



Economic Development of Civil Society in Bojonegoro Regency

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ABSTRACT

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Economic problems are universal problems faced by various groups of people. The establishment of a civil society economic order is a shared goal to realize the development of people's economy, it is an economy that involves the participation of many people, which is the livelihood of many people, which provides benefits to many people, and whose ownership is by many people. This article aimed to describe how the activities in the implemented community assistance program were able to make the community in the area around the forest in Bojonegoro Regency became more empowered, with the process of increasing community capacity and utilizing forest access to improve their economy, as well as how each element of the stakeholders contributed to the process of realizing the economic order of society. The approach used was Participatory Action Research (PAR). The results showed that the assistance program carried out was still running until now and there had been several activities carried out, including starting from coordination with stakeholders, Focus Group Discussions (FGD), community meetings, preparation of SOPs, assessment of business potential and feasibility, providing assistance, mentoring, working meetings, MoU, as well as monitoring and evaluation. The mentoring activities carried out also involved many parties, ranging from the public/government sector, private/business sector, universities, Civil Society Organizations (CSOs), community/beneficiary communities, and mass media.

INTRODUCTION

Economic problems are universal problems; therefore, the whole world pays great attention to economic problems (Mayasari & Putri, 2020), and the formation of civil society is an aspiration to be achieved. The economic order of civil society is the development of people's economy, it is an economy that involves the participation of many people, which is the livelihood of many people, which provides benefits to many people, and whose ownership is by many people. Efforts to build a holistic and sustainable civil society economic order must be an integral and simultaneous step with the development of the political, legal, educational and cultural fields, because the civil society structure is related to cultural issues and people's attitudes to life (Rohaeti D., 2020).

Civil society can be interpreted as a society that is free from the oppression of the authorities, both the government and the law-conscious society, which means obeying the law, as well as



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harmonious peace, even though they have different beliefs (religion), race and so on (Khalik, 2012). The basis of the civil society order gains strong legitimacy on the textual basis of the Qur'an and hadith and the practice of the early generations of Islam. This foundation is reflected in cultural and religious attitudes such as tolerance and pluralism, as well as recognition of human rights (Jainuri, 2000).

One of the community groups in Indonesia is a group of people who live around or in forest areas, where the group still shows a high level of poverty. Data from the Ministry of Environment and Forestry (2021) showed that 35% of the total population living in forest areas or 10.2 million people live in the forest area. When it was compared with the total population of Indonesia, the poor who live around forest areas were 3.8%. Mahanty, et al. stated that there were several factors that influenced poverty, including education, access to land, credit, government, and health services (Mahanty, et al., 2006). This opinion is in line with Carney and Ashley (1999) that the poor have several characteristics as follows: 1) they do not have access to decision-making processes concerning their lives, 2) they are excluded from the main existing community institutions, 3) they have low quality of human resources, including health, education, skills that have an impact on low income, 4) they are trapped in a low quality culture of human resources such as low work ethic, short thinking and fatalism, 5) low ownership of physical assets including environmental assets such as clean water and lighting (Annur, 2013).

In Bojonegoro Regency there is only a production forest area of 98.48% and a protected forest area of 1.52%. Forest damage in Bojonegoro Regency is dominant in production forests. This happened because of unsustainable forest management, conversion of production forest functions into plantations, agriculture, industry, conflicts with residents around forest areas, and organized illegal logging (Ridwan, 2010). Several other research that discussed the same thing were Ambarwati, et al. (2019), Ambarwati, et al. (2018), Dassir (2008), and Harun and Dwiprabowo (2014). In addition, the lack of access or opportunities from people living around or in forests also drives deforestation. This was similar to the results of Milton's research in Brazil and Malaysia, where this phenomenon by Kottak was referred to as environmental racism.

Various efforts have been made to overcome the poverty problem of communities around forest areas and forest conservation, for example the implementation of the Forest and Land Rehabilitation Movement Program (Gerhan). Other efforts made for forest conservation and poverty alleviation are through the Community Forest Management Program (PHBM) conducted by Forestry State-owned Enterprise. Efforts to alleviate poverty for residents around the forest have been carried out, one of which was the Social Forestry Program, but had not shown maximum results (Dewi, 2018).

From the findings of research and policies made by the government as well as the implementation of programs carried out by companies and others, there were still main problems for residents around forest areas, including the problem of high poverty; the

problem of deforestation continues; natural disasters from the impact of forest destruction were increasing in frequency with an enlarged scale; human resource development was not going well; and carbon emissions were increasing. In terms of existing studies, they provide more of a portion of revealing and stating the results of government programs and policies. There was no research that focused on finding the core problems of poverty and forest conservation as well as providing alternative solutions that can be implemented and evaluated.

Some of the facts above became the background of this community assistance program. The spirit to make the economy of the forest village community through community economic empowerment, which is based on independence, sustainability, and improving welfare as well as always preserving the environment and protecting the forest is the reason for this program to be implemented. The Agroforestry business model has been carried out as an effort to manage land in the forest to increase the income of forest farmers as well as restore forest sustainability. Goat farming is a promising option to be integrated into agroforestry businesses in forest areas. Agrosilvopastura is a land management system that combines agricultural components or activities with forestry and animal husbandry to overcome the problem of land availability and increase land productivity, especially on marginal land. This development is carried out with the aim of shortening the income cycle of farmers where agroforestry requires a long production time, it is at the beginning of planting you must wait 4 years, while with the development as agrosilvopasture, production results can be enjoyed with a cycle of 2 months through livestock business. Besides maintaining the sustainability of forest conservation, it is also integrated between plantations, agriculture and animal husbandry.

Then, to realize the economic order of civil society, it is necessary to have cooperation between various parties, for example the public/government sector, private/business sector, universities, Civil Society Organizations (CSOs), beneficiary communities, and the mass media. This article aimed to describe how the activities in the community assistance program implemented were able to make communities around the forest more empowered, with the process of increasing community capacity and utilizing forest access to improve their economy, as well as how each stakeholder element contributed to the process of realizing the economic order of society.

According to Papiliya, community empowerment is an effort to increase the dignity of the community who are in poor condition, so that they can escape the trap of poverty and underdevelopment. Empowerment is an effort to build community capacity, by encouraging, motivating, raising awareness of their potential and trying to develop that potential into real action (Zubaedi, 2014). Citing the book *Community Development: Discourse and Practice*, according to Jim Ife, the concept of empowerment has a close relationship with two main concepts, they were: the concept of power and the concept of disadvantaged. The definition of empowerment can be explained by using four perspectives, including: pluralist, elitist, structuralist, and post-structuralist perspective.

Empowerment from a pluralist perspective aims to help disadvantaged individuals and groups compete effectively by teaching them to learn, lobby, use media, and understand systemic rules, thereby increasing community capacity and ensuring no one wins or loses unfairly. Conversely, from an elitist perspective, empowerment seeks to enable communities to join, influence, and form alliances with elites, confront power structures, and drive change, recognizing the elite's control over media, education, political parties, public policy, bureaucracy, and parliament, which contributes to community powerlessness.

Community empowerment viewed from a post-structuralist perspective is a challenging process and changes the discourse. Empowerment is more emphasized on the intellectual aspect rather than activity, action or practicality. From this perspective, community empowerment is understood as an effort to develop new and analytical thinking. So, the emphasis on empowerment in the educational aspect is not an action.

The concept of civil society that is rolling in Indonesia and is a contemporary finding term as a translation of civil society (Rahardja, 1996). Therefore, the study of civil society cannot be separated from the concept of civil society that developed in the West. Karni accumulates civil society into five models of meaning according to the historical context in which the thought is applied (Asrori, 1999). First, civil society is understood as a state system. Such understanding was developed by Aristotle (384-322 BC), Marcus Tullius Cicero (106-43 BC), Thomas Hobbes (1588-1679), and John Locke (1632-1704). Second, civil society is understood as an ethical vision in social life which is the opposite of primitive/barbaric society. This ethical vision to maintain social responsibility is inspired by moral sentiments between people naturally. This concept was developed by Adam Ferguson (1767) in the middle of the 18th century. Third, civil society is defined as the antithesis of the state and/or as a means of state control. This understanding was developed by Thomas Paine (1792). Fourth, civil society is defined as an element of dominant class ideology, which was developed by Hegel, Marx, and Gramsci.

Fifth, civil society is defined as an entity that balances state power that is autonomous and has a high political capacity to withstand the tendency of state intervention, and even becomes a source of state legitimacy and is able to give birth to a reflective critical force to reduce the degree of conflict in society as a result of social reform. This model was developed by Alexis de Toqueville. Of these five understandings, the second and fifth concepts are concepts that are in accordance with the current conditions of Indonesian society. Therefore, community development is prioritized by building a social ethical vision based on noble cultural values that already exist in public institutions as a means of controlling the balance of state power.

The ideal society described above is a balanced society (*ummatan wasathan*) (Q.S Al Baqorah; 143) from all its life so that it provides an egalitarian meaning for the togetherness of the people to build the best society (*khaira ummah*) which always calls

for goodness and prevents evil (*amar ma'ruf nahi munkar*) (Q.S Ali Imran: 110) as well as maintaining the unity not to be divided and at odds (Q.S Ali Imran: 105). Thus, a moderate society (*ummat muqtashidah*) is achieved (Q.S Al Maidah: 66) which is honest, straight and does not deviate from the truth.

From the Islamic perspective above, it shows that civil society is a form of society based on religion as a source of morals, inspiration and action in the order of people's lives for social togetherness to live in peace, full of democracy and tolerance - not on group or personal interests - so that a society that is realized is realized. ethical, egalitarian and cultured. So, it is appropriate, as Bachtiar Alam (1999) said that the civil society to be realized is an area of social life that lies between the "state" and the local community in which the strength of the community is gathered to maintain freedom, diversity, and community independence from power of state and government. This means that the power collected is always on the spectrum of changes in the dynamics of society itself in accordance with the demands of the times and is based on social ethics that the independence and freedom of society cannot be separated from the values and cultural norms that exist and develop in the community itself. Therefore, the realization of civil society must consider at least two main things, it is the legitimacy of the state and the creation of an independent society that is based on a solid moral foundation (Arifin, 1999) This shows that civil society is not an anti-state society or a stateless society but a society that lives in a legitimate state that is able to build social entities and can guarantee the community in actualizing its potential to develop safely and peacefully with a moral foundation that provides administrative boundaries. clear and binding ethical rules, so that harmony is maintained and avoids the development of an authoritarian and dictatorial state. In addition, what is also important is the creation of an independent society that can carry out the function of social control over the state. Not on the contrary, the government controls the freedom and independence of the people's democracy as a manifestation of absolute centralization of power so that people experience powerlessness.

There was some research about civil society empowerment which had been conducted. Reshi and Sudha (2022) in their research entitled *Women Empowerment: A Literature Review* mentioned that women empowerment is a critical issue in today's world, as it aims to increase women's economic, social, and political power. This literature review provides an overview of the concept of women's empowerment, its historical evolution, and its importance in achieving sustainable development goals. The review highlights the various factors that hinder women's empowerment and identifies successful strategies for empowering women, such as education, access to resources, and political participation.

Another research was conducted by Diprose (2023). This article explores how empowerment-focused Civil Society Organisations (CSOs) traverse scales and perform brokerage functions in helping rural women from marginal groups to connect to and influence powerholders in Indonesia. It identifies three brokerage mechanisms activated

by these CSOs: brokering marginal groups' power bases through strengthening organising structures and sources of knowledge/resources; brokering spaces for women's influence on powerholders; and brokering networks with other women and authoritative actors to build supporting coalitions. The article also illustrates that contexts shape how CSO interventions affect change: heavy, resource-intensive 'thick' brokerage strategies were important in deeply patriarchal contexts, whereas 'thin' brokerage strategies had some effects in places already more conducive to improving gender equity.

Understanding Forest Community is often referred to as Community Forestry. The concept of Community Forestry, if divided into two, contains two control ideas, they are (1) Community and (2) Forestry. According to Orstom, Community is a group of people who are bound by a set of beliefs, values, norms, and preferences that govern collective action, group members are relatively stable, interaction between group members is expected to continue, and relationships relations occur are direct and multiplex. Meanwhile, Forestry, according to Westoby, is no longer a matter of trees but of the people, even if trees are still a problem, if only the trees are to meet the needs of the people or the community. Both ideas reveal the concept of Community Forestry.

The concept of Community Forestry is a form of community management of forest resources, and forest management carried out by the government in protecting forests also involves the community in managing forests. The community needs to be involved so that the community can also contribute to the government in managing forest resources. In addition, with the community being involved in maintaining the forest, the community also takes part in maintaining it, because forest management with forest communities can help the community in socio-economic problems, be involved in improving the ecology, and strengthen local culture and knowledge in managing forests.

Related to the community forestry, there were some researchers conducted, such as Smith, et al. (2023). Despite widespread implementation of community forest (CF) management over the last 40 years, limited knowledge exists on CF-level processes that link introduction of CF management to long-term forest cover change. CF management has been widely adopted in Nepal but research on effects of CF management on forest cover change often lacks long-term forest cover data and does not attempt to directly link changes in local forest cover with forest management decisions by local forest users. This study used a mixed methods approach integrating a 29 year-long satellite record of annual forest cover (1988–2016) and local interview data from 2018 to 2020 across eight CFs in Nepal to evaluate the spatially explicit impacts of CF management on long-term forest cover change.

Another research was conducted by Zon, et al. (2023). The researcher applied a fuzzy set Qualitative Comparative Analysis to case study data on 12 voluntary community conservation initiatives in northern Peru to explore the relationship between local enforcement, legal and alternative property rights, and conservation effectiveness.

Agroforestry system is an agricultural management system located in a forest area with the method of intercropping between trunked trees and seasonal plants and/or livestock. This agricultural system is intentionally carried out to manage forest land so that the land in the forest area remains fertile because seasonal plants around the trees can shade the soil, agriculture in the forest also helps improve soil quality with farming activities carried out by the community. Besides being able to save the land, the agroforestry system can also help the community around the forest in utilizing the forest in developing agricultural products, so that the existence of the forest also has an income impact for the community around the forest, for example agroforestry, it is pine forest areas with corn farming, sea sengon forest with sweet potatoes, and the forest begging with goat farms.

Agroforestry is a form of integrated management between forestry, agriculture, and/animal husbandry that is managed jointly. Agroforestry originates from the words agro (agriculture) and forestry (forest). This combination forms the name agroforestry or forest cultivation. Agroforestry is also known as “wanatani”, the term agroforestry when viewed “wana” comes from the Javanese language which means pedestal or forest, while “tani” means agriculture. So, if combined with agraforestry or agroforestry, it is a form of farming management in forest areas while maintaining the forest.

Agroforestry as a new branch of science in agriculture and forestry, seeks to identify and develop the existence of agroforestry systems that have been practiced by farmers since time immemorial. In simple terms, agroforestry means planting trees on agricultural land, and it must be remembered that farmers or the community are the main elements (subjects). Thus, agroforestry studies are not only focused on technical and biophysical problems, but also social, economic and cultural issues that always change from time to time, so agroforestry is a dynamic branch of science.

The application of the agroforestry system in managing forestry is appropriate because this system prioritizes environmental balance in forest management and the community as actors (subjects) in forest management. Communities that manage forests are forest farming communities who have a role in forest processing. Through an agroforestry system that combines forestry, agriculture, and/or animal husbandry, the community can manage forests in an integrated manner. The meaning of the agroforestry system itself is that people are farming (planting seasonal crops) in woody forest lands, it can also be added to manage animal feed grasses in the area around woody plantations (forestry).

Perhutani defines agroforestry as optimal and sustainable use of land by combining forestry and agricultural activities in the same land management unit by considering the physical, social, economic and cultural conditions of the participating communities. The purpose of agroforestry and this intercropping system is to improve the welfare of village communities around the forest, by providing opportunities for rural communities or smallholder farmers to grow food crops to increase people's income. In

this way, villagers around the forest are expected to play an active role in efforts to save forest and land damage.

Agroforestry management itself does not only focus on ecological improvement, but also on improving social, economic, political and cultural problems. Ecologically, agroforestry systems can improve soil and water conservation, reduce critical land and improve environmental balance. Economically, the agroforestry system can help forest farming communities in developing their agriculture so that the harvest can also increase their income economically. In social problems, the agroforestry system helps forest farming communities to manage forests in an integrated and directed manner and can meet the food needs of the community. Politically, the agroforestry system can build targeted policies through LMDH, KPH, and from Perhutani, and culturally, agroforestry systems can reverse the role of local communities in interacting with forests and restore local knowledge of forest communities in managing forests from the past.

Forests have the main function for the survival of living things, such as their function as a balance of nature, environmental conservation, and the economy. Forests are not only beneficial for human life, but the existence of forests is also beneficial for the balance of nature, and efforts to conserve the environment. The existence of forests that can be economically beneficial often has an impact on forest exploitation and illegal logging without considering the impact on other natural balances, so that the destruction of forests also disrupts the survival of living things.

The continuous use of forests can create new problems. As a result of the conversion of forest lands, it can cause soil quality degradation, erosion, extinction of flora and fauna, floods, droughts and global environmental changes. Forest management must be managed in an integrated manner so that the environment remains balanced, and the existence of the forest also provides benefits for others. The pattern of integrated forest management can be through an agroforestry system, it is by combining (forestry, agriculture, and/or animal husbandry) which are managed in an integrated manner.

Some research had been conducted related to agroforestry, such as Hart, et al. (2023). In this research, the author mentioned that they define agroforestry as a natural climate solution, discuss current understanding of the controls on farm-scale mitigation potential and highlight recent innovation on emergent, high-resolution remote sensing methods to enable detection, measurement and monitoring. The research also assessed the status of agroforestry in the context of global climate ambitions, highlighting regions of underappreciated expansion opportunity and identifying priorities for policy and praxis.

METHOD

The method and type of approach used was the Participatory Action Research method. In activities labeled Participatory Action Research (PAR), recitation, learning, and action were 3 main agendas. The main goal was to solve practical problems that were formulated, analyzed and solved by the community itself. The strategic goal to be

achieved was to make social (transformative) changes (Djoni, 2003). PAR had three words that were always related to each other, they were participation, research, and action. Kurt Lewin and Searle (2018) described Action Research in terms of a cycle of planning change steps, putting plans into action, observing what happens, and reformulating plans considering what has happened. In 1988 the action research process was only poorly explained in terms of the sequence of mechanical steps, including planning a change, acting and observing the process and consequences of the change, reflecting on these processes and consequences, re-planning, acting and observing, reflecting and so on. This community assistance activity was carried out in Bandungrejo Village and Ngasem Village, Ngasem Sub District, Bojonegoro Regency. The data were collected in several ways, such as observation, in-depth interview, Focused Group Discussion (FGD), and documents.

RESULTS AND DISCUSSION

Forest Area-Based Agrosilvopasture Development Program with the Community in Bojonegoro Regency

Assistance activities for the forest area-based agrosilvopasture development program with the community in Bojonegoro Regency are still running until today. Currently, there are several activities that have been carried out in the process of assisting the Forest Village Community Institution in Bojonegoro, especially in Bandungrejo and Ngasem Villages, Ngasem Sub District, it was Multistakeholder Program Coordination with stakeholders, coordination with the Ngasem Village government, coordination with the government Ngasem District, community meeting for program socialization, Maintenance and production procedure preparation meeting, Maintenance and production operational assistance, Mentoring, FGD Assessment of business potential and feasibility, discussion of Business Plan Preparation and Business Feasibility Analysis, Agrosilvopastura Business Assistance, Ownership and Management Model Development Meeting Agrosilvopastura business, MoU agreement meeting on Agrosilvopastura Cooperation, monitoring, and evaluation of activities.

The first activity carried out was Multistakeholder Program Coordination with stakeholders. The coordination activity was carried out on November 18, 2021, at Pondok Omah Pule Bojonegoro. The activity was attended by 16 invited representatives, including the Head of Bojonegoro KPH Administration, Representative of Bojonegoro KPH, Bojonegoro CDK, Animal Husbandry Service, DPMD, DLH, BAPPEDA, KPH and Perhutani Bojonegoro, PEPC PGA, Director of IDFoS Indonesia, program managers and the IDFoS Indonesia team. The result of the activity included an overview of previous programs, current achievements and conditions, and plans for future agrosilvopasture programs. The plan for the location of agrosilvopastura with the addition of goat farms in a location close to water and still 1 area with an agroforestry location was also presented. The location was in plot 52 in the BKPH Clangap area which was administratively included in Ngasem village. In principle, the stakeholders agreed with the

agrosilvopasture development plan and the proposed location, but there were several notes that need to be emphasized again, such as setting goals that must be achieved clarified again; The existence of the concept of agrosilvopasture which requires the planting of long-cycle and short-cycle plants in the area; There was synchronization with the existing plans in KPH Bojonegoro. Some of the agreed supports were: 1) CDK supported program activities with some notes as mentioned above. 2) Perhutani KPH Bojonegoro supported the empowerment of LMDH, where the support was in the form of licensing through the Cooperation Agreement scheme. 3) DLH supported LMDH knowledge improvement such as compost processing. 4) DPMD supported LMDH organizational capacity building through the Village. 5) The Livestock Service Office provided support for access to consultation assistance and assistance for fish seeds to be stocked in ponds by applying proposal first.

The above activity was followed by coordination with the Ngasem Village Government, which was held on November 29, 2021, at the Ngasem village office. The activity was carried out informally and was attended by 6 people, including the village head of Ngasem, PGA PEPC and the IDFoS Indonesia Team. The result of this activity was the delivery of plans for implementing the Agrosilvopastura program in 2021 for the next 6 months, in principle the Ngasem village government strongly supported the program implementation plan and suggested synchronizing program performance between LMDH, village government and Perhutani. Then, coordination was carried out with the Ngasem Sub District government, which was held on November 29, 2021, at the Ngasem Sub District office. The activity was attended by 7 people, including the District Head of Ngasem, PGA PEPC and IDFoS Indonesia Team. The meeting resulted in the submission of a plan for implementing the Agrosilvopastura program in 2021 for the next 6 months. In principle, the Head of Ngasem Sub District strongly supported the program implementation plan and suggested that the program could improve the economy of the community in forest areas.

Community Meetings in the form of socialization of the program was carried out after the implementation of coordination with village and sub-district governments. This activity was carried out on December 2, 2021, at the Ngasem village hall. The activity was attended by 23 invited people with elements from the Pesanggem community, the management of LMDH Ngasem Barokah, BKPH Clangap, KPH Bojonegoro, Head of Ngasem Sub-district, Village Head along with Ngasem Village Government, CDK Bojonegoro, and IDFoS Indonesia team. The result of the activity was the delivery of the activity flow plan for the implementation of the Agrosilvopastura program for the next 6 months as well as providing an understanding of good forest management. The district head and village head of Ngasem strongly supported the program implementation plan and hoped that the people who were the target of the program could be serious in implementing the program. Perhutani KPH suggested that the existence of LMDH could become a clear legal entity and could always coordinate with the village government.

This activity was then followed by a meeting for the preparation of maintenance and production procedures. This activity was held on November 25, 2021, at the house of the chairman of LMDH Rimba Tani, Bandungrejo Village. The activity was attended by 26 participants, and was attended by LMDH management, Pesanggem representatives and representatives from BKPH Clangap. Meetings with the LMDH Ngasem Barokah management were held 3 times, they were on 14 May, 20 May and 22 June at the home of the LMDH Ngasem Barokah chairman, which was attended by representatives of the LMDH management and members, representatives of the Clangap BKPH, the village government and the IDFoS Indonesia team. The results of the activities included the agreement on the plan for the treatment and fertilization of longan; the approval of the plan for the treatment pattern for goat cultivation including the pattern of feeding, drinking, medicine, seed selection and others, which will then be used as standard procedures; Agreed on the form of KUPS with the name "Agroforestry Business" with 3 types of business, including nurseries, compost fertilizers, and forest agriculture; selected and agreed on the business implementing coordinators, including Rasimun, Surat and Tasmin; it was agreed on the method of daily care workers for goat cultivation, it was 3 people from LMDH members.

Activities for providing treatment and production operational assistance. Longan tree treatment activities through weeding activities around the tree, fertilizer application and trimming of branches and twigs aimed at increasing and accelerating the longan plant growth process. In addition, the activities carried out were data collection of longan plants that have been planted, such as for longan trees that have begun to flower and bear fruit, nets were installed on the fruit to minimize the risk of pests and fruit-eating animals. The results of the activities carried out included the area around the longan tree becomes clean and free of nuisance plants; obtained data on the condition of the longan plant which included the average plant height, average stem diameter and other supporting data.

After the implementation of the above activities, mentoring activities began. Mentoring is carried out for 6 months starting in early November 2021 until early June 2022. The assistance includes activities of assistance, consultation, coordination and communication as well as field visits to LMDH Rimba Tani in Bandungrejo village and LMDH Ngasem Barokah in Ngasem village in mapping, plant care, livestock, production planning, designing activities and each process stage of activities in the program.

There were also several Focus Group Discussion (FGD) activities, for example Potential Assessment and business feasibility FGD. This activity was held on December 13, 2021, at the home of the chairman of LMDH Ngasem Barokah, Ngasem Village. The activity was attended by 15 people, from elements of the LMDH management, Ngasem village head, hamlet head, village officials, representatives of the Village Owned Enterprise management and the IDFoS Indonesia team. In this activity, several recommendations and proposals were identified including, Pesanggem hopes that there will be efforts to preserve existing water sources/dams by planting plants, in the form of

9 types of plants agreed in the forum and with the planting distance between the lip of the reservoir and the planting hole not exceeding 9 meters; Grass planting for goat feed plans is sought to have been planted no later than December 2021; The location of the cage was recommended to be on the north side of the reservoir because at this time the location was not included in the community's arable land; it was fully managed by LMDH; The workforce is adjusted to the needs and capabilities of existing resources; and farmers around the reservoir should get a share of the results of the running business.

The above activities were followed by an FGD on Business Plan Preparation and Business Feasibility Analysis. Meeting activities with the management and members of LMDH to prepare a business plan for the type of business that had been agreed upon. The FGD on the preparation of the Business Plan and Business Feasibility Analysis was conducted on April 9, 2022, at the home of the chairman of LMDH Ngasem Barokah followed by 18 participants consisting of elements from the Village Government, Perhutani, LMDH Ngasem Barokah management and IDFoS Indonesia team. The FGD activities were carried out by presenting drafts of RU and AKU which had been prepared previously by a team of experts to obtain input and additions from related parties. The results of these activities are the preparation of a business plan and business feasibility analysis for the type of goat cultivation business and longan fruit cultivation.

The next activity was the Provision of Agrosilvopastura Business Aid. The activity was carried out by providing assistance for longan broodstock as well as supporting facilities and infrastructure in the form of facilities for the longan tree nursery business which were handed over to representatives of LMDH Rimba Tani, Bandungrejo village. In addition, assistance for the development of a compost production business was also handed over to LMDH Rimba Tani. Assistance for goat farming business facilities was given to LMDH Ngasem Barokah Ngasem village, in the form of physical supporting infrastructure facilities including the construction of bulkhead cages, shelter facilities (water, electricity, animal feed, cultivation equipment and goat seeds). In addition, to support the capacity of prospective goat business managers, LMDH representatives were dispatched for internships at goat livestock practitioners. After the physical facilities and infrastructure and human resources are ready, the next step is to procure 200 goats aged 6-8 months to be managed by LMDH. The results of these activities were the receipt of assistance for longan nursery cultivation facilities by representatives of LMDH Rimba Tani, Bandungrejo village, in the form of a nursery house and supporting facilities for the nursery, longan parent tree and longan seedlings seedlings. Received assistance for the development of compost fertilizer processing business in the form of work equipment which includes sacks, fermentation containers, fermented liquid and several other supporting facilities. The receipt of assistance for goat farming business facilities to LMDH Ngasem Barokah in the form of the construction of 10 units of bulkhead cages along with supporting facilities for the cages (water installation, electricity, cultivation equipment).

The follow-up activity carried out was the MoU agreement meeting on Agrosilvopastura Cooperation. Meetings or discussions were held to agree on the cooperative model for the business that had been formulated together. The meeting was held at KPH Perhutani Bojonegoro on February 10, 2022, which was attended by 16 participants from representatives from LMD, KPH Perhutani, and from IDFoS Indonesia. Field visits to find out and control every progress and stage of the program that had been carried out. Monitoring is carried out with the aim that program objectives could be achieved according to the plan and time specified in the initial planning. In addition, monitoring also aimed to formulate solutions if problems were found during the program implementation process. Monitoring was carried out 3 times, including on March 2, 2022, March 23, 2022, and on April 15, 2022. Monitoring was carried out by internal PEPC and IDFoS Indonesia accompanied by the program management team. The results of these activities were recommendations in each stage of program activities for accelerating and solving obstacles and obstacles in the process of implementing the program stages, including solutions for the location of the cage construction, improving access to the entrance to the cage during the rainy season, managing the reservoir and cage area for reforestation. in the form of planting fruit trees and other shade plants. After carrying out several preliminary activities and implementing assistance, evaluation activities were carried out. Evaluation was carried out at the end of the program which aimed to explore conveying the achievements of program implementation; challenges and obstacles to implementation get input in the form of suggestions and input as well as recommendations for program sustainability. The Evaluation Meeting was held on 28 June 2022 at the Ngasem sub-district meeting hall. The meeting was attended by 30 people from representatives of the Forestry Service Branch, Perhutani, village and sub-district governments, LMDH, PEPC and from IDFoS Indonesia. In addition to conveying the results of the implementation of program activities, this activity was also a means to hand over the program from PEPC to beneficiaries. The results of the evaluation were the delivery of the results of program implementation to all stakeholders; identified suggestions, inputs and recommendations for program sustainability including: strengthening business businesses, increasing production capacity, expanding markets by way of market penetration and market expansion, pioneering business expansion with open husbandry methods; trials of breeding and cultivation of caged fish, maintenance of longan trees, fruit trees and shade plants around ponds and cultivation cages, maintenance of water sources (dams) including water quality, cleanliness and quantity to maintain water availability for goat farming, especially during the dry season, the strategy for improving access roads to the location of goat farming needs further coordination involving all stakeholders, hopes from PT. Pertamina EP Cepu to the surrounding community to prosper and benefit from the project, the plan to increase road access required further coordination between relevant stakeholders (LMDH, Perhutani, Village Government, sub-districts, and related offices), the hope of the Ngasem Village Head to all LMDHs both in Ngasem and Bandungrejo to be serious in the business activities that have been assisted to be successful and sustainable, the Bojonegoro Regency CDK supported the plant seeds needed in the land

location, and the development of Longan Cultivation Business in the future required further coordination

The Role of Stakeholders in the Forest Area-Based Agrosilvopasture Development Program

The forest area-based agrosilvopasture development program involved various parties or stakeholders. There were 6 main actors who were interconnected and shared roles in achieving the main goal together, where this model was called hexa helix collaboration. The hexa helix collaboration model Rastuti et al. (2019) covered government, universities, community, business sector, mass media and financial institutions. Meanwhile Zakaria (2019) uses 6 (six) main actors of hexa helix collaboration, including universities (or the world of education), the business sector (industrial world), community/society, government, mass media, and law and regulations. In contrast to the previous model, Rachim et al. (2020) 6 (six) main actors collaborating are the government, universities, Non-Government Organizations/NGOs, the business sector, mass media and affected communities. The hexa helix collaboration model used in the mentoring of the agrosilvopastura development program was a modification of the models above. In this model the main actors who participated in achieving the main goals together are the public/government sector, private/business sector, universities, Civil Society Organizations (CSOs), beneficiary communities/communities, mass media.

The public sector or government involved in collaboration included the central government, including the ministries/agencies, East Java Provincial Government, the Bojonegoro Regency Government, the Ngasem Sub District Government and the Government of Bandungrejo and Ngasem Villages. The business sector involved in this mentoring program was Pertamina EP Cepu. Meanwhile, the stakeholders come from civil society organizations, such as Amil Zakat Institution (LAZ), and universities that had the competence to manage Agrosilvopastura. Next was the beneficiary community, in which they were residents who live around forest areas. The community was organized in groups called LMDH. The last or sixth actor was none other than the mass media. This mentoring program involved the mass media which had sufficient influence and wide distribution of information. The Hexa helix collaboration model places 6 (six) main actors or stakeholders in different roles at each stage of action research. There were six stages used. First, the stage of building an initial agreement, the second stage of preparing an action plan, the third stage of taking joint action.

The first stage was building an initial agreement. This was carried out to expand the number of key actors/stakeholders to achieve a shared commitment and commitment involved in the collaboration. Shared commitment and determination were marked by volunteering and the division of roles for each actor. At this stage, the initiators of the collaboration were IDFoS Indonesia (CSO) and PT. Pertamina EP Cepu, Perum Perhutani (private/business sector). Their role was to coordinate and communicate to expand the involvement of other actors, explain to other actors the results of the initial mapping of

the problems that occur in the forest area and the impacts that have arisen. At this stage the expected result was an initial collaboration agreement indicated by the division of roles of each actor.

In the second stage, there were four other main actors involved, including the government, such as the Ministry of Forestry and the Environment, SKK Migas, East Java Provincial Forestry Service, Bojonegoro Regency Environment Service, Bojonegoro Regency Community and Village Empowerment Service, the Ngasem Sub District Government, Bandungerjo Village and Ngasem Village Government; The beneficiary communities were LMDH Rimba Tani and LMDH Ngasem Barokah; CSOs that focus on Islamic social finance were PC. LAZISNU Bojonegoro Regency, LAZ Nurul Hayat Bojonegoro Branch; Mass media, among others, Suarabanyuurip.com. BlokBojonegoro.com; and the university involved was Universitas Bojonegoro.

The initial agreement-building stage was an important point Rachim et al. (2020) Each actor had a different role, but each role had a shared level of importance. Higher education was important in the context of facilitation of scientific methods, especially the development (cultivation) of Complex Agroforestry. Likewise, the mass media had role to provide information to the wider public so that the expected impact was the expansion of information and growing public trust.

The second stage was making a joint plan (Bishop, 2018). Planning was based on the grid that had been developed by CSOs. However, this was only a guide to facilitate the planning process. All actors Together provided views, critiquing the available grid. The views and criticisms of all actors were in a logical framework, it was Complex Agroforestry. A logical framework that guided joint actions to increase land cover in KPS and created sustainable use of production forest areas for economic activities with the community and Perum Perhutani.

At the planning stage at the outputs level or direct results to be achieved, among others, the planting of forestry plants and fruit trees with economic value in KPS; the existence of goat farming in production forest areas, fishery cultivation in production forest areas, capacity building for LMDH, funding sourced from waqf, infaq and zakat, market cooperation for LMDH cultivation, insurance guaranteeing potential losses from waqf use. The last stage was implementing the intervention from the planning results. There were five conditions that were expected to be achieved in an action research cycle, it was the implementation of agroforestry in KPS and silvopastora in Production Forest Areas; The establishment of an insurance system to guarantee waqf funds, the integration of Islamic social finance in complex agroforestry and the implementation of PKS, and finally the implementation of market cooperation.

The implementation of Agrosilvopastura was carried out by planting trees in a KPS covering an area of 45 ha. The trees planted in the form of trees that function as protection for water sources and landslides were banyan trees, guava trees, and vetiver trees. KPS also planted longan trees, Jambu Air Citra and Avocado which serve as sources

of economic income for the community. In the agroforestry system, a nursery business was carried out. This effort was expected as a way to ensure the availability of good seeds and to be cultivated by LMDH as well as one of the other group businesses. The system was implemented in production forest areas. This system combined community economic efforts, Perhutani business and environmental conservation. Community economic efforts that were implemented were goat fattening cultivation, organic fertilizer manufacture, fish and fruit cultivation. Perhutani's business was cultivating eucalyptus trees. Meanwhile, conservation efforts were carried out by planting trees in the reservoir location with conservation plants and plants that produced animal feed.

The system was carried out in production forest areas, where this system combined community economic efforts, Perhutani business and environmental conservation. Community economic efforts that were implemented were goat fattening cultivation, organic fertilizer manufacture, fish and fruit cultivation. Perhutani's business was cultivating eucalyptus trees. Meanwhile, conservation efforts were carried out by planting trees in the reservoir location with conservation plants and plants that produced animal feed.

This mentoring program incorporated Islamic social finance as a source of business financing as well as developing various forms of utilization. Islamic social financial instruments used include zakat, infaq, alms and waqf. Zakat was sourced from funds managed by LAZ and then distributed to mustahiq in this case LMDH members. This had been carried out previously in a different context (Masisaroh & Herianingrum, 2019; Herianingrum, et al., 2020). Zakat was used to support the cultivation of mustahiq in complex agroforestry systems. Infaq was distributed by LAZ and the company to the LMDH group or institutionally. Infaq provided in the form of production facilities for cultivation, as well as infrastructure that supports conservation activities. Alms were given to LMDH in the form of assistance, capacity building, network building. The sources of alms come from CSOs, universities, companies and the mass media.

To ensure that the LMDH business cycle runs well, marketing and sales collaboration efforts were carried out. Markets that were accessed included the sale of livestock products, fisheries and fruit plantations. Efforts to open the market were facilitated by all stakeholders involved in this model, including companies, CSOs, universities, mass media and the government, especially for the mass media, the form of facilitation was by providing coverage and disseminating information.

LMDH as the main actor in aquaculture business management had experience, but to increase capacity more optimally, it was necessary to increase the capacity of individuals and organizations. Increasing individual capacity in the form of increasing tree management skills so that production was more optimal, fertilization regulation and so on. Institutional capacity building was provided for LMDH organizational arrangements such as production sales arrangements, group fund management, waqf goods management and so on. Methods for capacity building and institutional

strengthening through training, mentoring, internships and imitation studies. The main actors in facilitating capacity building with institutional strengthening were CSOs, universities, and the government.

CONCLUSION

The assistance activities were motivated by the fact that people living in forest areas, especially in Bandungrejo Village and Ngasem Village, Ngasem Sub District, Bojonegoro Regency were still at a lower economic level. The spirit to make the economy of the forest village community through community economic empowerment, which was based on independence, sustainability, and improving welfare as well as always preserving the environment and protecting the forest is the reason for this program to be implemented. The Agroforestry business model had been carried out as an effort to manage land in the forest to increase the income of forest farmers as well as restore forest sustainability. Goat farming was a promising option to be integrated into agroforestry businesses in forest areas. Agrosilvopastura was a land management system that combines agricultural components or activities with forestry and animal husbandry to overcome the problem of land availability and increase land productivity, especially on marginal land. This development was carried out with the aim of shortening the income cycle of farmers where agroforestry required a long production time, it was 4 years, while with the development as agrosilvopasture, production results could be enjoyed with a cycle of 2 months through livestock business. Besides maintaining the sustainability of forest conservation, it was also integrated between plantations, agriculture and animal husbandry. Then, in its implementation, the program involved various parties, ranging from the public/government sector, private/business sector, universities, Civil Society Organizations (CSOs), beneficiary communities/communities, and mass media.

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