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## **Village Farmer Community Empowerment Efforts (Study of Farmer Social Capital in the Pesantren Petani Nusantara Program, Pangandaran Regency)**

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### **ABSTRACT**

This study describes the community empowerment program for farmers through Pondok Pesantren Petani Nusantara program. This is motivated by the lives of people who are experiencing various problems, such as shifting farmers' livelihoods, the number of poor farmers, and also the low education of farmers who are not yet empowered and not independent. The research method used is a descriptive method with a qualitative approach. The subjects in this study were program managers, farmers and program participants, as well as the government. The results of this study can be seen that the beginning of the establishment of the Pondok Pesantren Petani Nusantara program in 2004 was the idea and aspiration of the farmers in the village of Pangandaran who wanted to advance their potential to be more advanced and prosperous. This is proven by the three excellent programs that continue to develop until now, namely the Prosperous Farmers Group (KTS), Women's Farmer Group (KWT), and Youth Farmer Training (PATRA). In implementing programs such as the farmers' program, they are less concerned and do not support the program, farmers who have other activities cannot be carried out in the meeting program, and there are also disputes that cause a lack of farmer participation. The benefits of farmers are an increase in the economy, an increase in the number of farmers, a stronger sense of solidarity in farming, an increase in knowledge and skills, and an increase in livelihoods or urbanization. The government actively supports the program by providing various facilities and infrastructure, as well as conducting monitoring and evaluation.

Keyword: Community Empowerment, Village Farmers, Pondok Pesantren Petani Nusantara.

### **ABSTRAK**

*Penelitian ini mendeskripsikan program pemberdayaan masyarakat petani melalui program Pondok Pesantren Petani Nusantara. Hal ini dilatarbelakangi oleh kehidupan masyarakat yang sedang mengalami berbagai permasalahan, seperti bergesernya mata pencaharian petani, banyaknya petani miskin, dan juga masih rendahnya pendidikan petani yang belum berdaya dan belum mandiri. Metode penelitian yang digunakan adalah metode deskriptif dengan pendekatan kualitatif. Subjek dalam penelitian ini adalah pengelola program, petani dan peserta program,*

serta pemerintah. Hasil penelitian ini dapat diketahui bahwa awal mula berdirinya program Pondok Pesantren Petani Nusantara pada tahun 2004 merupakan ide dan cita-cita para petani di desa Pangandaran yang ingin memajukan potensinya agar lebih maju dan sejahtera. Terbukti dengan tiga program unggulan yang terus berkembang hingga kini, yaitu Kelompok Tani Sejahtera (KTS), Kelompok Wanita Tani (KWT), dan Pelatihan Remaja Tani (PATRA). Dalam pelaksanaan program seperti program petani kurang peduli dan tidak mendukung program, petani yang memiliki kesibukan lain tidak dapat dilakukan dalam program pertemuan, dan juga terdapat perselisihan yang menyebabkan kurangnya partisipasi petani. Manfaat petani adalah peningkatan ekonomi, peningkatan jumlah petani, semangat bertani rasa solidaritas yang lebih kuat, peningkatan pengetahuan dan keterampilan, dan meningkatkan mata pencaharian atau urbanisasi. Pemerintah secara aktif mendukung program tersebut dengan menyediakan berbagai sarana dan prasarana, serta melakukan monitoring dan evaluasi.

**Kata Kunci:** Pemberdayaan Masyarakat, Petani Desa, Pondok Pesantren Petani Nusantara

## INTRODUCTION

In the reality of life, rural communities cannot be separated from agricultural activities. Since ancient times, rural communities have been known as containers, custodians, and supporters of the maintenance of these agricultural activities (O'Connell et al., 2013). There is a reciprocal relationship between rural communities and agriculture which has a positive influence on people's lives. Even agriculture is considered as a reflection of the original life of rural people who are friendly, beautiful, simple, and harmonious (Murray et al., 2004). The rural environment is a place for the realization of agricultural traditions as the authenticity of the nation in a peaceful and peaceful life (Baylina, M., & Berg, 2010).

Based on statistical data, currently around 75% of Indonesia's population lives in rural areas, and more than 54% of them depend on the agricultural sector (Soetrisno, 2002). According to the data, there are 1,913,491 hectares of agricultural land in West Java, and there are 19,033 hectares which are the agricultural land area of Pangandaran Regency. Padaherang District has an area of 3,840 hectares of rice fields. It consists of 2,670 hectares of technically irrigated rice fields, 868 hectares of rural irrigated rice fields, and 302 hectares of rainfed rice fields spread across 14 villages. Rice harvesting can be done twice a year with a grain production of 6.5 tons per hectare, and the total yield of rice production is 49,920 tons per year (Barat, 2018).

The style of agricultural life is supported by an environment with large

land, climate, population, and the socio-culture of the rural community itself. This is what makes agricultural productivity very important for rural communities, in addition to supporting food self-sufficiency as well as being a source of daily economics (Rye, 2011). One of the characteristics of rural communities is that life is very dependent on agriculture as the main source of income (Talundu, 2015). So it can be said that the agricultural sector is a primary component as well as having an important role in sustaining the life of rural communities. Rural areas are areas that have main agricultural activities, including natural resource management with the composition of the function of the area as a place for rural settlements, government services, social services, and economic activities (Undang-Undang, 2014).

Agricultural actors in this case farmers have an important role in all agricultural activities carried out in the village (Gershon Feder et al., 2004). The position of farmers in this case is as maintainers, managers, and developers of farming businesses in the village. The implementation of successful farming that farmers do basically depends on the participation of all elements of the community itself (Ripoll, 2017). The Indonesian population who work in the agricultural sector is 39.68 million people or 31.86% of the total working population of 124.54 million people. Furthermore, the population of West Java is 46,497,175 million people and 31% work in the agricultural sector (Statistik, 2019). This of course can be an opportunity if the farmer can maintain and

improve the quality of agriculture, but on the other hand it will be a challenge for all elements of the village community if the farmer shows a decrease in quality even to a decrease in the number of farmers.

The problem point of rural farmers in Pangandaran district is that it is found that the community is gradually becoming less interested and leaving their agricultural livelihoods, the farmers are turning to industry, trade, or urbanization to cities. They switch livelihoods due to many factors, including the low income as farmers compared to other professions. The value of agricultural life which is considered not 'prestigious' also has an impact on the aspirations of the younger generation in rural areas, who tend to choose to migrate to cities in search of jobs that are considered more promising to provide income (Saleh et al., 2021).

The life of farmers in the village which is synonymous with poverty causes them to be reluctant to work in agriculture. The number of farming households in 2013 was 26.13 million and in 2003 it fell to 21.09 million people (Statistik, 2019). So that it can be said that in 10 years it fell by 16%, namely 5.04 million people.

In addition, the low quality of farmer resources in Pangandaran village is also caused by their low level of formal education. Based on monograph data from the Padaherang sub-district in 2017, the population of Paledah village is 7,184 people, and 315 people who work as farmers, consisting of 45% with elementary school education, 40% junior high school education, and 15% high school education. The low educational attainment of farmers affects their way of thinking. With education, a person will have broad knowledge, easy to develop ideas, easy to adopt technology and more dynamic attitude towards new things, especially in the face of more modern changes (Juliansyah & Riyono, 2018).

The problems experienced by farmers, both in the form of shifting livelihoods, high poverty rates, and low education can be caused by farmers who are not yet empowered and not independent. If this problem is left unchecked, it will be difficult for farmers to regenerate and even become extinct. This is important, therefore it is necessary to empower farmers that focus

on how to raise and improve the quality of farmers (Sumarti et al., 2017).

Pondok Pesantren Petani Nusantara is a center for education and training based on Islam and agriculture in Pangandaran Regency, precisely in Paledah Village, Padaherang District. This Pondok Pesantren Petani Nusantara program was founded in 2011 on the basis of non-governmental organizations who want to grow and arouse public interest in agriculture. This Pondok Pesantren Petani Nusantara program Center as well as a Rural Community Empowerment Center in the form of PUSDIKLAT (Education & Training Center) in the form of empowering farmer groups, empowering youth youth groups, empowering students & students, empowering women, and empowering MSMEs (Micro Enterprises, Small, Medium).

All of these programs aim to improve the Human Resources (HR) of farmers based on the potential and capabilities of the community so as to create an independent, advanced, and prosperous life for rural farming communities. This Pondok Pesantren Petani Nusantara program also indirectly aims to raise awareness and trust in the Paledah village community for agricultural livelihoods.

The Pondok Pesantren Petani Nusantara program aims to empower farmers and the interest of the Paledah village community towards agriculture. Community organizations are efforts that aim to empower residents and encourage them to be active agents of community change (Becker, 2005).

This empowerment is very important to reduce inequality which will have an impact on equity and increase the quality and quantity of agriculture in Paledah which is competitive at the national and international levels. This is believed to be the key to strengthening the welfare of farmers in rural areas. Empowerment is essentially how to make people able to build themselves and improve their own lives. The term capable here contains the meaning: empowered, understanding, motivated, having opportunities, seeing and taking advantage of opportunities, energized, able to work together, knowing as an alternative, able to take risks, able to seek and capture

information and able to act according to initiatives (Anwas, 2014).

This form of empowerment is manifested in a strong social capital owned by the farmer in the Pondok Pesantren Petani Nusantara program. social capital as an actual and potential resource owned by a person comes from an institutionalized social network and takes place continuously in the form of mutual recognition and acquaintance (in other words, membership in the form of a social group) which provides its members with various forms of collective support (Indrayani, 2009).

### RESEARCH METHODS

In conducting an analysis of efforts to empower rural farming communities, researchers must look directly at the informants in everyday life in the form of the whole social situation which includes aspects of actors, place, and activities that interact synergistically. In this study, the researcher also wanted to reveal the relationship that was fostered between the administrators of Pondok Pesantren Petani Nusantara program and the village community, especially the farmers, as well as the behavioral changes caused by the empowerment of the program.

To explore the problems studied in depth and naturally, this study used a qualitative approach. Qualitative research is a method for exploring and understanding the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems (Creswell, 2010). The research approach used by the researcher uses descriptive methods to reveal the social relationships that exist between the administrators of the Pondok Pesantren Petani Nusantara program with the community and farmers.

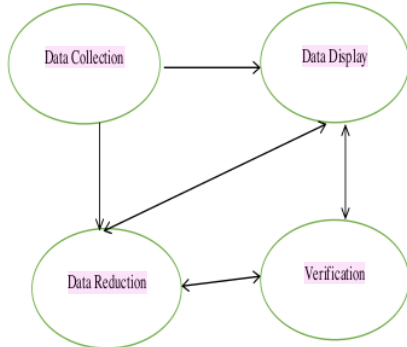
This research was conducted on. This research was carried out at the Pondok Pesantren Petani Nusantara program in Pangandaran Regency which is located in the southern region of West Java province from the 10th of July 2021 to the 10th of December 2021. In this study the researchers used data collection techniques in the form of observation by observing the activities and activities at the Pondok Pesantren Petani Nusantara program as well as the activities of the farming community to obtain a description of the environmental situation of

the village community; interviews, interviews aim to obtain deeper information from predetermined themes, explore and explore themes more deeply, and understand knowledge and beliefs; and documentation, this documentation study is a supporting method which is also expected to strengthen data findings from observations and interviews conducted.

The primary data sources are several administrators and leaders of the Pondok Pesantren Petani Nusantara program, several community leaders, several community members who are farmers, as well as village officials or the local government. Also secondary data sources are documents that support research.

In the data validity technique, triangulation is used, namely source triangulation, technical triangulation, and time triangulation. This study uses qualitative analysis consisting of 3 processes, namely data reduction, namely the selection process, focusing attention on simplification, abstracting and transforming rough data that emerges from written notes in the field obtained during field observations, data collected from various sources in the field. Simplified and summed up. Then the data that has been reduced will provide a clearer description, and make it easier to carry out further data collection, and look for it when needed. The second step is the presentation of the data (display), which presents the data into several sub-chapters of the content. And drawing conclusions (verification) that is summarized and presented, then draw conclusions from all data collected from interviews with informants.

From this conclusion, the researcher found answers to the things that became the core problem in this study. Since the beginning, researchers have tried to find meaning from the data obtained. For this reason, researchers look for patterns, models, themes, relationships, problems, things that often arise, hypotheses and so on. So, from the data obtained, the researcher draws conclusions. Verification is done briefly, namely by collecting new data.



Picture 01. Miles and Huberman Interactive Model data analysis

## RESULT AND DISCUSSION / HASIL DAN PEMBAHASAN

Efforts have been made to empower the Village Farmer Community at Pondok Pesantren Petani Nusantara program through three groups, namely the Prosperous Farmers Group (KTS), Women Farmers Group (KWT), and Youth Farmer Training (PATRA). The Pondok Pesantren Petani Nusantara program community is included in the category of non-governmental organizations (NGOs) or non-governmental organizations that do not depend on funding sources from the government. People who have the same destiny, goals, and ideals tend to group together and form a community to achieve the expectations they want to achieve (Soulsby, 1998).

The Prosperous Farmers Group (KTS) was founded on self-help and the initiative of residents who were concerned about the existence of marginalized farmers. In addition, residents feel that the welfare of farmers is not feasible due to being often fooled by middlemen. As explained by the informant, Mr. Wario as the administrator who initiated the concept of SIKEPIS (Integration System for Cocoa, Entog, Rice, Fish, and Cattle) in Paledah Village in 2004 said that:

*"Uhun, mimitina para patani di Desa Paledah teh ngayakeun KTS nu salah sahiji program ti Pondok Pesantren Petani Nusantara teh kusabab hoyong maju, hoyong sejahtera, sareng hoyong rada ningkat penghasilan teh"* (Yes, at first the farmers in Paledah Village held KTS because they wanted progress, want to prosper, and want

to increase income). The background of the farming community of Paledah Village forming the empowerment community is the community's initiative itself who wants positive change and is able to build themselves according to their potential. Empowerment carried out by the community is an effort aimed at weak groups such as farmers to improve their ability to identify, mobilize, and direct to improve and overcome the problem as a whole (Yoo, 2015).



Picture 02 Material Giving Activities of KTS at Pondok

The Women Farmers Group (KWT) program was formed on the premise that women who work as farmers are empowered and have independence. KWT is an effort to involve women in improving agricultural businesses in Paledah Village. Today's women farmers must have the opportunity to develop their potential (Huyer, 2016). By participating in the KWT program, these women farmers are expected to increase their family income. Isnih's mother's statement as the head of KWT that:

*"Istri nu damel tani mangsa kiwari kudu tiasa kenging kasempetan kangge ngembangkeun potensi nu aya. Ku ngiringan program KWT, para istri tani eta dipambrih tiasa ningkatkeun panghasilan kulawarga"* (Women who work in agriculture today must have the opportunity to develop their potential. By participating in the KWT program, these women farmers are expected to increase their family income).



Picture 03 Material Activities and Practices of Processed Food and Beverages

The Youth Farmer Training Program (PATRA) was formed on the premise that currently the younger generation is less interested in jobs related to agriculture. The profession as a farmer is considered low and less prestigious for most young people today. Usually the younger generation who become farmers because of compulsion and there is no other choice of work. If this happens continuously then the regeneration of farmers will be very difficult to realize. Over time, elderly farmers in Paledah Village will die but there is no successor who will carry out the profession as farmers (Saleh et al., 2021). Therefore, the PATRA program was initiated to embrace, empower, and invite the younger generation to manage the agricultural sector. As Mr. Wario as the founder of the PATRA program stated that:

*"Profesi patani dianggap rendah sarta kirang bergengsi jang kebanyakan anak anom ayeuna. Biasana generasi anom anu janteun patanipedah kapaksa sarta teu aya pilihan pagawean sanes. Lamun masalah ieu lumangsung teras-menerus mangka regenerasi patani sesah pisan diwujudkeun. Lami-kalamian patani di Desa Paledah anu umurna kolot bade nilar nanging teu aya gagantina anu ngajalankeun profesi minangka patani. Ku margi eta program PATRA digagas kanggo ngarankul, ngaberdayakeun, sarta ngajak generasi anom dina ngokolakeun widang tani"* (The profession as a farmer is considered low and not prestigious for most young people today. Usually the younger generation becomes a farmer because they are forced and have no other job options. If this happens continuously, the regeneration of farmers will be very difficult to realize. Over time, farmers the elderly will die but there is no

substitute who will carry out the profession as a farmer. Therefore, the PATRA program was initiated to embrace, empower, and invite the younger generation to manage the agricultural sector).

Farming community empowerment activities carried out through groups are very harmonious. The very friendly and warm climate of activities contributed to the success of the program. The atmosphere of friendship and friendliness is highly reflected in the implementation of program activities. Both in the implementation of the material and in the field. This is Fukuyama's model of social capital in the form of not being in a formal relationship. In an organization requires a social capital in the form of connections between individuals or in other words social networks, norms, reciprocal relationships and close trust (Hawes, D., Rocha, R., & Meier, 2013).

These programs include rice, corn, soybean agribusiness, catfish farming, goat and sheep agribusiness, fruit vegetable horticulture agribusiness, processed food and beverages, workshops, sustainable food house area (KRPL), manufacture of vegetable pesticides, seeding of vegetables, crops family medicine (TOGA), TAMBULAPOT, handicrafts, motivation for farmer regeneration, and motivation for farmers with character.



Picture 04 Processed food manufacturing activities

The activities carried out in realizing the implementation of the program both in KTS, KWT, and PATRA require cooperation between administrators and administrators, administrators and participants, as well as good participants and participants. This collaboration in terms of preparation of teaching materials, preparation of learning facilities, and implementation of learning activities is a form of social capital of the Fukuyama model in the form of reciprocity (reciprocity). Cooperation is collaboration

when one person or group assists another in carrying out a common task, the results of which benefit both parties. In addition, such cooperation appears and is carried out on the basis of trust to achieve common goals (Mohan & Mohan, 2002).

In a close relationship, the learning activities of members in the KTS, KWT, and PATRA programs are very conducive. The environment plays an important role in supporting and building cooperation and trust among the components of the program. The administrators provide material clearly and easily understood by the participants so that the reception of the material is very good. This is supported by the very close and reciprocal relationship between the management and participants in the program. The activities in the lodge are very intimate and there is no visible distance between the administrators and the participants. Homans describes the concept of individuals involved in the group exchange process, namely activities, interactions, and feelings. The involvement of individuals with social trust in a group or network is social capital to be able to develop their potential and abilities (Song, 2011).



Picture 05 Learning activities PATRA at Pondok

During its development, the program encountered several obstacles, including the presence of farmers who had other interests and activities; there are farmers who do not care, are indifferent, refuse, and do not support the program (Yetim, 2008); The education and age factors of farmers make it difficult for the program to run because it will make it difficult to coordinate and implement the program (Heath & Waymer, 2014); farmers who find it difficult to accept new innovations. They are worried that changing

the farming system they have been doing for a long time will have an impact on agricultural yields (Murray et al., 2004); Urbanization as an economic pressure and the influence of industrialization encourages people to go to cities in search of a better life; Economic orientation is increasingly forcing farmers to keep up with the times; funding issues; there is a conflict that causes a lack of harmony between farmers (Gershon Feder et al., 2004).

The benefits that are felt by farmers as members of KTS, KWT, and PATRA by participating in the program include improving the welfare of the farming community, increasing the interest of the younger generation in farmers' livelihoods, a stronger sense of community solidarity, increasing individual abilities, and insight, knowledge, and increased skills of farmers (Muniady et al., 2015).

Increasing the welfare of the farming community is the main goal of the empowerment program at the Pondok Pesantren Petani Nusantara. The economy is an important aspect of people's lives, especially farmers. In the sense that if a farmer is a member of a group, they are expected to be able to optimize their potential, especially in terms of improving welfare. Solidarity, reciprocity, and trust contained in well-managed social capital will support community welfare (Mohan & Mohan, 2002). The impact of community empowerment is one of the economic independence of the community where the community has the knowledge, perceptions, and attitudes as well as the ability to improve the economy by utilizing the potential of the community (Kapeller, J., & Wolkenstein, 2013).

In general, the programs at the Pondok Pesantren Petani Nusantara program are strongly supported by the community. Both the administrators and participants have the same goals and ideals, namely advancing farmers, especially farmers. To realize these expectations, the management and all program elements always coordinate and cooperate with each other (Soulsby, 1998). This includes dimensions of solidarity, reciprocal exchange, values and norms, and trust. In an organization, social capital is needed for the continuity of the organization and the achievement of goals. It takes at least



a social network in which there are members with mutual, trusting, close, reciprocal and beneficial relationships (Gearey, 2015).

In general, the relevant government parties have played a fairly good role in the running of the program. The government is very aware of the program from the very beginning, through visits, social media, and the surrounding community. The government responds very positively because farmer empowerment is needed and for achieving food self-sufficiency. The program can overcome the weak interest of the younger generation in agriculture by embracing and guiding appropriately, trying to change the mindset of young people, and supporting all parties (Anwas, 2014) (Saleh et al., 2021).

The relevant government responded to the program in tackling modernization that the government really wanted the program to overcome the problems of the fate of farmers who were eroded by the progress of the times. Because many farming communities choose to go to cities (Saleh et al., 2021). The facilities provided by the government for the program are providing a meeting place, focus, funding, counseling, direction, guidance, and holding sharing.

#### CONCLUSION

Efforts to increase the resources of rural farming communities through the Pondok Pesantren Petani Nusantara program are carried out through three groups, namely the Prosperous Farmer Group (KTS), Women's Farmer Group (KWT), and Youth Farmer Training (PATRA). Although in the course of the program, there were several obstacles, but overall the program succeeded in empowering farming communities who felt that their quality of life was improving towards a better direction. The government responded positively to the program's empowerment. The government also plays a role in the development of the program by providing the necessary facilities.

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