

## From Religious Spirit to Social Innovation: Transforming Agricultural Tourism in Alamendah Based on Pesantren

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### Abstract

This study discusses the agricultural transformation in Alamendah Village, Bandung Regency, spearheaded by Pesantren Al-Ittifaq. Through the integration of religious values, social innovation, and agricultural education, this pesantren has successfully driven community-based social and economic change. This research uses a qualitative approach with a case study method to explore how local leadership, especially through the figure of Kiai Fuad, is able to change the mindset of the community from traditional agriculture to more modern strawberry cultivation. This transformation not only lifted local economic welfare, but also strengthened social solidarity through cooperative development and active community participation in collective decision-making. This research underscores the importance of social and symbolic capital in creating sustainable development based on local potential. The conclusion of this article suggests that the community-based development model implemented in Alamendah is capable of becoming an example of replication for other regions that seek to create holistic and inclusive welfare while maintaining cultural and religious values.

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## INTRODUCTION

Social welfare development in Indonesia's rural areas often faces significant challenges, mainly due to limited access to resources, education, and economic opportunities. Limited access to resources, education, and economic opportunities is often a barrier to rural development<sup>1</sup>. The top-down approach of government development programs often fails to

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<sup>1</sup> Undurraga, José Tomás, and Benno Pokorny. "Rural Development Opportunities through Contextual Interventions: A Systematic Review." *Environment, Development and Sustainability*. Springer Science and Business Media LLC, July 19, 2024. doi:10.1007/s10668-024-05245-6.

meet local needs, leading to ineffective outcomes<sup>2</sup>. For example, despite income improvements for the rural poor, disparities between different socio-economic groups remain a concern, suggesting that policies need to be more inclusive and tailored to the potential of communities<sup>3</sup>. In addition, dependence on the agricultural sector exacerbates vulnerability, as many rural communities lack the support systems necessary to achieve sustainable prosperity<sup>4</sup>. As such, a more participatory approach considering the local context is necessary for effective rural development in Indonesia.

However, amidst these challenges, religious institutions such as pesantren have played an important role in supporting social and economic development in rural areas<sup>5</sup>. Pesantren, known as centers of religious education, now play an important role in catalyzing social change by changing the mindset of the community and improving the welfare of the community<sup>6</sup>. This transformation is achieved through the integration of humanistic Islamic education, which emphasizes moral and ethical development alongside religious teachings. Pesantren not only provide religious education to students, but also empower the surrounding community through the development of practical skills<sup>7</sup>.

One interesting example in this context is Pesantren Al-Ittifaq in Alamendah Village, Bandung Regency. This pesantren has successfully integrated religious education with agricultural development, which has become a key pillar in improving the welfare of the local community<sup>8</sup>. Under the leadership of Kiai Fuad, Pesantren Al-Ittifaq has successfully combined Islamic religious teachings with innovations in the agricultural sector, making it a pioneer in community-based economic empowerment.

This has shifted the perception that Pesantren is not only a place to learn religion, but also a training center that provides agricultural skills to santri and the local community<sup>9</sup>. Through this training, the pesantren has encouraged increased agricultural productivity in the

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<sup>2</sup> Timmer \*, C. Peter. "The Road to Pro-Poor Growth: The Indonesian Experience in Regional Perspective." *Bulletin of Indonesian Economic Studies*. Informa UK Limited, August 2004. doi:10.1080/0007491042000205277.

<sup>3</sup> White, Benjamin. "Political Aspects of Poverty, Income Distribution and Their Measurement: Some Examples from Rural Java." *Development and Change*. Wiley, January 1979. doi:10.1111/j.1467-7660.1979.tb00032.x.

<sup>4</sup> Hayami, Yujiro, and Anwar Hafid. "Rice Harvesting and Welfare in Rural Java." *Bulletin of Indonesian Economic Studies*. Informa UK Limited, March 1979. doi:10.1080/00074917912331333551.

<sup>5</sup> Annur, Achmad Siddiq, and Andi Baso Mappaturi. "PENERAPAN PRINSIP SUSTAINABLE DEVELOPMENT PADA PERANCANGAN PONDOK PESANTREN ENTERPRENEUR." *Journal of Islamic Architecture*. Maulana Malik Ibrahim State Islamic University, May 28, 2001. doi:10.18860/jia.v2i2.2206.

<sup>6</sup> Sukmawati, Sukmawati. "Peran Pondok Pesantren Jabal Hikmah Dalam Perubahan Sosial Masyarakat Desa Suwangi Timur Kecamatan Sakra Kabupaten Lombok Timur." *MANAZHIM*. STIT Palapa Nusantara Lombok NTB, August 1, 2023. doi:10.36088/manazhim.v5i2.3490.

<sup>7</sup> Mubarok, Jalaluddin, Atiek Suprpti, and Agung Budi Sardjono. "Development of Spatial Pattern of Darul 'Ulum Islamic Boarding School Jombang, East Java." *Journal of Islamic Architecture*. Maulana Malik Ibrahim State Islamic University, June 20, 2024. doi:10.18860/jia.v8i1.23659.

<sup>8</sup> Rahmawati, Dian, Iwan Setiawan, and Tuti Karyani. "PENGEMBANGAN AGRIBISNIS PESANTREN (Studi Kasus Di Pondok Pesantren Al-Ittifaq – Ciwidey Kabupaten Bandung)." *Mimbar Agribisnis : Jurnal Pemikiran Masyarakat Ilmiah Berwawasan Agribisnis*. Universitas Galuh Ciamis, July 31, 2023. doi:10.25157/ma.v9i2.9949.

<sup>9</sup> Setiawan, Muhammad Febri, Muhammad David Asrori, Muhammad Reza Ainurrofiq, and Diqki Dias Febriansyah. "The Role of the Sunan Drajat Lamongan Islamic Boarding School Education System in Improving the Life Skills of Santri." *EDU-RELIGIA : Jurnal Keagamaan Dan Pembelajarannya*. Universitas Islam Darul Ulum Lamongan, January 12, 2024. doi:10.52166/edu-religia.v6i2.6005.

surrounding area, which in turn helps the community to achieve economic prosperity. The approach taken by Pesantren Al-Ittifaq is in line with the concept of endogenous development, where development comes from within the local community by utilizing the potential of existing resources and reducing dependence on outside actors<sup>10</sup>. One tangible evidence of the success of this approach is the introduction of strawberry cultivation. At first, strawberry cultivation was considered alien and even opposed by some local people, who considered it incompatible with the agricultural traditions of Alamendah village.

However, by combining Islamic teachings on the importance of working for both worldly and ukhrawi life, as well as the spirit of innovation, Kiai Fuad managed to convince the community of the potential of strawberries as a new source of prosperity. In addition, Kiai's leadership role in promoting innovation and entrepreneurship in Islamic educational settings is well documented. Kiai Fuad, uses a transformative leadership style that emphasizes visionary and entrepreneurial approaches. This style involves setting a clear direction, driving change, and collaborating with external parties to improve educational and community outcomes<sup>11</sup>. The integration of entrepreneurial spirit and multicultural values in Islamic education further supports this approach. Such integration empowers students economically, fosters innovation, and promotes ethical leadership, which is essential for community development and well-being<sup>12</sup>.

The success of strawberry cultivation shows how religion and innovation can go hand in hand in building social and economic awareness in rural areas. This entrepreneurial spirit is very important for national economic development, because it encourages santri to become entrepreneurs who can compete in the modern industrial landscape<sup>13</sup>. Al-Ittifaq Islamic Boarding School not only improves the community's standard of living through agriculture, but also builds collective awareness about the importance of economic independence. This research departs from the main problem of how Pesantren Al-Ittifaq, through religious education and agricultural development, is able to improve social welfare in Alamendah Village.

In this context, the role of pesantren as an agent of social change that combines religious and economic values is the main focus of the study. Pesantren Al-Ittifaq has shown that by integrating religious values into social and economic practices, rural development can be done sustainably and based on local potential. Indirectly, the development of Alamendah Tourism Village has had a positive economic impact, although challenges such as inadequate human

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<sup>10</sup> Daniswara, Nirwasita. "PEMBANGUNAN WILAYAH SECARA ENDOGEN SEBAGAI UPAYA DALAM MEWUJUDKAN POTENSI DESA WISATA." *SOSEBI Jurnal Penelitian Mahasiswa Ilmu Sosial Ekonomi Dan Bisnis Islam*. IAIN Tulungagung, July 6, 2024. doi:10.21274/sosebi.v4i1.9235.

<sup>11</sup> Arifin, Samsul, Moch. Chotib, Nurul Widyawati Islami Rahayu, Hosaini Hosaini, and Wedi Samsudi. "Kiai's Transformative Leadership in Developing an Organizational Culture of Islamic Boarding Schools: Multicase Study." *AL-ISHLAH: Jurnal Pendidikan*. STAI Hubbulwathan Duri, June 30, 2024. doi:10.35445/alishlah.v16i2.5325.

<sup>12</sup> Mariyono, Dwi. "Multicultural Values: Meeting Point of Two Forces in Developing Islamic Education." *Quality Education for All*. Emerald, May 7, 2024. doi:10.1108/qea-02-2024-0018.

<sup>13</sup> Muhammad Fahmul Iltiham, and Wiwin Ainis Rohtih. "Inspiring Entrepreneurial Spirit to Achieve Economic Independence for the Community Based on the Foundation of Islamic Boarding Schools." *MALIA (TERAKREDITASI)*. Universitas Yudharta Pasuruan, December 31, 2023. doi:10.35891/ml.v15i1.4915.

resources and infrastructure remain<sup>14</sup>. To answer this problem, this research will take a closer look at the role of pesantren in social welfare development in Alamendah Village. This research seeks to uncover how religious values are applied in agricultural practices and how this impacts on the overall welfare of the community.

The main objective of this study is to understand and identify the role of pesantren Al-Ittifaq in improving social welfare in Alamendah Village. The research also aims to evaluate the community empowerment model implemented by the pesantren, as well as assess its potential replication in other villages in Indonesia. Furthermore, this research seeks to present findings that can contribute to the development of sustainable development policies, which not only focus on the economic sector, but also integrate religious and social values. Theoretically, Bourdieu (1984) emphasizes that development that actively involves local communities in the process of formulating and solving problems is a way to activate and utilize the social capital that exists in the community<sup>15</sup>. Social capital is a network of social relations that enables individuals to access certain resources. In the context of community-based development, this social capital functions as a link that organizes collaboration between actors such as the community, educational institutions and the government<sup>16</sup>.

The concept of development is inseparable from the existence of Habitus. Habitus forms habits and ways of thinking that guide a person's actions in everyday life. Because habitus is formed by past experiences, it tends to produce actions that are in accordance with the social environment from which it develops, so that it can strengthen and repeat existing social patterns<sup>17</sup>. Habitus shapes how communities perceive local potential and how they mobilize resources to achieve common goals. Thus, when development is oriented towards utilizing local potential, it indirectly encourages the use of cultural and social capital that exists within the community.

This research also offers novelty in the study of the role of religious institutions in sustainable development, especially in the agricultural sector. While many previous studies have focused on pesantren as centers of religious education, this study will examine the role of pesantren as agents of social change that can empower communities through practical education in agriculture. The empowerment model applied by Pesantren Al-Ittifaq, by integrating religious education and economic practices, is an approach that has not been widely explored in the literature on rural development in Indonesia.

## METHODS

This research used a qualitative method with a case study approach to understand the role of Pesantren Al-Ittifaq in community-based socio-economic transformation in Alamendah Village. The qualitative method was chosen because it provides flexibility for researchers to explore complex and dynamic phenomena, which cannot be measured quantitatively. The case

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<sup>14</sup> Maevawati, Anggi, Emron Edison, and Titing Kartika. "Dampak Pengembangan Desa Wisata Terhadap Aspek Ekonomi, Sosial Budaya Dan Lingkungan Di Alamendah Kabupaten Bandung." *Manajemen Dan Pariwisata*. Stiepar Yapari Bandung, October 25, 2023. doi:10.32659/jmp.v2i2.297.

<sup>15</sup> Bourdieu, Pierre. *Distinction: A Social Critique of the Judgment of Taste*. London: Routledge & Kegan Paul, 1984.

<sup>16</sup> Bourdieu, Pierre. *Distinction: A Social Critique of the Judgment of Taste*. London: Routledge & Kegan Paul, 1984.

<sup>17</sup> Bourdieu, Pierre. *Outline of a Theory of Practice*. Cambridge: Cambridge University Press, 1977.

study approach allows in-depth exploration of the specific context in which the pesantren acts as an agent of change, taking into account relevant local and cultural aspects<sup>18</sup>. Through a qualitative approach, this research will conduct direct observations and in-depth interviews with various actors involved in the development process in the village, such as santri, local farmers, village government, and other related parties.

Data in this study were obtained through three main techniques: in-depth interviews, participatory observation, and document analysis. In-depth interviews were conducted with pesantren leaders, santri, local farmers, as well as the village government to explore their views on the social and economic transformation that occurred in Alamendah. This technique aims to understand the motivations, challenges, and strategies implemented by various actors in supporting community-based development. Participatory observation is conducted by researchers being directly involved in daily activities in pesantren and farming communities. With this approach, researchers can see firsthand how religious values and social innovations are integrated in daily economic practices, as well as how social dynamics occur among community members.

This approach also provides deep insights into collective decision-making processes and the role of local leadership in directing social change. Document analysis involved reviewing various documents such as pesantren activity reports, agricultural statistical data, village policies, and related literature. These documents provide additional contextual information that can support and validate findings from interviews and observations. This approach is important in ensuring that the data collected reflects the actual conditions and is relevant in the context of the research<sup>19</sup>. By combining data from multiple sources, this research enables triangulation, which can increase the validity and credibility of the research findings. The combination of interview, observation, and document analysis techniques provides a holistic understanding of how pesantren Al-Ittifaq contributes to empowering communities through education, agricultural innovation, and local economic development.

## RESULTS AND DISCUSSION

The agricultural transformation in Alamendah Village is a concrete example of how religious spirituality can serve as a foundation in driving social innovation and community development. The village underwent significant changes through the central role of Pesantren Al-Ittifaq, which successfully integrated religious values with modern approaches to agriculture. The changes are not only limited to aspects of agricultural production, but also include broader social, economic and cultural dimensions.

### **Alamendah's Religious and Agricultural Spirit Background**

The history of agriculture in Alamendah during the colonial period was dominated by coffee and tea plantations managed by the Dutch and continued by PTPN VIII. However, local communities experience limited access to land and agrarian decision-making as most land is controlled by Perhutani and PTPN. Despite policies aimed at resolving these conflicts, the continued granting of licenses and concessions to companies has led to numerous agrarian

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<sup>18</sup> Yin, Robert K. Case study research and applications. 2018.

<sup>19</sup> Bowen, Glenn A. Document analysis as a qualitative research method. *Qualitative research journal*, 2009, 9.2: 27-40.

conflicts, demonstrating the power dynamics of the state and the inadequacy of the legal framework to protect community interests<sup>20</sup>. This situation shows that economic capital is concentrated in the hands of large parties, creating inequality that makes it difficult for local communities to play an active role in managing agrarian resources independently.

In Pierre Bourdieu's view, social capital and symbolic capital play an important role in the social structure of society. Bourdieu defines social capital as the accumulation of actual or potential resources connected to the ownership of a network of institutionalized social relations<sup>21</sup>. In other words, the ability to access resources is highly dependent on social networks and recognition. In the Alamendah context, local communities do not have strong enough networks to influence agrarian decisions due to land tenure by large institutions such as Perhutani and PTPN. Amid these limitations, Kiai Rifai plays an important role as a religious leader who is a reference in choosing suitable plants to plant. Kiai Rifai's role shows how symbolic capital works in society, which confirms that the effort to maintain and develop pesantren organizational culture is very significant, which is expected to pass on leadership values and maintain the cultural heritage of pesantren institutions<sup>22</sup>.

Referring to Bourdieu's view of symbolic capital is defined as position and status, used to maintain or reinforce social dominance through collectively recognized cultural tastes and preferences<sup>23</sup>. In this case, Kiai Rifai uses his authority as a religious leader to provide direction to the community in choosing agricultural commodities, even though technical knowledge is still limited, so agricultural results are not always optimal. In addition, the community's habitus regarding perspectives and habits is formed by a long history, so this causes the community to rely more on authority figures such as Kiai Rifai. This habitus is formed from the historical experience of the community, which has always been under the domination of large plantations, so they tend to follow the directions of figures who have recognized symbolic and cultural capital.

### **Kiai Fuad's Role in Agricultural Transformation**

Significant changes began when Kiai Fuad took over the leadership of Pesantren Al-Ittifaq in the 1970s. With a background in religious education obtained from various regions in Central and East Java, as well as practical experience in agriculture, Kiai Fuad brought a new approach that combined religious teachings with modern agricultural practices. One important innovation introduced was strawberry cultivation. Although the idea was initially met with resistance from the local community who were unfamiliar with strawberries, the successful harvests obtained on the pesantren land became concrete evidence that later encouraged the community to participate in strawberry cultivation. In this context, Kiai's role is not only to act

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<sup>20</sup> Rahmawati, Etika. State Actors in Agrarian Conflicts. *Journal of Southeast Asian Human Rights*, 2023, 7.2: 263-281.

<sup>21</sup> Bourdieu, Pierre. *Distinction: A Social Critique of the Judgment of Taste*. London: Routledge & Kegan Paul, 1984.

<sup>22</sup> Aisyah, Siti, Munaya Ulil Ilmi, Muhammad Amirudin Rosyid, Eni Wulandari, and Fandi Akhmad. "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture." *Tafkir: Interdisciplinary Journal of Islamic Education*. Institut Pesantren Kh. Abdul Chalim Pact Mojokerto, January 29, 2022. doi:10.31538/tijie.v3i1.106.

<sup>23</sup> Bourdieu, Pierre. *Distinction: A Social Critique of the Judgment of Taste*. London: Routledge & Kegan Paul, 1984.

as a spiritual leader, but also as a social innovator who is able to identify new opportunities and mobilize his community to make changes<sup>24</sup>.

This approach is in line with the endogenous development approach that focuses on empowering local communities through resource utilization, which is inseparable from the important role of local leadership, institutions, and entrepreneurship<sup>25</sup>. This change is motivated by the existence of social and symbolic capital proposed by Bourdieu, Kiai Fuad utilizes his symbolic capital as a religious figure to drive social change in the community. As Bourdieu (1984) explains, social capital is a network of social relationships that allows individuals to access certain resources<sup>26</sup>. In this case, Kiai Fuad used his symbolic authority and social network to build trust and change the mindset of the local community. This approach is also in line with studies that show the importance of local leadership in influencing behavior change and encouraging active community participation in the development process.

Furthermore, social changes that occur cannot be separated from the existence of Habitus. Habitus forms habits and ways of thinking that guide a person's actions in everyday life. Because habitus is formed by past experiences that tend to produce actions that are in accordance with the social environment in which it develops, thus strengthening and repeating existing social patterns<sup>27</sup>. Likewise, the habitus of the Alamendah community, which was once dominated by traditional agricultural practices, began to change when introduced to new, more innovative practices. By combining religious teachings and agricultural technology, Kiai Fuad succeeded in creating change in his community's habitus, demonstrating how religious teachings can empower communities and drive social change when combined with technological advances<sup>28</sup>. This will enable the community to accept and utilize the new economic opportunities presented by strawberry cultivation.

### **Integration of Religious Values and Agricultural Practices**

Pesantren Al-Ittifaq develops a learning pattern that combines religious education with agricultural practices. The agricultural activities carried out by the students are not only considered as a means to fulfill economic needs, but also as part of worship and devotion<sup>29</sup>. Through this approach, pesantren become learning centers that connect religious teachings with practical life, creating a collective awareness among the community that agricultural enterprises are a manifestation of their spiritual values. This approach is reflected in the Ushuluddin Boarding School, where organic vegetable farming training is used to develop

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<sup>24</sup> Fuad, Zakiyyul. "Islamic Economic Behavior of Kiai (Study on Economic Community Empowerment at Pesantren Entrepreneur Al-Mawaddah Kudus)." *Jurnal Ilmiah Ekonomi Islam*. STIE AAS Surakarta, October 29, 2022. doi:10.29040/jiei.v8i3.6259.

<sup>25</sup> Daniswara, Nirwasita. "PEMBANGUNAN WILAYAH SECARA ENDOGEN SEBAGAI UPAYA DALAM MEWUJUDKAN POTENSI DESA WISATA." *SOSEBI Jurnal Penelitian Mahasiswa Ilmu Sosial Ekonomi Dan Bisnis Islam*. IAIN Tulungagung, July 6, 2024. doi:10.21274/sosebi.v4i1.9235.

<sup>26</sup> Bourdieu, Pierre. *Distinction: A Social Critique of the Judgment of Taste*. London: Routledge & Kegan Paul, 1984.

<sup>27</sup> Bourdieu, Pierre. *Outline of a Theory of Practice*. Cambridge: Cambridge University Press, 1977.

<sup>28</sup> Saputro, M. Endy. "THE ROLE OF RELIGION AND AGRICULTURAL TECHNOLOGY IN SOCIAL TRANSFORMATION." *Komunitas*. Universitas Negeri Semarang, March 2, 2012. doi:10.15294/komunitas.v4i1.2393.

<sup>29</sup> Fahmi, Rahmat, Asep Saepudin, Eko Sulistiono, and Rika Fitri Ramadani. "SANTRIPRENEUR: EDUCATION ON EMPOWERMENT OF STUDENTS THROUGH AGRIBUSINESS ACTIVITIES." *Empowerment*. IKIP Siliwangi Bandung, February 26, 2022. doi:10.22460/empowerment.v11i1p28-34.2223.

practical skills alongside religious education, highlighting the importance of agricultural activities as part of the spiritual and practical curriculum<sup>30</sup>.

In the perspective of Jürgen Habermas' theory of communicative action, this learning pattern can be understood as part of the process of forming “rational communication” which involves interaction between individuals with the aim of achieving consensus based on shared values and norms. Furthermore, Habermas argues that any effective and change-oriented social action requires “communicative action” in which discourse participants must participate in open dialogue, mutually recognize each other's authority, and strive to achieve mutual understanding<sup>31</sup>. In the context of Pesantren Al-Ittifaq, this communicative action is reflected in the way Kiai Fuad facilitates discussions and deliberations between santri, the community, and pesantren authorities to determine the direction of agricultural activities. This dialogical approach allows for the “rationalization of the world of life” where religious values are contextualized with daily life, so that a new understanding is born that agricultural activities are not only economic activities, but also spiritual activities that are in line with Islamic teachings<sup>32</sup>.

Furthermore, Habermas also emphasizes the importance of “legitimate agreement” in social action. In this case, the legitimacy of consensus at Pesantren Al-Ittifaq is achieved through a deliberative process where rational arguments supported by religious values become the basis for decision-making. When santri and the community understand that agricultural practices are a form of worship and devotion in line with Islamic teachings, they not only accept, but also actively participate in the pesantren's agricultural program. Thus, there is an internalization of religious values in social action that strengthens the social and spiritual bonds between the pesantren community and the community. By referring to Habermas' perspective, it can be said that Pesantren Al-Ittifaq has successfully integrated the normative dimension of religion with the practice of daily life through rational and participatory communication mechanisms. This approach creates a public space where religious teachings, social norms, and economic activities can interact and strengthen each other, creating a more inclusive and harmonious social structure.

### **Social Innovation and Local Economic Development**

The success of strawberry cultivation has not only brought positive impacts to the pesantren, but also changed the face of the local economy. Alamendah, previously known as a village with limited access, is now transformed into a famous strawberry production center<sup>33</sup>. These agricultural products have become local icons that support the development of the tourism sector. Moreover, Pesantren Al-Ittifaq acts as a facilitator in connecting farmers with

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<sup>30</sup> Hartanti, Isnaeni, Dahlia Dahlia, and Zaenal Abidin. “IMPROVING THE QUALITY OF STUDENTS OF USHULUDDIN ISLAMIC BOARDING SCHOOL THROUGH ORGANIC VEGETABLE AGRICULTURE TRAINING.” *Khidmatan. Sekolah Tinggi Agama Islam Syubbanul Wathon Magelang*, 2023. doi:10.61136/khid.v3i1.48.

<sup>31</sup> Habermas, Jürgen. *The Theory of Communicative Action, Vol. 1: Reason and the Rationalization of Society*. Boston: Beacon Press, 1984.

<sup>32</sup> Muslimah, Muslimah, Achmad Abubakar, and Hasyim Haddade. “Peran Agribisnis Dalam Perekonomian Dan Urgensinya Menurut Pandangan Al-Qur'an.” *Iqtisad: Reconstruction of Justice and Welfare for Indonesia*. Universitas Wahid Hasyim Semarang, June 26, 2023. doi:10.31942/iq.v10i1.7939.

<sup>33</sup> Ma'ruf, Muhammad Imam, and Ken Suratiyah. “ANALISIS PERTANIAN STROBERI DI KECAMATAN RANCABALI KABUPATEN BANDUNG.” *Agro Ekonomi*. Universitas Gadjah Mada, December 30, 2010. doi:10.22146/jae.17997.



modern markets through the establishment of a cooperative. This cooperative makes it easier for farmers to sell their crops directly to large supermarkets without having to rely on middlemen.

The development of cooperatives and collaboration with various parties, including the government and international institutions, reflects the transformation from a conventional farming system to a more structured agribusiness. As such, the success of this model relies heavily on strong local community organizing, where cooperatives and local organizations play a key role in supporting the agricultural economy through solid social and economic networks<sup>34</sup>. This suggests that social innovation rooted in religious spirit can create a sustainable local economic model. Indirectly, social capital can help manage natural resources and maintain ecological stability, thus supporting a steady increase in the level of economic development<sup>35</sup>. In this context, cooperatives not only function as economic platforms, but also as mechanisms to disseminate relevant knowledge and skills to farmers<sup>36</sup>.

From Bourdieu's perspective, economic transformation in Alamendah Village can be understood through the concepts of social capital, economic capital, and cultural capital. Social capital, which in this case is realized through a network of relationships between individuals in the cooperative and the pesantren community, enables the formation of trust and cooperation that is the foundation of successful strawberry cultivation and local economic development. Kiai Fuad, as the leader of the pesantren, has symbolic capital derived from religious authority and community trust, which is used as an effort in building a strong social network and encouraging local farmers to engage in economic transformation<sup>37</sup>. Furthermore, Bourdieu explained that cultural capital also plays an important role in social change.

Through education and counseling conducted by pesantren, farmers are equipped with new knowledge and skills that change their habitus—that is, the mindset and habits previously formed by traditional practices. Farmers' habitus, which previously tended to be passive and dependent on middlemen, has now developed to become more active and independent through their involvement in cooperatives. This change allows them to gain a better position in the modern market structure and access greater economic capital<sup>38</sup>. In this context, cooperative development also strengthens farmers' economic capital.

With direct access to modern markets, farmers not only obtain fairer prices, but can also increase profits through more efficient supply chain management. In this context, the economic capital gained through these structured agribusiness practices can be reinvested in education, agricultural technology, and community capacity building, creating a positive cycle

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<sup>34</sup> Daniswara, Nirwasita, and Muhammad Alhada Fuadilah Habib. KOHESI SOSIAL DAN EKONOMI DALAM PERTANIAN PORANG DI DESA SELUR, PONOROGO. *Jurnal of Economics and Policy Studies* 5.1 (2024): 55-65.

<sup>35</sup> Zhang, Fan, Feng Xiao, and Pengju Yu. "A Model of Sustainable Development in Economic, Social, and Environmental Aspects: The Role of Social Capital in China." Environmental Research Communications. IOP Publishing, April 1, 2024. doi:10.1088/2515-7620/ad37a8.

<sup>36</sup> Daniswara, Nirwasita, and Muhammad Alhada Fuadilah Habib. KOHESI SOSIAL DAN EKONOMI DALAM PERTANIAN PORANG DI DESA SELUR, PONOROGO. *Jurnal of Economics and Policy Studies* 5.1 (2024): 55-65.

<sup>37</sup> Lewis, Kate V. "Power, Youth, and Temporality: Capitalising on the Symbolic in Resourcing Social Entrepreneurship." *Social Enterprise Journal*. Emerald, July 9, 2024. doi:10.1108/sej-08-2023-0097.

<sup>38</sup> Bourdieu, Pierre. *Distinction: A Social Critique of the Judgment of Taste*. London: Routledge & Kegan Paul, 1984.

for local economic development. Ultimately, the social innovation led by Al-Ittifaq pesantren, which combines social, cultural, and economic capital, creates a sustainable and inclusive development model. This transformation demonstrates how the combination of these capitals can lift communities from limited access and strengthen their competitiveness in the broader market, while maintaining local and religious values as the basis for decision-making.

### **Collaboration and Community Empowerment**

The transformation of agriculture in Alamendah did not happen in isolation, but was the result of collaboration involving various actors, ranging from pesantren, village government, to private institutions. Collaboration between parties in local economic development and community-based agribusiness needs to involve farmer groups, government support, and related institutions. This collaboration plays an important role in increasing the scale and quality of products and strengthening the village's position as a competitive agribusiness center<sup>39</sup>

The BUMDes established by the village government also plays a role in supporting local enterprises such as clean water distribution and village market management. In addition, the arboretum tourism initiative, which involves the Tourism Awareness Group and LMDH, is another effort to diversify community income sources. In addition to economic initiatives, Alamendah also focuses on diversifying income sources through tourism. The arboretum tourism initiative, involving the Tourism Awareness Group and LMDH, exemplifies the effort to utilize natural resources for economic gain. This initiative not only provides an alternative source of income but also promotes environmental conservation and community involvement in tourism activities<sup>40</sup>.

The active involvement of communities in agribusiness management has helped create a sustainable system, from production to marketing, supported by the government and private institutions, by integrating the agricultural and tourism sectors<sup>41</sup>. The community-based development model applied in Alamendah emphasizes the importance of harmony between local values, religion, and social innovation. The active involvement of the community in every decision-making process and program implementation is key to the success of this transformation. This approach not only increases the relevance of interventions but also ensures that they are culturally and contextually appropriate, thus increasing the chances of community success<sup>42</sup>.

Similarly, participatory action research focuses on empowering disenfranchised groups and promoting community transformation through collective reflection and action. This process involves managing value and ideological differences and organizing joint evaluations,

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<sup>39</sup> Daniswara, N., & Miradj, M. "Integrating Sharia Economic Principles into Chocolate Agribusiness: A Case Study of Nglanggeran Village, Gunungkidul Regency." *An-Nisbah: Jurnal Ekonomi Syariah*. UIN Walisongo, 2024. doi:10.21274/an.v11i1.9922.

<sup>40</sup> Sarwani, Leanora Angelica Agatha, Artin Ar. Hermawanti, Annisa Ramadhanty, and Alhilal Furqan. "Community Based Tourism Analysis at Alamendah Tourism Village." *E-Journal of Tourism*. Doctoral Program in Tourism, September 30, 2023. doi:10.24922/eot.v10i2.106429.

<sup>41</sup> Daniswara, N., & Miradj, M. "Integrating Sharia Economic Principles into Chocolate Agribusiness: A Case Study of Nglanggeran Village, Gunungkidul Regency." *An-Nisbah: Jurnal Ekonomi Syariah*. UIN Walisongo, 2024. doi:10.21274/an.v11i1.9922.

<sup>42</sup> Trickett, Edison J. "Community-Based Participatory Research as Worldview or Instrumental Strategy: Is It Lost in Translation(al) Research?" *American Journal of Public Health*. American Public Health Association, August 2011. doi:10.2105/ajph.2011.300124.

which are essential for sustainable development<sup>43</sup>. This development approach suggests that transformation is not merely technical, but also involves changes in social values, norms and practices driven by critical reflection and active participation from all elements of society.

## CONCLUSION

The agricultural transformation in Alamendah Village is not only the result of sectoral efforts, but also reflects a cross-actor collaboration involving pesantren, the village government and private institutions. Pesantren Al-Ittifaq, as the center of transformation, integrates religious education with social innovation in agriculture, particularly through strawberry cultivation. This innovation, which initially met with resistance, is now a pillar of the village economy as well as a model for community-based agricultural development. Alamendah's approach shows that the success of community development cannot be separated from the active involvement of the community in every stage of decision-making and program implementation.

The harmony between local values, religious teachings and social innovation is key to ensuring the relevance and sustainability of interventions. Community participation driven by religious values strengthens the legitimacy of each program implemented, thus increasing the success rate of social and economic transformation. In addition to agriculture, Alamendah Village has also successfully developed economic diversification through tourism initiatives such as the arboretum, which involves various community groups, including the Tourism Awareness Group and the Forest Village Community Organization (LMDH). These initiatives not only provide alternative sources of income but also combine aspects of environmental conservation with economic opportunities.

The community-based development model implemented in Alamendah provides clear evidence that development that relies on local potential and strong cultural values can create sustainable social change. This participatory approach based on community social capital also offers significant potential for replication in other parts of Indonesia, particularly in the context of inclusive and sustainable rural development. Ultimately, the success of Alamendah Village can serve as an example of how the integration of religious values, social innovation and active community participation can bring about deep and sustainable transformation. By involving all actors, both local and external, and utilizing social, cultural and economic capital, Desa Alamendah has proven that community-based development can be a pathway to holistic and inclusive prosperity.

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<sup>43</sup> Brown, L. David. "Social Change Through Collective Reflection with Asian Nongovernmental Development Organizations." Human Relations. SAGE Publications, February 1993. doi:10.1177/001872679304600206.

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