

The Prophetic Paradigm as a Legal Adaptive Strategy for Agricultural Extension Workers to Protect Food Agricultural Land in Singkawang City

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Abstract: This study addresses the gap between the normative objectives of Indonesia's Sustainable Food Agricultural Land Protection Law and its implementation in practice, particularly in urbanizing areas such as Singkawang City, West Kalimantan. It examines how adaptive, non-formal implementation strategies can bridge this gap by placing farmer welfare at the center of policy implementation and using the Prophetic Social Science paradigm as an analytical lens. Accordingly, the study asks how an adaptive approach to socializing sustainable food crop land protection policies, grounded in farmer welfare and prophetic values, can reconcile formal regulations with the social realities of farming communities in Singkawang City. The study employs a qualitative case study approach, with data collected through interviews, observations, and document analysis. The data are analyzed using the street-level bureaucracy framework alongside three core prophetic values: humanization, liberation, and transcendence. The findings indicate that a formal, predominantly procedural approach is insufficient, as local governments operate under significant structural and institutional constraints. Instead, implementation becomes more effective through adaptive strategies developed by Field Agricultural Extension Workers. These strategies involve building social capital and trust through a humanistic approach and by providing concrete incentives that directly address farmers' needs. Such practices reflect the prophetic value of liberation, helping farmers navigate and reduce the structural pressures that might otherwise undermine policy implementation. Academically, this study contributes to the street-level bureaucracy literature by demonstrating that non-formal and adaptive approaches inspired by prophetic values can enable street-level bureaucrats to translate state policies into meaningful social practices. It further shows that such approaches can strengthen government legitimacy by ensuring that policy implementation remains responsive to the lived realities and welfare needs of local communities.

Keywords: Agricultural Extension; Food Agricultural Land; Legal Adaptation; Prophetic Paradigm.

INTRODUCTION

Food sovereignty and agrarian resource sustainability are two fundamental pillars that support a nation's stability and survival. However, in the third decade of the 21st century, these two pillars are under tremendous pressure, both globally and nationally. The international community is now facing a continuously escalating systemic food crisis. The latest report from the Food and Agriculture Organization of the United Nations (FAO) in 2022 highlights the grim reality that more than 735 million people worldwide suffer from chronic hunger.¹ An internal crisis exacerbates this external threat: the rate of conversion of productive agricultural land, at 96,512 hectares per year, suggests that Indonesia's main food production base could experience dramatic shrinkage.²

This situation places Indonesia in a very dilemmatic position, where pressure from external and internal factors is closely intertwined, narrowing the space for maneuver in maintaining a balance between food sovereignty and agrarian resource sustainability. This agrarian crisis is not unique to Indonesia but reflects broader challenges across Southeast Asia. Countries such as Thailand, Vietnam, and Malaysia also face similar dilemmas: rapid urbanization and economic growth often come at the expense of productive agricultural land.³ Therefore, this case study on the implementation of land protection policies in Singkawang City, West Kalimantan Province, offers a micro-level lens for understanding the socio-legal dynamics relevant at the regional level. This study presents a model of local wisdom-based solutions that have the potential to be adapted to other situations or conditions, while enriching the discourse on how local ecological wisdom can be integrated with the framework of Islamic environmental ethics (*fiqh al-bi'ah*), as has been studied in different social contexts in Indonesia, such as the Bajo tribe.⁴ This issue is relevant because land conversion has become a fundamental threat to food security and national sovereignty.

In response to this agrarian crisis, the state introduced legal protection through Law No. 41 of 2009 on the Protection of Sustainable Food Agricultural Land. This legal instrument confirms the state's political stance, viewing

¹ Hannah Payne, "Keadaan Ketahanan Pangan Dan Gizi Di Dunia - Laporan FAO 2024: 733 Juta Orang Menghadapi Kelaparan," Laporan FAO 2024, July 30, 2024, <https://riseagainsthunger.org/articles/733-million-people-face-hunger-2024/>.

² Joko Mariyanto, "Krisis Global Dan Implikasinya Bagi Pertanian Indonesia: Perubahan Iklim, Konflik Geopolitik, Dan Spekulasi Pasar," *Jurnal Perencanaan Pembangunan Pertanian (JP3) atau Journal of Agricultural Development Planning* Vol. 1 No. 1 (2024), no. Full Issue (July 2025).

³ Salsabillah Ananda Puspita, "Pengaruh Pertumbuhan Ekonomi, Investasi, dan Urbanisasi Terhadap Kesempatan Kerja di ASEAN" (Thesis, Universitas Sumatera Utara, 2025), <https://repository.usu.ac.id/handle/123456789/104717>.

⁴ Nur Chanifah et al., "Ecological Wisdom of The Bajo Tribe in The Perspective of Fiqh Al-Bi'ah and Green Constitution," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19, no. 2 (December 2024): 470–495, <https://doi.org/10.19105/al-lhkam.v19i2.13894>.

agricultural land as a strategic agrarian heritage of the nation rather than merely a commodity. However, the implementation of the Protection of Sustainable Food Agricultural Land Law for more than a decade has revealed a striking paradox, as there is a wide gap between the normatively regulated mandate of protection (*de jure*) and the reality in the field (*de facto*), where massive land conversion continues to take place.

The misalignment between the legal mandate and field reality is often due to differences in each region's social, cultural, and political characteristics.⁵ Rules designed at the central level often fail to fully consider local complexities, including diverse community values, local power structures, and specific economic dynamics. Therefore, policy implementation in the field requires adaptive strategies that go beyond formal frameworks.⁶

This phenomenon is clearly evident in the city of Singkawang, West Kalimantan Province. Demographic studies show that the North Singkawang District, a strategic corridor for the development of the non-agricultural sector, has recorded the highest population growth and investment rates.⁷ As a result, the capital value of land in the property sector far exceeds its agricultural productivity, creating a structural disincentive for farmers to maintain their land. This is where the importance of the Singkawang City Government's role becomes clear.

Despite financial pressures and resource constraints imposed by the central government, the Singkawang City Agriculture Office did not give in to these obstacles. Instead, it sought alternative ways to implement the Protection of Sustainable Food Agricultural Land policy,⁸ which often differed from formal procedures. It relies on a more community-based approach, in which bureaucrats interact directly with the community and play a role beyond their formal duties.⁹ There have been previous studies on agrarian policy and the implementation of the Protection of Sustainable Food Agricultural Land program in Indonesia from

⁵ Yogi Prasetyo, "Social Reality as Legal Authenticity (Criticism of Bad Positive Laws in Legislation)," *Fiat Justisia: Jurnal Ilmu Hukum* 15, no. 3 (June 2021): 255–268, <https://doi.org/10.25041/fiatjustisia.v15no3.2194>.

⁶ Zaen Pasya Ashsyafa et al., "Dynamics of Interaction Between Law and Socio-Culture In The Context of A Multicultural Society," *International Journal of Social Service and Research* 4, no. 04 (May 2024): 1171–1178, <https://doi.org/10.46799/ijssr.v4i04.773>.

⁷ Ulfa Amalia Pratiwi, Firsta Rekayasa Hernovianty, and Agustiah Wulandari, *Analisis Pertumbuhan Penduduk Dan Penggunaan Lahan Di Kecamatan Singkawang Utara Kota Singkawang*, Vol 10, No 1 (2023).

⁸ R. Hendral R. Hendral et al., "Regulatory Reform of Evidence Confiscation in Forestry Crimes for Sustainable Environmental Governance," *Journal of Sustainable Development and Regulatory Issues (JSDERI)* 4, no. 2 (June 2026): 833–876, <https://doi.org/10.53955/jsderi.v4i2.397>.

⁹ Hendra, "Wawancara Dengan Sub Koordinator Lahan & Irigasi DPKPP Kota Singkawang," Agustus 2025.

various perspectives. Several studies tend to highlight the legal-formal and political-economic aspects. Research conducted by Iskandar¹⁰ in Karawang Regency concluded that the implementation of the Protection of Sustainable Food Agricultural Land Law was hampered by weak legal enforcement and inadequate economic incentives for farmers, recommending stronger sanctions and financial compensation schemes. Although this study provides important insights into the macro policy framework, it does not place primary focus on the roles of actors at the micro level and the value dimensions underlying their actions.

Separately, the discourse on prophetic law in Indonesia has developed significantly in criticizing legal positivism, which is considered devoid of values. Dimiyati¹¹ argues that the ideal Indonesian welfare state should be based on a prophetic transcendental foundation, where the state's actions are not only measured by formal legality but also by its ability to achieve holistic justice. In line with this, Absori¹² also emphasizes that environmental¹³ management, which includes agrarian resources, must be viewed from a prophetic ethical perspective that transcends mere profit-and-loss calculations. However, studies examining the dynamics of the Protection of Sustainable Food Agricultural Land policy implementation at the regional level tend to focus on legal and economic dimensions,¹⁴ while lacking a full exploration of the role of ethical and humanistic values in non-formal implementation practices. This research aims to fill this gap in the literature by examining the adaptive and non-formal strategies initiated by local governments to address it.

The novelty of this research lies in the use of the prophetic paradigm as a lens of analysis. This study argues that the non-formal and adaptive approaches embodied by local governments are not only pragmatic responses to formal limitations, but also manifestations of prophetic values. Furthermore, this study positions the prophetic paradigm not only as a sociological analytical tool, but also as an ethical framework that operates to achieve the noble goals of Sharia

¹⁰ Reagy Muzqufa, Sadino Sadino, and Arina Novizas Shebubakar, "Kebijakan Hukum Perlindungan Lahan Pertanian Pangan: Studi Kasus Alih Fungsi Sawah Di Kabupaten Karawang," *Jurnal Ilmu Hukum, Humaniora Dan Politik* 5, no. 6 (September 2025): 5103–5113, <https://doi.org/10.38035/jihhp.v5i6.5211>.

¹¹ Khudzaifah Dimiyati et al., "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis," *Heliyon* 7, no. 8 (August 2021): e07865, <https://doi.org/10.1016/j.heliyon.2021.e07865>.

¹² Absori Absori, Khudzaifah Dimiyati, and Ridwan Ridwan, "Makna Pengelolaan Lingkungan Pespektif Etik Profetik," *Al-Tabrir: Jurnal Pemikiran Islam* 17, no. 2 (November 2017): 331, <https://doi.org/10.21154/altahrir.v17i2.1063>.

¹³ Mashdurohatun, A., Hayati, M., Silitonga, S., Arifin, Z., & Amanda. (2025). *The Conserving Agrarian Land for Future Generations: A Policy Blueprint for Indonesia*. *Jurnal Hukum*, 41(1), 1–22.

¹⁴ Iwan Rudiarto, *Kajian Identifikasi dan Implementasi Kebijakan Perlindungan LP2B di Kabupaten Pekalongan*, n.d.

(*Maqashid al-Shari'ah*).¹⁵ This approach aligns with a broader intellectual trend in Islamic legal studies in Indonesia, integrating the normative objectives of Sharia with local wisdom practices to achieve *maslahah* (benefit), as reflected in studies on the Nganggung tradition in Bangka.¹⁶

In this case, the protection of food crops, which is the basis of farmers' livelihoods, is a concrete manifestation of the preservation of life (*Hifdz an-Nafs*), while the protection of farmers' assets and livelihoods from market hegemony is an implementation of the preservation of wealth (*Hifdz al-Mal*). Thus, the actions of Agricultural Extension Workers in the field can be interpreted as efforts to uphold substantive justice, which is the spirit of Islamic law, beyond mere compliance with the procedures of positive state law. In this case, the main objectives are to prioritize the vulnerable and to transcend procedural justice to realize substantive justice. Based on this background, this study seeks to answer the research question: How can an adaptive approach to socializing sustainable food crop land protection policies, oriented towards farmer welfare and containing prophetic elements, bridge the gap between formal regulations and social reality in Singkawang City?

METHOD

This research was designed as a qualitative case study to gain an in-depth understanding of the socio-legal dynamics of implementing the Protection of Sustainable Food Agricultural Land policy in the specific context of Singkawang City.¹⁷ Primary data collection was conducted in the field, using triangulation. First, semi-structured in-depth interviews were conducted to explore the informants' understanding, experiences, interpretations, and adaptation strategies. Key informants were selected through a combination of purposive and snowball techniques, including local government officials, farmers (owners and cultivators), and community/traditional leaders. In this method, the interview process was stopped

¹⁵ Mashdurohatun, A., *et al.* (2026). Beyond formal legality: A maqashid al-shari'ah approach to ethical legitimacy in electronic consent across notarial, healthcare, and child protection practices. *Al-Istinbath: Jurnal Hukum Islam*, 11(1), 411–435. <https://doi.org/10.29240/jhi.v11i1.16236>

¹⁶ Rusydi Sulaiman et al., "The Symbol of Acculturation and Islamic Unity in Nganggung Tradition of Bangka: An Integration of Maqāṣid Asy-Syarī'ah with Local Wisdom," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19, no. 2 (October 2024): 356–83, <https://doi.org/10.19105/al-lhkam.v19i2.14923>.

¹⁷ Andri Winjaya Laksana et al., "Rehabilitative Sentencing for Narcotics Addicts within the Framework of National Law and Maqasid Syari'ah," *El-Mashlahah* 16, no. 1 (May 2026): 1–22, <https://doi.org/10.23971/el-mashlahah.v15i2.10409>.

once data saturation was achieved.¹⁸ Second, non-participant observation was conducted to capture actual practices and relevant social interactions, such as in coordination meetings or outreach activities. Secondary data were then collected through document analysis covering legislation, regional planning documents (Spatial Plans and Regional Medium-Term Development Plan), and implementation reports related to the Protection of Sustainable Food Agricultural Land Law.¹⁹

All collected data were analyzed using qualitative thematic analysis methods²⁰ within a socio-legal framework. The analysis process was carried out systematically, beginning with the transcription of all interview data. Next, open coding was conducted to identify basic concepts emerging from the data. These codes were then grouped into broader categories before being connected to form main themes. These emerging themes were then profoundly interpreted to explain the socio-legal dynamics of the Regional Medium-Term Development Plan policy implementation in the social, cultural, and economic context of Singkawang City.

RESULTS AND DISCUSSION

The Paradox of an Agricultural City and Structural Limitations

The Sustainable Food Agricultural Land Protection Program is a strategic policy that plays a crucial role in maintaining national food security, as stipulated in Law No. 41 of 2009. It is crucial to implement this program in Singkawang City, given the significant increase in the conversion of agricultural land. Data from the Central Statistics Agency (*Badan Pusat Statistik*/BPS) shows that the area of agricultural land in Singkawang City has decreased from 2,326 hectares in 2021 to 1,978 hectares in 2023, a decline of more than 15% in just two years.²¹ This confirms that mitigation measures are an urgent agenda that cannot be delayed.

Table 1. Data on the Shift in Agricultural Land Function (Rice Fields) from 2020 to 2024

Year	Initial Rice Field Land Area (Ha)	End Rice Field Land Area (Ha)	Shift in Function/ Shrinkage (Ha)
2020	2,702	2,494	-208

¹⁸ Andri Winjaya Laksana et al., “Legal Uncertainty in Law Enforcement for Drug Addicts Resulting in Criminal Disparity,” *Yuridika* 40, no. 2 (2025): 253–270, <https://doi.org/https://doi.org/10.20473/ydk.v40i2.68153>.

¹⁹ Mashdurohaturun, A., Sulistiyono, A., & Susilo, A. B. (2024). *Metodologi Penelitian Hukum*. PT RajaGrafindo Persada. ISBN 9786230824418.

²⁰ Andri Winjaya Laksana et al., “Integrating Maqasid Al-Shari’ah in Contemporary Islamic Legal Reform on Drug Policy,” *MILRev: Metro Islamic Law Review* 4, no. 1 (June 2025): 416–439, <https://doi.org/10.32332/milrev.v4i1.10665>.

²¹ Badan Pusat Statistik Kota Singkawang, *Kota Singkawang Dalam Angka 2025*, 1102001.6172 (Singkawang: BPS-Statistics Singkawang Municipality, 2025).

2021	2,494	2,362	-132
2022	2,362	2,333	-29
2023	2,333	2,322	-11
2024	2,322	2,309	-13
Total in 5 Years	-	-	-393 Ha

**Source of Data: Central Statistics Agency of the Agriculture, Food Resilience, and Fishery Service of Singkawang City*

The Singkawang City Government faces fundamental structural obstacles in managing the agricultural sector, particularly in terms of implementing land protection policies. These obstacles are closely related to Singkawang's administrative status as a city, which effectively limits its access to government assistance in the agricultural sector. The former Mayor of Singkawang, Ishak, once stated that this status actually prevents Singkawang from receiving financial and technical support from the provincial and central governments. In general, agricultural assistance is prioritized for regencies, as they are traditionally considered the main bases of food production.²²

Table 2. The Combination of Land Shrinkage and Results of Agricultural Production from 2020 to 2024

Year	Area of Rice Fields (Ha)	Land Shrinkage (Ha)	Rice Production (Tons of Dry Milled Paddy)	Production Difference (Tons)
2019	2,702	-	14,591	-
2020	2,494	-208	14,597	+6
2021	2,362	-132	14,232	-365
2022	2,333	-29	11,890	-2,342
2023	2,322	-11	11,201	-689
2024	2,309	-13	9,940	-1,261

**Source of Data: Central Statistics Agency of the Agriculture, Food Resilience, and Fishery Service of Singkawang City*

From the perspective of public policy analysis, this condition reveals a mismatch between empirical needs in the field and the normative formal policy allocation framework.²³ In line with Dye's view,²⁴ a public policy should ideally be "what the government chooses to do or not to do." However, in the case of Singkawang, national-level policy choices based on administrative categories have led to the neglect of local agricultural potential. Limited access to assistance

²² Pontianak Post, "Tantangan Pertanian Di Kota Otonom," *Pontianak Post*, May 14, 2017.
²³ Ahmad Suryadi, *Kebijakan Publik Di Era Otonomi Daerah: Antara Harapan Dan Realita* (Jakarta: Pustaka Pelajar, 2019).
²⁴ Thomas R. Dye, *Understanding Public Policy*, 15th ed. (Boston: Pearson, 2017).

directly reduces local governments' capacity to carry out vital activities, such as disseminating policies, providing production facilities, and providing technical assistance to farmers.²⁵ Thus, the policy structure that should function as an instrument of strengthening actually creates an implementation gap at the local level.

Faced with these limitations, the Agriculture, Food Resilience, and Fishery Service of Singkawang City implemented an adaptive strategy in the initial implementation of the Sustainable Food Agriculture Land program as mandated by Law No. 41 of 2009. Recognizing the limitations of formal resources, the Agriculture, Food Resilience, and Fishery Service prioritized a non-formal approach, considered more pragmatic and appropriate to local conditions. In this strategy, Field Agricultural Extension Workers play a central role as frontline actors and mediators between the government and farmers. Field Agricultural Extension Workers not only function as policy communicators but also as facilitators of social change, in line with development communication theory, which emphasizes the important role of opinion leaders in disseminating innovation.²⁶

The program was introduced gradually, with a primary focus on building awareness and basic understanding among landowners. Educated landowners were then expected to act as information agents in their communities, creating an informal but effective dissemination process. This strategy aligns with the spirit of prophetic humanization initiated by Kuntowijoyo, namely, upholding the value of *amar ma'ruf* (encouraging virtue) through a participatory and dialogical approach.²⁷ Thus, the non-formal adaptation carried out by the Agriculture, Food Resilience, and Fishery Service is not merely a technical compromise due to limitations, but rather a policy implementation strategy that is more responsive to the social, cultural, and economic realities of the farming community.

Agricultural Extension Workers as Street-Level Bureaucrats

In this case, agricultural extension workers have a very strategic approach. They can be identified as the spearhead of the policy at the field level, which is in line with the concept of street-level bureaucrats introduced by Michael Lipsky,²⁸ i.e., front-line bureaucrats who directly interact with the communities receiving the policies.

The consequence of this strategic position is the possession of considerable discretion, namely the authority for extension workers to interpret, adapt, and

²⁵ "Wawancara Dengan Sub Koordinator Lahan & Irigasi DPKPP Kota Singkawang."

²⁶ Everett M. Rogers, *Diffusion of Innovations*, 5th ed. (New York: Free Press, 2003).

²⁷ Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi* (Bandung: Mizan, 1991).

²⁸ Michael Lipsky, *Street-Level Bureaucracy: Dilemmas of the Individual in Public Services* (New York: Russell Sage Foundation, 1980).

implement policies based on the social, economic, and cultural realities faced by farmers in the field. This discretion becomes a key arena in the implementation process of the LP2B policy in Singkawang City. On the one hand, this discretion gives extension workers the flexibility to take the necessary adaptive measures to bridge the gap between general formal regulations and the specific and contextual needs of farmers.

On the other hand, this same discretion also functions as an ethical arena, where extension workers have the opportunity to carry out a liberative function, i.e., protecting farmers from various structural pressures, including market pressures, changes in land use, and the interests of other parties that have the potential to threaten the sustainability of agricultural land.²⁹

Extension workers not only function as technical communicators, but also as motivators, organizers, mediators, and even advocates for farmers.³⁰ Moreover, agricultural extension workers must be able to build a personal approach based on trust. They must also have strong adaptive abilities, so that their roles become more important than merely imparting technical knowledge. However, the effectiveness of this role can be optimized by supporting capacity building and competency development for extension workers through continuous human resource development programs, ensuring they are adequately equipped to perform their duties effectively and respond to field implementation challenges.³¹ With continuous capacity-building for extension workers, this strategy has the potential to become an effective model for policy implementation, replicable in other regions with similar characteristics.

A Form of Adaptive Strategy: The Humanistic Approach and Concrete Incentives

The importance of the quality of interaction between extension workers and farmers is evident from field experiences, which show that the success of policy implementation is highly dependent on a personal approach and the closeness of the relationship. Extension workers' discretion is manifested through two main adaptive strategies in the field: a humanistic approach that builds social capital and the provision of incentives that serve as a concrete language. Both have proven to be more effective than formal bureaucratic approaches.

²⁹ Lipsky, *Street-Level Bureaucracy: Dilemmas of the Individual in Public Services*.

³⁰ Dinas Pertanian, Ketahanan Pangan dan Perikanan Kota Singkawang, *Laporan Monitoring Penyuluhan Pertanian 2022* (Singkawang: Dinas Pertanian, Ketahanan Pangan dan Perikanan Kota Singkawang, 2022).

³¹ Bradley R. Schiller, *The Economy Today*, 14th ed. (New York: McGraw-Hill Education, 2016).

The first approach focuses on building personal relationships and trust.³² The success of extension workers is often not determined by their technical knowledge, which sometimes falls short of farmers' needs, but rather by the intensity of their interactions and the quality of the relationships they build. Instead of acting as instructors, they serve as motivators, mediators, and facilitators. The meetings of the farmer groups they assist become deliberative arenas, where farmers can freely raise issues and then formulate solutions together.³³ This dialogical model aligns with the principle of humanization, which emphasizes the importance of humanizing people and avoiding a cold, technocratic approach.³⁴

A concrete example of this approach can be seen at the Agricultural Extension Work Area Nyarumkop, where an extension worker, Budiyanto, successfully convinced the Bujang Janggut Farmer Group to adopt the Jajar Legowo 2:1 technology.³⁵ This success was not achieved through formal socialization, but rather through intensive assistance, direct demonstrations, and repeated explanations that ultimately built trust. This method aligns with the principle of learning by doing, an approach highly relevant to the demographics of Singkawang farmers, who mostly rely on practical wisdom and hereditary experience and are more receptive to learning methods grounded in direct field practice.³⁶ The trust built through these humanistic interactions becomes social capital, or "soft infrastructure," a foundation that enables farmers to achieve a higher level of participation, making them willing to follow government programs, even with highly limited formal support.³⁷

In addition to a personal approach, the second adaptive strategy is the use of incentives as a "concrete language" that farmers can understand.³⁸ Incentives in the form of seeds, fertilizers, and modern agricultural equipment not only

³² Penyuluh Pertanian Kota Singkawang, "Wawancara Pribadi Mengenai Kondisi Pertanian," Singkawang, August 2025.

³³ Almasdi Syahza, "Peran Sektor Pertanian Dalam Pembangunan Wilayah Di Provinsi Riau," *Jurnal Ekonomi & Pembangunan* 23, no. 1 (2015): 59–72.

³⁴ R. Sutanto, *Dasar-Dasar Ilmu Tanah: Konsep Dan Kenyataan* (Yogyakarta: Kanisius, 2005).

³⁵ Eka Afriyan H, "Penyuluh Pertanian di Singkawang dan Jajar Legowo 2:1," Dinas Tanaman Pangan dan Hortikultura Provinsi Kalimantan Barat, 2021, <https://distan.kalbarprov.go.id/berita/penyuluh-pertanian-di-singkawang-dan-jajar-legowo-21/>.

³⁶ Kristin Davis, "Extension and Advisory Services: A History of Ideas, Paradigms and Policies," *Journal of Agricultural Education and Extension* 28, no. 1 (2022): 5–20.

³⁷ Arif Barata Sakti and Mohamad Zaenal Arifin, "Menakar Daya Saing Daerah Kota Magelang Tahun 2020," *Jurnal Jendela Inovasi Daerah* 4, no. 1 (February 2021): 16–35, <https://doi.org/10.56354/jendelainovasi.v4i1.94>.

³⁸ Rosaria Gracia Dea, "Faktor Perubahan Alih Fungsi Lahan Pertanian Akibat Pembangunan Kawasan Aerotropolis Kulon Progo Dan Dampaknya Terhadap Tata Guna Lahan LP2B, Pemukiman Dan Pariwisata," *Local Engineering* 2, no. 2 (November 2024): 49–58, <https://doi.org/10.59810/lejlance.v2i2.115>.

provide material support but also symbolize the government's commitment to farmers.³⁹ For example, providing inbred rice seeds to farmers affected by flooding shows that the government is present in crises to maintain the continuity of food production.⁴⁰ These incentives have a strong legal basis, as the Sustainable Food Agricultural Land Protection Law explicitly mentions the provision of production facilities as a means of protecting and empowering farmers.⁴¹ The use of incentives also strengthens the credibility of the Agriculture, Food Resilience, and Fishery Service in the eyes of farmers.⁴² Abstract policy promises are often insufficient to change behavior, but tangible incentives can convince farmers that their participation in the Sustainable Food Agricultural Land Protection program brings direct benefits.⁴³

The idea of "concrete incentives" finds its strongest empirical justification directly from the voices of farmers in the field. As revealed in an in-depth interview, one farmer emphasized that, in principle, he had no objection to the Sustainable Food Agricultural Land Protection program. However, his refusal to sell his land, even when faced with a very high offer, stemmed from his view that the land was a trust and a hereditary legacy he was obliged to protect. However, this spiritual commitment needs to be supported by tangible government assistance. He underlined the urgency of very specific assistance, such as financial support for land cultivation requiring heavy equipment, as well as repairs to primary irrigation channels that have silted up. This testimony underscores a crucial message: farmers' compliance with policies will only come about if the state also takes concrete steps to address their production constraints. This also serves as a critique of the government's failure to apply a bottom-up diagnostic approach, namely by going directly to the field to map farmers' real needs, rather than simply applying uniform top-down policies.⁴⁴

³⁹ Valeria Piñeiro et al., "A Scoping Review on Incentives for Adoption of Sustainable Agricultural Practices and Their Outcomes," *Nature Sustainability* 3, no. 10 (October 2020): 809–820, <https://doi.org/10.1038/s41893-020-00617-y>.

⁴⁰ Dinas Pertanian, Ketahanan Pangan dan Perikanan Kota Singkawang, *Laporan Penyaluran Bantuan Benih 2023* (Singkawang: DPKPP Kota Singkawang, 2024).

⁴¹ Undang-Undang Nomor 41 Tahun 2009 Tentang Perlindungan Lahan Pertanian Pangan Berkelanjutan, Lembaran Negara RI (2009).

⁴² Zetria Erma et al., "Bridging Law and Practice in Systematic Complete Land Registration (PTSL): A Juridical Analysis of the National Land Agency's Authority," *Nusantara: Journal of Law Studies* 5, no. 2 (July 2026): 1086–1112, <https://doi.org/10.66325/nusantaralaw.v5i2.161>.

⁴³ Dewi Gafuraningtyas, Hafid Setiadi, and Masita Dwi Mandini Manesa, "Analyzing Farmers' Engagement with Sustainable Agricultural Policies: Insights from Indonesia's LP2B Initiatives," *Jurnal Pengelolaan Sumberdaya Alam Dan Lingkungan (Journal of Natural Resources and Environmental Management)* 14, no. 2 (May 2024): 241, <https://doi.org/10.29244/jpsl.14.2.241>.

⁴⁴ Amat, "Wawancara Mengenai Kondisi Pertanian Di Singkawang," Singkawang, August 2025.

In Dryzek's perspective, incentives can be understood as a communication tool that strengthens communicative rationality: they bridge the gap between the technocratic language of the government and the concrete experiences of farmers.⁴⁵ Findings in the field show that the formal approach has not been fully effective. The approach that emphasizes coordination through formal institutional structures has not produced the expected results due to limited technical support.⁴⁶ Similarly, formal meetings have also failed to foster farmers' active participation, because the way the information is conveyed is perceived as irrelevant to their needs.⁴⁷ These findings emphasize the importance of complementing formal mechanisms with approaches based on participation, communication, and trust, which are the strengths of extension workers.

Conversely, non-formal strategies based on dialogue, deliberation, and intensive interaction have proven to be more effective. Farmers' group meetings facilitated by extension workers often become deliberative arenas where farmers can raise issues and jointly formulate solutions.⁴⁸ This dialogical model aligns with the humanization pillar in Kuntowijoyo's Prophetic Social Science, which emphasizes the importance of humanizing people and protecting them from dehumanization stemming from cold, technocratic approaches.⁴⁹

The main advantage of this non-formal strategy is its ability to build social capital through trust. Without trust, policy implementation will fail, as farmers are reluctant to adopt new technologies or follow bureaucratic directives. Conversely, when trust is established, farmers become more participatory and willing to follow the program.⁵⁰ This social capital is the "soft infrastructure" that supports the success of policies, especially when hard infrastructure, such as funds or formal assistance, is very limited.

⁴⁵ John S. Dryzek and Simon Niemeyer, *Foundations and Frontiers of Deliberative Governance*, 1. publ. in paperback (Oxford: Oxford Univ. Press, 2012).

⁴⁶ Sergei Schaub et al., "The Role of Behavioural Factors and Opportunity Costs in Farmers' Participation in Voluntary Agri-environmental Schemes: A Systematic Review," *Journal of Agricultural Economics* 74, no. 3 (September 2023): 617–660, <https://doi.org/10.1111/1477-9552.12538>.

⁴⁷ Nova Yarsina et al., "Ulayat Land Registration in Providing Legal Certainty through Certification Based on the Principle of Justice," *Nusantara: Journal of Law Studies* 5, no. 1 (March 2026): 187–204, <https://doi.org/10.66325/nusantaralaw.v5i1.121>.

⁴⁸ Jonathan Ensor and Annemarieke De Bruin, "The Role of Learning in Farmer-Led Innovation," *Agricultural Systems* 197 (March 2022): 103356, <https://doi.org/10.1016/j.agry.2021.103356>.

⁴⁹ Arief Muammar et al., "Kuntowijoyo's Social Prophetisms and The Theological Paradigms in Islam," *Al-Ulum* 21, no. 2 (December 2021), <https://doi.org/10.30603/au.v21i2.2274>.

⁵⁰ Beata Łopaciuk-Gonczaryk, "Does Participation in Social Networks Foster Trust and Respect for Other People—Evidence from Poland," *Sustainability* 11, no. 6 (March 2019): 1733, <https://doi.org/10.3390/su11061733>.

Thus, the experience in Singkawang City shows that the success of Sustainable Food Agricultural Land Protection implementation depends more on the adaptive non-formal strategies implemented by extension workers than on formal bureaucratic mechanisms. This also highlights the fundamental difference between procedural justice and substantive justice. Procedurally, the government can claim success through the issuance of regulations and reporting on targets. However, substantive justice is realized only when farmers truly feel protected and empowered, and receive tangible benefits from the policy.⁵¹

Adaptive Strategy as a Manifestation of Prophetic Liberation

Within the framework of Prophetic Social Science developed by Kuntowijoyo, the pillar of liberation is an ethical and practical call to free humans from oppressive social structures.⁵² Liberation is not merely a political jargon, but a concrete action directed at *nabi munkar* or the rejection of all forms of social injustice, such as poverty, exploitation, and structural injustice.⁵³ Unlike secular liberation movements, prophetic liberation places transcendental values at its core, making religion and faith transformative energies for change.⁵⁴ This prophetic ethic is based on three main principles, namely humanization (*amar ma'ruf*), liberation (*nabi munkar*), and transcendence (*tu'minuna billah*).

In implementing the Sustainable Food Agricultural Land Protection policy in Singkawang City, the dimension of liberation is particularly relevant, as farmers are trapped in a structural dilemma. First, there is a dualism between the agropolitan policy, which encourages high-value horticulture, and the Sustainable Food Agricultural Land Protection policy, which demands conservation of rice fields.⁵⁵ Second, the majority of farmers are smallholders with landholdings of less than 0.5 hectares, making them economically vulnerable and able to survive

⁵¹ Jeany Anita Kermite et al., "Legal Regulations to Protect Availability of Sustainable Food Farming Land," *Scholars International Journal of Law, Crime and Justice* 6, no. 2 (February 2023): 97–100, <https://doi.org/10.36348/sijlcj.2023.v06i02.006>.

⁵² Fahrur Rozi and Ahmad Fauzi, "Islamic Development from Kuntowijoyo's Prophetic Social Science Perspective," *West Science Islamic Studies* 1, no. 01 (October 2023): 50–63, <https://doi.org/10.58812/wsiss.v1i01.316>.

⁵³ Novita Sari and Taat Wulandari, "Grounding the Teachings of Kuntowijoyo as a Prophetic Social Science as an Effort to Counteract Radicalism in Indonesia," paper presented at Proceedings of the 2nd International Conference on Social Science and Character Educations (ICoSSCE 2019), Yogyakarta, Indonesia, *Proceedings of the 2nd International Conference on Social Science and Character Educations (ICoSSCE 2019)*, 2020, <https://doi.org/10.2991/assehr.k.200130.046>.

⁵⁴ Gafuraningtyas, Setiadi, and Manesa, "Analyzing Farmers' Engagement with Sustainable Agricultural Policies," May 2024.

⁵⁵ Nurrokhmah Rizqihandari et al., "Dilema Petani Di Tengah Dualisme Kebijakan Pertanian: Studi Kasus Strategi Penghidupan Berkelanjutan Petani Sawah Di Kawasan Agropolitan Ciwidey, Jawa Barat," *Jurnal Kependudukan Indonesia* 17, no. 2 (February 2023): 193, <https://doi.org/10.14203/jki.v17i2.755>.

only at a subsistence level.⁵⁶ Third, urbanization and market pressure on land have created what Kuntowijoyo calls "structural domination," in which farmers are powerless in the face of the combined forces of market pressures and state policies. This condition of powerlessness, from a prophetic perspective, is a manifestation of structural injustice that negates the principle of substantive justice.⁵⁷

Amidst these structural pressures, Field Agricultural Extension Workers emerge as key actors who perform a liberative function. From the perspective of public administration theory, Field Agricultural Extension Workers are street-level bureaucrats with broad discretion to interpret and implement policies.⁵⁸ Instead of becoming repressive officials who conduct only formal supervision, Field Agricultural Extension Workers with a prophetic spirit creatively and ethically exercise their discretion to protect, empower, and liberate farmers.⁵⁹ This process is in line with what Paulo Freire calls conscientization or critical awareness,⁶⁰ where farmer groups gain the power to change their circumstances together. In other words, extension workers are not only technical bureaucrats, but also facilitators of social awareness who encourage structural transformation. This liberative role is manifested in three key functions:

1. As Conflict Mediators. In situations where farmers face the dilemma of selling their land or retaining it in accordance with Sustainable Food Agricultural Land Protection policy, extension workers can mediate by seeking a middle-ground solution that does not harm farmers.⁶¹ This is where Kuntowijoyo's principle of humanization is evident: extension workers

⁵⁶ dan Sistem Informasi Pertanian Kementerian Pertanian Republik Indonesia Pusat Data, *Statistik pertanian = Agricultural statistics, 2022* (Ragunan, Jakarta Selatan: Pusat Data dan Sistem Informasi Pertanian, Kementerian Pertanian, 2022).

⁵⁷ Martina Agosta et al., "Agricultural Land Markets: A Systematic Literature Review on the Factors Affecting Land Prices," *Land* 14, no. 5 (May 2025): 978, <https://doi.org/10.3390/land14050978>; Abdul Aziz Nurizun, "Islam Dan Transformasi Sosial Dalam Perspektif Pemikiran Kuntowijoyo," *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial* 1, no. 1 (January 2020): 29–45, <https://doi.org/10.33258/konfrontasi2.v1i1.84>.

⁵⁸ Mayarni Mayarni et al., "Street-Level Bureaucrat Analysis of Indonesia's Oil Palm Replanting Implementation Program," *E3S Web of Conferences* 506 (2024): 05003, <https://doi.org/10.1051/e3sconf/202450605003>.

⁵⁹ Muammar et al., "Kuntowijoyo's Social Prophetics and The Theological Paradigms in Islam."

⁶⁰ W. V. Izziyana et al., "Health Insurance for Indonesian Migrant Workers," *Medico Legal Update* 19, no. 1 (n.d.): 188–92.

⁶¹ Sri Dewi Maharani et al., "The Influence of The Role of Field Agricultural Extension Workers as Mediators on the Success of the Rice Farming Program," *Interdisciplinary Journal and Humanity (INJURITY)* 2, no. 10 (October 2023): 894–907, <https://doi.org/10.58631/injury.v2i10.119>.

restore the dignity of farmers by involving them in decision-making rather than treating them as policy objects.⁶²

2. As Resource Advocates. Extension workers help farmers develop Group Definitive Plans and Group Definitive Needs Plans, which open access to subsidized fertilizers and high-quality seeds.⁶³ This step is more than just an administrative task; it is an effort to free farmers from dependence on intermediaries and from the vulnerability caused by the scarcity of production inputs. From a prophetic perspective, this role is a manifestation of *amar ma'ruf* because it connects farmers with resources that are rightfully theirs.⁶⁴
3. As Local Solution Innovators. Instead of simply transferring technology determined by the center in a top-down manner, they collaborate with farmers to develop innovations appropriate to local contexts, such as intercropping or polyculture practices that can increase farmers' incomes.⁶⁵ This action can be understood as a form of *nahi munkar*, i.e., preventing social evils such as structural poverty, the marginalization of farmers, and environmental degradation.

These actions are concrete manifestations of *nahi munkar* that bring about substantive justice⁶⁶, going beyond procedural justice that only demands formal compliance. According to John Rawls, substantive justice requires that public policy must benefit the least advantaged. From an administrative law perspective,

⁶² A. Jiwanti and E. Soponyono, "Pentingnya Penalaran Hukum Hakim Dalam Memutuskan Kasus Kejahatan Lingkungan Hidup Berdasarkan Pendekatan Ekosentris (Ulasan Putusan Kasus No. 640/PID.B/LH/2021/PT PBR)," *Jurnal Jurisprudensi* 12, no. 2 (2022): 71–91, <https://doi.org/10.23917/jurisprudence.v12i1.1092>.

⁶³ Abd Muas, La Nalefo, and Yoenita Jayadisastra, "Peran Kelompok Tani Dan Penyuluh Pertanian Lapangan Dalam Pengadaan Pupuk Subsidi Di Desa Bou Kecamatan Lambandia Kabupaten Kolaka Timur," *Jurnal Ilmiah Inovasi Dan Komunikasi Pembangunan Pertanian* 3, no. 1 (January 2024): 35, <https://doi.org/10.56189/jiikpp.v3i1.47448>.

⁶⁴ Arief Budiono et al., "Cyber Indoctrination Victims in Indonesia and Uzbekistan: Victim Protection and Indoctrination in Practice," *Journal of Human Rights, Culture and Legal System* 3, no. 3 (2023): 441–475, <https://doi.org/10.53955/jhcls.v3i3.127>.

⁶⁵ Nisa Hafi Idhoh Fitriana and Risqi Firdaus Setiawan, "Peran Penyuluhan Pertanian Dalam Proses Adopsi Inovasi Di Desa Sadang, Kecamatan Taman, Kabupaten Sidoarjo: The Role of Agricultural Extension in the Innovation Adoption Process in Sadang Village, Taman District, Sidoarjo Regency," *Jurnal Ilmiah Manajemen Agribisnis* 11, no. 2 (July 2023): 81–91, <https://doi.org/10.33005/jimaemagri.v11i2.11>.

⁶⁶ Mashdurohatun, A., et al. (2025). *Delayed justice in protecting emergency medical workers. Journal of Sustainable Development and Regulatory Issues*, 3(2), 347–371. <https://doi.org/10.53955/jsderi.v3i2.116>

the discretionary actions of extension workers can be justified by the principle in *dubio pro populo*, meaning that when in doubt, side with the people.⁶⁷

The liberative function of extension workers also has a significant political dimension. The state's failure to provide adequate incentives or protection risks eroding the government's legitimacy in the eyes of farmers.⁶⁸ However, extension workers' creative actions to find solutions outside of formal mechanisms effectively maintain farmers' trust in the government. In Weberian terms, the legitimacy of a policy is not only determined by legal rational authority, but also by the acceptance and trust of the community that becomes its object.⁶⁹

Nevertheless, all manifestations of this role will fail to bring a profound impact without the support of the spiritual foundation that is the ultimate pillar of Prophetic Social Science, i.e., transcendence (*tu'minuna billah*). This pillar is the moral foundation that drives extension workers to go beyond pragmatic calculations and procedural bureaucratic constraints.⁷⁰ Their empathetic and biased actions can be interpreted as a manifestation of a spiritual calling:⁷¹ a transcendental awareness that their work is not merely an administrative routine, but a field of service and worship.⁷² This transcendental dimension is also present in the hearts of farmers, who often view the land not merely as a commodity but as a trust from God that must be protected. It is this spiritual relationship

⁶⁷ Tasman Gultom, Erlyn Indarti, and Nabitatus Sa'adah, "A Paradigmatic Study to Legally Assess the Authority and Right of Jurisdiction of Public Sector Governance: Examining Discretion in Government Administrative Law," *International Journal of Criminology and Sociology* 10 (July 2021): 1129–35, <https://doi.org/10.6000/1929-4409.2021.10.131>.

⁶⁸ Habibullah Habibullah et al., "The Role of Community Social Extension Workers to Promote Social Welfare Programs in Rural Indonesia," paper presented at Proceedings of the 3rd International Conference on Rural Socio-Economic Transformation: A Transdisciplinary Approach for Promoting Sustainable, Resilience, and Just Rural Transitions in the Era of Climate Crisis, RUSET 2022, 10-11 August 2022, Bogor, Indonesia, Bogor, Indonesia, *Proceedings of the 3rd International Conference on Rural Socio-Economic Transformation: A Transdisciplinary Approach for Promoting Sustainable, Resilience, and Just Rural Transitions in the Era of Climate Crisis*, RUSET 2022, 10-11 August 2022, Bogor, Indonesia, 2023, <https://doi.org/10.4108/eai.10-8-2022.2338864>.

⁶⁹ Atika Wijaya and Astrid Offermans, "Public Agricultural Extension Workers as Boundary Workers: Identifying Sustainability Perspectives in Agriculture Using Q-Methodology," *The Journal of Agricultural Education and Extension* 25, no. 1 (January 2019): 3–24, <https://doi.org/10.1080/1389224X.2018.1512875>.

⁷⁰ Arief Budiono et al., "Legal Conscience and the Pressure of the Formal Law System," *Wisdom* 2, no. 22 (2022): 223–33.

⁷¹ S. Wibowo et al., "Islamic Nomocracy: From the Perspectives of Indonesia, Spain and Russia," *Legality* 31, no. 1 (2023): 91–111, <https://doi.org/10.22219/ljih.v31i1.25358>.

⁷² Kurniyatul Faizah, "Spiritualitas Dan Landasan Spiritual (Modern and Islamic Values); Definisi Dan Relasinya Dengan Kepemimpinan Pendidikan," *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam* 19, no. 1 (April 2021): 068, <https://doi.org/10.29062/arrisalah.v19i1.571>.

between farmers and their land as *khalifah fil ardh* that makes the prophetic approach of extension workers so relevant and acceptable.⁷³

Thus, prophetic liberation in the context of the Sustainable Food Agricultural Land Protection program in Singkawang finds concrete manifestation in the discretionary actions of extension workers, who use the bureaucratic space as an ethical arena to humanize, liberate, and transcend the relationship between the state and farmers.⁷⁴ This is what makes extension workers not only policy implementers, but also moral agents who bring prophetic values to life in everyday governance practices.

CONCLUSION

This study shows that implementing the Sustainable Food Crop Land Protection policy in Singkawang City faces a paradox between normative goals and field realities, exacerbated by the local government's structural limitations. The main findings conclude that the success of policy implementation does not lie in a rigid, formal, procedural approach, but rather in non-formal, adaptive strategies carried out by Field Agricultural Extension Workers as street-level bureaucrats. These strategies manifest in two main forms: a humanistic approach that builds social capital and trust, and the provision of concrete incentives that address farmers' real needs. Analyzed through the Prophetic Social Science paradigm, these adaptive strategies are not merely pragmatic responses, but rather the embodiment of prophetic values. The dialogical approach of extension workers reflects the pillar of humanization; their role as mediators, advocates, and innovators is a practice of liberation that frees farmers from structural pressures, while the moral foundation that drives their actions stems from transcendent values. Thus, Extension Workers transform policy implementation from a mere administrative process into a moral movement that embodies substantive justice and maintains the state's legitimacy in the community's eyes. This research implies that policymakers should not rely solely on formal legal frameworks but also recognize, facilitate, and empower the role of bureaucrats at the field level. Their discretionary space should be viewed as a vital ethical arena for translating policies into complex local contexts. This study is limited to a single case study in Singkawang City, so its findings cannot be directly generalized to other regions with different socioeconomic contexts. Therefore, further research is recommended to conduct comparative studies in several regions with diverse characteristics (e.g., districts with

⁷³ Mohammad Rafli Aminullah, Zamzami Sabiq, and Aminudin, "The Ecosufism Dimension of Farmer Group Members by Maintaining the Relationship Between Humans and Nature," *Living Sufism: Journal of Sufism and Psychotherapy* 3, no. 2 (December 2024): 146–159, <https://doi.org/10.59005/lj.v3i2.561>.

⁷⁴ Dewi Gafuraningtyas, Hafid Setiadi, and Masita Dwi Mandini Manesa, "Analyzing Farmers' Engagement with Sustainable Agricultural Policies: Insights from Indonesia's LP2B Initiatives," *Jurnal Pengelolaan Sumberdaya Alam Dan Lingkungan (Journal of Natural Resources and Environmental Management)* 14, no. 2 (May 2024): 241, <https://doi.org/10.29244/jpsl.14.2.241>.

strong agricultural funding support) to test the relevance of this adaptive prophetic implementation model. In addition, future quantitative research can measure the long-term impact of this approach on farmers' welfare levels and the actual rate of land conversion.

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AUTHOR CONTRIBUTIONS STATEMENT

Conceptualization, YF and SG; methodology, KD; validation, AB; formal analysis, A, KD, and YF; investigation, AB; resources, A and KD; data curation, AB; writing—original draft preparation, YF; writing—review and editing, SG and AB; supervision, A and KD; project administration, AB.

AI USAGE STATEMENT

Artificial intelligence (AI) tools were used in a limited and supportive capacity during the preparation of this manuscript, primarily for language editing, grammar checking, and improving the clarity and readability of the English text. AI tools were not used to generate research data, conduct analyses, determine the findings, or formulate scientific conclusions. The authors independently reviewed, verified, and revised all AI-assisted content and remain fully responsible for the accuracy, originality, integrity, and scholarly validity of the manuscript.

CONFLICT OF INTEREST

The authors declare that there are no financial, personal, professional, or institutional conflicts of interest that could have influenced the research, analysis, interpretation of findings, or preparation of this manuscript.

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