

Islamic Economic Value: Social Capital of Coffee Farmers for Household Welfare in Bukit Kemuning District, North Lampung Regency

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ABSTRAK

This research is motivated by the importance of social capital in supporting the economic sustainability and welfare of coffee farmers' households in Bukit Kemuning District, North Lampung Regency, especially in the midst of the challenges of coffee price fluctuations, high production costs, and limited access to economic institutions. This study aims to find out the dynamics of the social capital of coffee farmers, strategies for increasing social capital and household welfare, as well as Islamic economic views in optimizing the social capital of coffee farmers. This study uses a qualitative research method with a fenomenologis approach through observation, interview, and documentation techniques of 11 coffee farmer informants. The results of the study show that the social capital of coffee farmers is still relatively strong, especially in the aspects of trust, social networks, norms and social values such as mutual cooperation, mutual help, and cooperation between farmers. This social capital helps to strengthen social solidarity and support agricultural activities, although it has not fully improved economic well-being due to low coffee prices, high fertilizer prices, and weak formal economic institutions. The strategy of increasing social capital can be carried out through strengthening farmer groups, increasing cooperation between farmers, expanding market access, and government support. From an Islamic economic perspective, the values of ta'awun, ukhuwah, and amanah are important foundations in building social capital that is able to support the welfare of farmers' households in a sustainable manner.

Keywords: Social Capital, Coffee Farmers, Household Welfare, Ta'awun

INTRODUCTION

Coffee is one of the significant trade commodities and is widely cultivated, especially in countries that focus on the agricultural sector. Including Indonesia, where coffee plants are two important sectors from two perspectives, the first is production which functions as the foundation of the economy that depends on raw materials and labor absorption. Second, from a trade perspective, apart from oil, coffee is an important commodity that has a high level of demand in the international market.

An important role is played by the agricultural sector of agrarian countries, especially Indonesia, where the majority of the population is highly dependent on the primary sector, especially the agricultural sector. The existence of the agricultural sector is important for the development of a country or region because of its large contribution or role, especially as a supplier of food needs, the need for industrial raw materials, encouraging the country's exchange rate, an important role in absorption. jobs, and can also affect income growth. In addition, the agricultural sector also plays an important role in the regional economic growth process, where the agricultural sector plays a role in supporting other sectors, namely as inputs or as suppliers of raw materials that increase per capita income. country. income of the population and plays a role in absorbing labor which then affects regional economic growth(Munajahro & Setyanto, 2024)

Indonesian coffee commodities have a very large opportunity to compete in generating income for the State, so it is very important to carry out optimal and sustainable development so that this coffee can compete in the international market. Especially in the North Lampung Regency area. In North Lampung Regency, coffee is not only a leading export commodity, but also the main source of livelihood for most of the people of North Lampung Regency.(Heppi Syofya, 2023)

North Lampung Regency is one of the administrative areas in Lampung Province. The center of the North Lampung government is located in the Kotabumi sub-district which is about 100 kilometers from the center of Bandar Lampung. The area of the city of North Lampung Regency reaches 2,667.21 kilometers. North Lampung Regency is an agrarian area with a livelihood dominated by the agricultural sector. Even so, there are still several sectors that dominate the people of North Lampung Regency, for example the trade sector and home industry.

Especially Bukit Kemuning itself around 52.42% of the population works in agriculture, then around 38.14% of the population is involved in the service sector, and around 9.43% of the population has a career in industry. This shows that the people in North Lampung Regency are dominated by the agricultural sector.

Agriculture is a field that makes the most significant contribution to the economy in North Lampung Regency. In 2023 alone, the agricultural sector contributed 33.68% to North Lampung Regency. The high contribution from the agricultural sector is spurred by the growth of the area of harvesting, planting area, and product yield of these commodities. (Badan Pusat Statistik, 2024)

In terms of income, the income of the people of North Lampung Regency certainly varies because the income of a farmer depends on the yield and agricultural price of commodities. Weather can also affect income, if the weather is bad then the crop will be bad and also if the weather is good the crop will be better. In addition, farmers' economies also depend on access to resources and markets. In Bukit Kemuning District, coffee farmers themselves face challenges ranging from price fluctuations, climate change, to limited access to information and capital. In the face of these dynamics, social capital is often a factor in the success and economic resilience of farmer households.

Social capital is an important idea in strengthening the community. Social capital which includes networks, norms and values followed by a community group. In the aspect of

community empowerment, social capital can also be a very significant force for sustainable welfare and resilience. Social capital can be formed through interaction between individuals and groups in a community. By leveraging these interactions, communities can distribute information, resources and support. A strong network will provide assistance in economic empowerment through the exchange of goods and services. And it can also provide emotional and social support. Social capital can also include norms that exist in community groups.

These norms can be a guideline for the community in encouraging empowerment. For example, norms that support the spirit of togetherness and help each other can increase the sense of solidarity in a community. Not only that, values such as justice, participation, and social responsibility can also contribute as social capital that facilitates empowerment, communities that prioritize these values are more likely to succeed in achieving collective goals. Social capital can also strengthen the exchange of resources within a community. This can create cooperation between communities to be able to create economic opportunities, share resources, and support local initiatives that can have a positive influence on the economy in a region. (Usman, Veneranda Rini Hapsari, 2024)

However, the interaction of social capital will definitely have changes in society, the economy, and technology that can affect the strength and character of existing social capital. For example, globalization in the coffee industry, which can encourage individual mindsets and can reduce dependence on local networks. Therefore, it is very important to explore how the interaction of social capital of coffee farmers in Bukit Kemuning District, North Lampung Regency, has an impact on their household welfare in the current context.

This research is important because it is important considering the perspective of Islamic economics that provides a different framework in understanding the concept of welfare. Islamic economics also not only prioritizes material welfare such as income, but also pays attention to spiritual, social, and ethical aspects that are in line with the idea of *falah* or overall success, as well as *maslahah* related to the public good. From this perspective, social capital has high relevance because it emphasizes the importance of cooperation, justice, and solidarity that are closely related to the principles in Islamic economics. The values taught in Islam such as *ta'awun*, which means helping each other, *ukhuwah* which means brotherhood, and *amanah* which shows trust, naturally support the development and maintenance of solid social capital. (Zailani et al., 2024)

Problem Formulation

1. What are the dynamics of the social capital of coffee farmers in Bukit Kemuning District, North Lampung Regency in improving household welfare?
2. What is the strategy to increase the social capital of coffee farmers and household welfare in Bukit Kemuning District, North Lampung?
3. What is the view of Islamic economics to optimize the social capital of coffee farmers?

Research Objectives

1. To find out the dynamics of social capital of coffee farmers in Bukit Kemuning District, North Lampung Regency can improve household welfare.
2. To find out strategies in increasing the social capital of coffee farmers and household welfare in Bukit Kemuning District, North Lampung Regency
3. To find out the views of Islamic economics to optimize the social capital of coffee farmers.

METHODS

Research Design

This research is a qualitative research with a phenomenological approach, where this research is located in Bukit Kemuning District, precisely in Tanjung Baru Village, Bedeng Satu Hamlet, North Lampung Regency. The author went directly to the location by conducting

interviews, observations, and documentation with informants with a research duration of about 7 (seven) days. The population of this study is all coffee farmers in Bukit Kemuning District, North Lampung Regency with a research sample using the purposive sampling technique, namely the deliberate selection of informants based on certain criteria such as farmers who have more than 3 (three) years of experience, and are still active in gardening. With a total of 11 informants who are considered to be able to provide information related to the social capital of coffee farmers to household welfare.

Research Subject/Object

The research subject in this study is a coffee farmer in Bukit Kemuning District who is the research informant. The subjects were chosen because they had information and experience related to the social capital of coffee farmers on household welfare.

The object of research in this study is the social capital of coffee farmers which includes beliefs, social networks, social norms and values, as well as their relationship to the welfare of farmers' households in the perspective of Islamic economics.

Data Collection Techniques

Observation is a data collection technique by directly observing the conditions and activities of research objects in the field. Through observation, researchers can see in real terms the social interactions, activities of farmer groups, and the socio-economic conditions of the coffee farming community.

Interviews are a data collection technique that is carried out through direct questions and answers between researchers and informants to obtain in-depth information about research problems. In this study, interviews were used to find out the social capital of coffee farmers, socioeconomic participation, and the welfare of farmers' households.

Documentation Studies is a data collection technique through documents, archives, photos, notes, and other written data related to research. This technique is used to complement the data from interviews and observations so that the research data becomes more valid. (Fadli, 2021)

Data Analysis Techniques

The data analysis technique in this study uses an interactive analysis model from Matthew B. Miles and A. Michael Huberman which includes three stages, namely data reduction, data presentation, and conclusion/verification. Data reduction is carried out by selecting and simplifying data from interviews, observations, and documentation relevant to the research. Furthermore, the data is presented in the form of a narrative or table so that it is easy to understand. The last stage is drawing conclusions and verifying to obtain valid research results and in accordance with data in the field. (Miles & Huberman, 1994)

RESULTS AND DISCUSSION

Table 1. Identity of the Informant

No	Name of the Informant	Long Coffee Farming	Remarks
1	Mrs. Eka	10 tahun	Coffee farmers who own +- 1 hectare of land. They do not join farmer groups, but often interact and discuss with other farmers and uphold the value of mutual cooperation in agricultural activities
2	Mr. Coik	15 tahun	Coffee farmers who have +- 3 hectares of land. Be active in the farmer group "Mitra Tani" and use the group's network to share experiences and sell crops together to get a better price
3	Mr. Mursalin	8 tahun	Coffee farmers who own +- 1 hectare of land. Not joining a farmer group but still

			having social relationships with other farmers such as lending each other tools or working together when planting seedlings.
4	Mr. Putra	8 tahun	Coffee farmers are not active in farmer groups but still maintain social relations with other farmers through mutual cooperation activities
5	Mr. Ade	7 tahun	They do not participate in farmer groups but still uphold the value of mutual cooperation and mutual assistance between farmers in agricultural activities.
6	Mr. Abi	5 tahun	Coffee farmers who own +- 1 hectare of land. Do not participate in farmer groups but still maintain farmers' social relations by mutual cooperation and discussions with other farmers about plantation management
7	Mr. Safari	10 tahun	He does not join farmer groups, but still interacts well with other farmers related to mutual cooperation activities such as bringing crops.
8	Mrs. Yani	10 tahun	Female coffee farmers with a land area of +-3 hectares. Active in farmer group activities and actively participate in group activities.
9	Mr. Ilik	12 tahun	Often discuss with other farmers regarding fertilizers and crop yields
10	Mr. Dibah	20 tahun	Female coffee farmers, do not join farmer groups but still interact well with other farmers and help each other
11	Mr. Saiful	15 tahun	The head of a household with about 15 years of farming experience and a coffee business is a source of family income with an income of +-30 million per year.

Discussion

Social Capital Trust

Based on the results of the author's interviews with 11 informants. It can be concluded that the level of trust among farmers is generally quite positive. Most informants stated that the relationship between farmers is based on mutual trust and the habit of helping each other in agricultural activities. This belief can be seen from the social interaction that has lasted for a long time among the farming community.

Some informants stated that farmers need to trust each other so that cooperation can be maintained. Trust can be the foundation in daily interactions, such as exchanging information on how to care for coffee plants, sharing experiences in overcoming pests and diseases, and providing assistance when other farmers are experiencing difficulties in farming.

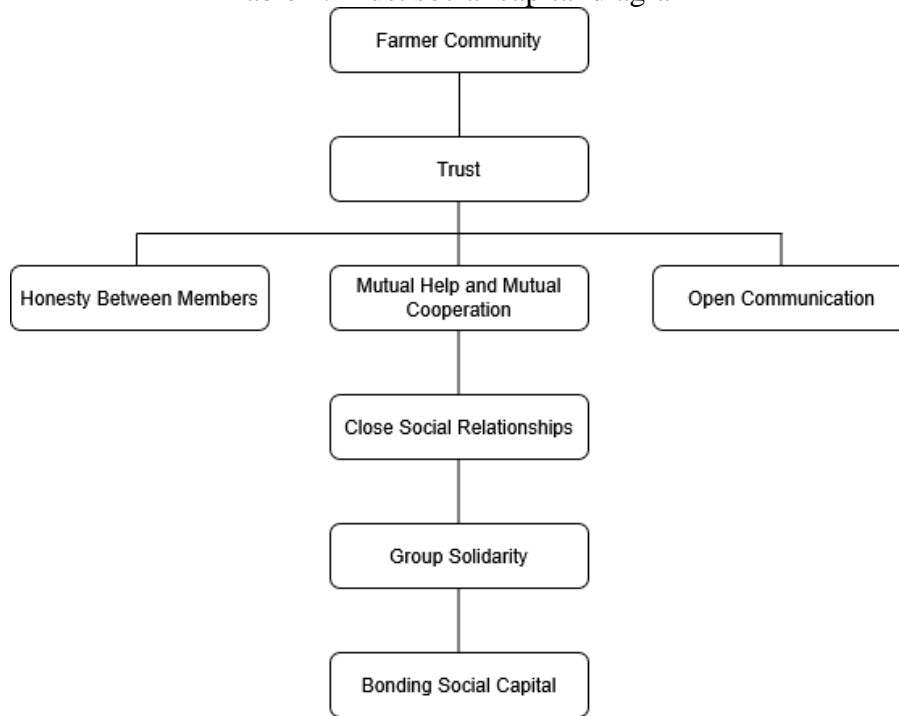
However, not all farmers routinely borrow tools, capital, and seeds from other farmers. Most of the informants stated that they rarely or never borrowed tools, capital or seeds from other farmers because they tended to use or use their own property according to their abilities. Even so, some informants also stated that they had lent each other farming tools, which showed the existence of mutual trust between them.

In trust in institutions such as cooperatives or farmer groups, most informants stated a lack of trust. This causes farmers' interaction with formal institutions to be limited. On the contrary, the trust of many farmers is built through direct social relationships with other farmers in the surrounding environment.

Meanwhile, trusting middlemen or buyers, most informants stated that they still trusted middlemen in the process of selling crops. This is because middlemen are the most accessible party for farmers to sell coffee products, although sometimes the price given is relatively lower. This trust exists because of the long buying and selling activities.

Overall, the results of the study show that trust in the social capital of coffee farmers is quite strong, especially in the relationship between farmers and the relationship with buyers. This trust is one of the factors that supports the sustainability of agricultural activities and strengthens social relationships in the coffee farming community in the research area.

Table 2. Trust social capital diagram



As according to (Francis Fukuyama, 1995) Trust is an expectation that arises in a community that members of the community will act honestly, cooperatively and based on the same norms. With a high level of public trust, it is easier to build social cooperation because individuals feel safer to interact and cooperate with others. This can strengthen group solidarity and form strong social relationships in the community.

In addition to Francis Fukuyama, there are theories from (James S. Coleman, 1988) which states that the belief arises from a repetitive social relationship in a community. According to him, trust serves to facilitate cooperation, facilitate information exchange, and strengthen collectives in groups. This is in accordance with the coffee farmer community, where trust between farmers allows cooperation in activities such as mutual cooperation, sharing information about cultivation and information on selling crops and helping each other if other farmers have difficulties.

Social capital network

Based on the results of interviews with the 11 informants, it can be seen that social capital networks have different roles in supporting agricultural activities and the welfare of farmers' households. Most of the informants showed that social relations between farmers were still established through discussions, sharing experiences, and mutual cooperation, although not all of them were members of farmer groups.

The results of the interviews also showed that farmers who were members of farmer groups had a stronger social network than informants who were not members of farmer groups such as Mr. Coik and Mrs. Yani who were active in farmer groups and admitted that

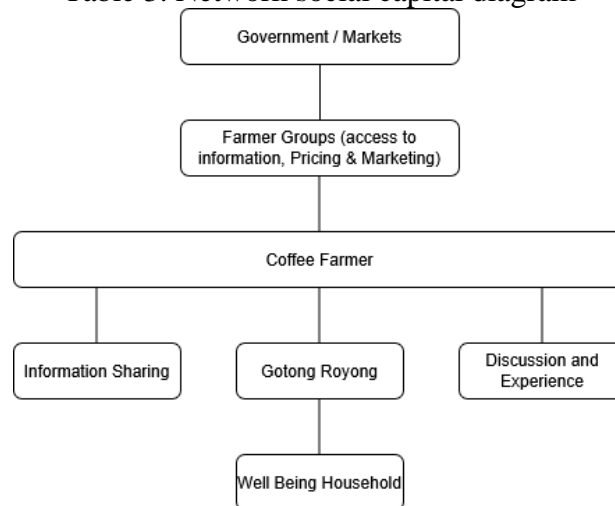
they often discussed with other farmers and established cooperation with outside parties. As said by the informant, Mr. Coik, the farmer group helps in various farming experiences and markets crops together to obtain a higher selling price. In addition, farmer groups also open wider market access for farmers. This shows that a wide social network is able to provide economic benefits through information exchange, market access and cooperation.

In contrast, most informants who do not follow farmer groups have more limited social networks. Even so, the relationship between farmers is still established through informal communication such as discussing fertilizers, crops, and helping each other. Like informants who do not follow farmer groups, they stated that fellow farmers often share their experiences with other farmers even though they are not members of the official community. This form of social network shows the existence of social relationships based on the closeness of the village community which is still maintained through daily interactions.

In practice, social networks between farmers are also realized through mutual cooperation, such as improving road access to the plantation, bringing crops, helping to clean the garden alternately and helping to plant seedlings and apply fertilizer. These activities show that social relations among farmers are not only economic, but also contain the value of solidarity and togetherness. The social relationships established are able to create cooperation that enhances agricultural activities and reduces the workload of farmers.

However, the results of the study also show that weak participation in farmer groups causes some farmers to not get optimal network benefits, especially farmers who are not members of farmer groups. Some informants said they currently do not receive information assistance, access to capital, or economic support when facing difficulties. This condition shows that informal social networks alone are not enough to improve welfare if they are not supported by strong social institutions.

Table 3. Network social capital diagram



As explained by (Putnam, 2000) which states that social networks are relationships between individuals that are built through interaction, cooperation, and social participation that can create mutual benefits. According to Putnam, the stronger the social network in society, the greater the opportunity for economic cooperation and increased welfare.

In addition,, (Bourdieu, 1986) explains that social capital is a resource that a person obtains through his or her social network of relationships. The network can provide access to information, economic assistance, business opportunities, and social support that are useful in improving people's living conditions.

In research (Nurlaili & Setyanto, 2024) explained that weak social networks, cooperation, and communication between farmers can hinder the economic development of

the community. Therefore, strengthening social capital is needed to improve the economic welfare of farming communities.

Social Capital, Social Norms and Values

Based on the results of the interviews, it was found that social capital in the form of social norms and values is still very strong in the lives of farmers. The dominant social values are mutual cooperation, mutual help, honesty, and cooperation between farmers. These values are the basis for the formation of social relationships in coffee farmers' activities.

Most of the informants said that mutual cooperation was carried out in various agricultural activities, such as improving road access, bringing crops, cleaning the garden alternately, planting seeds together, and helping to provide fertilizers and plant medicines. These activities show that farmers do not work completely individually, but still need social assistance from fellow farmers to make work easier and maintain the sustainability of farming businesses.

Although some informants did not join the farmer group, the relationship between farmers was still well established through communication and daily interaction between farmers. This suggests that social capital is not only formed through organizations but also through social relationships that grow from people's habits.

These social values can have a positive impact on the lives of farmers, especially in helping the farming process and maintaining harmonious relations between farmers. Although for some informants, social capital based on social norms and values has not fully improved economic welfare due to limited market access, expensive fertilizers, and low coffee prices, thus social norms and values play more of a role as a solidarity reinforcement than direct economic improvement.

The interpretation of the results of the interview is in accordance with the social capital theory of the (Putnam, 2000) which states that social norms, networks, and beliefs are capable of creating coordination and cooperation to achieve common goals. In this study, the value of mutual cooperation and mutual assistance between farmers is a tangible form of social capital that strengthens the solidarity of the coffee farming community. When farmers work together to repair garden roads or help bring crops, social relationships are created that facilitate people's economic activities.

However, the results of the study also show that strong social norms have not fully impacted the improvement of economic well-being. This can be seen from the fact that there are still many farmers who feel that their coffee income is not enough for household needs due to the high cost of fertilizers and low coffee prices. This condition shows that social capital alone is not enough if it is not supported by market access, institutional support, and adequate economic policies.

In addition, the theory of (Durkheim, 1997) is also relevant in this study. Durkheim explained that social solidarity is formed through the commonality of values and habits in society. In the coffee farmer community, solidarity is seen in the culture of mutual cooperation and mutual help that is carried out from generation to generation. This solidarity creates harmonious social relations and strengthens the lives of the village community.

Thus, the results of the interviews show that social norms and values in coffee farmers serve as the glue of social relationships, strengthen solidarity, and help agricultural activities, although their influence on improving economic well-being is still limited.

Socio-Economic and Participation Agent of Economy

Based on the results of the interviews, the economic institutions of farmers are still dominated by information relations between farmers and the involvement of middlemen as the main party in the marketing of crops. In addition, the participation of farmers in formal institutions such as farmer groups, cooperatives and cooperation with the government and external institutions is still relatively low. This condition shows that the economic institutions

of coffee farmers have not developed optimally in supporting the improvement of household welfare.

In the socio-economic aspect, most farmers depend on the main income from the coffee sector. However, farmers face various obstacles such as the high cost of agricultural fertilizers and drugs and the low selling price of coffee. Informant Abi stated that the main challenge in coffee farming is "fertilizers and medicines are expensive, while crops are cheap". The same thing was also conveyed by several other informants who complained about the low price of coffee and the high cost of production. This condition has an impact on the level of welfare of farmers' households, where some farmers state that coffee income is not enough to meet household needs optimally.

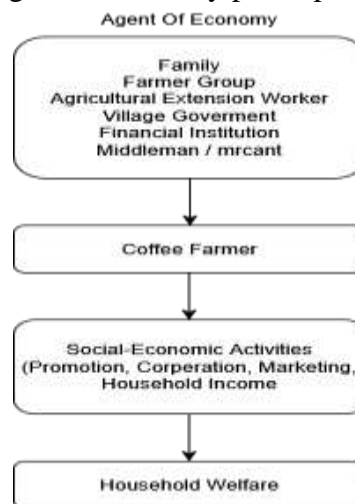
In terms of economic institutions, only a small percentage of farmers are active in farmer groups. Informant Yani, who is a member of the farmer group, stated that the farmer group helps market access, provides price information, and makes it easier to sell crops. In addition, farmer groups also help farmers obtain agricultural information and strengthen cooperation between members. On the other hand, most of the other informants do not follow farmer groups so that the benefits of economic institutions have not been felt to the maximum.

The participation of agents of economy in this study includes the government, farmer groups, middlemen, fellow farmers, and other economic institutions. Based on the results of the interviews, middlemen are the most dominant economic actors because almost all farmers sell their crops to middlemen. Informant Saiful explained that the crops were sold to middlemen even though the price received was relatively low. This shows that farmers still have a high dependence on middlemen due to limited direct market access.

Meanwhile, the role of the government and formal institutions has not been felt optimally by most farmers. Many informants stated that there was no cooperation with local governments, cooperatives, or other institutions. This condition shows the weak participation of formal institutions in supporting the economic development of coffee farmers.

Even so, social relations between farmers are still quite strong through a culture of mutual cooperation and mutual help. This form of social participation can be seen in activities to help bring crops, clean the garden together, repair garden roads, and share agricultural information. These social values are important capital in maintaining the economic sustainability of the coffee farming community.

Table 4. Agent of economy participation diagram



The results of this study are in accordance with the *Social Capital* theory of (James S. Coleman, 1990) which emphasizes that social relations can be an economic resource for the

community. Coleman also explained that social networks and trusting relationships can facilitate collective action in achieving economic goals. In the context of this study, cooperation between farmers in mutual cooperation and information exchange is a form of collective action that helps the sustainability of coffee farming businesses.

However, the results of the study also show that formal economic institutions have not run optimally due to the low participation of farmers in farmer groups and weak involvement of the government and cooperatives. As a result, farmers still depend on middlemen as the main actor in the marketing of crops. This condition shows that *bridging social capital* or relationships with external institutions are still weak so that economic access to the private sector has not developed optimally.

The Value of Islamic Economics on the Social Capital of Coffee Farmers

The results of the interviews show that farmers still apply the culture of mutual cooperation in agricultural activities. The form of mutual cooperation can be seen in the activities of helping to bring crops, cleaning the garden together, repairing the road to the garden, and helping to provide fertilizer and medicine to fellow farmers. In addition, most of the informants also conveyed the importance of mutual trust and mutual help between farmers so that coffee business activities continue to run well.

From the perspective of Islamic Economics, this behavior reflects the concept of *ta'awun*, which is the attitude of helping in kindness and providing benefits to others. The concept of *ta'awun* not only serves to strengthen social relationships, but also serves as a means to improve mutual welfare. This value can be seen in the relationship between farmers who help each other when facing difficulties in the production process and marketing of coffee products.

CONCLUSION

Based on the results of the study, the dynamics of the social capital of coffee farmers in Bukit Kemuning District, North Lampung Regency are still quite strong in supporting the social and economic activities of the farming community. This social capital can be seen through the existence of trust between farmers, social networks, as well as social norms and values such as mutual cooperation, mutual help, and cooperation in agricultural activities. Social relations between farmers are established through activities of sharing information about coffee cultivation, helping to bring crops, cleaning the garden together, and helping each other in providing fertilizer and planting seeds. Farmers who are members of farmer groups have a wider social network and benefit in the form of access to information and marketing of their crops. However, the welfare of farmers' households has not improved optimally because there are still obstacles such as low coffee prices, the high cost of agricultural fertilizers and medicines, and weak access to formal economic institutions.

Strategies to increase the social capital of coffee farmers and household welfare can be carried out through strengthening farmer groups, increasing cooperation between farmers, expanding market access, and increasing the role of governments and economic institutions in supporting coffee farming activities. Strengthening social capital can be done by increasing the participation of farmers in farmer groups so that farmers get better access to information, agricultural assistance, and marketing opportunities. In addition, the culture of mutual cooperation, communication, and cooperation between farmers needs to be maintained as a form of social solidarity of the village community. Government support in the form of agricultural extension, fertilizer assistance, access to capital, and marketing development of coffee products is also needed to improve the economic welfare of coffee farmers' households in a sustainable manner.

From the perspective of Islamic Economics, the optimization of the social capital of coffee farmers can be done through the application of Islamic values such as *ta'awun* (help-

help), ukhuwah (brotherhood), and amanah (trust). These values are reflected in the culture of mutual help between farmers, cooperation in agricultural activities, and harmonious social relations in people's lives. The concept of ta'awun in Islamic economics emphasizes the importance of cooperation and mutual help in the good to achieve common prosperity. With the application of Islamic economic values, the social capital of coffee farmers not only functions in strengthening social relations, but also as a means to increase economic resilience and the welfare of farmers' households in a sustainable manner.

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