

## **Social Capital as A Pathway to Well-Being: A Study of The Cibulao Hijau Forest Farmer Group**

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### **ABSTRACT**

*Social capital was one of the key factors in the development process, as it emerged from social relationships and, when collectively utilized, could influence the level of well-being. Well-being in this context did not only refer to material needs but also encompassed spiritual and social aspects. This study generally aimed to analyze the relationship between the level of social capital functionality and the well-being of members of the Cibulao Hijau Forest Farmer Group. The study involved 35 group members selected using a simple random sampling technique. A quantitative approach was employed, supported by qualitative data. Data were collected through questionnaire distribution, in-depth interviews, observation, and literature review. The data were analyzed using descriptive statistics and Spearman's rank correlation test. The results showed a significant correlation—categorized as moderate—between the functionality of social capital and the well-being level of group members. These findings indicated that the functionality of social capital served as one of the crucial indicators in determining the well-being level of the Cibulao Hijau Forest Farmer Group.*

**Keywords:** Cibulao Hijau forest farmer group, social capital, well-being

## INTRODUCTION

The progress of a nation is inseparable from the process of development. Development is a social planning process conducted by development planners such as bureaucrats to bring about changes that lead to the improvement of societal well-being. Conceptually, development is an ongoing improvement process in a society, aiming to a better and more prosperous life (Kartono & Nurcholis, 2016.) In the process, development requires various forms of capital, including physical capital, natural resources, human capital, financial capital, and social capital (Lulun et al., 2019). All these forms of capital play vital roles in the development process, with particular emphasis on social capital. According to Wibisono (2015), social capital emerges from social relations and serves as a cohesive force that sustains the unity of group members in their pursuit of shared objectives. This unity is upheld by mutual trust and collective social norms that serve as reference points for their conduct, actions, and interactions. Hasbullah (2006) states that there are several fundamental elements in social capital, namely trust, values, social norms, participation in a network, reciprocity, and proactive actions. These elements of social capital are then broken down into several sub-variables, such as the level of trust, the level of value application, compliance with social norms, the number of networks established, the intensity of reciprocal relationships, and the level of participation. However, the sub-variables "intensity of reciprocal relationships" and "level of participation" are not used because their measurement indicators have similar meanings to the social capital variable "compliance with social norms," as reflected in the research by Kayadoe et al., (2019) and Rasyid et al., (2022).

The application of social capital can occur in various settings, including farmer groups. Law Number 19/2013 concerning the Protection and Empowerment of Farmers defines farmer groups as associations of farmers/livestock breeders/plantation growers formed based on shared interests, common social and economic conditions, shared resources, similarity of commodities, and camaraderie to enhance and develop the livelihoods of their members. The expectation is that organized farmers can lead to improved well-being, aligning with the first Sustainable Development Goals (SDGs) of eradicating poverty. Through farmer groups, individual farmers become organized to pursue common objectives. The human resources within these farmer groups are organized into leadership and membership roles within a single management structure to oversee agricultural production facilities, farm machinery, and other inputs, including the types of technology used in farming, post-harvest activities, and marketing of agricultural products.

One type of farmer group in Indonesia is the Forest Farmer Group (KTH). Regulation of the Minister of Environment and Forestry of the Republic of Indonesia Number P.89/MENLHK/SETJEN/KUM.1/8/2018 concerning Forest Farmer Group Guidelines defines Forest Farmer Groups, abbreviated as KTH (Kelompok Tani Hutan), as a collective of Indonesian citizens engaged in forestry activities within and outside forest areas. The Cibulao Hijau Forest Farmer Group (KTH Cibulao Hijau) is a farmer group located in Cibulao Village, North Tugu Village, Cisarua District, Bogor Regency, West Java Province. More specifically, this group is situated on the slopes of Mount Gede Pangrango, within the Hambalang Timur Forest and the tea plantations managed by PT. Sumber Sari Bumi Pakuan. This farmer group was established in 2008 under the Community-Based Forest Management (PHBM) scheme, initiated by the local community in collaboration with the Indonesian State Forest Company (Perhutani). It is important to empower local farmer's organization. KTH Cibulao is chosen because the organization has existed and continuously and continuously undertake forest conservation, preserve the forest, and improve the economic well-being of the community. The primary commodity managed by KTH Cibulao Hijau is coffee, and it also pioneers various forms of tourism in the Hambalang Timur Forest Area. The KTH Cibulao Hijau has 69 active members and manages a land area of 610 hectares..

Law Number 11/2009 about Social Welfare states that social welfare is the condition of fulfilling the material, spiritual, and social needs of citizens to live decently and develop themselves, thereby fulfilling their social functions. The well-being of farmer groups can be defined as a condition in which a group achieves a better standard of living both economically and socially. Puspita (2020) in her research divided well-being into two categories: economic well-being, when they can meet their living needs, and spiritual well-being when they can establish social relationships that create a peaceful atmosphere in social diversity. Economic well-being can be interpreted as the satisfaction of material needs, while spiritual well-being can be interpreted as the fulfillment of spiritual and social needs. Based on the previous explanations, the author attempts to develop the concept of well-being by breaking it down

into three indicators to measure the well-being level of farmer groups: the level of material, spiritual, and social needs fulfillment. Therefore, this also represents an innovation in this research.

Soegijono (2014) states that social capital is one of the crucial indicators in determining the level of community well-being and the success of economic development. Furthermore, Putnam (1993b) states that social capital has a strength and consequence that can be considered in many aspects of human life, especially in the realm of social welfare. This includes an increase in income levels and economic achievements through trust and the reduction of transaction costs. Several previous research findings indicate that the level of trust is not entirely good, both among group members and external parties such as traders. Farmers perceive that the prices of commodities they obtain are not profitable, which can affect the income levels received by farmers and, consequently, their well-being (Kayadoe et al., 2019; Lulun et al., 2019). Furthermore, Puspita's (2020) research results show that the presence of mutual trust, the application of values, the existence of networks built, and adherence to social norms result in group members synergizing to achieve common goals. This manifests in the form of cooperation characterized by mutually beneficial reciprocity. Such cooperation is built on trust supported by positive and strong social networks, norms, and values. As a result, farmers can meet their living needs (economic well-being) and establish peaceful social relationships (spiritual well-being).

Robert Putnam (1993, 2000) has fundamentally advanced the study of social capital by shifting the focus from individual benefits to collective resources. His emphasis on trust, norms, and various forms of networks, coupled with empirical investigations across different societies, has provided a comprehensive framework for understanding social capital's role in promoting effective governance, economic development, and overall societal well-being.

While earlier theorists like Pierre Bourdieu and James Coleman focused on social capital as a resource convertible to individual benefits (Almakaeva and Wilkes 2021), Putnam broadened the focus to collective outcomes, which sometimes led to criticisms for potentially overlooking power relations, social inequalities, and governance structures within networks. However, a synergistic approach, which integrates Bourdieu's network-based focus with Putnam's emphasis on civic participation, is gaining traction to comprehensively operationalize social capital's structural, cognitive, and contextual dimensions.

Trust is arguably the most critical component, viewed as an emergent property of the social system that "greases the wheels" of cooperation by reducing uncertainty and disincentives for opportunistic behavior (Putnam, 1993, 2000). He distinguishes between interpersonal trust (among citizens) and institutional trust (towards public institutions). Trust is presented as fundamental to economic development and institutional performance.

Concept of norms explain shared rules, values, and attitudes that predispose individuals towards mutually beneficial collective action. Generalized reciprocity is a key norm, where benefits granted are expected to be repaid in the future, fostering a continuous exchange relationship and reducing transaction costs.

Concept of networks informs fundamental medium through which social capital is manifested. Putnam (1993, 2000) emphasizes horizontal networks as links among people of similar status and power (e.g., sports clubs, neighborhood associations), considered crucial for "networks of civic engagement" and enhancing cooperation. Bonding social capital refers to strong ties within homogeneous groups (e.g., family, close friends), fostering internal solidarity. While beneficial for within-group cohesion, it can also lead to exclusion or be detrimental if it prevents broader participation. Bridging social capital encompasses weaker ties that cut across diverse social groups, facilitating new contacts and opportunities. Linking social capital measures social participation that connects members with varying amounts of power, aiming for civic action or social change, and involves ties between groups and administrative or policy-making bodies. Putnam (1993, 2000) views active involvement in voluntary organizations and community affairs as fundamental for democracy and a key indicator of social capital within the concept of civic engagement/participation. He highlighted its decline in America through the metaphor of "bowling alone". While generally emphasizing the positive aspects, Putnam (1993) recognized that social capital can also have negative externalities, such as the exclusion of non-members or the facilitation of harmful collective action by groups like the Mafia.

The study by Azzahra & Sulandjari (2022) indicates that the level of trust represents a belief in the social environment of farmer households. Ermawati et al.'s (2021) research states that the manifestation of trust in the core leaders can be seen through the procurement of seeds and fertilizers that are not

misappropriated by the leaders, financial management, transparent receipt of aid, and open cash payments. Furthermore, trust among members can be realized through a mutual sense of trust in borrowing production tools and in environmental conservation (Ariessi & Utama, 2017). Additionally, honest, polite, and friendly behavior, such as informing buyers if the farmer's harvest is insufficient, can also influence the level of trust (Oktaviani et al., 2021).

Meanwhile, the values applied within a community depend on the conditions of that community itself. For instance, in the Wanakou Farmer Group, the values applied are comfort and cooperation (Kayadoe et al., 2019). Meanwhile, Lulun et al. (2019) state that the values applied by farmers in Waiheru Village include cooperation, hard work, thriftiness, and savings. Puspita (2020) mentions that the values present in the Tebu Farmer Group of the village include harmony, togetherness, and consensus in problem-solving. Furthermore, social norms are related to what is applicable in society and serve as boundaries for farmer groups. This can be manifested through rules related to the use of group assistance and other agreements jointly established by the group, such as attendance in group activities.

Rasyid et al. (2022) describe the manifestation of social capital norms in the Tebu Farmer Group of Wringin Anom Village, such as mutual assistance during harvest, which is based on long-standing farmer traditions, and other unwritten rules such as customary ceremonies. The last component of social capital is networks. Ariessi & Utama (2017) state that the networks farmers have are fundamentally based on the interests of individual farmers. The networks formed by farmers in agricultural activities are closely related to agricultural inputs and outputs. The formation of networks related to inputs is realized by building a network among fellow farmers within and outside the subak (irrigation association), as well as establishing good relations between farmers and other associations such as agricultural input suppliers. On the other hand, networks related to the output or marketing of agricultural products are established by building connections with fellow farmers to obtain marketing information and directly with agricultural product buyers.

The research by Kayadoe et al. (2019) revealed that the level of social capital in the Wanakou Farmer Group falls into the moderate category. This was determined based on five elements of social capital: trust, values, norms, networks, and reciprocal relationships. On the other hand, the research conducted by Lulun et al. (2019) indicated that the level of social capital in farmer groups in Waiheru Village is classified as high. This assessment of social capital was based on trust, values, norms, networks, and participation in farmer groups in Waiheru Village.

Wibisono (2015) stated that social capital is one of the essential assets that can be utilized to increase farmers' income. Some components of social capital include trust, values, norms, networking, and reciprocity. Interactions among these components are expected to help farmers maintain harmonious relationships with their surroundings. Social capital provides significant benefits when utilized within a group due to the trust among members and the ability to reduce production costs (Kayadoe et al., 2019). Furthermore, social capital also plays a crucial role in enhancing the income of farmers, especially young farmers. This can be achieved through interactions among the components of social capital, such as trust, values, norms, networks, and reciprocity, to foster harmonious relationships. These harmonious relationships can help farmers overcome individual limitations within the group, resulting in economic benefits through income gains (Saputra, 2016). In economic activities, well-being is the ultimate expected outcome, and the same applies to farmer groups.

Previous research findings indicated that social capital in both farmer groups had varying degrees of correlation with well-being (ranging from very weak to moderately strong) and was not statistically significant (Kayadoe et al., 2019). Previous studies mainly focused on examining the relationship or impact of social capital on well-being, measured by per capita monthly income (Kayadoe et al., 2019), the level of income received per farmer per planting season (Lulun et al., 2019), the amount of income received, and the amount of expenditure (Harahap & Agusta, 2018; Puspita, 2020). Although there have been previous research results measuring well-being based on the fulfillment of spiritual and social needs of individuals, the subjects were not farmers, and there was no connection with social capital. This is in contrast to studies conducted by (Anitasari & Fitriani 2021) or (Carolina et al. (2021), whose research subjects were the elderly and cancer patients.

The study of subjective well-being (SWB) is a dynamic field that underscores the profound impact of social interactions, institutional quality, and individual human capital on human flourishing (Almakaeva and Wilkes 2021). While the positive associations between social capital, good governance, and education with well-being are widely established, their specific mechanisms and moderating effects are complex and context-dependent. Subjective well-being is broadly defined as “an umbrella term to

describe the level of well-being people experience according to their subjective evaluations of their lives". It reflects the practice of living a successful and balanced life. SWB is typically divided into cognitive and affective sub-dimensions. The cognitive dimension relates to overall life satisfaction and that with specific life domains (e.g., health, financial situation, job, social relations), while the affective dimension covers happiness, positive, and negative affect.

Social capital, encompassing social interaction, trust, cooperation, and social reciprocity, is widely regarded as one of the most significant explanatory variables for SWB at both individual and country levels (Putnam, 2000). It functions as a "common good" that leads to social prosperity. There are positive association between SWB and various aspects of social capital, including generalized trust, institutional trust, social networks, connections, social support, norms, and values. However, the relationship between social capital and well-being is not absolute; its effects can be moderated by specific micro and macro-conditions, differing in strength, direction, and significance. While living in a high-trust community can directly enhance SWB, it also indirectly improves SWB by improving health. Such communities also demonstrate greater resilience to shocks.

Both formal and informal institutions play a critical role in driving life satisfaction (Almakaeva and Wilkes 2021). Formal institutions, often proxied by measures of government quality, are positively associated with higher levels of life satisfaction, sometimes even more intensely than income or education. People generally report greater happiness in contexts with good governance, as it leads to political outcomes aligned with voter preferences and increased political participation. High-quality governments can also enhance the efficiency of companies and foster favorable conditions for progress, benefiting both government-citizen and citizen-citizen relationships.

The impact of formal institutions tends to be strongest for individuals who already experience high levels of life satisfaction. In contrast, economic factors like income are more crucial for those with lower life satisfaction, suggesting that while formal institutions provide an enabling framework for overall well-being, basic necessities remain primary for the unhappiest.

Informal institutions are conceptualized as social capital. In some regions, such as Latin America, a paradoxical situation exists where high levels of SWB are observed despite low levels of generalized trust and satisfaction with democracy. In these contexts, trust in government often plays a more significant role in promoting happiness and life satisfaction than generalized interpersonal trust. This underscores the varied importance of different forms of trust across diverse institutional environments. Furthermore, a general welfare state with universal programs is unlikely to affect civil society negatively.

Based on this background, the authors are interested in analyzing the correlation between the degree of social capital functionality and the well-being level of the Cibulao Hijau Forest Farmer Groups. The goal is to understand the functional social capital within Cibulao Hijau Forest Farmer Groups and its connection to well-being. Based on several sources from the previous explanations, the degree of social capital functionality is measured in terms of trust, values, social norms, and the number of networks built. Furthermore, the well-being level in this research uses indicators derived from Law Number 11 of 2009 Regarding Social Welfare and references from several previous research findings, measuring the fulfillment of material, spiritual, and social needs. This research hypothesises a significant correlation between the degree of social capital functionality and the level of well-being of the Cibulao Hijau Forest Farmer Group.

## **METHODS**

The study was conducted at the Cibulao Hijau Forest Farmer Group (KTH) located in Kampung Cibulao, Tugu Utara Village, Cisarua Sub-district, Bogor Regency, West Java Province, from January to July 2023. The population in this study consists of 69 coffee farmers from Kampung Cibulao. The unit of analysis is coffee farmers from Kampung Cibulao who are members of the Cibulao Hijau Forest Farmer Group. Respondents were selected using probability sampling techniques, specifically simple random sampling. This technique is considered simple because the sample members are randomly selected from the population without considering existing strata in the population, and it is suitable when a population tends to have homogeneous characteristics. The intended number of respondents was 59 coffee farmers from Kampung Cibulao who are members of the Cibulao Hijau Forest Farmer Group, with 10 individuals designated as respondents for validity and reliability testing. However, there was a change in the actual number of respondents from the planned 59 to 35. This change occurred due to various

reasons, including individuals who were contacted but refused to participate, some respondents rarely returned to Kampung Cibulao because they worked outside the village, engaged in work from morning until night, and some respondents had passed away. Despite this change, the current number of respondents still meets the requirements for research, as Sugiyono (2015) states suitable sample size for research is between 30 and 500 samples.

Informants were selected using a non-probability sampling technique, specifically purposive sampling. This technique is implemented based on specific considerations and criteria set by the researcher. Initially, the planned informants for this study were the vice-chairman of the management, community leaders, and the head of RT 2. However, during the research, there was a change in informants, and it was narrowed down to only the vice-chairman of the management of KTH Cibulao Hijau and the public relations officer of KTH Cibulao Hijau. The researcher chose these two informants because the chairman of KTH Cibulao Hijau was rarely present in Kampung Cibulao, and the vice-chairman of the management of KTH Cibulao Hijau is also a sibling and one of the founders of KTH Cibulao Hijau, possessing essential information needed by the researcher. Additionally, the public relations officer KTH Cibulao Hijau was chosen as an informant because they are the person closest and frequently interact with the community of Kampung Cibulao, thus having insights into the required information for the research.

This research adopts a quantitative approach supported by qualitative data. Quantitative data is collected through questionnaire surveys, while qualitative data is obtained through field observations and in-depth interviews. The quantitative data collected is processed and analyzed using Microsoft Excel 2010 and IBM SPSS Statistics 24 for Windows, employing descriptive statistics presented in frequency tables and Rank Spearman correlation tests displayed in cross-tabulation (crosstabs). The qualitative data will be analyzed through three stages, namely data reduction, data presentation, and data verification (Sugiyono, 2015).

RESULTS AND DISCUSSION

The following table presents the number and percentage of respondents according to the degree of social capital functionality in the Cibulao Hijau Forest Farmer Group, which can be seen in Table 1.

Table 1. Total and percentage of respondents according to the degree of social capital functionality

Degree of Functioning of Social Capital	Total (n)	Percentage (%)
Low	0	0
Moderate	33	94.3
High	2	5.7
Total	35	100

Table 1 indicates that the level of social capital among the respondents is categorized as moderate. This can be observed from most respondents, which accounts for 94.3%, falling into the moderate category. The remaining 5.7% are in the high category, while none fall into the low category (0%). The moderate classification of social capital suggests that respondents generally trust each other, adhere to prevailing values, comply with social norms, and have a reasonably extensive network. However, in certain aspects, such as trust in lending money or providing voluntary assistance among group members, respondents tend to exhibit less trust and believe they won't receive it. Additionally, regarding collaborative efforts among members of the coffee plantation, most respondents rarely engage in such activities. Regarding participation in group activities, most respondents infrequently attend meetings for various reasons. The number of networks owned by respondents is also relatively limited, with most connections originating from within the group and other farmer groups from neighboring villages around Kampung Cibulao.

Law Number 11/2009 about Social Welfare states that social welfare is the condition of fulfilling the material, spiritual, and social needs of citizens so they can live decently and develop themselves, thereby being able to perform their social functions. Referring to this, the level of welfare is measured not only by economic (material) aspects but also by social and psychological factors (spiritual and social). In this research, the level of welfare is measured based on the fulfillment of material needs, the fulfillment of spiritual needs, and the fulfillment of social needs.

The fulfillment of material needs can be measured by an individual's ability to meet their daily life necessities, such as food, clothing, and shelter. The fulfillment of spiritual needs can be measured by an individual's ability to feel calm and at peace, their habits of love and forgiveness, and their prayer habits (Kozier and Erb in Latif, 2022). Additionally, Yusuf et al. (2016) state that the fulfillment of other spiritual needs can be measured by an individual's ability to find wisdom in events and maintain positive relationships with others. Lastly, there is the fulfillment of social needs. Social needs encompass everything related to the need for interaction and maintaining relationships with fellow human beings (Pepe et al. 2017). According to Maslow (1943) in Hasibuan (2009), the fulfillment of social needs can be seen in the satisfaction of the need to participate in various organizational activities and the satisfaction of the need to be loved, accepted, respected, and appreciated by others. The number and percentage of respondents according to the level of well-being of KTH Cibulao Hijau members can be seen in Table 2.

**Table 2.** Total number and percentage of respondents according to level of welfare

Level of Welfare	Total (n)	Percentage (%)
Low	0	0
Moderate	11	31.4
<b>High</b>	<b>24</b>	<b>68.6</b>
Total	35	100

Table 2 shows that the number of respondents with a low level of welfare is 0%, respondents with a moderate level of welfare is 11%, and respondents with a high level of welfare are 24%. Based on the data above, it can be concluded that the respondents in this study fall into the high category. The rest belong to the moderate category. This is because most respondents feel that they can fulfill their material, spiritual, and social needs. In meeting their material needs, most of the respondents can fulfill their food requirements. However, for clothing and shelter needs, most respondents are less capable because their income is prioritized to meet their food needs. Furthermore, most respondents can meet their spiritual needs. This can be observed from the respondents' ability to find wisdom in unfavorable situations, maintain positive relationships with fellow members, forgive other members for their mistakes, feel close to themselves, other members, and nature, feel at peace in their daily lives, and regularly engage in religious practices. Finally, most respondents also feel capable of meeting their social needs. This is evident from the fact that most respondents feel loved, accepted, respected, appreciated, and actively participate in various activities within the Cibulao Hijau Forest Farmer Group.

Social capital is one of the important indicators in determining the level of community welfare and the success of economic development (Soegijono (2014). Putnam (1993b) states that social capital has significant implications for various aspects of human life, particularly social welfare. A person is considered socially prosperous when their material, spiritual, and social needs are fulfilled. This is in line with Law Number 11/2009 about Social Welfare, which defines social welfare as the fulfillment of the material, spiritual, and social needs of citizens to enable them to live decent lives and fulfill their social functions. Social capital also plays a crucial role in the Cibulao Hijau Forest Farmer Group, enabling its members to meet their material, spiritual, and social needs, thus achieving social welfare. Research findings indicate a relationship between the degree of social capital functionality and the well-being level of the Cibulao Hijau Forest Farmer Group (Table 3).

**Table 3.** Rank Spearman correlation test between the degree of social capital functionality and level of welfare of respondents.

Degree of Social Capital Functionality	Level of Welfare	
	Correlation Coefficient	Sig. (2-tailed)
	0.348*	0.040

\*. Correlation is significant at the 0.05 level (2-tailed).

The results of the Rank Spearman correlation test showed a significance value of 0.040 ( $p < 0.05$ ). This value indicates that the hypothesis is accepted, meaning that there is a significant relationship between the degree of social capital functionality and the well-being level of the Cibulao Hijau Forest Farmer Group. Furthermore, based on Table 3, the correlation coefficient between the degree of social capital functionality and the well-being level is 0.348. This result suggests a significant relationship but falls

into the category of moderate strength. This means that the well-being level can be determined to some extent by the degree of social capital functionality in the Cibulao Hijau Forest Farmer Group. The number and percentage of respondents according to the relationship between the degree of social capital functionality and the well-being level of the Cibulao Hijau Forest Farmer Group members can be seen in Table 4.

**Table 4.** Number and percentage of respondents according to degree of social capital functionality and level of well-being

Degree of Social Capital Functionality	Well-being Level						Total	
	Low		Moderate		High			
	n	%	n	%	n	%	n	%
Low	0	0	0	0	0	0	0	0
Moderate	0	0	11	31.4	22	62.9	33	94.3
High	0	0	0	0	2	5.7	2	5.7
Total	0	0	11	31.4	24	68.6	35	100

Based on Table 4, it can be observed that the majority of the Cibulao Hijau Forest Farmer Group (KTH) members (62.9%) with a moderate degree of social capital functionality have a high well-being level, while the remaining (31.4%) have a moderate well-being level. Additionally, there are only 5.7% of members have a high degree of social capital functionality and also possess a high level of well-being. Based on Table 2, it is evident that the high level of well-being of Cibulao Hijau Forest Farmer Group members is not solely dependent on the social capital possessed by its members. Despite the moderate degree of social capital functionality among the members, their well-being level can still fall into the high category. The first factor contributing to this is the level of material needs fulfillment. The majority of respondents feel capable of meeting their material needs, such as food requirements. One contributing factor beyond social capital that affects this is the presence of other sources of income obtained by respondents from various jobs they engage in. This is solely done by respondents to maximize their time and income to meet their daily needs, especially food requirements.

“Ya anggota KTH itu beragam dalam hal pekerjaan, jarang sekali petani yang fokus dalam 1 bidang pekerjaan. Selain menjadi karyawan perkebunan teh, ada juga yang menjadi fotografer dan berjualan di tempat wisata. Alasan mereka memilih lebih dari 1 pekerjaan hanya memanfaatkan waktu luang karena dari pekerjaan utama bekerja di perkebunan teh boleh dikatakan upahnya masih minim dan masih kurang untuk menutupi kebutuhan sehari-hari. (Yes, the members of KTH have diverse occupations; it's rare to find farmers who focus on a single job. Besides working as tea plantation employees, some also work as photographers and sell goods in tourist areas. The reason they choose more than one job is simply to make use of their free time because, from their main job in the tea plantation, the income can be considered minimal and insufficient to cover their daily needs.)” (HDY, Tugu Utara Village, 13/7/2023)

The second factor is the level of spiritual needs fulfillment. The majority of respondents feel capable of meeting their spiritual needs, such as fostering positive relationships with fellow members, forgiving others for their mistakes, feeling a sense of camaraderie with fellow members, and experiencing a sense of tranquility in their daily lives. However, respondents do not implement cooperation values or adhere to social norms of voluntary labor exchange among members in the coffee plantation; instead, it operates under a wage system. Despite this, interpersonal relationships among the members are good, as there is trust between respondents and other members. For instance, when a respondent needs to borrow an item, they believe other members will help. Similarly, when other members need to borrow an item, the respondent will lend it and trust that it will be returned.

“Kalau masalah pinjem barang (anggota lain) pasti ngasih. (If it comes to borrowing things from other members, they always lend them.)” (BHW, Tugu Utara Village, 28/3/2023)

“Ya, alat-alat pertanian ada seperti cangkul gitu ada. Udah pada punya sih (alat-alat pertanian). Tapi kalau ada yang mau minjem, ya karena berdekatan sih, dikasih aja, kebunnya kan berdekatan, jadi kalau mau pinjam dikasih aja si. (Yes, there are agricultural tools like hoes and such. Everyone already has their own set of farming tools. But if someone wants to borrow,



*well, because we're close, we just lend it. The farms are nearby, so if someone wants to borrow, we just give it to them.)*" (HRM, Tugu Utara Village, 30/3/2023)

"Kalau ada anggota lain yang mau minjem mah, kalau dari saya, karena (kebunnya) berdekatan, pasti percaya dibalikin sih. *(If another member wants to borrow, well, from my perspective, because (the farms) are close, I trust they'll return it.)*" (KSD, Tugu Utara Village, 30/3/2023)

Furthermore, respondents also trust other members in terms of providing information on how to deal with pests in the plantation and how to properly care for coffee. Respondents have confidence in this information because other members have already applied the shared knowledge successfully.

"Paling tukar pengalaman, dia kan lebih dulu, pas di kebon kasih tau, ini yang dibuang, ini yang jangan gitu. Kalau bapak sih yakin (percaya), karena dia kan lebih dulu, pengalamannya lebih dulu, ngasih contoh. *(Mostly exchanging experiences, he's been there longer, in the plantation, he'll tell you, this should be discarded, this shouldn't be done like that. For me, I trust him because he's been there longer, his experience comes first, he sets an example.)*" (AGS, Tugu Utara Village, 28/3/2023)

"Iya saling sharing, harus pakai obat apa ini buat hamanya gitu. Ya (percaya), tukar pendapat aja, soalnya kan di sini mah, kalau hari libur otomatis semua ke kebon kopi, paling pada itu, diskusinya di kebon kopi gitu. *(Yes, sharing, discussing what medicine to use for pests, things like that. Yes, we trust each other, just exchanging opinions. Because here, on holidays, everyone goes to the coffee plantation, that's the main focus, discussions happen in the coffee plantation.)*" (YNT, Tugu Utara Village, 31/3/2023)

The network built among fellow members also contributes to a high level of well-being, specifically measured by the fulfillment of respondents' spiritual needs. This is because the members of the Cibulao Hijau Forest Farmer Group are from Kampung Cibulao, which means they already know each other. Moreover, most of the Cibulao Hijau Forest Farmer Group members are relatives, creating a sense of closeness and familiarity among the respondents and other members of Cibulao Hijau Forest Farmer Group.

"Kalau di lingkungan ini, ngerasa deket sih, ya itu deketnya karena ngerasa seperti sodara aja, ya kebanyakan sodara juga sih deketnya, dari nenek kakek, sepupuan, semuanya dari ujung sampai ujung itu, sekeluarga besar gitu. *(If in this community, we feel close, yes, the closeness is because it feels like family, well, most families are close, from grandparents, cousins, everyone from one end to the other, it's like one big family.)*" (AGS, Tugu Utara Village, 28/3/2023)

"Kalau sama anggota lain ya merasa deket, soalnya kebanyakan keluarga kan yang nanem kopi itu, masih satu nenek gitu. *(If with other members, yes, it feels close, because most families here plant coffee, it's like one big family, you know.)*" (BHW, Tugu Utara Village, 28/3/2023)

In addition to the factors derived from social capital, there are other factors contributing to the high level of well-being, specifically concerning the fulfillment of respondents' spiritual needs. One such factor is the frequent gathering of respondents with other members just to share stories and have conversations.

"Jadi antar anggota itu jarang ngumpul yang bareng gitu, tapi kalau sesama petani door to door gini mah sering dek, kalau secara door to door mah ya, sore begini, ngobrol, kumaha kopi, kumaha gitu, sharing tukar pengalaman mah sering begini mah. Jadi bapak ngerasa hubungan antar petani itu akrab-akrab, banget lah. Ya karena sering ngobrol gini makanya bisa akrab gitu. *(So, among the members, we rarely gather together, but with fellow farmers, like door-to-door visits, it happens a lot. In door-to-door visits, in the afternoon, we chat, discuss coffee, and exchange experiences quite often. So, I feel the relationship among farmers is very close. It's because we often chat like this, that's why we become close.)*" (ASB, Tugu Utara Village, 1/4/2023)

The third factor is the fulfillment of social needs. Some respondents feel capable of meeting their social needs, such as feeling loved, accepted, respected, and valued by other members. Additionally, respondents feel included (engaged) in various activities of the Cibulao Hijau Forest Farmer Group. The

factors influencing this are similar to the explanations given earlier, namely the presence of trust among members, the networks established among members, and the respondents' adherence to existing social norms, such as respecting the opinions of other members and providing assistance when needed.

“Ya tergantung undangan, kalau ada undangan ya kita ikut, kalau engga ya kita ga datang. Kalau ada perbedaan pendapat mah (di pertemuan), tetep kita menghargai, kita cari solusi yang terbaik gitu kan. (*Yeah, it depends on the invitation. If there's an invitation, we join; if not, we don't come. If there are differences of opinion (in the meeting), we still respect each other, and we look for the best solution, right?*)” (KSD, Tugu Utara Village, 30/3/2023)

“Ya kalau pas ngumpul gitu, misalkan ada itu ya (perbedaan pendapat), kita saling menghargai aja ya, saling percaya aja gitu sama yang lain. (*Well, when we gather, for example, if there's a difference of opinion, we just respect each other, trust each other with others.*)” (AHO, Tugu Utara Village, 30/3/2023)

It is this attitude of mutual trust and respect that makes respondents feel loved, accepted, respected, and valued by other members.

“Kalau saya sendiri, ya sudah merasa dicintai, diterima, dihormati, dihargai gitulah, soalnya saya juga sama orang lain juga gitu, jadi ya saling aja la. (*For myself, I already feel loved, accepted, respected, and appreciated because I also treat others the same way, so it's mutual.*)” (UJA, Tugu Utara Village, 1/4/2023)

Lastly, although respondents sometimes rarely comply with social norms to attend every group activity due to various reasons such as time constraints, work commitments, and physical conditions, they still feel constantly included (engaged) in various group activities. This is because information is consistently conveyed to respondents, either through WhatsApp groups or directly by other members.

“Ya kadang hadir gitu kalau buat kegiatan, ya mungkin karna kita kan pulang dari sini hampir maghrib, jam 6 jam 6.30, apalagi kalau cuaca bagus gini, paling 6.30, makanya kadang kita datang, kadang engga acara-acara gitu. Tapi buat infonya mah selalu tau, biasa dari WA gitu. (*Sometimes I attend events like activities; it depends. Maybe because we usually come home almost at dusk, around 6 or 6:30, especially when the weather is good like this, mostly by 6:30. That's why sometimes we come, sometimes not, for such events. But for information, I always know; usually from WhatsApp.*)” (UJK, Tugu Utara Village, 5/4/2023)

“Walau gak ada nomor wa gitu kan, gak ada di grup wa, ya kan saya tetap dapat info, dekat dari tetangga gitu kan, kan petani. Selalu disampein, iya selalu diinformasi sama tetangga. (*Even though there's no WhatsApp number or not in the WhatsApp group, I still get information, close to neighbors, right, because they are farmers. It's always conveyed, yes, always informed by neighbors.*)” (MMN, Tugu Utara Village, 29/3/2023)

The results of this study support the findings of Sidiq et al. (2021), which showed that social capital has a significant positive contribution to the well-being of the community, measured by the subjective life satisfaction index of each individual. This can be seen in the respondents' high level of well-being, as evidenced by the fulfillment of material, spiritual, and social needs. Specifically, material needs fulfillment is more influenced by factors outside of social capital, such as other sources of income obtained by the respondents from various jobs they have.

Furthermore, the research results also reinforce and provide additional explanations for Putnam's (1993b) statement that social capital has power and consequences that can be considered in many aspects of human life, especially in social well-being. The strengths and consequences considered include increased income levels and economic achievements through increased trust and reduced transaction costs. The research results affirm this statement, as explained earlier, but not in terms of increased income levels and reduced transaction costs, but rather in the aspects of well-being measured by the fulfillment of spiritual and social needs, such as the ability to maintain positive relationships with others, forgive others for their mistakes, feel close to oneself, fellow members, and nature, feel at peace, and feel loved, accepted, respected, and included in various group activities.

These research findings also expand upon the work of Puspita (2020), who divided well-being into two categories: economic well-being when individuals can meet their living needs, and inner well-being when they can establish social relationships that create a peaceful atmosphere in social diversity. Additionally, the research adds novelty compared to the studies by Kayadoe et al. (2019) and Lulun et

al. (2019), which measured the well-being of farmer groups in terms of per capita monthly income and earnings from vegetable farming. Furthermore, the research adds novelty compared to the study by Darmawan & Barlan (2022), which showed a relationship between the level of social capital and the level of well-being among members of the Sirkuit Widuri Beach Trader Group. The well-being level was measured using indicators from the Central Statistics Agency (BPS), consisting of six indicators: income level, consumption and expenditure level, access to education, access to healthcare facilities, housing conditions, and housing facilities. Additionally, it introduces novelty compared to the study conducted by Harahap & Agusta (2018), which demonstrated a relationship between the social capital of informal sector workers and well-being. The well-being level measured included income level and expenditure level. The novelty lies in the research subjects and the indicators used to measure well-being, where the research subjects are forest farmer groups and well-being is measured by the fulfillment of material, spiritual, and social needs as stated in Law Number 11/2009 about Social Welfare.

## CONCLUSION

The degree of functionality of social capital has a significant correlation, falling into the category of "moderate," with the level of well-being of the Cibulao Hijau Forest Farmer Group (KTH) with a probability value of 0.040 ( $p < 0.05$ ) and a correlation coefficient of 0.348. This means that the hypothesis is accepted, and theories of Putnam (1993, 2020) and Almakaeva, Anna, Rima Wilkes (2021) are accepted, indicating a significant correlation between the degree of functionality of social capital and the level of well-being of the Cibulao Hijau Forest Farmer Group, although it falls into the "moderate" category. Based on the research results, it was found that the majority of members of the Cibulao Hijau Forest Farmer Group (KTH) (62.9%) who had a high level of well-being had also a moderate degree of functionality of social capital. The high level of well-being among members of the Cibulao Hijau Forest Farmer Group is not solely correlate to the social capital possessed by its members. As a novelty, this research adds social capital variables that are correlated with well-being, including the ability to maintain positive relationships with fellow members, forgive others for their mistakes, feel close to fellow members, find inner peace in their daily lives, trust that they will be assisted in times of difficulty, trust the information provided by other members, the network built among members, valuing the opinions of other members, and assisting when other members need it. In addition to these factors, there are other factors besides the degree of functionality of social capital measured, such as the variety of jobs held and the frequency of gatherings outside of group activities.

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