and several neighbors, with a total of about four people. In the production process, the informant as the third generation business heir is directly involved in the cooking process with his employees. Although the manufacturing process is done together, the lenjongan recipe is still maintained as a family legacy that will be passed down to the next generation.

This is in accordance with the Empowerment Theory proposed by Zimmerman, where the empowerment process includes various efforts that can help individuals, organizations, or communities who were initially powerless become empowered. This empowerment process involves various actions that allow a person to gain control over their lives which have an impact on improving the quality of life of individuals and groups. The empowerment process at the individual level can be seen from the purpose of Yu Sum's Lenjongan Business, which is to make a profit that is used to meet the needs of life and as a traditional culinary heritage. While at the community level, it can be seen from the increasing number of lenjongan sellers other than Yu Sum in Pasar Gede, the sellers can utilize existing resources to have more value and as a result the sellers can be empowered.

In addition, community empowerment efforts are also carried out by informants through cooperation or collaboration with fellow business actors. This collaboration is realized in the form of partnerships with suppliers of raw materials used for making lenjongan. By establishing this mutually beneficial relationship, not only does the lenjongan business develop, but also local partners who also get economic benefits from the cooperation. Most suppliers usually deliver raw materials directly to the informant's place of business, making the production process easier. However, for coconut raw materials, informants have to buy it themselves in large quantities, namely as much as one car tub. This shows that there are differences in the distribution patterns of raw

materials that are adjusted to the availability and needs of production.

Community empowerment also creates self-reliance that not only impacts on economic aspects, but also touches the social, cultural and environmental sides of society that cover all aspects of their lives [20] Through the Lenjongan business, the Yu Sum generation not only contributes to creating jobs, but also participates in maintaining the sustainability of traditional culinary. This preservation effort can be seen from the process of passing on knowledge ranging from recipes, manufacturing techniques, to cultural values that continue to be taught to the next generation and all employees.

This way, local knowledge is preserved while helping to generate a sense of pride and love for their cultural heritage. Although lenjongan is a traditional food, public interest in this food remains high, even coming from various age groups, ranging from the younger generation to the elderly. The result of the empowerment of Yu Sum's Lenjongan Business is the preservation of traditional food that is favored by various groups, amidst the onslaught of modern instant food. In addition, this Lenjongan Yu Sum Business has succeeded in empowering itself even to the third generation and has succeeded in empowering the closest people such as relatives and neighbors. Therefore, empowerment through the preservation of traditional foods such as lenjongan makes it an important part of sustainable development that can cover all aspects of community life and livelihoods.

## CONCLUSION

The Lenjongan Yu Sum business, which has been established since 1977, is not only a traditional culinary icon typical of Surakarta, but also reflects a cultural heritage that has high economic and social value. The success of this business in maintaining the authentic taste of lenjongan and the philosophy of local wisdom shows the awareness and commitment of Yu Sum's extended family to the preservation of ancestral culture. Not only as business actors, the Yu Sum family has also played an important role in community empowerment efforts through a family-based and cross-generational business model. The active participation of family

members and the surrounding community, especially neighbors, in the production process reflects the application of the values of mutual cooperation and togetherness that characterize Javanese society. This engagement not only creates employment and additional sources of income, but also strengthens the social ties and solidarity of the local community.

On the empowerment side, the existence of Lenjongan Yu Sum can be seen from two main sides according to Zimmerman's theory, namely process and outcome. The process of empowerment can be seen from the inheritance of the business and recipes from one generation to the next, as well as its collaboration with raw material suppliers and the surrounding community. While the results of empowerment are reflected in the preservation of recipes from the first generation to the third generation, so that Yu Sum's Lenjongan still has an authentic taste from the past. Overall, Yu Sum's Lenjongan Business is a concrete example of how cultural preservation and economic strengthening can work in harmony in one sustainable business. Through this kind of business model, community empowerment can be done through micro and small businesses that continue to be run consistently and sustainably.

## REKOMENDATION

Based on the results of this study, it is recommended that further research expand the study of community empowerment carried out by MSME actors in various regions, especially MSMEs that sell traditional food. Because through this traditional food sales business, it can be a form of inheritance of Indonesian culture in the culinary field. In addition, future researchers can explore the role of training, business assistance, and the use of technology in the adaptation process, as well as the obstacles experienced by Lenjongan Yu Sum Business in the midst of current social changes.

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