

Social Transformation Base On Creative Social Energy Toward Community Autonomous And Their Well-Being

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Abstract: Changes in the social environment trigger the socio-cultural transformation of communities around the forest, related to managing forest natural resources and changing their lifestyles. Social transformation is accelerated by the development of information technology involving the population, technology, cultural values, and social movements. This study is exploring the answers: firstly, how is the idea of the future welfare of communities around the forest; second, how the readiness of communities to transform socially has an impact on the sustainability of forest management, as well as on the welfare of communities; third, how to ideal alternative efforts to achieve the SDGs in communities around the forest. The study method is a qualitative study supported by quantitative analysis. Data collection uses cybernetic techniques, triangulation between participatory action research, observations, FGDs, and interviews of key persons. The study results show that self-social engineering based on creative social energy optimizes the management of community capital. The readiness of the community to transform socially towards the sustainability of forest management turns out to be the independence of farmers. The ideal alternative to social transformation efforts that impact the SDGs' achievement is a dialogue and participatory approach.

Keywords: independence; participatory approach; social forestry

1. Introduction

The main problems of communities around the forest are poverty and lack of empowerment. The existence of social forestry, in addition to efforts with the forest, is also an effort to alleviate and empower the socio-economic poor in and around the forest. This is supported by many of the following studies. With various studies and related regulations, social forestry provides conducive prospects for efforts to alleviate poverty and the sustainability of forest

resources. Social forestry is an alternative effort to alleviate poverty and conserve forest resources in a sustainable manner (Al Hasan et al., 2020; Rakatama & Pandit, 2020; Suharjito & Wulandari, 2019; Zakaria, 2018).

From 2014-2019, the government provided 12.7 million hectares or 10% of the forest area for social forestry. In 2019 31.8% or 4.04 million hectares have been realized for 818,457 households (Forestdigest.com, 2022). With high complexity, social forestry

seeks to achieve the target with at least three pillars, namely: (1) the formation of farmer groups, (2) the capacity of forestry extension workers as their companions, and (3) the government's commitment to facilitating licensing, capital, and marketing.

Some of the crucial problems of social forestry include the complexity of licensing administration felt by forest farmer groups (KTH) and setting targets not based on the number of farmer groups but based on the area so that forestry extension workers as companions experience difficulties. Based on the achievements of the social forestry business group (KUPS) class, it turns out that it tends to be less likely to reach the independent or platinum category (0.92%), the advanced or gold category 8.31%, the moderate or silver level 24.69%, and most of them are in the early or blue stage of 66.07%. The achievement of the group's class depends on the role of forestry extension workers, which number about 3,500 people serving 6411 KUPS. Ideally, 10,000 trained companion extension workers are needed, but it is far from ideal conditions in terms of numbers and quality/competence (Forestdigest.com, 2022). Another crucial problem is that the community is used as an object and does not prioritize increasing community capacity and the weak marketing network of community forest products (Mongobay.co.id, 2021).

Regulations related to communities around forests are contained in the Minister of Environment and Forestry Regulation 9 of 2021 concerning Social Forestry Management. This is an anticipation of the weakness of the Regulation of the Minister of Environment and Forestry Number 39/1/6/2017, especially regarding the management of sustainable forest quality, inequality in land ownership, and forestry businesses as a source of livelihood while preventing damage. The Regulation of the Minister of Environment and Forestry

9/2021 regulates: (a) Approval of Social Forestry Management; (b) Social Forestry Management Activities; (c) Social Forestry in Peat Ecosystems; (d) The term of the community garden plan; (e) coaching, supervision, and control; (f) acceleration of Social Forestry Management; and (g) Administrative sanctions.

The regulation on community forests (HKm) is an improvement of the program regulations on community plantation forests (HTR), Village Forests (2008), forestry partnerships, and customary forests. It is recommended that local governments place this social forestry as the main program in the regions in accordance with the licensing authority of the local government (Nurfatriani & Alviya, 2019; Salim et al., 2019; Wibowo, 2019; Zakaria et al., 2018).

Efforts to reform forest tenure have occurred since the 1970s through policies related to the extent of social forestry. In Indonesia, the concept of collaboration between academicians, government, NGOs, community, business, and donor agencies is based on efforts to synergize social, economic and ecological interests. Weak synergy in program implementation is caused by forest tenure conflicts (Maring, 2022).

The prospect of social forestry is that it is hoped that communities around forests will be able to independently manage forestry businesses as a source of livelihood while maintaining forest sustainability. In addition, it is expected that there will be a decrease in poverty and social conflicts related to access, as well as three benefits related to the availability of energy, food, and environmental services.

This shows that the scope of social forestry, in addition to the relationship between people and trees, the output of trees, is also the dependence of communities on forests. Its existence has become part of efforts to alleviate poverty, strengthen

community independence, and integrally become part of the development of rural communities around the forest. Social forestry is essential for achieving the SDGs in regional development and the sustainability of forest resources, especially in anticipation of climate change.

This study is intended to explore the answers to: first, how is the idea of the future welfare of communities around the forest, second, how the readiness of the community to transform socially has an impact on the sustainability of forest management, as well as on the welfare of the community. Third, how to ideal alternative efforts to achieve the SDGs in communities around the forest.

The main thinking framework of this study is as follows. Self-social engineering (SSE) and Creative Social Energy (CSE) are considered alternatives to strengthening community participation around the forest. Referring to (Sumardjo et al., 2021, 2022; Sumardjo, Firmansyah, & Dharmawan, 2020), community empowerment efforts are often stuck in social development, namely planned social transformation efforts by parties outside the community. This kind of social engineering is often stuck in the interests of outsiders in the community. In social engineering, the community becomes the object of the engineer so that the results do not answer the needs or interests of the community because it does not decide for itself what is to be achieved and how to achieve it following the conditions and resources of the community.

Meanwhile, self-social engineering is the community they set themselves through social planning. Thus, the dominance of outsiders in community empowerment interventions through social engineering tends to be avoided so that social transformation proceeds organically. In social engineering by external parties, there

tends to be a predominance of engineers so that the benefits of a policy are more aimed at the interests of the engineer. As a result, society plays the role of an object of social engineering so that policies implemented through development projects do not impact the sustainability or empowerment of the community.

For example, forest rehabilitation can be trapped in efforts to mobilize communities to plant trees so that land degradation can be overcome. Here the interests of the government dominate the implementation of programs that involve the community so that when the interests of the government are achieved, they are not following the needs of the community. After the government's rehabilitation project was completed, the tree planting movement stopped, the land was degraded again, and rehabilitation did not occur widely.

According to Sumardjo, to prevent social engineering from stopping after the project is completed, there needs to be interactive communication among government officials as engineers and society as objects of social engineering. Here, self-social engineering is needed, which occurs in interactive communication between stakeholders for community empowerment in the social forestry program. Among the stakeholders, conduct a dialogue, and there is a convergence of communication, with no dominance between them. This convergent communication produces mutual understanding, mutual agreement, and collective action in accordance with each party's capacity and potential resources (A. Rogers, 2018; E. M. Rogers & Kincaid, 1981; Sumardjo et al., 2021).

Equality in communication in self-social engineering allows for a convergence between the opinions and desires of the community, the government, and other related parties. This leads to the choice of

commodities, tree species, and other activities following local resources and market needs of products produced by communities around the forest. Thus, forest rehabilitation is not just planting trees but also providing benefits for meeting the community's economic needs.

Propositions in this study; first, with the competence of such extension workers, the community utilizes forest areas based on economic, social, and environmental benefits for the sustainability of social forestry. This is in the form of self-social engineering; second, every companion or extension officer of the social forestry program requires this self-social engineering competence for the sustainability of independent social forestry management; third, participatory social transformation efforts have an impact on efforts to achieve the SDGs.

2. Method

The primary method of this study is a qualitative study with the Participatory Rural Appraisal (PRA) and the primary technique is cybernetic approach (Lara, 2018; Maulani, 2020; Menconi, 2017; Omondi, 2020). In this approach, data collection is applied triangulation techniques application: (1) in-depth interview techniques for key persons, (2) field observations participate by placing researchers in the field during the community empowerment process, (3) focus group discussions involving related figures, and (4) utilization of secondary data and related literature.

The location was chosen by the Mount Puntang social forestry area in West Java with consideration that the location has implemented triple bottom line efforts, there are people, profit, and planet (Elkington, 1998) as the basis for the sustainability of the social forestry program independently.

The validity of the concept and analysis of the study refers to the application of the concept of social transformation in the last five years of study from various related journals. Erel et al. (2017) analyzes social transformation from a participatory research perspective. Likewise, Benjamin-Thomas et al. (2019) apply the participatory methodological approach for advancing transformative occupation, in this case, studying the transformation of people's livelihoods. Spiegel et al. (2019) analyzed community-based social transformation, and this was used in this study. Van Bruggen et al. (2020) analyzed social transformation with a qualitative approach to case studies at the community level with regard to work. Coy and Rudman use an exploration base approach to contributing to social transformation (Coy, 2021; Rudman et al., 2019)

A method of transformation studies in Indonesia, especially social forestry, with an in-depth interview approach and participatory communication, was carried out by Maring in 2017 and 2020 in Flores. Since the 1970s, there have been conflicts over forest tenure due to the territorialization of state forests, and there have been efforts to collaborate between community forest managers for long-term interests since 2010. The four priorities for the utilization of HKM areas include (Maring, 2022): (1) agroforestry model cultivation, (2) utilization of timber/non-timber forest products, (3) utilization of environmental services, and (4) reducing the measure of forests through cultivation outside the forest area.

Based on the validation results of various concepts of social transformation and methods of the study approach, this study applies an analysis of social transformation from the perspective of dimensions of individuality or independence of the population, the use of technology

locally, cultural values, and social movements, or the strengthening of creative social energy (CSE) in society.

Meanwhile, the concept of self-social engineering based on CSE (Sumardjo et al. 2021; 2022) and community empowerment study methods based on participatory approaches show results that can explain the socio-cultural transformation in society. While the concept of independence is based on filtering power, competitiveness power, partnership power, and adaptability power (Sumardjo et al., 2021, 2022; Sumardjo et al., 2019; Sumardjo et al., 2019) and is used in this study to explain individuality, value, and the use of technology in community empowerment in a participative manner.

In this study, the novelty is to implement social transformation in

livelihoods and poverty alleviation as well as social forestry efforts related to the achievement of the SDGs. This is relevant to alternative solutions to empower communities around forests to overcome problems of poverty and helplessness.

3. Result And Discussion

3.1. Stages of the process of empowering communities around the forest

The empowerment of communities around the forest in Mount Puntang is mainly based on the main commodity of coffee and urban farming in the yard in the form of family medicinal plants. These stages can be seen in Figure 1, as written in the document reporting on empowerment activities carried out by Pertamina EP in collaboration with CARE LPPM IPB.

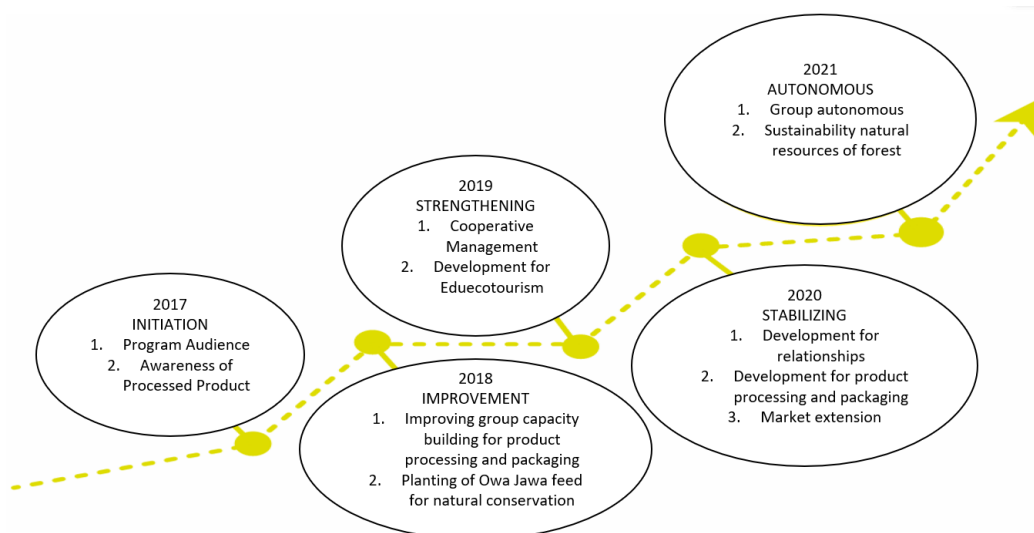


Figure 1. Stages of the Community Empowerment Process in Mount Puntang

Empowerment begins with social mapping with a participatory rural appraisal (PRA) approach resulting in a prospective choice of potential commodities, namely community coffee plants. The choice of coffee plants is assessed in accordance with natural resources and the local microclimate and does not conflict with the relevant Ministry of Environment and Forestry (MOEF) regulations, and from the results of FGDs among related parties, it is considered to

have a prospective market. This is related to developing the arabica coffee market trend, which is considered to meet market needs.

An interesting lesson here occurs in the process of dialogue in participatory empowerment facilitated by the companion; there is a convergent communication process between the relevant parties. The indication of convergent communication is the achievement of mutual understanding, mutual agreement, and collective action

between related parties in empowering communities around the forest in Mount Puntang. The related parties in question are the community, the Gunung Puntang protection forest manager, and Pertamina, a partner company that sponsors empowerment activities and IPB. This illustrates the synergy of Penta helix collaboration involving community (C), government (G), academician (A), business (B), and cyber media extension (M) as a driver of innovation.

The meaning of this event is the importance of participatory, dialogical processes and applying the convergent communication paradigm in empowering communities around the forest. This strengthens the findings of Sumardjo et al. (2021, 2022); Sumardjo et al. (2019); Sumardjo et al. (2019); Dharmawan et al. (2019); Sumardjo et al. (2020); Sumardjo et al. (2020) related to the empowerment of peri-urban transitional communities in several regions, including Bekasi, Majalengka, Indramayu, and Gresik. The results of the study are in line with the statements of community leaders in Mount Puntang as follows:

"The clarity of the benefits of the coffee plant commodity business agreed upon at the time of pioneering the empowerment activity made us, the community, motivated to implement it in Mount Puntang. In addition to being in accordance with natural resources and the local climate, this plant is also familiar to the community. On the other hand, some corporate sponsors support the equipment, and the presence of companions from CARE IPB strengthens the innovation of coffee cultivation

and processing technology" (DN, 52 years old, community leader).

This is reinforced by the opinion of farmers around the forest who say:

"People who are able to learn while working in the empowerment process carried out by companions from CARE IPB feel the benefits of their participation in activities around the forest. A small percentage of the underprivileged community also lacks the benefits. And we participate according to the potential resources we have so that we don't have any significant difficulty achieving benefits." (AT, 61 years old, Gunung Puntang coffee farmer)

Meanwhile, the opinions of protected forest managers show synergy among related parties as stated:

"With participatory and dialogical empowerment facilitated by the companion, there is a social transformation in the form of changes in the livelihoods of some residents around the Mount Puntang forest. The transformation from what was originally a forest encroacher/hunter turned into a coffee farmer because he felt the benefits economically, but also the sustainability of protected forests was more guaranteed. This kind of approach seems to be applied more broadly in community forest programs." (RM, 55 years

old, protected forest management officer).

3.2. Self-social engineering, social transformation, and the prospect of community welfare

Based on the description of the stages of community empowerment around the Mount Puntang forest in the previous subject matter, it can be interpreted as follows. The application of the concept of self-social engineering is considered effective in overseeing social transformation toward improving the welfare of communities around the forest. Self-social engineering is a perspective that is contrary to the concept of social engineering, which is widely known in the concept of sociology and the concept of information and communication technology. The difference is that in self-social engineering, the community acts as social engineering subject to achieve ideal future conditions, plan signs of how to achieve them, and choose partners who are assessed committed to synergizing with the community. This concept is known as creative social energy, whose components consist of ideals, ideas, and friendships. The ideal is an ideal condition that society wants to realize as a social engineer, and ideas are compatible and flexible ways chosen by society to realize those ideal conditions. Friendships are the decision of the community to choose partners who are considered committed to synergizing in realizing the desired future.

In self-social engineering, where there is convergent dialogue and communication among stakeholders, namely the occurrence of mutual understanding in the form of "the realization of sustainable forests and efforts to alleviate community poverty, the surroundings of the forest are going well. Each stakeholder understands there is a mutual agreement related to their respective

roles and contributions. This situation encourages a commitment to play a role in accordance with their respective capacities and portions or collective action in realizing sustainable forests and communities for their welfare.

On the other hand, the application of the concept of social engineering carried out by parties outside the community and often carried out in empowerment, in general, is considered inappropriate because social engineers often dominate interaction and communication between relevant stakeholders in the empowerment process. As a result, the needs and potential of community resources are under-accommodated in community development planning efforts around forests. This is because the selection of commodities and technologies does not occur through a dialogue process until there is no convergence in communication. As a result, community empowerment efforts are ineffective in producing sustainable forest management because there is no mutual understanding, mutual agreement, and collective action as a result of the weak dialogue process in the community development program.

With the occurrence of a convergent process of dialogue and communication, social transformation takes place in a directed manner in efforts to realize sustainable forests and alleviate poverty in communities around forests. And social transformation takes place on the agreement of stakeholders by avoiding such domination by one party on the other. The transformation occurred as outlined in the topic of discussion of the stages of the empowerment process, including changes in the capacity of population individuality, technology, cultural values, and social movements. Changes in population capacity or individuality will be explained in the next about independent farmers. Meanwhile,

technological changes occur in the choice of cultivation techniques by applying organic cultivation and pruning to increase productivity, processing, packaging, and technology. Innovative marketing of results, triggered by the functioning of cyber extensions and social media in line with the development of information and communication technology. Changes in cultural values can be seen from the production orientation; previously, the community prioritized meeting the needs of the local commodity market, then shifted to a commercial orientation and a wider market by strengthening competitiveness., but still committed to maintaining the sustainability of protected forests. The transformation from the perspective of social movements can be seen from the approach of social engineering by outsiders shifting to the approach of social engineering by the internal parties of society, which (Sumardjo et al., 2021) introduced as self-social engineering, and this study reinforces that opinion.

On the other hand, it can be interpreted that the validity of the concept of research methodology and the concept of social transformation of the various studies that have been outlined in the research method, namely: about transformation stated by (Benjamin-Thomas et al., 2019; Erel et al., 2017; Rudman et al., 2019; Spiegel et al., 2019; van Bruggen et al., 2020) considered appropriate to be applied in research on the transformation of surrounding communities forest.

3.3. Readiness for social transformation towards sustainable forests and poverty alleviation

The readiness of the community for social transformation in this study was analyzed from the perspective of the independence of farmers in trying to coffee the people in Gunung Putang. This independence is seen

from three dimensions referring to Sumardjo et al. (2020; 2021; 2022), namely the dimensions of filterability, competitiveness, partnership power, and adaptability. The four dimensions describe the level of individuality or capacity of farmers in managing people's coffee sustainably and have an impact on the social, economic, and natural environment of forests. This level of independence can be categorized into three levels: less empowered, empowered, and independent.

High filtering power tends to be possessed by farmers who can make the right decisions in managing the people's coffee business in Mount Puntang. These are usually community leaders who have broad insights and communicate cosmopolis with parties who are experts in their fields, such as forestry extension workers, companions from college, and from other sources outside his community. Even among them, there are those who act as local heroes. The broader the community's insights related to livelihoods around forest areas, the more able to make decisions quickly and precisely. Increasingly able to manage the business effectively and efficiently related to business management.

High competitiveness in the management of the people's coffee business in Mount Puntang tends to be owned by figures who can manage business relatively more efficiently and effectively. There is a close relationship between this competitiveness and the high competitiveness of the ring as well. The figure of farmers who have high competitiveness and filtering power tends to occupy a higher social position as well.

High partnership power tends to be owned by Puntang Mount coffee farmers who are able to partner synergistically with fellow farmers and with parties engaged in the downstream agribusiness system, both processing as well as marketing. This

partnership power is reflected in the ability to develop cooperation networks with fellow community coffee farmers and with entrepreneurs engaged in the processing or marketing of people's coffee products. In simple terms, it can be described as the relationship between the capacity of individuality and the readiness of smallholder coffee farmers.

The adaptability of farmers is reflected in responding to the dynamics of social transformation that occurs in smallholder coffee farmers in the protected forests of Mount Puntang. The tendency that occurs from the weakest or least adapted level of adaptation to the highest is reflected in his reactive, proactive, and anticipatory behavior. Smallholder coffee farmers who respond to the occurrence of social transformation reactively occur in farmers who are less empowered, namely, unprepared to face the dynamics of changes in their strategic environment. Ethnic behavior that responds to social transformation proactively describes farmers who are empowered and able to make decisions effectively and efficiently by considering the phenomenon of change from the beginning that happened. The behavior of farmers whose level of adaptation is highest is farmers who are able to anticipate the dynamics of changes that are expected to occur in the future.

Based on intensive observations at the Forest Village Community Institution (LMDH) Bukit Amanah Gunung Puntang, an overview of the level of readiness of community coffee farmers around the Mount Puntang protected forest was obtained in three the last year as follows: (1) Farmers who belong to the category of less empowered 20 %, (2) Farmers who are in the category of empowered 70 %, and (3) Farmers who belong to the category of powerful (autonomous) 10 %. The progress of a community group of smallholder coffee

farmers is triggered by the existence of this independent farmer who is depicted as a local champion or local hero, who has a strong sociopreneurship in line with his degree of independence. This sociopreneurship is characterized by the ability of figures who recognize social problems and use entrepreneurial strategies to dare to face change as leaders of change. Sociopreneurship is an undertaking that serves a social purpose, both in education, social welfare, economics, environment, and advocacy. The presence of this sociopreneurship figure is a hope to overcome economic problems and various social problems around the people's coffee business through practical efforts, innovative and sustainable for the common welfare.

The above findings are in line with the preposition of the study which is based on (Ramjattan, 2020; Sudarko et al., 2020; Sumardjo, Firmansyah, & Dharmawan, 2020) that the independence and competence of sociopreneur local champions are factors that are conducive to the sustainability of social resilience of a social transformation. This means that Mount Puntang also requires the development of local champion figures for effective community empowerment for the sustainability of sustainable forest management and the realization of common welfare among communities around the forest. The implication of this situation is that social forestry program assistants and extension workers need to be equipped in addition to self-social engineering and creative social energy competencies, as well as sociopreneur development competencies for community leaders to play a role as local champions.

The meaning of this picture is to develop sustainable social forestry efforts in the future. The ability of extension workers to empower smallholder coffee farmers is

widely needed. Extension workers or companions of community development programs need to be equipped with social transformation capabilities in a self-social engineering manner which is based on the potential of internal strengthening through creative social energy. This has been described in the previous subject matter.

Thus, the sustainability of the people's coffee business is mainly for the preservation of protected forests and, at the same time, overcoming the problem of poverty experienced by the community. The readiness of farmers is reflected in the level of independence of farmers, as can be seen in Figure 2.

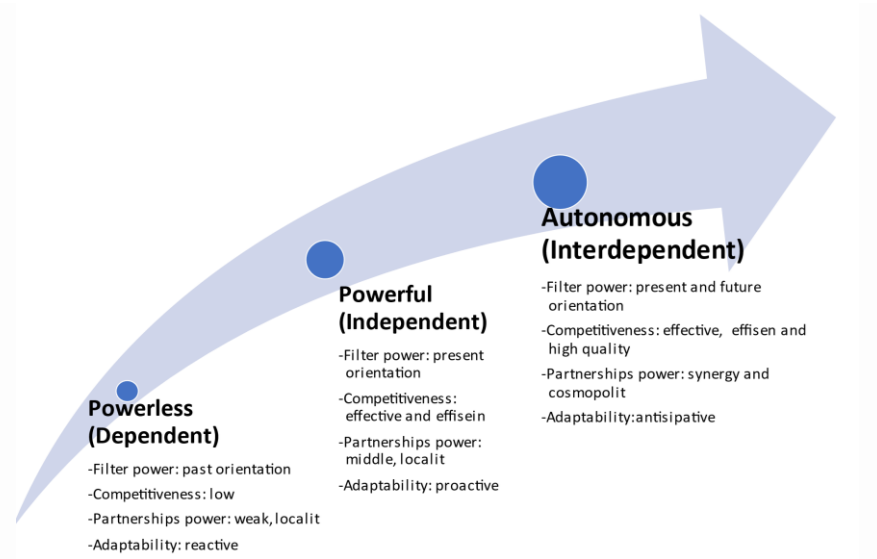


Figure 2. Level of coffee farmer autonomy in Gunung Puntang

3.4. Social transformation around forest toward SDGs Achievement

Social transformation in the community around the Mount Puntang forest can also be seen as a process of changing the social system in which there is a change in social structure and cultural values. The process of social transformation in the community around the forest in Mount Puntang is something that is desired; namely, there is a shift from the wishes of outsiders through social engineering to the direction of the desires of the internal parties of the community facilitated by the external through self-social engineering. The process of community empowerment that leads to self-social engineering where the community is the subject of social engineering tends to improve the community's quality of life, and the forest

remains sustainable. On the contrary, social engineering climbing by outsiders is less effective in meeting expectations for the realization of sustainable forests and poverty alleviation. In the case of self-social engineering, there is a decentralization of diffusion of innovation, as stated by (Ellerman, 2001; Hirschmann, 1995 and Sumardjo et al., 2020).

The transformation that occurs in the form of changes in social structure is the position of society from as an object of engineering shifted to the subject as a social engineer over the social planning of the community itself. Change from the perspective of cultural values shifted from the exploitation of forests with a subsistence value orientation shifting to forest conservation efforts to obtain socio-

economic benefits and environment. This can be understood from the description of the facts on the ground in the community

empowerment program known by the community as Melintang, as presented in

Table 1.

Table 1. Achievements of the Melintang Program in the last 5 years.

Indicators	Description	Unit	Absolute Results				
			2017	2018	2019	2020	2021
Solved environmental issues	Release of the Javan gibbon which is included in the 25 endangered animals while maintaining the forest ecosystem of Mount Puntang	Increase in the number of Javanese gibbons	5	5	10	16	18
Solved social problems	Wild forest encroachers change professions to become coffee farmers	The number of forest encroachers who switch their livelihoods to coffee farmers (KK farmers)	56	110	120	156	160
Number of beneficiaries	Utilization of the branding of puntang fragrant folk coffee by farmers	Increase in the number of coffee farmers (KK farmers)	70	137	137	197	204
The amount of increase in revenue	Average farmer income per harvest	rupiah per year (In Thousand Rupiah per year per household)	1.800	4.200	6.300	7.356	7.356
Number of new institutions formed	New institutions formed with the Melintang program	number of institutions	0	1	2	3	3

Source: CARE IPB, (2021)

Melintang is the name of the Masyarakat Peduli Alam Gunung Puntang program, which applies a participatory, dialogical approach and convergent communication paradigm in community empowerment. This approach applies the concept of self-social engineering in social planning and elevates the internal strengths of society through strengthening creative social energy. The processes and results in the Transverse program are in line with and strengthen the findings of Sumardjo et al. (2020; 2021) and also with the validity of the concept of social transformation through participatory approaches and exploration of

cybernetics from Benjamin-Thomas et al. (2019) and Erel et al. (2017).

In addition to those already described above, there is also a transformation in terms of the diversity of activities conditioned by the Transverse program, that is, from the previously non-existent to developing activities that are conducive to other sources of income for the community, namely: coffee tourism in the Gunung Puntang Forest, urban farming of organic toga in farmers' yards, and innovation in processing technology and packaging of folk coffee products "Puntang Wangi" as well as the forcing of people's coffee products through coffee shops in the forest as a

support for education and online marketing through technological media information and communication (Osumba, 2021). The use of online marketing is a trigger for accelerating the social transformation of coffee farmers around the Mount Puntang forest. In line with that, the development of these activities also spurred the development of the level of independence of smallholder coffee farmers in Mount Puntang. The development of coffee farmer independence can be seen from the formation and functioning of the social institution "Amanah cooperative" as a forum for marketing activities for coffee farmers' products to the people of Mount Puntang.

The dynamics of social transformation that occur can also be seen from the achievement of the SDGs, as seen in **Table 2**. Although not all indicators of SDG achievement occur, at least nine indicators significantly show certain achievements. The phenomenon that occurs in Mount Puntang is in line with the findings of Rosati (2019); Sumardjo et al. (2022), which is the empowerment of communities around the forest with a self-social engineering approach, creative social energy, which basically applies the participatory paradigm and the dialogue-based convergent communication paradigm.

Table 2. Achievement of SDGs in the Melintang Program as an Effort to Empower Communities around the Mount Puntang Forest

SDGs Number	SDGs Indicator	Empowerment Impact Indicator	Description
1	No poverty	Efforts to eradicate poverty	The involvement of about 190 poor people in this program, so it is currently working as a coffee farmer.
2	Zero hunger	Efforts to achieve food security and nutrition improvement, and promote sustainable agriculture	Improvement of organic coffee farming production.
3	Good health and wellbeing	Promote healthy lifestyle and support welfare for all ages	<ul style="list-style-type: none"> • Application of organic farming in the cultivation of coffee. • Produce healthy (organic) food
8	Decent work and economic growth	Produce products needed by the market	Additional income of group members is IDR 613.00 per person per month.
11	Sustainable cities and communities	Utilization of the yard to produce products for market needs	Organic urban farming that environmentally friendly
12	Responsible consumption and production	The product is safe because it is applied organic farming	Free from harmful chemical input and healthy food product
13	Climate Action	The air in the home environment is cooler	Increased oxygen
15	Life on Land	Zero waste by bio-cyclo farming	Integrated farming system and free organic waste
17	Partnerships for the Goals	Synergi internal and external partnership	Improving internal and external social capital

4. Conclusion

The results of the study showed that social transformation with a self-social engineering approach based on strengthening creative social energy effectively increased the internal strength of the community and

turned out to be conducive to community empowerment efforts. This kind of community empowerment emphasizes the importance of implementing a participatory, dialogical paradigm and convergent communication that produces mutual

understanding, mutual agreement, and collective action among forest management stakeholders and efforts to alleviate poverty for smallholder coffee farmers in Puntang mountain.

The readiness of the community to carry out social transformation determines the sustainability of protected forest management and the effectiveness of poverty alleviation efforts. This community readiness is characterized by the level of independence of farmers with the ability to make decisions in planning (filtering power), effective and efficient management of people's coffee (competitiveness), and the ability to cooperate synergistically and partner with related parties (partnership power), as well as the ability to proactively or anticipatory adaptive behavior in facing dynamics environmental changes (adaptability).

Participatory efforts in social transformation through community empowerment, Participatory efforts in social transformation through community empowerment, in addition to having an impact on efforts to preserve the protected forest of Mount Puntang, which involve community participation, are also beneficial for efforts to alleviate poverty; it turns out that from the perspective of the SDGs, it has an impact on the achievement of several SDGs indicators.

This study implies that social forestry program assistants and extension workers need to be equipped in addition to self-social engineering and creative social energy competencies and sociopreuner development competencies for community leaders to play local champions.

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