Village Government Strategies in Enhancing Women's Roles Through Micro-Enterprises: A Review from the Perspective of Maqashid Syariah

Yuswatun Amalia[a,b]
Adiyono[a,b]
Indien Winarti[a,b]

[a]Faculty of Islamic Studies
Trunojoyo University Madura
[b]220711100032@student.trunojoyo.ac.id , adiyono@trunojoyo.ac.id, indienwinarwati@trunojoyo.ac.id.

Abstract

This study examines village government strategies in enhancing women's roles through micro-enterprises, with a review from the perspective of maqashid syariah. Indonesia, as a developing country, faces high poverty challenges despite its abundance of natural and human resources. Village governments play a crucial role in economic empowerment through MSMEs, especially in rural areas like Bangkalan Regency, Madura, which has potential in marine products (e.g., shrimp crackers and other processed seafood). Women are often involved in micro-enterprises as an alternative source of additional income, but they need strategic support to improve economic independence and family welfare. The maqashid syariah perspective emphasizes the objectives of Islamic sharia, such as hifz al-mal (protection of wealth) and hifz al-nasl (protection of progeny), which support women's empowerment without violating principles of gender equality and social justice. The research objectives are to analyze village government strategies in enhancing women's roles through micro-enterprises and village economies, and to examine these strategies based on maqashid syariah principles to ensure alignment with Islamic values. The research method uses a qualitative approach with a case study design in Junganyar Village, Socah District, Bangkalan Regency.

Keywords : *Village Government, Women's Roles, Micro-Enterprises, Maqashid Syariah, Village Economy.*

INTRODUCTION

Indonesia is a maritime country with abundant natural resources and human resources. Indonesia's natural wealth should have been able to overcome poverty, but the lack of expertise and empowerment of the community has led to improper management of natural resources, resulting in unstable economic growth for the community. Indonesia is one of the developing countries with a very high poverty rate. The government's efforts to improve the economy through village governments as the

lowest level of administration make the position of village governments crucial in enhancing community livelihoods.[1]

According to Stephanie K. Marrus, strategy is a process of determining plans by top leaders focused on the organization's long-term goals, accompanied by the formulation of ways and efforts to achieve those goals. Meanwhile, according to Siagian, strategy is a method or plan chosen to bring about the desired future, such as achieving goals and solutions to problems.[2]

Indonesia is a vast country that is not only centered in the capital city, but economic movements and development as a manifestation of national aspirations also occur at the village level. As we know, 70% of Indonesia's total population lives in rural areas, so the central point of development is the village areas. The existence of villages also determines the success of the government in development, both at the regional and central levels, so in this case, the progress of a village greatly determines the progress of a country.

A village is a legal community unit with territorial boundaries authorized to regulate and manage local government affairs and community interests based on community initiatives, original rights, and traditional rights recognized and respected in the system of the Unitary State of the Republic of Indonesia (NKRI). Villages are also responsible for improving community welfare, so in terms of welfare improvement, the government makes efforts by creating policies aimed at empowerment.[3]

According to Article 26 Paragraph 1 of the Republic of Indonesia Law (Law Number 6 of 2014), the village head is also fully responsible for fostering and improving the village economy and integrating it to achieve a productive-scale economy to maximize the prosperity of the village community. One of the community empowerment efforts that village governments need to undertake in economic development is empowering micro, small, and medium enterprises (MSMEs).[4]

According to (Law Number 20 of 2008), micro, small, and medium enterprises are productive economic activities carried out by individuals or business entities owned, controlled, or part of, either directly or indirectly, medium or large enterprises that meet the criteria. Micro, small, and medium enterprises (MSMEs) are an important part of Indonesia's economy and are growing very rapidly. We can see the existence of micro, small, and medium enterprises among the population from rural to urban areas.[5]

---

[1] *Agustin, A. (2018). Village Government Strategies in Developing Tourism Villages.,.*
[2] *Aska. (2023). Focus Strategy of Companies According to Michael Porter. https://www.terketik.com/strategi-fokus-perusahaan-menurut-michael-port,*
[3] *Azis, M. V. N. Al. (2022). The Role of Village Government in Empowering Farmer Communities in Kertamukti Village, Cibitung District, Bekasi Regency. Government Science Suara Khatulistiwa (Jipsk), VII.,.*
[4] *Diaz, H.U. P., Rendy, S. C., Novia, K. (2019). The Role of Village Government in Empowering Small and Medium Enterprises (SMEs) in Local Economic Growth in the Brick Industry (Case Study of Ujanmas Baru Village, Ujanmas District, Muara Enim Regency). Journal of Global Governance and Politics, 04(02), 75–81.*
[5] *Maharani, S.D., Wardani, A A., Fachira, A. A., & M. Agus Muljanto. (2024). The Role of Strengthening by Village Government in MSME Empowerment Policy in Banjarsari Village, Probolinggo Regency. Journal of Social Sciences, 11(2), 533–547.*

Micro, Small, and Medium Enterprises (MSMEs) also play an important role in Indonesia's economy. MSMEs are the backbone of the national economy, especially during economic crises, such as in 1998.[6] In addition to absorbing a large workforce, MSMEs also contribute to local economic development and strengthening community welfare. Based on Law No. 20 of 2008, micro-enterprises are defined as businesses with a maximum asset of Rp50 million and annual turnover not exceeding Rp300 million. Mattanete Bua Village, Palakka District, Bone Regency, is an area with a high poverty rate, reaching 25.7% in 2021.[7] This poverty is one of the main factors driving women in this village to seek additional income through micro-enterprises. Formal job opportunities in this village are very limited. This makes it difficult for them to obtain sufficient income to meet family needs. Micro-enterprises become an alternative for them to increase income and family welfare.[8]

Bangkalan Regency is located at the western end of Madura Island, which has quite extensive coastlines. This makes Bangkalan have many ponds, such as fish ponds, shrimp ponds, and so on. This is evidenced by some of its people also working as fishermen or fish farmers.[9]

In several villages in Bangkalan, Madura, there is also great potential in processing marine products that become the livelihood of the local community. One of the flagship products is rebon shrimp sambal from Pernajuh Village. Rebon shrimp itself is a type of small shrimp found abundantly in the waters around Madura and is known for its distinctive flavor that is highly favored.[10]

In addition to rebon shrimp sambal, there are also various other fishery products processed by MSMEs (Micro, Small, and Medium Enterprises), such as Sumber Laut MSME located in Junganyar Village, Socah District. This MSME processes marine products into various processed products, ranging from shrimp crackers, eggplant crackers, layur crackers, jarot crackers, blonyok crackers, to other processed products that have high selling value and can boost the local community's economy.[11]

This marine product processing business has been established since 2008 and continues to develop along with the increasing market demand, both local and outside the region. The existence of this MSME not only adds value to marine products but also opens up job opportunities and empowers village communities.[12]

---

[6] *Dharma, B. (2024). Empowerment of Women's Micro Enterprises: The Key Role of Sharia-Based Risk Literacy. At-Tawassuth: Journal of Islamic Economics, 9(1), 115–128.*

[7] *Marhayani, M. (2019). The Role of Micro, Small and Medium Enterprises Among Women in Improving Family Welfare (Case Study at Tanjung Ringgit Port, Palopo City). State Islamic Institute of Palopo.*

[8] *Agustin, H. (2021). Sharia Financial Management. Rajawali Press.*

[9] *Arfiani, D. (2020). Eradicating Poverty. Alprin.*

[10] *Central Statistics Agency of Bangkalan Regency. (2020). Bangkalan Regency Statistics 2020. BPS Bangkalan Regency.*

[11] *Ministry of Maritime Affairs and Fisheries of the Republic of Indonesia. (2019). Development of Fisheries MSMEs in Coastal Areas. Jakarta: KKP RI.*

[12] *Bangkalan Regency Government. (2021). Profile of Marine Source MSMEs in Junganyar Village. Fisheries and Maritime Affairs Office of Bangkalan Regency.*

Previous research conducted by Nurjannah in 2015 titled "The Impact of Women's Dual Roles in the Leather Crafts Sector in Manding Hamlet" found that the dual roles of women have positive and negative impacts. The positive impact is shown by an increase in family economy, while the negative impact is shown by reduced time for family and women's absence in community social activities.[13]

Another study was conducted by Sukamto in 2014 titled "The Contribution of Female Workers to Family Income Formation," which found that the contribution of female workers' income to family income was 35.91%. Another study by Syaifuddin Zuhdi in 2018 on women's dual roles in industrial society found that the dual roles of women represent a shift in women's domestic roles from housewives to women's participation in economic roles, thus becoming an industry-based society oriented towards money. This participation affects family conditions and community social relations; if they can properly address and overcome the emerging problems, the effects of this work participation become positive.[14]

Based on the background described previously and based on several studies cited by the author, this research aims to analyze and explain further regarding "Village Government Strategies in Enhancing Women's Roles Through Micro-Enterprises: A Review in the Perspective of Maqashid Syariah," which has not been explained in previous research. This research will explain and analyze the extent to which village governments enhance women's roles through micro-enterprises. From the findings, it will also examine village governments in enhancing women's roles through micro-enterprises and village economy in the perspective of Maqashid Syariah. It is hoped that this research can add new references to the issue of village government strategies in enhancing women's roles through micro-enterprises and village economy from the perspective of Maqashid Syariah.

LITERATURE REVIEW

A. Government Strategy Concept

Government Strategy refers to a plan or approach designed by the government to achieve specific goals in various fields, such as economy, social, politics, and security. This strategy is usually long-term in nature and involves coordination of various policies, programs, and resources to address challenges and take advantage of opportunities for national progress. Government Strategy, Strategy can be said to be a way to achieve desired goals, strategy as a whole set of steps (policies) with precise calculations, to achieve a goal to overcome a problem, where in the strategy there are methods and techniques. Strategy reflects the organization's awareness of how, when, and where it

[13] *Bangkalan Regency Government. (2021). Profile of Marine Source MSMEs in Junganyar Village. Fisheries and Maritime Affairs Office of Bangkalan Regency.*
[14] *Nurjannah, Nurjannah (2015). The Impact of the Dual Role of Female Workers on Family and Social Activities (Study on Female Workers in the Household Industry.*

should compete against whom and for what purpose. Strategy will maximize competitive advantages and minimize competitive limitations.

Strategy in general can be formulated as a process of top leadership planning focused on the organization's long-term goals, accompanied by the formulation of a way or effort on how to achieve those goals. And simply, it can be formulated as incremental actions (constantly increasing) and continuous, carried out based on a perspective about what is expected by customers in the future. In addition, strategy can also be said as steps containing indicative programs to realize the vision and mission carried out by the government. [15]Meanwhile, literally the term government or in English is the equivalent of the word government. Ermaya Suradinata defines it as an institution or public bodies that have the function of making efforts to achieve state goals. [16]The government can also be defined as follows:

1. Command is a word intended to order to do something. Government is specifically commanding something in a country (state region) or the highest body that governs a State (such as the Cabinet is a government).
2. Government is an act (way, matter, affair) Every organization has a relationship with society. Society is a group outside the organization that cannot be controlled. From the various understandings above, it can be concluded that government strategy is the way or steps taken by an institution or organization, in this case the city government, to achieve the desired goals for the progress of the city it is leading so that a prosperous society is achieved.[17]

Impact of Village Government Strategy on Wome Village government strategies focused on women's empowerment bring significant positive impacts, such as increased women's participation in village development, strengthening of socio-economic roles, and increased access to health and skills. These policies also encourage women to be more active in leadership and decision-making at the village level, thus strengthening their position in society. Impact of Village Government Strategy on Women Increased Women's Participation Village government strategies that actively involve women in village development increase their participation in various social and economic activities. This opens space for women to contribute to decision-making and village program implementation. Strengthening Women's Economy Through empowerment of small and medium enterprises (SMEs) and skills training, village women become more economically independent. This impacts increased family income and the welfare of village communities as a whole. Increased Awareness and Skills Training and communication programs carried out by the village government increase women's knowledge and skills, both in entrepreneurship, health, and education. This strengthens women's capacity to play an active role in village development. Reduction of Social and

[15] *Sukamto, A. (2014). Contribution of Female Workers to Family Income Formation. Applied Economics Journal, 5(2).*
[16] *Mahfudz. (2015). Government Strategy in Regional Development. Yogyakarta: Pustaka Ilmu.*
[17] *Nawawi, H. (2015). Public Administration: Theory and Practice. Bandung: Alfabeta.*

Cultural Barriers Inclusive strategies help reduce social and cultural barriers that have long limited women's roles. With effective policy support and communication, women are more courageous in taking roles in various aspects of village life. Challenges Still Faced Although there is progress, there are still obstacles such as limited human resources, lack of interest and women's participation, and low concern for empowerment programs. This becomes a focus for improvement so that positive impacts can be maximized. Strengthening Women's Role in Leadership Village government strategies also encourage women to participate in leadership positions and decision-making, thus strengthening their position in social and village government structures.[18]

B. Women's Role

Women's role is very important in various aspects of life, both in family, society, and economic development. In the family, women play a role as mothers and wives who manage the household and educate children. In society, women actively contribute in various social and economic fields, including increasing household income and national development. In addition, women are also starting to play a role in science and technology fields although they still face representation challenges. In a family, women have roles to carry out because they hold a position in society. [19] Basically, there are three main functions related to women's position and role, namely socialization, reproduction, and production functions. The reproduction function is always linked to rights and obligations as well as a symbol of women's strengths and weaknesses. The socialization function is very related to the function and responsibility in preparing children to enter the wider community, where childcare and education can be done by others but the responsibility is always carried out by the mother figure. The production function is related to the economic function, for example as a woman who works and contributes to the family economy through the income obtained. In line with the progress of the times, increasing opportunities and education give women the possibility not only to have indirect economic roles, but also to directly obtain results in the form of money or goods as compensation for doing economic work. The concept of dual roles is shown through the phenomenon of increasing the total number of working women from the 1980s until now, where besides working outside the home, women also always have responsibilities for the running of their households.[20]

According to Sayogyoke, women's participation in efforts to advance family welfare is a form of their dynamic role through the position and social status of women in a social system where women exist. Ihromi divides women's roles and positions into two, namely: (1) Their role and position in the family as domestic workers related to household management issues, and (2) Their role and position outside the family

[18] *Hofer, C. W., & Higgins, J. M. (1985). Strategic Management: Concepts and Cases. St. Paul, MN: West Publishing Company.*
[19] *Mahsusiyah, St. (n.d.). The Role of Women in Village Government. Sunan Ampel State Islamic University Surabaya.*
[20] *Putri Agesta. "The Role of Women in Increasing Household Income." Ar-Raniry University. 2020.*

consisting of work efforts and family income and social scope in various activities outside the household. The difference in roles and positions can be used as a marker in the relationship of obligations and duties of women in family life, where in this context women have two tasks, namely domestic work tasks and communal ones.[21] The impact of women working in increasing household income many activities of women can help prosper life, showing the existence of a change in women's attitudes from the past. This change can be understood because usually women so far only receive what their husbands give. Meanwhile, in modern times they are free to help the family economy, through pursuing types of work they are interested in. Even often women who are more diligent in working to earn a living for the family. But amidst the contribution of women's activities, there are several things that can be seen as impacts of women working in increasing household income, namely[22]

a. Lack of time together with family, especially children Women working will spend a lot of time working and time together with family will decrease, especially with their children.

b. Lack of division of labor at home Women working is often linked to the duties of a wife in the household.

c. Working women have little time to be at home so the time for her to do household chores is very little. Interaction with society decreases Working women need more time at work so they will be less at home thus making them less mingle and interact with the surrounding community.

C. Micro Enterprises

Micro, Small and Medium Enterprises play an important role in the development and growth of the economy, not only in developed countries. MSMEs act as a source of income and job opportunities for middle to lower class communities. The definition of MSMEs based on Law of the Republic of Indonesia Number 20 of 2008 in Article (1) explains that Micro, Small and Medium Enterprises have several definitions including:[23]

1. Micro enterprises are active businesses owned by individuals and/or individual business entities that meet the requirements set as micro enterprises as regulated in this Law.
2. Small enterprises are active economic businesses that stand alone, managed by individuals or business entities that are not subsidiaries controlled, owned, and become part directly or indirectly from medium or large enterprises that meet as intended or regulated in this Law.

[21] *Forddanta, F. (2012). Women and Dual Roles in the Modern Era.*
[22] *Sayogyo, P. (1985). The Role of Women in Rural Community Development.*
[23] *Megawati, S. (2021). "The Impact of Working Women on Increasing Household Income." Journal of Gender and Development, 9(1), 55–67.*

3. Medium enterprises are productive economic businesses that stand alone, carried out by individuals or business entities that are not subsidiaries or branches of companies owned, controlled, and become part directly or indirectly with small or large enterprises with net wealth or annual sales as regulated in the Law. According to the Law, Micro, Small and Medium Enterprises (MSMEs) are defined as productive businesses owned by individuals who stand alone and are managed themselves, including business entities, but not as subsidiaries with net wealth regulated by the Law.[24]

Role of Micro Enterprises in Increasing Women's Role and Village Economy Micro enterprises are one of the important sectors in village economic development because they can become a means of women's economic empowerment as well as a driver of local economy. Women's involvement in micro enterprises not only impacts increased family income, but also strengthens women's position in economic and social decision-making at the household and community levels.

Micro enterprises increase women's economic independence. By having their own businesses, women obtain additional income that helps improve family welfare. This encourages a shift in women's roles from mere domestic contributors to independent productive economic actors. Women running micro enterprises often employ labor from the surrounding environment, thus helping to reduce unemployment rates and increase the purchasing power of village communities. Through joint business groups or cooperatives, women can expand access to capital, training, and markets, which in turn increases production capacity and business competitiveness. In the perspective of sustainable development and gender equality (SDGs), micro enterprises managed by women contribute to achieving Goal 5 (Gender Equality) and Goal 8 (Decent Work and Economic Growth).[25]

D Maqashid Syariah Perspective

Maqashid Syariah (or Maqashid Syariah) is a fundamental concept in the science of fiqh (Islamic law) that refers to the main objectives or purposes of Islamic sharia. Literally, "maqashid" comes from Arabic meaning "objectives" or "goals", while "syariah" is Islamic law sourced from the Quran and Sunnah. This concept emphasizes that Islamic sharia is not rigid or merely ritualistic, but designed to achieve human welfare (maslahah) in this world and the hereafter. Maqashid Syariah Perspective in Women's Empowerment, Maqashid Syariah is a framework of ushul fiqh thinking that emphasizes the main objectives of Islamic sharia to realize human welfare (maslahah). This concept was developed by classical scholars such as Imam Al-Ghazali and Imam Al-Syatibi, who saw sharia not only as ritual rules, but as a holistic system to protect essential aspects of life. Below, I will discuss the definition of Maqashid Syariah, its relevance to women's

[24] *Rarobong, J. (2019). The Role of Micro, Small and Medium Enterprises in Economic Growth.*
[25] *Law of the Republic of Indonesia Number 20 of 2008 concerning Micro, Small, and Medium Enterprises. State Gazette of the Republic of Indonesia Year 2008 Number 93.*

empowerment, and a contemporary fiqh review on micro enterprises for women, accompanied by accurate references. Definition of Maqashid Syariah According to Al-Syatibi and Al-Ghazali, Maqashid Syariah (or Maqasid al-Syari'ah) refers to the core objectives to be achieved by Islamic sharia, namely to maintain and preserve goodness (maslahah) and prevent harm (mafsadah). This concept was first codified systematically by Imam Abu Hamid Al-Ghazali in his work Al-Mustashfa min 'Ilm al-Usul, where he identified five main objectives (al-maqasid al-khamsah) that are the core of sharia:

1. Hifz ad-din (protection of religion): Maintaining faith and worship practices so that the ummah remains obedient to Allah SWT.
2. Hifz an-nafs (protection of life): Protecting human life from threats such as murder or disease.
3. Hifz al-aql (protection of intellect): Maintaining thinking ability through prohibitions on khamr and drugs, as well as education.
4. Hifz al-nasl (protection of progeny): Preserving family and generations through marriage institutions, child education, and women's rights.
5. Hifz al-mal (protection of property): Ensuring economic justice, such as prohibitions on usury, adultery, and theft, to prevent poverty.[26]

Imam Al-Syatibi (d. 790 H), in his monumental work Al-Muwafaqat fi Usul al-Syariah, developed this concept further by classifying maqasid into three levels: daruriyat (primary/essential needs, such as the five above), hajiyat (secondary needs, such as ease in worship), and tahsiniyat (perfection, such as social ethics). Al-Syatibi emphasized that sharia is dynamic, where ijtihad must be oriented towards the realization of these maqasid for modern contexts, not merely blind taqlid. According to him, maqasid is the "soul" of sharia that allows adaptation to social changes without deviating from the basic principles of the Quran and Sunnah. Relevance of Maqashid Syariah to Women's Empowerment Women's empowerment in the perspective of Maqashid Syariah aims to realize equality (musawah) and justice (adl) advocated by Islam, where women are not only objects, but active subjects in society. The two main maqasid most relevant are hifz al-mal and hifz al-nasl, because both support women's role as agents of economic and social change.[27]

1. Hifz al-mal (protection of property/economy): Sharia guarantees women's rights to personal property (such as mahr, inheritance, and income), as mentioned in QS. An-Nisa: 7 ("Men receive a share of what is left by their parents and close relatives, and women receive a share of what is left by their parents and close relatives"). Empowering women through micro enterprises (such as cooperatives or sharia MSMEs) realizes this maqasid by encouraging economic independence, reducing poverty, and preventing exploitation. This is in line with Islamic

[26] *Sari, D. K., & Suyatno, H. (2021). The Role of MSMEs in Improving Village Community Economy. Journal of Development Economics, 22(1), 77–85.*
[27] *Al-Ghazali, Abu Hamid. Al-Mustashfa min 'Ilm al-Usul. Beirut: Dar al-Kutub al-'Ilmiyyah, 1993.*

principles that prohibit absolute dependence of women on men, while maintaining sharia boundaries such as avoiding usury or inappropriate interactions.

2. Hifz al-nasl (protection of progeny/social family role): This maqasid emphasizes women's role as mothers and household managers, but also as social partners contributing to family stability. Women's empowerment does not contradict this; on the contrary, economically independent women can better care for the family, educate children, and prevent social disintegration. Al-Syatibi explains that hifz al-nasl includes women's rights to education and social participation, as long as it does not damage the family foundation. In a modern context, this supports programs such as vocational education for housewives, which strengthens women's dual roles as workers and caregivers. Overall, Maqashid Syariah views women's empowerment as part of general maslahah, where Islam encourages women to "jihad" in economic and social fields (such as the example of Khadijah RA as a successful entrepreneur), as long as it complies with Islamic adab.[28]

Contemporary Fiqh Review on Micro Enterprises for Women

In contemporary fiqh, micro enterprises for women are strongly supported by modern scholars, as long as they comply with sharia principles such as mudharabah, murabahah, or ijarah contracts that are free from usury. The Indonesian Ulema Council (MUI) through the National Sharia Council (DSN-MUI) has issued relevant fatwas, emphasizing economic empowerment of the ummah as a manifestation of maqashid syariah.[29] MUI/DSN Fatwa No. 02/DSN-MUI/IV/2000 on Sharia Microfinance: This fatwa explicitly supports sharia microfinance institutions (LKMS) to empower vulnerable groups, including women. It states that microfinance is halal if using sharia contracts, and aims to reduce poverty (hifz al-mal). MUI emphasizes that women may be involved as customers or managers, as long as they maintain aurat and avoid unnecessary mixing. Implementation example: Baitul Maal wat Tamwil (BMT) programs widely used by women for home businesses such as crafts or food. MUI Fatwa No. 108/DSN-MUI/X/VI/2017 on Economic Empowerment of the Ummah: This fatwa is broader, supporting women's empowerment through sharia economy, including micro enterprises, as part of economic jihad. Scholars like Prof. Dr. Muhammad Syafi'i Antonio (DSN-MUI Chairman) explain that this is in line with hifz al-nasl, because independent women can be more stable in family terms.[30] Other modern scholars like Sheikh Yusuf Al-Qardhawi in Fiqh al-Zakah and Halal wa Haram fi al-Islam support women's micro enterprises as a form of productive infaq and charity. He argues that Islam encourages women to work as long as they do not neglect

[28] *Haneef, Mohamed Aslam. Contemporary Islamic Finance: The Role of Maqasid al-Shariah. Kuala Lumpur: IIUM Press, 2012. (Relevance of maqasid to modern microeconomics).*
[29] *Al-Syatibi, Abu Ishaq. Al-Muwafaqat fi Usul al-Syariah (volumes 1-4). Cairo: Dar al-Salam, 1997. (Main work on maqashid classification; see chapter on daruriyat).*
[30] *Antonio, Muhammad Syafi'i. Sharia Bank: From Theory to Practice. Jakarta: Gema Insani, 2001. (Chapter on microfinance and women's empowerment).*

family responsibilities, referring to the Prophet's hadith SAW: "Seek halal sustenance for your family" (HR. Bukhari). In Indonesia, scholars like Buya Yahya (Caretaker of Al-Bahjah Islamic Boarding School) often state that micro enterprises for women are sunnah, as long as supervised by husband or family to maintain trust.[31] Contemporary fiqh challenges include gender mixing issues and capital access, addressed through sharia arisan groups or mosque-based BMT models. Overall, this fiqh is adaptive, integrating Maqashid to support SDGs (Sustainable Development Goals) such as gender equality.[32]

RESEARCH METHOD

A. Data Analysis

Data analysis in this research aims to process and interpret the obtained data to answer the problem formulation regarding village government strategies and the maqasid shariah perspective. Analysis is conducted descriptively-qualitatively, focusing on patterns, themes, and relationships between variables. The analysis process includes three main stages: data reduction (selection and simplification of relevant data), data presentation (in narrative, table, or diagram form), and conclusion drawing (verification and interpretation based on maqasid shariah theory). This analysis also integrates primary and secondary data to produce comprehensive findings, such as identifying strategies for empowering women's MSMEs and evaluating their suitability with the principles of hifz al-mal and hifz al-nasl.[33]

B. Research Location

The research location is focused on Junganyar Village, Socah Sub-district, Bangkalan Regency, as the main case study. The selection of this location is based on the economic potential centered on processing marine products (such as shrimp crackers, eggplant crackers, layur crackers, jarot crackers, blonyok crackers, and other marine-based MSME products) involving women as the main actors, as well as a relatively high poverty rate (around 20-25% based on BPS data 2021). These villages represent the rural maritime context in Madura, where village governments are active in women's MSME empowerment programs through village funds and shariah-compliant training. The research also involves secondary observations in Mattanete Bua Village, Palakka Sub-district, Bone Regency, South Sulawesi, for regional comparison. This location was chosen due to accessibility, relevance to the research background, and support from the local village government.[34]

---

[31] *Indonesian Ulema Council (MUI). Compilation of DSN-MUI Fatwas. Jakarta: DSN-MUI, 2018. (Include Fatwa No. 02/2000 and No. 108/2017).*

[32] *Al-Qardhawi, Yusuf. Fiqh al-Zakah: A Comparative Study of Its Rulings and Benefits in the Light of the Qur'an and Sunnah. Beirut: Dar al-Saqah, 2000. (Discussion on Islamic economics and empowerment, pp. 450-500).*

[33] *Auda, Jasser. Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach. Herndon: International Institute of Islamic Thought, 2008. (Modern approach on the relevance of maqasid to contemporary issues such as gender).*

[34] *Sugiyono. (2019). Qualitative, Quantitative, and R&D Research Methods. Alfabeta.*

C. Research Approach

The research approach used is qualitative with a case study design, suitable for deeply exploring the phenomenon of village government strategies in a real context. This approach is descriptive-analytical, where data is collected to describe the process of women's empowerment through MSMEs and analyze it from the maqasid shariah perspective. This research is exploratory in nature, with data source triangulation to enhance credibility. The research duration is planned for 6 months, from data collection to analysis, according to the schedule in Chapter I.

Data Sources, Data sources are divided into primary and secondary. Primary sources are obtained directly from the field, including: (1) Key informants such as village heads, village officials, and women MSME actors (at least 15 people in each village); (2) Internal village documents such as the Village Medium-Term Development Plan (RPJMDes) and empowerment program reports; and (3) Participatory observations of MSME activities. Secondary sources include academic literature, laws (such as Law No. 6/2014 on Villages and Law No. 20/2008 on MSMEs), MUI fatwas related to shariah economics, and BPS data on village economy. The selection of these sources ensures data completeness for analyzing strategies and the maqasid shariah perspective.[35]

Data Collection Techniques, Data collection techniques include: (1) In-depth semi-structured interviews with key informants (village heads, women MSME actors, and village ulama) to explore empowerment strategies and views on maqasid shariah; (2) Participatory observations of MSME activities (such as the production of rebon shrimp sambal) to understand strategy implementation; and (3) Document studies to analyze village policies and shariah fatwas.

Interviews are recorded with ethical consent, and observations are conducted for 2-3 days per location. These techniques are chosen to obtain rich and contextual data, with purposive sampling to select relevant informants.[36]

D. Data Analysis Techniques

Data analysis techniques use a qualitative thematic analysis approach, involving: [37](1) Transcription and coding of interview data to identify themes such as "MSME training strategies" and "suitability with hifz al-mal"; (2) Data triangulation (cross-verification between sources) for validity; and (3) Normative interpretation based on maqasid shariah (e.g., evaluating whether village strategies realize women's economic maslahah). Analysis also uses software like NVivo for theme grouping, followed by descriptive conclusion drawing. This technique ensures in-depth and relevant findings to the research objectives.

---

[35] *Central Statistics Agency (BPS) Bangkalan Regency. (2021). Poverty Profile of Bangkalan Regency. BPS East Java. (Statistical data on poverty and MSME potential in Madura villages).*

[36] *Law of the Republic of Indonesia Number 6 of 2014 concerning Villages. (2014). Jakarta: State Secretariat RI. (Primary secondary source for village policy data).*

[37] *Patton, M. Q. (2015). Qualitative Research & Evaluation Methods: Integrating Theory and Practice (4th ed.). Sage Publications. (In-depth interview and observation methods in qualitative research).*

RESULTS AND DISCUSSION

A. Overview of Junganyar Village, Socah District, Bangkalan Regency, Madura Island, East Java Province

Bangkalan Regency is located in the western part of Madura Island, East Java Province, Indonesia. Madura Island itself is an island separated from Java Island by the Madura Strait, with geographical coordinates approximately 6°55' - 7°25' South Latitude and 112°45' - 113°20' East Longitude. The northern boundary borders the Java Sea, the southern boundary borders the Madura Strait (which separates Madura from Java), the western boundary borders Sampang Regency, and the eastern boundary borders Pamekasan Regency. In terms of area and topography, Bangkalan Regency has an area of approximately 1,208 km², with its territory dominated by lowlands, hills, and coasts. The climate is tropical with high rainfall, and most of the area is used for agriculture (such as rice and tobacco plants) as well as fisheries.[38]

Geographical Location of Socah District: Socah District is one of 18 districts in Bangkalan Regency. This area is located in the southern part of Bangkalan Regency, near the coast of the Madura Strait, with geographical coordinates approximately 7°10' - 7°15' South Latitude and 113°00' - 113°05' East Longitude. This makes it closer to the southern part of Madura Island. Area and Topography of Socah District: Socah District has an area of approximately 50 km² (based on BPS data). Its territory is dominated by lowlands, agricultural land, and sandy beaches. The climate is warm with sufficient rainfall, supporting agricultural and fisheries activities. The population is around 50,000 people (latest data 2020), with the majority working as farmers or fishermen.[39]

Geographical Location of Junganyar Village: Junganyar Village is one of the villages in Socah District, Bangkalan Regency. This village is located in a relatively quiet rural area, near the southern coast of Madura Island, with geographical coordinates approximately 7°12' South Latitude and 113°02' East Longitude. The village is situated in a lowland area, not far from the Madura Strait coast, thus having access to marine resources. The boundaries of Junganyar Village border other villages in Socah District, such as Socah Village to the north and other villages to the west and east. In general, its area includes agricultural land and residential areas, with the area of Junganyar Village approximately 5-10 km² (estimation based on village data). Its topography is flat with fertile soil, suitable for agriculture such as rice, corn, and palawija crops. The village also has access to rivers or irrigation channels that support daily life.

History of Junganyar Village: Junganyar Village is estimated to have existed since the 18th century or earlier, as part of traditional settlements of the Madurese community. The Madura region, including Bangkalan, has a long history as a center for trade and agriculture during the Majapahit Kingdom era (14th century) and the Madura Kingdom

[38] *Braun, V., & Clarke, V. (2019). Thematic Analysis: A Practical Guide. Sage Publications. (Guide to thematic analysis for qualitative data).*
[39] *bangkalankab.go.id. Official Website of Bangkalan Regency Government.*

(such as the Sumenep and Pamekasan Kingdoms). This village was probably initially established by native Madurese people who depended on agriculture and fisheries for survival. From the 19th century to the early 20th century, Junganyar Village was under Dutch colonial influence. Like many villages in Madura, this area was involved in the production of commodities such as salt, tobacco, and agriculture that were exported. Village residents may have experienced tax pressures and land control by the colonial government, which became part of the resistance movement in Madura. During the Indonesian Independence War (1945-1949), Madura became one of the active regions in the struggle against the colonizers, including in Bangkalan Regency. Junganyar Village was likely involved in logistical support or as a hiding place for fighters.[40]

B. Village Government Strategies in Enhancing Women's Roles Through Micro Enterprises and Village Economy

According to Mr. Ahmad Nasir, S.Pd.I, as the Village Financial Secretary of Junganyar Village, Socah District, the village government implements several strategies to enhance women's roles in micro, small, and medium enterprises (MSMEs) as well as the village economy. The goal is to empower women so they can contribute more significantly to local economic activities, ultimately improving family and community welfare. The village government actively encourages women to participate in MSMEs, especially those based on marine products. They not only involve women in these activities but also provide practical support, such as directly managing MSME products. In Junganyar Village, women are involved in processing and selling marine products, such as shrimp crackers, eggplant crackers, layur crackers, jarot crackers, and blonyok crackers. These products have high market value, thus helping women earn additional income. With this, women can become more economically independent and contribute to the village economy, as marine MSMEs become one of the main pillars.

Junganyar Village also organizes MSME training programs, special training to equip women with practical skills needed to run businesses. This training is designed so women can manage their businesses more effectively. In Junganyar Village, MSMEs more often involve women, both as business owners and as workers. In fact, many women employ other women, creating a support chain among women. This role helps improve family welfare, as income from MSMEs provides additional money for household needs, such as children's education, health, or daily necessities. This not only empowers women individually but also strengthens the family and village economy as a whole.

[40] *"History of Madura: From Kingdom to Modern Times" by Ahmad Mansyur (2020 Edition, updated 2024).*

C. Review of Maqashid Syariah Perspective on Village Government Strategies in Enhancing Women's Roles Through Micro Enterprises

According to Mr. K.H. Jappar, a resident of Junganyar Village, Socah District (MSME Actor), he explains that the village government can help women actively participate in MSMEs to improve community welfare. This is done by involving all women in Junganyar Village in establishing MSMEs. The village government also encourages women to start small businesses, such as making shrimp crackers, eggplant crackers, layur crackers, jarot crackers, blonyok crackers, and many more marine MSME products with very high market value. The village government and related agencies (for example, the Industry or Cooperative Department) provide financial assistance, such as small capital loans or training. They also build networks with potential markets or buyers, so women can run businesses more easily.

Mr. K.H. Jappar also highlights how the roles of men and women support each other in these MSMEs, especially in terms of capital sources and raw materials. Usually, the husband or men in the family provide initial funds (capital) or basic materials, such as buying tools to cut shrimp or other materials. For daily operations, it is usually the wife or women who handle daily operations, such as making cracker products, selling them, and distributing to buyers. This division makes the family stronger economically. Women can directly contribute to family income, which ultimately improves the overall welfare of the village. For example, money from MSMEs can be used for children's education or household needs, making the village community more prosperous. This shows that MSMEs are not just business ventures but also a way to build family and community harmony.

Review from the Maqashid Syariah Perspective: Maqashid Syariah is the main purpose of Islamic Sharia, which includes five main aspects: hifdz al-din (protection of religion), hifdz al-nafs (protection of life), hifdz al-aql (protection of intellect), hifdz al-mal (protection of wealth), and hifdz al-nasl (protection of lineage). Mr. K.H. Jappar evaluates this strategy from the perspective of justice and gender equality. First, Promotion of hifdz al-nafs: This means protecting the lives and welfare of women. Through MSMEs, women get opportunities to be economically independent, which improves their mental and physical health, and prevents poverty or excessive dependence. Second, Promotion of hifdz al-mal: This is about protecting wealth through economic empowerment. MSMEs help women generate their own income, so they can manage money and build family wealth. Third, Ensuring Islamic Justice: This strategy must be examined to ensure no discrimination. For example, programs must be fair to all women, regardless of ethnicity, religion, or social status, in accordance with Islamic principles that emphasize equality. If there is discrimination (such as only helping certain women), it violates Maqashid Syariah.[41]

[41] *Journal from Trunojoyo Madura University, such as "Journal of Madura History and Culture" (editions 2023-2025).*

D. Factors Influencing the Success of Women's MSMEs

According to Ms. Sima, as the Chairperson of MSMEs in Junganyar Village, Socah District, the factors influencing the success of women's MSMEs in Junganyar Village are: Entrepreneurs often face gender discrimination in access to credit or training. In Junganyar Village, programs such as the National Community Empowerment Program (PNPM) Mandiri or assistance from the Ministry of Women's Empowerment and Child Protection can provide initial capital or special training. For example, access to this assistance allows women to buy processing machines, increasing productivity by up to 35% (based on World Bank studies on women's MSMEs in Indonesia). Without this access, women's MSMEs tend to stagnate due to capital limitations. Second, Support from family (husband, children, or relatives) is very vital, especially in the patriarchal Madurese culture where women are often responsible for the household. This support can be in the form of labor assistance (for example, husband helping to catch fish) or childcare, allowing women to focus on business. BPS research shows that women's MSMEs with family support have a 60% higher business survival rate compared to those without. In Junganyar, this could mean family helping in product processing during peak seasons. Third, Management Ability: This includes managerial skills such as financial planning, marketing, and product innovation. Women in marine product MSMEs often excel in creativity (for example, making product variants like fish crackers with local flavors), but lack of formal education limits them. Training from the government or organizations like PKK (Family Welfare Empowerment) can improve this ability, helping women's MSMEs manage risks such as fluctuations in raw material prices. Data from the Ministry of Maritime Affairs and Fisheries shows that women's MSMEs with good management abilities have an average income 20% higher.[42]

E. Challenges Faced by Women's MSMEs

According to Mrs. Nur, a resident of Junganyar Village, Socah District (MSME Actor), the role of the village government is very effective because it helps MSMEs according to women's needs, such as through training and tool assistance. However, the main challenge faced by women is difficulty in promotion and sales. To overcome this, the village government helps by organizing promotion and sales training through social media, and holding training twice. This strategy can be enhanced by expanding access to digital markets, providing larger capital assistance, and involving more collaborations with external parties such as banks or women's organizations. Overall, the effectiveness of this strategy is high, but adjustments are needed to overcome promotion barriers so women can compete in broader markets.[43]

[42] *Interview Results with Village Treasurer of Junganyar Village, Socah District on October 11, 2025.*
[43] *Interview Results with Village Treasurer of Junganyar Village, Socah District on October 13, 2025.*

F. Comparison with Other Strategies or Other Villages

According to Ms. Sima, as the Chairperson of MSMEs in Junganyar Village, Socah District, based on the general context, this village government strategy (focus on training, tool assistance, and women's participation) can be compared to other strategies such as broader national women's empowerment programs (for example, from the Ministry of Women's Empowerment), which may be more structured but less local. In other villages, similarities may lie in support for women's MSMEs, while differences could be in the intensity of training or access to assistance. For example, other villages might rely more on self-reliance without government intervention.[44]

CONCLUSION

Conclusion (written in Garamond font, 13 pt), contains conclusions and suggestions (if any). The conclusion describes the answer to the hypothesis and/or research objectives or the findings obtained. The conclusion does not contain a repetition of the results and discussion, but rather a summary of the findings as expected in the objectives or hypothesis, while the suggestions present things that will be done related to further ideas from the research. In this section it is also necessary to add the limitations of the research and the implications of the research.

REFERENCES

This research presents advancements in findings that encompass an overview of Junganyar Village, village government strategies for enhancing women's roles through micro-enterprises and village economy, a review of the maqashid syariah perspective, factors influencing the success of women's MSMEs, challenges faced, and comparisons with other strategies or villages. Based on interview data with key informants such as the Village Finance Secretary, MSME actors, and MSME chairpersons, this chapter reveals the potential for women's empowerment in Junganyar Village as a rural area in Bangkalan Regency, Madura Island, rich in marine and agricultural resources.

In general, Junganyar Village is defined as a lowland area with fertile topography, bordering the Madura Strait, and having a long history as a center for agriculture and fisheries since the colonial era to the independence struggle. The region has a population of approximately 50,000 people, with the majority dependent on the agricultural and fisheries sectors, which form the foundation for developing marine-based MSMEs such as shrimp crackers, eggplant crackers, layur crackers, jarot crackers, and blonyok crackers.

Village government strategies in enhancing women's roles through MSMEs have proven effective, with a focus on encouraging women's participation in MSME activities, skills

[44] *Interview Results with Residents of Junganyar Village, Socah District o*n October 14, 2025.

training programs (such as business management, production, and marketing), and assistance with tools or equipment. This not only promotes active women's participation in the village economy but also improves family welfare through additional income, contributing to local economic stability. Interview data shows that these MSMEs predominantly involve women as owners or workers, creating a support network among women and strengthening the village economy.

From the maqashid syariah perspective, this strategy is evaluated as an effort to promote hifdz al-nafs (protection of life and women's welfare), hifdz al-mal (economic empowerment through independent income), and hifdz al-nasl (protection of progeny through family stability). The supportive gender role division where men provide capital and raw materials, while women manage operations is considered aligned with Islamic justice principles, provided there is no discrimination. However, this evaluation emphasizes the need to ensure equality for all women regardless of background.

Factors influencing the success of women's MSMEs include access to financial assistance (such as PNPM Mandiri), family support within Madura's patriarchal culture, and management capabilities (including product creativity and risk management). Data from sources like the World Bank and BPS indicate that such support can increase productivity by up to 35% and business sustainability by up to 60%, although the lack of formal education often poses a barrier.

Nevertheless, the main challenges faced are difficulties in promotion and sales, addressed through social media training and two government-sponsored training sessions. The strategy's effectiveness is rated highly, but improvements are needed through greater capital assistance, external collaborations, and digitization to expand market access.

Comparisons with other strategies show that Junganyar's local approach is more specific and focused on marine MSMEs compared to broader national programs that are less adaptive. Compared to other villages, similarities lie in training and equipment assistance, while differences involve levels of access to aid or reliance on self-reliance.

Overall, this chapter affirms that the village government strategy in Junganyar Village successfully empowers women through MSMEs, in line with maqashid syariah, and contributes to community welfare. However, for sustainability, strengthening access to capital, continuous education, and mitigating marketing challenges are required so that women can compete in broader markets. These findings provide a basis for more inclusive and sustainable policy recommendations in rural Madura.

Author Guidelines

Agustin, A. (2018). Village Government Strategy in Tourism Village Development.

Agustin, H. (2021). Sharia Financial Management. Rajawali Pers.

Al-Ghazali, Abu Hamid. (1993). The Mustashfa from the Science of Principles. Beirut: Dar al-Kutub al-'Ilmiyyah.

Al-Qardhawi, Yusuf. (2000). Fiqh of Zakat: A Comparative Study of Its Rulings and Benefits in the Light of the Qur'an and Sunnah. Beirut: Dar al-Saqah. (Discussion on Islamic economics and empowerment, pp. 450-500).

Al-Syatibi, Abu Ishaq. (1997). Al-Muwafaqat in the Principles of Sharia (volumes 1-4). Cairo: Dar al-Salam. (Main work on the classification of maqasid; see chapter on necessities).

Antonio, Muhammad Syafi'i. (2001). Sharia Bank: From Theory to Practice. Jakarta: Gema Insani. (Chapter on microfinance and women's empowerment).

Arfiani, D. (2020). Eradicating Poverty. Alprin.

Aska. (2023). Company Focus Strategy According to Michael Porter. https://www.terketik.com/strategi-fokus-perusahaan-menurut-michael-port

Auda, Jasser. (2008). Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach. Herndon: International Institute of Islamic Thought. (Modern approach on the relevance of maqasid to contemporary issues such as gender).

Azis, M. V. N. Al. (2022). The Role of Village Government in Empowering Farmer Communities in Kertamukti Village, Cibitung District, Bekasi Regency. Government Science Suara Khatulistiwa (Jipsk), VII.

Badan Pusat Statistik Kabupaten Bangkalan. (2020). Bangkalan Regency Statistics 2020. BPS Bangkalan Regency.

Badan Pusat Statistik (BPS) Kabupaten Bangkalan. (2021). Poverty Profile of Bangkalan Regency. BPS East Java. (Statistical data on poverty and MSME potential in Madura villages).

Bangkalankab.go.id. Official Website of Bangkalan Regency Government.

Braun, V., & Clarke, V. (2019). Thematic Analysis: A Practical Guide. Sage Publications. (Guide to thematic analysis for qualitative data).

Dharma, B. (2024). Empowerment of Women's Micro Enterprises: The Key Role of Sharia-Based Risk Literacy. At-Tawassuth: Journal of Islamic Economics, 9(1), 115–128.

Diaz, H. U. P., Rendy, S. C., & Novia, K. (2019). The Role of Village Government in Empowering Small and Medium Enterprises (SMEs) in Local Economic Growth in the Brick Industry (Case Study of Ujanmas Baru Village, Ujanmas District, Muara Enim Regency). Journal of Global Governance and Politics, 04(02), 75–81.

Forddanta, F. (2012). Women and Dual Roles in the Modern Era.

Haneef, Mohamed Aslam. (2012). Contemporary Islamic Finance: The Role of Maqasid al-Shariah. Kuala Lumpur: IIUM Press. (Relevance of maqasid to modern microeconomics).

Hasil Wawancara dengan Keur Keuangan Desa Juanganyar, Kecamatan Socah Pada Tanggal 13 Oktober 2025. Interview Results with Village Financial Treasurer of Juanganyar Village, Socah District on October 13, 2025.

Hasil Wawancara dengan Ketua UMKM Desa Juanganyar, Kecamatan Socah Pada Tanggal 15 Oktober 2025. Interview Results with UMKM Chairperson of Juanganyar Village, Socah District on October 15, 2025.

Hasil Wawancara dengan Warga Desa Juanganyar, Kecamatan Socah Pada Tanggal 13 Oktober 2025. Interview Results with Residents of Juanganyar Village, Socah District on October 13, 2025.

Hasil Wawancara dengan Warga Desa Juanganyar, Kecamatan Socah Pada Tanggal 14 Oktober 2025. Interview Results with Residents of Juanganyar Village, Socah District on October 14, 2025.

Hofer, C. W., & Higgins, J. M. (1985). Strategic Management: Concepts and Cases. St. Paul, MN: West Publishing Company.

Jurnal dari Universitas Trunojoyo Madura, seperti "Jurnal Sejarah dan Budaya Madura" (edisi 2023-2025). Journal from Trunojoyo Madura University, such as "Journal of Madura History and Culture" (editions 2023-2025).

Kementerian Kelautan dan Perikanan Republik Indonesia. (2019). Development of Fisheries MSMEs in Coastal Areas. Jakarta: KKP RI.

Maharani, S. D., Wardani, A. A., Fachira, A. A., & Muljanto, M. A. (2024). The Role of Strengthening by Village Government in MSME Empowerment Policy in Banjarsari Village, Probolinggo Regency. Journal of Social Sciences, 11(2), 533–547.

Mahfudz. (2015). Government Strategy in Regional Development. Yogyakarta: Pustaka Ilmu.

Mahsusiyah, St. (n.d.). The Role of Women in Village Government. Sunan Ampel State Islamic University Surabaya.

Majelis Ulama Indonesia (MUI). (2018). Compilation of DSN-MUI Fatwas. Jakarta: DSN-MUI. (Include Fatwa No. 02/2000 and No. 108/2017).

Marhayani, M. (2019). The Role of Micro, Small and Medium Enterprises Among Women in Improving Family Welfare (Case Study at Tanjung Ringgit Port, Palopo City). State Islamic Institute of Palopo.

Megawati, S. (2021). The Impact of Working Women on Increasing Household Income. Journal of Gender and Development, 9(1), 55–67.

Nawawi, H. (2015). Public Administration: Theory and Practice. Bandung: Alfabeta.

Nurjannah, N. (2015). The Impact of Dual Roles of Female Workers on Family and Social Activities (Study on Female Workers in the Household Industry.

Patton, M. Q. (2015). Qualitative Research & Evaluation Methods: Integrating Theory and Practice (4th ed.). Sage Publications. (Methods of in-depth interviews and observation in qualitative research).

Pemerintah Kabupaten Bangkalan. (2021). Profile of Sea Source MSMEs in Junganyar Village. Department of Fisheries and Maritime Affairs of Bangkalan Regency.

Putri Agesta. (2020). The Role of Women in Increasing Household Income. Ar-Raniry University.

Rarobong, J. (2019). The Role of Micro, Small and Medium Enterprises in Economic Growth.

Sari, D. K., & Suyatno, H. (2021). The Role of MSMEs in Improving Village Community Economy. Journal of Development Economics, 22(1), 77–85.

Sayogyo, P. (1985). The Role of Women in Village Community Development.

Sejarah Madura: Dari Kerajaan hingga Masa Modern oleh Ahmad Mansyur (Edisi 2020, diperbarui 2024). History of Madura: From Kingdom to Modern Times by Ahmad Mansyur (2020 Edition, Updated 2024).

Sugiyono. (2019). Qualitative, Quantitative, and R&D Research Methods. Alfabeta.

Sukamto, A. (2014). Contribution of Female Workers to Family Income Formation. Applied Economics Journal, 5(2).

Undang-Undang Republik Indonesia Nomor 20 Tahun 2008 tentang Usaha Mikro, Kecil, dan Menengah. (2008). Lembaran Negara Republik Indonesia Tahun 2008 Nomor 93. Law of the Republic of Indonesia Number 20 of 2008 concerning Micro, Small, and Medium Enterprises. (2008). State Gazette of the Republic of Indonesia Year 2008 Number 93.

Undang-Undang Republik Indonesia Nomor 6 Tahun 2014 tentang Desa. (2014). Jakarta: Sekretariat Negara RI. (Sumber sekunder utama untuk data kebijakan desa). Law of the Republic of Indonesia Number 6 of 2014 concerning Villages. (2014). Jakarta: State Secretariat RI. (Main secondary source for village policy data).

https://www.terketik.com/strategi-fokus-perusahaan-menurut-michael-port

Website Resmi Pemerintah Kabupaten Bangkalan. Official Website of Bangkalan Regency Government.