

# SOCIAL CAPITAL OF ISLAMIC COMMUNITY EMPOWERMENT AND ITS IMPACT ON THE ECONOMIC LEVEL OF THE COMMUNITY

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## Abstract

Taman Cari Village, Purbolinggo District, East Lampung Regency, quantitatively has enough human resources as a community empowerment resource but cannot empower existing resources in their environment, so they have high hopes for the participation of outside parties, especially the government. The theory applied and used in this research is the theory of community empowerment, social capital, and the application of economic improvement of human resources. This study aims to determine the influence of social capital and Islamic community empowerment on the economic level of the community in high-achieving villages in Lampung Province. This study uses a mixed-method that combines quantitative and qualitative approaches. The quantitative approach uses a survey and the analytical technique used is the multiple regression analysis technique. The number of samples is 38 respondents. While the data sources in the qualitative approach consist of primary data sources and secondary data sources, Data collection techniques using interviews, observation, and documentation. The analytical techniques used in this research are domain analysis and componential analysis. The results of this study found that social capital and Islamic community empowerment had a significant effect on the economic level of outstanding rural communities in Lampung Province. The higher the social capital and community empowerment, the higher the economic level of the community. For further research, it is recommended to look at the efforts of the government and the community in utilizing the potential of natural resources and human resources that exist in the community.

**Keywords:** Economic Level, Islamic Community, Empowerment, Social Capital.

## INTRODUCTION

Community empowerment is a concept that was born based on the reality of society, both individually and in communities that are in a weak or weak condition. Aspects of community empowerment in terms of community development, namely aspects of human resources, natural resources, and values held by the community (Arida et al., 2019). Lack of power in the aspect of human resources is a representation of the quantity and quality of human resources, which is characterized by low knowledge, experience, and skills. Lack of power in natural resources as a representation of the potential of natural resources that can be used as a source of meeting life's needs, which are characterized by low community capital and income, as well as poor management (Amrutha & Geetha, 2020; Arida et al., 2019; Cashman & Lamballe-Armstrong, 2022; Eliezanatalie & Deta, 2023). Meanwhile, the lack of power in the aspect of value or norm resources is a representation of the enactment of community norms, both those originating from religion and culture, which are marked by deviations (inconsistencies) against both (Collings et al., 2018; Johnson, 2014; Purnomo et al., 2020; W et al., 2021). The lack of power in these three aspects results in a passive attitude and dependence on other parties (Chang, 2021; Coy et al., 2021; Nurhayati, 2022a; Rigby & Ryan, 2018). Community empowerment is a

concept that encompasses a range of efforts to increase people's involvement, capacity, and control in managing and controlling various aspects of their lives. The ultimate goal of community empowerment is to provide people with the necessary tools, knowledge, and skills to enable them to take an active role in development and decision-making that affects their lives (Pratama et al., 2021).

In the decade of the seventies, there was a change in the approach to development. Development, according to Coralie Bryant and Louise White in *Managing Development in the Third World*, is an attempt to increase human capacity to influence the future (Azhari, 2019). Development that accommodates the various potentials of local communities is better known as community empowerment. The concept of empowerment is built from the following logical framework: first, the power process is formed from the concentration of power in the factors of production. Second, the concentration of factors of production will give birth to a working society and a marginalized entrepreneur community. Community empowerment is not just about providing external assistance or solutions, but rather about building the internal capacity of communities to address their own problems and take control of their development. This approach encourages collaboration between the government, non-governmental organizations, the private sector, and the communities themselves to create sustainable and positive change (Pratama, Heryanto, et al., 2021). Third, power will form a building based on a manipulative system of knowledge, politics, law, and ideology to strengthen legitimacy. Fourth, the systematic implementation of knowledge, political, legal, and ideological systems will create empowered and powerless community groups or those who are powerful and controlled (Dolnicar, 2019). To eliminate the situation of mastering and being controlled, an empowerment process for the weak must be carried out.

According to the World Bank, community empowerment is an effort to provide opportunities and capabilities to community groups (poor) to be able and dare to voice or voice opinions, ideas, or ideas, as well as the ability and courage to choose a concept, method, products, actions, and others that are best for individuals, families, and society (Nurdiana, 2021). Meanwhile, community empowerment in the perspective of "Islamic community development" in the study of da'wah is interpreted as an effort to disseminate Islamic teachings to the community to increase the degree of piety of individual and group behavior, to be able to solve problems that exist in society (Nurhayati, 2022). Community empowerment aims to create an environment where people have control over their own lives and are able to make decisions that affect their quality of life. By providing these opportunities and capabilities, the poor can be more courageous in voicing their opinions, choosing the best concepts, and actively participating in community development (Pratama, et.al, 2018). The goal is a qualitative change to the "structure and system of society" so that the community can be proactive and responsive to the needs and problems that exist in their environment based on Islamic values.

About the object of this research, Taman Cari Village, Purbolinggo District, East Lampung Regency, has 1223 family heads or 4023 people, 85% of whom have Javanese cultural backgrounds. Taman Cari Village, Purbolinggo District, East Lampung Regency, quantitatively has enough human resources as a resource for community empowerment but cannot empower existing resources in their environment, so they have high hopes for the participation of outsiders, especially

the government. For example, in improving the economy in agriculture, they are very dependent on field Agricultural Extension Officers from East Lampung Regency.

The target of Islamic community empowerment is a community that has specific characteristics as a result of the interaction of a group of people with the natural environment in the context of adapting and utilizing the environment.

Local community-based development cannot be separated from the culture of a society, especially regarding the system of values, attitudes, and customs (Arintoko et al., 2020; Rideng & Hoesin, 2022; Sukereni, 2023). The elements of culture and religion are mutual trust (Siddiq/trust), giving and helping each other (ta'awun), and social networks (al'alâqah), which is the spirit of social capital. (Qibtiyah, 2019). Social capital is everything related to cooperation in society to achieve a better life capacity, supported by values and norms, such as trust (mutual trust), reciprocity, and collective rules in a society (Cahyono & Adhiatma, 2022).

Social capital, which in the author's understanding is called Ra's al-mli al-ijtim'iy, has a strong basis in forming a society that is consistent with the moral principles that govern social life. Social capital (ras al-mli al-ijtimiy) and community empowerment (tamkn al-mujtma') are media for institutionalizing community potential in improving the standard of living in an economic sense (Zaenurrosyid & Nuruddin, 2019). Instruments to measure the welfare of life can be seen from the economic level of the community. The level of welfare of the people of Taman Cari Village, the object of this study, shows the level of prosperity. This can be seen from the level of prosperous families. 3 communities totalling 747 family heads out of 1223 existing family heads. None of the family heads is at the pre-prosperous level. Prosperous family level 3 for the people of Taman Cari Village is the result of an assessment of the community's ability to meet the needs of life, especially those sourced from agricultural business production.

Thus, the importance of social capital (ras al-mli al-ijtimiy) and community empowerment (tamkn al-mujtma') as an effort to improve the community's economy (al-iqtiodiy al-mujma'), so the study in this study focused on the study of social capital in the community, namely a community in an outstanding village in Lampung Province in 2015, namely Taman Cari Village, Purbolinggo East Lampung Province in 2015. The determination of Taman Cari Village as the object of this research is because the village has solid Poktans, has been serious about implementing empowerment programs, and the majority of the community (717 heads of families) are at the level of prosperous families in Lampung.

## RESEARCH METHOD

This study aims to determine the influence of social capital and Islamic community empowerment on the economic level of the community in high-achieving villages in Lampung Province. This research is classified as a mixed method that combines two approaches, namely a quantitative approach and a qualitative approach, simultaneously. The quantitative approach includes any type of research that is based on the calculation of percentages, averages, and other statistical calculations.

In this case, it will be done through survey research. To determine the relationship between variables, we use the correlation technique. The independent variables in this study are the social capital variable (X1) and the community development variable (X2). While the dependent variable in this study is the community's

economic level (Y), Thus, the analysis technique used is multiple regression analysis. A total population of 20 farmer groups with a total of 713 heads of households was obtained, and a sample of 38 respondents was obtained. In this quantitative approach, the data collection technique used is a questionnaire.

Meanwhile, qualitative research emphasizes the quality of nature, involving the understanding, concepts, values, and characteristics inherent in the object of research. The sources of data in this study consisted of primary data sources and secondary data sources. Data collection techniques use interviews, observations, and documents. The analytical techniques used in this study are: First, domain analysis, which is an analysis to obtain a general and comprehensive picture of the object's situation, The information is not in-depth but has found the domain/category of the social situation under study. Second, componential analysis, which is an analysis to find the distinguishing elements of various domains.

## **RESULTS AND DISCUSSION**

Data on the economic level of farmer groups in Taman Cari village, Purbolinggo district, East Lampung regency, social capital, and community empowerment are described in this dissertation research, and are sourced from descriptive statistical data processing using the excel program and the SPSS program, as well as data sourced from data qualitative. fully explained as follows:

### **Economic Level of Community/Farmers Group**

#### **A. Productivity Rate**

Based on the results of calculations carried out on each item of the score statement on the farmer group productivity level questionnaire, the average value (mean) = 60,132, thus the score for the productivity level of farmer groups on average is 65,132. Based on the Calculation of Reference Norms, the value of the productivity norm is 85.70%. Thus, the productivity level of farmer groups in Taman Cari Village, Purbolinggo District, East Lampung Regency, with a value of 85.70% is in category 5, the interval is 80.01%-100, and is in the very high category. This shows that the productivity level of the people of Taman Cari Village, Purbolinggo District, and East Lampung Regency has reached the set standard, although it is not 100% perfect.

#### **B. Distribution/Marketing Level**

Based on the calculations carried out on each statement item score on the farmer group distribution level questionnaire, the average value (average) = 19,675, with a farmer group distribution level score of 19,675 on average. The value of the normal distribution is 85.57%. Thus, the distribution level with a value of 85.57% is in interval 5 (80.01%-100%) or the very high category. This means that the distribution level of the community in Taman Cari Village, Purbolinggo District, East Lampung Regency has reached the set standard, although it is not perfect, which is 100%.

#### **C. Consumption Rate**

Based on the results of calculations carried out on each statement item score on the farmer group distribution level questionnaire, the average value (mean) = 47.82, thus the score for the distribution level of farmer groups is an average of 47.82. The consumption norm value is 83.89%. So the value of the consumption level of the farmer group in Taman Cari Village, Purbolinggo District, East Lampung Regency

is 83.89% of the expected 100%. Thus, the level of consumption with a value of 83.89% is in interval 5 (80.01%-100%) or the very high category. This means that the level of consumption of the people of Taman Cari Village, Purbolinggo District, East Lampung Regency has reached the set standard, although it is not perfect, which is 100%.

## **Social Capital**

### **A. Trust**

Based on the results of calculations that have been carried out on each statement item score on the confidence questionnaire, the average value (mean) = 60.474. The value of the trust norm is 85.17%. Thus, the level of trust of the farmer group in Taman Cari Village, Purbolinggo District, East Lampung Regency, with a value of 85.17, is in category 5 (80%-100%) in the very high category. This means that the level of trust of the farmer groups in Taman Cari Village, Purbolinggo District, and East Lampung Regency has reached the standard set even though it is not 100% perfect.

### **B. Social Network**

Based on the results of calculations carried out on each statement item score on the questionnaire, farmer group social network, the average value (mean) = 40.289, thus the score for the distribution level of farmer groups is an average of 40.289. The norm value of the social network of farmer groups in Taman Cari Village, Purbolinggo District, East Lampung Regency is 68.27% of the expected 100%. Thus, the status and strength of the farmer group network in Taman Cari Village is 68.27% in interval 4 (60.01%-80.00%), or the high category. This means that the strength of the network of farmer groups in Taman Cari Village, Purbolinggo District, and East Lampung Regency has reached the set standard, although it is not perfect, which is 100%.

### **C. Social Norms**

Based on the results of calculations carried out on each statement item score on the farmer group social norms questionnaire, the average value (mean) = 20,684, thus the score for farmer group social norms is an average of 20,684. The score of the level of compliance with norms in the farmer group in Taman Cari Village, Purbolinggo District, East Lampung Regency is 82.72% of the expected 100%. Thus, the level of compliance with norms with a value of 82.72% is in the interval between 5 (80%-100%) or the very high category. This means that the level of compliance of farmer groups in Taman Cari Village, Purbolinggo District, and East Lampung Regency to social norms has reached the set standard, although it is not 100% perfect.

## **Islamic Community Empowerment**

### **A. Awareness**

Based on the results of calculations carried out on each statement item score on the awareness questionnaire (motivation) in the farmer group, the average value (mean) = 25.526, thus the score for the distribution level of the farmer group is an average of 25.526. The value of awareness (motivation) in the farmer group in Taman Cari Village, Purbolinggo District, East Lampung Regency is 58.02% of the expected 100%.

This indicates that the awareness (motivation) of the farmer groups in Taman Cari Village, Purbolinggo District, and East Lampung Regency has not yet reached the set standard, which is 100%. Thus, the level of awareness of the people of Taman Cari Village, Purbolinggo District, East Lampung Regency, amounting to 58.02% is at interval 3 (40%-60%) or in the medium category.

## **B. Organizing**

Based on the results of calculations carried out on each statement item score on the organizing questionnaire in farmer groups, the average value (mean) = 57.579, thus the organizing score in farmer groups is an average of 57.579. The value of the process of organizing farmer groups in Taman Cari Village, Purbolinggo District, East Lampung Regency is 83.45% of the expected 100%. This indicates that the process of organizing farmer groups in Taman Cari Village, Purbolinggo District, and East Lampung Regency has reached the desired standard, although it is not yet perfect. Thus, the organizing process with a score of 83.45% is in interval 5 (80.01% – 100%) or the very high category, although it has not yet reached the perfect score, which is 100%, which is expected.

## **C. Empowerment Implementation**

Based on the results of calculations carried out on each statement item score on the Empowerment Implementation questionnaire in farmer groups, the average value (mean) = 32.605, thus the Empowerment Implementation score in farmer groups is an average of 32.605. The value of the implementation of empowerment in the farmer group in Taman Cari Village, Purbolinggo District, East Lampung Regency is 81.53% from the 100% it should be. This indicates that the implementation of empowerment in the farmer groups in Taman Cari Village, Purbolinggo District, and East Lampung Regency has been successful, although it has not yet achieved a perfect score of 100%. Thus, the implementation of community empowerment in Taman Cari Village, Purbolinggo District, East Lampung Regency, amounting to 81.53% is at interval 5 (80.01%-100%) or in the very high category, although not perfect.

To discuss the relationship or influence between variables and between indicators in the variables in this dissertation research, the author will prove theories about social capital, community empowerment, and the economic level of society as well as the influence between these variables, both quantitative data based on correlation tests through regression analysis. as well as qualitative data based on interviews, observations, and documentation data through descriptive analysis.

## **The Effect of Social Capital on the Community's Economic Level**

The findings obtained in this study show that the social capital variable (ras al-mli al-ijtimiy) in this study has a significant influence on the economic level (al-mustawa al-iqtiâdiy) of farmer groups in Taman Cari Village, Purbolinggo District, East Lampung Regency. Based on the frequency of data distribution and Likert scale to percentage rationalization, the economic level with indicators of productivity level, distribution level, and consumption level of farmer groups in Taman Cari Village, Purbolinggo District, East Lampung Regency is in the very high category, or an average of 85.05%, and social capital in the high category, or 77.21%. Based on the results of Suandi's research, social capital is mainly about the level of trust measured in the form of a person's level of confidence in words, agreements, and

actions consistently when relationships between individuals or groups/organizations in society and solidarity (dependence on each other, mutual help, and the sensitivity to village progress) in the community have a significant level of correlation with the economic welfare of the village community. This is by Ibn Khaldun. People who have strong *ashabiyah* (solidarity) will determine the growth and development of a society and even a country (Putra, 2020). For Indonesia, social capital has a positive influence on improving people's welfare (Simbolon, 2018).

### **The Influence of Islamic Community Empowerment on the Economic Level of Society**

The results of this study show that the variable of Islamic community empowerment (*tamkîn al-mujtama'ât al-islâmîyah*) in this study correlates with the economic level (*al-mustawa al-iqtîâdiy*) of farmer groups in Taman Cari Village, Purbolinggo District, East Lampung Regency. Based on the frequency of data distribution and Likert scale to the percentage rationalization of community empowerment variables with indicators of awareness, organization, and implementation of empowerment of farmer groups in Taman Cari Village, Purbolinggo District, East Lampung Regency in the high category, or an average of 74.33%, and the economic level in the very high category, or 85.05%. This is by community empowerment (*tamkîn al-Mujtaba*) in an Islamic perspective aimed at changing society at various levels (Maya & Sarbini, 2018). Empowerment (*tamkîn*) is to give the community more flexibility in managing existing resources. Ibn Khaldun explained that humans were created to have a limited ability to meet the needs of life. For that, we need creativity and innovation (Komarudin, 2022). One of the studies explains that the community empowerment program is the commitment of all components of the nation (Coy et al., 2021). Practically, the use of resources is focused on increasing production in the economic field, on dignity, self-confidence, and self-esteem.

### **The Influence of Social Capital on Empowerment of Islamic Society**

Based on the theory of the influence of social capital (*ras al-mli al-ijtimiy*) on community empowerment (*tamkin al-Mujtaba*), it is explained that social capital is the most prominent form of human capital that can be utilized and developed in the implementation of community empowerment programs (Hadirman, 2021). To prove the effectiveness of social capital as an independent variable on community empowerment variables as an intermediate variable, it has been carried out and predicted using cross-tabulation (cross-tabulation) with the help of SPSS software version 23. Based on this calculation, it is known that there is a relationship between social capital and community empowerment. "The higher the social capital, the greater the community empowerment." The social capital variable in this study has a correlation and significant relationship to the community empowerment variable. Based on the frequency of data distribution and a rationalized Likert scale in the percentage process, social capital with indicators of trust, social networks, and social norms of farmer groups in Taman Cari Village, Purbolinggo District, East Lampung Regency is in the high category or an average of 77.21%, and community development with indicators of awareness, organization, and implementation of empowerment is in the high category or an average of 74.33%.

## **The Influence of Social Capital and Empowerment of Islamic Society on the Economic Level of Society**

Based on several theories about the influence between variables and the results of the hypothesis test with the regression test above, it is known that the variables of social capital and community empowerment affect the economic level of the community. "The higher the social capital and community empowerment, the higher the economic level of the community." The effect of social capital on the economic level is 0.04%, and the influence of Islamic community empowerment on the economic level of 6.3% is low. According to Ibn Khaldun, one of the factors causing the low productivity of the community is strong government intervention, thereby weakening the naturally formed *ashabiyah*, creativity, and innovation of society (Aryanti, 2018). The people of Taman Cari Village, seen from their economic level, are classified as prosperous people, namely people who have fulfilled the requirements to become *muzakki* in the Islamic concept.

Based on the system of action schemes in the *Sebernitika* Hierarchy system theory above, the relationship between social capital in the empowerment of Islamic society and its influence on the economic level of the community is very close. The connection with this research is the relationship between individuals in the community (social system) in the context of the Taman Cari village community integrating farmer group members into farmer groups as a medium for Islamic community empowerment activities.

### **CONCLUSION**

The findings of this study provide valuable insights into the productivity levels, distribution/marketing levels, and consumption levels of farmer groups, as well as the social capital and empowerment levels of Islamic communities. The economic level of the farmer groups in Desa Taman Cari appears strong, with productivity levels, distribution levels and consumption levels almost all falling into the very high category. Although not perfect, the farmer groups have met the set standards, demonstrating the effectiveness of their economic activities. Islamic community empowerment initiatives, including awareness raising, organizing, and empowerment implementation, have been relatively successful in Taman Cari Village.

Farmer groups have demonstrated a high level of organizing and successful implementation of empowerment programs, which contributes to the overall empowerment of the community. However, it is important to note that the effect of social capital and Islamic community empowerment on economic levels is relatively low, with social capital contributing 0.04% and Islamic community empowerment contributing 6.3%. While these percentages may seem small, they still indicate a positive impact on the economic well-being of the community. Furthermore, the empowerment of the Islamic Village Community in Lampung Province is in the high category, which is seen from the aspect of awareness, organization, and implementation of empowerment. For further research, it is recommended to look at the efforts of the government and the community in utilizing the potential of natural resources and human resources that exist in the community.



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