



Implementation of Social Capital Contribution to Rice Farmers in Meeting Household Needs (Study of South Sungkai District, North Lampung Regency) In the Perspective of Islamic Economics

Anggun Lestari¹, Fatih Fuadi², Alief Rakhman Setyanto³

¹ Universitas Islam Negeri Raden Intan Lampung, Indonesia. E-mail: anggunlestari9922@gmail.com

² Universitas Islam Negeri Raden Intan Lampung, Indonesia. E-mail: fatihfuadi@radenintan.ac.id

³ Universitas Islam Negeri Raden Intan Lampung, Indonesia. E-mail: aliefrahmansetyanto@radenintan.ac.id

Abstract: This research is motivated by the condition of rice farmers in South Sungkai District, North Lampung Regency, who are still facing limited financial capital in meeting household needs, so they need an alternative to social-based economic support. Social capital, which includes trust, social networks, norms, and the value of togetherness, is a non-material asset that plays an important role in the lives of farmers. This study aims to analyze the form and contribution of social capital to rice farmers in meeting household needs and review its suitability with Islamic economic perspectives. This research uses a qualitative approach with a case study method, through observation techniques, in-depth interviews, and documentation. The results of the study show that social capital makes a real contribution to meeting the needs of farmers' households, especially in the aspects of food, education, and health, through the practice of mutual cooperation, cooperation with farmer groups, and social relations based on trust and mutual help. Viewed from the perspective of Islamic economics, the practice of social capital is in line with the principles of ta'awun (help), justice, and ukhuwah (brotherhood). In conclusion, social capital not only functions as a strengthening of the economy of farmers' households, but also as a means of strengthening social solidarity and realizing sustainable prosperity in accordance with Islamic economic values.

Keywords: Social Capital; Rice Farmers; Household Needs; Islamic Economy; Welfare;

Abstrak: Penelitian ini dimotivasi oleh kondisi petani padi di Kecamatan Sungkai Selatan, Kabupaten Lampung Utara, yang masih menghadapi keterbatasan modal finansial dalam memenuhi kebutuhan rumah tangga, sehingga mereka membutuhkan alternatif dukungan ekonomi berbasis sosial. Modal sosial, yang meliputi kepercayaan, jaringan sosial, norma, dan nilai kebersamaan, merupakan aset non-materi yang memainkan peran penting dalam kehidupan petani. Studi ini bertujuan untuk menganalisis bentuk dan kontribusi modal sosial bagi petani padi dalam memenuhi kebutuhan rumah tangga dan meninjau kesesuaiannya dengan perspektif ekonomi Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, melalui teknik observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa modal sosial memberikan kontribusi nyata dalam memenuhi kebutuhan rumah tangga petani, terutama dalam aspek pangan, pendidikan, dan kesehatan, melalui praktik kerja sama timbal balik, kerja sama dengan kelompok tani, dan hubungan sosial berdasarkan kepercayaan dan saling membantu. Dilihat dari perspektif ekonomi Islam, praktik modal sosial sejalan dengan prinsip ta'awun (bantuan), keadilan, dan ukhuwah (persaudaraan). Kesimpulannya, modal sosial tidak hanya berfungsi sebagai penguat ekonomi rumah tangga petani, tetapi juga sebagai sarana untuk memperkuat solidaritas sosial dan mewujudkan kemakmuran berkelanjutan sesuai dengan nilai-nilai ekonomi Islam.

Kata Kunci: Modal Sosial; Petani Padi; Kebutuhan Rumah Tangga; Ekonomi Islam; Kesejahteraan;

1. INTRODUCTION

Indonesia, as an agrarian country, relies significantly on the agricultural sector which absorbs most of the national workforce and is the main foundation of the rural economy (Zailani et al., 2024). The food crop subsector, especially rice as a staple food for the community, plays a crucial role in maintaining national food security while supporting the economic sustainability of farmers' households. According to data from the Central Statistics Agency (BPS, 2023), the agricultural sector is still one of the largest labor absorbers in Indonesia with a proportion of around 29% of the total national workforce. In addition, national rice production was recorded at around 54.6 million tons of Milled Dry Rice (GKG). This data shows that the agricultural sector has an important role in maintaining national food security while supporting the economic sustainability of farmers' households. However, behind this potential, rice farmers often face structural constraints that hinder the improvement of welfare, thus demanding an in-depth analysis of supporting factors such as social capital from an Islamic economic perspective (Saleh, 2022).

The agricultural sector is one of the strategic sectors in national economic development, especially in supporting food security and improving the welfare of rural communities (Upe et al., 2021)(March, 2024). In Indonesia, rice farmers have an important role as the main food producer, but in practice they are still faced with various structural problems, such as limited financial capital, low access to technology and information, fluctuations in crop prices, and uncertainty due to natural factors. This condition has a direct impact on the ability of farmers to meet household needs, both basic needs and other social needs (Inggrida et al., 2023).

In the face of these various limitations, farmers not only rely on economic capital, but also take advantage of non-material capital that grows from the social life of rural communities. One form of non-material capital that has an important role is social capital which is reflected through the value of trust, social networks, and norms that encourage cooperation between farmers in agricultural activities and daily life (Setyanto et al., n.d.). One form of non-material capital that has an important role is social capital. Social capital is understood as a set of values, norms, beliefs, and social networks that allow individuals or groups to work together effectively to achieve common goals. The existence of social capital is an important strength for rice farmers, especially in the context of rural communities that still uphold the value of togetherness and mutual cooperation (Sari & Yamin, 2024). Digital transformation in the Islamic economic sector is not only related to the use of information technology, but also includes fundamental changes in institutional systems and governance (Putra et al., 2025).

Social capital in the lives of rice farmers is reflected through various forms of social practices, such as cooperation in farmer groups, mutual assistance in the process of land cultivation, planting, and harvesting, and social support in meeting household needs (Ekadina et al., 2022). Trust-based social relationships allow farmers to share resources, information, and labor with each other, thereby reducing the economic burden that must be borne individually. In situations of limited financial capital, social capital plays a role as an alternative solution that helps farmers survive and improve household welfare (Cepriadi et al., 2022).

The contribution of social capital is not only seen in the aspect of agricultural production, but also in the fulfillment of farmers' household needs, such as food, education,

and health needs. Through a strong social network, farmers can get assistance in the form of informal loans, access to labor, and moral and social support when facing economic difficulties. The trust and values of togetherness built among farmers create a sense of security and solidarity, so that social relations are not solely based on economic interests, but also on human values and social concern (Hd, 2018).

Islamic economics not only regulates material aspects, but also values, norms, and ethics in economic activities. The Islamic Economic System is a system that in particular, has values derived from the Qur'an and Sunnah, which are the basis of the Islamic view of life (Fuadi & Nasrudin, 2022). Economic activities in Islam are basically flexible as long as they do not violate the principles of sharia (Fuadi, 2017).

In the perspective of Islamic economics, social capital has a strong relevance to the basic values of Islamic teachings. Islamic economics not only emphasizes the achievement of material gains, but also emphasizes the importance of justice, balance, and social welfare. The principle of *ta'awun* (help-help) encourages individuals to help each other in the face of difficulties, while the principle of *ukhuwah* (brotherhood) emphasizes the importance of harmonious and mutually respectful social relationships. In addition, the principle of justice is the foundation in building economic relations that do not harm one party (Antou et al., 2022).

In the perspective of Islamic economics, social relations are not only socio-economic, but also have theological and spiritual dimensions. This is in line with the concept of monotheism in Islam, where the concept of monotheism is horizontal and vertical. Vertical relationships describe the relationship between humans and their creators, while horizontal relationships describe relationships between humans based on God's laws (February, 2024). This is in line with the basic rules of *muamalah* in Islam which states that "Investment is part of the jurisprudence of *muamalah*, so the rule of 'the law of origin in all forms of *muamalah* is permissible unless there is evidence that prohibits it' (Nurlaili & Setyanto, 2024).

The practice of social capital that develops in the lives of rice farmers, such as mutual cooperation and group cooperation, is in line with the values of Islamic economics. Social capital not only functions as a strengthening of the economy of farmers' households, but also as a means to build a social order based on justice and togetherness. Thus, social capital plays a role in creating sustainable prosperity, not only for individual farmers, but also for the community as a whole.

South Sungkai District, North Lampung Regency, is one of the areas with the majority of the population making a living as rice farmers. Despite having considerable agricultural potential, farmers in this region still face various limitations in meeting household needs. In these conditions, social capital is one of the important factors that support the lives of farmers. However, studies that specifically analyze the contribution of social capital to the fulfillment of the household needs of rice farmers from an Islamic economic perspective are still relatively limited.

Social capital has an important role in the sustainability of farmer groups, because farmers need good social capital to achieve common goals in the group. If farmers have strong social capital, such as beliefs, norms, and good social networks, then efforts to achieve group goals can be carried out optimally through cooperation and collective problem-solving. Social capital development basically aims to strengthen community empowerment so that it can develop into an independent and empowered society.

Research conducted by Cepriadi, Kausar, and Suharti shows that social capital has a significant relationship with the empowerment of farmers in the paddy rice farmer group. The results of the analysis showed that the level of social capital and farmer empowerment was in the high category, with a correlation coefficient of 0.656 which showed a strong relationship. This indicates that the network of cooperation, trust, and social norms in farmer groups plays an important role in increasing the empowerment of farmers in managing agricultural businesses and improving their welfare.

Social capital is also an important factor in supporting development and improving the welfare of farmers. Based on information from the Jatibaru Village Field Agricultural Extension Officer (PPL), most of the people in the village are immigrants or transmigration people from the island of Java. The selection of Jatibaru Village as the location of the study was based on the fact that this village has the highest level of rice productivity in Bunga Raya District in 2021, which is 71.80 Kw/Ha. This condition attracted the attention of researchers to examine how the role of social capital and the level of empowerment that developed in farmer groups in Jatibaru Village, considering that most of the farmers were immigrants but were able to achieve a high level of rice productivity in the area.

This research is expected to make a contribution both theoretically and practically. Theoretically, this study enriches the study of social capital in rural economic development by integrating the perspective of Islamic economics as an analytical framework. Practically, the results of this research are expected to be a reference for local governments, community empowerment institutions, and farmer groups in designing strategies to strengthen social capital as an effort to improve the welfare of farmer households in a sustainable manner.

Variable	Indicator	Remarks
Social capital	Trust	Relationship of mutual trust between farmers
	Social Networks	Farmer groups, cooperation
	Norms and values	Mutual cooperation and social rules
Social Capital Contribution	Personnel assistance	Cooperation during planting and harvesting
	Economic assistance	Informal loans
	Social support	Community solidarity
Islamic economic perspective	Ta'awun	Please help
	Ukhuwah	Brotherhood
	Al-'Adl	Justice

2. METHOD

This study uses a qualitative approach with a case study design. This approach was chosen because the research aims to deeply understand the social phenomena that occur in the rice farming community in South Sungkai District, North Lampung Regency, especially related to the implementation and contribution of social capital in meeting the needs of farmers' households in the perspective of Islamic economics. Case studies allow researchers to contextually and in-depth explore phenomena in a specific location or group through various data sources such as interviews, observations, and documentation (Yin, 2018). The qualitative approach is a research method designed to understand and investigate social phenomena in depth through the subjective perspective of the respondents, rather than relying on mere quantitative measurements (Fiantika & Maharani, 2022). This approach

emphasizes data collection through techniques such as in-depth interviews, participatory observations, and narrative analysis, to uncover inherent meanings, personal experiences, and complex social contexts (Moleong, 2019). Within the framework of this research that highlights the implementation of social capital among rice farmers with an Islamic Economics perspective, the qualitative approach allows a holistic analysis of social behavior, norms such as mutual cooperation, and the influence of sharia values in daily routines.

The phenomenological method, as a form of qualitative approach, specifically investigates the "essence" of an individual's or group's life experience of a particular phenomenon (Scott, 2020). Developing from the thoughts of philosophers such as Edmund Husserl and Martin Heidegger, this method aims to explore how research subjects, for example, rice farmers in South Sungkai District experience and interpret daily realities, including the application of social capital such as beliefs, social networks, and norms in facing agrarian challenges field to observe directly the dynamics of social capital that occur in the community (Rita Fiantika, 2022).

The research informants were selected using the purposive sampling technique, which is the deliberate selection of informants based on certain criteria relevant to the research objectives. The criteria for informants in this study include:

(1) Rice farmers who actively manage agricultural land in South Sungkai District. (2) Farmers who are involved in social activities such as mutual cooperation or farmer groups, (3) Have at least five to 10 years of farming experience.

(4) Willing to provide information publicly regarding their social and economic activities.

(5) Farmers who are active in farmer groups

(6) The chairman or management of the farmer group, as a key informant, who has knowledge of collective activities, cooperation, and internal policies of the farmer group.

In the initial stage, the researcher targeted around 8-12 informants, but the data collection process was carried out until data saturation was achieved, which is a condition when the information obtained from the informants began to show the same pattern and no significant new information was found. In this study, data saturation was achieved after conducting interviews with 9 main informants consisting of rice farmers, heads of farmer groups, and local community leaders.

The data analysis in this study was carried out with the help of NVivo version 12 software to facilitate the process of managing and coding qualitative data. The analysis process is carried out through several stages, namely:

1. Open coding, which is the process of identifying and grouping initial concepts or themes that emerge from the results of interviews and observations.
2. Axial coding, which is the stage of connecting the categories that have been found to see the relationship between concepts related to social capital and the fulfillment of farmers' household needs.
3. Selective coding, which is the process of preparing the main theme that describes the form and contribution of social capital in the lives of rice farmers.

The main instrument in this study is the researcher himself (human instrument), which is supported by semi-structured interview guidelines as a guide in the data collection

process. The interview guidelines were prepared based on research focuses that include aspects of social capital such as trust, social networks, and norms that develop in the lives of farmers. The research data was collected through three main techniques, namely:

1. In-depth interviews were conducted with rice farmers, leaders of farmer groups, and community leaders to obtain information related to social capital practices in daily life.
2. Participatory observation, which is direct observation of farmers' social activities such as cooperation in agricultural activities and interaction in farmer groups.
3. Documentation, in the form of field notes, photos of activities, and other supporting documents relevant to the research.

This study pays attention to the ethical aspects of social research. Before the interview process is carried out, the researcher first asks for informed consent from each informant by explaining the purpose of the research, the benefits of the research, and the informant's right to refuse or stop the interview at any time. In addition, the identity of the informant is kept confidential to protect their personal data. All data obtained in this study are used only for academic and research purposes.

3. RESULT AND DISCUSSION

This research was carried out in South Sungkai District, North Lampung Regency, which is an agrarian area with the majority of the population earning a livelihood as rice farmers. The research informants amounted to 9 rice farmers, consisting of 3 women farmers and 6 male farmers. Based on the data of the characteristics of the informants, the age range of farmers is between 40 and 67 years old, with an average age of around 54 years, which shows that most farmers are of productive age and have a long enough farming experience, so that they are able to provide relevant and in-depth information related to the application and contribution of social capital in meeting household needs.

During the implementation of the research, the researcher collected data directly in South Sungkai District, North Lampung Regency, using a qualitative approach. The research process was carried out through in-depth interviews with rice farmers as the main informants, accompanied by field observations and documentation to obtain a complete picture of the social and economic conditions of farmers. The data obtained was then analyzed using the help of NVivo software to map themes, patterns, and relationships between concepts related to the form and contribution of social capital in meeting the needs of farmers' households. All stages of research are carried out systematically and continuously to ensure that the data obtained is accurate, relevant, and in accordance with the research objectives and Islamic economic perspectives used as an analytical framework.

The results of the interviews show that social capital plays an important role in the lives of farmers, especially in building cooperation and helping each other in agricultural activities. One of the informants said that cooperation between farmers has become a habit that has been inherited from generation to generation:

"If it's the planting or harvest season, we usually help each other. For example, today help in my rice fields, later tomorrow I will help in the neighboring rice fields. So the work feels lighter." (Informant 3, male farmer)

Other informants also emphasized the importance of trust relationships within farmer groups:

"In the farmer group, we trust each other. If there is a shortage of seeds or fertilizer, you can usually borrow it first, later pay it after harvest." (Iforman 5, leader of the men's group)

In addition, women farmers also highlight the role of solidarity in the social life of the community:

"We mothers usually also help during harvesting or preparing food for those who work in the rice fields. So everyone feels involved." (Informant 7, female farmer).

The findings of this study show that the social capital practices carried out by farmers in South Sungkai District not only have social value, but also reflect the principles in Islamic economics. One of the concepts that is clearly visible is ta'awun (help-help), which is reflected in the practice of mutual cooperation in agricultural activities such as land cultivation, planting, and harvesting.

In addition, the value of al-'adl (justice) is also reflected in the system of cooperation carried out by farmers, where each member of the group has the same opportunity to get help from other members. This creates a more equitable distribution of benefits within the farming community.

The value of ukhuwah (brotherhood) is reflected in close social relations between farmers based on mutual trust and social solidarity. These relationships strengthen social cohesion in rural communities.

These practices are also in line with the concept of *maslahah*, which is an effort to create mutual benefits in society. With strong social capital, farmers can increase household economic resilience and strengthen social solidarity in their communities.

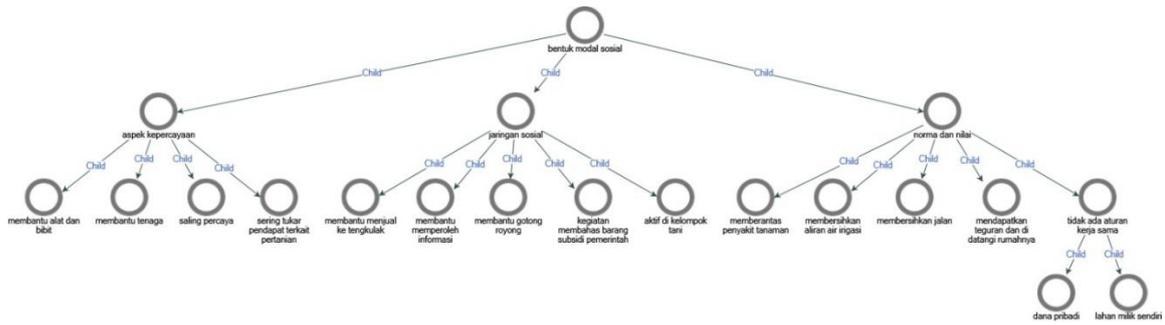
The results of the study also show that there is a difference in the roles between male and female farmers in social capital practices. Male farmers are generally directly involved in agricultural production activities such as land cultivation, planting, and harvesting. Meanwhile, women farmers play more roles in supporting activities such as preparing logistics needs during harvest, assisting the post-harvest process, and maintaining social relations between community members.

Nevertheless, women farmers also have an important contribution in strengthening the community's social network, especially through social activities such as social gatherings, recitations, and *gotong royong* activities in the village. This shows that social capital in the farming community is not only built through economic activities, but also through social interactions involving women in a way that involves women.

Analysis of the Implementation and Contribution of Social Capital of Rice Farmers Based on the Results of Nvivo Data Processing

Qualitative data analysis in this study was carried out with the help of NVivo software to map the patterns, relationships, and intensity of the emergence of themes related to the implementation and contribution of social capital of rice farmers in meeting household needs. The data analyzed is sourced from the results of interviews, observations, and documentation which are then coded according to the research focus and problem formulation. The results of NVivo data processing are presented in the form of project maps and treemaps to show the relationship between concepts and the dominance of themes that appear in the field.

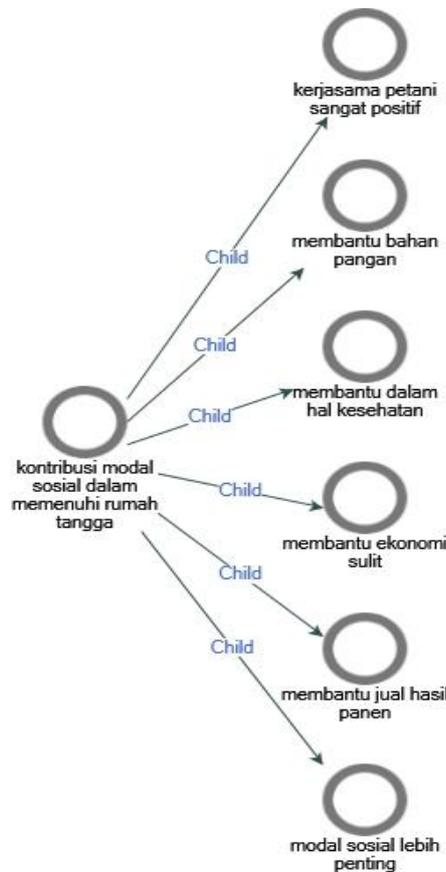
1. Forms of social capital of rice farmers



Processed data source NVivo (2026)

Based on the results of data mapping using NVivo, the form of social capital that develops among rice farmers in South Sungkai District consists of three main elements, namely social networks, trust aspects, and norms and values. Social networks are reflected through the involvement of farmers in farmer groups, mutual cooperation activities, and the exchange of information related to agriculture. The aspect of trust is seen in the practice of helping each other with energy, tools, and seeds without a written agreement. Meanwhile, norms and values are reflected in the habit of cleaning irrigation canals, maintaining togetherness, and obeying unwritten rules in farming communities.

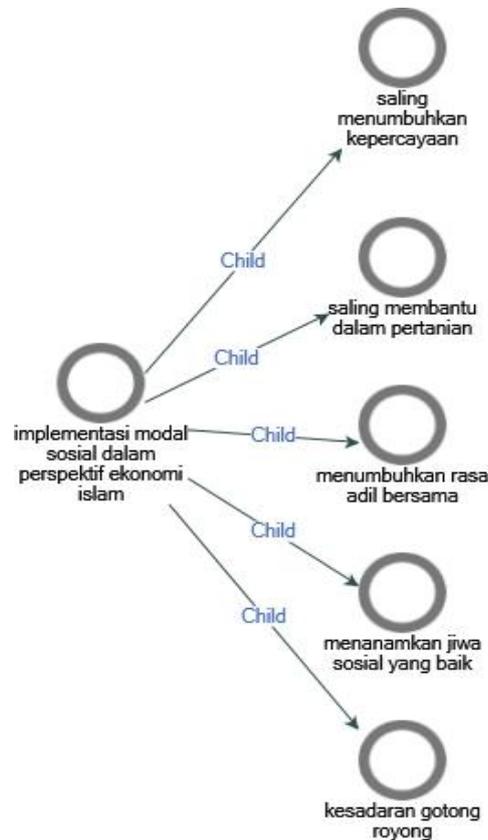
2. The contribution of social capital in meeting household needs



Processed data source NVivo (2026)

The results of NVivo's analysis show that social capital makes a significant contribution to meeting the household needs of rice farmers. These contributions are seen in the form of food assistance, cooperation in selling crops, and economic support when farmers experience difficulties. These findings indicate that social capital serves as a buffer mechanism for household economies, especially when income from crops is insufficient to meet family needs.

3. Implementation of social capital in the perspective of Islamic economics



Processed data source NVivo (2026)

Based on the results of data analysis using NVivo, the implementation of social capital in the lives of rice farmers in South Sungkai District shows a strong link with Islamic economic values. This is reflected in the practice of helping each other, fostering a sense of mutual justice, instilling a social spirit, and an awareness of mutual cooperation that grows naturally in interactions between farmers.

The practice of helping each other carried out by farmers, such as helping workers during the planting and harvest periods, lending agricultural tools, and sharing agricultural information, reflects the principle of ta'awun (help-help) in Islam (Lubis et al., 2024). Ta'awun is an important foundation in Islamic economics which emphasizes that economic activity is not solely oriented towards individual profit, but also on the common benefit and strengthening of social solidarity (Martadona & Leovita, 2024).

In addition, the results of the NVivo mapping show that there is a growing sense of mutual justice in the division of labor, the turn of assistance, and the use of agricultural resources. This value is in line with the concept of al-'adl (justice) in Islam, where justice is not only interpreted as equality of results, but also equality of opportunity and treatment.

Farmers try to keep no party harmed, both in agricultural cooperation and in the use of crops, so as to create social and economic balance in the farming community.

The implementation of social capital is also seen in the cultivation of a strong social spirit among farmers. This social spirit is reflected in concern for fellow farmers who experience economic difficulties, crop failure, or limited capital. From the perspective of Islamic economics, this attitude is closely related to the value of *ukhuwah Islamiyah* (brotherhood) and the principle of *maslahah*, which is an effort to bring benefits and avoid harm in community life (Safiteri et al., 2025). Social capital is a means to maintain the survival of farmers' households without having to rely on economic practices that are contrary to *sharia*, such as usury (Rizkiyana & Setiawan, 2019).

Furthermore, the awareness of mutual cooperation that emerged in agricultural activities shows that farmers do not view collective work as a burden, but as a form of social worship. Mutual cooperation in cleaning irrigation canals, improving land, or helping the harvest process reflects the orientation of *falah*, which is welfare that is not only material, but also spiritual. Thus, social capital functions as a link between economic activities and Islamic values that emphasize the balance between the interests of the world and the hereafter.

Overall, the results of NVivo's analysis show that the implementation of social capital in rice farmers does not contradict Islamic economic principles, but rather strengthens basic values such as justice (*al-'adl*), help-help (*ta'awun*), brotherhood (*ukhuwah*), and benefits (*maslahah*). Social capital is an important instrument in creating a just, sustainable, and worshipful economic system for farmers' households.

Overall, the results of NVivo's analysis strengthen the field findings that social capital has a strategic role in the economic life of rice farmers, both in the form of social networks, beliefs, and norms and values that develop in society. Social capital not only functions as a social tool, but also as an economic instrument that is relevant to the principles of Islamic economics.

The results of the study show that social capital has a significant role in supporting the fulfillment of the household needs of rice farmers in South Sungkai District, North Lampung Regency. Based on field findings, the social capital that develops among farmers includes social networks, beliefs, and social norms and values that are maintained from generation to generation. Social networks are built through the participation of farmers in farmer groups, mutual cooperation activities, and intense social interaction in agricultural activities. Trust between farmers is reflected in the practice of mutual assistance, such as lending agricultural equipment, labor assistance, to providing capital or basic needs without a written agreement.

Meanwhile, social norms and values are manifested in compliance with unwritten rules, mutual respect, and concern for community members who are experiencing economic difficulties. These findings indicate that social capital serves as a collective mechanism that strengthens the social and economic resilience of farmers' households, especially when faced with income limitations or crop yield uncertainty. In the context of Islamic economics, these practices reflect the principles of *ta'awun* (help), justice, and *ukhuwah*, which are important foundations in *muamalah*. Social capital not only serves as a social asset, but also as a means of distributing economic benefits in a fair and ethical manner.

The findings of this study are in line with the views of experts who state that social capital is able to improve the welfare of rural communities through strengthening social relationships and collective trust. Thus, social capital that is managed properly and in line with Islamic economic values has proven to make a real contribution in supporting the fulfillment of the household needs of rice farmers, both primary needs and other social needs.

4. CONCLUSIONS

This study shows that social capital has an important role in supporting the sustainability of the economic life of rice farmers in South Sungkai District, North Lampung Regency. The forms of social capital found in this study include beliefs, social networks, and social norms that are realized through the practice of mutual cooperation, cooperation in farmer groups, and mutual assistance in the provision of agricultural production facilities. These practices not only strengthen social relationships between farmers, but also contribute to improving farmers' ability to meet their household needs.

The findings of this study also show that the practice of social capital that develops in the peasant community is in line with the values in Islamic economics, such as ta'awun (help-help), al-'adl (justice), ukhuwah (brotherhood), and maslahah (benefit). These values are reflected in the pattern of cooperation and social solidarity that encourages the creation of common prosperity in rural communities. Viewed from the perspective of Islamic economics, the implementation of social capital in the lives of rice farmers is in line with the principles of ta'awun (help-help), justice (al-'adl), brotherhood (ukhuwah), and benefit (maslahah) (Managanta et al., 2022). The practice of mutual cooperation and cooperation that develops not only contributes to the fulfillment of the material needs of households, but also establishes a balance between economic interests and spiritual values. Thus, social capital functions as an important instrument in creating sustainable farmers' welfare, fairness, and in accordance with Islamic economic principles (Mujiburrahmad, 2018).

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