

Using Local Knowledge to Make Purchases of Goods and Services: a Study of the Application

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Abstract: Landih Village is in the Bangli Subdistrict of the Bangli Regency, where Hinduism's construction and spiritual values cannot be separated. It was to develop and form into the nearby insight values completed in the insight region in desa pakraman. In the context of converting budget planning into an output, the village's procurement of goods and services is a development activity. Local wisdom values are connected to their implementation. Most of the time, the procurement is done for reasons that have implications for legal, technical, economic, cultural, and religious aspects. Through the Landih Village budget, it is also implemented as a form of development to produce goods and services. They not entirely settled in the acquisition plan itself ahead of time. The study's findings include a number of factual findings, such as the singularity of community participation under a representative system and the decreased burden on society of their social obligations. Despite the fact that the procurement does not support the growth of potential local resources. It hasn't been able to boost the community's business sector capacity or encourage the development of new business actors in the village. The procurement process has helped indigenous communities participate in more cultural and social activities. Because of its implementation, almost all activities involving the procurement of goods and services involve figures and components of the customary government, complete with indigenous village-owned infrastructure and systems.

Keywords: *goods; a village on land; wisdom from the area; procurement; services;*

INTRODUCTION

The existence of Hinduism as a belief cannot be separated from community development in Bali Province, including in Landih Village, Bangli Sub district, and Bangli Regency. It is imparted to many individuals around here. The principles of religious spirituality, such as tri hita karana, tat twam asi, panca sraddha, and other tri Hindu religious frameworks, become ingrained in people's daily lives. Its goal is to develop into local wisdom values like ngayah, paras-paros sarpanaya, sagilik-saguluk salunglung sabayantaka, and other similar concepts. Desa pakraman was the setting for their actions.

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The values of ngayah reflect the development strategy of procuring goods and services in the village, cooperating with one another, and empowering the local wisdom system for the Balinese people. A shared participation as a social worth comes from neighborhood shrewdness of the Hindu people group in Bali at first continuously shading each function since old times, completed by cooperating with every one of the parts that do the service, working benevolently, introducing what has possessed both energy, materials, expenses, and contemplations. The changing calling of society from an agrarian culture to the modern and administration areas which obviously requests a more rigid and quantifiable time result. In every ceremony and other development activity, it has transformed the values of cooperation into an economic commodity. The condition, according to the Bali community, was a transition from ngayah activity to me ayah. Being carried out to being bought together. The term "McDonaldization" is used to describe this occurrence, which is the process by which the principles of fast food restaurants have come to dominate a greater number of spheres of American and international life. The obtainment cycle of labor and products as a component of the course of improvement execution in Landih Town. The community is still managed in very simple ways that do not involve more of the community. They have not been able to implement the fundamental principles of procurement in the village itself, such as empowerment, mutual cooperation, effectiveness, and transparency. From the planning, implementation, and supervision stages of development, community empowerment as a pattern of participatory development approaches in the form of self-management activities in villages should involve all social levels. Additionally, considering the bottom-up planning approach when making decisions and avoiding the top-down approach pattern as much as possible, as the implementation phase is still in its infancy. The planning area has not yet been affected.

The research question can be formulated as follows:

1. Why is it important to use local knowledge to purchase goods and services?
2. How will the procurement of goods and services be carried out using local knowledge?
3. What are the practical implications of purchasing goods and services based on local knowledge of socioeconomic life?

The overarching objective was to thoroughly examine the circumstances surrounding and the basis for the procurement of goods and services based on local wisdom, as well as its effects on the socioeconomic life of the Landih Village community. The specific objectives are to comprehend and analyze the significance of implementing goods and services based on local wisdom, to comprehend and analyze the capacity of community implementation to implement goods and services based on local wisdom, and to comprehend and analyze the effects of implementing goods and services based on local wisdom on the socioeconomic community.

MATERIALS AND METHODS

With a qualitative approach, the purpose of this study is to investigate the procurement of goods and services based on local knowledge in Landih Village, Bangli Subdistrict, and Bangli Regency. Subjective

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examination is a kind of exploration produces discoveries can't be accomplished utilizing factual techniques or different strategies for evaluation (estimation). According to Moleong (2007), Kirk & Miller (1986), qualitative research originated from qualitative observations rather than quantitative ones. Measuring the level of a particular feature is one aspect of quantitative observation. The observer must be aware of the thing's characteristics before they can observe it and find something. The following factors were taken into account when conducting the research in the village:

- 1) Landih Village manages the budget for village expenses;
- 2) There is still a social and cultural life in the village;
- 3) The village's inhabitants appear to be very innocent and straightforward, but their local wisdom values do not currently have an impact on development-related social and cultural life; and
- 4) to the best of the researcher's knowledge, no one else has looked into how this village gets goods and services.

According to Sujarweni (2014), tests, interviews, observations, questionnaires, surveys, and document analysis are all methods of data collection. This study was carried out using methods for document study, interviewing, and observation. The systematic observation and recording of symptoms that appear on the subject of the study is called observation. This participatory observational study went directly to the field to observe and participate in community activities at meetings at the banjar, sekeha, and village meeting levels. Additionally, social, cultural, and religious activities, as well as the process of building facilities and infrastructure, were observed in their actual implementation. It also conducted economic, educational, and public health activities.

According to Moleong (1989), interviews are conversations with a specific purpose that are held by two parties: the interviewer, who asks questions, and the interviewee, who responds to those questions. These conversations can also be recorded openly, and the results of the interviews can be shared with procurement actors, village government officials, village apparatuses, custom village officers, community leaders, providers of goods and services, such as shop owners, contractors, foremen, artisans, craftsmen, and other members of the general public. The Landih Village community's participation in procurement activities was documented during interviews with the community (Van der Vaart et al., 1996; 1998, Virolainen; (2016) Molavi & Barral. The interviewee's name, age, address, profession, and other family information are typically included in the material. It focuses specifically on how the purchase of goods and services affects their socioeconomic life in terms of involvement, benefits, and impact.

Documents techniques for study or documentation, such as looking at meeting minutes, attendance records, official letters about the planning, preparation, and execution of tenders, as well as the stages of self-management or contract implementation. In addition, the village's mid-term development planning documents, strategic plan, work plan, and budget, as well as the terms of reference and reports on the activities carried out in each program and activity, were the subjects of a study on development planning and budgeting in Landih Village.

RESULTS AND DISCUSSIONS

Important reasons for using local knowledge to acquire goods and services a) Legal reason Article 1 paragraph (1), Perka LKPP No. The village's procurement of goods and services, whose funding comes from the village expenditure budget, is governed by regent/mayor regulations in accordance with LKPP head regulation and taking into account the socio-cultural conditions of the local community, as stated in resolution 13/2013. The phrase "socio-cultural conditions" means that the procurement process must as closely as possible adhere to the capabilities, circumstances, education level, activities, traditions, and social systems of the actual village.

The actual expectations are that the village's procurement of goods and services can operate in accordance with the community's socio cultural conditions, which have not yet been realized. Bangle Official Guideline No. 4/2016 regarding the village's service procurement as mandated by the Perka LKPP has not yet regulated this issue. According to Weber (2006), all state activities fall outside the purview of legislative and judicial processes. Because creative administration is not an arbitrary act of freedom, the forgiveness area, personal feelings, and judgments are felt. As a result, people are accustomed to demanding freedom and superiority of individual circumstances. Because the regulation of socio cultural conditions is so crucial, the individual's opportunities to participate and demonstrate creativity should be included in the regulations. It is reasonable to assume that their implementation was carried out in accordance with the socio cultural conditions of the local community and was accepted by all parties interested.

Reasons of a technical nature

Among the reasons of a technical nature is the village's limited capacity for acquiring goods and services through the use of human resources, one of the fundamental resources for development implementation in terms of quantity and quality. The fact that the number of employees involved is still relatively small and only graduated from senior high school indicates that the quantity and quality of human resources in this field are not at their best.

It has to do with technicalities and mutual cooperation as values for putting local wisdom into practice in the form of ngayah. It also appears that the community's implementation is not optimal. According to Turner (2016), the social exchange is crucial for achieving reciprocity within a social framework. According to the social view theory, ngayah is the actual exchange. In a similar vein, the reason is that the empowerment system has not functioned properly, with poor community participation at all stages of the procurement of goods and services. The procurement of goods and services in the village has not positively contributed to the welfare of the community because it has not encouraged the improvement of their business results and capabilities;

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Economic reason

Being unable to provide business actors with opportunities due to their lack of motivation in this village; it has not yet fully provided economic benefits, primarily in the form of employment in physical development activities, but it has not produced new entrepreneurs in this village, either as traders or contract workers.

Cultural reason

The procurement stage of goods and services is also a cultural process. As a result, many traditional and cultural activities are carried out, such as making decisions through sangkep (deliberation), ngayah (mutual cooperation), and community gathering through kulkul (kentongan sound). This begins with the requirement that every official government activity always works in conjunction with desa pakraman, sekeha, and dadia, as well as other traditional groups, or with traditional government instruments or systems. Social capital, on the off chance that it is played in certain (social) spaces, can be utilized as a strength in gathering representative capital, in particular culture, and religion. According to Bourdieu's generative structure theory, the strength arena is the realm. Resources (capital) and specific access to the power hierarchy are the subject of conflict.

Religious justification

A development project is a way to fulfill one's life's responsibilities—dharma, which also means yadnya. Book II of the Bhagavad Gita.

Karmanye evadhikaras te ma phaleshu kadachana, ma karma-phala-hetur bhur ma te sango 'stv akarmani You are entitled to carry out the responsibilities you have been given, but you are not entitled to the outcomes of your actions. Try not to view yourself as the outcomes reason for your exercises, and don't be limited by the propensity, not doing your commitments.

As a result, as part of their service, the residents of this village engage in the procurement of goods and services because they believe that by doing so, many aspects of social, cultural, and religious life will be preserved. Part of living the swadharma of life is to improve one's quality of life and provide for one's family by improving one's economic well-being. From an economic standpoint, making use of the opportunities that are available, including development programs is excellent as a manifestation of religious values and the goal of Hindu life. Using local knowledge to implement procurement of goods and services a) Planning procurement of goods and services Planning is the process of deciding what goals will be pursued over time and how those goals can be accomplished (Terry & Rue, 1992). According to the Sarassamucaya Sloka 79 book, the thought process is the source and beginning of all human activities in this world. Manah nimitaning niscaya jnana, dadi pwang niscaya jnana, lumekas tang maprawrtti, and matangnyan manah ngaranika pradhanan mangkana are all examples of kunang sangksepanya.

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TRANSLATION

The decisive factor is the mind; If the person has decided how they feel, they start saying or doing the thing; subsequently, the brain is the primary source (Sudharta, 2009) With respect to sloka, then, at that point, acknowledging something great including the acquirement of products/administrations in the town should be founded on great starting idea, great conversation, and great execution also. At the planning stage, the process of identifying needs, determining the activities of goods and services, determining how to procure goods and services, scheduling the implementation of goods and services, and budgeting for goods and services are all part of the procurement implementation based on local wisdom. The big procurement planning of goods and services is part of putting the management function into action. For instance, planning involves determining goods and services activities, how to procure goods and services, scheduling the implementation of goods and services, and budgeting for goods and services.

The job of desa adat is exceptionally enormous in supporting improvement program arranging through the obtainment of merchandise/administrations. This was in line referenced by Pitt and Macpherson (1974) in Gorda (1999), expressed customary establishments really support the execution of advancement programs. According to Gorda (1999), stated local organizations (traditional institutions) are colored by traditional values, which are preventing the emergence of reforming forces (innovators) and simultaneously preventing development in society, in contrast to Lerner's (1995) opinion. Nonetheless, this isn't viewed as long-lasting. However, global capitalism-driven developments will distort traditional values.

Goods and services

Procurement preparation at this stage, start functions in the procurement management of goods and services are actuated and controlled. The field implementation activities start to run. Self-estimated prices, draft agreements, and technical process specification documents are all examples of the actuating function's output. The controlling capability additionally goes hand under the method involved with planning records, the structure is a survey of all reports until they get records that meet the prerequisites for additional obtainment stages. If the activity is self-managed and planned, procurement will occur. The steps include making self-management plans in terms of a form of reference, setting goals for self-management, choosing organizers for self-management, figuring out the cost budget, and setting schedules for self-management. However, if an activity will be carried out by a provider of goods or services. The process includes creating a draft agreement, estimating the price for the goods or services themselves, and determining their technical specifications.

In Landih Village, selling goods and services is still done in a traditional way. This is in line with what Siahaya (2016) said about one of the characteristics of traditional practical procurement of goods and

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services. It is the readiness of specialized particular arranging that doesn't include many gatherings connected with the acquirement of merchandise/administrations. The functions, implementation of processes, planning, participation, costs, interaction between actors, technology, and professionalism of the two procurement practices are fundamentally different. Traditional practices for purchasing goods and services include the purchase of goods and services. Taking into account the local socio-cultural values and culture, the policy implementation process has been carried out appropriately.

Implementation of goods and services based on procurement Based on field observations, the implementation of development with support from desa adat (traditional villages) went very well, both in terms of the application of customary rules, the provision of land, the participation of traditional officers and manners, the utilization of facilities that belong to traditional villages, and other issues that are associated with traditional villages. This is because the current budget pattern also allows for many programs that are part of desa adat, including customs, physical and non-physical growth, and development. In a self-managed manner, they are both direct subjects and objects of the village's development. Building synergy between the service and adat villages is important because it puts the community at the center of development.

In self-managed procurement of goods and services, the management implementation functions are fully applicable, beginning with the planning and organizing functions during the planning and preparation stages and continuing through the actuating and controlling functions during the implementation stage. The implementation of goods and services is an effort to build harmony between parahyangan, pawongan, and palemahan in the context of implementing village autonomy after considering the values of local wisdom. Its exercises include all degrees of society including the development of sanctuaries, the execution of the dewa yadnya service, the support of hallowed objects inside the advancement structure in the parahyangan field. Self-management is implemented in Landih Village through the provision of technical training for farmer, craftsman, and PKK groups, as well as improvements to education and health services and other areas within a pawongan development framework. As well as foundation advancement like street framework, school structures, and other public offices inside the improvement system in the palemahan field.

There aren't many providers in this village who have used providers to get goods or services. The way that there are relatively few exercises in the financial plan which are brought out through suppliers chiefly for the development work type, additionally because of the quantity of development specialist organizations in the town. This is as yet restricted and business entertainers are not filling in this field. The suppliers association of products/administrations is simply restricted to the contribution of manufacturers and development laborers in the development work type, and the few provider's inclusion for instance merchants and providers in the arrangement of merchandise, materials, and gear in the execution of work through self-administration. Implications for the implementation of service goods based on local wisdom in the procurement process

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a) Jurisdictional Implications

The village's procurement rules for goods and services have not accommodated many technical criteria related to the values of local wisdom as a social, cultural, and religious form of community involvement. They have made juridical ramifications for the arrangements as a lawful reason for obtainment executing of products/administrations in the town. According to Wirawan (2012), this is in accordance with the view that the rule of law is a means of regulating relations between elements in interdependent societies and increasing social integration. If it is not strictly regulated, it may be challenging to carry out and achieve the village's goals of acquiring goods and services in order to achieve prosperity based on the socio cultural conditions of the community.

b) Technical implication

Because activities management is still in the scope vortex of the village apparatus and some community leaders, the procurement process of goods and services has not yet implicated HR involvement in managing the process and stages of procurement. Because they are thought to lack knowledge and expertise in the procurement implementation of goods and services, the general public or community leaders frequently appear to be ignored and not involved in the crucial procurement processes of service goods. At the work implementation stage, community involvement is more prevalent, whereas villagers have the potential to advance and develop when they are empowered and given opportunities. Due to the majority of the work being performed by paid individuals, the budgeting of development, social, cultural, and religious activities currently has implications for the decline in the value of community cooperation.

The procurement of goods and services serves as a medium for the actors involved in the implementation and the Landih Village office environment to carry out their responsibilities as the village apparatus. It implies that the stages of the procurement process for goods and services are empowerment processes from the control dimensions of development implementation and implementation of budget realization village government as a means of increasing their capacity as part of an empowerment program for community leaders or certain community elements like traditional leaders, leaders of community organizations/mass organizations, leaders of community groups/community groups, and intellectuals in the village.

c) Implications for the economy

The provision of goods and services in Landih Village has an impact on the creation of new jobs, the promotion of development initiatives, and the support of social, cultural, and religious endeavors. Society's financial burden is lessened. Implementing labor-intensive infrastructure development opens up new revenue streams. In any case, the obtainment execution has not had the option to give monetary advantages to the experts government assistance has not had the option to develop new business entertainers participated in sanctioning and exchanging administrations.

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d) Implications for culture

The process of purchasing goods or services is regarded as a cultural event. Then, it becomes clear that it has an effect on products. At each stage, they are traditional and cultural, like making decisions through sangkep (deliberation), putting activities into action through ngayah (mutual cooperation), and collecting the community through kulkul (kentongan sound). When cooperating with traditional government systems or instruments or villages in the implementation of the stages and procurement processes of goods or services, the cultural implications can take the form of cultural activities. The desa pakraman's role in development implementation is very strategic. At every stage, desa pakraman officers and village officials, who are part of the formal government, work closely together.

e) Religious implications

The transition of the community's busyness orientation from an agrarian to a service culture, with time calculations becoming more rigorous, measurable, and routine, has implications for the implementation of ngayah in preparatory activities and traditional religious ceremonies to be more practical, brief, and even simplified in some instances from being made into buying. Making banten, for instance, and ceremonial infrastructure facilities, which were previously performed in conjunction with krama adat (customary manners) through ngayah, are now partially or even entirely purchased from providers of goods and services.

The McDonaldization phenomenon occurs in the same way that during the execution of religious ceremonies, individuals no longer produce but rather purchase and even accumulates some goods related to the requirements of the ceremony. For instance, the principles of fast-food restaurants provide everything related to the execution of the ceremony in a timely manner and are readily available at any time. Even so, management implementation completes certain conditions. As a result, the community and desa adat only need to take care of it as long as they have enough money.

The exercises brought out through buying are essentially not following nearby insight values locally, on the grounds that they refute the ngayah custom and common collaboration. Although the budgetary assistance is very helpful in alleviating the strain on their lives, it will continue to have long-term effects on the community's reliance on the government for social and religious activities. According to Soetomo (2011), this will lessen the spirit of independence and sincerity in service. The principle that should be followed is to assist individuals in assisting themselves if external stimuli are intended as forms of assistance. As a result, it must be maintained to avoid dependency on outside assistance. Although it may seem straightforward to say, carrying it out is anything but. Numerous outside improvements that really cause reliance, or if nothing else appear to be powerful in driving the elements of society, yet just as long as the boosts run. The social dynamics slowly return to normal once the stimuli are stopped.

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After recognizing that the explanation ought to be stimulant rather than the primary value, and that it ought not to be provided continuously to stimulate the community's potential, try to use the form of initial capital that is anticipated to develop even stronger in supporting the active community role in carrying out its activities, including the improvement of the community welfare at Landih Village from the perspective of the Hindu economy.

FINDING

There are a few verifiable discoveries from the review results, in particular the uniqueness of the specialized obtainment execution of products/administrations in the Landih Town as local area support appeared by a delegate framework through components of the town consultative organization [BPD], people group pioneers, strict pioneers, family government assistance improvement [PKK], kelihan sekeha, and different components. Procurement of goods and services based on local knowledge has a short-term effect on easing the community's social obligations, but it does not encourage the development of potential local resources when working with the natural resources that are available. As a result, it has not been able to encourage emerging new business actors in the village or realize an increase in community capacity in the business sector. However, because customary leaders and government representatives were involved in its implementation, as well as desa adat-owned infrastructure systems and facilities, the procurement of goods and services has been able to increase the socio-cultural activities of indigenous communities in this village.

CONCLUSION

In general, the Landih Village purchases goods and services for reasons that have implications for legal, technical, economic, cultural, and religious aspects. Through the implementation of the village expenditure budget, it is also implemented as a form of development to produce the output of goods and services that have been predetermined in the procurement plan itself. As a result of the implementation of procurement practices that always involve desa pakraman, both for the involvement of customary officers, the use of systems and owned media, the customary village, and the involvement of the indigenous people themselves, procurement of goods and services in the village has had positive consequences, including an improvement in the community's socio-cultural life. Despite the fact that the lack of interest in new business actors has prevented it from encouraging the expansion of community economic progress. Due to budgetary support provided by the government for the execution of religious ceremonies and the construction of holy sites, the acquisition of goods and services also failed to promote community independence. It has diminished the ngayah and go tong royong (community cooperation) tradition.

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