

HOME GARDEN VALUE IN ISLAMIC PERSPECTIVE FOR RURAL DEVELOPMENT IN SITU UDIK BOGOR

Endin Mujahidin¹, Bahagia², Fachruddin Majeri Mangunjaya³, Rimun Wibowo⁴

^{1,2}Universitas Ibn Khaldun Bogor.

³Graduated School Universitas Nasional

⁴STIMMA IMMI Jakarta.

email: *endin.mujahidin@uika-bogor.ac.id*

ABSTRACT

This research aimed to investigate home garden value for rural development in Situ Udik Bogor, West Java. The research method used an ethnographic qualitative approach. This method was related to community, social, and environment. The data were collected through in-depth interviews, observation, and documentation. The selection of sample as informant exert purposive sampling technique. The result was probed meticulously through the triangulation technique. The result showed that the village chief plays an imperative role in the development of a rural community for the program, namely, banana trees in each home garden of society. The other was the home gardening impact on economic value. Society in the village can gain numerous merits of one banana tree cultivated in yard including community can exert outcome of banana yield for paying property taxes, add household income and allocate for school fee children. The other is to release ecology value. Home gardening has some functions, including protecting water from the surface flow. It avoids the environment from flooding disaster, reducing emissions caused by global warming or climate change, producing oxygen, and safeguarding soil fertility. Islam's pledge to the person who conserves the natural environment, like cultivating trees, refers to produce alms and worship.

Keywords: *development, home garden, rural, society, yard*

ABSTRAK

Tujuan dari penelitian ini adalah untuk mengetahui nilai-nilai dalam pemanfaatan pekarangan rumah untuk pembangunan pedesaan di Situ Udik, Bogor, Jawa Barat. Metode penelitian menggunakan pendekatan kualitatif etnografi. Metode ini terkait dengan masyarakat, sosial dan lingkungan di pedesaan. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi. Pemilihan sampel sebagai informan menggunakan teknik *purposive sampling*. Hasilnya diperiksa dengan cermat melalui teknik triangulasi. Hasil penelitian menunjukkan bahwa kepala desa memiliki peran penting untuk menumbuhkembangkan masyarakat desa dalam menanam satu pohon pisang di setiap pekarangan rumah. Kedua, berkebun di pekarangan rumah memiliki dampak terhadap nilai ekonomi. Masyarakat memperoleh berbagai manfaat dari satu pohon pisang yang dibudidayakan di pekarangan, dapat menggunakan hasil panen pisang untuk membayar pajak, menambah pendapatan dan membiaya sekolah anak-anak. Hal ini juga berdampak secara ekologis, dimana berkebun memiliki beberapa fungsi antara lain melindungi tanah dari gerusan air, menghindari dari bencana banjir, mengurangi emisi yang disebabkan oleh pemanasan global atau perubahan iklim, menghasilkan oksigen dan menjaga kesuburan tanah. Kondisi ini sangat relevan dengan nilai-nilai Islam yang mendorong orang untuk melestarikan lingkungan alam, bahkan menanam pohon dikategorikan sebagai sedekah dan ibadah. Sedangkan sedekah adalah ibadah yang tidak pernah ada habisnya meski pelakunya meninggal dunia.

Kata kunci: *kebun pekarangan, masyarakat, pekarangan, pedesaan, pembangunan*

A. INTRODUCTION

The rural area still faces numerous obstacles like poverty. The number of society which is poverty is a higher rural location rather than in the city. The number of poverty in the village is about 17893,73 citizenship, or around 14,09 %. Meanwhile, the number of destitution in the city is around 10619,87 inhabitants or 8,22 % overall of Indonesia's population (B.P.S. 2016). Poverty can be defined as a person who cannot gain income and consumption (Jacobus, Kindangen, Walewangko 2018). Hasibuan, Juanda & Mulatsih (2019) remarked that numerous factors cause poverty, including population, education level, village fund allocation, number of groceries, and village funds. Another factor caused by trigger poverty encompasses skill, education level, income rate, and dan family burden (Zein & Raehanun 2019). The facts of destitution are society cannot pay their property taxes. Even society in the village must receive a fine for taxes for the next period because income is inadequate to distribute for paying taxes of poverty. The other clue of poverty is children do not continue their education because funding for school fees insufficient. As a result, they must assist their parents in gathering subsistence (Muhlis, Susdiyanto, Masri 2017).

It is compounded by society whom they live in poverty conditions have limitations to gain economic resources (Arifah 2018). Destitution is not a private problem but our common hurdle and needs to tackle concerted action for reducing (Herlina & Komariah 2017). In order to combat rural issues require the best action for declining this obstacle. Rural development is related to empowering resources of the environment in the village area. Rural development also focuses on the power of cultural, social, and ecological of rural areas. It is imperative for involving society in rural development (Hakim 2017). It related to the major actor in applying development must be society and government have played a role as facilitator (Melis, Muthalib & Apoda 2016). Amalia, Kusumawati & Hakim (2018) said that society has to include the program initially for rural development. It is bolstered by rural of a chief because the village chairman is an administrator in rural empowerment (Hakim, Surya & Hasanah 2018).

To empower society in the village, need to utilize it in front and back of the yard of people because society in the village confronts the crisis of land area for cultivating. A home garden is the best solution to empower societies in rural areas because it can be conducted by household

anytime. Societies can release it without rely on time because they can adjust the schedule which period is allocated to work in gardening at home. Planting plant in home gardening leads to grow some value for the development of the village. Mulyanto (2011) reveals that a home garden can be cultivated by some plants and produce economic value.

Furthermore, promoting home gardens among vulnerable households can improve food security and dietary diversity among vulnerable rural households (Rammohan, Pritchard & Dibley 2019). Economically, a home garden can assist household income through species planted in the home garden (Rahaman, Haider, & Chakraborty 2015). Even income from home gardening can bolster the children's school fees (Sedami *et al.*, 2017).

The garden is cultivated numerous sort of plant in the home, including agricultural plant, plantation, fruits, and wood trees, for producing family income (Oktalina, Wiyono & Hidayat 2018). Then, Setiawan & Wijayanti (2020) remark that the home garden functions as social interaction and cultivates the decorative plant. There is numerous function of home garden or yard comprises home garden as social, commercialization, art, preserving of soil and protecting genetic and food function

(Haryono 2018). Another role of home gardening is to prefer fresh food ranging from vegetables, fruits, medical plants, and food crops, which can improve household food and family income (Oladele *et al.* 2020). Jacobs, Aliber & Oyelana (2017) reported that home gardening is used as an area for growing vegetables. There is a relation between a dietary variety of household and plant diversity home gardening (Marasinghe, Edirisinghe & Lokuge 2015).

Tumwebaze *et al.* (2018) said that home gardening has to produce merits for people because it declines food insecurity and jumps household income. The real action of the utilization of the yard as a way for confronting food for society through the concept of Sustainable Food Neighborhood (*Kawasan Rumah Pangan Lestari/K.R.P.L.*). The program to optimize the yard utilization that can become a family food resource is limited to plants as a source of carbohydrates, vitamins, and minerals and livestock and fish as a source of protein (Wuriyaningrum & Suprpto 2020). Sustainable Food Neighborhood can empower households and society in providing food sources and nutrients through the usage of house yard and in the vicinity of the house (Tyas 2019). Sustainable Food Neighborhood also

develops women in agriculture (Permana, Effendy, & Billah 2020). The other program to empower people in the village can use the bamboo woven movement. The people in a rural area are taught to produce numerous materials created from bamboo woven. When people involving in this action, immediately destitution is decreased (Apriliani 2018).

In the Islamic religion, a home garden is applying worship, and it includes arms for people they conduct it and derive reward from God. In Al-Quran, Allah says: Allah created you from the earth (land) and made you prosperous, so ask for His forgiveness, then repent to Him (Surah Hud 11:61). It is encouraged by hadits, cultivating plants such as fruit trees is worship and includes alms. From Abu Hurairah, Rasulullah Saw said, "A person who plants seeds and then the results are eaten by birds, wild animals and stolen by humans is counted as worship and alms (H.R Al-Bukhari). While alms can be categorized as worship, which never ends despite the perpetrator dies. Rasulullah S.A.W. said that all his deeds would be cut off when someone passed away except for three things: almsgiving, abandoned pious children, and proper knowledge. Planting trees is a behavior that must be hastened. For that, planting must be done immediately. From Anas r.a. from the

Prophet S.A.W., he said: "Even though the Day of Judgment will happen, while in the hands of one of you there are palm tree seeds, if he wants the Day of Judgment not to happen before he planted it, then let him plant it." (Reported by Imam Al-Bukhari). The people who cultivate the land indicate that humans have rekindled the land (Ikhtiono *et al.*, 2020). Numerous factors trigger humans to behave in protecting nature, encompassing attitude toward behavior, environmental awareness, knowledge, and faith (Suyud *et al.*, 2020, Mujahidin 2018). The home garden can be mentioned to preserve the environment and refer to producing some healthy human ecology, social and economic value. Even it is a clue that humans have released action based on Allah's message. The person must be responsible for relieving land and nurturing the environment for sustainable living in the future.

In this research, the researcher intends to discover Islamic values in home garden activity, including the village leader's role to empower rural societies to attain the goal. The other is to know about how society part takes to cultivate one banana tree in home gardening. Another is to find out the value of home gardening, including economic, social, and ecological value. Lastly, the researcher will identify the role of one tree

of banana which is cultivated in home gardening for the food security of people in a rural area.

B. METHODS

The research about home garden value for rural development in Situ Udik Bogor West Java uses ethnography with qualitative approach method. This research has been conducted in Situ Udik Village, Cibungbulang District, Bogor Regency, West Java-Indonesia. Ethnography is a qualitative research method used to study people and cultures (Sharp, Dittrich & Souza 2016). Windiani & Nurul (2016) said that ethnography research is related to human culture and involves researchers directly gathering data in the field. Furthermore, ethnography is linked to qualitative research, which is objected to describing everyday life (MacLeod 2016). Besides, ethnography is accounted for about other aspects of a culture, requiring a particular analytical approach to social life, including an account of the subtle patterns and rules of social behavior.

Creswell & Poth (2018) reported that ethnography focuses on interpreting the culture-sharing group, depicting the group's pattern, utilizing observation initially, and interviewing. Data are collected through interviews, observation, and

documentation. Observation and nonformal interviews are severely valuable in this research (Hallett & Barber 2014). Meanwhile, qualitative research has numerous instruments, including observation, in-depth interviews, and field notes for collecting data (Daniel 2016). The researcher can obtain more profound insight into respondent belief, attitude, and situation (Shakouri 2014). This research is to investigate data related to home gardening value in the Situ Udik Rural area. The object is society or critical person in situ Udik rural area as significant sources of data. There are two-person that have been determined, including the Chief of Situ Udik Village, namely sir Enduh. He is selected because he is the person who applicates home gardening for rural development through cultivating one banana tree in each person's yard. Another person is the head of the young movement, namely Desta. In-depth interviews collect data from keys people. Numerous data will be investigated the role of the leader in Situ Udik village to release one banana trees in the home garden for rural development. Data is related to how the role and leadership style of Situ Udik Village to develop a rural area for society in the village. Other data are to obtain data about home gardening value, namely ecology

value, where the program has a crucial function for preserving the environment and combating climate change.

The other data is an economic value: one banana tree planted in front of the yard can distribute merits like adding household income, assisting school children fees, and paying property taxes. Furthermore, the role of home gardening for helping society to pay property taxes through this program. Besides that, data related to economic value where home gardening empowers women economically because they can gain income by creating banana salted taste cracker and banana sweat cracker flavor and cheese cracker of banana. Furthermore, data about the value of home gardening to the household's food security is gathered by the researcher. Banana fruits fulfill vitamins and nutrients for society. Data will then be bolstered by numerous sources such as international journals and national journals, books, and data linked to home gardening value for rural development. It must be boosted by observation because the researcher must view location and social situation, and people's activity.

In order to have reliable data from numerous sources, including in-depth interviews, observation, and documentation. All of the data will be mixed to prove valid data, namely

triangulation. There are three triangulation sorts: sources, method, and investigator (Jhonson *et al.*, 2017). Triangulation methods are combined among observation, interview, and documentation data and sources of data from a critical person. The combination data through triangulation among data from respondents such as sir Enduh, the head of young community person as a movement for rural development and sources data from observation, journal, and documentation can produce valid data in this research.

C. RESULT AND DISCUSSION

In rural areas, poverty has not been finished, society in the village still faces a heavy burden. One major issue is many societies cannot allocate their income for paying property taxes. As a result, as a person, face hardship due to bill for house taxes will continue bigger because the taxes include taxes from previous years and taxes. To assist rural society in Situ Udik village typically for paying property taxes, the leader of Situ Udik initiates rural development action by planting banana trees in each yard of society house. It looks like home gardening has a pivotal role in combating poverty in Situ Udik Village. The village officer will collect a yield of banana from society and trade it to the

market directly. Economically, the one trees banana program has proof as economic sources of people in Situ Udik for paying property taxes. Once after gathering all of the yield, the village officer trade banana fruits to the traditional market. The result of selling is expended to endure society's burden like paying taxes. It shows that the program comes from people because they can help optimize natural resources like home garden for gardening.

In this action, the leader is pivotal to overcome issues of society. Chief of village play role as mobilization which is leader mobilize society to release standard action to react real action (Syafitri & Suriani 2019). A program like a plant one banana tree in the yard is a strong movement massively to all people. When people release it, people have contributed to aid another person in abolishing another person's burden. In religion, God has motivated the person to assist another person. The people who help other results obtain the reward from Allah have a prominent place in heaven. In the hadith, Rasulullah S.A.W. said, "Whoever eliminates the difficulties of Muslims, then Allah will clear up for him from one of the shortcomings on the Day of Judgment, and whoever covers (disgrace) Muslims, Allah will cover (disgrace) him on the Day of

Judgment (H.R. Muslim). Allah motivates all the people who can raise those who are not capable in material terms. Someone who likes to donate prosperity to others is a worship fighter. Allah says: And give to families that are near (their) rights, (likewise) to the poor and those who are on the way and do not waste (your property) in vain. Indeed those who squander their wealth in vain are Satan's brothers, and Satan is very disbelieving to his Rabb (Q.S. Al-Isra [17]: 26-27).

In an actual application, activity is not conducted individually but collectively. Each person was willing to provide their yard to cultivate banana trees. Although the yield is not allocated to them, it renders to people who need assistance. Another role of a leader in the village is the initiator, a leader conducting action before a member of people pursue exemplary from leader and leader. A leader also has a role as a motivator, which is Chief can influence all of society to involve all actors in the rural environment. It must be underpinned by the role of the Chief as organizer and facilitator. The leader must organize through policy to create action planing like exert home gardening as sources of income. It must continue to facilitate members of society to develop their inspiration. The leader must also be a receiver where the Chief must

accept advice from society (Mulyani *et al.*, 2018). The village's Chief plays a role as a guide for society to instruct them for the program (Fathoni, Suryadi, & Rengu 2015). The style of leadership must strengthen it. The leader of Situ Udik dominates democratic leadership. The leader has a program, but a leader accepts argumentation from society. The primary role is bringing change related to social, economic, cultural, and change the rural people thinking (Rami, Abdullah & Simin 2018). A program like using the yard as a planting area for banana trees is supported by planning and achievement as interest. A leader like sir Enduh has religious knowledge that becoming a leader has hardly taste. Sir Enduh adopt the leader style based on Ibn Khaldun's perspective.

There is some leader style such as Al-Mulk is natural. In this part, the egoism and passions of the leaders are the main thing and do not side with the people's interests. Second, political Al-Mulk, namely a government, brings its people to achieve worldly happiness and prevent munkar or injustice. Third, Al-Imamate. This model is sustainable because it is concerned with the life of the world and the hereafter. Religion is both a source and a guide in power and state. However, there are consequences for the leader whom they regret they society. In

hadit, from Ma'qil bin Yasar r.a, he said: I have heard Rasulullah S.A.W. said that "There is no ruler who leads the Muslims then he dies while leading unjustly, but Allah forbids heaven for him" (HR Imam Muslim).

Furthermore, the action of development must be based on their skill and enables for releasing. The program also does not require specific knowledge and must be suited to a large number of a job of people in the village. Usage of natural and human resources in the rural area is essential for rural development (Sukul 2017).

Santosa (2014) reported that local resources must be a priority in reducing poverty in rural areas. It can bolster them to determine their interest and pursue issues linked to them and make a decision which is the impact on their life (Amakye 2017). Utilization of local resources like human dan natural resources like land to cultivate banana is linked to part take local people in rural development. Onowu, Albert & Isife (2015) remarked that participation could produce merits in issues identification, ways of searching solutions, project planning, application, monitoring, and determination in issues about their welfare and development. It also allows people to become self-employed using their skills

instead of relying on the government for jobs and grants (Setokoe, Ramukumba, Ferreira 2019).

On the contrary, lack of participation of member impact to failure achievement for development in the village (Ukah 2017). The key to rural development is fully paying attention to what the people have in a village-like resource and skill and knowledge. When the program is beyond their expertise, society will feel that they do not possess this activity. Besides that, action programs like cultivating one banana tree in the yard result in considerable value ecology interest. Rural empowerment must be friendly to the environment. The major obstacle to the environment is rising emission, development of village must be contributed to declining emission rate. Each of the trees has an imperative role in reducing emissions like carbon dioxide (CO₂). Situ Udik village's impact can part take to dwindle emission from the atmosphere and save people from dynamic climate and environment. Danarto & Hafsari (2015) inform that banana trees with a combination of the woody plant can reduce carbon emission in the atmosphere in the form of biomass and C stocks and meet the local surrounding community's economic needs.

Another advantage is to invite numerous soil animal-like soil worms because banana trees produce organic material for soil animals. Simultaneously, the worm functions to create soil more porous and improves soil fertile because this animal can change sewage from banana such as dead left and dead skin to the soil. Sarker *et al.* (2019) supported that leaves and branches provide soil cover and nutrient inputs to soils. Directly, when vegetation like banana trees are cultivated, it impacts on reducing flooding because each vegetation can restrict the speed of surface water flow. Rainwater will be stored underground because trees have hinder water surface flow. It is a fortune for rural societies because they can harvest underground water in their well without experience drying in a sweltering period. The other is to save biodiversity from extinction. A home garden plays an imperative role in conserving plants and biodiversity (Caballero-Serrano 2016; Roy, Rahman, Fardusi 2013; Avila *et al.* 2016).

They are planting trees in conservation behavior where the people have neglected it, but they are embedded in Situ Udik as a habit. In other information, indigenous knowledge also persists in conserving nature through prohibition forest (Bahagia *et al.*, 2020). After that, this program can

produce oxygen. Trees like banana can render ample oxygen to people. Another ecological function is to provide habitats for many plant and animal species, both above and belowground.

Furthermore, gardens provide a wide range of ecosystem services, including carbon (C) storage and nutrient cycling (Tresh *et al.*, 2018). The behavior conforms to religion because Allah reminds the people that nature is damaged like deforestation, lack of nutrients in the soil, river as a place for sewage, and global warming as indicators that human behavior is not suited to religious rules. Allah said that environment damaged can be viewed from land until sea environment (Qs Ar-Rum 30:41), and Allah also said that Allah hates damaged (Q.S. Al-Baqarah 2:205). Besides the program has an advantage for the environment, it also has a social benefit and economic value. The action is unlikely for implementing without boosting from society. Chief of the village have creative action, but it must be supported by society. It shows that there is social linkage among them, including social relation inside to the village leader. A leader is close to society. Its impact on each individual will underpin the leader.

It can be strengthened by cooperation among villagers and officer of the village. It

plays a role essential to objectify program action. Mbewe & Dube (2017) reveals that cooperative can bring in reality like creating vacant jobs, poverty reduction, food fulfilling, women development, human capital, and creating a market and social integration. Cooperation is also linked to the adoption of the program (Chen & Scott 2014). The previous research shows that rereongan sarumpi have been implemented in Situ Udik, where the people release collective awareness like allocating their wealth to help other people (Mujahidin *et al.*, 2020).

Conversely, as the village leader regrets their society, whom they have bolstered, society will refute the leader's action. It is a heavy burden to build a village in the future because it is severe chaos. One successfully of this program due to a leader's ideas in the village is the similar purpose of society and person perceive that this program benefits them.

The impact is each people intent on handing over their home garden as the propagation of banana trees. What is more, the program is based on their problem because society experience difficulties in paying taxes. Once one tree of banana is conducted, society receives it because the program can overcome their hurdle. The effect is society show their charity to leader

because they appreciate their ideas. As people are demanded contribution, a person will entice their intention to foster rural development. In contrast, the person in the village will reject the leader's ideas if they think that leader weakens them through policy. The power of rural development is in local communities (Sosilowati, Herdiani & Widhiastuti 2018).

While social capital is one key to attain rural development goal, local social capitals such as village organization, trust, norms, and networks played their role in this case (Sidik 2015). Situ Udik also enhances it as examples to all of the people (Kurjunaidi 2019). Besides that, this action can conserve agriculture jobs because it is an activity which is pursuing farmer profession. Nowadays young generation hesitates to include as a farmer. This is triggered by the younger generation who have jobs outside of agriculture who look down on agricultural activities because they think agricultural activities are social (Werembinan, Pakasi, & Pangemanan 2018).

However, in some local people, agriculture work must be protected from vanishing because farmer jobs can create mutual supporting and honest person and cultural heritage from their father like in Urug societies (Bahagia *et al.*, 2020). In the

COVID-19 era, agriculture work can withstand, but the other job can produce unemployment (Bahagia *et al.*, 2020). Other factors that influence include agriculture that is less prestigious and high risk. (Susilowati 2016). This condition is exacerbated by agricultural activities carried out by elderly farmers so that they are less productive. Most of the farmers are generally 50 years old (Arvianti *et al.*, 2019). However, one banana tress action has witnessed to jump the number of farmers quickly. It results in creating a generation in changing the position of an old farmer. Lastly, cultivating bananas in front of the home garden can stock fill basic food because bananas can be consumed directly to produce energy.

Banana fruit also can be altered to become a value-added commodity like a banana cracker with numerous tastes such as salted and sweat banana cracker. The other merits are to combat mal-nutrient in the rural community due to bananas as significant sources of vitamins and nutrients. Ferdaus *et al.* (2019) said that it encourages food supply and diversity of food. It can be supported that usage of the home garden has numerous functions, including apothect life, live stall, and life barn, as well as it creates beauty for a home garden (Nurwati, Surtinah & Amalia 2015).

The home garden also contributes to producing family income (Kularathne, Sivashankari, & Wekumbura 2019).

Tumwebaze *et al.* (2018) remark that a home garden has an imperative role, including improving food insecurity, improving income, and quality of life. It can be supported that the home garden can be utilized to produce other food (Sari, Sulistijorini, & Purwanto 2020). It even mitigates food scarcity, adverse effects of food shock, and food price volatility (Galhena, Freed & Maredia 2013). Mehari, Abera & Yildiz (2019) home gardens can underpin food availability, mitigate environmental change, raise the persistence of social and cultural value, and salvage species. Besides that, Thamilini *et al.* (2019) reveal that it jumps the nutritional status of member people's diet and refines nutritional status and health.

Besides trading raw fruit of banana, It can be altered to banana cracker product. As a result, people gather to benefit from a trading cracker. In Situ Udik village, there is a women farmer group initiated to invent banana crackers for numerous flavors like banana crackers, which are tasted cheese and salted. Another kind of banana cracker is a thoroughly salted flavor and sugary banana cracker. To obtain raw materials like banana, people distribute banana fruit

yield from the yard's outcome to them. It is a small home industry headed by a critical person of women, namely Hj Neneng. This Entrepreneurship development is a feasible solution for empowering women (Palanivelu & Madhupriya 2014). There are numerous roles of women when they join a women farmer group, such as women will contribute to earning money for the family to assist their husbands.

Then, women are motivators or movement in development to attain gender equality. It leads to abolish that women are vulnerable and erode image that women have heavy restriction in development. The impact is the outcome can help the economic family rise from vulnerable situation to people's resilience. (Jabeen *et al.*, 2020) please enable them to be economically independent and fulfill their basic needs. Like cultivating banana trees in situ, Udik has empowered women's energy because they are involved in planting banana plants. Functions of home gardens were gendered; women mainly include in-home food gardens and contribute to nurturing crops (Gbedomon *et al.*, 2017). On the contrary, culture has a more substantial influence on women's access and control of productive resources than the mere biological differentiation of gender into male and female (Ajadi *et al.*, 2015). It

was compounded by cultural lead to enhance male than women (Jayachandran, 2015).

D. CONCLUSION

The research about home gardening value for rural development can sum up for numerous determination, including rural development, which can be successful as rural flourishing comes from indigenous people of rural area. It is connected to the bottom-up movement where rural society as an actor to finish rural issues like poverty. In Situ Udik Village, the village leader creates a program, namely one banana tree cultivated in the home garden. It shows that leader has a pivotal role as facilitator, mobilization, motivator, and creator action, which is suited to rural people's obstacles and enables release. In religion, the position is a mandate, so that the leader must carry it out properly. The leader can be mentioned as a guilty person when they are unwise to apply for the field's position. Socially, leaders and society are severely close because they have built trust and social capital to support this program. A society was willing to plant one banana tree in front of the yard to indicate that the village leader has heavy social relations inside of them. The impact is rural development through one banana tree movement each people

yard can be flourished due to society receive it without arguing about action.

The other is that home gardening produces some value for rural development, including economic value, where this action can help the person gain income economically. The outcome is distributed to household income and pay property taxes. Meaning that assisting another person can be categorized as worship, and whoever abolishes a burden of people, the perpetrator has a prominent position in the judgment day. The other is to release ecology value. Each yard or home gardening planted by banana trees leads to protecting the environment in the vicinity of the home, combat climate change, and confront a disaster like flooding. Even produce oxygen and improve soil fertility. Religion has promised to the actor who cultivates plants or protecting nature; it can be counted as alms for person and worship.

Meanwhile, alms is one worship which is never-ending for giving reward despite the person passed away. Directly, it assists society from hunger because banana fruits can utilize as sources of food for people. They can consume directly. In order to women, home gardening combat inequality of gender. Women's power has a pivotal role in this program because outcomes like banana fruit yield have merits. After all, it

fulfills raw material for inventing banana crackers for numerous tastes such as banana salted and sweat crackers flavor.

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