

Analysis of Community Empowerment Based on Food Independence in Kampung MATFA, North Sumatra

Mahfuzi Irwan¹, Rosdiana², Jubaidah Hasibuan³, Azzahwa Luthfia Ulfah⁴

{mahfuzi92@unimed.ac.id¹, rosdianafip@gmail.com², jubaidahasibuan@unimed.ac.id³}

Community Education, Faculty of education, Universitas Negeri Medan, Medan, Indonesia

Abstract. This research is motivated by the highest poverty rate in Langkat district in North Sumatra, but in one of the villages there is a community group that empowers the community to avoid poverty through empowerment based on food independence. This research aims to (1) describe community empowerment activities based on food independence that have been carried out by the Mafta village community, and (2) find a model of community empowerment based on food independence for poverty alleviation. This research uses a qualitative research method with a case study approach, which will reveal and describe a model of community empowerment based on food independence for poverty alleviation in Mafta village, with the data collection techniques used are (1) interviews; (2) observation, (3) Focus Group Discussion (FGD) and (4) documentation. This research is in TKT 2 in the field of Humanities and Education, which means that initial data support, hypotheses, design & R&D procedures have been explored with indicators (1) initial data support for the R&D questions to be answered is available, (2) research design (research). design) that will be carried out has been explored (determining data collection techniques, data analysis, interview instruments and FGD) has been well prepared.

Keywords: Community, Empowerment, Food Independence, Kampung MATFA

1 Introduction

The main problem in developing countries, including Indonesia, is still related to poverty. According to data released by the Central Statistics Agency (BPS), in March 2022, the number of poor people in Indonesia reached 26.16 million people, with a poverty rate of 9.54 percent. BPS set the poverty line for that month at IDR 504,469 per capita per month. This amount includes IDR 377,598 per capita per month for food expenses, while the remainder is used for non-food expenses. In other words, someone will be categorized as poor if their monthly expenses are below the poverty line. BPS findings also indicate that the average number of poor household members in March 2022 was 4.74 people. Therefore, poor households can be identified as households that have expenditures below the average of IDR 2,395,923 per month.

Based on the information contained in the data, it can be seen that low income is spread across villages. Although the overall number of poor people in Indonesia reached 26.16 million people in March 2022, 14.34 million of them were in rural areas, while the remaining 11.82 million people were in urban areas[1], [2]. Based on published research, it was found that the disparity in poverty between urban and rural areas is still quite significant. The

poverty rate in rural areas is still higher than in urban areas, and the difference is quite striking [3], [4]. However, poverty can actually be overcome in various ways, starting from training activities, mentoring, providing business capital [1] and one of them is community empowerment. One program for developing the quality of human life is to empower the potential and abilities of society in a productive and integrated manner through a community empowerment process. Empowerment is a process so that each person becomes strong enough to participate in various controls, and influence events and institutions that affect his or her life [4], [5].

Community empowerment has various models, such as village economic community empowerment [1], village community empowerment for food security in Wonorejo Village [5], community empowerment through aquaponic technology for food independence in Banyuwangi Village, Pandeglang Regency, Banten Province [6]. Apart from that, there are also efforts to empower the economy through Islamic Philanthropy in achieving community welfare [7], empowering elderly people using the Asset Based Community Development (ABCD) approach in Kawan Hamlet, Bakas Village, Klungkung Regency [8], as well as self-reliance-based community empowerment to achieve economic and food security [9]. Not only are campus academics implementing community empowerment programs, but the government is also actively implementing similar programs with the aim of overcoming poverty in various regions throughout the country.

However, the reality shows that each program has not been fully successful in providing optimal hope in efforts to overcome poverty in Indonesia. The community empowerment model implemented does not educate individuals enough to develop creativity. Most programs tend to be charitable in nature, such as providing capital loans, without providing a focus on developing creative skills [4]. This becomes increasingly important because if you look at the factors that cause poverty which can be identified through 14 criteria for poor people according to the standards of the Central Statistics Agency, four of which relate to aspects of food independence, including the quantity and quality of daily food and the use of fuel oil for cooking activities.

Therefore, programs that only focus on providing capital or loans can actually cause additional difficulties for poor people. Other approaches are needed that can help them improve the various aspects of poverty mentioned previously. Several empowerment programs that have been implemented in Indonesia, such as Independence-Based Community Empowerment to Achieve Economic Resilience and Food Security [9] and Village Community Empowerment for Food Security in Wonorejo Village [5], have been proven to be able to help poor communities gradually move out of poverty status according to BPS standards. Therefore, it can be concluded that poverty and empowerment can be considered as a joint or collaborative effort to improve the quality of life of the community.

In fact, poverty situations and empowerment efforts are also found in a settlement in Langkat Regency, North Sumatra, known as Kampung Mafta. The location is in Telaga Said Village, Langkat Regency. This village is named "Kampung MATFA," an abbreviation for Majelis Taqlim Fardhu 'Ain, or often referred to as "Kampung Kasih Sayang" by the local community. The residents live in houses and receive free education, food and health services in this village. The entire community works together to meet common needs, jointly managing economic resources in the village, including livestock, industry, agriculture, fisheries and trade. The profits generated from these businesses are used to meet the basic living needs of village residents [10].

MATFA Village has an economic system that is quite unique and different from other villages. When he finishes working and earns money, usually in another village, the head of

the family who is looking for money will hand over the money to his wife if he already has a wife, if he doesn't have a wife the money will be for himself or given to his parents. This is different from the people in MATFA village. When you finish working, selling and so on and have earned money, the money will be handed over to Baitul Maal without exception and the community does not hold any money, however, all of our needs are met by Baitul Maal [10], [11]. MATFA Village has agricultural land designated for growing several crops, for example spinach, red chilies and others. The area of land used for agriculture is 3 hectares and is used for work to produce products that can be sold outside the village. Every resident in the village chooses a job according to their skills. Expertise is meant by giving each congregation and family the opportunity to choose the type of business/enterprise that is carried out in accordance with their expertise (skills) and tendencies and the belief that all these results are in demand. People work without salary and the results are deposited in full to Baitul Maal [12]. This is what applies every day where everyone does it selflessly with the belief that all the results will be managed to meet common needs. Another unique thing found in Matfa Village is the food consumed daily by the village community. In this village, the women are tasked with preparing food for the village residents, which is done in the public kitchen, and is divided into 3 shifts, namely morning, afternoon and evening. Then distributed free of charge to village residents. Vegetables and side dishes come from agricultural products managed by the community in Matfa village.

2 Research Method

This research adopts a qualitative research method with a case study approach, as explained by Creswell (2014)[13]. This approach aims to reveal and describe a community empowerment model that focuses on food independence as a poverty alleviation strategy in Mafta Village. Case studies have been applied widely in the context of social science research, covering disciplines such as psychology, sociology, political science, anthropology, history, economics, as well as various practical fields such as education, urban planning and general administration [14]. In a case study, the researcher explores a particular phenomenon or case in a particular time context and activity (such as a program, event, process, institution, or social group), and collects in-depth and detailed information through various data collection methods over a certain period.

The focus of a case study is the specification of a case in an incident, whether it includes an individual, a cultural group or a portrait of life [13]. Creswell (1998) further stated several characteristics of a case study, namely: (1) identifying the "case" for a study; (2) The case is a "system bound" by time and place; (3) Case studies use various sources of information in collecting data to provide a detailed and in-depth description of the response to an event and (4) Using a case study approach, researchers will "spend time" in describing the context or setting for a case.

In case study research, it is interpreted as an exploration of "a bound system" or "a case/various cases" over time through in-depth data collection and involving various sources of "rich" information in a context [14] In other words, in this research what is considered as a case is the activities that have been carried out by the Kamung Mafta community, which the researchers consider as a form of empowerment, then these activities take the form of food independence with the aim of alleviating poverty.

In case studies, the terms population and sample are not known, but rather refer to the terms case study subjects [13]. So, as the subject of the current case study - at least two clients (individuals, families or special community groups) who are observed in depth as the subject of the case, it is necessary to formulate inclusion and exclusion criteria. Inclusion criteria are the general characteristics of research subjects from a target population that is reached and will be studied. So, if we look at it based on opinion [13] then the inclusion criteria for this research are (a) community figure who is the initiator of the community empowerment movement in Matfa village; (b) housewives who work in the public kitchen of Matfa village; (c) family groups that were previously classified as poor are now still actively involved in empowerment; (d) group of working families living in Matfa village; and (e) head of Telaga Said Village, Langkat Regency. While the exclusion criteria are eliminating or removing subjects who meet the inclusion criteria from the study for various reasons [13]. The exclusion criteria for this study are: (a) individuals in the community who are involved in empowerment are not classified as poor; and (b) incooperative community groups.

According to Yin (2008), there are six data collection methods that can be applied in case studies, including: (1) data collection through documentation, which includes letters, memorandums, agendas, event reports, proposals, research results, evaluations, clippings, and article; (2) data collection through archival records, such as service records, maps, survey data, name lists, as well as personal records such as diaries and calendars; (3) interviews, generally with an open-ended approach; (4) direct observation; (5) participant observation; and (6) physical or cultural devices, involving technological equipment, tools or instruments, works of art, and so on [15]. So, in this research, the data collection techniques applied include (1) interviews, (2) observation, (3) Focus Group Discussion (FGD), and (4) documentation.

The data analysis technique used in this research takes the opinion of Miles and Huberman (2018) who revealed that in carrying out research, data analysis can be carried out simultaneously with the observation process [16], [17]. So during the research process the data obtained can be directly analyzed. In this research, data analysis was carried out in three steps, namely data reduction, data presentation, drawing conclusions and verification.

3 Results and Discussion

3.1 Results

Before starting data collection in the field, a number of steps need to be taken to make the research more structured and systematic, improving its scientific quality. Several aspects that must be considered include: (a) designing the research design, (b) selecting the research location, (c) obtaining the necessary permits, (d) exploring and evaluating field conditions, (e) selecting and utilizing informants, (f) preparing research equipment, and (g) considering research ethics issues. Apart from these steps, it is also important for researchers to ensure that their research is in accordance with the plans that have been prepared. Therefore, when collecting data in the field, several steps that need to be taken into account involve: (a) understanding the research background and being prepared, (b) entering the field with thorough preparation, and (c) actively participating while collecting data.

3.2 Discussion

After collecting research data, the researcher then analyzes the research data and tests the validity of the research. So, several discussions and discussions were produced as follows.

3.2.1 Community Empowerment Activities Based on Food Independence that Have Been Carried Out by the Community of Mafta Village

Based on the results of the data collection that has been carried out, it can be briefly explained that community empowerment activities based on food independence carried out by the Mafta Village community can include various initiatives and activities aimed at increasing local food production, access to food and food independence in the community. The following are the activities carried out by the people of Mafta Village:

A. Sustainable Agriculture

Based on the results of observations and interviews that have been conducted, a conclusion can be drawn regarding community empowerment activities in MATFA Village that it turns out that the MATFA Village community has adopted organic farming practices or sustainable agriculture to increase the productivity and quality of their agricultural products. This can include the use of organic fertilizers, environmentally friendly pest control, and efficient irrigation practices. Sustainable agriculture has indeed become a positive trend in today's agricultural sector. as research results Prana (2020) which reveal that sustainable agriculture can be used as a strategy to deal with food shortages in winter and the monetary crisis[18], [19].

What is meant by sustainable agriculture is the existence of community activities to create various agricultural sectors within a village or community. In MATFA Village there are various agricultural sectors whose aim is to provide sufficient food for the community itself. Agriculture is the staple food sector, namely rice fields. the fruit sector consisting of jackfruit, durian, salak, papaya, pineapple, jicama, pumpkin, and types of vegetables such as tomatoes, chilies, onions and various typical Indonesian spices (ginger, galangal, nutmeg).

B. Agricultural Training

Then, the activities of the MATFA Village community are always holding training and workshops for local farmers to introduce them to better agricultural techniques and the latest innovations in agriculture. This was proven by the researcher's long observations for two weeks and with additional extended observations it was found that in one month there was one meeting between fellow farmers led by the administrator or manager of MATFA Village under the auspices of the Fardhu Ain Taklim Council (MATFA). The results of the interviews also confirmed that it turns out that people who work in the agricultural sector feel very helped by these training activities.

Of course, training is a very important part in the context of community development and empowerment. Many research results prove that training activities to increase productivity[7] can improve work ethic [20], comfort at work, and solving problems within the scope of work[21]. So, what the people of MATFA Village have done is a very positive thing for their own development.

C. The Development of Local Food

The development of local food crops in Mafta Village is not only a local initiative, but also a strategic step that contributes to national food security. This is proven by the results of an interview with Tuwan Imam as the manager of MATFA Village, Tuwan Imam revealed that by prioritizing plants that are suitable for the local climate and soil, Mafta Village is trying to create sustainability in food production. In addition, this approach has the potential to increase food independence at the national level, reducing pressure on natural resources used for food production and transportation from outside the region.

If we look at various existing literature, involving local farmers in planting food crops that suit local conditions actually also has a positive impact on the community's economy[18], [22]. By optimizing the agricultural potential of Mafta Village, it is hoped that there will be an increase in farmers' income, development of local businesses, and creation of jobs in the agricultural sector[1]. In other words, the development of local food crops in Mafta Village is a real step in realizing food security which has a broad impact on economic aspects. This is evident from the researchers' observation activities and documentation analysis, it can be seen that local plants are one of the sectors whose sales are very high and are most widely used by the people of MATFA village.

Apart from economic benefits, local food crop planting initiatives can also make a significant contribution to environmental conservation. Crops that are suited to the local climate and soil tend to require the use of fewer inputs, such as water and pesticides. This can reduce the negative impact of agriculture on the ecosystem and lead to more sustainable agricultural practices. In this way, Mafta Village contributes to efforts to preserve nature and maintain ecosystem balance.

Efforts to encourage local food crops also have significant social implications. The local identity and culture of the people in Mafta Village can be realized through the variety of food crops grown, which are often an integral part of everyday life[22], [23]. This can strengthen the community's sense of community and pride in their agricultural heritage, while providing a better understanding of the health and nutritional aspects of local produce.

So, the development of local food crops in Mafta Village is not just an effort to meet local needs, but also a valuable contribution at the national level in aspects of food security, economy, environment and local wisdom. This initiative provides a concrete example of how sustainability can be achieved through concrete actions at the local level, providing inspiration for other regions to follow suit towards a more sustainable future.

D. Business Infrastructure Development

Based on the results of interviews with MATFA village managers, researchers found that in Mata village various business units were also established which were divided into several business sectors such as agriculture, animal husbandry, mineral water production, and health drinks such as tofu water, all of which were managed by the village community. The points and profits from the business unit are managed by the Majlis Taklim Ardhu Ain (MATFA), of course after the rights to manage the business unit (salary) are granted.

This result has an opinion that is in accordance with the results of the study Mulyono (2020) which revealed that infrastructure development plays a key role in ensuring good access to markets, water sources, and other agricultural infrastructure needed to support food production and distribution[21], [24]. With adequate infrastructure, farmers can be more efficient in managing their land and bringing agricultural products to market. A good road network makes it easier to transport goods, so that agricultural products can reach consumers quickly and in good condition.

Apart from that, infrastructure development also increases access to water sources which are essential for agriculture. Good irrigation channels can increase water use efficiency and help farmers manage agricultural land more optimally. This is very important in dealing with climate change which can affect water availability. With supporting infrastructure, farmers can overcome these challenges and continue to produce good quality food.

Empowering farmers is also the main goal of infrastructure development. By providing easy access to markets and agricultural resources, farmers can increase their income[24], [25]. Apart from that, good infrastructure also creates new job opportunities in the agricultural and related sectors, thereby improving the welfare of local communities. Thus, infrastructure development not only helps ensure food availability, but also contributes to economic improvement and community empowerment.

E. Community Organizing through Majlis Taklim

In MATFA Village, community organizing through majlis taklim has proven itself to be an effective tool for encouraging active community participation in decision making related to income and local resource development. Majlis taklim, as a form of regular community meeting, provides an inclusive platform for discussion, sharing ideas and making decisions together. In this context, majlis taklim is not only a place of worship, but also a social and cultural forum that strengthens ties between residents.

As a result of long observations that researchers have carried out, it was found that the community's active participation in the taklim assembly creates opportunities for them to contribute to the planning and implementation of policies that affect community income. Discussions related to local resource development, including development projects, can be discussed in depth to ensure that the needs and aspirations of every citizen are taken into consideration. Thus, majlis taklim becomes an effective means of building consensus and preventing disagreements in decisions taken.

In addition, according to the results of researchers' interviews with tuwan imams and majlis taklim managers, they are of the opinion that "organizing through majlis taklim can also create awareness of the importance of shared responsibility for income and development of local resources". In an atmosphere of togetherness and kinship, the community can jointly plan strategies to optimize the economic potential and resources owned by the community. This includes not only economic aspects, but also environmental and social sustainability, all of which are integral to holistic community development.

The explanation above is relevant to the study Ainun Najib (2022) which reveals that it is important to recognize that organizing through majlis taklim can create space to increase community capacity and skills in managing local income and resources. Through the exchange of knowledge and experience, citizens can learn from each other, identify development opportunities, and plan concrete steps to improve their well-being. In this context, majlis taklim becomes an informal educational institution that functions to improve people's understanding and skills[1].

It is also important to emphasize that organizing through majlis taklim can form strong networks and partnerships between communities and various parties, including the government, non-governmental organizations and the private sector[26]. This collaboration can create synergy in developing projects that are sustainable and mutually beneficial. With various parties involved, implementation of policies and programs can be more effective and can have a greater positive impact at the local level.

Thus, community organizing through majlis taklim is not only about increasing community participation, but also about creating an inclusive environment that enables

collaboration and sustainable development. Majlis taklim can be a driving force for positive transformation in communities, helping to improve the welfare of residents, strengthen social ties, and create a strong foundation for sustainable development.

3.2.2 A Community Empowerment Model Based On Food Independence For Poverty Alleviation

Researchers in this discussion believe that a community empowerment model based on food independence is a strong strategy for alleviating poverty, especially in rural areas and areas that depend on the agricultural sector. This is based on extending observations and deepening data through various techniques, namely in-depth interviews, direct observation and documentation analysis. So, if broken down into the following steps, it is a community empowerment model that has been carried out in MATFA Village which can be followed by various policy makers, village heads, and any figures who care about their village.

A. Identification and analysis of community learning needs

Based on the results of interviews and direct observations in the field, researchers found that the process of identifying and analyzing community learning needs is a crucial step in forming an inclusive and sustainable educational approach. The first step in this process is to identify the communities most vulnerable to poverty. This can involve analyzing economic, social, and demographic data to determine which groups require special attention. A focus on vulnerable communities helps ensure that learning efforts can have a significant and relevant impact on those who need the greatest support.

Furthermore, data collection is the key to understanding the community situation in depth. This understanding involves various aspects, from access to agricultural land to infrastructure and level of education. Analysis of access to agricultural land makes it possible to assess the economic potential of communities and understand the extent to which agriculture is the main source of income. Water resources also need to be evaluated to ensure adequate water availability for agriculture and daily life.

Infrastructure is an important element in people's lives, including education. Analysis of community infrastructure, such as roads, electricity, and communications, helps identify barriers that may hinder people's access to educational opportunities[2], [27]. Additionally, assessments of education levels in communities provide insight into the challenges and opportunities faced by local students and educators.

The next step after identification and analysis is to design a learning program that suits the identified needs. This may include providing skills training, awareness campaigns, or developing educational infrastructure. A deep understanding of societal conditions enables the development of more effective and sustainable solutions.

What is being done in MATFA village is in line with the results of various expert studies that the identification and analysis process must involve active community participation[1], [21], [28]. Understanding their needs from their own perspective can increase the effectiveness and acceptability of learning programs. Collaboration between stakeholders, including local governments, non-governmental organizations and community groups, is also important to ensure comprehensive and sustainable support in realizing desired changes. With a directed and participatory approach, identification and analysis of community learning needs

becomes a strong basis for creating an education system that supports the development and welfare of society as a whole.

B. Education and training

Education and training are key instruments in improving people's quality of life. Focusing on various aspects of life, such as sustainable farming techniques, natural resource management, and life skills, can help people gain the knowledge and skills needed to face everyday challenges. One important aspect of education and training strategies is the implementation of a participatory approach, where the community is actively involved in planning and implementing programs.

Providing training in sustainable agricultural techniques is a strategic step to increase food production efficiently and sustainably[6]. This involves teaching environmentally friendly farming methods, good soil management, as well as agricultural practices that can reduce negative impacts on the environment. With this knowledge, communities can increase their agricultural productivity while maintaining environmental sustainability and food security.

Training in natural resource management is also very important to maintain ecosystem balance and prevent overexploitation. This involves understanding the importance of nature conservation, efficient water management, and sustainable practices in the exploitation of natural resources. By increasing people's understanding of natural resource management, we can ensure that the use of these resources is sustainable for future generations. Additionally, providing life skills to people involves a holistic approach that includes aspects such as communication skills, time management, and personal finances.

These skills not only support individual development, but also make a positive contribution to the economic and social development of the community as a whole. A participatory approach in training planning and implementation plays a key role in the success of the program. Involving the community from the start ensures that the training provided truly reflects their needs and aspirations. Active participation also creates a sense of ownership of the program, increases motivation to learn, and strengthens community involvement in the implementation of the resulting solutions.

Collaboration between the government, educational institutions and local community organizations is also a key factor in ensuring the sustainability of education and training programs[26]. Together, they can identify priorities, develop appropriate curricula, and provide necessary financial support.

By implementing education and training that is holistic and involves the community, we can create positive changes in people's lives. Empowerment through increasing knowledge and skills helps create a society that is more resilient, sustainable and ready to face changing times. The participatory approach in this process is not only about providing training, but also about building capacity and increasing community independence to achieve sustainable development.

4 Conclusion

Based on the results of the research and discussion, it can be concluded that community empowerment activities based on food independence carried out by the people of Mafta Village include various initiatives and activities aimed at increasing local food production, access to food and food independence in the community, then a model of community empowerment based on self-sufficiency. Food is a strong strategy for alleviating poverty, especially in rural areas and areas that depend on the agricultural sector. although in order for this research to be more optimal, there needs to be a collaborative agreement between the study program or faculty and the Majelis Taklim management in MATFA Village so that this research can be developed further and the depth of data collected in MATFA Village requires more time, experts and surveyors are required. more. So it also requires greater research costs.

References

- [1] M. A. Najib, N. Najmudin, dan I. N. Atiah, "MODEL KELEMBAGAAN PEMBERDAYAAN EKONOMI MASYARAKAT DESA MELALUI WAKAF," *Asy-Syari'ah*, vol. 23, no. 1, Agu 2021, doi: 10.15575/AS.V23I1.10246.
- [2] R. S. Sofro Sidiq, "Model Pemberdayaan Komunitas Adat Terpencil Dalam Mengentaskan Kemiskinan Di Kabupaten Kepulauan Meranti," *Reformasi*, vol. 10, no. 2, hal. 217–227, 2020, doi: 10.33366/rfr.v10i2.1954.
- [3] L. Hakim, A. D. Syaputra, dan Mandiri, "Al-Qur'an dan Pengentasan Kemiskinan," *J. Asy-Syari'ah*, vol. 6, no. 03, hal. 629–644, 2021, doi: 10.29040/jiei.v6i3.1310.
- [4] Y. Jamaluddin, F. Fitriani, S. Safrida, dan W. Watjio, "Strategi dan Model Pemberdayaan Masyarakat Miskin di Sumatera Utara," *J. Adm. Publik (Public Adm. Journal)*, vol. 9, no. 1, hal. 21–30, Jun 2019, doi: 10.31289/JAP.V9I1.2231.
- [5] P. Hadi, M. Masnur, dan A. Santoso, "Pemberdayaan Masyarakat Desa Wonorejo Kecamatan Kalijambe Kabupaten Sragen untuk Ketahanan Pangan di Masa Pandemi Covid 19," *J. Abdidas*, vol. 2, no. 2, hal. 203–216, 2021, doi: 10.31004/abdidas.v2i2.240.
- [6] M. B. Syamsunarno, A. Apriany Fatmawaty, A. Munandar, dan D. Anggaeni, "Pemberdayaan masyarakat melalui teknologi akuaponik untuk kemandirian pangan di desa banyuresmi kabupaten pandeglang provinsi Banten," *J. Abdinus*, vol. 3, no. 2, hal. 329–341, 2020, doi: 10.29407/ja.v3i2.13851.
- [7] S. Syahril, W. Abdullah, dan S. Syahrudin, "Model Pemberdayaan Ekonomi Dengan Filantropi Islam Dalam Mewujudkan Kesejahteraan Masyarakat," *Iqtishadia J. Ekon. Perbank. Syariah*, vol. 6, no. 1, hal. 25–40, Agu 2019, doi: 10.19105/IQTISHADIA.V6I1.2296.
- [8] I. P. M. Astawa, I. W. Pugra, dan M. Suardani, "Pemberdayaan Masyarakat Lanjut Usia dengan Pendekatan Asset Based Community Development (ABCD) di Dusun Kawan Desa Bakas Kabupaten Klungkung," *Bhakti Persada J. Apl. Ipteks*, vol. 8, no. 2, hal. 108–116, Nov 2022, doi: 10.31940/BP.V8I2.108-116.
- [9] N. Prawoto, "Pemberdayaan masyarakat berbasis kemandirian untuk mewujudkan ketahanan ekonomi dan ketahanan pangan (Strategi pemberdayaan ekonomi pada masyarakat ...)," *J. Organ. dan Manaj.*, vol. 8, no. 2, hal. 135–154, 2012, Diakses: Jan 01, 2023. [Daring]. Tersedia pada: <http://jurnal.ut.ac.id/index.php/jom/article/view/276>.
- [10] I. F. Aristy, I. Azhari, dan F. Zuska, "Kampung MATFA : Otoritas Tuan Iman dan Budaya Komunal," *JUPIIS J. Pendidik. Ilmu-ilmu Sos.*, vol. 13, no. 1, hal. 66–77, 2021.
- [11] S. Syahminan, A. Manik, A. Mardiah, dan Y. Bayu, "Eksistensi Kampung MATFA Indonesia Dalam Perspektif Sosiologi Islam," Medan, 2019. Diakses: Jan 01, 2023. [Daring]. Tersedia pada: [http://repository.uinsu.ac.id/10949/1/Penelitian Kolaboratif Mandiri Syahminan.pdf](http://repository.uinsu.ac.id/10949/1/Penelitian%20Kolaboratif%20Mandiri%20Syahminan.pdf).

- [12] S. Saputra, R. Yunanda, M. K.-I. C. On, dan U. 2022, "Phenomenological Studies of Social Integration of Religious Groups Majelis Taklim Fardhu Ain (MATFA) Indonesia," in *Proceedings of the International Conference on Communication, Policy and Social Science (InCCluSi 2022)*, 2022, hal. 101–108, doi: 10.2991/978-2-494069-07-7_13.
- [13] J. Creswell, *Qualitative, quantitative and mixed methods approaches*, 4 ed. London: SAGE Publication, 2014.
- [14] Y. Kusmarni, "STUDI KASUS (John W . Creswell) Oleh Yani Kusmarni," Bandung, 2019. [Daring]. Tersedia pada: http://file.upi.edu/Direktori/FPIPS/JUR._PEND._SEJARAH/196601131990012-YANI_KUSMARNI/Laporan_Studi_Kasus.pdf.
- [15] R. K Yin, *Studi kasus: Desain & metode*. Jakarta: Raja Grafindo Persada, 2008.
- [16] M. Miles, A. Huberman, dan J. Saldaña, *Qualitative data analysis: A methods sourcebook*, 4 ed. Arizona, United States of America: SAGE Publication, 2018.
- [17] M. Miles dan A. Huberman, *Qualitative data analysis: An expanded sourcebook*, 1 ed. Arizo: SAGE, 1994.
- [18] P. Kris Prafena, S. Rahayu Nadhiroh, dan M. Aditya Rifqi, "Tinjauan Literatur: Kegiatan Pemberdayaan Masyarakat Dalam Mendukung Ketahanan Pangan Masyarakat Indonesia Selama Pandemi COVID-19," *Media Gizi Kesmas*, vol. 11, no. 2, hal. 604–614, 2022, Diakses: Jan 01, 2023. [Daring]. Tersedia pada: <https://e-journal.unair.ac.id/MGK/article/download/32680/22985>.
- [19] I. W. R. Junaedi, I. W. Damayana, dan ..., "MODEL PEMBERDAYAAN EKONOMI MASYARAKAT ADAT SEBAGAI STRATEGI DALAM PERCEPATAN PEMBANGUNAN EKONOMI NASIONAL (STUDI KASUS ...)," 2020.
- [20] P. Shodiqin, Asep Aziz, Rohmanur Dewi, Ratna Diesy Fitriani, "MODEL PEMBERDAYAAN JAMAAH MASJID MENGHADAPI DAMPAK CORONAVIRUS DISEASE 2019 (COVID 19)," *J. UIN Sinan Gunung Djati*, vol. 7, no. 2, hal. 1–19, 2019.
- [21] M. Yafiz, A. Akmal, T. Marliyah, dan I. Harahap, "Membangun ekonomi kejamaah berbasis modal sosial (Studi Kasus Pada Desa Matfa Kabupaten Langkat)," Jakarta, 2015. Diakses: Jan 01, 2023. [Daring]. Tersedia pada: <http://repository.uinsu.ac.id/5056/>.
- [22] P. Hariyadi, "Penguatan Industri Penghasil Nilai Tambah Berbasis Potensi Lokal Peranan Teknologi Pangan untuk Kemandirian Pangan," *PANGAN*, vol. 19, no. 2, hal. 295–301, 2010, Diakses: Jan 01, 2023. [Daring]. Tersedia pada: <http://seafast.ipb.ac.id/publication/journal/20101204-Penguatan-Industri-Penghasil-Nilai-Tambah.pdf>.
- [23] D. Aditiawati, Pingkan Indriani Astuti, G. Suantika, dan T. M. Simatupang, "Pengembangan potensi lokal di Desa Panawangan sebagai model desa vokasi dalam pemberdayaan masyarakat dan peningkatan ketahanan pangan," *J. Sositoteknologi ITB*, vol. 15, no. 1, hal. 59–67, 2016, doi: 10.5614/sostek.itbj.2016.15.1.6.
- [24] S. E. Mulyono, "Model Pemberdayaan Masyarakat Miskin Melalui Jalur Pendidikan Non Formal Di Kecamatan Gajahmungkur Kota Semarang," *Edukasi*, vol. 14, no. 1, hal. 1–10, 2020, doi: 10.15294/edukasi.v14i1.964.
- [25] S. Hindarti, M. N. Sudjoni, dan N. Khoiriyah, "IbM Kelompok Masyarakat Majelis Ta'lim (Pemberdayaan Majelis Ta'lim Melalui Pengembangan Agroindustri Bawang Merah)," *J. Inov. Has. Pengabd. Masy.*, vol. 1, no. 1, hal. 54–70, Agu 2018, doi: 10.33474/JIPEMAS.V1I1.1479.
- [26] M. Septiadi, Dudi Nursan, "Pengentasan kemiskinan Indonesia: Analisis indikator makroekonomi dan kebijakan pertanian," *J. Hexagro*, vol. 4, no. 1, hal. 1–14, 2020, doi: 10.18326/muqtasid.v10i1.57.
- [27] W. S. Saugi, "Pemberdayaan perempuan melalui pelatihan pengolahan bahan pangan lokal," *J. Pendidik. dan Pemberdaya. Masy.*, vol. 2, no. 2, hal. 226–238, 2015, Diakses: Jan 01, 2023. [Daring]. Tersedia pada: <https://journal.uny.ac.id/index.php/jppm/article/view/6361>.
- [28] A. Purnomo, "Pendampingan Komunitas Bhakti Alam Sendang Biru untuk Pengembangan Informasi Wisata," *Ethos J. Penelit. dan Pengabd. Kpd. Masy.*, vol. 7, no. 1, hal. 1–8, Jan 2019, doi: 10.29313/ETHOS.V7I1.3789.