



Sustainability Strategy for Tofu and Tempeh Business in the Thematic Village of Tahu Tempe Gumregah, Semarang City

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Abstract

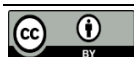
The end of the thematic village program requires tofu and tempeh artisans to be independent in running their businesses. The many thematic villages that have failed and did not continue to develop their potential are a result of the end of the thematic village program. One of the thematic villages that continues to develop its potential is the Tahu Tempe Gumregah Thematic Village. This research aims to gather information regarding the strategies and solutions of tofu and tempeh artisans in overcoming various problems to sustain their economy. This research is reviewed using the concept of community empowerment, which emphasizes the strategies employed by tofu and tempeh artisans in continuing their business. The method used in this research is qualitative, with data collection through observation, interviews, and literature study. The subjects of this research are tofu and tempeh artisans as the main informants and the local government as supporting informants. Tofu and tempeh artisans emphasize independence in addressing the problems that arise. This can be seen from the research results obtained, which indicate that the sustainability of tofu and tempeh businesses cannot be separated from the strategies and solutions implemented to address all issues. In running their business, tofu and tempeh artisans always pay attention to product quality, weather, good marketing processes, detailed financial management, and consideration for the surrounding community and environment. It can be concluded that the sustainability strategy of tofu and tempeh artisans can be seen through the achievement of the three aspects of sustainability: economic aspect, social aspect, and environmental aspect.

Keywords: Business Strategy, Business Sustainability, Thematic Village, Tofu and Tempeh Business

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Introduction

Poverty is a social problem that often occurs in various countries, including Indonesia. According to (Badan Pusat Statistik, 2024), poverty in Indonesia still stands at 9.03 percent, which is still a fairly high rate despite a decrease compared to the previous year. Poverty can trigger complex problems and even affect various aspects of life. Economic aspects are key to accessing facilities such as education and healthcare. If a community lacks sufficient economic resources, it can be classified as poor, meaning its members typically receive relatively low-quality education and face difficulties in accessing healthcare facilities (Salwa Fadhillah Haya, Tiara Fadilah, Sri Rahayu, & Juliana Nasution, 2022). Well-being is a dream for all Indonesians. To achieve this dream, all parties, including the community and the government, must contribute to overcoming poverty in Indonesia (Nindatu, 2019). The government plays a vital role in both development and empowerment to create community well-being (Tarigan & Madya, 2023). The causes of poverty include insufficient income, limited access to healthcare, insufficient capital, and low levels of

education. Low levels of education prevent individuals from acquiring the knowledge and skills necessary to compete in the job market (Sinurat, 2023). The high poverty rate reflects the social reality that not all members of society benefit from economic growth.

Semarang is one of Indonesia's metropolitan cities and the capital of Central Java Province. Semarang is a city with rapid economic growth, with an economic growth rate of 5.79 percent in 2023, driven by the industrial, construction, and trade sectors (Nethania Simanjuntak, 2024). Rapid economic growth has led to regional disparities between the city center and rural areas. According to (Badan Pusat Statistik Kota Semarang, 2024), Semarang City has an area of 373.78 km² and a population of 1,694,743 as of 2023. Population growth significantly influences economic growth; if an area experiences an increase in population growth, it will drive economic growth in that region (Yunianto, 2021).

In Indonesia, the government has made various efforts to reduce poverty rates. The government is currently implementing national development to achieve equitable development between rural and urban areas (Hasrul, 2021). The government is one of the driving factors in improving the economy by creating fair and effective policies. Not only does it create policies, but the government also needs to act as a facilitator for the community in meeting various needs and activities (Mulyadi, 2016). This relates to economic facilities, health facilities, and educational facilities. Government attention is a form of support for the community in achieving prosperity through programs such as subsidies, facilities and training for skilled individuals, and social assistance. As the highest authority in a region, the government has its own policies and plans, although sometimes the policies and programs designed by the government still have shortcomings in both the planning and implementation processes. If the government's efforts are concrete and targeted, then efforts to reduce poverty can be achieved in a coordinated manner (Herlina & Komariah, 2017).

Community empowerment is a development process aimed at improving the economy and quality of life of communities (Margayaningsih, 2018). Community empowerment can also be described as an effort to provide assistance in the form of strength to communities in facing problems that arise in order to create change through the capabilities and participation of the community itself (Endah, 2020). Monitoring and accompaniment throughout the empowerment process are efforts to optimize ongoing empowerment activities (Syamsir, Jumiaty, Putri, & Putra, 2023). Community empowerment is oriented toward community independence in managing existing resources. Community empowerment, especially in economic terms, is very important for achieving independence through the use of local resources, strengthening associations and cooperatives, and empowering women and youth (Asnuryati, 2023). Community empowerment plays a vital role in creating social balance, reducing inequality in society, and fostering a fair and self-reliant economy. Through empowerment, the government hopes that communities will not merely be recipients of training and assistance but will be able to manage existing resources, identify various challenges they face, and seek solutions to overcome these challenges. It cannot be denied that every empowerment process inevitably faces challenges, such as insufficient facilities and infrastructure, which result in limited access to the training, services, and support that communities need (Rosa, Radian Salman, Sri Winarsi, Wilda Prihatiningtyas, & Giza'a Jati Pamoro, 2021).

The government has designed various programs and policies to address poverty through community empowerment programs, one of which is the thematic village program. The thematic village program is part of the Gerbang Hebat program (Joint Movement for Poverty and Unemployment Alleviation through Economic, Educational, Ecosystem, and Ethical Harmonization with the Community), which serves as a platform for the people of Semarang City to enhance their socio-economic capabilities (Kristiyanti, 2021). The thematic village program ran from 2016 to 2021. According to the Mayor of Semarang's Decision in 2018 regarding the designation of locations and themes for the thematic villages in Semarang City in 2018 (Badan Perencanaan Pembangunan Daerah, 2024), there are 65 locations designated for thematic village empowerment, each with its own thematic village theme. However, the total number of thematic villages recorded from 2016 to 2023 is 269 thematic villages spread across 16 sub-districts and 177 villages in the city of Semarang. The government's objectives in designing the thematic village program include reducing poverty and unemployment rates, improving the quality of residential environments, enhancing community involvement in poverty reduction efforts, boosting local potential, increasing community awareness in regional development initiatives, positively influencing other areas, stimulating local economic circulation, and adding new tourist destinations or attractions.

In 2021, the thematic village program ended alongside the change in Semarang Mayor. The termination of the thematic village program was also linked to the many thematic villages that did not operate optimally and even failed to sustain their operations (Karunia, 2016). According to information from (Agus AP, 2020), there are several thematic villages that have been abandoned and even face the risk of not continuing, such as the Ginger Thematic Village and the Dairy Cow Thematic Village. The cause of the failure of the Ginger Thematic Village's sustainability is the lack of land for growing ginger. The land that was previously used for growing ginger has now been converted into a sports field. Meanwhile, the Dairy Cow Milk Thematic Village has been abandoned due to a lack of interest among the youth in continuing the business. The existence of these abandoned thematic villages can be attributed to the absence of strategies implemented by the local community to continue the business. Therefore, strategies in managing the business are crucial in supporting its sustainability.

The Thematic Village of Tahu Tempe Gumregah is located in the Lamper Tengah Subdistrict, Semarang Selatan District, Semarang City. The Thematic Village of Tahu Tempe Gumregah is one of the areas that became a focal point for community empowerment programs in Semarang City and remains one of the thematic villages to this day. Initially, the Thematic Village of Tahu Tempe Gumregah was one of the sub-districts with a relatively high poverty rate. The poverty rate in Lamper Tengah Village reaches 7.18 percent. This data shows that approximately 7.18 percent of the total population of Lamper Tengah falls into the category of poor (Dinas Perumahan dan Kawasan Permukiman Kota Semarang, 2021). This thematic village is quite interesting because it combines local culture with economic potential based on flagship products, namely tofu and tempeh. The concept of this thematic village not only focuses on economic improvement but also on empowering the local community to create a local identity.

There is a study related to the implementation process of the thematic village program in the Tahu Tempe Gumregah Thematic Village. Based on the research results by (Kinanti, 2019), shows that the ongoing thematic village program has not been running well due to several reasons, such as the community not feeling the benefits of the thematic village program, handing everything over to the community because they are considered capable. But the socio-economic reality on the ground shows that the community in Lamper Tengah Village, especially tofu and tempeh craftsmen, are still running their businesses to this day. Unlike that research, which focuses more on the implementation process of the thematic village program, this study attempts to explore information related to the sustainability strategies of tofu and tempeh craftsmen in the Tahu Tempe Gumregah Thematic Village. The sustainability strategy of a business is a key aspect that must be implemented by every entrepreneur; in other words, each entrepreneur has their own way of determining their business goals. Sustainability strategies can include production strategies, marketing strategies, and financial management. Strategies can also be described as the methods or steps an entrepreneur takes to address any issues or problems they encounter. Kampung Tematik Tahu Tempe Gumregah has become one of the thematic villages that still survives to this day. Therefore, the purpose of this research is to seek information regarding the strategies employed by tofu and tempeh artisans in addressing all the issues and problems they encounter, whether in the production process, marketing, or financial management, which are key to the sustainability of the tofu and tempeh business as well as the sustainability of the Gumregah Tofu and Tempeh Thematic Village.

Literature Review and Research Focus

Sustainability Strategy

The word "strategy" comes from the Greek word "strategos" or "strategia," which means commander or general. The term has evolved over time and is now used in various aspects of daily life, such as business, politics, and others. The term "sustainability" originates from the English word "sustainability," which combines the words "sustain" and "ability". Therefore, sustainability essentially means the ability to continue and maintain something in the long term. A sustainability strategy can be described as a form of plan and commitment in managing the economy so that it can survive, grow, and continue. In running an organization, company, or community, a sustainability strategy is necessary to plan the steps that will be taken in the long term so that the organization, company, or community can develop.

Sustainability is a concept that focuses on the ability to meet current needs without compromising the ability of future generations to meet their needs. The concept of sustainability originates from the Latin word “sustenare” which means “to hold up,” and can be interpreted as the ability to continue indefinitely. According to (Fauzi, 2019), there are three aspects of sustainability: artifacts, goal orientation, and interaction. Companies that adopt the concept of sustainability will pay more attention to fair, effective, and efficient work practices that have a positive impact on society at large. The concept of sustainability has three main dimensions or triple bottom lines that serve as a reference for sustainability (Pandin, Prisilia, Pribadi, & Larissa, 2023). The three pillars are:

1. Environmental Sustainability; This pillar emphasizes the protection and preservation of nature in the use of existing resources. The goal of this pillar is to avoid or reduce pollution and the unwise management of natural resources.
2. Social Sustainability; This pillar focuses on improving the quality of life in order to create prosperity in realizing equality and justice.
3. Economic Sustainability; This pillar of economic sustainability is related to fair and stable economic development without neglecting existing social aspects.

These three pillars complement each other in creating the sustainability of a business or organization. These three pillars must also work together so that sustainability does not only last for a short period of time but has a long-term effect.

Sustainability is not just about the environment, society, and economy, but also about the process of building something to achieve a specific goal. Sustainability is often understood as an effort to maintain the status quo. However, sustainability is more than that; it is an effort to preserve existence, develop strategies to overcome obstacles, and develop everything necessary to achieve sustainability. Previous research on sustainability by (Wardokhi, Ruhayat, & Suropto, 2023), explains that one of the efforts made by businesses to achieve sustainability is through the implementation of previously established strategies. Strategy and sustainability are closely intertwined because a strategy designed and implemented by an institution or company ensures that everything done is not only successful in the short term but can also endure and grow in the long term. Moreover, strategy helps provide a long-term vision and goals focused on sustainability. Without a clear direction, efforts become reactive. More importantly, sustainability strategies need to be data-driven, participatory, and adaptive. This means involving stakeholders, using clear indicators, and being able to adapt to the dynamics of the times. Sustainability is not an end goal but an ongoing process that requires continuous evaluation and innovation. Sustainability strategies prioritize social responsibility to pay more attention to all efforts to create shared values in addressing social, humanitarian, and environmental issues (Bunga Anisah Harared, 2019).

Thematic Village

Thematic villages are a concept of economic and environmental development based on a specific theme designed to improve the quality of life of the community and the attractiveness of the area. Thematic villages are one of the government's programs to address poverty in a certain area (Permatasari, 2022). Through the thematic village program, the community is given the freedom to determine the theme and goals of potential development, with the expectation that the community can maximize all its potential and innovate as best as possible (Muhammad Ma'Arif Noviandi, 2015). The thematic village program is initiated by the local government with the aim of strengthening local identity, fostering awareness and pride among residents, and creating a comfortable and attractive environment. In the course of its implementation, the thematic village involves several parties such as the community, local government, and central government. Community participation in this matter is very necessary, because the main subject of the thematic village program is the local community itself, so the key to the success of such an empowerment program is seen from the community's role in the program.

Thematic villages are one of the government programs based on community empowerment aimed at improving the local economy. Another aspect, the program also serves as an effort by the government to alleviate poverty in a specific area. Based on the Semarang Mayor's Decree Number 050/410 of 2018, it is stated that the thematic village program is a poverty alleviation activity carried out to support the economy, education, ecosystem, and community spirit. The idea was born as a response from the government and the community to the needs of the community itself to create a

livable environment and enhance the identity of social and economic values. In the process of empowering thematic villages, there are several stages during its implementation, namely the socialization stage, training stage, practice stage, and evaluation stage (Widhiastuti, Rahmanningtyas, Farliana, & Kusumaningtyas, 2022). The uniqueness of the thematic village lies in its development process, which prioritizes active community participation. In this regard, the community not only becomes the recipients of the program but also the main actors in the planning, implementation, and management processes of their village, ensuring the sustainability of the thematic village through the plans that have been made beforehand.

Method

This research uses qualitative research methods with data collection techniques such as observation, interviews, and literature study. This research was conducted to gather information about the sustainability strategies of tofu and tempeh artisans after the thematic village program ended. The location that is the subject of the research is the Tahu Tempe Gumregah Thematic Village, located in Lamper Tengah Village, Semarang Selatan District, Semarang City. The reason for choosing this location as the research site is that Kampung Tematik Tahu Tempe Gumregah was one of the points where the thematic village program took place, and the local potential there has persisted until now, even though the thematic village program has ended. Data collection was conducted from December 2024 to February 2025, meeting the given research requirements.

This study uses primary and secondary data collection techniques. According to (Sugiyono, 2017), primary sources are resources that directly provide data to data collectors, such as interviews. Secondary sources are resources that do not directly provide data to data collectors, such as documents. First, observations were conducted in December 2024. The observation was conducted to gain an overview of the Kampung Tematik Tahu Tempe Gumregah, the economic activities of tofu and tempeh artisans, and the interactions within the community. Second, to understand the life experiences of tofu and tempeh entrepreneurs and to explore information related to the strategies chosen in running their businesses, the researcher used semi-structured interviews conducted from the fourth week of December 2024 to the fourth week of January 2025. The researcher conducted interviews with 4 main informants and 2 supporting informants. The main informants were tofu and tempeh craftsmen while the supporting informants were the local government.

In this study exploring the sustainability strategies of tofu and tempeh businesses, the researchers began with a sample of tofu and tempeh producers who are still running their businesses today. Based on several findings at the beginning of the study, the researcher identified differences or changes in perceptions over time regarding government programs that had been implemented previously. Due to these differences in perception, the researcher added several informants who worked as tempeh artisans and also served as chairpersons of micro, small, and medium enterprises. After obtaining data from the six informants, the researcher reached data saturation because no new significant information was generated. Third, documentation in the form of photos and videos, journal articles, and data about the Gumregah Tofu and Tempeh Thematic Village related to the formation process of the Gumregah Tofu and Tempeh Thematic Village.

Data validity testing used the triangulation method by analyzing data to compare interview results with field observation data to obtain data validity. Data analysis techniques used the Miles and Huberman model, which consists of data collection, data reduction, data display, conclusion drawing, and verification. There were several challenges encountered during the data collection phase in the field. First, the limited time available for tofu and tempeh artisans. The solution implemented was to communicate with the tofu and tempeh artisans beforehand to determine a convenient time so that the interviews could proceed smoothly. Second, some information was considered private by the tofu and tempeh artisans. The solution adopted was not to force the informants to provide important information so that they felt comfortable.

Results and Discussion

Profile of the Tofu and Tempe Gumregah Thematic Village

The Thematic Village of Tahu Tempe Gumregah is located in the Lamper Tengah Village, Semarang Selatan District, Semarang City. The history of the establishment of Kampung Tematik Tahu Tempe Gumregah is based on the many tofu and tempeh artisans present there. Seeing the

potential, the local government and the community took the initiative to continue and develop the existing potential through the thematic village program. In 2016, Lamper Tengah Village was registered as one of the thematic villages in the city of Semarang. The Tahu Tempe Gumregah Thematic Village carries a thematic concept focusing on the tofu and tempeh industry. The word "gumregah" itself comes from the Javanese language, specifically "gumreget" which means enthusiasm. The presence of the word gumregah is expected to boost the enthusiasm of tofu and tempeh artisans in improving the local economy. There are a total of 40 tofu and tempeh artisans in the Tahu Tempe Gumregah Thematic Village, which includes nine neighborhood associations in the Lamper Tengah sub-district.

The thematic village program assists the tofu and tempeh artisan community in the Tahu Tempe Gumregah Thematic Village through socialization, provision of equipment to support the production process and infrastructure development. Socialization is one of the important aspects of the process of community empowerment. The socialization that took place in the Tahu Tempe Gumregah Thematic Village was conducted twice, discussing the proper and effective methods of tofu and tempeh production and the importance of managing finances in running a business. To facilitate the production process, the Semarang City government assisted in the form of soybean splitting machines. In addition, during the implementation of the thematic village program, the Semarang City government provides infrastructure development assistance to attract people who want to learn about tofu and tempeh businesses, such as planting ornamental plants along the roadside, constructing the Tahu Tempe Gumregah Thematic Village gate, and building roads. One of the objectives of establishing the Tahu Tempe Gumregah Thematic Village is to serve as a place for learning and knowledge development. As stated by one of the tofu and tempeh artisans that many children visited this village to learn about how the process of tofu and tempeh have made.

The thematic village program has a lot of positive impacts on tofu and tempeh artisans. First, the local economy has improved due to socialization, which provides insights into the proper and correct methods of making tofu and tempeh and good financial management for business sustainability. The provision of soybean splitting machines has increased production, leading to a rise in sales. Second, creating a beautiful, clean, and healthy environment as a result of infrastructure development. Although there are many positive impacts felt, there are also negative impacts experienced by tofu and tempeh artisans during the implementation of the thematic village program. The limited assistance provided became an obstacle for tofu and tempeh artisans because the Semarang City government only supplied 15 soybean splitting machines, meaning 25 tofu and tempeh artisans did not receive this aid. The end of the thematic village program has a significant impact on the tofu and tempeh artisans themselves. The end of the thematic village program also means the government will no longer assist. Without support from the government or the parties behind the thematic village program, tofu and tempeh artisans now have to run their businesses independently. Tofu and tempeh artisans are required to manage production and marketing independently. The tofu and tempeh artisans' independence, creativity, and resilience have allowed their businesses to survive until now.

Strategies of Tofu and Tempe Artisans in Running Their Business

Tofu and tempeh artisans are business actors who play an important role in the sustainability of their businesses. Tofu and tempeh artisans have strategies for managing their businesses to ensure that the businesses that have been running until now can survive and thrive amidst market competition. In maintaining their business, tofu and tempeh artisans emphasize independence to overcome various problems they face. Amid the many challenges and obstacles often faced by tofu and tempeh artisans, such as fluctuations in soybean prices, market competition, and the potential for failure, tofu and tempeh artisans have solutions to overcome these various obstacles. The sustainability of a business can be seen from the strategies an entrepreneur possesses. Tofu and tempeh artisans have several strategies and solutions to overcome the challenges they face.

The first is maintaining quality as an effort to uphold consumer trust. Quality is an important factor in building and maintaining consumer trust. Tofu and tempeh artisans pay great attention to production quality, from raw materials to hygienic and efficient tofu and tempeh-making procedures. When tofu and tempeh artisans can consistently produce high-quality products, consumers will feel satisfied and likely continue purchasing from that place. Tofu and tempeh artisans are committed to quality, not just in meeting standards and production quantity but also in having a moral responsibility towards consumers who have trusted their products.

Tofu and tempeh artisans have strategies for maintaining the quality and taste of the tofu and tempeh they produce. To maintain quality, tofu and tempeh artisans use good raw materials in the production process, such as selecting the type of soybeans. There are two types of soybeans sold in the market: local soybeans and imported soybeans. Tofu and tempeh artisans prefer using imported soybeans because they are considered more consistent in terms of taste and size, making it easier to calculate during the production process. The imported soybeans used by tofu and tempeh artisans include green ball soybeans and lotus soybeans from the United States of America. Tofu and tempeh artisans choose those soybeans because they are relatively inexpensive and of good quality. Soybeans of good quality will produce tofu and tempeh that are more savory and long-lasting. In soybean raw materials, tofu and tempeh artisans prefer to buy from Chinese wholesalers because they offer specific advantages. The system used by the Chinese collectors is to first distribute the raw materials to the tofu and tempeh artisans, and then payment is made when the raw materials have been sold out.

The washing process is also one of the important aspects that artisans always pay attention to when producing tofu and tempeh to produce high-quality tofu and tempeh products. In addition, the washing process greatly affects the taste and texture of the resulting tofu and tempeh. Tofu and tempeh artisans in the Tahu Tempe Gumregah Thematic Village have their washing methods. During the washing process, the soybeans must be separated from their hulls or outer skins, although some tofu and tempeh artisans still mix the hulls with the soybeans. In the process of washing soybeans, they should not be washed too cleanly and should not be too dirty, if the soybeans are washed too clean or remain dirty, it will cause failure in the fermentation process. Another thing that tofu and tempeh artisans need to pay attention to during the washing process is the water used in the washing process. Soybeans should not be washed with tap water because it contains calcium hypochlorite. If soybeans are still washed with tap water, they will smell and cause suboptimal fermentation, making the fermentation process prone to failure. The water that is good for washing tofu and tempeh is well water. The washing process needs to be considered by tofu and tempeh artisans because, during its production, tempeh is challenging to predict. As the tofu and tempeh artisans said in the interview results:

Tempeh is a mystery sir, if it has been washed and separated from the arachnid skin and washed too clean it doesn't become sir, I also wonder why it is like that. If we have washed it clean and then washed it again, people think it will be cleaner and better, but it turns out that the mold doesn't want it (W, 41 years old).

Secondly, the adjustment of weather to the use of yeast. The process of making tempeh involves more calculations than making tofu, even though the process of making tofu is more difficult than making tempeh. The process of making tempeh is said to be full of calculations because there are many factors to consider, one of which is the influence of weather on the addition of yeast, as the weather greatly affects tempeh's fermentation process. The fermentation process will be faster if the air temperature or weather is hot. When the weather is hot, tofu and tempeh artisans only add 1.5 tablespoons of yeast for each barrel. However, if the weather is cold, fermentation will take longer and require more yeast, around 2 to 3 tablespoons in each barrel. If the yeast is added outside of the predetermined amount, the percentage of fermentation failure will increase. This becomes a strategy for tofu and tempeh artisans to avoid the occurrence of failure in tempeh. Unlike Tempe, the process of making tofu is unrelated to the weather. This was conveyed by tofu and tempeh artisans in the interview results:

When making tempeh, the weather affects it, while tofu does not. Tofu, whether it's hot or rainy, doesn't affect it, especially if it's hot, it's fast, which means we have to reduce the yeast. In the summer, 1.5 spoons is enough, even 1 spoon is enough. However, if the weather is cold like this, at least 2 to 3 spoons of yeast are needed in one barrel because the fermentation is slower in the cold, while in the heat it is faster (D, 55 years old)".

Third, building friendliness towards customers is a strategy in the marketing process. Creating a polite and friendly atmosphere is a way for tofu and tempeh artisans to build good relationships between sellers and buyers and create a positive impression for customers. In the marketing process, tofu and tempeh artisans have several points as places to sell their products, such as Pasar Johar, Pasar Waru, Pasar Peterongan, Pasar Sendang Mulyo, and Pasar Tanah Kayu. At the marketing stage, tofu and tempeh artisans involve their families, such as their wives, parents, and children, to sell tofu and tempeh in different markets to increase production. In selling their products, tofu, and tempeh, artisans always prioritize a friendly attitude toward

customers, such as greeting them with a smile, serving them with patience, and being polite as if they were kings.

Friendliness is not just about attitude but also a strategy for building good consumer relationships. Sometimes, attitude becomes an added value for tofu and tempeh artisans, distinguishing them from other tofu and tempeh artisans. Tofu and tempeh artisans use specific strategies to create a friendly atmosphere, one of which is providing holiday allowances during major holidays such as Eid al-Fitr. This was stated by one of the tofu and tempeh artisans:

We already consider our customers as family. We have to be friendly to our customers. Then once a year, I think this is already familiar and this is common, namely when Eid is when we give THR, the cool term, even though it takes any form. Yes, we have to be like that, the term producers and consumers is the same as companies with employees. The company also gives THR to producers and consumers every year on Eid so that the situation can continue, that is one of the strategies as well (D, 55 years old).

In small businesses, such as the sale of tofu and tempeh, direct interaction between sellers and buyers often becomes a determining factor in the buyer's decision. Good, warm, and communicative service makes consumers feel valued and more trusting of the quality of the products offered by tofu and tempeh artisans.

The fourth is to reduce the quantity of soybeans in each container when there is an increase in soybean prices. Soybeans experience price increases yearly, such as during the run-up to Eid al-Fitr and other holidays. The spike in soybean prices has a significant impact on crafters and consumers. Soybeans are the main raw material used to make tofu and tempeh, so the increase in soybean prices greatly impacts the higher production costs incurred. In addition, consumers, especially those from the lower middle class, objected to buying tempeh in the amount they usually consume. This has led to a reduction in the consumption of tempeh, which is one of the affordable sources of protein for them, and a shift in consumption patterns to vegetables as an alternative. Overall, the impact of the tempeh price hike was felt most by producers and consumers with low incomes, who depend on tempeh to fulfill their daily nutritional needs.

The efforts of tofu and tempeh makers in reducing production costs when there is a spike in the price of soybeans is by reducing the scales or measure of soybeans in each container. Price spikes are not always overcome by increasing the price of tofu and tempeh in the market; if this is done, consumers who subscribe will find it difficult to buy tofu and tempeh, especially the middle to lower class. Tofu and tempeh makers reduce the amount of measure a small amount, which previously in one container weighed 4.5 ounces, then reduced to 4 ounces. Not infrequently, when there is a price surge, there is still a chance of triggering losses. To avoid these losses, tofu and tempeh makers strategize to overcome these problems.

Fifth, good financial management is used to overcome various unexpected obstacles and as a determinant of the sustainability of the tofu and tempeh business. Managing finances well is vital in running a business, including small businesses such as tempeh and tofu-making businesses. Failure to manage finances has a long-term impact on both the entrepreneur and the company as a whole. Without good financial management, a business can suffer losses without the entrepreneur realizing it due to unrecorded expenses and inefficient use of capital. Therefore, financial management is key to running their businesses for tofu and tempeh crafters. The purpose of financial management is to maintain the stability and sustainability of the business, either in the long or short term. With proper financial management, tofu and tempeh crafters can know their financial condition clearly and thoroughly and help in business planning, decision-making, and preparing for needs. In production and marketing, tofu and tempeh makers carefully calculate the capital to be spent and the profit that will be obtained.

Tofu and tempeh makers have financial management strategies for running their businesses. Tofu and tempeh makers manage their finances by separating capital money, income money, employee wages, and savings money. The most important thing for tofu and tempeh makers in running their business is to return capital first to meet the following production costs. If production costs have been met, then the remaining income earned that day is divided to meet other needs. This was also conveyed by tofu and tempeh makers in the interview results:

Finance depends on ourselves, we really have to set aside a budget for savings every day. The important thing is that operational needs such as labor and other operations have been fulfilled, then the purchase of raw materials has also been fulfilled, if there is any left over, we save it like

that. We are not talking about big companies, we are just talking about individual businesses (D, 55 years old).

With this financial management, tofu and tempeh makers can run their businesses systematically so that their businesses can run and even grow if they have a long-term mindset.

The sixth, environmental management through the creation of waste channels as an effort to achieve sustainability in environmental aspects. Tofu and tempeh production is a business that generates waste in the form of soybean washing water and soybean hulls. This strategy is implemented by tofu and tempeh artisans as a form of environmental concern through the creation of waste channels at each tempeh artisan's business location. To address the waste from soybean skins, tofu and tempeh artisans sell this waste to farmers as animal feed for livestock such as chickens and ducks. In order to achieve that sustainability, it is inseparable from the collaboration and cooperation between the government and the local community. This was then supported by the local government by implementing a new policy, namely PROKASIH (Program Kali Bersih), or routine cleaning activities once a month. The strategy implemented by the tofu and tempeh artisans is an effort to preserve the environment so that the waterways are not polluted by the waste produced from tofu and tempeh production.

Seventh, employing neighbors as a form of social sustainability. Almost all tofu and tempeh producers employ neighbors as employees. Many of these employees learn how to make tofu and tempeh, and eventually start their own businesses and hire other neighbors. This does not have a negative impact on tempeh business owners due to new competitors; instead, tofu and tempeh producers are happy when their neighbors gain an understanding of how to make tofu and tempeh and can start their own businesses. Indirectly, tofu and tempeh artisans assist the government in creating job opportunities as part of efforts to boost the local economy. Ultimately, the knowledge imparted through their daily work has a positive impact on the surrounding community.

The efforts made by tofu and tempeh artisans in creating several strategies in their business reflect their commitment to establishing a sustainable tofu and tempeh enterprise. Tofu and tempeh artisans not only pay attention to the economic aspect in seeking profit but also consider the social and environmental aspects. This can be seen from the strategies employed by tofu and tempeh artisans in overcoming various challenges they face, such as dealing with the rise in soybean prices, the potential failure in the fermentation process caused by artisans not adjusting the yeast to the weather, and good financial management. These reflect sustainability in the economic aspect. Tofu and tempeh artisans also make other efforts for sustainability in the social aspect, such as paying attention to the local community and employing them until they have knowledge and understanding of the tofu and tempeh-making process. Another effort as a form of environmental sustainability is by creating waste disposal channels that direct waste to the final disposal site and selling production waste to livestock farmers. It can be said that this strategy is key for tofu and tempeh artisans in creating a sustainable business.

Conclusion

The tofu and tempeh business in the Thematic Village of Tahu Tempe Gumregah is still ongoing to this day, even though the thematic village program has ended. This is inseparable from the strategies devised by tofu and tempeh artisans and the solutions designed to address all the problems that arise. The research results show that tofu and tempeh artisans have several strategies in creating the sustainability of their businesses, focusing on economic, social, and environmental aspects. In the economic aspect, tofu and tempeh artisans prioritize quality in the tofu and tempeh production process. This can be seen in the methods used by tofu and tempeh artisans during the production process, starting from the selection of soybean raw materials, the soybean washing process, the adjustment to weather conditions for tofu and tempeh production, to the financial management process that supports economic sustainability. Tofu and tempeh artisans also focus on the social aspect. Tofu and tempeh artisans pay great attention to the surrounding community by providing job opportunities for residents who are unemployed. Environmental aspects are also key to the sustainability of the tofu and tempeh business in the Tofu and Tempeh Thematic Village, Lamper Tengah Subdistrict. In this regard, tofu and tempeh artisans create waste disposal channels to direct liquid waste from the tofu and tempeh processing source to the final disposal site. Tofu and tempeh artisans also sell solid waste in the form of soybean husks to local farmers. To maintain sustainability in environmental aspects, tofu and tempeh artisans, along with local

residents and the government, always hold a river clean-up program once a month. Several strategies and solutions to overcome various challenges have become the key to the sustainability of tofu and tempeh artisans in the Tahu Tempe Gumregah thematic village.

The suggestion that can be given is that tofu and tempeh artisans in the Tahu Tempe Gumregah Thematic Village should have their own community involving all artisans and the local government to ensure the sustainability of the tofu and tempeh artisans' businesses, so that the businesses can be well-monitored by the community and the local government. Additionally, the researchers still have limitations in the number of samples and the scope of the study. Therefore, it is recommended for future researchers to use a larger sample size and to expand the scope of discussion and area to make the research more representative.

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