



Innovation Development of Creative Economic Products Efforts to Reduce Poverty



I Gusti Ngurah Putra Suryanata ^a

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Abstract

This study examines the development of innovative creative economy products to alleviate poverty in the village of Kutuh Ubud, Bali. Today's business competition is increasingly competitive and the dynamic business environment demands that companies engaged in the creative economy must seek breakthroughs and implement strategies following the changing paradigm of local and global consumers. The main problem in this research is How to develop innovative creative economy products to alleviate poverty in Kutuh Village, Ubud, Bali? The research objective is to understand the development of creative economic product innovation efforts to alleviate poverty in Kutuh Village, Ubud, Bali. Companies must be able to create and achieve a competitive advantage over the products they produce to dominate the market and attract consumers. This can be done by creating a better value for the company's competitiveness compared to other competitors. To achieve this, the company must be able to implement strategies and values that are different and cannot be copied by its competitors. One of these strategies is through product innovation both on a large and medium scale after seeing market share. The results and discussion show that innovation is very important to win the competition.

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Corresponding author:

Suryanata, I.G.N.P.

Universitas Pendidikan Nasional, Denpasar, Indonesia

Email address: ngurahputrasuryanata@undiknas.ac.id

^a Universitas Pendidikan Nasional, Denpasar, Indonesia

1 Introduction

Today's business world is faced with product competition in order to create comparative advantage through various strategies in order to defend the company during intense competition. Competition in the business world occurs in almost all industries and services, so that producers try to make their products or services acceptable to consumers and even succeed in the market (Ciabuschi *et al.*, 2012; Buhl *et al.*, 2019; Tudor *et al.*, 2014; Gershman *et al.*, 2016). In buying a product, consumers don't just buy right away, but they first identify what they want. Especially if consumers are selective in determining which choices to buy. A fairly appropriate business that companies can do in the midst of increasingly high competition is to retain customers through increasing customer satisfaction and consumer loyalty in the village of Kutuh Ubud, Bali. Meanwhile, development to expand the market can be done by marketing new products (through product innovation). With innovation, it will create a new product that can provide better solutions for solving problems faced by consumers. A company will have a competitive advantage if consumers can provide a clear picture of consumer needs. A company will have a competitive advantage if consumer's demand or pressure producers to innovate faster so that they can achieve a more sophisticated competitive advantage compared to other companies. Innovation is a creative process for creating new objects and substances that are useful for humans (Wang *et al.*, 2019; Sandberg & Ohman, 2011; Lokuge *et al.*, 2019).

Innovation can be interpreted as the process of adopting a new "something" by anyone who adopts it, and as a process of creating new products. Innovation includes creativity in creating new products, services, new ideas, or processes (Zastrow, 1986; Forsman, 2011; Hienerth *et al.*, 2014). In other words, innovation can be defined as the process of adapting products, services, ideas, or processes that already exist within the organization or those developed from outside the organization. There are two types of innovation, namely process innovation and product innovation. Process innovation focuses on new methods that are implemented in the innovation process by using new technology or developing existing technology, for example, the application of the company's business model, corporate strategy, leadership style, and corporate culture. Whereas product innovation focuses on radically introducing products and modifying existing products. Product innovation is becoming increasingly important and its existence is recognized as an effort to respond to increasingly competitive business competition and has a major influence on the performance and competitiveness of companies in Kutuh Village, Ubud, Bali.

Literature Review

Case studies on poverty by expanding employment opportunities have been widely researched by local and foreign researchers. However, special research on poverty alleviation strategies by expanding the creative economy in Kutuh Village Ubud Bali is interesting to study because it has not been appointed as research to obtain research findings. Based on tracing studies on poverty researched by Alfri Simulingga (2014), the Banda Aceh Baitul Mal Institute is an institution that functions as an institution that improves community welfare. However, in reality, the poverty rate in the city of Banda Aceh is still high. In 2010, the poor population was 20,077 thousand people, in 2011 it was 20,084 thousand and in 2012 it was 20,025 thousand. This study aims to analyze the Banda Aceh city Baitul Mal strategy to take poverty alleviation policies in the city of Banda Aceh, find out the implementation of the Banda Aceh city Baitul Mal policy, and support the Banda Aceh city community towards the Banda Aceh city Baitul Mal institution.

The results of this study indicate that the Baitul Mal management policy strategy does not exist because it does not have broad authority and the Baitul Mal distribution policy strategy is by way of data collection and selection. The implementation of the policy is still a few Mustahik people who get jobs and who are already prosperous, this is because there are still obstacles in the financial management process of Baitul Mal. Community support, namely by giving Zakat directly and indirectly. The implementation of the policy is still not optimal due to the lack of zakat funds. Also research from Rubi Azhara (2016) with the title "Implementation of policies to accelerate poverty reduction in Tasikmalaya Regency. The problem of this research is a large number of poor people in this district.

The purpose of this study is to determine the policy to accelerate poverty reduction has not been reached optimally. While this research method is done by a descriptive research method with a qualitative case study approach. The results of the study show that the implementation of policies for accelerating poverty reduction in Tasikmalaya Regency is following the focus of research related to content and policy context as one of the factors in accelerating poverty reduction, strengthening institutions, increasing welfare and job opportunities and increasing community participation in decision making can be fully implemented.

The ineffectiveness of the implementation of policies for accelerating poverty reduction in the Tasikmalaya Regency can be seen due to (a) the institutional function of the Poverty Reduction Coordination Team is not running as it should be (b). Ineffective Poverty Reduction Coordination Team Institutional Structure (c). Support from budget resources that are not optimal and the involvement of the private sector in poverty alleviation is not well coordinated. Core Strategy by strengthening the institution of the Poverty Reduction Coordination Team, refining planning documents, bridging planning and budgeting, issuing written policies on beneficiaries, involving regional officials in determining targets and action programs. The difference between this research and the references above is in terms of context, research location, and the results of its discussion.

2 Materials and Methods

Types and Sources of Data

The data used in this study are:

- 1) Primary data, namely data and information obtained directly from sources/respondents. This data was obtained by conducting interviews with the Regional Government Work Unit as the regional person in charge. By using a proportional sampling technique with a sample of 2 civil servants from the Tourism and Creative Economy Office, 2 civil servants from the Gianyar Regency Social Service, and 18 craftsmen.
- 2) Secondary data, namely data and supporting information obtained from the village office of Kutuh Ubud Bali.

Research model specifications

Thomas Hobbes, Neo-liberal and Social Democrat Theory, John Lock in Andrew IVES (2015)

An essential component of society is individual freedom. Poverty is essentially a classic problem that has existed since humanity existed (Baudrillard, 1998; Beilharz & Sosial, 2003; Satori & Komariah, 2009). Poverty is a complex problem, with facial features, and it seems that it will continue to be an actual problem from time to time. Although until now there has not been found a formula or formula for handling poverty that is considered the most accurate and perfect, the identification of concepts and strategies for handling poverty must be continuously pursued. There are many theories and approaches to understanding poverty. However, if simplified, at least in the context of this discussion, there are two major paradigms or theories (grand theory) about poverty: the neo-liberal and social democrat paradigm that views poverty from the structural and individual perspectives of the people of Kutuh Ubud Village in Bali. This view then becomes the basis for analyzing poverty and formulating anti-poverty policies and programs.

Herbert Spencer's Theory of Evolution and Augus Comte in John Offer (2019)

Augus Comte said that the development of society in the 19th century, according to Comte, could reach a positive stage. This stage is colored by ways of using empirical knowledge to understand the social world as well as to create a better society. One or some changes always apply to all societies at any time wherever they live and are. Ibn Khaldun, an Arab historian, analyzed the development of society, it is said that the development of society refers to separate principles, while social principles can only be known if the data collected is analyzed for comparison and looking for correlation. Change can occur quickly or slowly, changes that occur quickly are what we call revolution, while changes that occur slowly or occur over a long period are what we call evolution. Therefore, the development of society is often analogous to the evolutionary process a very slow process of change (Spicker, 2008; Suharto, 2005; 2009; Garna, 1992). This thinking is very much influenced by the findings of biological science, which have indeed developed rapidly. The founders of social change thinking as a form of "evolution" include Herbert Spencer and Augus Comte. Both of them have a view of the changes that occur in a society of Kutuh Ubud Village in Bali in the form of linear development in a positive direction. According to their view, social change runs slowly but leads to a form of "perfection" in society.

Research Location

The location of this research is in Kutuh Village Ubud Bali by observing and mapping community activities in a measured manner. Observation time as the object of analysis is the condition of 12 (twelve) months from January to

December running in 2019. Considerations for the use of 2019 were taken to facilitate the recording of information on respondents, namely, civil servants of the Tourism and Creative Economy Office and civil servants of the Gianyar Regency Social Service and craftsman society.

Research Instruments

The instrument used in this research is descriptive research through literature surveys and field surveys and in-depth interviews. The interviews conducted were open-ended questions and closed-ended questions.

Data analysis method

The analytical method used in this study includes several methods following the research objectives, which are as follows:

Thomas Hobbes' Neo-liberal and Social Democrat Theory, John Lock Andrew IVES (2015)

This theory essentially states that an important component of society is individual freedom. Poverty is essentially a classic problem that has existed since humanity existed. Poverty is a complex problem, with facial features, and it seems that it will continue to be an actual problem from time to time. Although until now there has not been found a formula or formula for handling poverty that is considered the most accurate and perfect, the identification of concepts and strategies for handling poverty must be continuously pursued. There are many theories and approaches in understanding poverty. However, if simplified, at least in the context of this discussion, there are two paradigms or grand theories regarding poverty: namely the neo-liberal and social democrat paradigms which view poverty from a structural and individual perspective. This view then becomes the basis for analyzing poverty and formulating anti-poverty policies and programs (Johnson, 2008; Moleong, 2019; Mulyana, 2010).

Herbert Spencer and Augus Comte's Theory of Evolution in John Offer (2019)

The development of that society has happened since ancient times if one can say that human development has occurred since the first humans lived on this earth, but in the 19th-century human development has reached its climax. Augus Comte said that the development of society in the 19th century, according to Comte, could reach a positive stage. This stage is colored by ways of using empirical knowledge to understand the social world as well as to create a better society. One or some changes always apply to all societies at any time wherever they live and are. Ibn Khaldun, an Arab historian, analyzed the development of society, he said that the development of society refers to separate principles, while social principles can only be known if the data collected is analyzed for comparison and looking for correlations. Change can occur quickly or slowly, changes that occur quickly are called revolution, while changes that occur slowly or occur over a long period are called evolution. Therefore, the development of society is often analogous to the evolutionary process. a very slow process of change. This thinking is very much influenced by the findings of biological science, which have developed rapidly. The founders of social change thinking as a form of "evolution" include Herbert Spencer and Augus Comte. Both have views about the changes that occur in a community of Kutuh Ubud Village in the form of linear development in a positive direction. According to their view, social change runs slowly but leads to a form of perfection in society.

Observation and Interview Techniques

Observations are made by making direct observations in the field so that you can see and observe more carefully the condition of the village of Kutuh Ubud Bali. In-depth interviews (In-depth Interview) with several informants who have been assigned, 22 people.

Documentation Studies

Documentation study, namely data collection techniques by taking several documents or records from the village office or relevant agencies.

3 Results and Discussions

The Neo-liberal and Social Democrat theory of Thomas Hobbes, John Lock, and John Stuart Mill in Andrew IVES (2015)

Poverty is essentially a classic problem that has existed since humanity existed. Poverty is a complex problem, with facial features, and it seems that it will continue to be an actual problem from time to time. Although until now there has not been found a formula or formula for handling poverty that is considered the most accurate and perfect, the identification of concepts and strategies for handling poverty must be continuously pursued. In this context, two grand theories or paradigms regarding poverty are presented: namely the neo-liberal and social-democratic paradigms that view poverty from a structural and individual perspective. This view then becomes the basis for analyzing poverty and formulating anti-poverty policies and programs.

The neoliberal theory has its roots in classical political work by Thomas Hobbes, John Lock, and John Stuart Mill which essentially argues that an essential component of society is individual freedom. In the economic field, Adam Smith's monumental work, *The Wealth of Nations* (1776), by [Cheyne et al. \(2008\)](#) is referred to as an idea that promotes a "free market mechanism" and proposes "the almost complete absence of state's intervention in the economy." Broadly speaking, neo-liberal proponents argue that poverty is an individual problem caused by the weaknesses or choices of the individual concerned. Poverty will disappear by itself if market forces are expanded as much as possible and economic growth is spurred as high as possible. Directly, the poverty alleviation strategy must be residual, temporary, and only involve families of the people of Kutuh Ubud Bali Village, non-governmental groups, or religious institutions. The role of the state is only as a "night watchman" who may only interfere when the above institutions are no longer able to carry out their duties ([Shannon, 2001](#)). The implementation of structural adjustment programs, such as the Social Safety Network Program, in some areas is a concrete example of neo-liberal influence in the field of poverty reduction. The excessive belief in the superiority of market mechanisms and economic growth which is naturally assumed to be able to overcome poverty and social inequality has been criticized by social democrats. Based on the analysis of Karl Marx and Frederick Engels, social democratic supporters state that "a free market does not lead to greater social wealth, but greater poverty and exploitation... a society is just when people's needs are met, and when inequality and exploitation in economic and social relations are eliminated" ([Cheyne et al., 2008](#)).

The social democratic theory views poverty not as an individual problem, but a structural one. Poverty is caused by the existence of injustice and inequality in the people of Kutuh Ubud Village in Bali due to the blockage of certain groups' access to various social resources. This theory, which pivots on the principles of a mixed economy (mixed economy) and Keynesian economic management, emerged as an answer to the economic depression that occurred in the 1920s and early 1930s. Welfare state systems that emphasize the importance of state management and funding in the delivery of basic social services, such as education, health, housing, and social security, are heavily influenced by this Keynesian style of "demand-management economics". Although they do not fully agree with the free market system, social democrats do not view the capitalist economic system as evil. Even capitalists are still seen as the most effective form of economic organization. It's just that capitalism needs to be equipped with a welfare state system to make it more humane. "The welfare state acts as the human face of capitalism," according to [Cheyne et al. \(2008\)](#).

Social democrats argue that equality is an important prerequisite for attaining independence and freedom. The attainment of freedom is only possible if everyone has or can reach resources, such as education, good health, and sufficient income. Freedom is more than just being free from outside influences; but also free in determining choices (choices). In other words, freedom means having the ability to do or not do something. For example, the ability to meet basic needs, the ability to avoid premature death, the ability to avoid malnutrition, the ability to read, write, and communicate. Therefore, the state has a role in ensuring that everyone in Kutuh Ubud Bali Village can participate in social transactions that enable them to make choices and fulfill their needs.

According to the social-democratic viewpoint, poverty must be institutional (institutionalized). The social security and social assistance programs adopted in the US, Western Europe, and Japan are examples of anti-poverty strategies colored by social democratic theory. Social security in the form of income support or pension funds, for example, can increase freedom because it can provide a basic income with which people will have the capabilities to meet their needs and determine their choices. Conversely, the absence of these basic services can lead to dependency because it can make people unable to meet their needs and make choices.

Based on the description above it can be said that the neoliberal view that handling poverty in the institutionalized Kutuh Ubud Village of Bali is an uneconomic action and causes dependence. On the other hand, social democrats believe that poverty alleviation that is residual, short-term project-oriented, is an endeavor that only consumes funds

because the effect is short, limited, and lacks empowerment and sustainability insight. If the neoliberal see that social security can hinder "freedom", social democrats believe that the absence of established financial resources can eliminate freedom, because it limits and even eliminates the ability of individuals to determine their choices (choices).

Herbert Spencer and Augus Comte's Theory of Evolution in John Offer (2019)

Industrial society is based on friendship, selflessness, elaboration of specialization, respect for achievement, and voluntarily cooperating among highly disciplined individuals. The people of Kutuh Ubud Bali Village are united by voluntary relationship contracts and, more importantly, the same moral qualities. Spencer used the word "industry" in the sense of spontaneous free cooperation for peaceful purposes. According to Spencer, the two types of people in the village of Tohpati Klungkung Bali contradict each other. Spencer uses the word social organism in a positive and deterministic sense. Society is an organism, all social phenomena are explained based on a determination by natural law. Spencer distinguished four stages in the process of combining matter. (1) The multiplication or addition stage (2) The complexification stage (3) The division or differentiation stage (4) The integration stage. The thinking of Spencer was heavily influenced by the biologist who originated the idea of evolution as a natural selection process, Charles Darwin, by showing that social change is also a process of selection. The people of Kutuh Ubud Bali Village develop with a Darwinian paradigm: there is a selection process in the community of Kutuh Ubud Bali Village for the individuals. Spencer analogized society as the development of living things. Humans and society, including culture, experience gradual development. At first, it comes from a simple form and then develops in a more complex form towards the perfect final stage. Like Spencer, Comte's thinking was heavily influenced by natural science thinking.

Comte's thought, known as positivism, views that the people of Kutuh Ubud Bali Village must undergo various stages of evolution, each of which is linked to a certain pattern of thought. Comte further explained that each emergence of a new stage will be preceded by a conflict between traditional thinking and progressive thinking. Like Spencer who used the analogy of the development of living things, Comte stated that with the division of labor, the people of Kutuh Ubud Bali Village would become increasingly complex, differentiated, and specialized. According to Comte, human development and thought began at the theological stage where case studies in primitive societies whose lives were still objects of nature, did not have the desire or mentality to dominate (manage) nature or it could be said that they had not yet become subjects. Fetishism and animism are the initial beliefs that shape the human mindset and then move to polytheism, humans think that there are spirits in every object that regulates life and gods that regulate the human will in every activity in their daily life. A more concrete example, namely Dewi Sri is the goddess of fertility who lives in every field. The positive stage, is the last stage of human thought and its development, at this stage natural phenomena, are explained by reason based on its laws which can be reviewed, tested, and proven by empirical means. This information generates instrumental knowledge, for example, is when paying attention to the graves of humans who have died at night always emit smoke (fog), and this is because of the combination of the nighttime cold with nitrogen from the soil content and insects that carry out chemical activities to break down sulfur. on human bones, eventually generating heat and then emitting smoke. As the description above, developments that occur in the community of Kutuh Village Ubud Bali will certainly lead to a change in the community itself or commonly referred to as an event of social change. So social change is very closely related to evolution in society, so from it, a theory of evolution is born in a social context.

Theory of Evolution in social contexts illustrates the development of society, first, namely the theory of evolution considers that social change is a direct movement like a straight line. The society developed from a primitive society to an advanced society. Second, the theory of evolution confuses subjective views of the value and the ultimate goal of social change. The change in the form of modern society is something that cannot be avoided. Therefore, modern society in the form of society that is aspired to. In the mechanized community of Kutuh Ubud Bali Village, smallholders live in a self-sufficient society and are woven together by a common heritage and the same occupation. In an organic modern society, workers earn a salary and must rely on others who specialize in certain products (food ingredients, clothing, etc.) to meet their needs.

As a result of this increasingly complex division of labor, individual consciousness develops in a way that is different from collective consciousness - often, in fact, it collides with the collective consciousness. It is not uncommon for society besides trying to carry out a modernization process in various fields of life, whether it is the economic, bureaucratic, defense and security aspects, and science and technology aspects; however, it does not escape the attention of the people of Kutuh Ubud Bali Village to try to explore, explore, and explore and find elements or values of personality or identity as a dignified nation. Several factors give strength to the movement of change, which includes

(1) an attitude, both on an individual scale and on a group scale, which can appreciate the work of other parties, regardless of the large or small scale of work productivity itself, (2) the existence of the ability to tolerate some deviations from routine forms or elements, because in essence one of the drivers of change is the existence of individuals who deviate from routine things. Indeed, one of the essential characteristics of a creature called a human being is a creature called a homo deviant, a creature who likes to deviate from the elements of the routine, (3) establishes a habit or mental attitude that can reward others (individuals, groups) who excel in innovation, both in the social, economic and science and technology fields, (4) the existence or availability of educational and training facilities and services that have progressive, democratic specifications and qualifications, and are open to all parties who need them.

Based on the description above, it can be said that the evolutionary process in the community of Kutuh Ubud Bali Village is very closely related to the occurrence of social change in society. People who, apart from trying to carry out a modernization process in various fields of life, from the aspects of the economy, bureaucracy, defense and security, and science and technology; however, it does not go unnoticed by society to try to explore, explore, and explore and discover elements or values of personality or identity as a dignified society and nation.

Findings

Poverty anywhere in the world is very difficult to eradicate because the paradigm of changing people's thinking follows the times that cannot be holistically involved in it.

4 Conclusion

First, poverty is a complex problem that requires cross-sectoral, cross-professional, and cross-institutional handling. The government, through the Social Service, is one of the government agencies that has long been active in poverty alleviation programs. The social service is based on scientific theories and approaches, especially the social democratic theory and social work approaches. Poverty reduction in the perspective of social work focuses on improving the social functioning of individuals and groups concerning the environmental context and social situations. By providing skills to the people of Kutuh Ubud Bali Village and being allowed to work both in the private and government sectors, this can be felt faster to alleviate poverty. Second, developments that occur in society will certainly lead to a change in society itself or what is commonly referred to as an event of social change. Social change is very closely related to evolution in the community of Kutuh Ubud Village in Bali, for this reason, a theory of evolution was born in the social context. Theory of Evolution in social contexts illustrates the development of society, first, namely the theory of evolution considers that social change is a direct movement like a straight line. The society developed from a primitive society to an advanced society. The theory of evolution confuses subjective views of the value and the ultimate goal of social change. The change in the form of modern society is something that cannot be avoided.

Conflict of interest statement

The author declared that he has no competing interests.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

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