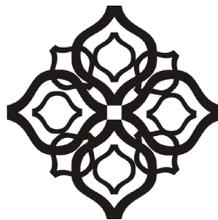


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## Seeing a Buddhist Doing Business in Contemporary Indonesia An Interview with Mr. Sudhamek A.W.S

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### **Abstract**

This article discusses an interview with Sudhamek AWS, a well-known Buddhist businessman in Indonesia. Through this interview, the author of this article confidently examines how Sudhamek negotiated the practices of Buddhism and business. The author has conducted a structured interview with Sudhamek directly. Having conducting an interview, the author argues that as a businessman, Sudhamek is not just a business person but he is a Buddhist who tries to put his understanding of religion into practice especially related to his way of life. This interview has a salient contribution for opening portray of business values in Indonesian businessman world today.

**Keywords:** business, spiritual economics, Buddhism ethics.

### **Introduction**

Indonesia is known as the world's largest Muslim country where out of 200 million people; there are only less than 2 million Buddhists. Historically, Buddhism used to be one of the dominant religion in the country; the evidence of which we can still witness today with Borobudur temple which dates to circa 7<sup>th</sup> century CE. Buddhism in Indonesia at the present time is much smaller in number. However significant progress has been made in the educational sphere in the form of Buddhist schools and colleges, and also in socio-economic aspects, such as an indication

of increased awareness among Indonesian Buddhist businessmen to implement Buddhist values into their work (Lennerfors, 2015).

Buddhists in Indonesia rarely reside in the particular region. In other words, communities and individuals inhabit different places which are often quite a distance apart from one another, from urban areas to the countryside. Consequently, Buddhists who reside in urban areas are more likely to earn their livelihood from activities such as selling and buying or having a business, whilst those in the country prefer to cultivate the land, even though there are those who engage in selling and buying as well (Brown & Zsolnai, 2018). This is a very interesting phenomenon. First of all, that Buddhists in country areas tend to make a living from agriculture. The most common reason is the abundance of natural resources and fertile soil to grow any kind of crop. However, they have also been taught that making a living from selling and buying was not so proper according to Buddhism, since such activity involves the matter of gaining and losing which they seem to interpret it as transgressing the moral of speaking truth (Daniels, 2014). Albeit that is a very one-sided suggestion as it may not be so very different from the ambiguity of farming which also involves killing in order to maintain the crops.

However, it is interesting to examine their responses to economic histories from the past where, business and businessmen were considered less noble than those who chose other ways of earning income (Blowfield, 2012; Frost & Van Stralen, 2018). Business was considered to be ignoble as it was associated heavily with greed. It was said that greed is the major engine for a business to run (Deller, Conroy, & Markeson, 2018; Weede, 1995). Nonetheless over time the position of business has gained popularity and today holds a strong position in the very heart of modern life. Malls, super markets, the way people dress and live depicts how business has advanced and been accepted. The preconception of the ignobility of business has been changed and now functions in a converse way (Lee, 2015).

In many cases, today people in the business field are highly regarded and respected socially. They hold strong roles in social transformation and social change (Anggadwita, et al, 2017). Some corporations openly declare that a corporation may become an agent of change. Change here can be both social change and also economic development (interview with Sudhamek). As for Indonesian Buddhists businessman and businesswomen, many of them are more aware to implement the principles they have learnt from their spiritual side to their daily activities, including business. Like in the time of the Buddha, financially outstanding businesspersons or people from another walk of life became the patron of Buddhism and had an important role in the history of Buddhism (Vallabh & Singhal, 2014). Among the lay disciples two of them are declared to be the most in supportive of the Sangha. They are *Anatthapindika* and *Visakkha* (Marques, 2015).

Not only that they become pious and dedicate their wealth but also their action in acquiring wealth is fundamentally based on their understanding of Buddhist wisdom (Du, 2014). Today, especially in Indonesia, Buddhist business persons also share important role in maintaining the existence of Buddhism. It is in line with Weber's statement about religiosity affects the human behavior, including economic aspects (Weber & Feltmate, 2016). In contrary, Weber reserves skepticism that Buddhist principles may be able to contribute economic development to its followers. This short article will give forward the data taken based on interviews with some Buddhist business persons to closely see the extent of Buddhist values being important elements to their business and economic activities. The study is derived from interview with a Buddhist business person who is chosen from two important categories, namely active Business person and Buddhist activist. In this case study the following figure is chosen.

**Introducing Mr. Sudhamek A.W.S**

Mr Sudhamek, whose full name is Sudhamek Agung Waspododo Sunyoto is Chief Executive Officer (CEO) of Garuda Foods Group. He was born in Rembang on March 20<sup>th</sup>, 1956. He was the youngest child of the founder of Garuda Food Group, The late *Darmo Putro*. He is a Buddhist. As a CEO of very well-known food product, he was nominated as ‘*CEO idaman 2005*’ (Desired CEO 2005) by *Majalah Warta Ekonomi*. In the year 2004, Entrepreneur of the Year (EoY) was entitled to him by Ernst and Young. A year later he was one of the 34 contestants of World Entrepreneurs of the Year (WEOY) contest, inaugurated in Monte Carlo, Monaco on Mei 28<sup>th</sup> 2005.

Mr. Sudhamek is also a very active Buddhist. In between his stressful schedule he maintains to be actively involved in the Buddhist organization and stand in important roles. One of the most outstanding positions of his performance in Buddhism in Indonesia, is as general director of the Indonesian Buddhist organization called ‘Majelis Buddhayana Indonesia’ (MBI), one of the largest Buddhist organization in Indonesia. He is also active in an interreligious activity by becoming the member of International Conference on Religion and Peace (ICRP). These seemingly balance between the two activities, business and spirituality is one attractive factor for me to take him as a model besides his keen interest on Buddhist Economics.

*Garuda Food Groups* was established by the late *Darmo Putro* as a family business. At its earliest production, *Garuda Food* was food production based on tapioca flour in Pati, Central Java. As time passed on, in the year 1987, the production focused on roasted peanuts and launched its product called ‘*kacang garing*’ (roasted peanuts). In the year 1994, Mr. Sudhamek joined the company which was beginning to export the product. His first step was to ensure that people in every part of Indonesia

could enjoy *kacang garuda*, therefore he established its own distribution companies. Besides, in order to attain the good quality product, he also developed research on the 'coated peanut' which received good response from people.

Interestingly Mr. Sudhamek also develops cooperation with peanut growers and directly buys the peanuts from them with competitive prices. He always emphasizes cooperation and the mutually beneficial partnership system. In 1998, *Garuda Food Groups* occupied 65% of the peanut based snack market in Indonesia. He is one entrepreneur who develops his product by inventing research. Furthermore, during the economic crisis period in 1998, *Garuda Food* was one of the food manufacturing companies that were affected. For the duration of this time, when markets were mostly weak and hardly survived, *Garuda Food* held a meeting to counter this condition. One idea was to leave the market in Indonesia, just like other enterprises. However, that was not the preference. Since then *Garuda Food* has been determined to stay in the market and has searched for business opportunities that the economic crisis may have left behind. In fact, despite economy critical conditions, *Garuda Food* invented one more product, biscuits.

During the crisis period, where the market was slackening due to many enterprises left by the market, *Garuda Food* gained the opportunity to survive. It even reached its highest sale in 2001 and had more recruitment of employees. Today, *Garuda Food* has 18.500 direct employees, 750 partner employees (*mitrakaryawan*), 22.500 partner farmers (*mitrapetani*), are farmers who have a direct connection with *Garuda Food* from whom it purchases peanuts and cassava for production. Those farmers are outside of the island of Java, namely Lombok Island and Lampung (Sumatra Island) and are under direct supervision from the company. Currently, they have established 221 distribution companies across the country.

Part of *Garuda Food's* philosophy, that there is always a chance and a lesson behind crisis, was one thing that inspired this company to revive its condition. Finding the truth of that belief, instead of leaving the market, *Garuda Food* expanded their business with whatever it could do to survive. Some of the efforts to counter the deficiency of credit were to shorten the period of lending money to some smaller business colleagues from 45 days to 15 days. In this way, they got free money to sustain the business. When speaking about the success of *Garuda Food Groups* in overcoming the crisis, it was not merely the chance that it had in the market when the market stayed weak. Proper management, right decision making and also the inner spirit of the leader and the company played an important role. The last aspect is very important to underline for *Garuda Food Groups* generally.

### **Peaceful and Dynamic-ness**

*Garuda Food*, for its inner spirit, emphasizes quality. Since it is a family company which has been inherited for generations, the founding father, implemented some basic philosophical spirits based on his religious beliefs that is Buddhism. Honesty, perseverance, commitment to life and prayer are very significant inner virtues that are regarded with very high esteem in their business besides good management and right decision making. Prayer represents the existence of spirituality within oneself. "In our company, it is a failure to do mere prayer without putting in the effort and so the other way around," as said by Mr. Sudhamek in the interview. Therefore based on those virtues, our corporate philosophy is peacefulness and dynamic-ness.

Peacefulness is reflected in the inner spiritual value of the people working in the company, and that the company is run in accordance with right values which are not against religious values. Dynamic-ness is reflected

in the process and condition of the company which is in constant change and improvement, reflecting the business aspect (Chowdhury, 2018). The slogan is not to be put vice versa, as “dynamic-ness and peacefulness”, because it may react and be taken another way. Peacefulness is like a base or foundation that sustains the rest (Collins & Autino, 2016). When it is well-established whatever distraction that may hinder our business, we would easily wipe it out (Mahdi & Abbes, 2018). It makes us stronger and not liable to self-centeredness or pride and makes us always aware that success is a collection of many other smaller successes.

*Garuda Food* sees success as always being in between two walls of failure. It is a condition of “after defeating the first failure” and “before the next”. Such understanding makes us always be mindful to act and make a move in business life. Buddhist theory on *anicca* (impermanency) is the idea that gives us the description about the reality of life and how to deal with it. It is not wrong to put in the effort to sustain good work as long as possible (Ratnayake & Jayawickrama, 2015; Vallabh & Singhal, 2014). On the pragmatic level, good business must consider the wellness of the employees; the quality of life and the quality of working life (Kassim & Zain, 2016; Michalski, 2014). The first deals with the welfare of the life of the workers, which means caring for material needs and spiritual needs of the employees while the latter concerns a good and conducive working place for the members of the company in order to support them according to their abilities and capacities of working (Judge & Douglas, 2013; Gamble & Beer, 2017).

In the market, *Garuda Food* always acts based on the philosophy of co-arising with other enterprises. In business, the idea of co-arising should be well implemented, since it will promote a healthy relationship and competition with other companies. Within the business network, the presence of other enterprises should not be regarded as a threat or as

the enemy. Healthy competition is encouraged because it may promote each person to increase their quality of product and thereof benefit the customers (Duxbury, 2012; Gayatri & Chew, 2013). In this way, business may bring forth a good outcome for both the fellow businesses as well as the customers (Zakaria & Abdul-Talib, 2010).

In my interview, Mr. Sudhamek added that the depth of one's understanding of religion and spiritual life is reflected in the way people act and react in their business. The firmness of their spirituality may influence the characteristics and management of the company. In line with this statement, *Garuda Food* investment rules are based on the right livelihood of not selling weapons, drugs, human beings, animals or poison. In further explanation, *Garuda Food* believes that business should be conducted as spirituality to avoid the drive of greediness.

The above statement is again being reaffirmed by Mr. Sudhamek in his interview with MABINDO (2005). Being asked whether his business is influenced by Buddhist values, he answers:

Yes of course. In GF—*Garuda food*—Buddhist values becomes one of the core values which is implemented in the company's 'mission', this value is about right livelihood, how to obtain wealth rightly through good work. Right livelihood, which in the pali language is *samma-ajiva*, is one of the eight noble paths. In the Hindu tradition, I would have belonged in the 'waisya' caste, or merchant group. Thus, how to do good business, GF invented five rules, namely not to sell living beings (including human trafficking, slavery, and prostitution), selling meat (from animal which is killed for meat), liquor, poison and weapon. Even money lending must be done scrupulously. Buddhism teaches (AN. I, 116), that money loan must be done for investment with respect to ones ability to repay the loans in the future. Our business essential is heavily related to Buddhist principles or even according to it and it is already the belief of the GF founders. Therefore it has been implemented in the mission statement of GF, so it will prevail and become the barrier for the next generation of GF

Speaking about how to obtain wealth righteously through right livelihood, Mr. Sudhamek added one very crucial principle from Buddhism which is compatible to business. He mentioned that even though Buddhism generally very broad and extensive there is one very important core. Beginning with the question of *Sariputta* to *Kassapa*, “*what is the core teaching of the Buddha, Kassapa?*” Which was answered by *Kassapa*, “the law of interdependency,” Mr. Sudhamek concurs this answer. To him everything has its source on this interdependent law. Interdependency will require co-arising in order to make the other arise. With the basic understanding of co-arising there is nothing that exists alone without the presence of others. This is also true in business.

Mr. Sudhamek continues, not until 1960, the western mindset had driven people to individualism from which later becomes the reason for the existence of functional management. The functional management has the side effect that every individual will only master his or her own functions. In 1960's, Corporate Sustainability was born. In this paradigm, the company is defined as the living organism and interrelated with one another within the scope of working life. This is also defined as Eastern wisdom, while Functional Management is Western's. However at the end, He emphasize that the mixture between Western (functional management) and Eastern wisdom is the best.

### **Profit Making and Managed Competition**

In response to the question regarding profit making, Mr. Sudhamek said that it is all right to make profit from the transactions as long as it is fair and not burdening the customers. It is impossible to do business without gaining any profit, but again the profit should be obtained in the right way. Moreover, he explained that business is being established for the long term and sustainability. It is not the same as the concept of ‘the

spontaneous market' (*pasarmalam*). Long term business cannot be done within the base of win-lose paradigm. But it is possible with the concept of Win-Win. In this scheme, there will no business actors disadvantaged. When the concept is winning-lose then it will bring bad effect to both actors.

To support his argument, Mr. Sudhamek took an example as follows:

Should I put pressure on our peanuts and cassava growers to serve my interest to gain much profit, the result could be counterproductive such as the growers could stop their supply to our company because they have been disadvantaged. This also might result in the material shortage for production in the following year and therefore business rates will be on and off, unstable and not sustainable. Hence, in Business we should think about sustainability. That means everybody should enjoy the win-win position and grow together. Again, this is about the law of interdependency and Buddhism has contributed the approach in management).

Using this approach, we will be able to maintain our awareness toward the interrelationship with others (stakeholders), including the suppliers, customers, competitors and nature. Using Win-Win as a concept the focus will go beyond profit and loss but sustainable. In Buddhism, it is not allowed to make profit through trickery since it will conflict with the law of interdependency. Again, if we take profit exceedingly that will mean the other's loss and generally that kind of thought is not Business thought. Industrialism is always standing for long existence.

Speaking about Win-Win concept, Mr. Sudhamek also refers to it as *managed competition*. In the situation of business where each company races to attract the costumers, Managed Competition is welcome. Managed Competition actually could benefit the customers and everyone within the web of business (Ali, Mukhtar, & Sofwan, 2016). When *Garuda Food*

launched the new product which had never been taken by other company, *Garuda Food* will be alone in the market. The other way round, if the product is undertaken by many companies, then it will stimulate the market and finally all companies could grow together. For example, when *Garuda Food* launched a new product called coated peanut. Not long after the launching the product was being copied by other company and thus appeared others similar coated peanut from other companies. The state of growing together is called Win-Win. Therefore competition was not merely having the bad side effect but also otherwise. However, there is one thing that one should remember about competition, namely one should be mindful and vigilant (Ng, 2018). He added that competition with the goal to domesticate the market which brings result to lose or has the orientation to destroy others is not suitable with the *Garuda Food* character as well as Buddhism.

To conclude this section, again it is worth it to remember, Mr. Sudhamek always highlights the important factor of Buddhist economics, especially on the concept of right livelihood which is the core value to acquire wealth. As has been said above that Buddhist economics emphasizes the role of right livelihood as its core. Right livelihood (*Samma-ajiva*) is guiding people to the right track in seeking wealth and to avoid them from being locked in their own desire, especially from *kammattanha* (sensual desire arising from their faculties) which is claimed to be the culprit of human suffering. Mr. Sudhamek urges that one ought to do business for the benefit of many. That's what he called earlier as being capable to do two different things at the same time, such as making profit as well as diffusion the goodness. Therefore, one should not be caught in material greed.

This was also mentioned by the German economist, E.F. Schumacher (2010, reprinted), as *small is beautiful*. Small here is with regard to human greed upon the sensual pleasure in acquiring wealth.

There is another inspiring article entitled '*the economics of enough*' written by Nicholas Bennet. Mr. Sudhamek noted two things in it, if the economics of enough is understood as small is beautiful, he disagrees but if small is beautiful and the economics of enough are referred to how one should keep the mindset not to be entrapped and entangled with greed, then he agrees. To Mr. Sudhamek being free from greed does not necessarily have to be small. If we can make something "big and beautiful", why not? If the company has its foremost goal to benefit the many, or to be an agent of change, that company has to be big, because by becoming big it will have the bigger influence too. Speaking about the influence, if a company could bring good influence to its surrounding, that is nothing wrong. "Big is also beautiful, as long as you run the company with the right value system. It's nothing wrong with the bigness ... ."

### **The Buddhist Activity**

"No actually I don't have anymore time but I take it as a calling". It was his response to a question about his involvement in the Buddhist organization. His agreement to be the Chairperson of MBI (Majelis Buddhayana Indonesia) he takes as a calling to further develops Buddhism in Indonesia. Hopefully his leadership will contribute positive effects to the condition of Buddhism in Indonesia. He said that compared with the condition of Buddhism in the past, where Buddhism had become the nation's religion, Buddhism today has decreased in number (see Marques, 2015).

Based on the historical background where Buddhism reached its culmination point, as well as believing that Buddhism conceives universal values, he determined to dedicate part of his life to guard Buddhism from dissolution. And for that purpose he accepted the title as general director. MBI alone is one of the major Buddhist organizations, based on

the non-sectarian concept. Buddhayana, he added, is today very popular in the West and Europe such as in the USA and Netherlands. People are increasingly aware that Buddhism cannot be seen sect by sect such as Mahayana, Theravada or Tantrayana alone. All the schools, in fact are complementary in nature and cannot be divided or neglecting the other schools. Therefore, Buddhayana comes into existence in Indonesia; it especially promotes inclusivism, pluralism, and non-sectarian. These three points are very important especially within the Indonesian context whose people are highly plural.

Explicitly, MBI under his leadership has the following mission: Practicing and sharing the essence of the Buddha's teaching contextually through self-transformation and social transformation based on values of inclusivism, pluralism, universalism and non-sectarianism and having faith the *Dharmakaya (Sanghyang Adi Buddha/ Tuhan Yang Maha Esa)*".

Based on such a mission, Mr. Sudhamek also gets involved actively in any interfaith organizations one of them is ICRP (Indonesian Conference in Religions and Peace).

Moreover, MBI also set its vision such as, "Long term goals and four pillars of MBI's chief activities (2008), namely education, socially engaged Buddhism, development of management system, and propagation". He added that part of the 2008 goal had even been achieved in 2005, when MBI successfully patronized the inauguration of Million of Candlelit for Million Hope (SPSH, *Sejuta Pelita Sejuta Harapan*). This project was participated by people from all walks of life and religions who come together praying for world peacefulness and particularly for Indonesia.

**Conclusion**

Having studied Mr. Sudhamek's case, I can underline some important points that will benefit this writing. First of all, Mr. Sudhamek is not merely a businessperson but he is a Buddhist who tries to put his understanding of religion into practice especially related to his way of life. Second, it is important to note when he stated that one's religiosity would influence one's behavior, including in business. Third, right livelihood is his most basic principle in ruling and managing his company that they are being set as company rules. Fourth, his mindset in producing products was based on the mindset to give the service that is to reach every person to be able to enjoy his product. Fifth, even though the aura of competition is still in his ideas, his main idea was to maintain the concept of 'grow together' or managed competition. Finally, being active in business and religious activities, he does not see it as compulsory that one should leave normal life, in this case business in order fully to engage in spiritual life. Both actually could be done at the same time as it is said by him that his involvement in religious activity is a calling.

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### **Interview**

The author exclusively do interviewed with Mr. Sudhamek AWS on 2007. Some data was gathered from courtesy of and translated from original version in Wawancara Eksklusif dengan “Sudhamek AWS, The Reconciler” – Ketua Umum DPP MBI oleh MABINDO. Tue, 08 Nov 2005.

## Shirkah Author Guidelines

**Shirkah** currently offers two routes to submit manuscripts. We highly recommend to submit the articles which are made using OJS (Open Journal System). Feel free register as author soon through visiting <http://shirkah.or.id/index.php/home/user/register>. The authors may directly send their manuscripts, along with their resume, to [shirkahiainsurakarta@gmail.com](mailto:shirkahiainsurakarta@gmail.com). Please prepare your manuscripts, using following guidelines:

1. Manuscript must be written in English. Submitted articles should not have been published or be under review for publication with another journal.
2. Manuscript's length is about 15 – 20 pages, typed in one-half spaced on A4-paper size.
3. Manuscript must include an 150 – 200 word abstract and keywords.
4. Manuscript must be arranged as follows: Title, Name of Author, E-mail address, Abstract, Keywords, Introduction (including method if any), Discussion, Conclusion, References.
5. Manuscript's titles not more than ten words.
6. Manuscript must be submitted in Microsoft Word or RTE.
7. Arabic words should be transliterated according to the style of *International Journal of Middle Eastern Studies*.
8. Manuscript references are preferably derived from the up-to-date references.
9. The author's resume should be submitted separately, consisting of at least full name, institutional address, phone number, areas of studies, and recent publications (if any).
10. **Shirkah** use APA Style 6th edition (2010) as reference format writing. We suggest the use of a reference manager software such as Mendeley, Zotero, and Endnote at templating the citation style. APA Style to be used is as follows:

### **Book with single author**

Swann, G. M. Peter. (2014). *The Economics of Innovation an Introduction*. Cheltenham & Northampton: Edward Elgar.

in-text citation: (Swann, 2014)

### **Articles in reference books**

Alatas, S. F. (2006). Islam and the Science of Economics in Abu Rabi', I.M. *The Blackwell Companion to Contemporary Islamic Thought*. USA: Willey-Blackwell (pp. 587-606).

in text citation: (Alatas, 2006)

### **E-Book**

Hackett, Rosalind (2007). "Religious Dimentions of War and Peace: Introduction." Dalam Gerrie ter Haar dan Yoshio Tsuruoka (Ed.), *Religion and Society: An Agenda for the 21st Century* (h. 3-6). Retrieved from <http://brill.nl>.

in text citation: (Hackett, 2006)

### **Master's thesis, from a commercial database**

McNiel, D. S. (2006). Meaning through narrative: A personal narrative discussing growing up with an alcoholic mother (Master's thesis). Available from ProQuest Dissertations and Theses database. (UMI No. 1434728)

in text citation: (Mc Niel, 2006)

### **Doctoral dissertation, from an institutional database**

Adams, R. J. (1973). Building a foundation for evaluation of instruction in higher education and continuing education (Doctoral dissertation). Retrieved from <http://www.ohiolink.edu/etd/>

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### **Doctoral dissertation, from the web**

Bruckman, A. (1997). MOOSE Crossing: Construction, community, and learning in a networked virtual world for kids (Doctoral dissertation, Massachusetts Institute of Technology). Retrieved from <http://www-static.cc.gatech.edu/--asb/thesis/>

in text citation: (Bruckman, 1997)

### **Journal article with No DOI**

Bourkhis, K., and Nabi, M. S. (2013). Islamic and conventional banks' soundness during the 2007-2008 financial crisis. *Journal Metrics*, 22(2), 68-77.

in-text citation: (Bourkhis & Nabi, 2013).

### **Journal article with DOI**

Ichwan, M. (2012). The Local Politics Of Orthodoxy: The Majelis Ulama Indonesia in the Post-New Order Banten. *Journal Of Indonesian Islam*, 6(1), 166-194. doi:<http://dx.doi.org/10.15642/JIIS.2012.6.1.166-194>

In text citation : (Ichwan, 2012)

### **Abstract as citation**

Hasan, N. (2012). Islamist Party, Electoral Politics And Da'wah Mobilization Among Youth : The Prosperous Justice Party (PKS) in Indonesia. *Journal of Indonesian Islam*, 6(1), 17-47. Abstract from <http://jiis.uinsby.ac.id/index.php/jiis/article/view/97>

in text citation : (Hasan, 2012)

### **Mass media article**

Sahal, Akhmad (2014, March 2). Kiai Sahal dan Realisme Fikih. *Tempo Magazine*, p. 120.

in text citation : (Sahal, 2014)

## **Research report**

Fisher, B. S., Cullen, F. T., & Turner, M. G. (2000). *The Sexual Victimization of College Women*. Research Report.

in text citation : (Fisher, Cullen, Turner, 2000)

## **Monograph**

Routray, Bibhu Prasad (2013), *National Security Decision-Making in India* (RSIS Monograph No. 27). Singapura: Rajaratnam School of International Studies.

in text citation : (Routray, 2013)

## **Proceeding article**

Sudibyakto, Hizbaron, D.R., & Jati, R (Ed.) (2009), *Proceeding International Seminar Disaster Theory, Research and Policy*. International seminar held by Sekolah Pascasarjana, Universitas Gajahmada, Yogyakarta, 8-9 Desember 2009.

in text citation : (sudibyakto and Jati, 2009)

## **Paper conference/seminar/symposium**

Janutama, Herman Sinung (2011). "Kraton dan Hubungan Antar Agama." Paper presented in *Seminar Kraton dan Panatagama* held by Center for the Study of Islam and Social Transformation (CISForm), Yogyakarta, 17 November.

in text citation :(Janutama, 2011)

## **Online article in web**

Shiva, (2006, February). Bioethics: A Third World Issue. *Native-web*. Diperoleh dari <http://www.nativeweb.org/pages/legal/shiva.html>

in text citation : (Shiva, 2006)

### **Online research report**

Kessy, S. S. A., & Urio, F M. (2006). The contribution of microfinance institutions to poverty reduction in Tanzania (Research Report No. 06.3). Retrieved from Research on Poverty Alleviation website: [http://www.repoa.or.tz/documents\\_storage/Publications/Reports/06.3\\_Kessy\\_and\\_Urio.pcif](http://www.repoa.or.tz/documents_storage/Publications/Reports/06.3_Kessy_and_Urio.pcif)

in text citation : (kessy and urion, 2006)

### **Holy book**

Qur an, 2 (25)

In text citation : (Q. al-Baqarah 2:25).

### **Encyclopaedia**

Graycar, Adam (1992). Social Welfare Policy. Dalam Mary Hawkesworth dan Maurice Kogan (Ed.), *Encyclopedia of Government and Politics* (Vol. 1). London: Routledge.

in text citation : (Graycar, 1992)

### **Interview**

Sultan Hamengkubuwono X (interview, 2011, April 19)

in text citation : (Hamengkubuwono, 2011)

### **Documentary film**

Steijlen, Fridus (2008). *A Day in the Life of Indonesia* [documentary film, 58 minutes]. Leiden: KITLV Press.

in text citation : (Steijlen, 2008)

