

Meutaloe Wareeh Agricultural Empowerment Model in Organic Rice Farming Groups in North Aceh

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ABSTRACT

This study aims to develop and analyze the effectiveness of the Meutaloe Wareeh agricultural empowerment model in organic rice farmer groups in North Aceh. Meutaloe Wareeh is a local wisdom approach rooted in the values of cooperation and togetherness in Acehnese society, which is applied in sustainable agricultural land management. This model integrates organic farming practices with the principles of active farmer participation, environmentally friendly natural resource management, and capacity building through training and mentoring. The results of the study indicate that the implementation of the Meutaloe Wareeh model significantly increased organic rice productivity and farmer welfare in North Aceh. In addition, this model has succeeded in reducing farmer dependence on chemical agricultural inputs and increasing local food security. Factors such as community commitment, government support, and access to organic markets have also played a role in the success of this model. However, challenges related to technology adaptation and climate change are still major concerns. Overall, the Meutaloe Wareeh model has proven great potential as a holistic and sustainable agricultural empowerment strategy, which can be replicated in other areas with adjustments to the local context.

Keyword: Agricultural Empowerment; Meutaloe Wareeh; Organic Rice; Local Wisdom

1. Introduction

Organic farming is increasingly developing as one of the solutions to increase sustainable agricultural productivity, especially in rural areas that depend on the agricultural sector. In Indonesia, organic farming is not only an alternative for environmentally friendly food production, but also a strategy to improve farmer welfare. In North Aceh, the Meutaloe Wareeh empowerment model was introduced as an approach to support organic rice farmer

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groups in managing agricultural land independently and sustainably. The Meutaloe Wareeh model is an empowerment concept that emphasizes the active participation of farmers in every stage of agricultural activities. This empowerment includes technical training, increasing access to resources, and support in post-harvest management and marketing. This approach is designed to empower farmers to be independent and have full control over the production process to the distribution of their agricultural products. Thus, farmers do not only act as producers, but also as managers who play an active role in decision-making related to their farming efforts.

According to Efrina (2022), farmer empowerment is an important step in strengthening farmer independence and increasing the competitiveness of local products in a wider market. Empowerment models such as Meutaloe Wareeh not only provide economic benefits through increased crop yields, but also strengthen social and environmental aspects, such as increasing solidarity between farmers and implementing environmentally friendly agricultural practices. This is in line with the view that sustainable agriculture not only aims to maintain sustainable production, but also to improve the quality of life of farmers in rural areas (Bahua, Arsyad, & Jamil, 2016; Nababan & Regina, 2021; Ovitasaki, 2022). Meutaloe Wareeh is an empowerment concept that originates from the local wisdom of the Acehnese people, which literally means "helping each other with a spirit of togetherness". This concept emphasizes the importance of cooperation and solidarity in everyday life, including in agricultural activities. In the context of organic rice farming, Meutaloe Wareeh is applied as an empowerment model that integrates environmentally friendly agricultural practices with the principles of togetherness and community participation. This model aims to increase organic rice productivity, reduce dependence on chemicals, and strengthen food security and farmer welfare in North Aceh.

Organic rice farmer groups in North Aceh have begun to adopt the Meutaloe Wareeh model with support from various parties, including local governments, non-governmental organizations, and academics. Empowerment through this model involves training in organic cultivation techniques, sustainable land management, and product marketing based on the added value of organic farming practices. In addition, this approach also emphasizes the importance of collaboration between farmers and optimal utilization of local resources. Various empowerments carried out in the agricultural sector tend to offer the role of other structures from outside the community through partnerships (Irfany, Purwawangsa, Slamet, Prawiro, & Haq, 2024; Tanjung, Kriswantriyono, Purnamadewi, Suhardjito, & Wulandari, 2024) in increasing community knowledge and participation in each program carried out (Madonna, Sumardjo, Amanah, & Anwas, 2022). As a result, the empowerment carried out did not continue optimally for the community, and even failed after the program was completed because participation was not driven from within the community.

The implementation of the Meutaloe Wareeh model in North Aceh still faces various challenges, including the adaptation of new technologies, changes in weather patterns, and limited access to markets and information. Therefore, this study aims to further explore the effectiveness of the Meutaloe Wareeh model in empowering organic rice farmer groups in North Aceh, as well as identifying supporting and inhibiting factors in the implementation of this model. Thus, it is hoped that this study can contribute to the development of a more inclusive and sustainable agricultural empowerment strategy in the region. Meutaloe Wareeh is a local wisdom concept from Aceh which means "helping each other with a spirit of togetherness". This concept reflects Acehnese cultural values that emphasize the importance of cooperation and solidarity in community life, including in agricultural practices. The Meutaloe Wareeh empowerment model aims to utilize these local values in agricultural management, especially in the context of organic rice farming. Through this approach, farmers are encouraged to work together in managing agricultural land, share knowledge, and support each other in facing agricultural challenges.

The implementation of the Meutaloe Wareeh model in organic rice farmer groups in North Aceh shows great potential in increasing agricultural productivity and sustainability. By adopting organic farming practices based on local resources and traditional knowledge, these farmer groups have succeeded in reducing dependence on chemical inputs, improving soil health, and producing higher quality rice products. In addition, this approach also strengthens social cohesion among farmers, which contributes to the long-term success of this empowerment program. The success of the Meutaloe Wareeh model is inseparable from existing challenges, such as resistance to change, limited access to more modern agricultural technology, and the need to expand the market for organic rice products. Therefore, this study

aims to further explore the implementation of the Meutaloe Wareeh model in North Aceh, with a focus on the analysis of supporting and inhibiting factors, as well as the potential for replication of this model in other areas with similar conditions.

2. Theoretical Review

Community empowerment is an issue that is constantly discussed. The same is true of the issue of poverty. Many programs are implemented by the government and private institutions for community empowerment with the main goal of realizing community independence and solving poverty problems. The empowerment of rice farmers is also not new in the discourse of academics and agricultural practitioners. One of the concerns of the researchers is the empowerment of rice farmers through groups. Strengthening the institutional system of farmer business groups is important for the success of empowerment (Holikman and Susilawati 2020; Ningrum, Karwati, and Novitasari 2022). Group strengthening is carried out through a planned, organized process and seeks to get people to get the necessary knowledge, attitudes, and skills to be able to organize and participate in efforts to overcome various problems faced. Thus, strengthening farmer groups by itself serves to improve the welfare of farmers (Moento et al. 2020).

Community empowerment is a process that aims to increase the capacity of individuals or groups to be able to manage resources independently and sustainably. According to the theory of empowerment put forward by Zimmerman (2000), empowerment includes psychological, social, and political dimensions that are interrelated in building independence and control over one's own life. In the context of agriculture, empowerment means improving skills, access to information, and strengthening farmers' institutions so that they are able to make strategic decisions related to their farming business.

Meutaloe Wareeh's *empowerment model*, which is a typical Acehese local approach, is rooted in local wisdom values such as mutual cooperation, social solidarity, and deliberation-based decision-making. This approach is participatory (Maulida, Keshia, & Safrida, 2024; Nirzalin et al., 2023), where farmers are the main subjects in every stage of the activity, from planning to evaluation. This approach is in line with the theory of active participation put forward by Arnstein (1969) in the "Ladder of Citizen Participation", which emphasizes the importance of the direct involvement of communities in the development process.

In practice, the application of the Meutaloe Wareeh model to organic rice farming groups in North Aceh not only aims to increase production yields, but also to strengthen group institutions, increase awareness of sustainable agriculture, and strengthen the socio-cultural values of local farmers (Alfiady, Yunanda, & ND, 2022; Latifah, Fauzi, Zainal, & Kasim, 2022). This is in accordance with the sustainable development approach that emphasizes the importance of integration between economic, social, and environmental aspects in the empowerment process (Yunus, Zainal, and Jalil 2017). Therefore, this model can be seen as a form of social innovation in supporting food security and farmers' independence in the region.

Meutaloe Wareeh can be categorized as a local wisdom which is also part of social capital proposed by James S. Coleman, Coleman sees that social capital was born from the theory of rational choice. This theory argues that interdependence connects fellow actors in social systems. Coleman in Hauberer (2011) defines social capital as something that is determined by its function. This suggests that social capital is not a stand-alone entity, it will still be made up of various entities that have two characteristics in common: They all consist of some aspect of the social structure, and they facilitate certain actions of individuals within the structure (Coleman 1999; Coleman 2012; Tzanakis 2013)..

3. Method

This research was conducted in Gampong Gunci, Sawang District, North Aceh Regency, this location is actively developing organic agriculture through the Bungong Ijoe Oen farmer group. This group was initially only known in a limited way in the family sphere, but as public awareness of the importance of sustainable agriculture increased, this group began to be widely known throughout Sawang District. This research uses a qualitative approach, informants are deliberately determined using purposive sampling techniques, which are to select individuals who have direct and relevant experience to the topic being studied (Moleong 2017, 2019). According to Creswell (2015), this technique is very appropriate to be used to obtain in-depth information from individuals who understand a particular social context. The informants in this study include the Chairman of the Agricultural Extension Center, Keuchik

Gampong Gunci, the Chairman of the Bungong Farmers Group Ijoe Oen, organic rice farming business actors, and residents who are active in organic farming activities.

Data collection techniques were collected through participatory observations, semi-structured interviews, and field documentation, and supported by secondary data from related documents, books, and literature. Data analysis was carried out using an interactive approach of the Miles and Huberman (2002) model, which included three main stages: data reduction, data presentation, and conclusion drawn. Data reduction is done by sorting out important information, coding and arranging the main categories. The presentation of data is carried out in the form of simple narratives and charts so that the relationships between categories are clear. Furthermore, the drawing of conclusions is carried out in stages, starting from a temporary conclusion which is then tested and developed until it becomes the final conclusion. This process is carried out continuously and reflectively so that the meaning contained in the data is truly in accordance with the context and social reality in the field.

4. Result and Discussion

Empowerment of organic rice farming based on Meutaloe Wareeh was carried out in Gampong Gunci, Sawang District, North Aceh Regency. The Gampong Gunci community itself is an agricultural community where most of the population earns a living as rice farmers. The social conditions of the agricultural-based community make this solidarity driven by Islamic values that help each other. This solidarity is strengthened through farmer groups that often hold meetings to discuss agricultural problems and events. Village meetings are also used as a forum to increase social values and to become a discussion area for both village structural matters and important matters related to agriculture. According to Fafchamps (2013) it is revealed related to social capital that the social structure of village communities through the geographical location of the social capital network is very continuous so that family relationships between communities are very strong. The birth of a sense of harmony and concern becomes social capital in building community-based agriculture. The high solidarity of the Gunci community supports the development of agriculture.

Figure 1. Natural Potential of Rice Fields in Gampong Gunci



Source: Primary data, 2024

Rice fields are part of the natural potential of Gampong Gunci, so maintaining farming traditions is a logical and sustainable choice for residents. This makes the practice of Meutaloe Wareeh increasingly relevant in strengthening cooperation and solidarity of the farming community, supporting sustainability and shared prosperity. Coleman in Fafchamps (2013) states that social capital is influenced by social dynamics, one of which is the level of welfare. In a society with a high level of welfare, social capital tends to be loose because the level of interdependence between individuals is low. However, in Gampong Gunci, an isolated area with low welfare that relies on agricultural production, the social capital is very strong.

Family relationships (Meutaloe Wareeh) spread throughout society, especially in the empowerment of organic farming..

4.1. History of The Bungong Ijoe Oen Farmer Group

The Bungong Ijoe Oen Farmers Group was originally born from empowerment that spread from family and relatives, but currently members of the Bungong Ijoe Oen Farmers Group have been widely followed by the Gampong Gunci community. Learning from the experiences of previous parents as a spirit of cooperation in overcoming bana (pests) becomes an ideological variable in social capital. As stated by Coleman in Sudarmono (2021) that people who have the same views (agricultural problems) will improve the quality of relationships from social capital. This can be seen in the agricultural community where farmers share knowledge and experiences to overcome pests together.

The practice of organic farming with family (relatives) or the Meutaloe Wareeh concept then spread to the entire Gampong Gunci community which is part of bounding social capital. Putnam in Fafchamps (Fafchamps, 2013) defines bounding social capital as social capital that connects people who have similar ties. The bonds in question are ties with the same situation such as close family, close friends and neighborhood associations. This social capital is indeed more appropriate to be applied to groups that lead to exclusive identities and tend to strengthen homogeneous groups. In the social structure of the Gampong Gunci community, the majority of whom work as farmers, the difficulty of obtaining fertilizer is often a major challenge. Through bounding social capital, which initially came from family ties then became a solution to solving agricultural problems together. When this organic farming practice spreads throughout society, social ties become stronger, and the community can face agricultural challenges better through cooperation and solidarity.

The exchange of ideas among siblings in agricultural management has made the Meutaloe Wareeh system emerge in developing organic farming. The Meutaloe Wareeh system (family) plays an important role in the process of adopting organic farming practices, each family member shares experiences and knowledge. Through close communication, they can find joint solutions to overcome problems faced, such as pests and fertilizer use. Togetherness and support from the family make the transition to organic farming easier and more effective.

Mihaylov and Perkins (2014) stated that when viewing humans as a market that mediates the exchange of goods or ideas, each actor will really need information to realize optimal exchange. If information in the market is incomplete, actors will use their networks to collect appropriate information. The exchange of information on organic farming supports the birth of social capital, as stated by Ronald S. Burt who emphasized the importance of social networks in accessing the information needed for optimal exchange. In the context of Gampong Gunci, farmers rely on family networks and farmer groups to overcome fertilizer shortages by switching to organic farming methods. This network helps collect the necessary information, allowing them to optimize agricultural practices through shared support and knowledge.

4.2. Empowerment of Organic Rice Farmers Based on Meutaloe Wareeh

The Meutaloe Wareeh system has proven to be an effective method in spreading knowledge about organic farming in the Gampong Gunci community. By utilizing the power of cooperation and family support, group members can efficiently adopt and teach new practices to each other. The existence of support from family relationships for organic farming education is part of social capital which is defined as a relationship that provides support when needed. Stable relationships create honor and reputation among its members, thus effectively building and maintaining trust (Bourdieu, 2018; Cassani, dos Santos, Carneiro, de Carvalho, & Neto, 2020; Dianteill, 2003)

The support of fellow family members is part of social capital that helps when needed and builds trust among members. Stable family relationships create respect and reputation, strengthening the community's ability to adopt new farming practices towards organic farming. Through Meutalo Wareeh, they have overcome initial challenges such as ignorance and concerns about organic farming, paving the way for more sustainable and environmentally friendly farming in their community.

Pest and Disease Prevention Counseling using organic methods through flowers (bak meuh), This plant is usually planted on the edge of rice fields, this plant is considered to be able to repel brown planthopper pests against rice fields. Brown planthoppers are pests that commonly damage rice grains during the cooking phase. These insects suck the liquid from the rice grains, causing the grains to become empty and not develop properly. As a result of

brown planthopper attacks, rice yields can decrease significantly, which has a negative impact on farmer welfare. Through Meutalo Wareeh, they have succeeded in overcoming initial challenges such as ignorance and concerns about organic farming, paving the way for more sustainable and environmentally friendly agriculture.

Figure 2. Pest and Disease Prevention Counseling with Organic Plants



Source: Primary data, 2024

Organic pest control methods in their farming. They not only try it themselves, but also share their experiences and knowledge with other families on how to make and use natural pesticides. With this collaboration and exchange of information, organic pest control methods are quickly accepted and adopted by many members of the community. The success of implementing this method is not only seen from the increase in agricultural yields, but also from the reduction in their dependence on hazardous chemicals, which positively affects the environment and the health of the local community. Farmers become more independent in managing their natural resources, reducing production costs, and improving their quality of life. In addition, this organic approach has attracted the interest of the younger generation to return to farming, maintaining the sustainability of agricultural traditions in Gampong Gunci. This success also strengthens community solidarity, making organic farming a proud collective identity.

4.3. Dynamics and Challenges of Implementing the Meutaloe Wareeh System in Organic Farming

The Meutaloe Wareeh system (from family to family) is a dynamic in organic farming in Gampong Gunci which was initially related to the knowledge of the community which was previously unfamiliar with organic farming. This organic knowledge was then applied by families and spread throughout the community. Changes in the views of the village community towards organic farming. Initially, they underestimated organic farming and thought the results were not as good as conventional farming. Discussions at coffee shops triggered this change in views. When other farmers failed to harvest due to fertilizer problems, members of the Bungong Ijoe Oen farmer group managed to harvest using organic fertilizer. This success made them think that organic farming methods might be better which made some residents participate in the organic farming process as part of the rational choice theory which will later give birth to social capital. This theory argues that a sense of interdependence connects fellow actors in a social system. Therefore, Coleman in Steinkuehler and Williams (2006) sees that social capital must be seen based on its function.

Social capital is not a stand-alone entity, it will still consist of various entities that have two characteristics in common. They all consist of some aspect of social structure, and they facilitate certain actions of individuals within the structure (Wojahn, Ramos, & De Carvalho, 2018). In the context of organic rice farming based on Meutaloe Wareeh, close family and community relationships create a network of trust and interdependence among its members. Thus, organic rice farming based on Meutaloe Wareeh shows how social capital plays an important role in building trust, collaboration, and shared success in the community.

This practice is in line with the Meutaloe Wareeh system, families and communities share resources to ensure mutual success in agriculture. Through the *Meutaloe Wareeh* system, interactions between members are colored by a harmonious and democratic atmosphere. So that any problems and decision-making are carried out through deliberation in the office. For example, in the matter of seeds, there are some seeds that are considered suitable for sale because they are in accordance with market prices and there are seeds that are not suitable for sale. The following are the types of rice seeds sold by the Bungong Ijoe Oen Farmers Group:

Table 1. Types of Seeds in Poktan Bungong Ijoe Oen

Name	Rice Selling Price	Harvest Age
Inpari 32	Rp. 14.000/Kg	115-125
Gandaria	Rp. 14.000/Kg	115-125

Source: Primary Data, 2024

The table above explains the types of seeds used by the *Bungong Ijoe Oen* Farmers Group. In terms of quality, these seeds have a relatively short harvest period. However, this type of seed was chosen because it is known to be resistant to pests and diseases. In addition, these seeds are also able to adapt to local soil conditions in Gampong Gunci, thereby increasing the productivity of their organic farming. The Bungong Ijoe Oen Farmers Group also conducts periodic seed selection to ensure that the quality and durability of the seeds are maintained. This is done to maintain the sustainability of organic farming and improve the welfare of the farmers who are members of the group.

About the difficulty in obtaining quality seeds that are not easily damaged like ordinary seeds. People who do not have experience often experience this problem. Such as the types of seeds 69 gandaria and CBD, as well as the impari 32 rice variety, which if difficult to obtain, the farmer group will report it. If anyone does not have seeds, they are given convenience with a barter system, exchanging rice or other seeds. Every member who has seeds other than Gandaria and Inpari 32 is required to report. This obligation functions as an effort for the Bungong Ijoe Oen Farmer Group to maintain the quality of its products. Although each group has its own rice fields and agricultural production and the freedom to sell its products. But they are also under the auspices of the Bungong Ijoe Oen Farmer Group which is obliged to comply with norms such as reporting the types of seeds they plant.

In the context of social capital, this is one of the effective norms. Coleman in (Tzanakis, 2013) explains that effective norms not only facilitate or justify certain actions; but also become a limitation on certain actions that are considered inconsistent with the norms adopted. Norms order a party to support certain behavior for the collective interest and prevent other parties from acting in their own interests.

However, Bungong Ijoe Oen does not only apply norms without any solutions to its members. This is also related to the barter system which shows the function of Meutaloe Wareeh (family-based empowerment). In Meutaloe Wareeh, the concept of helping and supporting each other between community members, especially family and neighbors, is important. The barter system used to exchange 70 seeds or crops reflects the practice of cooperation and close cooperation in the community, which is the core of family-based empowerment. The seeds can be bartered because they are used for daily consumption and not for sale.

The barter system for exchanging seeds shows a high level of trust among community members. Members who produce rice for consumption, which is usually not superior seeds, exchange it with superior seeds from other members who have excess, ensuring that everyone gets quality seeds. The barter system in farmer groups is one of the traditions that helps maintain the sustainability of agriculture. By exchanging seeds that are suitable for sale, farmers can overcome the difficulty of getting seeds in the market. The existence of this system makes the production level more advanced.

4.4. The Role of Family and Community in Increasing Organic Rice Farming Productivity

Organic farming based on empowerment of Meutaloe Wareeh is considered very effective in empowering agriculture. This approach ensures that knowledge and skills in organic farming are widely distributed among family members, which allows them to work collectively and support each other so that the production and marketing processes. With this sharing of knowledge, each family member can contribute according to their expertise, from the planting

process, plant care, to product marketing. In addition, this family-based approach also builds solidarity and shared commitment to achieving success in organic farming efforts, so that they can overcome various obstacles faced more effectively.

Farmer members share experiences in dealing with various problems related to agriculture, for example, the problem of snail pests that are difficult to overcome by the community. But with fellow members sharing experiences in making Meutaloe Wareeh, they found the right solution in eradicating snail pests. In this case, Meutaloe Wareeh itself makes organic farming education no longer carried out by a few people but all family members also become educational actors for other members.

The concept of family-based empowerment based on Meutaloe Wareeh, is applied by the Bungong Ijoe Oen farmer group to strengthen and advance organic farming. Knowledge and skills in organic farming are not only mastered by one person, but by all family members, including siblings. This approach is very effective because it involves the entire family in the farming process which allows each family member to share responsibilities and contribute according to their expertise, such as planting, marketing, and distribution logistics. Cooperation and mutual support among family members are very important for the success of the farmer group.

The Meutaloe Wareeh approach is very helpful for farmers because it allows farmers to have their own expertise, such as making organic fertilizer and pest control and so on. In the Bungong Ijoe Oen farmer group, there is no strict hierarchy, so each member shares experiences and knowledge. The Meutaloe Wareeh approach has many positive impacts, including increased work efficiency and a strong sense of togetherness in the family. This approach makes families more compact and trust each other and involves children in learning about agriculture from an early age. This not only helps agricultural efforts, but also prepares the next generation to continue the effort. This makes Meutaloe Wareeh-based education position the family as an empowering actor in increasing farmer production.

The role of the family in increasing the productivity of organic rice farming is the Meutaloe Wareeh approach that places the family as the main actor in the empowerment process. Through cooperation and division of tasks based on the expertise of each member, families can increase the efficiency and productivity of farming. In addition, this approach also strengthens the sense of togetherness and trust between family members and involves children in learning agriculture from an early age, thus preparing them to continue farming efforts in the future.

Table 2. Empowerment Practices of Organic Rice Farmers Based on Meutaloe Wareeh

Empowerment Practices	Explanation
Spreading Knowledge and Education	Family members who are more experienced in organic farming share their knowledge and skills with other members. This education includes organic farming techniques, the use of natural fertilizers, and how to manage pests naturally. This strengthens the capacity of all family members to adopt organic practices.
Cooperation and Division of Tasks	In the Meutaloe Wareeh system, each family member contributes according to their abilities. For example, some members focus on land preparation, while others take care of planting and 81 plant care. This cooperation ensures that all aspects of organic farming are managed efficiently and effectively.
Team Support and Assistance	Families support each other in facing agricultural challenges, such as fertilizer shortages or pest attacks. When one family member faces a problem, other members immediately aid, whether in the form of manpower, ideas, or resources. This support strengthens farmers' resilience and independence in managing their land organically.

4.5. Meutaloe Wareeh as a Model for Empowering Organic Farming for the Bungong Ijoe Oen Farmer Group

Family-based empowerment (*Meutaloe Wareeh*) is considered effective because it places family members as empowerment actors for farmers. So, in terms of productivity, the Bungong Ijoe Oen group has generated income exceeding the target of 5 hectares. This approach not only prioritizes the division of tasks based on the expertise of each family member, but also strengthens solidarity and a sense of togetherness. The concept of Meutaloe Wareeh in Gampong Gunci is closely related to the local culture that prioritizes cooperation and solidarity between farmers. Although this concept initially focused on family relationships, its application has expanded to include the entire farming community. Farmers help each other

in dealing with rice field problems and discuss in coffee shops, so that they do not only think about personal gain but also common welfare. This creates a strong sense of togetherness and ensures collective agricultural success.

Meutaloe Wareeh is considered effective in agriculture because it relies on a strong culture of cooperation in Gampong Gunci. This culture makes the community feel like one big family and teaches the values of cooperation to children. The application of this concept by the Bungong Ijoe Oen farmer group will then be the focus to identify how the principles of Meutaloe Wareeh are implemented practically and their impact on the success of the farmer group. The implementation of Meutaloe Wareeh in farmer groups includes production and distribution activities. In terms of production, Meutaloe Wareeh has been applied during the rice seed selection period. This is because not all farmer members understand and understand the types of rice seeds that are marketable and unmarketable in the market. So that seeds that are not marketable are usually consumed personally.

The family-based Meutaloe Wareeh system was implemented to address the lack of knowledge of farmers regarding marketable rice seeds. The barter system between farmers allows them to exchange low-quality seeds for superior seeds, improving the quality and quantity of rice production. As a result, farmers' incomes increased, and relationships and cooperation between members of the farmer group became closer. The implementation of this system has shown positive impacts on farmer welfare and farmer community solidarity.

The barter system allows farmers to exchange low-quality seeds for superior seeds, improving the quality and selling value of their products. This increases farmers' confidence in managing their farms thanks to strong support and cooperation among members of the farmer group. This system also strengthens relationships and solidarity within the farming community. The family-based Meutaloe Wareeh system in Gampong Gunci fosters a high level of trust among farmers through education, transparency, strengthening social relationships, and shared benefits. This trust allows them to barter seeds with the belief that they will all benefit, both in terms of production quality and community solidarity. Empowerment through the family fosters social support and solidarity among farmers, which is stronger than interactions with outsiders. The feeling of not hesitating to express problems to family allows for more effective and collaborative solutions. This system strengthens relationships and cooperation within the farming community, resulting in greater shared benefits.

In the family, the comfort and willingness to reprimand and teach each other allows for the sharing of knowledge without hesitation. They accept input openly, and together they seek natural solutions for organic farming, which also involves their children. This strengthens cooperation and a sense of togetherness in their family. The *Meutaloe Wareeh* system also places a division of group structures based on their respective expertise. Involving family members in the organizational structure according to their interests and expertise, such as documentation or marketing, makes the organization more effective. This approach strengthens the capabilities and closeness within the family, which in turn develops the organization. Through Meutaloe Wareeh, the organization can operate more productively.

The existence of a high sense of openness and trust in family norms strengthens communication among family members. This includes profit sharing, where the selling value of the product is not only increased by the quality of the seeds chosen, but also by the strong sense of family that exists. The existence of a high sense of openness and trust in family norms strengthens communication among family members. This includes profit sharing, where the selling value of the product is not only increased by the quality of the seeds chosen, but also by the strong sense of family that exists.

A strong sense of family allows for fair and transparent profit sharing, increasing the satisfaction of all members. Openness and trust within the family helps to avoid conflict and ensures that all members feel valued. In addition to seed quality, a sense of family also plays an important role in increasing the selling value of products, as it encourages cooperation and commitment to producing high-quality products. The Meutaloe Wareeh (family-based) empowerment model serves as a strong social capital in the farming community, as seen in the Bungong Ijoe Oen group. Relying on deep family norms, this model creates a sense of openness and trust that strengthens communication and cooperation among family members.

Family-based empowerment allows for fair and transparent profit sharing, avoids conflict, and ensures that each member feels valued. In addition, the presence of family members in various roles, such as documentation and marketing, increases the effectiveness of the organization and makes optimal use of expertise. The quality of the selected seeds and strong

family support contribute to the increased selling value of the product, proving that a sense of family and social capital can significantly influence the success and welfare of farmer groups.

Table 3. Meutaloe Wareeh Practice Model in Organic Farming Empowerment

Meutaloe Wareeh	
Production and Distribution	Organizational structure
The selection of quality seeds is carried out by relying on a barter system to ensure production quality.	There is a division of tasks according to interests and talents based on their daily activities.
Extension or education of organic farming is carried out transparently to the residents of Gampong Guci. So that the transfer of knowledge is carried out from relatives to the closest people until it spreads to all the Gampongs in need through coffee shop discussions.	The Meutaloe Wareeh-based organizational structure allows more knowledgeable family members to act as counselors for relatives and close friends. The Bungong Ijoe Oen structure not only supports effective information flow, but also strengthens social networks and solidarity within the community.
Regarding the profits, they are regulated personally, because the production results are carried out independently on private land, while the farmers' profits from the group are getting organic fertilizer, milling services, and conditional labeling from the group.	The organizational structure of Meutaloe Wareeh allows farmers in Gampong Guci to manage their own production and personal profits independently. However, the Bungong Ijoe Oen farmer group provides additional support such as organic fertilizer, milling services, and conditional labels, which enhance individual and community success through collaboration and solidarity.
The high interest of the younger generation in agriculture. The high interest of the younger generation in agriculture is supported by Meutaloe Wareeh-based empowerment that involves them in various aspects of production and organization according to their interests and expertise. This not only increases the effectiveness and productivity of organic farming, but also strengthens the solidarity and sustainability of the farming community.	The high interest of the young generation in agriculture is supported by Meutaloe Wareeh-based empowerment that involves them according to their interests and expertise. This increases the effectiveness and productivity of organic farming while strengthening the solidarity and sustainability of the farming community.

5. Conclusions

The Meutaloe Wareeh empowerment model applied to organic rice farmer groups in North Aceh shows an effective participatory approach in improving farmer welfare. Through this program, farmers are actively involved in every stage of production, from planning, management, to distribution of agricultural products. This empowerment not only emphasizes improving technical skills in organic farming, but also strengthens social aspects, such as collaboration between farmers, development of marketing networks, and increasing awareness of sustainable agriculture.

The success of this program can also be seen from the increasing productivity and quality of organic rice harvests, as well as the increasing income of farmers involved. In addition, the Meutaloe Wareeh program has created an independent mindset among farmers, which is an important capital for the development of sustainable organic farming in the future. In conclusion, the Meutaloe Wareeh model has succeeded in creating a holistic empowerment ecosystem, not only focusing on economic results, but also on strengthening the capacity and independence of the organic farmer community in North Aceh. This section is not mandatory but can be added to the manuscript if the discussion is unusually long or complex.

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