



ISSN 2827-8151 (Online)
SRAWUNG: Journal of Social Sciences and Humanities

<https://journal.jfpublisher.com/index.php/jssh>

Vol. 5, Issue 3, (2026)

doi.org/10.56943/jssh.v5i3.1038

Community-Based Food Garden Management through *Nular*, Harvest-Sharing, and Organic Skill Development: Evidence from Rural Indonesia

Nuryanti¹, S. Bakti Istiyanto², Sri Pangestuti³, Tri Nugroho Adi⁴, Sekar Diva Parasdya^{5*}

¹nuryanti1510@unsoed.ac.id, ²bakti.istiyanto@unseod.ac.id,

³sri.pangestuti@unsoed.ac.id, ⁴tri.adi@unsoed.ac.id, ⁵sekardiva10@gmail.com

Universitas Jenderal Soedirman

*Corresponding Author: Sekar Diva Parasdya

Email: sekardiva10@gmail.com

ABSTRACT

As Generation Z (Gen Z) becomes an increasingly influential consumer segment, This study aims to describe the sociocultural characteristics of the community and social practices in the management of food gardens in the community surrounding Aimi Homestead, Susukan Village. The study employs a qualitative approach using the case study method, with data collected through Focus Group Discussions (FGDs) involving 13 participants. The results indicate that the community possesses organic farming and livestock-raising skills acquired through experience and the intergenerational transmission of knowledge. Additionally, harvest-sharing serves as a form of social solidarity, while the local practice of “nular” reflects a process of social learning, whereby community members observe and adopt successful backyard gardening practices demonstrated by other. The study also identified three patterns of participatory communication within families: a structured pattern characterized by dialogue and a shared vision; a unilateral pattern that places management responsibility on a single individual; and a constrained pattern influenced by low engagement among the younger generation. In this regard, Aimi Homestead acts as a change agent by using social media, practical demonstrations, and role modeling to promote learning and the uptake of food garden management techniques. The study’s findings indicate that the sustainability of family food security is determined not only by the availability of physical resources but also by participatory communication within the family and the social capital that develops at the community level. These findings contribute to literature on community-based food security by demonstrating how social learning and local wisdom strengthen community participation, while offering practical insights for designing contextually appropriate community empowerment programs.

Keywords: Agents Of Change, Household Food Security, Participatory Communication, Social Capital

INTRODUCTION

Conventional approaches to household food security have largely emphasized food production, availability, and access, while giving comparatively less attention to the social learning processes and community practices that sustain food security at the local level. In rural communities, practices for meeting food needs are often inseparable from local values that have been passed down from generation to generation (Rahman, 2024; Yusriadi & Cahaya, 2022). The various forms of local wisdom that are part of everyday life serve as an important asset for communities to manage food resources independently and sustainably. Local wisdom is understood as a body of knowledge, values, norms, and practices that have developed within a community and are passed down from generation to generation as guidelines for living (Onyancha, 2024). In the context of food security, local wisdom is reflected in agricultural practices, resource management strategies, and knowledge-sharing mechanisms that enable communities to sustainably produce, distribute, and maintain local food resources.

In the context of food security, the local wisdom of agrarian communities is reflected in various food resource management practices, ranging from cultivation techniques and land management to mechanisms for food distribution and consumption at the community level (Dirgahayu et al., 2023). Various studies show that Indonesian communities possess a wealth of local practices that contribute to food sustainability; for example, a study by Harudin et al. (2025) explained that the Muna people in Southeast Sulawesi integrate the practices of *kaghombo* (mutual aid) and *kafo* (land rotation) into their land management practices to achieve sustainable food security. Furthermore, the use of *Uma Lengge* as both a food granary and a symbol and cultural value system of the Bima people (Ridwan et al., 2025). Next is the *Bubusiano Sampe* tradition in South Buton Regency, which serves as a mechanism of local wisdom to distribute harvests fairly, strengthen social solidarity, and maintain food security and the sustainability of community life (Anggraini et al., 2026). These practices demonstrate that communities actually possess the internal capacity to build food security through social mechanisms that develop naturally in everyday life.

One form of local wisdom that is still widely found in rural communities is the use of food gardens. These gardens not only serve as production spaces that provide for household food needs, but also function as social spaces where interactions, knowledge exchange, and learning among community members take place (Janu et al., 2026). Knowledge about crop cultivation, livestock rearing, and food production management is often acquired not through formal education, but through life experience, observation, and ongoing social interaction (Jang & Redhead, 2025; Marhini et al., 2021). Thus, the management of food gardens has not only an economic dimension but also social and cultural dimensions that play a role in building the community's capacity to meet its food needs independently.

Understanding how local wisdom contributes to sustainable food security requires examining community initiatives where traditional knowledge, collective practices, and local participation are actively integrated into food production systems. This phenomenon is evident in the Aimi Homestead community, which has developed a family empowerment model based on food garden management. Based on initial observations, a number of social practices characteristic of the local community were identified. First, community members possess farming and livestock-raising skills acquired organically through life experience and intergenerational transmission. This knowledge grows as part of daily life and becomes a social asset that supports the sustainability of family food management. Second, there is a practice of sharing harvests with neighbors, particularly produce that does not meet market standards due to its size or physical condition. This practice is carried out not for economic gain, but as an expression of social concern and an effort to maintain good relations among residents. Third, a phenomenon of imitation was observed in backyard garden management, where one person's success in developing a productive garden encourages other residents to voluntarily adopt similar practices. This phenomenon demonstrates that the processes of learning and knowledge dissemination within the community occur through social mechanisms that develop naturally.

This phenomenon of imitation can be understood through Bandura's Social Learning Theory, which explains that individuals learn through the process of observing the behavior of others (Bandura, 1977; Griffin et al., 2026). Through the mechanism of observational learning, a person can acquire new knowledge and skills by observing the actions of others, retaining that information, and then reproducing it in actual behavior when motivated to do so (Rumjaun & Narod, 2020). In rural Indonesian communities, where social relationships and collective practices often play important roles in everyday life, observational learning can emerge through close social interactions that allows residents to witness firsthand the successes and experiences of other community members (Zikargae et al., 2022). Therefore, a family's success in managing its backyard can serve as a learning model that encourages other families to emulate and develop similar practices.

The adoption of food garden management techniques is facilitated by social learning processes through observation and information sharing, but social capital rooted in mutual cooperation and social solidarity within rural communities further strengthens the continuity of these practices. Mutual cooperation reflects a spirit of togetherness and mutual assistance that is manifested in various social and economic activities within the community (Abdullah et al., 2022). In the context of food management, these values are evident in the practice of sharing harvests, exchanging seeds, sharing farming information, and helping with farm work (Katarina et al., 2025). The practice of sharing harvests observed in the Aimi Homestead community shows that food is not viewed solely as an economic commodity, but also has social value that serves to strengthen relationships among

community members. This act of sharing is part of a mechanism of social solidarity that enables the community to maintain social cohesion while strengthening food security at the community level (Sarfanudin et al., 2025).

The prevalence of social learning, mutual aid, and the sharing of harvests demonstrates the presence of developing social capital within the community. Social capital refers to the social networks, norms, and trust that enable communities to coordinate and cooperate to achieve common goals (Wibowo et al., 2024). In rural communities, social capital is reflected in the high level of trust among residents, close social ties, and a norm of mutual assistance that is deeply rooted in daily life (Nalikan et al., 2025). Various studies show that community empowerment based on social capital and local wisdom tends to be more sustainable because it does not rely entirely on external interventions (Pratama & Mahendra Saputra, 2025; Utami, 2020). Therefore, understanding how social capital and local wisdom function in community life is essential for designing empowerment strategies that are appropriate to the local context.

Many studies have mostly concentrated on technical aspects of cultivation, such as crop productivity, irrigation management, fertilizer application, and agricultural inputs, or on assessing the efficacy of intervention programs, even though many have addressed food security, community empowerment, and the use of home gardens. There is still a dearth of research that thoroughly explores the societal significance of sharing harvests, generational transmission of organic skills, and the process of imitation in food garden management. Yet, these practices are tangible expressions of local wisdom and social capital that play a crucial role in building household and community food security. In light of these factors, the purpose of this study is to investigate the sociocultural traits that influence food garden management techniques within the Aimi Homestead community. The importance of harvest-sharing customs, the process of social learning through resident observation and role modeling, and the growth of farming and livestock-raising abilities as types of organic knowledge ingrained in rural community life are all specifically examined in this study. By illustrating how local knowledge, social learning processes, and social capital enhance food garden management, the study's findings advance the field of community-based food security research. These results offer useful information for creating contextual empowerment models that incorporate community-based resource-sharing practices, participatory learning procedures, and local knowledge-sharing methods to improve household food security.

RESEARCH METHODOLOGY

This study employs a qualitative approach using the case study method. The qualitative approach was chosen because it allows the researcher to gain an in-depth understanding of the meanings, experiences, and perspectives of the community within the context of their everyday lives (Creswell & Creswell, 2022). Meanwhile,

a case study approach was used because this research focuses on a specific phenomenon, namely the sociocultural characteristics of the community and social practices in the management of food gardens in the communities surrounding Aimi Homestead. This approach allows researchers to explore in depth the social practices that have developed within the community, understand the meanings underlying residents' behaviors and customs, capture the dynamics of social interactions occurring within the community, and identify patterns of communication and social learning that support the management of food gardens (Crowe et al., 2011).

The research was conducted in the community surrounding Aimi Homestead, located in Susukan Village, Sumbang Subdistrict, Banyumas Regency. The research location was selected purposefully because it is the area where a backyard food garden-based empowerment program involving the local community is taking place. Furthermore, the community in this area still upholds various social and cultural values, such as mutual cooperation, the practice of sharing harvests, and strong social interactions among families, making it relevant to the research focus. Data collection took place in May 2026, with the main activity being a Focus Group Discussion (FGD) held on May 15, 2026.

Research informants were selected using purposive sampling based on several criteria: individuals who had previously interacted with the managers of Aimi Homestead in the context of food garden management, had experience in cultivating or utilizing food gardens, and were willing to participate and provide information voluntarily. Thirteen people from Susukan Village participated in the focus group discussion (FGD), including ten local residents and three members of the Aimi Homestead managing family. Participants were randomly assigned to four small groups in order to facilitate the conversation process and promote active involvement. Members of one Aimi Homestead managing family and five other homes made up the participants. Spouses from the same household were divided into separate groups in order to promote individual viewpoints and reduce the impact of family members during conversations. In the meantime, because of their distinct roles and expertise in overseeing the food garden project, members of the Aimi Homestead management family were grouped together.

Two members of the study team led each group discussion; one researcher served as the facilitator and questioner, while the other was in charge of taking notes and recording. The same leading questions were used in each small-group discussion, which lasted about an hour. The FGD approach was selected because it makes it possible to examine the shared beliefs, customs, values, and experiences that have grown inside the community. Different experiences, concepts, and viewpoints can surface more organically through participant engagement than in one-on-one interviews. Additionally, the FGD allows researchers to observe the social dynamics that occur during the discussion, including consensus, differences of opinion, and the process of sharing experiences among group members (Alam et

al., 2025). The discussion notes from all groups were compiled and analyzed using thematic analysis to identify recurring patterns and themes related to food garden management practices, social learning processes, and community participation.

The research data were analyzed using thematic analysis, following the stages outlined by Braun and Clarke. The first stage involved transcribing the data verbatim from all FGD audio recordings into written text. This process involved listening to the recordings repeatedly, accurately transcribing the entire conversation, assigning codes to each participant to maintain anonymity, and noting nonverbal expressions deemed relevant to data interpretation. The next stage was data reduction through the selection, focusing, and simplification of information in accordance with the research focus. Irrelevant data was set aside, while data related to community characteristics, crop-sharing practices, the process of imitation, and the community's organic skills was retained for further analysis (Braun & Clarke, 2006).

Next, the researchers conducted the coding and categorization process by identifying themes that emerged from the FGD transcripts. Relevant units of meaning were coded manually and then grouped into categories and themes that represented the social patterns developing within the community. The results of the analysis were then presented in the form of descriptive narratives supported by direct quotes from participants as empirical evidence, and supplemented with matrices, tables, and diagrams to help explain the relationships between the identified themes. In the final stage, the researchers drew conclusions and verified the findings through source triangulation by comparing various statements made by the FGD participants (Braun & Clarke, 2006). The verification process is conducted repeatedly throughout the analysis to ensure the consistency, credibility, and validity of the interpretations derived from the research data.

RESULTS AND DISCUSSION

Characteristics of the Community in Susukan Village

The research findings indicate that the communities around Aimi Homestead possess strong sociocultural characteristics that support household food security through backyard farming. These characteristics are reflected in social learning processes through observation and role modeling, harvest-sharing practices as expressions of social solidarity, and the transmission of locally developed agricultural knowledge and skills. One of the key characteristics identified is the presence of farming and livestock-raising skills that have developed organically within community life. Unlike knowledge acquired through formal education or structured training, these skills are gained through life experience, observation of the surrounding environment, and intergenerational transmission. Participants explained that their ability to manage crops and livestock was acquired from their parents, family members, and the environment in which they grew up. As one participant stated,

“I learned how to grow crops and take care of livestock from my parents. Since childhood, I have seen how they planted, maintained, and managed plants around the house, and gradually I learned to do it myself.” (Participant).

This illustrates that agricultural knowledge within the community is transmitted through everyday observation, family practices, and experiential learning across generations. The research findings indicate that the community’s agricultural knowledge is acquired through daily practices and passed down from generation to generation through customs and social life. This knowledge is inherited through direct observation of parents’ activities, involvement in agricultural work from an early age, repeated practices, and a learning process based on experience and trial and error. This situation demonstrates that rural communities possess a strong internal capacity to build food security through learning mechanisms that occur naturally within their social environments.

In addition to organic farming skills, the study also found that the practice of sharing harvests is deeply rooted in the local culture. The tradition of sharing produce that does not meet market standards with neighbors is a practice that continues to this day and is accepted as part of daily life. This practice is not primarily driven by economic considerations, but by the value of social solidarity embedded within the community. Rather than being viewed solely as an economic commodity, harvested food functions as a social resource that strengthens relationships, fosters reciprocity, and reinforces collective responsibility among community members. Through harvest-sharing practices, food becomes a medium for maintaining social connections and mutual support, demonstrating that household food security is sustained not only through production capacity but also through the social relationships surrounding food exchange.

Sharing harvests serves as a means to strengthen social bonds, foster a sense of gratitude, and uphold the principle of reciprocity in community life. These findings indicate that food is not merely viewed as an economic commodity but also holds social value that strengthens community cohesion. From a social capital perspective, this sharing practice reflects the existence of norms of mutual aid and trust among residents, which enable the development of strong social networks. These networks function as an informal food safety net by allowing community members to access shared resources during periods of limited harvests, economic constraints, or temporary food shortages. Through these reciprocal relationships, households are better able to maintain food availability and cope with uncertainties in their food supply. The tradition of sharing harvests also contributes to reducing food waste, as produce that is not suitable for sale can still be utilized by the community. Furthermore, this practice serves as a form of social education for the younger generation, helping them understand the importance of sharing and caring for others.

Another interesting finding is the locally recognized practice referred to by the community as “*nular*,”. Derived from the Javanese word *nular* meaning “to

spread” or “to be transmitted”, the term describes a social learning process in which knowledge, practices, and behaviors spread among community members through observation and interaction. In the context of Aimi Homestead, nular occurs when residents observe the success of neighbors in managing a backyard garden or livestock, develop interest in adopting similar practices, and gradually incorporate these practices into their own household activities. This phenomenon demonstrates that the dissemination of knowledge and innovation within the community takes place informally through everyday social interactions. Residents who witness their neighbors’ success are motivated to try the same practices after observing them and obtaining information firsthand. This finding aligns with Bandura’s Social Learning Theory, which explains that individuals learn through observing the behavior of others. In the context of the Aimi Homestead community, the social learning process unfolds through the stages of paying attention to others’ successes, storing information about the observed practices, reproducing the behavior through concrete actions, and developing motivation stemming from witnessing the results achieved by the observed model. Physical proximity among residents, the intensity of social interactions, and shared experiential backgrounds are factors that reinforce this social learning process. Thus, innovations in backyard management do not spread solely through formal mechanisms but through processes of observation and imitation that develop naturally within the community.

Social Learning Mechanisms in Food Garden Management Practices in the Aimi Homestead Community

The social learning process in backyard farming practices is reinforced by the presence of Aimi Homestead, which serves as an agent of change in the community. Aimi Homestead not only provides a concrete example of productive backyard farming and livestock management but also serves as a source of inspiration for local residents. Participants acknowledged that they gained motivation and knowledge after witnessing firsthand the practices carried out by the managers of Aimi Homestead. This finding is consistent with research by (Sarfanudin et al., 2025) which shows that participation in shared activities and direct interaction within the community can be an effective means of fostering awareness, motivation, and social learning. By observing the practices of those considered successful, individuals are encouraged to adopt new knowledge and behaviors relevant to their needs (Sarfanudin et al., 2025).

This role highlights the importance of modeling in the process of social change, in line with *Social Learning Theory*, which emphasizes that individuals learn not only through direct experience, but also through observing the behavior of others and its consequences (Bandura, 1977). In this context, Aimi Homestead serves as a role model that provides empirical evidence that intensive and planned backyard farming can yield tangible productivity that is observable by the surrounding community. These findings are consistent with research by Musgrove

et al. (2024) which indicates that social connectedness, a sense of belonging to a community, and interaction with more experienced individuals play a crucial role in enhancing individuals' self-confidence, motivation, and engagement in the learning process. Therefore, opportunities to directly observe the practices of individuals considered competent can serve as an effective means of promoting knowledge acquisition and strengthening the community's motivation to learn.

The modeling process taking place in this community involves four sub-processes identified by Bandura, namely: (1) attention, in which residents actively observe the practices carried out by the managers of Aimi Homestead; (2) retention, which refers to the storage of information obtained through direct or indirect observation; (3) reproduction, in the form of residents' efforts to imitate and adapt these practices to the context of their own backyards; and (4) motivation, which is driven by observable, tangible success. This directly observable success is more readily accepted by the community than information presented solely in theoretical terms, as it not only provides a concrete understanding of the practices that can be implemented but also builds confidence and motivation that similar changes can be achieved. These findings are consistent with research by Gearhart (2023) which shows that mutual efficacy and social cohesion can encourage community participation and engagement in efforts to bring about change at the community level.

The observational learning mechanism observed in the community surrounding Aimi Homestead exhibits characteristics consistent with the *Theory of Innovation Diffusion* (Rogers, 2003). According to this theory, the adoption of an innovation is influenced by the public's perceptions of the innovation's five key attributes: relative advantage, compatibility, complexity, trialability, and observability (Miller, 2015). Aimi Homestead indirectly fulfills these five attributes through its existence as a tangible demonstration. Residents can directly observe the relative advantages of a productive backyard management system, assess its suitability for local land conditions and culture, understand the level of complexity required, try it out on a small scale first, and witness observable outcomes. The visibility of these outcomes is the most influential determining factor in driving community adoption, as also confirmed in research by Fei et al. (2025). The dissemination of urban agricultural innovations can be leveraged to enhance food security, environmental sustainability, and the socioeconomic resilience of communities in metropolitan areas.

The findings of this study also show that knowledge transfer does not occur linearly from the source to the recipient, but is rather interactive and dialogic. Residents who have adopted certain practices then become the next agents of dissemination, creating an ever-expanding learning network within the community. Unlike conventional top-down extension approaches, where knowledge is often transferred from external experts to community members, this process reflects a horizontal diffusion of knowledge in which residents learn from, influence, and

support one another through everyday social interactions. These findings are consistent with research by Boland (2020) who found that individuals who have adopted a certain practice can serve as agents of diffusion for other community members. Through ongoing social interaction, new knowledge and practices spread from one individual to another, thereby forming a diffusion process that broadens the scope of learning within the community.

In addition to direct role modeling, the fact that the managers are easily accessible to the community is a key supporting factor in this social learning process. This ease of access facilitates repeated informal interactions between the managers of Aimi Homestead and local residents. Such interactions are an effective way to disseminate knowledge gained from direct experience, which is often difficult to convey through formal training or written instructions alone (Kucharska & Erickson, 2023). Knowledge about backyard gardening, such as understanding soil conditions, recognizing symptoms of plant diseases, or determining the right time to harvest, is best learned through hands-on practice and repeated observation. In this context, Aimi Homestead serves not only as a demonstration site but also as a shared learning space where community members can exchange knowledge, experiences, and values that support community life.

The use of social media as a means of sharing information has expanded Aimi Homestead's reach in disseminating knowledge about household food security. In the digital age, social media serves as an extension of physical social spaces, enabling the learning process to transcend geographical and temporal boundaries (Bunteng, 2023; Kaplan & Haenlein, 2010). Through digital platforms, the managers of Aimi Homestead can document and share backyard gardening practices in rich visual formats, ranging from photos of plant growth, video tutorials on gardening techniques, to reflective notes on their successes and failures. This type of content creates what is known as Grusec (1992) as participatory learning, in which the line between producers and consumers of knowledge becomes blurred because the community can interact, ask questions, share experiences, and collectively build a shared understanding.

These findings show that effective change agents are not only those who possess knowledge, but also those who are able to demonstrate practical approaches relevant to the conditions of the local community. This concept aligns with the change agent framework developed Rogers (2003), which emphasizes the importance of competence-based credibility and social closeness (homophily) between change agents and their target communities. Aimi Homestead fulfills both of these dimensions simultaneously. In terms of competence, the success of the management system they have implemented can be observed and measured by the community. In terms of social affinity, the managers interact with local residents using the same language, culture, and environmental context, so the knowledge they share is perceived as relevant and adaptable—not merely as an ideal that is out of reach (Kim & Chamorro, 2025).

The findings of this study are not only relevant to Aimi Homestead but also offer important lessons for the development of community-based food security programs. The results show that communities are more likely to accept and adopt new practices when they can see successful examples firsthand, interact with people they know and trust, and access information through easily accessible digital media. This approach has proven to be more effective than extension programs that rely solely on one-way information dissemination. Therefore, food security programs need to foster the emergence of local change agents who not only possess adequate knowledge and skills but also have close ties to the community, enabling them to build trust and drive change more effectively.

CONCLUSION

This study shows that household food security in the communities surrounding Aimi Homestead is built through a combination of local wisdom, social capital, and social learning processes that are deeply rooted in community life. The research findings reveal that the community possesses farming and livestock-raising skills that have developed organically through life experiences, observation of the environment, and the intergenerational transmission of knowledge. This knowledge is not acquired through formal education but rather through daily practices that enable the community to develop contextual skills relevant to their needs. In addition, the community continues to maintain the practice of sharing harvests as a form of social solidarity that reflects the values of mutual cooperation, gratitude, and reciprocity. This practice not only strengthens social bonds among residents but also serves as a community food safety net that helps bolster food security at the collective level.

The study also identified the phenomenon of “*nular*” as a mechanism for social learning and the diffusion of innovations that occurs naturally within the community. One person’s success in managing a food garden encourages other residents to observe, learn, imitate, and adapt the same practices to their own circumstances. This process demonstrates that the dissemination of knowledge and innovation does not always depend on formal programs but can develop through social interaction and close ties among community members. In this context, Aimi Homestead serves as an agent of change that provides inspiration through exemplary leadership and concrete practices in managing household food security. The success directly demonstrated by the managers of Aimi Homestead serves as a learning resource capable of motivating the community to adopt similar practices. Overall, this study confirms that the success of strengthening family food security is determined not only by the technical aspects of food production but also by the power of local wisdom, social solidarity, social learning processes, and the role of change agents capable of mobilizing the community from within.

REFERENCES

- Abdullah, Z., Bahrianoor, B., & Irwani, I. (2022). Gotong Royong Sebagai Nilai Community Engagement Pada Masyarakat Tani Di Desa Belanti Siam, Kecamatan Pandih Batu, Kabupaten Pulang Pisau, Kalimantan Tengah. *Anterior Jurnal*, 21(2), 58–66. <https://doi.org/10.33084/anterior.v21i2.3288>
- Alam, M. S., Asmawi, A., & Fatema, S. (2025). Focus Group Discussions (FGDs) for Qualitative and Mixed-Method Approaches: Principles, Applications, and Key Considerations. *Integrated Journal for Research in Arts and Humanities*, 5(4), 51–56. <https://doi.org/10.55544/ijrah.5.4.8>
- Anggraini, D., Nur, L. O. M. A., & Elwan, L. O. M. (2026). LOCAL VIRTUE IN LOCAL WISDOM FOOD SECURITY OF SOUTH BUTON COMMUNITY. *Journal Publicuho*, 8(4), 3097–3108. <https://doi.org/10.35817/publicuho.v8i4.1088>
- Bandura, A. (1977). Social Learning Theory. In *Social Learning Theory*. Prentice-Hall.
- Boland, B. (2020). Social capital and the diffusion of learning management systems: a case study. *Journal of Innovation and Entrepreneurship*, 9(1), 27. <https://doi.org/10.1186/s13731-020-00139-z>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Bunteng, L. (2023). SOCIAL MEDIA AND STUDENTS' ACADEMIC PERFORMANCE. *Journal of Social Sciences and Humanities*, 2(2), 1–15. <https://doi.org/10.56943/jssh.v2i2.309>
- Creswell, J. W., & Creswell, J. D. (2022). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sixth Edition). SAGE Publications, Inc. <https://uk.sagepub.com/en-gb/eur/research-design/book270550>
- Crowe, S., Cresswell, K., Robertson, A., Hubby, G., Avery, A., & Sheikh, A. (2011). The case study approach. *BMC Medical Research Methodology*, 11(1), 100. <https://doi.org/10.1186/1471-2288-11-100>
- Dirgahayu, D., Karman, & Budhirianto, S. (2023). Potential of Indonesian indigenous community local wisdom for food security. *IOP Conference Series: Earth and Environmental Science*, 1230(1), 012023. <https://doi.org/10.1088/1755-1315/1230/1/012023>
- Fei, S., Wu, R., Liu, H., Yang, F., & Wang, N. (2025). Technological Innovations in Urban and Peri-Urban Agriculture: Pathways to Sustainable Food Systems in Metropolises. *Horticulturae*, 11(2), 212. <https://doi.org/10.3390/horticulturae11020212>
- Griffin, E. A., Ledbetter, A., & Lafreniere, J. (2026). *A first look at communication theory* (K. R. Cooper & T. E. Hill (eds.)). McGraw Hill.
- Grusec, J. E. (1992). Social learning theory and developmental psychology: The legacies of Robert Sears and Albert Bandura. *Developmental Psychology*, 28(5), 776–786. <https://doi.org/10.1037/0012-1649.28.5.776>
- Harudin, L., Nurmaya, N., & Tao, H. (2025). Strategi Pemberdayaan Petani Berbasis Kearifan Lokal Muna: Pendekatan Sosial-Budaya dalam Penguatan Ketahanan Pangan. *Journal of Humanities, Social Sciences, and Education*,

- 1(6), 107–122. <https://doi.org/10.64690/jhuse.v1i6.304>
- Jang, H., & Redhead, D. (2025). Transmission networks of long-term and short-term knowledge in a foraging society. *PNAS Nexus*, 4(9). <https://doi.org/10.1093/pnasnexus/pgaf258>
- Janu, L., Ino, L., Marhadi, A., Syahrin, & Sofyani, W. O. W. (2026). Local Wisdom and Food Security Among Rocky Land Farmers in Burangasi Village, South Buton Regency. *KASTA : Jurnal Ilmu Sosial, Agama, Budaya Dan Terapan*, 6(1), 291–308. <https://doi.org/10.58218/kasta.v6i1.2573>
- Kaplan, A. M., & Haenlein, M. (2010). Users of the world, unite! The challenges and opportunities of Social Media. *Business Horizons*, 53(1), 59–68. <https://doi.org/10.1016/j.bushor.2009.09.003>
- Katarina, A., Apriyadin, H., Paji, P., Karakabu, S. E., & Sukoto, L. (2025). Kelembagaan Informal (Gotong Royong) dalam Masyarakat Petani Padi Sawah di Desa Bhera, Kecamatan Mego. *Mikroba : Jurnal Ilmu Tanaman, Sains Dan Teknologi Pertanian*, 2(3), 106–113. <https://doi.org/10.62951/mikroba.v2i3.535>
- Kim, C. S., & Chamorro, G. (2025). Socially-mediated linguistic convergence and perceptions of social proximity. *Language, Cognition and Neuroscience*, 40(3), 315–327. <https://doi.org/10.1080/23273798.2024.2430273>
- Kucharska, W., & Erickson, G. S. (2023). Tacit knowledge acquisition & sharing, and its influence on innovations: A Polish/US cross-country study. *International Journal of Information Management*, 71, 102647. <https://doi.org/10.1016/j.ijinfomgt.2023.102647>
- Marhini, L. O., Harjoprawiro, L., Malik, E. S., Saputri, S. A., & Rihu, A. (2021). KEARIFAN LOKAL MASYARAKAT MUNA DALAM PENGELOLAAN HASIL PANEN JAGUNG SEBAGAI UPAYA MENJAGA KETAHANAN PANGAN. *Seshiski: Southeast Journal of Language and Literary Studies*, 1(2), 157–176. <https://doi.org/10.53922/seshiski.v1i2.23>
- Miller, R. L. (2015). *Rogers' Innovation Diffusion Theory (1962, 1995)* (pp. 261–274). <https://doi.org/10.4018/978-1-4666-8156-9.ch016>
- Musgrove, M. M. C., Ko, M. E., Schinske, J. N., & Corwin, L. A. (2024). Broadening Participation in Biology Education Research: A role for affinity groups in promoting social connectivity, self-efficacy, and belonging. *CBE—Life Sciences Education*, 23(1). <https://doi.org/10.1187/cbe.23-01-0004>
- Nalikan, M., Sumartono, S., Suryadi, S., & Rozikin, M. (2025). Community Empowerment in Rural Areas Based on Social Capital in Lamongan Regency: A Holistic and Collaborative Approach. *Journal of Ecohumanism*, 4(1). <https://doi.org/10.62754/joe.v4i1.6216>
- Onyancha, O. B. (2024). Indigenous knowledge, traditional knowledge and local knowledge: what is the difference? An informetrics perspective. *Global Knowledge, Memory and Communication*, 73(3), 237–257. <https://doi.org/10.1108/GKMC-01-2022-0011>
- Pratama, A. F., & Mahendra Saputra, R. (2025). Pengaruh Modal Sosial terhadap Keberhasilan Program Pemberdayaan Masyarakat: Studi Empiris di Desa Mantar, Kabupaten Sumbawa Barat. *PERSEPTIF: Jurnal Ilmu Sosial Dan Humaniora*, 3(3), 96–104. <https://doi.org/10.70716/perseptif.v3i3.442>
- Rahman, D. (2024). Local wisdom as a foundation for sustainable food security in traditional communities. *Critical Issue of Sustainable Future*, 1(2), 113–122.

<https://doi.org/10.61511/crsusf.v1i2.1958>

- Ridwan, R., Firmanto, T., Zulharman, & Gufran. (2025). THE ROLE OF LOCAL WISDOM “UMA LENGGE” IN ACHIEVING FOOD SOVEREIGNTY AND ASTA CITA IN THE INDIGENOUS COMMUNITY OF NORTH MARIA, BIMA. *Lex Localis - Journal of Local Self-Government*, 23(11), 698–709. <https://doi.org/10.52152/801931>
- Rogers, E. M. (2003). *Diffusion of Innovations* (5th Edition). Free Press.
- Rumjaun, A., & Narod, F. (2020). *Social Learning Theory—Albert Bandura* (pp. 85–99). https://doi.org/10.1007/978-3-030-43620-9_7
- Sarfanudin, M., Zohriyah, D. A., Sari, N., Nuriyah, & Rizal, A. (2025). Peran Gotong Royong dalam Meningkatkan Solidaritas Sosial dan Meningkatkan Kesadaran Masyarakat terhadap Lingkungan. *Karya Nyata: Jurnal Pengabdian Kepada Masyarakat*, 2(3), 254–262. <https://doi.org/10.62951/karyanyata.v2i3.2208>
- Utami, V. Y. (2020). DINAMIKA MODAL SOSIAL DALAM PEMBERDAYAAN MASYARAKAT PADA DESA WISATA HALAL SETANGGOR: KEPERCAYAAN, JARINGAN SOSIAL DAN NORMA. *REFORMASI*, 10(1), 34–44. <https://doi.org/10.33366/rfr.v10i1.1604>
- Wibowo, A., Lestari, E., & Sugihardjo. (2024). Pemberdayaan Masyarakat Melalui Penguatan Modal Sosial dan Peran Stakeholder dalam Pembangunan Desa Wisata di Kabupaten Karanganyar. *Jurnal Penyuluhan*, 20(01), 149–164. <https://doi.org/10.25015/20202446684>
- Yusriadi, Y., & Cahaya, A. (2022). Food security systems in rural communities: A qualitative study. *Frontiers in Sustainable Food Systems*, 6. <https://doi.org/10.3389/fsufs.2022.987853>
- Zikargae, M. H., Woldearegay, A. G., & Skjerdal, T. (2022). Empowering rural society through non-formal environmental education: An empirical study of environment and forest development community projects in Ethiopia. *Heliyon*, 8(3), e09127. <https://doi.org/10.1016/j.heliyon.2022.e09127>