

Women and Coffee Farming: Collective Consciousness towards Social Entrepreneurship in Ulubelu, Lampung

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Abstract

Women and coffee farming raise close attention in agriculture and development debates. History shows that women profoundly contribute to producing good quality coffee. However, their involvement has not fully brought positive development for themselves and their families. As a major coffee producer, women in Ulubelu, Lampung experience that condition. Women face market uncertainty, lack access to knowledge, lack power to make decisions, face unsupportive policies, and experience low participation in organizations to gain capacity building on coffee value chain. Although women deal with the difficult situation, there are some figures that encourage collective reflection of women to address the coffee farming problem. This paper attempts to assess women's consciousness of coffee farming and how they develop kinds of action through social entrepreneurship to tackle the coffee farming issues. The research used descriptive analysis with a case study approach. The study found various reflections as a sign of women's consciousness to engage in coffee farming and value chain. There are: a) coffee as a source of farming livelihood, b) coffee as cooperative entrepreneurship, and c) coffee as a sustainability ideal. The consciousness drives women to act and makes positive change. Furthermore, there are diverse actors engaged; for instance, NGO (Non-Government Organization), states and private. Although there are many actors involved, the certain quality assistance needs to be improved.

Keywords:

women; coffee farming; consciousness; social entrepreneurship

Introduction

"Farming yet hungry" is a growing issue that explains the situation of farmers, especially women coffee farmers in Global South countries. Women bear the economic and social challenge as a family member and also as a farmer (Kaaria et al., 2016; McArdle & Thomas, 2012). Several studies have discovered that coffee farmers face difficulty to fulfill their needs, while farmers are the first producers of a valuable commodity for a country and an important commodity traded in the world market today (Nguyen & Sarker, 2018; Bourgeois, 2014; FAO, 2013; Madeley,

2010). In Indonesia, the export value of plantation commodities in 2015 reached US \$23.933 billion (equivalent to 311,138 trillion IDR). Among the existing plantation commodities, coffee is a primary commodity (Senders et al., 2014). The number of Indonesian coffee production also occupies the fourth largest in the world (International Coffee Organization, 2018). With that number, coffee became the foundation of livelihood for 1.79 million farmers and their families (Direktorat Jenderal Perkebunan, 2016).

Lampung is one of the largest coffee producers in Indonesia and occupies second

building amidst free market conditions and less income (Gatzweiler, von Braun & Joachim, 2016). The challenges faced are not only external but also internal of women. The awareness of empowerment is low and has not been fully developed. The role of women is still limited to instrumental rather than transformative. In spite of the condition, there are some women who begin to establish values and goals to make Ulubelu coffee an asset and community identity. The emergence of women solidarity in Ulubelu shows that there is a growth of consciousness within the women community. It is aligned with the Durkheim notion about the concept of solidarity from the social mechanisms that can produce social order and cohesion. The solidarity developed from collective experience where the community group strengthens their bonding. Tönnies also explain about real solidarity that can only exist if the relationships between individuals are based on harmony and mutual understanding (Naletova et al., 2016).

Furthermore, women organize kinds of activity to pursue equal opportunity, environmental protection, economic fairness and well-being of community. Women collective action is generally encouraged by women leaders that function as agents of change. Social entrepreneurship becomes a media through which women raise economic independence.

Women Collective Action in Agriculture Issue

Discussions about women in agriculture began to increase with the emergence of transformation and positive change from the women movement to overcome poverty. In India, women farmers are struggling with poverty through the *Sanghams* movement (Madeley, 2010). *Sanghams* is women farmers offering voluntary service at the village to improve their access to land, food and capacity building. This movement is done through a process of reflection. Women find the same value to step out from difficulty.

Sanghams involved approximately 140 women farmers. Women farmers work on wheat and sorghum fields collectively. Women farmers are encouraged to own land together. The agricultural product is used for daily food and some of it is sold for additional monthly income. In line with Ochago (2017), empowerment of women farmer is not only to provide access to agriculture but also to the power of determining action.

The case study of women collective action in Indonesia was carried out by women farmers in Sambas Sub district, the northern part of West Kalimantan. About 400 women are working to build a fair oil palm plantation (Madeley, 2010). Most women cultivate rice fields, citrus, rubber and rattan. However, agricultural land and small-scale plantations are under pressure from oil palm plantations corporate. Their land is limited. Women undertake collective action to influence stakeholders in protecting the land. Freire describes this case as an act to foster reorientation of perspective towards a commitment to social justice (Kumagai & Lypton, 2009). The lesson learned from the story is the importance of awareness and value developed within the group. Awareness becomes essential and even a requirement to achieve independence (Soetomo, 2013).

Social Entrepreneurship as Community Institution

Muhammad Yunus succeeded in applying microcredit in Bangladesh through Grameen Bank. It is a village bank that was founded on trust and solidarity. This bank focuses on providing loans to the poor, especially women, with small amounts and with low interest (Yunus, 2008). The existence of Grameen Bank facilitates people to access capital for entrepreneurship. Grameen Bank is one remarkable example of social entrepreneurship.

Social Entrepreneurship is a way of alleviating social problems that can be done through entrepreneurship. The concept of

social entrepreneurship was explained as entrepreneurship activity with social purposes (Austin et al., 2006). It combines business and social element through innovation (Dees, 2001). Dees (2001) presented the ideal definition of social entrepreneurship as a change agent in the social sector. It establishes an altruistic attribute that is rarely discussed in business notion (Tan et al., 2005).

In recent social entrepreneurship discussion, cooperative appears as an interesting term (Figueiredo & Franco, 2018). Cooperative is viewed as fruitful space for social entrepreneurship since it blends economic enterprise and people association (Figueiredo & Franco, 2018). The International Co-operative Alliance (ICA) introduced the meaning of Co-operative (Birchall, 2011):

“An autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly-owned and democratically controlled enterprise.”

It has unique character in terms of distribution of ownership, governance, and benefit. Cooperatives share risk and reward equally to its member. However, cooperative tend to be a part of business entity where gaining profits is inevitable. Cooperative is a formal business institution while cooperative entrepreneurship is under the definition of entrepreneurship. Cooperative entrepreneurship concerns the process of entrepreneurial activity. It is not limited as an institution but rather a mental act with a social mission. Cooperative entrepreneurship is defined as joint entrepreneurship where there is a collective commitment in running an enterprise to address social problem using cooperative values (McDonnell et al., 2012). Cooperative entrepreneurship is a form of social entrepreneurship in more concrete form as a collaboration of enterprises.

Overall, the argument above explains the dynamic of women roles in agriculture based on their understanding and consciousness to address the economic and social issues. This study attempts to answer the research question: how can women consciousness be developed within a collective context to address economic injustice and gender inequality as women coffee farmers in Ulubelu.

Methods

Research on women consciousness in Ulubelu coffee farming is a qualitative research with a case study approach. Qualitative research aims to build understanding and knowledge based on a constructive perspective (Creswell, 2003). The existence of women and their relations with coffee farming is a relationship that has been built from generation to generation. The case study approach is appropriate to find the distinctive character of coffee farming in Ulubelu. The researcher explored the value, understanding and awareness of women in their living space as part of the coffee value chain.

Researcher conducted the study through observations, interviews, and documentation. It took approximately two months from January to February 2018 for the observation in Ulubelu, Lampung. A participative observation is made by engaging in women daily activities from downstream coffee farming such as land management and harvesting until upstream chain such as processing greenbean, packaging and marketing. Through the observation process, researcher analysed the actors, activity, and value chain of coffee farming in Ulubelu.

Depth interview is conducted to understand how women interpret coffee farming in their lives and how they establish social entrepreneurship. Data was gathered from diverse informants, specifically women who work as farmers, coffee cherry pickers, coffee traders, as well as actors involved in the coffee value chain and local government.

The information also gathered from the Non-Government Organization Rumah Kolaborasi and World (World Wide Fund for Nature) Lampung. Furthermore, the documentation process was collected from women activities within the groups and was also supported by documents of government regulation.

The process of finding the information is developed in a flexible way. The informant can openly tell their stories, understandings and hope in coffee farming. Research made maps of the actors and activity of women in coffee farming. Research classified the data related to the topic, focused on answering the research question, analyzed the data and at last made a conclusion from verified data. The researchers found the reflections of women action through social entrepreneurship.

Result and Discussion

Women in Ulubelu Coffee Value Chain

Coffee farmers in Ulubelu are vulnerable to poverty. Many farmers are still in debt to meet the needs of agricultural operations and the needs of their lives. Women also get the same responsibility to help the family challenge. In line with Erry et al., (2013), the challenges faced by women are complex and include structural and cultural issues. This condition makes women hampered in taking advantage and opportunities that exist in the coffee value chain.

The division of work in coffee farming has been determined by the society through generation (Hudiyanto, 2015). Women hold responsibilities in several stages of take caring of the coffee tree to the processing of coffee beans. The division of women’s roles in coffee farming started from the customs of the people who divided the roles between men and women. Women are more involved in farming than in the post-harvesting process while men remain involved in farming to post harvesting and marketing of the coffee product.

Women take care of coffee trees, remove damaged tree trunks, observe the leaves of

Table 2.
Women Contribution
in Ulubelu Coffee Farming

Women Contribution to Coffee Farming	Men Contribution to Coffee Farming
FARMING	FARMING
a. Nursing of Plant	a. Selection of Seeds
b. Plant Regeneration	b. Fertilize Soil
c. Pruning the tree stalk	c. Weed the plant
d. Picking coffee cherry	d. Picking Coffee Cherry
POST-HARVESTING	POST-HARVESTING
a. Sorting coffee cherry	a. Transporting the crops
b. Drying coffee cherry	b. Pulping cherry coffee
c. Monitoring coffee fermentation	c. Selling green beans
	d. Roasting green beans
	e. Grinding green beans
	f. Selling coffee powder to intermediaries or consumers

Source: Field Data from Researcher, 2018

any contaminated diseases, get rid of grass (*wiwil*), give organic fertilizer, pick coffee during harvest, dry and sort the fine quality coffee bean. While men, during farming, are tasked to soothe the soil, caring for tree crops using simple farming tools such as weeding out chemicals to expel tree pests. Women cultivate coffee farms manually by hand and do not use special farming tools in caring for the trees. Women farmers’ responsibility is quite different from men farmers’ responsibility as presented in Table 2. The condition encourages women to be aware of their role as family supporters. They believe that there is no need to be paid to work on their own farms. Working on coffee farms is seen as a benefit to reduce the cost of coffee tree maintenance cost.

Table 2 explains the involvement of women in the coffee value chain. Coffee value chain in Ulubelu can be observed from upstream to downstream; for instance, the purchase of asseets, harvest time, processing the coffee bean, marketing and business into consumer coffee cup. In the coffee value chain, many actors are involved such as intermediaries, retailers, local governments and consumers. In that role, mostly women in Ulubelu are not involved in processing

Table 3.
Role of Women and Men in Ulubelu Coffee Value Chain

Role	Purchase of Assets	Land & System Management	Harvesting	Processing	Packaging	Trade
Men	√√	√√	√√	√√	√√	√√
Women		√	√√	√	√	√

√: Role & Responsibility

Source: Field Data from Researcher, 2018

activities like roasting, grinding and marketing. Women are involved in the coffee value chain mostly during farming time. It took 4-5 hours a day for women to cultivate the farms. Some women work up to eight hours as coffee pickers to add their income.

The development of coffee history influences public awareness about coffee. Historically, the first wave of coffee began in the 1950s-1990s and focused on providing standardized quality coffee massively for home consumption (Manzo, 2015). It is criticized because the product neglected quality. The second wave started in the 1990s when Starbucks made coffee a high quality beverage and introduced Latte. The third wave considers coffee value chain from farmer to consumer (Manzo, 2015). It encourages the artisanal and fair trade of coffee. It opens networking to farmers and expands the workforce for roasters and baristas. It is marked by independent coffee shops which value consumer interaction and advance presence in digital networks (Samper et al., 2017).

Today, the growth of the third wave coffee opens wide opportunity for women to increase their well-being. Consumers of coffee in the third wave coffee notice the fairness and welfare of farmers, how coffee is produced and how farmers benefit from their work. However, women have not been an issue that is discussed deeply. Further along the market chain, men take the dominant role (Perdana & Roshetko, 2012). Unfortunately, few women develop the business opportunity from coffee diversification product. Mostly farmers in

Ulubelu sell their coffee green bean and do not continue to produce processed coffee powder. In fact, processed coffee product such as robusta fine powder have a higher price than coffee green beans. However, women rarely enter this business.

The development of coffee trade in modern times has not been in line with the knowledge and skills of women. It requires knowledge and deep skills about coffee processing and brewing. Women do not have access to and knowledge of advanced coffee processing. Cultural background, mindset and rural environment are factors that make women left behind in the coffee business chain.

Constraints and Opportunity

Collective consciousness is not developed instantly. The development of critical consciousness involves a reflective awareness of the differences in power and privilege and the inequities that are embedded in social relationships (Kumagai & Lypson, 2009). Women in Ulubelu deal with the challenge of strengthening conscientious bonding. The women challenges are described below:

- Women are seen as an invisible food producer. The impact is that women are not involved in government agricultural policy schemes. Besides, women who work as labour earn less than men. Women generally get a wage of around 40,000 IDR and men can reach 70,000 IDR.
- Land property is generally owned by men. The situations prevent the participation of women in decision-making in managing the

- land and utilizing it for additional income.
- c. Agricultural organizations or institutions are more dominated by men. Women are reluctant to be involved so they do not get opportunity to access knowledge and information.
- d. Patriarchy culture affects the pattern in division of labor between women and men in the coffee farming. Women assist in farming activity and are responsible in domestic work.

Women in Ulubelu still have opportunities to develop themselves and group as follows:

- a. There is a women farmer organization in every Pekon (Village), although the organizations are not fully active. The organization brings businesses together to develop the local potential. In Pekon Ngari, there is a women farming organization called *Kelompok Wanita Tani (KWT)* that develops Small and Medium Enterprises bread from cassava, chips and brownies. Then, in Pekon Sukamaju, there is *KWT Sumatera* developed instant ginger and spices. Through *KWT*, women learn to organize and improve leadership and business skills.
- b. There is a harvest waiting period where women can raise additional income. Women have spare time besides cultivation activity. It is the opportunity for women to develop skills for business.
- c. Ulubelu has local potential besides coffee: Aren (palm sugar), banana and cassava—which are easy to find at every village. Women can produce traditional and unique food products based on the local potential.
- d. There are several women figures that have a strong desire to learn. The women figures in Ulubelu encourage the women to build social entrepreneurship.

The Growth of Women Collective Consciousness in Ulubelu

Women farmers realize that coffee farming deals with uncertainty. The challenge

of the risky market, climate on harvest time, pesticide disease, political matter and policy influence their income. The impressive circumstances, women carry out the challenges collectively through social entrepreneurship action. In Ulubelu, social entrepreneurship lead by women consciousness and collaboration with men leader that raised from community organization.

Collective consciousness is defined as collective knowing in emphatic where community recognize and start to heal wounds as seen in racial and gender injustice (Elgin, 1997). The consciousness of women farmers in Ulubelu has a similar phenomenon where empathic among women are raised to address social and economic issues. Women consciousness is described into three levels based on collectivity context. The following discussions provide the dynamics situation and reflection of women collective consciousness and their action through entrepreneurship:

1. Coffee as Farming Livelihoods

Coffee farming definition as an economic means is the sign of low consciousness from women farmers in the context of collective consciousness. The majority women define coffee as a resource of livelihood in terms of financial income and economic needs. Women who only work on farms tend to focus on personal economic problem and have low awareness of collective change. The low consciousness of women cause low interest of collective movement. Women that stand only with a financial rational live their life limited as traditional farming.

Women work from early morning and finish domestic responsibility on the farm in the afternoon. As a family source of income, women who work on family-owned farms are not paid; instead, they work as coffee cherry pickers on another farm. Women bear the responsibility to meet family needs. Fulfilling the primary needs for families is far more important than thinking of themselves.

Srikandi develops a saving system for its members. Members are required to contribute 10,000 IDR/month. In addition to monthly dues, members can take the saving to overcome the famine season. Srikandi develops the understanding on the importance of saving. Savings can be used upon entering the harvest waiting period if the member family requires a fee to fulfill the basic needs. Awareness of saving is built flexibly and through the process of mutual value finding. Members hold discussions and are brought to understand the living space, problems and solutions of social issues.

Women in Srikandi have a higher consciousness than women who are not involved in an organization. The Srikandi board practices reflection about its members. It previously had concerns about poverty and difficulties of women in Ulubelu. This awareness is then discussed with fellow women who claim that they want to make positive changes. The discussion and communication is held through bottom-up process. Bottom-up communication became an effective empowerment approach that drove change (Soetomo, 2013). The changes encouraged by Srikandi leaders affect the member and also attract women to join the organization.

Mostly women farmers struggle only in farming. Srikandi did not stop in the farming stage. Srikandi develops cooperative business and adds value by processing roast beans and coffee powder. During harvest time, women work together to pick coffee beans rotating from one member farm to another. Each member comes to help harvest group members, so when one member enters harvest time, another member will come to help. They work collectively and do not ask for a wage as a cooperative act. Social capital within the group is quite high where women do not have to look for workers or pay cherry pickers. The consciousness to gain well-being unites women in the group. In every household, women income is generate 2-3 times.

Furthermore, Srikandi sells coffee to stores in Ulubelu and across districts. Srikandi are aware that they need to go out of district to enhance their business. Srikandi actively participates in coffee exhibitions and workshops. The activity had a positive impact on Srikandi women in four essential consciousness development: a) broad understanding of coffee value chain and business, b) networking, c) empowerment of women and d) local recognition. Women in Srikandi gain consciousness in the meaning of empowerment. They improve coffee processing knowledge and skills, expand cooperative networks and organization capacity. The impressive change is the act of learning and openness. Srikandi opens as many opportunities as possible to overcome economic and social problems.

Srikandi initially consisted of 18 people from Pekon Ngari. In 2015 the group members begin to actively participate in empowerment training. Until 2017, Srikandi develops entrepreneurship to empower women coffee farmers. Srikandi vision is empowerment of women through economic independence. Communities also promote resilience of local products. The resilience of local coffee products is now an issue for groups and communities engaged in coffee farming and trade. Women in Srikandi realize the importance of collectivity addressing the local economic coffee farming matter.

Many entrepreneurs are taking coffee from Ulubelu and then later selling it in other areas without including coffee's original identity. The coffee is packaged differently and sold at higher price. The product is even sold back to Ulubelu. The critical consciousness of the local products resilient began to increase in the group. The group has to develop marketing strategies and product innovations to compete as a well-developed organization. Participating in a collective was positively perceived by the women since it also effected a change in their

BC encourages empowerment toward not only coffee farmers but also women and youth. BC drives women to be involved in coffee processing and innovates the potential resource in the village as an economic opportunity. Currently, BC encourages women groups in the village to make instant spice products such as instant ginger and instant spices. BC seeks women awareness-raising activities in agriculture and joint ventures. As Batliwala notion, power have two substances that are control over resources (financial, human, physical) and control over ideology such as values and attitude (Cornwall, 2016). Women consciousness established their own value and began to control resources by making decisions on entrepreneurship development. BC encourages women action, promotes local product and develops their networking.

So far, there are a few women joining BC. Coffee is not a business priority for women. It is related to their knowledge and skill of post-harvest processing. They prefer to process other products such as bananas, cassava and instant herbal products. BC captures this reality and participates to engage women in small and medium enterprises in their village. Furthermore, BC organizes coffee class for youth. They enhance education of coffee processing and value chain. The aim is social change as well as learning. As the largest producer of robusta coffee in Indonesia, the name of Lampung coffee is rarely entered in the menu list of coffee shops. BC encouraged youth to establish the identity of Ulubelu coffee.

Various actors support the state and private community. In government events, Ministries of Village, Development of Underdeveloped regions and Transmigration promotes Beloe Coffee as a proper local product. Then, PT Pertamina Geothermal Energy Area Ulubelu also supports Beloe Coffee through a kind of Corporate Social Responsibility program. The program introduces Geothermal Coffee Drying Machine as the innovation to dry coffee to be

more efficient and environmentally friendly. The machine can dry coffee green beans faster—around one to two days—compared to conventional drying using sun light that takes up to three weeks. The program has benefited the community. In conclusion, diverse actor participation supports the sustainability of social entrepreneurship.

Conclusion

The study discovered that both women and men had obviously different roles in coffee farming. However, they should participate equally in any decisions to solve coffee value chain problems. The women collective action and consciousness in Ulubelu are an interesting phenomenon. The high level of women consciousness enhances collective action. Researcher found that there are three level of women consciousness in collective context.

First, women comprehend coffee farming as a basic livelihood. This consciousness positioned women on personal economic rationale behind their act. Women tend to focus on farming activity as it is the main financial income, rather than be involved in women forum and organizations. *Second*, women realize there is an opportunity of women empowerment through social entrepreneurship. The women group chooses cooperative entrepreneurship and establishes Koperasi Serba Usaha (KSU) Srikandi. Women not only work in coffee farm but also process the post-harvest coffee product. KSU Srikandi adds value from green bean to roast bean and robusta fine powder. Women get income from their involvement. *Third*, women conscious about sustainable entrepreneurship is ideal in the Beloe Coffee community. Beloe Coffee mostly consists of men but the community encourages women and youth. The women that cooperate with Beloe Coffee realize the importance of sustainable coffee entrepreneurship, where women can play significant roles and get socio-economic benefits.

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