



# Coffee Farmer Assistance Intervention in Rural Development in West Lampung, Indonesia

Yulianto<sup>1</sup>(✉), Asnani<sup>2</sup>, and Dewi Ayu Hidayati<sup>2</sup>

<sup>1</sup> Public Administration, Lampung University, Bandar Lampung, Lampung, Indonesia  
yulianto4761@gmail.com

<sup>2</sup> Sociology Department, Lampung University, Bandar Lampung, Lampung, Indonesia  
asnani@fisip.unila.ac.id, dewiayuhidayati@gmail.com

**Abstract.** The full level of community participation in rural development is very much needed. Participatory development actually comes from the community, is implemented, monitored and evaluated by the community as well. The implementation of rural development receives intervention by the central, regional, local government, non-governmental institutions and/or private parties or companies. The development process in Gunung Terang Village, Air Hitam District, West Lampung Regency has been going on for a long time. Based on this background, the purpose of this study is to analyze the trajectory of assisting related parties in the village development process through the implementation of programs and activities in the village. This research was conducted with a descriptive quantitative approach and interviews. The main data used is primary data and supported by secondary data from reports and libraries. The respondents involved were 35 people, selected purposively, namely those who had been beneficiaries of programs or activities implemented in Gunung Terang village. The form of benefits received is not a measure in determining respondents. Meanwhile, interviews were conducted with community leaders and former village officials who knew a lot about the development of programs and activities that had been entered and accepted by Gunung Terang Village. The community assistance process has been started since 20 years ago, carried out by local non-governmental organizations and international NGOs. The forms of programs and activities vary, but they are community empowerment with targets for farmer groups, women's groups, and youth groups. Meanwhile, the programs and activities received from the central and regional governments are not community empowerment but rather socialization and/or infrastructure development. Meanwhile, the private sector or company provides guidance whose system has been standardized by the company, for example the management of coffee plantations, so that it can produce high yields. The potential for village development is local wisdom and social capital which is a local wisdom value to increase community participation and capacity. Thus impacting sustainable rural development.

**Keywords:** Rural Development · value · intervention · Coffee Farmers

## 1 Introduction

Global development has been agreed upon by 189 countries incorporated in the United Nations (UN) in the Millennium Development Goals (MDGs) document in 2000–2015 that is a development paradigm. These development issues consist of poverty alleviation and hunger eradication, empowering women and gender equality, eradicating illiteracy, reducing child mortality, improving maternal health, using and maintaining a sustainable environment, combating HIV/AIDS and other infectious diseases, and global cooperation for development. Subsequently, the development paradigm is comprised in the Sustainable Development Goals (SDGs) document agreed upon by 193 UN countries which aims to continue and strengthen the achievements of the MDGs to be sustainable.

The era of autonomy development in Indonesia emphasizes the equality of the roles of stakeholders, namely society, private sectors, and the government. According to Hatu (2010), it is believed that if people display a high level of emancipation in all development activities, they have indirectly strengthened the ability of their own nation to face dynamic changes in the regional and global scope [1].

The choice of a development approach oriented towards economic growth has not only resulted in various forms of social inequality, but it has also caused various other issues such as the accumulation of hedonistic values, social indifference, and the erosion of kinship and its ties. Moreover, this development approach has led to community dependence in centralistic bureaucracies that have the power to absorb very large resources, yet do not have sensitivity to local needs and systematically have exterminated local community initiatives to solve the issues they face [2].

Coffee is a drink that has long been popular among the world community from the past until now. Even in the millennial era, the trend is increasing. The coffee commodity continues to experience an increase in demand, both from within and outside the country. This is a great opportunity for coffee entrepreneurs, from upstream to downstream. However, this condition turns out to be more profitable for downstream coffee entrepreneurs. In fact, those who are at the forefront playing a big role in the taste of coffee, actually get a smaller portion. This condition is felt to be unfair, and it occurs in the community in Banjarsari Village, the majority of which are traditional coffee farmers. There are many obstacles faced by farmers in their efforts to improve the welfare of coffee farmers in which one of the biggest obstacles is capital and knowledge. Therefore, it is necessary to make a breakthrough by using technology that contains local wisdom at low cost. The method is to increase the added value that the community might be able to do, by improving the related activities that the community can do, in the process chain from harvesting to storage [3].

Indonesia has a village-level administrative area of 83,931 in 2018 consisting of 75,436 villages (74,517 villages and 919 districts in West Sumatra), 8,444 urban villages, and 51 Transmigration Settlement Units (UPT/SPT) (The Central Bureau of Statistics, 2018). The village is the spearhead of the development of a country so that the rural development is included in the national program through the Village Fund Allocation which is managed by the local community. However, in practice, the rural development does not always produce satisfactory results. The failure of community empowerment

programs in building independence is caused by the behavior and mentality of the facilitators that are not in line with concepts, principles, and philosophy of empowerment [4] and are not professional as a companion or facilitator [5–8].

The failure of the National Independent Community Empowerment Program (PNPM) in building the independence of the poor is caused by two factors, namely poor performance of facilitators and misunderstanding of PNPM's objectives. The poor performance of facilitators can be seen in their non-compliance in conducting program procedures, working pragmatically in pursuit of results, and executing their roles, duties, and functions improperly. Meanwhile, the mistakes of stakeholders in understanding the objectives of PNPM can be seen in the impartial selection of program priorities [9].

The rural development is influenced by human resources, and participates fully in development. Therefore, indeed, the village community cannot realize the rural development without interventions from various parties (NGOs, private sectors, and government) through various empowerment schemes and social assistance. In general, it is known that there are still many forms of problems in the village, such as limited opportunities to increase knowledge, limited production facilities, and even having no products. This situation must be encouraged by joint stakeholders so that the village community can take advantage of the opportunity with the village funds.

The right social assistance model is needed to increase community capacity and to improve the rural economy. Therefore, compiling a trajectory from the experiences of villages that receives the social assistance from several parties (NGOs, private sectors, and the government) is necessary to compare the social assistance model. The community assistance model is a collaboration of all parties to play a role in supporting and giving assistance to the village community. The purpose of the community assistance model is to explore cooperation and program integration as well as human resource planning and development. As a result, this synergy is expected to produce concrete steps for welfare and accelerate community empowerment in the village. Based on that trajectory, a best practice model will be seen that can become an applied product.

Gunung Terang Village, Air Hitam District, West Lampung Regency is the beneficiary of various community empowerment and social assistance programs since 1998 until now. The value of local wisdom owned by the community is the strength of the community in accepting development interventions. The mentoring process has an impact on the local rural development with social changes that can be compared to other communities. This paper aims to analyze the trajectory of the implementation of social assistance programs for the last 20 years and to identify the values of the local wisdom in Gunung Terang Village, Air Hitam District, West Lampung Regency in receiving interventions from development partners.

## **2 Literature Review and Hypothesis Development**

Village Law No. 6 of 2014 explains that the rural development is an effort to improve the quality of life and the welfare of the village community. Consequently, it is very necessary to plan development at the village level which is conducted by all institutional units (stakeholders) in the village. The following approaches in planning that are commonly implemented in accordance with Kelly and Becker (2000) in Rustiadi (2011) are based

on the basis (footing) [10]: 1) based on trends (trends-driven), which is based on general trends that occur; however, because the tendency is always changing, this approach is not ideal for the long-term public interest; 2) based on opportunity (opportunity-driven), which is often performed mainly for pragmatic reasons on rare opportunities so that it needs to be used as much as possible; 3) based on issues (issue-driven) which is driven from existing issues or problems; 4) using goal-driven planning approach which is the most classic, yet the process is considered difficult because it determines goals between sectors/stakeholders; and 5) based on vision (vision-driven) which emphasizes normative values in the movement or activity, and there are no specific and measurable goals, very long-term orientation, and has no short-term targets.

In relation to Hatu (2010), empowerment is conceptually derived from the word “power” (power or empowerment) so that the main idea of empowerment touches the concept of power [1]. The possibility of empowerment process depends on two things. First, that power can change. If power cannot be changed, empowerment is not possible by any means. Second, that power can be expanded. This concept emphasizes the notion of power which is not static, but dynamic.

Empowerment refers to the ability of people, especially to vulnerable and weak groups to gain access so that they have strength or abilities in various dimensions of their life. Suharto (2005) sees these dimensions as a) fulfilling needs, not only gaining freedom of expression, but freedom of hunger, ignorance, and pain; b) regarding productive sources that enable them to increase their income and obtain goods and services they need; and c) participating in the development process and the decisions that affect them [11].

Community empowerment is an economic development concept that encapsulates social and economic values. This concept reflects a new paradigm of development, namely “people-centred, participatory, empowering, and sustainable” [12]. In the concept of empowerment, humans are the subject of themselves. The empowerment process which emphasizes the process of giving the community the ability to be empowered and encouraging or motivating individuals to have the ability or empowerment to determine their life choices. Furthermore, it is said that empowerment should be aimed at groups or strata of society that are left behind.

Meanwhile, as stated by Sumodiningrat (1999), community empowerment is an effort to make society become independent through the realization of their potential abilities [13]. Moreover, Mubyarto (1998) emphasizes that it is closely related to the empowerment of the people’s economy. In the process of community empowerment, it is directed at developing human resources (in rural areas), creating business opportunities in accordance with the wishes of the community [14].

### **3 Research Methodology**

This research used a qualitative approach. This approach was intended as an analytical understanding process based on an empirical paradigm to investigate the social assistance models from various parties (NGOs, private sectors, and the government) accepted by the community as a form of intervention from the rural development. This research was conducted in Gunung Terang Village, Air Hitam District, West Lampung Regency. The

location of this research is a village that has received assistance for more than 20 years. They have received various forms of development interventions so that the best and most recommended mentoring models can be found to be applied in other villages. This village also has a local product that still exists today, namely coffee plantation.

The type of data used in this study consisted of primary data and secondary data. Primary data came from in-depth interviews and observations, while secondary data derived from books, reports, laws, regulations and other documents. The informants were determined using the snow ball technique consisting of village and community officials. They were selected purposively who were very familiar with the history of social assistance in the village and were also beneficiaries.

Main data collection using questionnaires, in-depth interview techniques, observation and documentation. The questionnaire was first tested before being used as a data collection instrument. Questionnaire tests were conducted on 3 people to ensure that the substance of the data to be collected was correct and technically did not confuse the respondents. The in-depth interview technique was carried out to explore the data that was found when filling out the questionnaire. This interview was conducted immediately after filling out the open questionnaire and in a structured form for in-depth issues only. Meanwhile, structured in-depth interviews were also conducted with figures or former village officials who had been involved in the community assistance process for a long time. The next method is the observation technique, which is direct observation in detail of the location and environment of the respondents, the plantation landscape, socio-economic activities and the interaction of the local community. Next is the documentation technique used with the aim of obtaining a large number of facts and data that support findings or field data. Data in the form of documentation is secondary data stored in materials in the form of documents or reports. Finally, the technique of studying literature that comes from scientific references. This technique is used to ensure that the problems studied are based on existing theories, whether they support new findings or later.

This research data processing technique is the first to use a descriptive quantitative approach and a qualitative approach using Nvivo 12 Plus which is a tool that provides support in achieving credibility, dependability and confirmability to support the achievement of better research quality [15]. In the process of data analysis and model visualization, it is made using menus in the Nvivo software [16]. NVivo is a qualitative data analysis software developed by Qualitative Solution and Research (QSR) international which is the first company to develop qualitative data analysis software [17]. Judging from the work objectives of Nvivo, based on the international QSR web Nvivo works with 3 objectives, namely store and organize, categorize and analyze and visualize and discover. However, in the explanation and display of the results of the analysis are words that support quantitative data. This research processing organizes qualitative data sourced from interview transcripts. After the transcripts are organized, coding is done by creating categories or main themes (nodes and child nodes) using text search, word frequency and matrix coding. Coding results were analyzed using the Query method and then visualized in the form of hierarchy charts, tables, clustered analysis and mapping.

The process of data analysis was carried out since writing the research design through various references and results of reports on program assistance activities and activities

from NGOs, the government and the private sector. Before the questionnaires were distributed, data analysis was also carried out even while in the field and after completion in the field. Sugiyono (2010) and Moleong (2000) state that “data analysis should be carried out from the process of formulating the problem and putting it into a research proposal before going into the field and continuing until the writing of the research results” [18, 19]. This study, although using a questionnaire, uses interviews to deepen the findings of data from questionnaires that have been collected previously. The stages of data analysis use the process of data reduction, data presentation, drawing conclusions and verification.

## 4 Results and Discussions

Gunung Cahaya Village is one of the villages in Air Hitam District, West Lampung Regency. The borders of the village area are Rigis Jaya Village, Air Hitam District in the north; Sinar Jaya Village, Air Hitam District in the south; Gedung Surian Village, Gedung Surian District in the east; and Sumber Alam Village, Air Hitam District in the West.

The area of Gunung Terang Village is 1,644 Ha with a distribution based on the use of 20 Ha of paddy fields, 898 Ha of dry lands, 711 Ha of plantation lands, and 15 Ha of public facilities. The paddy fields are a technical irrigation field. The dry lands consist of fields, settlements, and yards. The plantation land is people’s plantation lands. There is no private or state-owned plantation in Gunung Terang village. The public facilities consist of 150 hectares of crooked lands and 15 hectares of village paddy fields.

### 4.1 The Obstacles of Coffee Farmers

The rural development of Gunung Terang certainly faces various obstacles experienced by coffee farmers such as uncertain climatic conditions so that farmers lose their planting culture. An example is the habit of carrying out agricultural activities with certain schedules called the agricultural calendar, then the emergence of pests that are difficult to remove organically so that dependence on chemicals is actually detrimental to agricultural products. This is part of the impact of climate change.

Those agricultural problems during the coffee production process in Gunung Terang village that are often faced are wildlife disturbance, pest disturbance, lack of capital, difficulty in superior seeds, expensive fertilizer prices, marketing risks, low selling prices, lack of technological information, land fires, annual floods, narrow land and recent high land costs, land status, and land disputes (boundary conflicts). There are five problems of the coffee farmers that are considered frequent, namely lack of capital, expensive fertilizers, low selling prices, frequent drought, land fires, and floods. The problems of lack of capital, expensive fertilizers and low selling prices can be overcome through government policies and programs. However, the natural problem of drought, which often triggers land fires, causes low productivity and even causes crop failure. Meanwhile, the threat of flooding also often comes every year, considering that there are farmers’ lands in the lowlands.

## 4.2 The Trajectory of the Rural Community Empowerment Program

The assistance/empowerment programs that have existed in Gunung Terang Village in the span of 20 years (2000–2020) both come from the government, NGOs, private sectors, and companies (Table 1).

Based on Table 1, the empowerment program originating from the government, namely the West Lampung Regency, consists of Livestock Office, Public Work Office, Plantation Office, and Forestry Office. While, the empowerment programs sourced from NGOs include ICRAF, Heifer International, and Watala. ICRAF is an international non-governance organization (NGO) in Indonesia that has been involved in researches on critical issues to sustainable national developments, such as landscape restoration, improved agroforestry systems for better livelihoods, the values of chains and markets, environmental service schemes and joint investment, land use planning for low emission development, biodiversity conservation, and peatland restoration and resolution of land tenure conflicts.

ICRAF collaborates with the Forestry and Environment Research, the Agency of Development and Innovation of the Ministry of Environment and Forestry, as well as with the Ministry of National Development Planning, provincial and local governments, communities, NGOs, universities, and private sectors. In Lampung, ICRAF also collaborates with the NGO WATALA, which implements a program in Gunung Terang Village, Air Hitam District, West Lampung Regency. Heifer International Indonesia is a non-profit organization with the slogan “ending poverty with agriculture”. The mission of this organization is to end hunger and poverty in a sustainable manner by supporting and investing with local farmers and their communities. Furthermore, WATALA is an NGO working in the environmental sector in Lampung Province. In addition to the campaign to care for the environment, Watala also cooperates with various parties in sustainable community empowerment activities. WATALA is the first party to form a farmer group and a Women’s Farmer Group (KWT) for the first time.

The empowerment activities received by the people of Gunung Terang Village through socialization and mentoring methods. The assistance provided by the government is through extension workers who have scheduled their attendance once a week. The assistance provided by NGOs is intensive assistance by facilitators who live in the village and have a base camp there. Meanwhile, the programs provided by the company are through socialization and lack of assistance. Based on the trajectory data, many empowerment programs through community assistance have been obtained from NGOs since 2000.

## 4.3 The Values of Local Wisdom in Gunung Terang Village

The local potential of the Gunung Terang Village’s community in the form of natural resources, namely fertile land and a more stable climate because it is near mountains, and has sufficient water sources. This natural resource potential is suitable for planting coffee and various vegetables to support family resilience. The economic capital owned by Gunung Terang Village is in the form of crooked lands of 150 hectares and village paddy fields of 15 hectares which can be earmarked for village development. The value of local wisdom that arises is because culturally the people in Gunung Terang Village

**Table 1.** The Trajectory of The Rural Community Empowerment Program in Gunung Terang Village

Year	Program Form (Training/Goods Assistance/Infrastructure/Others)		
	<i>Local Government: Livestock Office, Plantation Office, Forestry Office</i>	<i>NGOs: ICRAF, HEIFER and WATALA</i>	<i>Private Sectors/Companies: Indocafco and Nestle</i>
2000	Road widening of Jalan Sinar Jaya	Community forestry training	
2001	Road hardening from Jalan Sinar Jaya – Gunter – Simpang Tiga – Rgis Jaya	Mapping forest and village areas	
2002	Road construction for access to farmers' gardens	The Family Welfare Empowerment Guidance for the first time in Gunter Village by Watala	
2003	Sanitary manufacture	The training of utilizing raw materials such as spices	
2004	Seed nursery training by the forestry office	Making all kinds of instant herbal medicine	
2005	Cocoa planting and coffee rejuvenation training	Making cane work	
2006	Wood making and seed nursery training	Making various <i>dodol</i>	
2007	Goat livestock assistance	Making a variety of flour from sweet potatoes	
2008	Fish farming training	Making energy efficient stoves	
2009	Coffee cultivation training	Husk charcoal and compost training	Tarpaulin assistance for drying coffee to improve the quality of coffee
2010		Organic vegetable training	
2011		Salted egg training	
2012		Goat milk training	
2013		Goat milk candy making training	
		Cows, goats and ducks assistance	
		Making chilies and tomatoes sauce training	

*(continued)*



**Table 1.** (continued)

Year	Program Form (Training/Goods Assistance/Infrastructure/Others)		
	<i>Local Government: Livestock Office, Plantation Office, Forestry Office</i>	<i>NGOs: ICRAF, HEIFER and WATALA</i>	<i>Private Sectors/Companies: Indocafco and Nestle</i>
		Product packaging training	
		Product sales training	
		Forming the first Women's Farmer Group (KWT) by Watala	
2014			Tarpaulin assistance for coffee drying and shoots/entres training

Source: analysis result

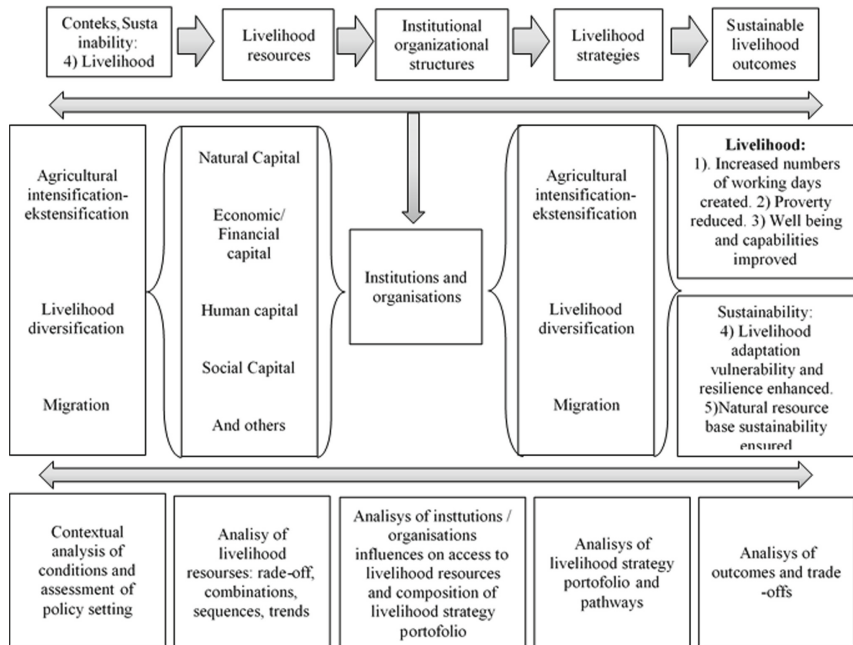
are a heterogeneous and multicultural society. Most of the people are immigrants. Thus a sense of togetherness and kinship emerges in order to survive together. Geographical conditions cause most of the work and income to come from coffee farmers, so the programs and activities implemented are the same for the people of Gunung Terang Village.

There are several internal factors that influence competitiveness, namely the factors of knowledge and abilities of leaders, strategic abilities of leaders, and abilities of innovation and ability to adapt to dynamic changes. In addition, external factors that affect competitiveness are production price and quality, reliability of procurement from production factors, input and provision of infrastructure services by the government, official and illegal fees, national legislation, central government practices, and local government regulations [20].

As social beings, humans cannot be separated from their community, and no one is able to stand alone to conduct all activities to meet their needs, without the help of others. Naturally, humans interact with their environment, both among humans and with other living things. In the success of their business, there must be someone else's role. Therefore, one of the keys to get success in business is cooperation. In essence, the cooperation shows an agreement between two or more people that is mutually beneficial (complementary) [21].

The rural development felt by the people of Gunung Terang Village cannot be separated from the potential or capital owned by the community itself. It has a supporting capacity that comes from people's income, namely natural capital, economic capital, human capital, and social capital (Scoone, 1998) as shown in Fig. 1 [22].

The economic strength of families in Gunung Terang Village is supported by the division of labor between husband and wife in earning income. It is evident that the average income of a wife is Rp85,000 per day, and a husband's income is Rp100,714 per day. Moreover, the income is used for daily needs, saving investment, and school fees



**Fig. 1.** Sustainable Rural Livelihoods: Framework Analysis [22]

for their children. The daily expense per family is averaged Rp59,571. Based on these data, we can see that there is sufficient potential to increase investment.

The cooperation is usually implemented on the basis of the same goal, namely the goal to be achieved. In an organization, team work is needed because the driving force of an organization are humans, not machines, or others. Psychologically, humans are divided into three characteristics, namely humans as individual beings, humans as social beings, and humans as divine beings [23]. As an individual human being, humans are self-respect, stubborn, selfish, and so on. As divine beings, humans are expected to obey His teachings, to stay away from His prohibitions, and so on. As a social person, humans are required to be able to interact, build friendship, cooperate, respect each other, both within the family, at work and in the environment where they live [23].

According to Sri (2012), the cooperation in a team is the highest competitive advantage in an organization [23]. Teamwork or groups are a way to master some of the members' behavior in an organization that do not share similar aspects, which is theoretically not complicated, yet it is difficult to apply in everyday life. Good teamwork will be achieved if every member of the team or group has the same commitment. Organizations have two principles, namely that they must survive and develop [24]. Gibson and James (1997) in Karyati (2018) state that apart from being able to create cooperation, interdependent relationships can also create conflicts [25]. This happens when each component of the organization has its own interests or goals, and does not cooperate with one another.

## 5 Conclusion

The empowerment activities received by the people of Gunung Terang Village are through socialization and mentoring methods. The assistance provided by the government is through extension workers who have scheduled attendance once a week. In addition, NGOs also provides intensive assistance with facilitators who live in the village and have a base camp there. Meanwhile, the programs provided by the company are through socialization and lack of assistance. Based on the trajectory data, many empowerment programs through community assistance have been obtained from NGOs since 2000. Respondents felt that they were involved in empowerment programs organized by NGOs/NGOs. Meanwhile, in government and private programs, only a small proportion of respondents felt they had been or were involved in a participatory way. Government and private programs came and were immediately implemented in Gunung Terang Village. Programs originating from the government and the private sector are felt to be very useful and also contribute to village development, although it is felt that there is minimal community assistance because usually the implementation of activities takes place one time without a follow-up plan. Meanwhile, NGOs/NGOs are considered to provide greater assistance in implementing programs and activities because programs and activities are carried out for a long time. Therefore, rural development in the village of Gunung Terang has been heavily influenced by the assistance model carried out by NGOs over a long period of time and has been in the form of ongoing activities for about 20 years. Based on the experience of assistance by NGOs/NGOs and activities carried out by the government and the private sector, the value of local wisdom possessed by coffee farmers in Gunung Terang village is high social capital in the form of enthusiasm, togetherness, accepting change and equal roles between men and women who growing in the village for a long time. Social engineering is in the form of a village community assistance model by implementing empowerment programs that are in accordance with local wisdom values to increase community participation and capacity which has an impact on the development of sustainable rural development. The facilitation model in Gunung Terang village can be adopted or implemented in other villages by considering the suitability of local potential.

## 6 Limitation and Further Study

This research is seen from the point of view of respondents and informants who come from the beneficiaries of the programs and activities that have been carried out. Therefore it is necessary to carry out further research that is more holistic by involving NGOs that have provided assistance, the government and private companies that carry out previous programs and activities, although they will face more difficulties because they have to trace the whereabouts of related agencies/institutions and more specifically human resources. as the executor.

The role of community facilitation in empowerment activities/programs is very necessary, and in the context of efforts, to increase the impact on every activity/program prepared by stakeholders. It is hoped that the community assistance will be a part of it that must be present. There needs to be an integrated multi-stakeholder (the government, private sectors, and NGOs) assistance model. In theory, this article has implications for the

rural development theory based on the values of local wisdom. Eventually, it is necessary to develop further research on rural development planning through collaborative-based empowerment programs.

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