

Community Empowerment Program in Jepara Regency Perceived by Social Capital and Islamic Values

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Abstract

Social capital has an important role that influencing social dynamics in a group and functions as external work and internal power that influenced the success of the program. Likewise, social capital affects the success of an existing empowerment program in the community. The purpose of this paper is to examine the empowerment program in Sumber Rejo Cattle Group through social capital and Islamic values and perspective. This study used a qualitative method with data sampling from an informant who comes as a member of the Sumber Rejo Cattle group and the government as stakeholders in this program. The result showed that the conception of social capital as a resource for action is one way of introducing social structure into the rational action paradigm. Three forms of social capital are examined: obligations and expectations, information channels, and social norms. Despite, low social capital caused by violations of cooperation agreements, lack of communication, and anomalies in the formation of other groups caused the program being stagnated. On the other hand, Islam provides solutions to prevent the stagnation of this program, by proceeded inclusive moral values, establishing friendships, and maintaining trust in the all of members.

Keywords: Social Capital; Livestock Group; Empowerment

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Introduction

Social capital is an important aspect of empowerment programs to create good quality goals. Therefore, social capital will shape the community becomes strong and has a personality that can overcome problems quickly without being harmed. Social capital which contains trust, reciprocal exchange, norms social, and ethical values are the supporting foundations that will determine the development and the sustainability of various businesses. But social capital in the community can survive if there is an effort to maintain each individual and the member of a group. One of the empowerment groups experiencing the dynamics of social capital is Sumber Rejo Cattle Group in Jepara Regency. The group has a dramatic change in social capital that started from the formation of the group to stagnation in its performance (Rangkuty, 2018). The stagnation is influenced by several factors such as lack of trust and did not manage the opportunities.

Meanwhile, the program has a great opportunity to improve their social welfare and the surrounding community when they can maintain the tradition of community-based local resources. Related to Antonius Lie with title *Social Capital in Business Organizations: Case Study of Motor Vehicle Insurance Claims PT. Asia Crimea Polysindo in Jakarta*. He explained that one of his writings on inter-capital synergy found four patterns of synergy, including human capital, financial capital, physical capital goods, and social capital to achieve high productivity in their business organization. Therefore institutional community and value of a group should be able to unite all capital including the dominant force that organizes community empowerment.(Sakina et al., 2020). Sumber Rejo Cattle Group is inseparable from the role of corporations in Jepara geographically in Bondo Village that one of the ring 1 villages of the largest electricity producing company in Indonesia, namely PT. PLN (Persero) Tanjung Jati B Generation Main Unit (UIK) (TJB) Jepara, or familiarly known to the public as PLN TJB. The corporation has a high urgency to carry out its obligations as stated in Law no. 40 of 2007 concerning Limited Liability Companies (PT). One article of the law explains that the state gives authority to corporations in the aspect of corporate social *responsibility* (CSR). The CSR program is one of the manifestations by corporations to create togetherness in moving and growing together related to environmental management and community empowerment.

Through PLN TJB's CSR work program in 2015 with the aspect of community empowerment, a program name has been formed according to the basic needs of the local community called *Dotuman Angon* structurally, this program forms a livestock group whose members come from residents around the company, namely Tubanan Village, Kaliaman Village, and Bondo Village. This research has the main focus on Bondo Village, there is a group of livestock that is fostered by the company called the Sumber Rejo Cattle Group. An interesting problem in this research is that the activities of livestock groups are experiencing congestion, thus making the production tools provided experience an operational crisis. The occurrence of program bottlenecks caused by the dysfunction of the social capital of its members greatly affects the performance of the group. The source of the value of social capital or known components of social capital is very low for each individual. According to Antonie Giddens, the elements that must be owned by members to maintain good social capital are trust, norms, and social networks. Trust is something that comes from oneself related to the belief (read: trustworthy) of a person or group formed in a system related to processes, events, and results. That belief expresses the expression of a belief in the affection of other members (Cahyono & Adhiatma, 2012).

This study will discuss social capital associated with the expected *output (outlook)* and reality (*reality*). Expectations of community empowerment activities through the Sumber Rejo the group is discussed in the company's CSR program work plan. After five years running until 2020 as a partner release plan/program replication. It seems that the group did not show the progress of activities according to the work *plan* made between the company and the fostered partners. This becomes interesting to be explored further regarding the reality of programs that are not compatible according to shared expectations. The signal background of the Sumber Rejo Livestock Group is the low level of social capital among group members, increasing the motivation of researchers to conduct further research on the actual existence and role of social capital in the context of the dynamics of the development of the Sumber Rejo Livestock Group. How does the Sumber Rejo Livestock Group activity program become weak in social capital due to the lack of *trust, norms, and networks* among group members so far in establishing social and business relations? Therefore, social capital is a *basic*

capital that has been neglected by members of the Sumber Rejo Cattle Group during the partnership period with the company. Based on further investigation, social capital, one of the most important aspects in activating community empowerment activities, must be further improved.

Furthermore, the current paper seeks to make the following contributions to the existing literature. First, the researcher hopes that this research used to input and suggestions for other empowerment programs besides capital utilization, especially for another empowerment cattle group program. Second, this paper became reference material for strengthening and coordinating between social development and government to improve similar programs. This study uses a literature review, deepening experience through in-depth interviews with members of the Sumber Rejo Cattle Group and the Company. As well as presenting relevant previous research in the hope of expanding the knowledge of researchers and readers.

The Role of Community Social Capital “Sumber Rejo Cattle Group” Social and Community Capital Paradigm

The emergence of the concept of social capital is the presence of social problems that individuals cannot solve on their own without help from the activities of others (Islami et al., 2019). This concept was introduced by Lyda Judson Hanifan in her article entitled “*The Rural School Community Center*” in 1916. In general, it is explained that social capital is not capital and has connotations of economic aspects such as property, wealth, and ownership of goods. More precisely, it refers to the aspect of the content of real capital that lives in the community. Among other things, is goodwill, a sense of kinship/friendship. mutual empathy, as well as social relations and close cooperation between individuals and communities/society to form social groups (Syahra, 2003).

Social capital in the existence of contemporary science has fundamental differences from other capitals (Ferreira & Serpa, 2018). The position of social capital is not purely owned by individuals but rather arises from the process of relationships between individuals. Compared to other social capital, it implies private/individual ownership and can be used alone for privatization purposes. Apart from that, the individual concerned is not allowed to access private property but for the public

interest. The essence of social capital, among others, refers to the personal qualities of individuals, norms, values, and social relations that are structured in a social structure so that they can synergize with each other in actions to guide the achievement of common goals (Prayitno, 2012). A sociologist named James Coleman and Robert Putman as a political scientist explain that social capital comes from the concept discovered by Piere Bourdieu in the 1970s. Through an article written entitled '*The Form of Capital*', social capital is distinguished into three types. First, economic capital is capital in the form of assets, wealth, and goods with the value of converting money and is easily institutionalized in the form of ownership. So that economic capital is considered the basis of capital more than other types of capital, as it is easily integrated and connected by other resources so that it can create added value, produce goods, and a higher level of welfare (Jannati et al., 2020).

Second, Cultural Capital is a capital that refers to a person's achievement of an academic degree that can create prosperity. One of the cultural capitals is education, through education a person's welfare can be better than someone who comes from non-college graduates. This shows that the class status of an individual is influenced by the quality of the ability to access educational services by related parties, although in reality society cannot be considered a permanent law (status quo). On the contrary, some individuals do not have a higher education level such as undergraduate, master's, and doctoral academic degrees. Have a much higher level of welfare than individual academics.

The Third is social capital itself. According to some sociologists such as Fukuyama (2000) social capital is simply defined as a collection of informal values and norms in individuals bound by a group that allows cooperation among other individuals. Informal values/norms include honesty, commitment, responsibility for work, and norms of reciprocity. While Eva Cox (Rusli & Sahur, 2012) stated social capital is a series of processes of human relations that are driven by a system of networks, norms, and social trust that enable efficient and effective mutual coordination and cooperation in terms of mutual benefit and benefit. Abdullah in *Social Capital: Concepts, Inclusiveness and Community Empowerment* explained that every community must have sources and potentials of social capital that can be accessed and utilized by every member of the group. They are members of a society or community who

have awareness and limitations on other individuals when contributing to meet the needs and interests of the group/community. The existence of social capital in the community can be a catalyst for relationships and cooperation to achieve shared goals and expectations in a communal, effective, and efficient manner (Abdullah, 2013).

From the explanation above, the author can conclude that social capital is all aspects of norms, values, and beliefs that each individual has in the context of participation as social beings in dealing with other individuals to encourage the creation of harmonious cooperation and synergy. so it is not surprising that social capital is used as the main engine of manipulating the interests of each individual that is poured into the target group or community so that it melts into a common interest. The community itself is a group of people who have the same goals and vision. Explain further that a community is an association of people who have a certain geographic area who interact with each other in a common institution and have a sense of interdependence (mutual dependence) and a sense of belonging together. These communities are usually bound by a state of mind, awareness and feeling of solidarity such as cat lover community, foreign language lover community and so on.

In this study, the community in question is a community that not only has the same goals and vision. However, they also have shared responsibilities that are formed in a semi-formal institution. The community is called the Sumber Rejo Livestock Group. The farmer community has several potential aspects. In particular, the aspect of social capital is important for group members to be able to sustainably support the institution by following per under the demands of their needs. The current social process illustrates the strength of interaction between members as social capital in the community. It can be seen from the system of work relations, social relations, and activities to solve problems and meet the needs of the community. For example, the farming community has a high level of awareness, because the existing system of kinship social relations reflects that this community is built on the same livelihood, neighboring relations and place of residence.

The variety of potential social capital owned by the farming community will show the potential for other capital. Like the economic

capital of ownership of property, wealth and goods, cultural capital reflects that each individual has a different educational level status and even a different professional orientation. They have the potential for social capital such as honesty, cooperation, trust and institutions formed by external/private institutions, namely PT PLN (Persero). The breeder group has potential relations with the outside world where the level of control of the livestock market share is between villages, sub-districts and even districts. Individual potential makes its own experience that can strengthen the potential of social capital to meet needs and solve problems, in the form of skills, insights and knowledge.

Elements of Social Capital

Jousari Hasbulah in (Rangkuty, 2018) explaining some of the main elements in social capital includes the followed by *first*, **reciprocal** is the tendency to exchange kindness between individuals in a group that always colors social capital. A person or many people from a group have a passion for helping others without expecting immediate rewards. This is based on the nuances of altruism (the spirit to help and prioritize the interests of others). *Second*, **trust** is a form of desire to take risks in social relationships based on a feeling of belief that others will do something as expected and will act in a pattern of actions that are mutually supportive and not detrimental to themselves and their group. *Third*, **social norms** are a set of rules that are expected to be obeyed and followed by community members in a particular social entity. Examples of social norms: how to respect other people's opinions, norms for healthy living, and norms not to cheat others. *Fourth*, **social value** is an idea that has been passed down from generation to generation which is considered true and important by members of a community group, for example the value of achievement, hard work, competition and the value of harmony. *Fifth*, **proactive action** is a strong desire from group members to not only participate but always find ways for their involvement in a community activity such as: cleaning the living environment and taking the initiative to maintain security together. *Six*, **participation groups** that are built based on common orientation and goals with the characteristics of more modern organizational management will have a better level of member participation and a wider range of networks.

Methods

This study explores data in the form of text or writing and words. This type of research is a case study. This research uses a qualitative case study approach in the Sumber Rejo Cattle Group, Bondo Village, Bangsri District, Jepara Regency. That in qualitative research it is important to emphasize the importance of the proximity of the subject and object of research and the research situation (Hartati, 2019). Researchers do so to gain a clear understanding of reality and real-life conditions. Primary data mining was aimed at informants, namely members of the Sumber Rejo group structure, namely the chairman, secretary, treasurer and other sections. Exploring information for employees of PT PLN Tanjung Jati B Jepara as the main actor in implementing the CSR (*Corporate Social Responsibility*) program. Secondary data was obtained from observations carried out by researchers at the *base camp* of livestock groups and surrounding residential areas, and some documentation in the form of photos, group performance reports, and cattle report.

Analysis of the research data, the researchers grouped based on categories, themes and patterns of answers. This stage requires a deep understanding of the data, full attention and openness to things that appear outside. From the theoretical framework and interview guidelines, the researcher compiled an initial framework of analysis as a reference and guide for *coding*. The researcher re-reads the interview transcripts and conducts *coding, selecting data* that are relevant to the topic of discussion. After the categories of data patterns were delineated, the researcher tested the data against the assumptions developed in this study. At this stage, the categories that have been obtained through analysis are reviewed based on the theoretical framework that has been described, so that it can be matched whether there are similarities between the theoretical framework and the results achieved. Informant and Technique of Corresponding are shown in table 1.

Based on the table 1, the researchers conducted interviews with informants above. Starting the data mining to the company's cluster informants obtained 5 people, the acquisition of this data is used as initial data on the formation of livestock groups around the company's environment. After obtaining the initial data, the researchers continued to extract data from the companion officer of the company's assisted livestock group. They have a dual role in carrying out work duties is to

have a position to represent the company in the community, and a position to directly assist the citizens with the obligations of the company. Then the data was done re-check to members of livestock groups to obtain significant data or the level of relevance and consistency.

Table 1. Informant and Technique of Corresponding

Informant Code	Informant Category	Duration	Technique
BD	Consultant Manager Communication and CSR	3 times in depth discussion	Offline
GM	Assistant Communications Manager	5 times in depth discussion	Offline
WM	Assistant CSR Manager	9 times in depth discussion	Offline
M	Head of Livestock Group Sumber Rejo	7 times in depth discussion	Offline
S	Daily Executor of Livestock Group Sumber Rejo	6 times in depth discussion	Offline
U	Members of Livestock Group Sumber Rejo	2 times in depth discussion	Offline
H	Members of Livestock Group Sumber Rejo	2 times in depth discussion	Offline
N	Members of Livestock Group Sumber Rejo	2 times in depth discussion	Offline
EPL	Community Development Office 1	8 times in depth discussion	Offline
RFS	Community Development Office 2	8 times in depth discussion	Offline

Other data were collected by researchers through direct observation through the agenda of livestock group meetings every 40 days at the group leader's house. Then the data that has been collected is analyzed using descriptive-analytical methods. While the analysis of data conducted by researchers is data mining, data reduction, data presentation as shown on diagram 1, and conclusion.

Results and Discussion

The discussion of the results of this study is grouped into two. First, there will be a discussion about the motive for the low social capital of the source rejo cattle group. The second will be discussed regarding Islamic values in strengthening community social capital as shown in diagram 1.

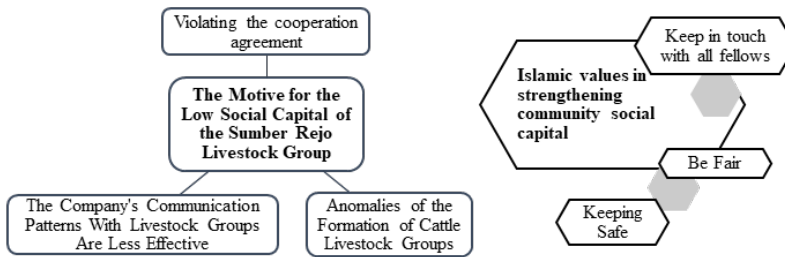


Diagram 1. Research Results

The Motive for the Low Social Capital of the Sumber Rejo Cattle Group

Violating the Cooperation Agreement

Community empowerment program based on the partnership between companies and livestock groups based on a cooperation agreement. Contents of the cooperation agreement according to Coleman contains the structure of obligations (*obligations*), expectations, and beliefs. In this context, the form of social capital depends on two key elements: trust from the social environment and the actual extension of *obligations held* (Oja & Serano, 2016). This perspective shows that individuals who live in social structures with high mutual trust have better social capital than those opposite situations (Nasrolahi et al., 2014). The data search obtained a document of Cooperation Letter between the company and the livestock group which was signed by the company, the Village Government and the Head of the Livestock Group. for livestock groups by the company as the first party. While the livestock group is the second party.

Consensus acts as norms and effective sanctions.

Norms in a community that support individuals to achieve achievements *can* of course be classified as a very important form of social capital (Franken et al., 2018). Another example is the norms that apply strongly and effectively in a community that can influence young people and has the potential to educate the younger generation to make the most of their time (Wardyaningrum, 2016). The contents of the cooperation agreement in question are regulated

in articles of 10 pieces. The discussion of violating the cooperation letter contract in this context refers to article 4 which reads “The Second Party is obliged and fully responsible for managing, maintaining and developing the cattle parent loan assistance as well as possible and is not permitted (strongly prohibited) to trade and/or conduct exchange the cattle parent loan assistance for any reason without the knowledge and approval of the First Party”. The results of the analysis of article 4 by taking into account field conditions, namely the Communal Cage for the Sumber Rejo Cattle Group are not by the spirit of cooperation. Sampurno explained that the group had tried to develop a parent cattle on loan from the company, but was unsuccessful in developing the loan assistance because there were no male breeders. This statement is supported by Utomo, Rustam and Ngateno as group members, according to them the company’s assistance does not fully support the development of cattle in quantity.

From the observations, the researchers described the practice of violating the cooperation letter, that the livestock group did not make efforts to harmonize the schedule of communal cage activities according to the activity board. Sampurno said, “In the morning he explained the activities of the livestock group cleaning the cage, in the afternoon he explained the activities of producing biogas and organic fertilizer and in the afternoon he explained the activities of looking for feed”. The researcher did not find the activities of the farmers following the daily activity flow chart listed on the veranda of the communal cage. The company declares daily activities as a form of mutual consensus so that the spirit of raising livestock is according to the activity board. Be understood in some way in light of the variations in welfare models, underlining the beneficial connection between social investments and the expansion of Social Entrepreneurship (SEs). As a result, it is conceivable that there are welfare models that place a premium on social entrepreneurship (Hasan, 2005).

The researcher concludes based on the statements of the members of the livestock group. Although the livestock group has been assisted by cattle breeders, there are obstacles in the further development process. Since then, the spirit of mutual trust to build

solidarity over group norms and values began to fade and shrink. Until this research was conducted, the number of cattle resulting from the livestock development program did not appear, but cattle from the surrounding community were converted to just borrowing a place for pets. If there is no attention and warning from the company, there will be a decline in values, norms and trust along with the synergy that is built.

The Company's Communication Patterns With Livestock Groups Are Less Effective

Communication pattern is the use of social network analysis in the field of communication science (Eriyanto, 204 C.E.) or it can be explained that communication network analysis is an application of social network analysis (*Social Network Analysis*) in the field of communication (Wardyaningrum, 2016). Through the pattern of communication networks, it can be seen how the stages of information can be spread and who plays an important role in disseminating information (Fashiku, 2016). The researcher's observations describe structurally distributed information starting with the company, group leader and livestock group members.

Members of the Sumber Rejo livestock group hold a meeting between members once a month. Usually, group members have decided on the meeting location in turns from the group leader's house to all members. According to Marsono as Head of the Livestock Group, Sumber Rejo said that the group meeting which is held every month coincides with certain days according to their belief that the auspicious day is wage weeknight. The researcher observed information on the meeting of the Sumber Rejo Livestock Group to the partnering company, namely the CSR Supervisor of PT PLN (Persero) UIK Tanjung Jati B Jepara, namely Wahyu Mahaputra. He said "At first he explained the pattern of a partnership between the company and the community under the umbrella of CSR/Corporate Social Responsibility. A few stories that are conveyed add important information. One of them is that the creation of groups of cattle that are managed independently by the community per group is a request from the residents".

Long before there was a livestock group program that made

community partners, aspirations were sought. Usually the aspiration gathering activity carried out by the ring 1 village government is holding a Village Development Plan Deliberation (Musrenbangdes). This event is held when entering the month of March every year. In short, the people have voiced their aspirations which are then recorded on the blackboard. According to Wahyu Mahaputra said: "The community around the company wants an empowerment program that can improve the economic level of every citizen". Wahyu made observations, observations and gathered information from several residents. Long story short, the trip concludes the creation of a cattle farming program. This is based on the culture of the people who believe in raising livestock as an investment and saving for the future for emergency purposes. One of the villages formed by the livestock group based on the agreement is Bondo Village.

This village is represented by the Sumber Rejo Livestock Group as the recipient of infrastructure development assistance. These include making communal cages that can accommodate up to 50 cattle, making biogas wells, making organic waste bins, and installing automatic livestock drinking water. Meanwhile, the cattle assisted the group with a loan system that has become a common consensus. This variety of assistance according to Coleman (1988) Information networks (*information channels*). Information is very important as a basis for action, but it must be realized that information is expensive and not free. Of course, individuals who have a wider network will find it easier (and cheaper) to obtain information, so it can be said that their social capital is high, and vice versa.

According to Marsono's explanation, the communication relationship between the company and the Sumber Rejo Livestock Group is less effective. The company 's rights have the opportunity to visit the communal cattle pens if there are administrative needs and formalities for visiting external guests. Outside of these conditions, the company does not attempt to establish an intense communication relationship between group members. Even though the age group has entered 5 years since it was founded in 2015. The researcher found the same answer from the Group Secretary, Sampurno,

who said, “The company’s interest as a partner is only to visit the communal cage when meeting external guests visits. When there is additional construction of the cage infrastructure, the company will often visit the company with the need for technical calculations”. Furthermore, the company has never assisted livestock groups that have been built for a long time. The condition is worrying because the group is formed and there is no effort to maintain the existing social capital. The last time I met the company was in February 2019.

Based on the results of the interviews above, the researcher concludes that the company’s role in creating effective communication is very low. The company only communicates with members of the livestock group only when there are external guest visits and other administrative activities. Guests will be invited to visit the Sumber Rejo Communal Cage as the status as the first communal enclosure resulting from a partnership between the company and community groups in Bondo Village. For the rest, the company conducts a simple review as an infrastructure/technical evaluation effort. The quality of human resources, in this case the goat breeders, is another crucial point to consider. Goat farmers typically work together in groups to conduct their business. The objective is for goat farmers who belong to farmer organizations for cattle to be able to work together and develop into a vibrant and expanding group (Rasyid. et al., 2018).

Anomalies of the Formation of Cattle Livestock Groups

Community empowerment programs are formed from the community and for the community. The basis of program formation is based on three aspects, namely finding solutions to the problems faced, meeting the needs of the community/community and/or individual and reactivation of individual/community and community social functioning (Suharto, 2006) Livestock products initiated by the community through aspirational screening will return to their usefulness for the community itself. The livestock program should bring about problem solving/ *problem solving problems faced by the community, the various needs of the community will be met and the ability of each individual in a holistic society will function properly.*

Researchers are trying to find answers from members of the Sumber Rejo Livestock Group regarding the low level of social capital. Marsono explained that the trust between group members exists within each group member. The beginning of the formation of the livestock group felt enthusiastic and worked together to build trust. Each member has a sense of trust in his fellow members if the commitment to developing the livestock group exists. The wave of trust is felt stronger when borrowing cattle breeds is made between the company and the livestock group. Until the construction of infrastructure in the form of communal cages.

Likewise, the explanation from the Group Secretary (Sampurno) conveyed that the sense of trust between groups was embedded in themselves. He felt the cohesiveness of the members when he welcomed the company to submit the master loan and the period of construction of the communal cage infrastructure. This is by the statements explain that trust is an important element of social capital that is expected to provide returns. Some elements bind the trust of a group, namely the existence of information flow facilities and social ties that can influence agents who have an important role in decision making. Resources in social ties can support the credibility of group members to gain access through the network. Furthermore, the researchers found an anomaly in community empowerment based on livestock groups in the Sumber Rejo Livestock Group, there are 2 points, namely the encouragement to meet high needs and group members who have a main job not as a farmer. *First, Marsono* explained that the necessities of life are now increasing and increasing, including meeting primary, secondary and tertiary needs. Problems arise when members of the herd complain that they have to fulfill their daily income for the family. If the livestock members depend solely on the communal pens of the company partnership, their needs and income will not be met.

By Sugiyanto's statement as group treasurer, he said "the inability to manage livestock groups resulting from the company's partnership is due to their reluctance to spend time managing them". This view is based on the fact that livestock groups will not be able to provide a significant return to personal needs and income. In the same vein, Rustam stated that the higher the needs and income

that must be met, the more likely it is that there will be no time to manage the progress of the Sumber Rejo Livestock Group.

For residents who are members of livestock groups who have diversified their livelihoods, there are social symptoms to make it easier for them to get safety valves when facing a famine (Santoso & Prawoto, 2018). Diversification of livelihood patterns, such as pursuing a micro-enterprise, guarantees livestock groups to earn additional income, especially during times of economic urgency, such as when there is a shortage of jobs and only earns a minimum income. Group members choose work that is *risk averse* during before and after the Sumber Rejo livestock group is established. The same thing was stated by Chayanov, explaining that agricultural conditions in the famine season for farmers experience life on the verge of subsistence production even though margins are low. Ironically, very few jobs are available outside of agricultural work (Santoso and Iqbal, 2014)

Second, the observations that the researchers made were based on the data on the composition of the Cattle Livestock Group "Sumber Rejo" Dukuh Sidorejo, Bondo Village, Bangsri District, Jepara Regency. Explains that the total number of members is 10 people where all members work as self-employed. This is an oddity and oddity of this livestock group. In fact, if the results of the partnership are to be successful according to the vision and mission through livestock groups, it is better if the work of the members is dominated by livestock. Several members named Rustam, Harto, Toyo and Ngateno are working as furniture factory workers outside the village. They do not have free time to manage the wheels of the livestock group organization.

The company stated that the selection of livestock group members was left to the group leader from the results of internal discussions. The company only accepts data from group members who are willing to become members. The researcher underlines that the company has not made any intervention efforts to the extent of tracking group members such as type of work. On the other hand, this intervention is an important step for the company to maintain the credibility of partnering with the community and avoiding the

principle of deviation according to consensus.

Islamic Values in Strengthening Community Social Capital

In simple terms, social capital has core elements that form a social harmony, namely trust, norms and networks. Meanwhile, social capital based on the type of social ties is divided into three as follows (Fathy, 2019). *First, bonding social capital*, this capital is like family ties, close friends and neighbors. *Second, bridging social capital*, social capital with a looser scope, such as distant friends and co-workers. *Third, social capital linking (linking social capital)* this social capital has a reach outside the community so as to encourage each member to have the ability to communicate and negotiate well and take advantage of mutual benefits.

The importance of social capital in every aspect of human life is undeniable. Because basically humans are social beings who cannot live alone and need other individuals. This has also been stated in many religious studies. That social capital is also the foundation for the establishment of socio-religious beliefs in many existing beliefs. As Candlan's research which examined four religious organizations in Asian countries such as Indonesia (Nahdlatul Ulama), Pakistan (Jamaati Islami), Sri Lanka (Lanka Jathika Sarvodaya Shramadana Sangamaya) and Thailand (Santi Asok) concluded that the findings contradicted Putnam's opinion that a religious society cannot be a civil society, or in other words that religion cannot be a social capital (Candland, 2000).

From the point of view of Islam itself, social capital can be found in several values that can encourage diversity and cooperation among Muslims. This can encourage the formation of a civil society by upholding the elements of social capital in it. Referring to Rofik and Asyhabuddin's research, several Islamic values are considered to be able to strengthen social capital; namely *Ta'awun, Ihsan, Umm Wabidab, Ukhuwah*, and leadership. This (Rofik & Asyhabuddin, 2005) is the same as the values of *Islam ablussunah wal'jamaab* which are used as guidelines in society. There are four basic namely; attitude of tassamuh, Amar Ma'ruf Nahi Munkar, attitude of Tawasuth and I'tidal, and tawazun.

Seeing the complexity and dynamics of the problems that occur

in the Sumber Rejo Cattle Community, of course, it must be seen from several perspectives. In terms of religion itself this is called *tabayun*. This means that it does not burden one-sided opinion without considering other realities. We know that this livestock group is a collaboration or partnership that occurs between one party, namely the company providing the program and the second party, namely the farmer as the recipient of the program. So the solution must be from both parties involved.

In Islam itself, this has been explained a lot in the Qur'an and As-Sunnah that in solving problems there must be mutual deliberation and decision making is carried out together. As stated in the verse QS. Ali Imran verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

(Source: <https://tafsirweb.com/1291-surat-ali-imran-ayat-159.html>)

Meaning: *So it is by the grace of Allah that you (Muhammad) are gentle with them. If you are hard-hearted and harsh-hearted, they will certainly distance themselves from those around you. Therefore, forgive them and ask forgiveness for them, and consult with them in this matter. When you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust. (Surah Ali Imran: 159)*

Deliberation is a very noble way of dealing with a problem, because with this way of deliberation, differences of understanding and opinions can be resolved with good decisions and not harming any party. In addition to deliberation, several Islamic values need to be grown and improved in optimizing social capital in the community as well as for the company, so that the program for the Sumber Rejo cattle group can run smoothly, including;

Keep in touch with all fellows

Silaturrahim is one of the foundations of religion and society in Islam. That the Islamic proverb says by establishing friendship will prolong life and facilitate sustenance. This is true because with friendship there will be many good relationships that exist between

one individual and another. The attitude of *ta'awun* or help will grow in social life. Building relationships with social capital, trust, networks and norms that exist in the community will be strengthened.

In Islam itself there is brotherhood that must be fostered for the common good. This brotherhood is known as *ukhuwah*. This *ukhuwah* is one of the values emphasized in the Nahdlatul Ulama environment as a religious organization by dividing it into three types of brotherhood, namely first, Islamic brotherhood (*al-ukhuwwah al-islamiyyah*). Brotherhood in this category is based on the similarity of faith and the Shari'a. That in fact, every Muslim can build brotherhood and solidarity for the advancement and solidity of Islamic da'wah. Second, national brotherhood (*al-ukhuwwah al-wathaniyyah*). This brotherhood necessitates the existence of a principle (*unity in diversity*) or unity in the midst of diversity. This principle does not look at what religion you follow, what race or ethnicity you have, but still upholds that one country is one brother who needs to be protected and fostered by his brotherhood.

Third, the brotherhood of humanity (*al-ukhuwwah al-basyariyyah*), this brotherhood is based on the fact that every human being is a creature created by God. Where every human being has his own rights and that humans are the most perfect creatures of God. So even though different religions and nations do not destroy the attitude of brotherhood between humans. Because every human being is a creation of God Almighty. So the values of the teachings of Islam never see the disparity of social status (rich and poor). But Islamic values actually teach caring for the poor (unable to eat) (Al-Ma'un, 107:3) (Jaya, 2018). It is critical that everyone can internalize the value of Islam in their daily lives. In this digital age, internalizing religious values is essential for realizing Islamic Family Communication. Establish unity earlier in the context to strengthen the network of individuals in the umbrella group. When every member understands and does this, it appears to be a solid social construct (Prasanti & Karimah, 2018).

So important is the importance of brotherhood and friendship in Islam, so that it has been divided into three groups in practicing the brotherhood. This is certainly inseparable in order to create a

harmonious and prosperous life. If you look at the problems in the Sumber Rejo Cattle Livestock Group program, of course, it is necessary to improve the relationship and brotherhood, regardless of different religions or different races and ethnicities. This is important so that intense communication can be established as a basis for coaching and controlling so that there are no misunderstandings that lead to cooperation violations such as violations in point 4 mentioned above. In addition, so that the aspirations of the community as program recipients can be conveyed. Likewise, so that companies can intervene more deeply in the future in deciding a policy. So that it is not wrong to carry out field executions such as the inaccuracy of prospective program recipients.

Keeping Safe

Every Muslim must maintain the trust which is a form of human courage. Trust someone can maintain the rights of Allah SWT and human rights. Amanah has a broad meaning, not only limited to a narrow meaning such as safekeeping of goods, but everything that is human responsibility is a trust. The basis of the mandate is that something done by humans will be accounted for and taken into account later in the hereafter (Abidin & Khairudin, 2017). In the Western concept itself, trust is often related to organizational settings such as *organizational commitment, credibility, and integrity*. Some of these terms can describe a person's trust in carrying out a responsibility that refers more to the formal and procedural systems of the organization. It is different from the concept of trust in Islam which is more complex at the social and divine level. But both of them bear the responsibility. The early Muslims' management systems were more concerned with managing people and taking care of their needs and problems. Managers must have a personal touch in order to gain their subordinates' respect and trust. Ali Ibn Talib instructed his officers to "be kind and affectionate to your subjects, observe Allah's right and people's right in your own behavior and that of your close relatives, employees, and those who have access to you" (Rahman, et al., 2013).

Amanah in an etymological approach (a study of Arabic/lughowi) is rooted in the word *a mana* which means calm, safe, serenity. Meanwhile, in terms of trust, it is defined as an obligation

given by Allah SWT that must be carried out to achieve calm and peace. Interpretation of *Al Amsilah al Tasbriyyah* (1960), the word amanah is rooted from the word a ma na (lughotan/past tense), *yu'minu* (present tense: faith), *iimaan* (mashdar/noun/noun: faith), *wa mu'manan* (the believer/object), *fahuwa mu'minun* (the person is called a believer), *wa dzaka mu'manun* (and therefore he can be trusted), the file (the perpetrator) is called **Âmin** (the trusted) (Sari & Sofia, 2018). From the origin of the word a close trust by faith. People who believe always hold fast to the trust.

In addition to holding fast to the faith, people who have the nature of trust will always be responsible, keep promises and be transparent in carrying out their duties. This can be used as an indicator in trustworthy behavior (Herianingrum et al., 2015). People who hold fast to the trust will gain the trust of the people around them. Trust is what will form a social network.

In the Qur'an itself has been mentioned verses related to the nature of trust. As in QS. Al-Mu'minun verse 8, QS. Al-Ma'arij verse 32, QS. Al-Baqarah verse 283 and so on. From these verses it is obligatory that every Muslim must carry the mandate that he carries. Until the trust is taken back by the owner. The urgency in maintaining this mandate has at least four elements, namely protecting the rights of Allah SWT, protecting the rights of fellow human beings, keeping away from neglect and exaggeration by placing things according to conditions, not adding and subtracting and carrying out their responsibilities. Thus, it may be said that one's religious beliefs in Allah SWT affect one's adherence to Islamic ethical norms. A fervent devotee will not only improve the performance and productivity of a company but will also result in honorable behavior among the employees, according to the philosophical view. A company can immediately profit from having devout workers since they are balanced in all aspects (Sugiyanto et al., 2020).

If it is associated with the problems experienced by the Sumber Rejo cattle community, trust will be one of the keys to success. The existence of an agreement at the beginning before the formation of the group, should have become a guide for all members to carry out each of their obligations. Among his obligations are cleaning

the cage, taking good care of the cattle managing livestock manure into biogas, as well as other obligations that have been stated in the agreement letter. In addition, in addition to the mandate that must be carried out by all group members, the PLN UIK Tanjung Jati B company as the one party in providing the program must also carry out its mandate by carrying out regular assistance and communication. Despite their differing beliefs, the members of the group allow each other to practice their respective religions and beliefs. Some verses or ahadith may appear difficult, but they must be placed in the context of the situation so that the tough stance does not appear to be the trademark of Islam (Suprpto, 2021). Some difficult verses should be linked with friendly verses in another place to avoid the simplified face of Islam. Nothing else, and not just to keep the group together in this case, livestock groups.

The trust carried out by both parties actually invalidates the responsibility of the program obligations. In order to create sustainability of the program, both parties must pay attention to several elements that must be carried out (Sahri, 2018), including: Aspects of responsibility which include various activities as a form of prudence in carrying out tasks, trying to correct mistakes and evaluating activities that have been carried out. Aspects of maintaining trust in reporting and conveying the results of activities honestly and credible for both internal and external parties of the group so that the output and input of the program can be seen. Aspects of maintaining, of course if this aspect must be upheld because this cattle farming program is not only owned by individuals but also joint ownership with the aim of the common good.

These aspects, if they can be adhered to by both parties, will create a sustainable community program that many people can benefit from. By holding fast to the mandate that has been made, it will strengthen social capital within the group, especially trust which is the main capital in the success of the Sumber Rejo cattle group program.

Be fair

The success of an organization, group or community cannot be separated from the fairness in it. Fair or justice itself has various

meanings and types. According to WJS Poerwadarminto, justice is an attitude of non-arbitrariness. Meanwhile, according to the Big Indonesian Dictionary (KBBI) justice means giving something that should be accepted from the other party. Plato himself divides justice into three kinds, namely cumulative justice, distributive justice, and legal justice and moral justice. These kinds of justice lead to the granting of equal and proper rights from what he strives for and from an obligation.

In Islam itself, justice has been mentioned a lot in the Qur'an, although in general it is not mentioned in the root word *adl*, such as the synonyms *qist*, *bukm* and so on are also used in the Qur'an to describe justice. Justice in the Qur'an includes what is right, impartiality, safeguarding one's rights and ways of making decisions based on the same interests and not burdening one side. This is as stated in the QS. An-Nahl verse 90 (Rangkuty, 2018)

From the above understanding, the consequences of someone who does not apply justice will lead to jealousy both socially and individually, which is not good for the sustainability of a relationship. A simple example of justice in the household, if parents do not treat all their children according to the portion or act fairly then one day there will be a rebellion from the child. Even the development of a child will not be the same as that of another child, especially it will cause mental decline. Likewise with family justice, relationships in organizations, communities and jobs if there is no justice in them will also experience inequality. Justice here can be in the form of justice in the division of labor, distribution of results, division of tasks and distributive justice.

If in a company there is *employee engagement*, namely employee interest in a company so that they have a high work ethic and motivation, in the community it is the same, namely having *community engagement* which is used to increase the spirit of ownership in the community. With the existence of a high spirit of ownership of the community, the performance and responsibilities carried out will be carried out properly to (Rejeki and Wulandari, 2015). Ufoster the spirit of ownership that structurally must be given justice and the welfare of each member is considered. Each member

must have the same rights according to his position. They are given space to make choices, make decisions and have a voice for what they experience on the pitch. This justice will increase the solidarity and credibility of the performance of members in a group. In fact, in Islam there must be an even distribution of justice, especially in the aspect of leadership. A just leader will bring prosperity to his people. As with one group, *leadership* that thinks about the welfare of its people rather than only thinking about itself will produce different outputs .

Conclusion

This study found social capital to be important as a tool to maintain the values of independence of Sumber Rejo livestock groups. A number of obstacles are encountered such as breaking the rules (common consensus), ineffective group communication and group formation anomalies. As a study of monitoring and evaluation of the development of livestock groups to the company. The contribution of this research is to describe the role of social capital and the reality of its application in Sumber Rejo livestock group, Bondo village, Jepara Regency. The researcher wanted to convey important aspects as implications of a better community empowerment program. Meanwhile, the Islamic approach is able to glue back the synergy between members to members, groups to companies and companies to members of livestock groups. It is always to build friendships, maintain trust and be fair.

Therefore, this paper is not able to provide input as an effort to improve the perfection of collective relationships. But only limited to contributing to scientific thought. Researchers suggest there is a continuation of research as an effort to increase social capital in the Empowerment Program of livestock groups "Sumber Rejo". Therefore, the synthesis of community empowerment programs will be beneficial for beneficiaries and stakeholders in this case, PT. PLN (Persero) main unit Pembangunan B Tanjung Jati. On the other hand, community empowerment programs are more important not only beyond the short duration but to reach the Post-relief level so that sustainability is felt to ensure the common welfare.

Recommendation

To all members of the Sumber Rejo Cattle Group, Bondo Village, to carry out the cattle program development activity agenda according to a mutual agreement. So, to improve the performance of group members it is necessary to instill a high spirit of solidarity according to their respective abilities. Furthermore, the company team, especially the Division of *Corporate Social Responsibility* and Public Relations, needs to pay attention to the sustainability of the development of a special cattle program at the Sumber Rejo Livestock Group, Bondo Village. For example, providing regular assistance will increase the social capital values of group members so that the outcomes of this program can be achieved properly.

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