

Review of: "An analysis of the Sociology of Religion of Plecit Bank activities in traditional Indonesian markets"

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Potential competing interests: No potential competing interests to declare.

I see that this article has very thoroughly examined the three aspects surrounding the practice of Bank Plecit. Bank Plecit does face mixed responses, especially in Indonesia's religious society.

I agree with the suggestion that Bank Plecit could be an alternative model to reach out to the lower class and develop the micro-economy, considering the limited access of micro-economic actors to the current formal banking system in Indonesia. But we can also learn from what Grameen Bank in Bangladesh has done. This bank has successfully bridged the needs of grassroots communities for business capital and the management of a professional but efficient banking system. I see that the approach and methods applied by Grameen Bank can be replicated and applied in Indonesia.

There are six principles used by Muhammad Yunus in developing Grameen Bank. First, that poverty is not created by the poor themselves, but the institutions and policies that surround them. Secondly, charity is not the solution to poverty as this will lead to dependency. Thirdly, the Grameen Bank system does not believe that there is a difference between the abilities of the poor and others. It is just that the poor do not have the opportunity to explore themselves. Fourth, the less material they have, the more they will be prioritized. This principle contradicts the principle of banks in general, that the more material the customer invests, the greater the customer's profit. Fifth, Grameen Bank believes that the poor will repay their loans, even if they are past due. Sixth, women are prioritized because Grameen Bank believes that women have a long-term vision and are ready to bring change to their lives and their families.