

## CORPORATE SOCIAL RESPONSIBILITY BASED OF SHARIA AGROPENEURS FOR WOMEN'S EMPOWERMENT AND CHILD-FRIENDLY

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### ABSTRACT

*The research conducted aims to investigate the practice of corporate social responsibility (CSR) based on sharia agropreneurs for women and child-friendly. The location of the research is at PT. Tanah Harapan Wisata Alam (Hopeland Camp), Bogor. The research method used is a qualitative method with data collection through observation, interviews, and literature studies related to agropreneurs, sharia principles in business, and CSR practices. The findings reveal that the CSR model based on sharia agropreneurship can provide positive and beneficial impacts from the social and industrial aspects of agropreneurship. The principles of Islamic business carried out in this model are expected to have implications for women's empowerment and child-friendly. So that they can think creatively, and imaginatively, and can see business opportunities that are by Islamic teachings. They are also expected to be able to answer the challenges of the future of agriculture through the model developed.*

### INTRODUCTION

Sharia agropreneur practices have long been known in Indonesia. Literature reveals that sharia agropreneurs are related to efforts to support the achievement of gender equality and justice (KKG) or what is called the Gender Mainstreaming Strategy (PUG) initiated by the Indonesian government. Previous studies have investigated the role of

women's entrepreneurship in agriculture with agropreneur case studies. In the end, the findings showed that women proved that they had high motivation in developing environmentally friendly businesses, and had the potential and determination to become women entrepreneurs systematically. With the right encouragement from society, family, and also the government (Sukumar et al., 2020).

The importance of building an effective corporate social responsibility (CSR) model is related to the quality of life of women and children's rights in various rural areas in Indonesia which are still low. Educational inequality is one of the main factors in their low quality of life. Cases of violence against women and children are also quite high. One of the influencing factors is economic problems. Based on SIMFONI PPA data, as of January 2024, there were 5,986 cases.

Based on initial observations, the problem of women in Cipelang Village, Cijeruk District, Bogor Regency is that most women do not work and only take care of children. The majority of rural communities have a weak economy and low education. A small number of others have side jobs growing vegetables, biopharmaceutical plants, and organic plant production at Hopeland Camp. Women's groups need assistance so that they can improve their skills and knowledge for a better standard of living. Children aged 5-13 years do not have child-friendly activities in their village. Most of them have economic problems that result in a lack of attention, availability of facilities, and protection from parents. They play in rural areas all day or after school without adequate supervision. This group of children is in dire need of Islamic child-friendly services so that they can obtain their rights and learn Islamic religious values, ethics, and morality. For example, fostering a sense of love and strengthening religious identity; forming a pious, responsible, and civilized young generation; avoiding child violence.

PT. Tanah Harapan Wisata Alam (Hopeland Camp) seeks to optimize social responsibility (CSR) through empowerment activities for women and children in nearby villages through various agropreneur activities for organic plants, ornamental plants, micro-businesses, and child-friendly activities. However, these social activities are still not optimal due to the lack of human resources and the limited knowledge they have. Through these activities, Hopeland Camp produces various organic plants, organic fertilizers, ornamental plants, herbal plants, and micro-business products that are in demand by visitors and also partners from collaborating companies. However, the number is still very limited and does not yet have adequate facilities. The availability of child-friendly activities also attracts many groups of children from various Kindergartens and Elementary Schools to come and visit. However, the service activities and facilities are still very limited. Activities include coloring competitions, making tie-dye batik, and planting organic plant seeds. Hopeland Camp tries to optimize social activities and can benefit from these activities.

Based on the background of the problem, this research is very important considering: First, there is no appropriate CSR model that can help women gain adequate skills and knowledge in the agricultural sector. Second, Hopeland Camp has implemented agropreneur and child-friendly CSR practices. The right CSR model is expected to create comfortable, safe, and enjoyable activities so that children will feel at home there. Third, this CSR model has implications for the social awareness of business actors to contribute to women's empowerment and child protection. This will strengthen their sense of

empathy and social responsibility. Fourth, building cooperation between business actors and the surrounding community. So that it is expected to improve the community's economy.

### LITERATURE REVIEW

The adoption of empowerment theory has increased over the years in line with the importance of gender equality in the international development agenda (Routray et al., 2017). This capacity is influenced by two factors, namely agency structure and opportunity. Agency is the ability of citizens or communities to make meaningful choices. Opportunity structure is an aspect of the institutional context in which citizens and communities achieve their desired outcomes (Mosedale, 2005).

Women's empowerment has three interrelated dimensions consisting of resources, agency, and achievement. Resources do not only include material but also human and social resources that can increase a person's ability to choose (Mosedale, 2005), (Kabeer, 2005, 2021). Although empowerment theory is a broad concept that touches on many aspects of life, more and more research is examining the importance of empowerment to achieve development goals. For example, empowering women, where they are limited by norms, beliefs, customs, and values that differentiate society between female and male (Kabeer, 2005, 2021). The specific ways of implementing it vary by culture and time. Any strategy that seeks to empower women must have as its central component the enhancement of women's capacity to function collectively for their benefit (Filho et al., 2021).

Naila Kabeer argues that 'empowerment . . . refers to the process by which those who cannot make strategic life choices acquire that capacity' (Kabeer, 2005, 2021). This definition makes it clear that only those who previously lacked such capabilities can be considered empowered and also that the choices are strategic. Kabeer defines strategic choices as those 'that are of fundamental importance to people's ability to live the lives they desire (such as choice of livelihood, whether and whom to marry, whether to have children, etc.)' as opposed to 'choices that are less important and may be important to people's quality of life but are not necessarily its defining parameters' (Kabeer, 2005).

The theory of change reflects the changes in the various things that need to happen to move toward protecting children from abuse, neglect, exploitation, or other forms of violence. It is much broader than services that will only contribute to a few things. Elements that are necessary for change. No one change can be directly attributed to the change. Instead, the level of contribution will vary from significant to small, depending on the factors (World Vision International, 2014). The goal of Child Protection is to "Strengthen the protection of children from violence, exploitation and other forms of abuse." Child Protection is essential for all Child Well-Being (CWB) Aspirations and Outcomes. Child Well-Being targets require protection from violence and discrimination (World Vision International, 2014).

This theory of change reflects our current understanding of how change occurs. As our experience in child protection in different contexts matures, with an increased focus on evidence development, our confidence in this theory will increase. As we learn from monitoring and evaluation data, targeted research, and other information, we will likely change elements of this theory and increase confidence in others. The theory of change is a tentative statement that will need to be continually refined and adjusted as we explore

the path forward. It includes a focus on both formal elements (e.g., national regulatory and policy frameworks, legal services, and social welfare services) and informal elements (e.g., churches, community-based organizations, traditional leaders, and child/youth networks) that work together to prevent and address abuse, neglect, exploitation and other forms of violence against children (World Vision International, 2014).

## RESEARCH METHOD

This study uses a qualitative method supported by data collection through literature studies. Qualitative methods can provide a deep understanding of a phenomenon. So it is very suitable for use in this study. The purpose of the study was to investigate the agropreneur-based CSR model in Indonesia. The location of the study was at PT. Tanah Harapan Wisata Alam (Hopeland Camp) which is located at Unnamed Road, Cipelang, Kec. Cijeruk, Bogor Regency, West Java 16740. The literature search was based on themes related to CSR practices, sharia agropreneurs, and community empowerment. Interviews were conducted with key informants, namely the company's president director and the surrounding community who felt the benefits and impacts of CSR practices carried out by the company. This research was conducted in July-August 2024.

## RESEARCH RESULTS AND DISCUSSION

The findings reveal that the CSR model based on sharia agropreneurship is built through several stages, namely (1) the solution stage offered to resolve the problem of suboptimal CSR practices at PT. Tanah Harapan Wisata Alam (Hopeland Camp), (2) the stage of providing solutions in the field of sharia agropreneurship, (3) the stage of implementation methods, (4) the stage of identifying benefits and impacts for the community. The impacts and benefits felt are focused on the social and industrial aspects of agropreneurship. From the social aspect, creativity and knowledge will grow which are expected to create benefits and public awareness of the importance of sharia entrepreneurship and the protection of children's rights starting from an early age. In the field of agropreneurship industry, companies can produce products that will be used by partners and the community.

Hopeland Camp is a business actor that provides camping facilities, agro-tourism, and organic plants located at an altitude of 1000 meters above sea level in Bogor Province. Based on the results of the interview, it is known that Hopeland Camp is very active in various social activities involving the people of Cipelang village and its surroundings. For example, empowering women's groups in organic vegetable and ornamental plant planting activities on Hopeland Camp's gardening land, making processed food and beverage products based on micro businesses, rabbit farming, and child-friendly activities. Some types of organic vegetables planted are spinach, mustard greens, strawberries, tomatoes, and carrots. Hopeland Camp also helps the poor and underprivileged in the area. The following are documentation photos of the social activities carried out.

In this built model, the expected change is that skills and knowledge among women, business actors, and children can shift from the tendency of suboptimal quality. Initial

mapping is carried out for the Gender and children groups, which will be mentored and coached. These groups are groups that will be targeted based on previous research analyses and studies. Some steps that will be taken by researchers are as follows: first, communicating and socializing with women's groups that will be mentored and partners who will be coached; second, determining the PKM activity agenda with some women's and children's groups with the Participatory Rural Appraisal (PRA) approach, namely an approach that invites the community (women, children, and partners) to participate in the PKM process based on Gender and children. Third, mentoring PKM activities with some mentoring and coaching of sharia economic values through agropreneurs and child-friendly services.

The first stage is to design the implementation method in the operational setting in the field. It is very important to carry out field visits and coordinate with the President and Director of Hopeland Camp. The discussion that was carried out, discussed the preparation and transfer of science and technology by selecting a mentoring and coaching strategy that is by the needs of women's groups, children's groups, and current partners. Then, the selection of production mentoring methods, child-friendly service development, management, knowledge programs, and preparation of mastery measurements with skills and knowledge assessment rubrics was carried out. To complete the implementation of activities, it is necessary to create modules and tutorials to support the implementation of organic plant agropreneur mentoring.

The second stage is implementation. The results of the interview revealed that the procurement of infrastructure is needed for mentoring and coaching. Several types of mentoring are also needed by the company including mentoring for halal-certified production; using infrastructure; mentoring for organic plant production management; coaching knowledge about agropreneurs based on Islamic business principles, and child-friendly services; mentoring for applications for trademarks and IPR to the Directorate General of KI, Ministry of Law and Human Rights. Later, after the implementation of the activities, it is necessary to measure their skills and knowledge. This is done to find out to what extent the skills and knowledge that have been provided can be understood by company managers and the community. This stage is part of the form of evaluation and monitoring as well as the sustainability of CSR based on sharia agropreneurs.

The second stage is the stage of providing solutions in the field of sharia agropreneurship. Solutions in the field of sharia agropreneurship by providing assistance to women in organic plant agropreneurship, improving skills and knowledge by bringing in resource persons, assistance in the process of registering organic plant product brands, and promotional content. Solutions in the child-friendly field through fostering child-friendly activities for Hopeland Camp business actors. Children will be taught how to care for the environment and natural resources around them as a form of gratitude to God Almighty. Solutions in the field of education by providing basic knowledge about sharia agropreneurship for women's groups, knowledge of child-friendly Hopeland Camp activities for business actors, and basic knowledge about the BARISAN concept (Clean, Friendly, Beautiful, Inclusive, Healthy, Safe, and Comfortable) for children's groups. Agricultural businesses that are by Islamic law are carried out by implementing the principles of justice, generosity, and cooperation.

This CSR model is designed to be carried out sustainably, which is expected to



significantly increase women's participation in agropreneur activities and the availability of child-friendly services in Indonesia. The implementation of this program also refers to national priority issues in the National Medium-Term Development Plan (RPJMN) and the 2025-2045 Long-Term Development Planning. Therefore, the focus of program development is carried out by the company in stages which are directed at: 1) increasing the relevance of research according to the needs of gender-based and child-based community empowerment and the agropreneur industry; 2) creating a conducive PKM atmosphere by connecting five important actors to achieve a fairly broad scope of benefits and positive impacts and sustainable development; 3) increasing the effectiveness, efficiency, and productivity of the five pentahelix actors; 4) increasing resilient and competitive sharia-based management; 5) maintaining sustainability, and 6) increasing gender-based and child-based community empowerment, science and technology, and equity for the wider community.

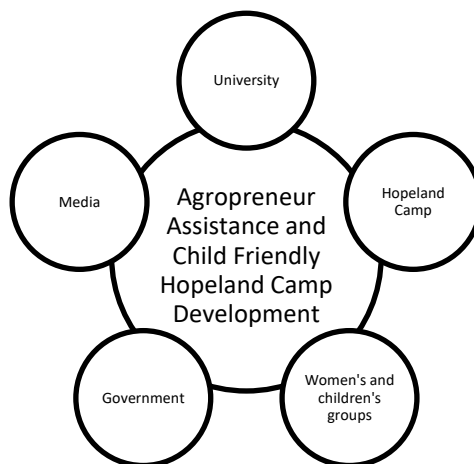
During the process, it is expected to be able to provide the necessary assistance and coaching so that the output will be achieved by the process that has been carried out previously. The input process is obtained from the results of observations/basic research on the current assistance and coaching model, the results are then broken down into small processes involving stakeholders from 4 actors, namely the government, Universities (PT), partners, and women & children. This process is divided into four socializations covering four phases, namely; 1) the preparation stage to get to know the agropreneur activities and child-friendly services that are socialized; 2) the imitation stage where women's groups and Hopeland Camp can be expected to be able to imitate the activities well and perfectly; 3) the ready-to-act stage for activities carried out with full awareness; and 4) the stage of acceptance of collective norms, namely where women's groups, Hopeland Camp, and children can place themselves in other people and the wider community. The output of the roadmap is expected to be the most important basis for realizing the participation of women and business actors in their respective work areas. The existence of this roadmap is of course also expected to attract more partners to collaborate with PT so that the development of sharia agropreneur activities and long-term child-friendly services can be realized and continue to increase.

The evaluation stage of program implementation and program sustainability in the field after the activity is completed is to see weaknesses and obstacles and efforts to overcome weaknesses and obstacles immediately. Monitoring can be done after the activity 4 months after the activity and 3 months after the activity to see the sustainability of the activity. Efforts to support women's empowerment and be child-friendly and obtain the desired benefits and positive impacts, can involve DP3AP2KB as a Child-Friendly and Child-Caring Service Socialization Team and colleagues to verify the material. This women's empowerment-based PKM is planned to involve related stakeholders. The selection of DP3AP2KB is based on the scope of the object of service which is an agency under the relevant service. Therefore, it is important to involve the relevant parties as part of cooperation starting from problem analysis to what solutions must be taken, especially in policy making.

The selection of TP-PKK is based on the scope of service content which is part of women's empowerment. TP-PKK is the only women's organization that has a legal basis in the form of a Presidential Decree. PKK also has cadres down to the household level in

this case considered experts in inventorying cases and resolving women's problems to support family development and welfare in the Bogor Regency area.

### Benefits and Impact



**Figure 1.** Five Pentahelix Actors in Realizing the Benefits and Significant Impacts of the Program

This innovative application development model involves; 1) PT from the academic side - as a concepthor in this program, the role of PT, in this case STEBI Lampung, prepares the concept and model of mentoring and coaching for gender and child-based community empowerment. In this PKM, synergy can also develop with academics at universities in Lampung and Bogor; 2) Hopeland Camp as a partner in PKM activities - Partners act as enablers, namely providing everything that can help achieve goals. In this context, it is expected that the empowerment can run smoothly. Groups of women and children who need empowerment benefit from the availability of agricultural land and child-friendly services. The involvement of fellow partners can act as a catalyst for increasing empowerment; 3) Partners from the community/society side - the role of partners as accelerators in various multi-assistance activities. Partners can be used as drivers and accelerate the implementation of women's and children's empowerment. Partners can be field operators in maintaining and providing feedback on development initiatives; 4) The government as a regulator and controller who has regulations and policies in the overall empowerment, in this case involving all types of activities such as planning, implementation, monitoring, control, promotion, financial allocation, licensing, PKM program design. The government also plays a role in developing skills and knowledge, public innovation policies, support for innovation networks, and public-private partnerships. In addition, the government also has a role in coordinating stakeholders who contribute to the development of empowerment in the research area, namely Bogor Regency, West Java Province; 5) Media - in the PKM program, in addition to publication media, there is also mass media, the existence of media also influences the dissemination of information related to program developments. The positive impact of media as a channel of information and a means of research publication is because social media in the digital era is very close to society. If it can be utilized properly, the feedback received by stakeholders through media support and the other four actors will be optimal.

Many literature studies have been found investigating the practice of community

empowerment through agropreneurs. However, it is still rare to find discussions about sharia agropreneurs, especially related to the empowerment of women's groups. Studies on CSR practices of companies interested in this field have also not been found in many studies. Community empowerment through agropreneurs, for example, in Panyangkalang Village, Takalar Regency, South Sulawesi Province (Sumardi et al., 2024) and Gerepuk Village, Central Lombok Regency (Mariatun & Rizka, 2019). The goal is for people to have the knowledge to develop businesses so that their income will increase. And on the other hand, it can support national food security (Zainol et al., 2021). While some other findings discuss the empowerment of women's groups through agropreneurs. For example, in Ketapang village through black turmeric cultivation (Handayani et al., 2022);

Universities or academic institutions were found to have an important role in encouraging and increasing the entrepreneurial intentions of agropreneurs in the future (Yusoff et al., 2016). Investing in education to gain knowledge and develop skills will be able to create agropreneurs who have advanced knowledge and master technology. Unfortunately, interest is low and the costs of agropreneur education in developing countries are quite high. So it becomes a challenge for the younger generation to choose this field (Ra et al., 2019). A quantitative study investigates the influence of human resources on the marketing performance of agropreneur SMEs and finds that marketing can mediate positively on the performance of agropreneur SMEs. Human resources and marketing simultaneously together become effective factors in the field of management to achieve better performance (Prakoso et al., 2022).

A sharia agropreneur from an Islamic economic perspective is someone who bases all business activities that utilize agriculture to build their business based on Islamic sharia values. This means not carrying out prohibited or prohibited business activities and acting responsibly towards nature. Sharia agropreneurs must be honest and trustworthy in their business activities. Although there is still minimal discussion in Islamic economic studies regarding sharia agropreneurs, in practice it has been widely implemented in the agricultural sector (Tabrani, 2021). For example, the empowerment of asnaf agropreneurs is carried out by zakat institutions in Malaysia. Farmers in several districts in Malaysia such as Perak and Kelantan are empowered to grow pineapples (Mohd Aris et al., 2021). Young Muslim agropreneurs in Malaysia under the auspices of young agropreneur MARDI also carry out these activities to improve sustainable skills (Rahim et al., 2020). Islamic banking institutions strongly support financing for Islamic agropreneur projects. This is because Islamic agropreneur activities can prevent the involvement of haram elements among agricultural business actors. This means that Islamic agropreneurs have great potential to obtain additional models from financial institutions (Aziz & Yusoff, 2019). Family support and social networks also play a role in sustainable agropreneur training in rural areas (Jaafar et al., 2023).

The literature review discussing child-friendly services as one form of child-friendly services focuses on how the socio-physical quality of the built environment can support efforts to create a child-friendly environment. The formation of a child-friendly environment is greatly influenced by the physical and social environment that can create a safe, fair environment, and with open green spaces that are easily accessible and varied (Jansson et al., 2022). In urban areas around the world, the concept of child-friendly cities has been widely implemented. For example, in Croatia, Brazil, Bangladesh, Sweden and



Spain (Riggio, 2002). In rural areas, the concept of a child-friendly environment exists in several districts in Indonesia, such as Banyumas district. The child-friendly district program has an impact on efforts to fulfill children's rights, especially in the free administration of birth certificates (Susanti & Nirmalawati, 2023). Meanwhile, in schools, the concept of child-friendly schools has also been widely implemented. For example, the child-friendly school program in Banjarmasin with the highest level of achievement is the component of the implementation of the learning process of 93.3% and the lowest is the component of child participation of 56.68% (Martodiryo & Rahmatullah, 2022).

Ultimately, these findings indicate that the CSR model based on sharia agropreneurship from a social aspect is expected to create an ecosystem based on creativity and knowledge that is expected to create benefits and positive impacts of empowerment in the community. And so that the community is aware of the importance of sharia entrepreneurship and the protection of children's rights starting from an early age. In the agropreneur industry, companies can produce products that will be used by Hopeland Camp customers and the community. The products will also be used for women's empowerment and child-friendly services and it is hoped that their activities will be more effective and efficient. The government plays an important role in supporting the socialization of empowerment and the creation of regulations that regulate related policies. The media functions as a means of publication to promote these activities to all stakeholders.

## CONCLUSION

Based on the findings, it can be concluded that the CSR model based on sharia agropreneurs can be used to increase Hopeland's role in supporting women's empowerment and child-friendly in the surrounding area. In addition, the findings also prove that sharia agropreneur practices can be an alternative activity that supports innovative business skills involving the government and poor communities. This study is limited to its population area so it does not represent a wider population. In addition, limited access to information makes this study need wider development. Future research can investigate the theme of CSR and sharia agropreneurs by adding other factors and more sophisticated methods.

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