

Participatory Communication for Empowering Urban Farming Families (Study on Family Business "Prima Flora - Prima Aqiqah" Bandar Lampung City)

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ABSTRACT

Urban farmers who have limited land, can function their land in an integrated manner which is commonly known as *integrated urban farming*. Urban agriculture with this integrated urban farming system has great potential to be developed and has an impact on empowering farming families and the local community. The Integrated Urban Farming business carried out by the Prima Flora - Prima Aqiqoh family business in the city of Bandar Lampung proves this. The business started with participatory communication involving financiers and urban farming families, so that they succeeded in empowering these families and the local community. This study wanted to find out how the communication model for empowering urban farming families in the Prima Aqiqoh – Prima Flora business in Bandar Lampung City. This research was done by conducting in-depth interviews with the family of the owner of the integrated urban farming business (Prima Flora – Prima Aqiqoh / CV Prima Citra Lestari), and workers in the urban farming family business. The results of this study indicate that the participatory communication model is very strategic to empower urban farming families. This participatory communication provides opportunities for communicants, in this case urban farming families, to determine the form of empowerment, as well as with whom to partner. Communicants also have communities, business networks that play a role in providing ideas and support in developing their businesses, so that they are successful and can help empower the local community. The local community, are empowered by their involvement as workers in this business.

Keywords: *Communication Participatory, Empowering, Urban Farmer*

1. INTRODUCTION

In 2000, Indonesia imported 1,277,685 tons of soybeans for 275 million USD, vegetables for 62 million USD, and fruits for 65 million USD. On the other hand, the population of Indonesian people has doubled. This raises concerns about food insecurity in Indonesia in the future [1]. Priority of national development has begun to be directed to the agricultural sector.

The limited urban land still supports integrated management ("integrated urban farming"). Robert Costanza from the Australian National University

argued that the government needs to make urban farming an integrated plan with city planning, future urban planning, because the benefits of "integrated urban farming" are very large, including means of socializing with each other, hydroponics, and zero waste to increase the degree of public health.

A participatory communication model that empowers urban families is needed, as a model for implementing a successful home-based business in empowering families and the surrounding community. The model must be able to explain the management and application of integrated cropping patterns based

on the needs and limitations of urban land. This model can later be imitated by other community members to implement this integrated urban farming. This is because community-based development is a development from and for the community. Society must be encouraged to be the subject of development. A participatory communication model that depicts a real success story of “integrated urban farming” managers, so that it can be used as a model to be applied by other community members. The ability to explore knowledge must be encouraged to learn and practice to be able to implement the knowledge itself, in this case, the integrated agribusiness-based urban community empowerment model.

This study will create a participatory communication model that can raise and improve the standard of living of urban families which has specifications and can empower the surrounding community as auxiliary workers. Starting from limited land and starting a business from lending business capital and trust, this family business was successful and was able to improve their standard of living, even being able to employ the surrounding community. In the period of 16 years (2006-2021), the achievements of family businesses have been seen through integrated agribusiness.

The data in this study, obtained through interviews, observations, and documentation on families who manage “PRIMA FLORA - PRIMA AQIQOH” Gunung Terang, Bandar Lampung City, Indonesia. “PRIMA FLORA – PRIMA AQIQOH” or CV Prima Citra Lestari was chosen as the research subject, because it has succeeded in conducting business in the field of integrated agricultural management based on integrated urban farming, and is proven to be zero waste (waste-free). In pre-research activities, it was proven that this business can empower the economy of families and communities, with 11 permanent and 4-5 non-permanent employees. Various agencies in Bandar Lampung have become partners for CSR programs as well as capital and upstream-downstream and being a working partner for live flower rental services in pots, they are Bank BRI KCP throughout Bandar Lampung, Bank Mandiri, PLN, Bank Lampung, and Islamic banking institution (interview and observation, 20 January 2020).

At first, this family business also experienced funding constraints and obstacles in cooperation with partners. Starting from loan funds, this business developed and gained the trust of partners to grow. This study wanted to find out how the participatory

communication model was carried out, to empower urban families so that they succeeded in empowering the economy of the family and the surrounding community. This family combines urban agriculture with animal husbandry, which is integrated with the concept of integrated urban farming, which is also following the concept of SDGs (sustainable development). The data in this study were obtained by interviewing the business owner of CV Prima Citra Lestari, observation, and documentation on integrated urban farming land belonging to CV Prima Citra Lestari Gunung Terang, Bandar Lampung.

2. METHOD

Data collection methods in this study were interviews, field observations, and documentation at the research site.

Interviews were conducted with a key informant that is the owner and founder of CV Prima Citra Lestari, whose business includes the maintenance and supply of aqiqoh and qurban animals (goats and cows) as well as the provision of live flowers in pots (Prima Flora and Prima Aqiqoh). For confirmation, it was done to add information to the employees and workers who helped work at CV Prima Citra Lestari, as many as 6 people. Observations and documentation were also carried out at CV Prima Citra Lestari's integrated urban farming area, in Gunung Terang village, Kemiling, Bandar Lampung.

For data validity, data triangulation was carried out by data crosscheck. The three data, both data from interviews and data from observations and documentation, were crossed and found to be true. Each interview result, if it is not in sync with the reality of the field, then the data from the observation and documentation is more reliable.

3. RESULT AND ANALYSIS

3.1. Result

The process and steps of empowerment at CV Prima Citra Lestari are more about self-empowering and family. The owner is an urban farming family, with a background in various activities, and communities, his experience since childhood in raising goats, as well as an agricultural graduate from the University of Lampung, so this business can easily develop. His creative ideas for developing a family business were greatly influenced by his educated personality and widely mingled with the

community of village-building engineers. Through this network and community, the spirit to be independent and develop integrated agriculture can be implemented. Capital assistance is also easy to obtain because he is known as a trustable person and as a mosque activist. The background of the owner of CV Prima Citra Lestari is as follows:

Name: Kholid D. Suseno.

Background and Experience: raising goats since childhood. This UNILA Agricultural S1 alumnus is a husbandry business companion for the Sabili Muttaqien Gisting Islamic Boarding School, Tanggamus in the Ministry of Agriculture's Agribusiness Assistance Program (2006); Breeder Empowerment partnership facilitator, Kampoeng Ternak, Dompot Duafa Republika Foundation, Agricultural Extension Assistant (since 2007); secretary of the Tunas Harapan Farmers Group Gunung Terang; and deputy secretary of farmer fisherman contact (KTNA) Bandar Lampung city.

With this wealth of experience, this family business is advancing rapidly with the concept of Integrated Urban Farming.

While the cycle of participatory communication patterns for empowering urban families can be described in the following diagram:

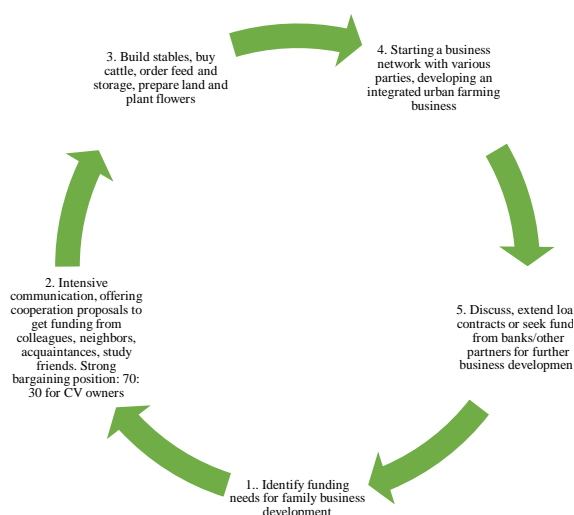


Chart 1. Participatory communication chart for family empowerment of CV Prima Citra Lestari owner (Prima Aqiqoh-Prima Flora) (content development by researchers, 2021)

The participatory communication process has also followed the principles of community

empowerment. Important elements in empowerment have been achieved such as the concepts of universality like humans as the center of development. The concept of sustainable development has universal values, which are essentially talking about human and human values as the center of development (value-based people-centered development). The basic idea of this principle, which is considered to contain universal values, is 1) The participation of the community, 2) the existence of sustainability, 3) the existence of social integration (social integration) and 4) the recognition of human rights and fundamental freedoms (Isbandi Rukminto A., 2012). This can be seen from the ability of families in the bargaining process to determine profit-sharing positions, find and determine integrated and sustainable businesses, seek relationships and cooperation circles in marketing and supply of livestock, as well as the creation and preparation of the proposal itself, is purely the initiative of the urban family.

Participatory communication for urban family empowerment carried out by entrepreneurs/owners of the Prima Flora-Prima Aqiqoh family business begins with looking for investment partners. This pattern is called the capital partnership pattern. The parties involved in the capital partnership pattern include best friends (acquaintances) of husband's friends from various communities of agricultural and animal husbandry activists, wife's friends from recitation friends, work colleagues, and Syariah banking. With knowledge, skills, and experience since childhood in cattle raising and as a graduate of agriculture, this family makes a proposal that is submitted to the owner of the capital.

Individual investor partners who are members of the community and as individuals, receive 30% profit sharing, while business managers (Prima Flora-Prima Aqiqoh) get 70% profit sharing. This profit sharing is determined from the beginning and is mutually agreed upon between the partners of investors and entrepreneurs. This family has a good bargaining position with community investment partners and private investors, because of the evidence of their performance and ability to manage the business along with the possible risk of loss. The risk of loss that occurs is the death of goats because goats are sensitive to feed and weather errors.

The partnership pattern with Islamic banking in the city of Bandar Lampung is carried out by applying for a capital loan for further business

development. The development of this business requires greater funding and cannot be met by funding from individuals or communities. Funding from the community and private only reach tens of millions, while financing from the banking sector can reach hundreds of millions of rupiah. The use of funds from sharia banking includes adding cages, making kitchen facilities, slaughtering animals, and building gardening kumbung facilities.

In this capital partnership pattern with banks, the profit-sharing position is 50:50 for both parties, with a loan period of 1 year. From this pattern, this family was able to expand its business, especially adding more integrated facilities with a one-stop service system.

This capital partnership pattern can empower these urban families to develop the concept of integrated agriculture with good one-stop service. In terms of sustainable development, this family has been able to realize the Zero waste concept, because livestock waste can be optimized for composting purposes. Compost fertilizer is used to meet the fertilizer needs of flower plant seeds that are cultivated in an integrated manner.

The following is a participatory communication pattern for urban family empowerment carried out by the management of the Prima Aqiqoh – Prima Flora family business, which is presented in the scheme below:

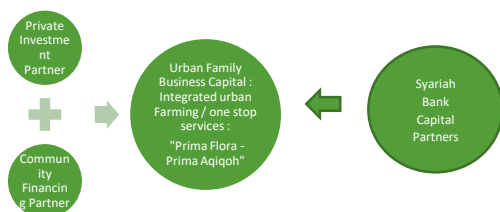


Chart 2. Partnership Pattern Scheme between the “Prima Aqiqoh – Prima Flora” family business Bandar Lampung city with private investor partners, community investor partners and Islamic bank investor partners

The achievement of the Prima Aqiqoh – Prima Flora family business in the city of Bandar Lampung in the process of empowering this family can be seen in the scheme below:

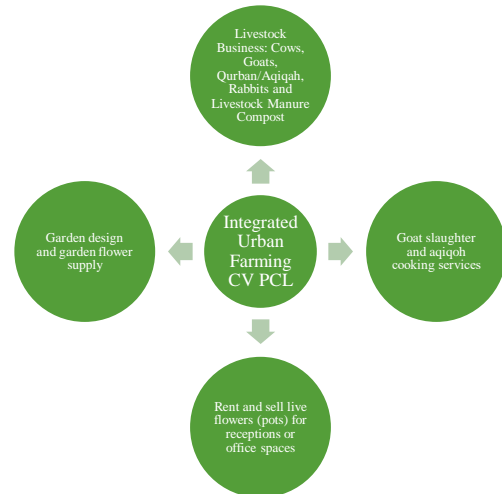


Chart 3. Integrated Urban Farming Business Scheme at CV Prima Citra Lestari, Gunung Terang, Bandar Lampung

The achievements of CV Prima Citra Lestari which manages the “Prima Aqiqoh – Prima Flora” family business in implementing Integrated Urban Farming and one-stop service are as follows:

1. Rent live flowers in pots, almost all government and private agencies such as banks have become customers to rent potted flowers with CV Prima Citra Lestari. This is not only in the Bandar Lampung area but also in Gisting, Metro, and Kota Bumi.
2. Goat slaughtering services almost every day for at least 2 consumers, so that every day they always serve consumers for the aqiqoh needs of slaughter and cooking and delivery services.
3. For daily needs, there is no need for loan funds, both from individuals and from banks
4. Towards the feast of Qurban, you still need funds, for sacrificial animals. The initial purchase of sacrificial animals usually begins at the beginning of the month of Ramadan until Shawwal, when the price of livestock is at its lowest. At the time of the highest price, namely on the feast of qurban, then the sale of sacrificial animals occurs.
5. Has employed permanent employees: 2 permanent kitchen employees and 1 non-permanent employee; stables and animal care 4 permanent and 4 non-permanent people. Office employee, 1 permanent administrative person, and assisted by the head of the family as business director. This is following what was stated by Ahmad Rifqi Fauzi et al citing

Hou et al, 2009; Redwood 2008, that the great economic benefits of urban farming will have an impact on its ability to create jobs for the surrounding community. The urban farming pattern includes landscaping, land sharing, food stalls integrated with gardens, and vertical gardens. [2]

6. During the 2020-2021 period, BSI won the trust of BSI to manage business development funds during the COVID-19 pandemic. The pandemic period did not experience a decline, instead, it experienced an increase in performance, because many chose to use aqiqah cooking services in the form of boxed rice.
7. Funding from BSI is quite large, it is used to build wider facilities, to facilitate the process of cooking and slaughtering aqiqoh services. The addition of these facilities is a kitchen room and a slaughtering room and weeding of beef aqiqah which is quite wide and representative.

3.2. Analysis

3.2.1. Participatory Communication Model in Sustainable Development

Based on the description above, the participatory communication process that occurs in empowering urban families carried out by the owner of CV Prima Citra Lestari has followed the rules of participatory communication for sustainable development. This natural process has been able to empower families, both by strengthening themselves to share results and in determining business creativity.

The term participatory development communication is usually equated with the communication process in the diffusion of innovation and community empowerment. Therefore, in participatory communication, there is parallel communication between development agents or innovators and participants or communicants. Participatory development communication requires two-way communication where the communicant understands his abilities, goals, and desired direction by adjusting his internal conditions and capabilities with his environment. As stated by Djaka Waskita, that the purpose of development is to create creative human beings. This creative human will be able to solve all things related to the needs and problems of self, family, and society. [3]

The participatory development paradigm requires humans as the basis of development, humans as a source of development inspiration. The standard of development success is not only seen from data on economic growth and per capita income but is complemented by the standard of the progress of human values (human development index). Bessette (2004) in Hadiyanto (2008) states that past lessons show the importance of focusing on participatory communication processes and balanced interactions in the development process. The development process that is unequal and dominant, in the end only places humans as objects of development, not subjects of development. All parties, even the community, need to be involved in the development process and play an active role in the process of mutual change (**involving the community**) and community needs must be the main source of inspiration in making development decisions (**putting the community first**). [4]

The concept of sustainable development has a famous slogan, namely: **triple bottom line**. This concept includes, **firstly** minimizing environmental damage (planet, earth); **second**, providing benefits to the community where a program is run with the community; and **thirdly** providing added value economically (economic profit). Although this concept is specifically related to companies, in general, its application can be related to the joints of people's lives, in the context of sustainable development. (Natakoesoemah, 2018) [5]

The concept of sustainable development has universal values, which are essentially humanity and human values as the center of development (**value-based people-centered development**). The basic ideas of this principle, which are considered to contain universal values are 1) Community participation, 2) sustainability, 3) social integration (social integration) and 4) recognition of human rights and freedoms. human rights and fundamental freedoms). (Adi, Pembangunan yang berpusat pada manusia, 2012)

These principles and concepts have also been well implemented, at CV Prima Citra Lestari, to empower families. The family is part of the community, starting from the empowerment of the family, then the community will be empowered. Concepts, profit-sharing arrangements, areas of work and development are largely determined by the family. This business development plan in the integrated business sector is purely an idea from CV Prima Citra Lestari. Based on experience,

educational background, and activities in the community, this is the family's main capital in managing and developing its business.

The integrated urban farming business pattern has been implemented well. This agricultural pattern has also implemented Zero waste, no waste is wasted. Livestock waste is used to meet the needs of compost business seeds, flower rentals, and reforestation. The fulfillment of the concept of social integration is also clearly visible. This effort has been able to socially empower the surrounding community and their extended family. A clear example of this success is, this urban family business has employed about 10-15 people in a month. This worker works for: cooking and processing the aqiqah needs of 2-3 people, maintaining plants and animal cages for 6 people. Meanwhile, additional labor is needed to pick up goods ordered between 2-4 people and skin and slaughter 2 people. One person from his extended family is empowered to manage digital marketing media and office administration.

The integrated farming pattern developed by the family managing the "Prima Flora-Prima Aqiqoh" family business is very profitable from an economic, social, and environmental perspective. With an artistic garden and cage designs, clean and comfortable (almost without the strong smell of cages), this integrated urban farming area is very cool and provides good green space. There are many types of plants collected, ranging from orchids, types of taro (caladium), anthurium (elephant ears), deer antlers, lotus, various types of pineapple (bromeliads), aglaonema (Sri fortune), mother-in-law's tongue, and others. This atmosphere creates a healthy environment and social impacts on people's desire to make this area a place of recreation, buying and selling flower pots, as a business model to become the choice of qurban and aqiqoh cutting services.

The definition of community empowerment according to Payne (1997) in Isbandi Rukminto A. (2012: 205-206) is "to help clients gain decision and action power over their own lives by reducing the effects of social or personal barriers to exercise that has power by increasing capacity and confidence to use power and by transferring power from the environment to the client". confidence, among others, through the transfer of power from the environment).

Meanwhile, according to Ife (2006) community empowerment is an effort to increase the strength of disadvantaged people, both regarding their

personal and life (personal choice and life), opportunities (chances), and defining their needs (need definition), ideas, institutions, resources (resources), economic activities and production through intervention in policy-making and planning, socio-political action and education (education). (Isbandi RA 2012:207)

Community empowerment, therefore, is better with capacity-building efforts, so that the community becomes independent, but becomes independent. Community empowerment is a social service that is helping the community to help themselves (helping the community so that it is empowered). This is different from direct cash assistance which makes people dependent. (Sutomo, 2013: 137) Changes in society start from changes in human behavior, changes from human actions, changes from human actions as part of society. Humans who act, through their roles, can influence social change. Therefore, individuals must be empowered to be able to do something. (Jalaluddin Rahmat, 1999:105)

It must be admitted that the empowerment strategy is a strategy to find the sources of life. When someone wants to be empowered, then they need money to move from one job and from one source to be empowered, to another source of empowerment. What is clear is that this requires financing. This source of financing can be obtained from other people or financial institutions. This is in line with the reasons put forward by Ngo Thi Thu Trang et al, that for a person or family to have a sustainable life, they will seek a better life. They will empower themselves, and try to keep life going and for the better. They will look for the source of life. [6]

So, what is meant by community economic empowerment is helping the community to be economically independent. There is a cycle that goes through in the context of this empowerment process. The cycle does not stop at one point, because it is a continuous cycle. The empowerment cycle as the model created by Hogan (2000:20) in Isbandi Ruminto Adi (Adi, Pemberdayaan Masyarakat dan Partisipasi Masyarakat, 2012) can be described as follows:

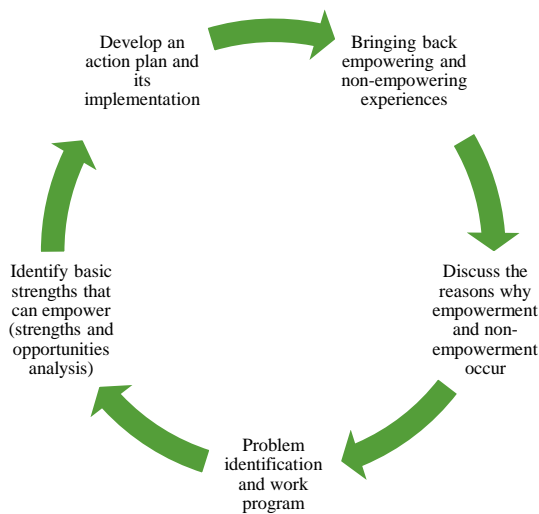


Chart 4. Community Empowerment According to Isbandi Ruminto Adi

The implementation of urban farming by CV Prima Citra Lestari has fulfilled the concept of utilization and function for the needs of urban families/communities. As stated by Irene Diti et al, the urban farming pattern is also useful as a communication bridge and harmonious relationship between urban and rural areas. The city is not isolated from the atmosphere of the rural environment, nor is the village too isolated from this urban atmosphere. This will maintain the identity of a community, so as not to be uprooted from its traditional pattern of life, which originally started from a beautiful village, humanist and protecting the environment. [7]

Meeting the needs of urban communities will be better if it can be met by the city itself. The need for fulfillment of fertilizers, food needs, and family nutrition (meat, fish) is better if fulfilled from within the city itself. The freshness of food, shortening the distance, and stability of urban life can be maintained, sustainable and integral. The fulfillment of compost produced by livestock manure supports the concept of zero waste, no waste was. Social values such as economy, (empowerment of families and surrounding communities), aesthetics, education and tourism, ecology, and sustainability will be included in this integrated urban farming concept. This is in line with the **concept of urban farming** as described by Ahmad Rifqi Fauzi et al . [2]

3.2.2. Characteristics Of Urban Family Easier Participation Communication For Empowerment

The urban family is often contrasted with the expression rural family. Urban families have characteristics that distinguish them from rural families. Apart from being geographically different, rural and urban families are distinctly different. In addition, the characteristics of urban families are: the land is not large, it is easier to access public facilities such as transportation, education, health, entertainment, and public services. This condition provides opportunities for urban farming families to have openness and ease of access to information, higher mobility, and resilience. better.

Sunarti (2013) mentions several typologies of urban families, among others:

Families have a higher level of resilience/flexibility than rural families (resilient families), urban families are more rhythmic (better planning and family meaning) than rural families, ritualistic and more celebratory than rural families (happy to celebrate/party), value family time and routines (respect the time and routine of family gatherings) family ties, family resilience (stress level) higher than rural families. (Sunarti, 2013)

This also happened to the family of the owner of CV Prima Citra Lestari. This family has good family planning, managing income, and family business. Although his wife is a teacher, the owner of CV Prima Citra Lestari still makes family planning, as a family leader who is obliged to provide for the family. Initially, this business was run when he was single, after being established he built an **integrated urban farming** business by cooperating with capital from his wife's friends as well as community friends and recitation friends. The character of an urban family who has limited land also occurs in this family, but the limited land spurs them to be more creative in cultivating the land wisely. The cropping pattern with verticulture is one way they grow crops. This family also has high mobility, makes comparisons with other agribusiness entrepreneurs, and is active in the community to increase relations and knowledge about agriculture/animal husbandry. His stress level is relatively low, because he is known as a recitation activist, has a religious-based group or community, so he can control himself. friends in the recitation group and in the community (the engineering community to build a village), network with the belantik in the village. The things

mentioned above are very helpful for this family in their efforts to overcome funding and look for livestock from the farmer's stables. This facilitates the fulfillment of the livestock supply chain. These various backgrounds make this family stronger.

From cross-checking with employees who work at CV Prima Citra Lestari, they admitted that there were no problems and that everything was going well. This means that this family has high resilience, namely trying to continue to rise to continue its business, even though there are several obstacles along the way. The problems faced by this family business include the death of several goats due to wrong feed, limited land for maintenance, difficulty in funding during the season to increase the need for sacrificial animals, and decreased demand/sales in all businesses. sector in the early days of the Covid-19 pandemic.

Problems at the beginning of the business, there were deaths of several goats due to wrong feed, lack of funds while private funders were not ready to fund. Efforts to obtain further funds using bank funds. Banking funds are different from funds obtained from private lenders. Banking funds are binding and the owner of CV Prima Citra Lestari has no **bargaining power**, low bargaining power, the amount of profit-sharing is determined by the bank. While funding is obtained from individuals who are friends and co-workers, CV Prima Citra Lestari can have a bargaining position of 70:30; ie 70% for owners and 30% for investors.

The communication pattern carried out by the owner of the "Prima Aqiqoh-Prima Flora" family business, shows optimal results. This family has become independent in the truest sense, creative in finding partners, creative in developing a well-integrated agricultural/livestock business. The result is a family business that can improve the family's standard of living, create jobs for local residents, provide access to environmental health in green open spaces and meet the needs of other urban residents. This is because in practice the communication pattern runs humanely, and aims to grow creative people and not top-down communication driven by the will of certain parties (the government).

As stated by Karmila Muchtar (2016), development communication in Indonesia is still top-down, has not made the target community as a subject. This causes many development programs not to run as they should, and the results are not optimal. [8]

4. CONCLUSION

Based on the description above, it can be concluded several things as follows:

Participatory communication for the empowerment of urban families at family business owners CV Prima Citra Lestari is following the principle of empowerment. This concept puts forward human values and makes humans the basis for empowerment. Humans are the goal of development, therefore humans must find their own paths and paths, actively seek sources, establish partnerships and build networks so that they can be independent and empowered.

The participatory communication carried out by the family owner of CV Prima Citra Lestari is to involves business partners, namely business partners, private investors, community investors, and sharia banking.

The background, experience, and network with other communities make the process of empowering urban families better and of higher quality.

Barriers to development are almost non-existent because CV Prima Citra Lestari already has a network in the regions, so in terms of sustainability and supply chain, there is no problem. Funding constraints can be minimized by making collaboration proposals, to be submitted to private funding partners, community funding partners, or for funding from Islamic banking partners.

The achievements of this family are commendable. This family is not only able to empower the family but is also able to create jobs. This can be seen from the workforce, which amounts to about 12 to 15 people. This workforce consists of permanent employees and casual workers (7 permanent employees, and 5 – 8 freelancers)

Things that can be recommended to CV Prima Citra Lestari are as follows:

1. The kumbung mushroom business that has not been implemented, must be able to run.
2. This business can be developed into a mina tani business so that it can harvest fish as an additional side dish for the provision of goat aqiqoh dishes.
3. For spice plants such as chili, cucumber, tomato, leek, celery, and other herbs and vegetables (kangkong, cassava leaves) have not been planted alone. This needs to be

done to avoid fluctuations in market prices. In the future, this family is expected to be able to develop their business in providing their seasoning ingredients, from their garden.

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