



Community-Based Urban Farming in Yogyakarta: Building Social Capital and Resilience for Sustainable Empowerment Family

Fahmi Rafika Perdana^{(a)*}

^(a) Widya Mataram University

* Corresponding Author, Address: KT III/237, Jalan Dalem Mangkubumen, Kadipaten, Kraton, Yogyakarta City, Special Region of Yogyakarta 55132. Email: rafikagunawan354@gmail.com

ARTICLE INFO

Article History

Submitted 1 August 2020

Revised 9 November 2020

Accepted 19 December 2020

Keywords:

Empowerment,
Family Resilience,
Social Capital,
Agriculture, Adult
Farmers Group.

ABSTRACT

This study attracted researchers to examine empowerment efforts based on Adult Farmer Groups by involving family members and using social capital owned by members of the *Gemah Ripah Adult Farmer Group* (AFG) in Bausasran Village Yogyakarta City. The study used a qualitative research method with purposive sampling as a sampling technique for determining informants. Data collection was carried out through observation, in-depth interviews, and documentation to be analyzed. Resulting that empowerment in AFG is sought and has brought various benefits for empowerment and family socio-economic resilience. Social capital is used in this empowerment effort, emphasizing family functions, namely the socialization function and the economic function. In the existing efforts and empowerment, there is potential for its sustainability, namely various forms of social capital that are still maintained and refreshed in the dynamics of AFG. There is support from residents, government, universities, the private sector, and the media. Meanwhile, the obstacles faced are that there are still some residents or family members who do not yet have awareness or concern about the essence of urban agriculture, including the young people who are more challenging to empower than the elderly, then the busyness constraint which is a classic obstacle for urban society.

Introduction

A prosperous family is a family formed based on legal marriage, which can fulfill proper spiritual and material needs, devotion to



God Almighty; Also, live in harmonious, peaceful, and balanced relationship between members, the family, the community, and the environment.¹ In order to build and prosper the family, the Republic of Indonesia Government Regulation number 21 of 1994 was formed concerning the Implementation of Prosperous Family Development. It is stated that a family is the smallest unit in society that plays an essential role in national development. Therefore, its quality needs to be fostered and developed to become a prosperous family and become an effective national development resource.²

In terms of developing this orientation, family empowerment is needed. This empowerment requires both physical capital and social capital. Social capital is required because it is considered a social resource as an investment in human resources to manage existing natural resources. Several research findings state that social capital has an important role in people's lives; it is used as an asset in maintaining a livelihood to survive.³ Social capital will boost success for various sides because it can encourage people independently to achieve maximum goals.⁴

Yogyakarta is one of Indonesia's regions, a city of culture and education that is expected to be a pioneer in developing local wisdom as social capital to advance society into a cultured and civilized

¹ Froma Walsh, "Family Resilience: A Developmental Systems Framework," *European Journal of Developmental Psychology* 13, no. 3 (2016): 313–24, <https://doi.org/10.1080/17405629.2016.1154035>.

² Emy Susanti, "Unequal Gender Relations in the Practices of Girl Marriage in Poor Families at East Java Province," *Masyarakat, Kebudayaan dan Politik* 31, no. 4 (2019): 440–50, <https://doi.org/10.20473/mkp.v31i42018.440-450>; Widia Lestari et al., "The Empowerment of Households towards Independence through Social Capital in Program Keluarga Harapan (PKH)," *Society* 7, no. 2 (2019): 268–80, <https://doi.org/10.33019/society.v7i2.124>.

³ Arini Wahyu Utami and Lori A. Cramer, "Political, Social, and Human Capital in the Face of Climate Change: Case of Rural Indonesia," *Community Development* 00, no. 00 (2020): 1–19, <https://doi.org/10.1080/15575330.2020.1804956>; Manabu Akagawa, "Does Social Capital Improve Community-Based Integrated Care Systems?," *Journal of Asian Sociology* 48, no. 4 (2019): 509–21, <https://doi.org/10.21588/jas/2019.48.4.005>; Djainal Abidin, "Modal Sosial Dan Dinamika Usaha Mikro Kecil," *MASYARAKAT: Jurnal Sosiologi* 15, no. 1 (2010): 69–85, <https://doi.org/10.7454/mjs.v15i1.3708>.

⁴ Priyatno Harsasto, "Membedah Diskursus Modal Sosial dan Gerakan Sosial: Kasus Penolakan Pabrik Semen di Desa Maitan, Kabupaten Pati," *Politika: Jurnal Ilmu Politik* 11, no. 1 (2020): 18–30, <https://doi.org/10.14710/politika.11.1.2020.18-30>.

society.⁵ Besides, Yogyakarta has various potentials and strengths of social capital to strengthen Indonesia's national resilience, making breakthroughs in community empowerment. This empowerment is community empowerment in *Gapoktan* (*Gabungan Kelompok Tani* or Farmer Group Association) which optimizes the narrow land in their respective regions by empowering family members from farmer groups. The existing *Gapoktan* is engaged in agriculture, waste utilization, cultivation of horticultural crops, which are in line with the Yogyakarta City Agriculture Office. Based on this program, it can be seen that narrow land in urban areas can develop agriculture or plantations productively. The empowerment of this farmer group is to develop social capital and develop the agricultural business.⁶

The productivity of agriculture and plantation in urban areas has unique challenges. The urban agriculture challenges can also be its strengths by finding variations in its urban socio-economic conditions, culture, geography, climate, and the land area leading to novel innovations and local government policies.⁷ The diversity that differentiates between one city and another can create its uniqueness. What is unique, mainly city or urban areas, is often associated with areas that are far from agricultural potentials characterized by agricultural social capital as prominent supporters.⁸

City communities and their families are sometimes as entities with low social capital ownership. Pragmatic relational patterns in city life, not as a manifestation of social capital. Because when social capital grows, there must be a belief that is far from the individualistic

⁵ Selo Soemardjan, *Perubahan Sosial di Yogyakarta* (Yogyakarta: UGM Press, 1991).

⁶ A Rahmat and A Izudin, "Impact Evaluation of Community Empowerment Programs with the Farmer Managed Extension Model," *European Research Studies Journal* XXI, no. 2 (2018): 225–35.

⁷ Tarek Alshaal and Hassan El-Ramady, "Sustainable Agriculture: Towards Holistic Overview," *Journal of Sustainable Agricultural Sciences* 43, no. 2 (2017): 65–67, <https://doi.org/10.21608/jsas.2017.3609>.

⁸ Harsasto, "Membedah Diskursus Modal Sosial dan Gerakan Sosial: Kasus Penolakan Pabrik Semen di Desa Maitan, Kabupaten Pati."

relationship patterns identified with urban life. A civilized city, wherever its existence will be felt in a sustainable situation when efforts increase social capital continuously maintained, cared for, and disseminated to all family members and ultimately, the community. So with this perspective, the city's social capital will have not only sufficient reserves but also be strong and sustainable.⁹

One of the urban entities in Yogyakarta City is the *Gemah Ripah* Adult Farmer Group (AFG) or *Kelompok Tani Dewasa* (KTD), as a Gapoktan in Bausasran Village, Danurejan District. Integrity and persistence in caring for Kampung Sayur Bausasran AFG Gemah Ripah often obtain achievements in agriculture. In 2015, the Gemah Ripah Farmer Group won first place in Yogyakarta's farmer group. In addition, it also won first place as a city-level Gapoktan.

At the provincial level, this farmer group, which has been established in 2004, also won fourth place in the PKK Heart category and second runner-up in the Gapoktan category. Moreover, at the national level, the Gemah Ripah Farmer Group has become one of the Healthy City category leaders. The various achievements that have been made do not necessarily fall them satisfied and overproud, but there precisely become a whip of motivation to sustain farmer group in the middle of the city.

Following explanation above shows further about the development of empowerment based on Adult Farmer Groups (AFG) at the Gemah Ripah Yogyakarta by involving their families and social capital. Also, this research will identify the potentials and constraints faced in this empowerment.

Some experts define what is meant by empowerment. Empowerment is an effort to provide power or strengthening

⁹ Christine Wamsler and Ebba Brink, "The Urban Domino Effect: A Conceptualization of Cities' Interconnectedness of Risk," *International Journal of Disaster Resilience in the Built Environment* 7, no. 2 (2016): 80–113, <https://doi.org/10.1108/IJDRBE-01-2015-0001>.

to the community.¹⁰ Community empowerment, according to Sumodiningrat, is defined as the ability of individuals who are united with the community in building the empowerment of the community-based. Therefore, empowerment can be equated with gaining power and access to resources to earn a living. Meanwhile, the essence of empowerment is centred on humans and humanity, in other words as normative, structural, and substantial benchmarks.¹¹

A family is two or more individuals tied by blood, marital relations, or appointment, and they live together in a house, interact with each other, have respective roles, create and pay attention to culture.¹² It can also be understood as the smallest unit of society consisting of the family head and several people who gather and live under a roof in a state of interdependence. The family is identified with the custodian of a common culture, which is derived essentially from the general culture, but in a complex society, each family has different characteristics from other families. Each family's different cultures arise through family members' communication, a combination of individual behaviour patterns.¹³

Basically, the family has fundamental functions, namely functions that are difficult to change and replace by others. The main functions are biological functions, affection functions, and socialization functions. Meanwhile, other functions or social functions are relatively easy to change or experience change. These changes include changes in the family's biological function,

¹⁰ Prakasa Yudha, Dinar Oscar Radyan, and Fanani Angga Akbar, "Urban Tourism Based on Social Capital Development Model," *Eurasia: Economics & Business* 19, no. 1 (2019): 37–42, <https://doi.org/10.18551/econeurasia.2019-01>.

¹¹ Elizabeth Lindsey, Kelli Stajduhar, and Lisa McGuinness, "Examining the Process of Community Development," *Journal of Advanced Nursing* 33, no. 6 (2001): 828–35, <https://doi.org/10.1046/j.1365-2648.2001.01722.x>.

¹² David. C Bell, Janet. Saltzman Chafetz, and Lori. Heggem Horn, "Marital Conflict Resolution A Study of Strategues and Outcomes," *Journal of Family Issues* 3, no. 1 (1982): III–32, <https://doi.org/10.1177/019251382003001008>.

¹³ Ruth Mace, "Human Behavioral Ecology and Its Evil Twin," *Behavioral Ecology* 25, no. 3 (2014): 443–49, <https://doi.org/10.1093/beheco/aru069>.

reproductive function, affective function, protective function, recreational function, economic function, educational function, and religious function.¹⁴

Family Empowerment of AFG Gemah Ripah

AFG Gemah Ripah has succeeded in obtaining achievements and many benefits felt by members and the wider community. The existing achievements range from local to national level. These achievements include, in 2015, AFG Gemah Ripah won the best group of farmers in Jogja city, besides won first place in the PKK at the city level, and the first winner of the Leading Location of a Healthy City at the national level, also, in 2017 the champions of Vegetable Village and Proklim.

These various achievements and benefits cannot be separated from how the AFG Gemah Ripah was carried out and empowered with various efforts from its inception to the time the research took place. One of the efforts made is by empowering the families of residents. According to the board information and family members, family empowerment is accommodated in the AFG Gemah Ripah. As conveyed by the AFG administrator, Winaryati said that if family empowerment must exist because at the AFG Gemah Ripah, it must involve at least one family member, then the family obliged to plant at the house.¹⁵

The family empowerment model carried out by AFG Gemah Ripah is making a vegetable garden at home for at least 5 to 10 polybags.¹⁶ The program is intended for each AFG member's home; there are also other main programs to empower members: *Arisan*

¹⁴ Samsudin, "Perubahan Nilai Perkawinan: Studi Perubahan Sosial Pada Masyarakat Muslim Kota Bengkulu," *Manhaj* 4, no. 2 (2016): 139–46.

¹⁵ Winaryati, *Interview*, 18 February 2020.

¹⁶ Pujo Raharjo, *Interview*, 15 February 2020.

program, saving and the loan program, rotating plant watering activities, community service every Saturday routinely, and exhibition from various agencies. According to Winarti about AFG management, the form of empowerment is welcoming guests who specifically visit AFG, Community Service from university students, research, and visits from various regional agencies. In this event, AFG will receive income for cash, their families or members can take alternative bussiness as traditional culinary and offer to guests or visitors. Therefore, the results have increased the family's economy.¹⁷

AFG Gemah Ripah has carried out several implementations of empowerment, every member as the actor has responded with almost similar attitudes, such as enthusiastic, supportive, and volunteer to participate in all activities. There is also another form of support, like creating a vegetable garden even though the narrow land. Adding the data in this section, this information from regional stakeholders regarding family empowerment carried out by the Gemah Ripah AFG, which explained by the Bausasran village had (*Lurah*):

“Yes, this is for empowerment, it should be more powerful, but now the empowerment that comes from planting is still invisible rather than other business, right? Like a food business, there is a mushroom business and many others, but if you look at this effort to sell seeds, it is only small profit, and it is not as visible as we expected.”¹⁸

Based on this Information by Head of Buasaran Village, Yosevine Diah Kristiani, the existence of AFG family empowerment tends to be focusing on the food business, although from her statement that selling seeds is not running as expected before.

¹⁷ Pujo Raharjo, *Interview*, 18 February 2020.

¹⁸ Diah Kristiani, *Interview*, 2 June 2020.

Social Capital in Empowering Families of the Gemah Ripah AFG

In this study, family empowerment is reviewed based on several definitions, concepts, and social capital theories. It can view family empowerment from social capital, the elements, and components of social capital examined as the types and characteristics of AFG Gemah Ripah social capital existing. Following are the results and discussion, then it can be seen how social capital is used as the basis for family empowerment in the research object.

Elements and Components of Social Capital in Empowering the Family of Gemah Ripah

Social capital in this study, based on the opinion of several experts, consists of several elements or components. The first element and component is trust. Trust is a hope that grows in a society shown by honest, orderly behavior and cooperation on shared norms. The second elements and components of social capital in this study are values and norms.¹⁹

According to Horton and Hunt, value is the idea of whether an experience is meaningful or meaningless. Values are an essential part of the culture, an action is considered valid if it is harmonious with the values consensus by the society where the action is carried out.²⁰ Meanwhile, finally, the elements and components of social capital in this study are networking. Networks are bonds between nodes, people, or groups connected by media or social relationships tied with trust. Trust is maintained by norms that bind both parties. A network is a relationship between individuals with a subjective meaning that is related or associated as something as a knot and

¹⁹ Francis Fukuyama, *Goncangan Besar: Kodrat Manusia dan Tata Sosial Baru* (Jakarta: Gramedia Pustaka Utama, 2005); Farida Titik Kristanti, Sri Rahayu, and Akhmad Nurul Huda, "The Determinant of Financial Distress on Indonesian Family Firm," in *3rd Global Conference on Business and Social Science*, vol. 219 (Kuala Lumpur, Malaysia: Procedia-Social and Behavioral Sciences, 2016), 440-47, <https://doi.org/10.1016/j.sbspro.2016.05.018>.

²⁰ Paul B Horton and Chester L. Hunt, *Sociology* (New York, The USA: McGraw-Hill, 1984).

bond.²¹

The research results show that the elements and components of social capital in the AFG Gemah Ripah empowerment family as seen in the table below:

Table 1. Elements and Components of Social Capital in Family Empowerment at the AFG Gemah Ripah

No.	Elements and Components Social Capital	Existing Social Capital in Family Empowerment
1.	Trust	Trust to each AFG member, family members, and administrators in the division of tasks in events/activities held by AFG. There is also mutual trust and openness in the results of selling plants for AFG finances.
2.	Values and Norms	Remind, togetherness, honesty, mutual trust, harmonious, unified to each other to follow the one vision in carrying out AFG activities.
3.	Social Networking	Based on the existences of trusts, values, and norms of togetherness from residents, so that many of them voluntarily join as AFG members even invite their family members to become or at least participate in activities according to the AFG program, namely gardening or planting in their respective homes. With AFG members and families' existences from AFG members, there is open to obtain new network for developing the business from gardening or planting and food culinary. Therefore, it will give extra income for each family. It means that AFG consists of at least using social networks in every activity, so it affects members and their families' positive value.

Source: Interview data process, 2020.

²¹ Nan Lin, *Social Capital A Theory of Social Structure and Action* (New York: Cambridge University Press, 2006), 12–18.

The elements and components of social capital that exist in the empowerment of the AFG Gemah Ripah family are under the formulation of several previous expert opinions. It shows that AFG Gemah Ripah has intensely owned and based on family empowerment efforts following the elements and components of trust, values and norms, and social networking. Three elements and components of social capital have positively impacted AFG members and their families in increasing family empowerment, especially in social and economic aspects.

Types and Characteristics of Social Capital in Empowering the Family of AFG Gemah Ripah

In the previous sub-chapters, the elements and components of social capital that exist in the empowerment family have been identified. These elements and components can also be mapped to the types and characteristics of social capital in AFG Gemah Ripah. The data according to the research results show that the types and characters of social capital represented in three types and characteristics of social capital.

First, social bounding/bonding social capital. There is a strong social bounding in the social system that forms the values and norms bounded, togetherness, honesty, mutual trust, openness, harmony, unity following the one vision in AFG activities. Bonding or connections institutionalize emotional closeness, such as kinship, friendship, and neighborliness, because AFG members consist of family members from local community members who are generally close neighbors. AFG members live in a social environment with similar demographic characteristics, social knowledge, values and norms, information, and village resources located in a specific concentration area. The average knowledge is quite good. Social values and norms are still maintained in family empowerment,

information from various training and mentoring from agricultural extension workers, especially the technique of planting in narrow land in every single corner of village or home to be managed as possible.

Second, social bridging/bridging social capital. a social bond arises as a reaction to the various characteristics in the AFG, one of which is due to weakness or deficiencies in around AFG area. There is a densely populated village with a minimum oxygen supply not as good as a rural area. Even though the settlement was densely populated, the former activists or initiators decided to create something from the village's weakness by establishing AFG and empowerment the community to move to plant or garden together both in the village area and in their respective homes. Family empowerment can be seen by the social relations that develop for connecting and bridging certain groups or organizations, namely AFG Gemah Ripah.

Third, social linking/linking social capital. There is a relation between several levels of social power or social status in the community at AFG. Bounding or connection is deposited that is open without any compulsion for community members to become AFG members. AFG also bridges the several official institutions as part of the government system, namely the Yogyakarta City Agriculture and Food Agency and the Department of Agriculture Special Regency of Yogyakarta. The forms of social relations that exist are the synergistic interaction in carrying out various AFG programs and assistance PPLs for residents in AFG activities. The existing bonding or connection between residents or local community and official institutions does not pressure social relations. Because they do not have any specific target of achievement required, all activities by institution only appeal to their vegetable garden development.

Woolcock mentions three types of social capital: social bonding, social bridging, and social linking. In line with Woolcock, although

using different terms but having identical meanings, Aldrich and Meyer identify three characteristics of social capital: social bonding capital, bridging social capital, and linking social capital.²²

Bonding social capital is marked by bonding or connections that institutionalize emotionally close, such as kinship, friendship, and neighborliness. They usually live in a social environment that shares demographics, knowledge, social values and norms, information, and resources. Such emotional bonds become a very effective force to mobilize support or assistance for a particular movement, including in empowerment efforts. They feel the same fate and responsibility because it has an obligation to strengthen each other when facing problems including various urban environmental problems related to the family's role in this study.

The characteristics of these bondings or connections are different from the characteristics of the bonds or connections inherent in bridging social capital. Social networks in bridging social capital are more available. The social relations that grow and develop therein are connected or bridged by certain groups or organizations, which can be in non-governmental organizations or official organizations by the government. Such groups or organizations play a role in bridging various interests and disseminating information needed to identify problems and alternative solutions, meet basic needs, and create opportunities. The existence of such groups or organizations creates conducive conditions for building trust, integration, and interdependence. They feel that they are an entity that institutionalizes togetherness and strengthens each other when facing problems.²³

²² Daniel P. Aldrich and Michelle Meyer, "Social Capital and Community Resilience," *American Behavioral Scientist* 59, no. 2 (2015): 254–69, <https://doi.org/10.1177/0002764214550299>.

²³ Abdul Malik, "Cultural Identity and Social Interaction of Indigenous Peoples in the Middle of Modernization (Case Study of Indigenous Peoples of Kasepuhan Banten Kidul)," *Jurnal The Messenger* 10, no. 1 (February II, 2018): 34, <https://doi.org/10.26623/themessenger.v10i1.649>.

The characteristics of the bonds or connections embedded in bonding social capital and bridging social capital are different from those embedded in linking social capital. On the other hand, bonds or connections embedded in linking social capital are similar to bridging social capital, which is open or marked by social relations under certain organizations. However, bonds or connections are different from those embedded in bridging social capital because they stress pressure on the social relations between citizens (netizens) and official institutions as part of the government system.²⁴

Following the data and discussion above, the types and characteristics of social capital in family empowerment by AFG Gemah Ripah can be mapped. It is clear that AFG Gemah Ripah has implemented the types and characteristics of social bounding/bonding social capital in family empowerment, also the types and characteristics of social bridging/bridging social capital. However, it is different from the two types and characteristics that are clearly visible, for the types and characteristics of social linking (social relationships/networks)/linking social capital can be explained to be less clearly visible. Because it only shows part of the features included in these types and characteristics, while other characteristics are invisible.

The social capital that underlies and is used in efforts to empower families at AFG Gemah Ripah means that social capital provides easy access to information for members. It can also be passed on to family members to further work together for empowerment in the field of urban agriculture and family self-empowerment.²⁵ Another essential meaning is that social capital has become a media for sharing power AFG with labor division, and it is mutually agreed upon. Moreover, social capital has also succeeded in developing solidarity

²⁴ Sunyoto Usman, *Sosiologi: Sejarah, Teori dan Metodologi* (Yogyakarta: Pustaka Pelajar, 2012), pp. 82–86.

²⁵ Aprilia Theresia et al., *Pembangunan Berbasis Masyarakat* (Bandung: Alfabeta, 2015).

among its members, succeeded in mobilizing existing resources in the community, succeeded in making joint achievements, and has a vital meaning in shaping the collective and organizational behavior in the AFG Gemah Ripah.

Review of Family Functions in Family Empowerment at AFG Gemah Ripah

Continuing this research finding, family empowerment has been carried out by AFG Gemah Ripah by involving various family members from its members and administrators. As defined in the preliminary research, the family is two or more individuals joined by blood, marital relations, or adoption, and they live in a house for creating interaction collectively and paying attention to culture their respective roles. AFG members and administrators are family members contained in the family's definition. Besides that, the family from AFG members also are involved in some activities. Even some family members live in another house so far from this village, and they still participate sometimes in the events.

In the involvement of family members to be AFG members, some are finally willing to be, but some are not. However, the average family members who were interviewed supported their family as active members in the AFG Gemah Ripah. The existing support is in the form of motivational support, participation in activities and programs such as planting in the village alleys, participating in the voluntary work of cleaning village gardens which is as a routine AFG agenda, also participating in planting and caring for plants or gardens in their homes respectively. Also, family support can be seen from the statement of a family member who is the husband of one of the following AFG members:

"Yes, I just support because in real-time coming home from the garden, her (wife) face is always cheerful. It is different from going home to a social gathering (*arisan*), she looks like many burdens rather than

gardening even this activity has extra physical activities. Her heart is so happy, wow, that is joy-giving. We are very supportive, especially our children. If this physical activity is positive and not far from home, that is the message from the children.”²⁶

Other AFG members also see family support:

“Every Saturday has an activity, but my grandchildren always ask me why grandma does not go to the garden? However, if I forget, they always remind me.”²⁷

“My family is supporting me, I usually go to garden or not, they are still asking me. Furthermore, my sister, her name is Suastiyah, she tends to follow me when I invite her. She feels happy participating in this one.” Because it is compulsory, for example, they do not have time to plant and water the plants in front, they must understand everything that our village is a vegetable village that in the alleys there are vegetables and fruit.”²⁸

Besides, AFG members give information related to family-supporting in every AFG activities:

“My family member is probably serious in terms of carrying out activities amount 60% to 70% because it is indeed a compulsory. They do not have time to plant and water the vegetables in front but should understand the village’s name as a vegetable village. This name means that in every alley having vegetables and fruit”²⁹

It can be seen from the statement or information above that family members are very supportive of them in becoming AFG members. Besides that, family members are also quite involved in succeeding the programs and activities held by AFG. The information provided also shows the existence of family empowerment efforts by AFG, it requires family members to join in planting in their respective homes and watering plants around the village that can be reached, for example, in the alleys around their house.

²⁶ Herman Pranowo, *Interview*, 24 March 2020.

²⁷ Pujo Raharjo, *Interview*, 15 February 2020.

²⁸ Parjiyah, *Interview*, 19 February 2020.

²⁹ Winaryati, *Interview*, 8 February 2020.

From the existing data and discussion, it appears that the function of the family runs in the context of family empowerment as the function of socialization. In this socialization function, it appears that AFG members and administrators have a role in shaping other family members' personalities, including their children, through social interactions. Family members or children can learn patterns of behavior, attitudes, beliefs, ideals, and values in society such as honesty, trust, cooperation, social solidarity, network building, love and love for farming or planting, as well as aspirations for family and community food security. From various patterns of behavior to values developed, family empowerment by AFG Gemah Ripah can influence the personality development of the family members involved.

Regarding the socialization function, information is obtained from AFG members and families from AFG members, that family members claim to have invited or educated family members to participate in various AFG activities and programs. The education system is not only in the form of verbal invitation but also in the form of concrete actions both in the process and in the family's results (See previous findings). Their family confirms the recognition of AFG members through the interview session. The results are that they also carried out the education related to the agriculture sectors (planting or gardening), starting from nurseries to harvest yields and sales, so even though not much but it has been able to contribute economically to the family. Family socialization function points refer to the family roles in shaping the child's personality through social interaction in the family, where children learn patterns of behavior, attitudes, beliefs, ideals, and values in society in the context of personal development.³⁰ Therefore, the family empowerment in the AFG Gemah Ripah is a socialization function fulfilled by empowered their family.

³⁰ Khairuddin, *Sosiologi Keluarga* (Yogyakarta: Liberty, 2002).

Whereas in other family functions, namely economic functions, family empowerment in the Gemah Ripah AFG is seen as an effort to maintain family survival both individually (by AFG members/administrators), collectively (AFG members/administrators and family members), and institutions (members/administrators of AFG and families). However, in this case, the family's empowerment in the Gemah Ripah AFG has not become a basic matter for getting a life because it is only a side effort or not a primary. Even so, the embryo of the family that existed as production units often saw a division of labor among its members, in the sense that the family began to act as a coordinated unit in economic production. It can be seen from the members and their families trying to do joint planting activities, and then the results are not only consumed by themselves to reduce expenses but are also sold at the same time, as stated by one of the following AFG members:

“ I sell salted eggs, so many people often order, I can give snacks for my grandchildren. My children are also involved in planting, and they are happy to harvest and either sell or eat by themselves.”³¹

Information from AFG members was confirmed by AFG management while adding Information regarding AFG active members. Some members and their families have not received additional income benefits from planning and product selling during events visiting various parties and agencies or exhibitions. In addition, AFG members are also given money loan facilities for businesses managed from stimulus funds from the government and cash collected from setting aside a portion of the proceeds from selling plants.

In terms of the economic function of the family, it is the basic affairs of obtaining a life, the family is used as production units

³¹ Pujo Raharjo, *Interview*, 15 February 2020.

which often divide labor among its members.³² The family acts as a coordinated unit of economic production. Based on previous data and discussion, family empowerment in the AFG, mainly economic functions, has not become the priority because it cannot support the primary economic life.

Potentials and Constraints in Family Empowerment at AFG Gemah Ripah

In every effort to empower the community, there is often potential to facilitate efforts while also facing obstacles and overcome for sustainability. On family empowerment in the Gemah Ripah, the potential that exists from some of the information obtained includes family support from AFG members as presented by the data and discussion above. Various social capitals that are still maintained such as mutual trust, honesty, mutual cooperation, like networking and solidarity, and The enthusiasm of AFG members, who also involve their families to take part in pieces of training held by AFG in terms of improving farming skills, such as how to do nurseries, seeding, fertilizing, hydroponic systems, raising freshwater fish etc. In addition, another potential in the form of the willingness of one of the AFG members who are approved and even supported by their family to lend without rent interest to become a village vegetable garden, where on that land the vegetable garden center of Gemah Ripah AFG is located and often becomes a place to receive various visitors, as the following information:

“Previously, it was my son’s land, inherited from his father, he kept telling me to clean up everything, so I turned it into vegetable land. Like yesterday, my son helped build the well and the electricity, yes my son often helps here.”³³

³² Samsudin, *Sosiologi Keluarga Studi Perubahan Fungsi Keluarga* (Yogyakarta: Pustaka Pelajar, 2017), pp. 92–96.

³³ Pujo Raharjo, *Interview*, 15 February 2020.

In addition, supporting from local community members, although not yet complete, taking part in maintaining the vegetable aisles promoted by AFG, ordering or buying crops from AFG members and their families have also become potential in supporting AFG programs, as one of AFG members said:

“If the harvest session will, we usually say we want to *ngunduh* (harvest). Who wants to taste it? Finally, many of the neighbors wanted to order. That indirectly supports even though at first they did not really care, in the end, they want to buy garden products, *Insyallah*, the plants without pesticides are safer for family consumption.”³⁴

Apart from the potential of the internal AFG family, internal AFG, and internal residents of the surrounding community, there is an external potential from the government, academics, and the media. Winarty, the AFG management, said that the government had provided various kinds of assistance: the form of development assistance funds, providing agricultural extension workers who routinely provide guidance, agricultural training, and direct support from the elite includes the minister of agriculture who comes directly visiting AFG. Besides, the regional stakeholders of Bausasran Village said, “the government also has a role in accommodating bottom-up proposals from citizens and AFG members-administrators then follow up to the top level. The proposal from daily activities, a month, a year residents in this vegetable village represented by development plans, then proposed in the Musrembang (*Musyawaharah Rembug Pembangunan*-Development Meeting Deliberations), to the top level, to the Municipal Government agency. So, we fight for the proposal as a plan to empower and get benefits from the community. Besides that, we (as the government) also facilitate various continuous competitions to build an atmosphere of healthy competition between vegetable villages so that AFGs are eager to develop in advance. “

³⁴ Herman Pranowo, *Interview*, 24 March 2020.

In addition, there is support from the education community. Supporting in the training activities, KKN (Community Service) delegation, and procurement research. The training held by academics, including public speaking, is useful for welcoming guests from various groups. AFG also collaborates and gets support from the private sector, for example, in the form of physical facilities, from *Bintang Toedjoe*, Kalbe company.

The media's potential support as already written in the profile chapter of AFG Gemah Ripah, AFG officially has been widely promoted by various media both print and online, regarding the Bausasran vegetable village and AFG Gemah Ripah. Various existing news coverage has had a positive impact on the development of the AFG Gemah Ripah. It becomes increasingly known-place and visited by outside, also positive feedback benefits for Bausasran residents, such as family empowerment, the socialization of community values, and farming skills for the family.³⁵

There are several potentials, both from internal and external AFG. AFG residents and family members supporting in the form of material or immaterial entities is internal. Also, various forms of social capital are still maintained in the AFG dynamics. The external potential of AFG is from local residents participating and supporting the success of various AFG activities. Other external potentials are from the government, universities, academics, and the media, both print and online.

Also, the various potentials are owned, AFG Gemah Ripah does not escape the constraints related to family empowerment that is being pursued. The obstacles faced were informed by the AFG management as follows:

“Still having problems concerning the morning tired and a few who are not yet aware or just ignorant, there are those who agree and have a reasonable opinion and enjoy, some are supportive but not

³⁵ Lindsey, Stajduhar, and McGuinness, “Examining the Process of Community Development.”

directly involved.”³⁶

Based on this Information, the obstacles encountered are the classic problems of urban residents like busyness and obstacles to some residents' awareness about what AFG is striving for. The obstacles expressed by the AFG committee were also conveyed by AFG members, adding that there were personal obstacles related to physical abilities.³⁷ Regarding physical abilities, it is because many of the active AFG members are classified as elderly whose physical abilities are no longer strong when associated with various AFG physical activities. Other opinions of the AFG board, it is easier to empower the elderly than the young. It is because there are not many young people who are completely willing and seriously involved in agriculture, especially in urban areas. According to regional stakeholders who often pay attention to the development of AFG, the last obstacle is related to the Covid 19 pandemic. Pandemics' impact on existing AFGs must have been delayed or canceled the plans to develop the previous agenda as a tourism area in urban agriculture.

Several obstacles that the AFG Gemah Ripah faced when the research was taking place related to the empowerment of the families that were being pursued. There are still concerns in the family members who are not interested in improving awareness or concern for the importance of activities and programs to urban agriculture. Furthermore, there are obstacles to busyness, even though the family members already have awareness and concern, they cannot participate in the efforts made by AFG because of busyness. At the same time, the next obstacle is related to the concern and involvement of youth who have only been interested in AFG activities. In fact, the continuity of AFG is strongly influenced by regeneration for relaying the legacy to the new generation and, finally, related to the constraints of the

³⁶ Winaryati, *Interview*, 8 February 2020.

³⁷ Pujo Raharjo, *Interview*, 15 February 2020.

Covid 19 pandemic, which prevented various activity plans and programs from being delayed or could not be implemented.

Conclusion

Empowerment of families in the AFG Gemah Ripah has been pursued using or based on social capital with several benefits to AFG members and their families in fostering family economic and social empowerment. In addition, these efforts also support the achievements of the AFG Gemah Ripah related to urban agriculture from local to national levels.

The existing social capital tries to be maintained and refreshed, consisting of the three elements and components of social capital: trust, values and norms, and social networking. The three elements and components of social capital have positively impacted AFG members and their families in increasing family empowerment, including in family food security. The types and characteristics of social capital in family empowerment carried out by the AFG Gemah Ripah encouraged clearly in social bonding and Social Bridging/ Bridging Social Capital. Meanwhile, the types and characteristics of social linking (social relationships/networks)/linking social capital can be less noticeable because it only shows part of the features included in these types and characteristics, while other features are not visible.

The social capital that underlies and is used to empower families at the AFG Gemah Ripah has the important meaning of providing easy access to information for members of the Gemah Ripah AFG also to be passed on to family members. Another essential meaning is that social capital has become a medium for sharing power in AFG. Social capital has also succeeded in developing solidarity among its members, mobilizing existing resources in the community, making joint achievements, and has also shaped collective and organizational

behavior.

Two emphases pursue social capital-based family empowerment in the Gemah Ripah AFG on family functions, namely the socialization function and the economic function. In the socialization function, the role in shaping other family members' personalities is that family members can learn patterns of behavior, attitudes, beliefs, ideals, and values in society such as honesty, trust, cooperation, social solidarity, work together, build networks, love and love farming or planting activities, as well as aspirations of the family and community food security. Meanwhile, the economic function appears to exist and is carried out by AFG members/administrators' families, but it has not become the main business or only as a supplement because it has not supported the primary economic life.

Finally, This study's conclusions are about the potentials and constraints faced by the AFG Gemah Ripah related to the empowerment of families sought. The potential that is owned comes from internal and external AFG. Internal is about support from AFG residents and family members in material, immaterial, and various social capital are still maintained and refreshed in the dynamics of AFG. Simultaneously, the potential from external AFG is in the form of support from residents by participating AFG activities. The external potentials are from the government, universities/academics, the private sector, and the media, both print and online. However, the obstacles come from some family members who do not have awareness or concern about the essence of urban agriculture, regeneration problem, youth participation, and the novel Covid-19 pandemic which delayed several programs.

Thus, increasing the role and guidance of various parties, including the government, universities, NGOs, and the private sector, should always be done to sustain the empowerment efforts undertaken by AFG Gemah Ripah. Especially after the Covid 19 pandemic, there

needs to be extra assistance from these various parties. Furthermore, it is an introductory note that the AFG Gemah Ripah is one of the driving communities in urban agriculture, which has contributed to food availability in urban areas during the pandemic period.

The AFG Gemah Ripah should focus on targeting the younger generation or youths in residents' families with an accurate strategy to participate more in AFG. It is an effort to prepare for regeneration so that the existence of AFG continues and gets more advanced. For this reason, AFG can collaborate with various experts from academics and practitioners in the field of empowerment and youth to find, formulate and even implement the necessary strategies.

References

- Abidin, Djainal. "Modal Sosial dan Dinamika Usaha Mikro Kecil." *MASYARAKAT: Jurnal Sosiologi* 15, no. 1 (2010): 69–85. <https://doi.org/10.7454/mjs.v15i1.3708>.
- Akagawa, Manabu. "Does Social Capital Improve Community-Based Integrated Care Systems?" *Journal of Asian Sociology* 48, no. 4 (2019): 509–21. <https://doi.org/10.21588/jas/2019.48.4.005>.
- Aldrich, Daniel P., and Michelle Meyer. "Social Capital and Community Resilience." *American Behavioral Scientist* 59, no. 2 (2015): 254–69. <https://doi.org/10.1177/0002764214550299>.
- Alshaal, Tarek, and Hassan El-Ramady. "Sustainable Agriculture: Towards Holistic Overview." *Journal of Sustainable Agricultural Sciences* 43, no. 2 (2017): 65–67. <https://doi.org/10.21608/jsas.2017.3609>.
- Bell, David. C, Janet. Saltzman Chafetz, and Lori. Heggem Horn. "Marital Conflict Resolution A Study of Strategues and Outcomes." *Journal of Family Issues* 3, no. 1 (1982): 111–32. <https://doi.org/10.1177/019251382003001008>.
- Fukuyama, Francis. *Goncangan Besar: Kodrat Manusia dan Tata Sosial Baru*. Jakarta: Gramedia Pustaka Utama, 2005.

- Harsasto, Priyatno. "Membedah Diskursus Modal Sosial dan Gerakan Sosial: Kasus Penolakan Pabrik Semen di Desa Maitan, Kabupaten Pati." *Politika: Jurnal Ilmu Politik* 11, no. 1 (2020): 18–30. <https://doi.org/10.14710/politika.11.1.2020.18-30>.
- Horton, Paul B, and Chester L. Hunt. *Sociology*. USA: McGraw-Hill, 1984.
- Khairuddin. *Sosiologi Keluarga*. Yogyakarta: Liberty, 2002.
- Kristanti, Farida Titik, Sri Rahayu, and Akhmad Nurul Huda. "The Determinant of Financial Distress on Indonesian Family Firm." In *3rd Global Conference on Business and Social Science*, 219:440–47. Kuala Lumpur, Malaysia: Procedia-Social and Behavioral Sciences, 2016. <https://doi.org/10.1016/j.sbspro.2016.05.018>.
- Lestari, Widia, Drajat Tri Kartono, Argyo Demartoto, and Khabib Bima Setiyawan. "The Empowerment of Households towards Independence through Social Capital in Program Keluarga Harapan (PKH)." *Society* 7, no. 2 (2019): 268–80. <https://doi.org/10.33019/society.v7i2.124>.
- Lin, Nan. *Social Capital A Theory of Social Structure and Action*. New York: Cambridge University Press, 2006.
- Lindsey, Elizabeth, Kelli Stajduhar, and Lisa McGuinness. "Examining the Process of Community Development." *Journal of Advanced Nursing* 33, no. 6 (2001): 828–35. <https://doi.org/10.1046/j.1365-2648.2001.01722.x>.
- Mace, Ruth. "Human Behavioral Ecology and Its Evil Twin." *Behavioral Ecology* 25, no. 3 (2014): 443–49. <https://doi.org/10.1093/beheco/aru069>.
- Malik, Abdul. "Cultural Identity and Social Interaction of Indigenous Peoples in the Middle of Modernization (Case Study of Indigenous Peoples of Kasepuhan Banten Kidul)." *Jurnal The Messenger* 10, no. 1 (February 11, 2018): 34. <https://doi.org/10.26623/themessenger.v10i1.649>.
- Rahmat, A, and A Izudin. "Impact Evaluation of Community Empowerment Programs with the Farmer Managed Extension Model." *European Research Studies Journal* XXI, no. 2 (2018): 225–

35.

Samsudin. "Perubahan Nilai Perkawinan: Studi Perubahan Sosial pada Masyarakat Muslim Kota Bengkulu." *Manhaj* 4, no. 2 (2016): 139–46.

———. *Sosiologi Keluarga Studi Perubahan Fungsi Keluarga*. Yogyakarta: Pustaka Pelajar, 2017.

Soemardjan, Selo. *Perubahan Sosial di Yogyakarta*. Yogyakarta: UGM Press, 1991.

Susanti, Emy. "Unequal Gender Relations in the Practices of Girl Marriage in Poor Families at East Java Province." *Masyarakat, Kebudayaan Dan Politik* 31, no. 4 (2019): 440–50. <https://doi.org/10.20473/mkp.v31i42018.440-450>.

Theresia, Aprilia, Khrisna S. Andini, Prima G. P. Nugraha, and Totok Mardikanto. *Pembangunan Berbasis Masyarakat*. Bandung: Alfabeta, 2015.

Usman, Sunyoto. *Sosiologi: Sejarah, Teori dan Metodologi*. Yogyakarta: Pustaka Pelajar, 2012.

Utami, Arini Wahyu, and Lori A. Cramer. "Political, Social, and Human Capital in the Face of Climate Change: Case of Rural Indonesia." *Community Development* 00, no. 00 (2020): 1–19. <https://doi.org/10.1080/15575330.2020.1804956>.

Walsh, Froma. "Family Resilience: A Developmental Systems Framework." *European Journal of Developmental Psychology* 13, no. 3 (2016): 313–24. <https://doi.org/10.1080/17405629.2016.1154035>.

Wamsler, Christine, and Ebba Brink. "The Urban Domino Effect: A Conceptualization of Cities' Interconnectedness of Risk." *International Journal of Disaster Resilience in the Built Environment* 7, no. 2 (2016): 80–113. <https://doi.org/10.1108/IJDRBE-01-2015-0001>.

Yudha, Prakasa, Dinar Oscar Radian, and Fanani Angga Akbar. "Urban Tourism Based on Social Capital Development Model." *Eurasia: Economics & Business* 19, no. 1 (2019): 37–42. <https://doi.org/10.18551/econeurasia.2019-01>.