International Journal of Business and Quality Research

https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

The Role Of Religiosity And Family Involvement In The Sustainability Of Citrus Farming In Sukopura Village, Jabung District, Malang Regency (A Case Study)

Arif Wicaksono[1], Sudarmiatin[2], Puji Handayati[3], Naswan Harsono[4]

[1,2,3,4] Faculty of Economics and Business, Universitas Negeri Malang, Indonesia

Corresponding e-mail: arif.wicaksono.2404139@students.um.ac.id, sudarmiatin.fe@um.ac.id, puji.handayati.fe@um.ac.id, naswan.suharsono.fe@um.ac.id,

Abstract

The sustainability of citrus farming in Sukopuro Village, Malang Regency, faces serious challenges in the form of declining interest among the younger generation, pest and disease attacks, and unpredictable climate change. Amidst these conditions, religious values and family involvement are believed to play an important role in maintaining farmers' resilience and business continuity. This study aims to analyze how religiousness and family involvement shape the practice of sustainable citrus farming. The study uses a qualitative approach with a case study design, involving farmers, family members, and religious leaders as informants. Data were collected through in-depth interviews, observations, and documentation, then analyzed using the Miles, Huberman, and Saldaña technique. The results show that religiosity functions as spiritual capital that increases farmers' psychological resilience in facing production uncertainty, while family involvement becomes a social foundation that strengthens the inheritance of values, division of roles, and business continuity between generations. However, the challenges of regeneration, climate risks, and ecological vulnerability remain major obstacles to maintaining business sustainability. This study concludes that the sustainability of the citrus business is not only determined by technical factors but also depends heavily on the strength of religious-social capital and family solidarity. These findings make an important contribution to strengthening the sustainability model of agriculture based on local values and family culture.

Keywords: religiousness, family involvement, business sustainability, citrus farmers

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Business and Quality Research
https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

INTRODUCTION

The profession of farming is generally not an ideal career choice for the younger generation today. Working in the fields under the scorching sun requires heavy physical labor. In addition, it is difficult to keep clothes clean because farmers are constantly working with soil and sweat. Such conditions are not desirable for young people. This phenomenon also occurs in citrus farming in Sukopuro Village, Jabung District, Malang Regency. Not many young farmers continue their family's farming business. The children of farmers prefer to work in the service or industrial sectors. A steady income and low risk are the reasons for choosing these jobs. The decline in interest among families to continue farming is a challenge in itself.

The next challenge is the unpredictable climate change in recent years. Sudden and unpredictable weather changes affect citrus crops. These climatic conditions have led to plant diseases and pests. Continuous and periodic care is needed to overcome this. The demand to develop knowledge and skills in citrus farming is a trigger to continue learning. The challenges do not stop there. Another challenge arises during the harvest season, when market prices fluctuate. These complex challenges are factors that threaten the sustainability of citrus farming.

Amidst these dynamics, the social values and religious beliefs of rural communities still provide a strong sense of religiosity. Citrus farmers in Sukopuro Village view farming as a form of worship and a mandate from God that must be preserved. Practices such as praying before planting and harvesting. Sharing knowledge and experiences during social gatherings that include communal prayers. Setting aside a portion of the harvest for the surrounding community is based on the belief that others have a right to the income received. These activities are a tangible expression of religiosity that is deeply rooted in everyday life. This religious value is not merely a ritual, but a moral framework that shapes the work ethic, honesty, and ecological responsibility in managing natural resources. This raises an important question: to what extent does the religiosity of farmers play a role in maintaining the sustainability of their agricultural businesses?

In addition to religiosity, the sustainability of agricultural businesses is also greatly influenced by the involvement of all family members. This includes not only husbands, wives, and children, but also grandparents, uncles, aunts, and even nephews and nieces. In the context of citrus farming in Sukopuro Village, the family not only functions as a labor force, but also as a center for decision-making, knowledge inheritance, and guarantor of intergenerational business continuity. The involvement of children and other family members in the production process is often an indicator of the successful transfer of agricultural values and skills. However, the phenomenon of declining interest in agriculture among the

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Business and Quality Research
https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

younger generation indicates a challenge in maintaining this continuity. This condition creates an urgent need to understand how family dynamics and religious values interact in maintaining citrus farming businesses.

Previous studies have mostly examined agricultural sustainability from economic, technological, and environmental perspectives, while the dimensions of religiosity and family values have rarely been highlighted. In rural communities in Indonesia, these two aspects are actually important foundations for the economic behavior of rural communities. Studies on the religiosity of farmers are usually associated with individual work ethic and morality (Koenig, 2012), while research on family businesses has mostly focused on modern companies (Chrisman et al., 2003). Thus, there is still a gap in research to examine more deeply how the combination of religiosity and family involvement can shape the resilience and sustainability of traditional agricultural businesses such as citrus farming in Sukopuro Village.

Based on this phenomenon, this study aims to reveal the role of religiosity and family involvement in the sustainability of citrus farming in Sukopuro Village through a case study approach. This study is expected to provide a more holistic understanding of how spiritual values and family ties become social forces that maintain rural economic sustainability. Theoretically, the results of this study contribute to the enrichment of literature on family business management and religiosity in the context of agriculture, while practically it can be a reference for local governments, agricultural extension workers, and farmer communities in designing empowerment strategies based on local values and wisdom.

LITERATURE REVIEW

Religiosity for Farmers

Religiosity is a multidimensional concept that describes the extent to which religious beliefs and values are internalized in individual behavior (Glock & Stark, 1965). The dimensions of religiosity include aspects of belief, worship practice, religious experience, religious knowledge, and moral consequences. Rural communities understand that religiosity is not only a vertical relationship with God, but also a guideline for life in managing natural resources and social relationships. Similarly, according to Koenig (2012), religiosity can improve psychological well-being, work ethic, and a sense of social responsibility in economic activities.

In Indonesia's agricultural traditions, spirituality is often manifested through various social and cultural practices such as sedekah bumi (earth alms), tasyakuran panen (harvest thanksgiving), or communal prayers before planting. These practices reflect the spiritual awareness that humans are part of God's ecosystem, whose balance must be maintained. Farmers with high levels of religiosity tend to have non-economic motivations for working,

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Business and Quality Research
https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

such as the intention to worship, gratitude, and a moral responsibility to preserve nature (Tasmara, 2001). Thus, religiosity becomes an internal factor that can strengthen farmers' moral resilience and motivation in maintaining the sustainability of their businesses.

Family Involvement in Agricultural Businesses

Family involvement is one of the main characteristics of family businesses. Chrisman, Chua, and Sharma (2003) define a family business as an economic activity in which ownership, management, and organizational values are significantly influenced by one or more family members. Furthermore, Lansberg (1983) adds that family involvement can take the form of participation in decision-making, labor, intergenerational knowledge transfer, and the inheritance of values and traditions. In the context of agricultural businesses, families play an important role in maintaining production continuity and preserving emotional ties to the land they manage.

Astrachan and Shanker (2003) argue that family involvement has a direct impact on organizational stability and long-term decisions. Families with strong emotional ties to the business tend to prioritize sustainability over short-term profits. On the other hand, contemporary studies also reveal a new challenge, namely the declining interest of the younger generation in continuing the family agricultural business due to the perception that this sector is less promising (Susilowati, 2016). Therefore, family involvement is not only understood as physical presence in production activities, but also as a mechanism for regenerating values, commitment, and a sense of ownership towards the business.

Sustainability of Agricultural Businesses

Business sustainability refers to the ability of a business system to survive and thrive in the long term by considering the balance between economic, social, and environmental aspects (Pretty, 2008; FAO, 2019). In the agricultural sector, sustainability is not only measured by productivity and profit levels, but also by farmers' ability to maintain soil quality, conserve water, and ensure the socio-cultural continuity of rural communities. According to Gold (2010), agricultural sustainability requires the integration of economic efficiency, social welfare, and ecological responsibility.

In the context of citrus farming in Sukopuro Village, the concept of sustainability has a more complex meaning. In addition to technical challenges such as climate change and pest attacks, farmers are also faced with issues of regeneration and social values. Spiritual and family factors are elements that distinguish between purely economic sustainability and value-based sustainability. Farmers who have religious awareness and strong family support tend to be more adaptive, persistent, and have a long-term commitment to their business.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Business and Quality Research
https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

This is in line with Pretty's (2008) view that true sustainability cannot be separated from the social and moral dimensions inherent in local communities.

Previous Research Findings and Empirical Gaps

Several previous studies have discussed the relationship between religiosity, family, and business sustainability, but still in separate contexts. For example, Koenig's (2012) study shows that religiosity contributes to ethical behavior in business, while a study by Chrisman et al. (2003) emphasizes the importance of family involvement in maintaining business continuity across generations. In the agricultural sector, Susilowati (2016) found that the sustainability of farming businesses is highly dependent on family members' involvement in decision-making and the regeneration of young farmers. However, there is still limited research that integrates these two factors—religiosity and family involvement—as synergistic social variables in maintaining the sustainability of traditional agricultural businesses in Indonesia.

This research gap is important to fill, especially in the context of rural communities in Malang Regency, which have strong socio-religious characteristics. By examining these two factors simultaneously through a case study approach, this study seeks to provide a deeper understanding of how family value systems and social structures can support the economic sustainability of agriculture based on local wisdom.

Research Conceptual Framework

Based on the theoretical review above, it can be formulated that religiosity and family involvement are two main factors that play a role in supporting the sustainability of citrus farming. Religiosity functions as a value system that instills work ethics, social responsibility, and moral commitment to nature. Meanwhile, family involvement acts as a social mechanism that ensures knowledge transfer, value inheritance, and business continuity across generations. The two interact to form the socio-economic resilience of farmers in facing environmental changes and market challenges. Thus, this study departs from the assumption that the sustainability of agricultural businesses is not only determined by economic and technical factors, but also by the spiritual strength and family ties that underlie farmers' behavior.

METHOD

This research uses a case study with a qualitative approach. The selection of this research approach seeks to understand complex and contextual social phenomena. How religiosity and family involvement shape the sustainability of citrus farming in Sukopuro

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Business and Quality Research
https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

Village. Case studies allow researchers to explore the experiences, values, and dynamics of farming families in depth, resulting in a comprehensive understanding of the reality in the field.

The research was conducted in Sukopuro Village, Jabung District, Malang Regency, which is an orange-producing area in the Greater Malang region. This location was chosen purposively because it has the characteristics of a rural community with strong spiritual values and dominant family involvement. Currently, it is experiencing a decline in interest among the younger generation and threats to productivity due to climate change and pest attacks.

Research informants were determined using purposive sampling based on their relevance to the research focus. The main informants included first-generation citrus farmers (aged 40–70 years), family members of farmers (adult children or the next generation), and community or religious leaders in the village who understood local religious values. The number of informants was flexible, following the principle of saturation, whereby data collection was stopped when the information obtained was considered sufficient. Data collection was carried out using three main techniques: In-Depth Interviews, conducted in a semi-structured manner to explore farmers' experiences in managing orange businesses, religious practices in farming activities, forms of family involvement, perceptions of business sustainability, and environmental and social challenges. Participatory observation was conducted by observing farmers' activities in the fields, family interactions, religious rituals related to agriculture, and the physical condition of the land and orange crops. The observation focused on actual behavior, work practices, and patterns of social relations within farming families. Documents collected included harvest records, photographs of agricultural activities, village profile data from the village office, agricultural extension reports, and religious archives or local traditions related to agriculture.

RESULT AND DISCUSSION

Religiosity as a Source of Psychological Resilience for Orange Farmers

The interviews showed that religiosity is the foundation of life for most orange farmers in Sukopuro Village. They believe that farming is a form of worship and a mandate that must be carried out sincerely. Practices such as praying before planting, holding celebrations during harvest, and the habit of giving alms from part of the harvest show that spiritual values are internalized in production activities. The values of gratitude, patience, and trust in God become psychological strengths in facing threats from pests, weather uncertainty, and fruit price fluctuations.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Business and Quality Research
https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

In theoretical analysis, these findings are in line with the concept of religious coping (Pargament, 1997), which explains that individuals use faith to deal with external pressures. Religiosity acts as spiritual capital that supports farmers' resilience in maintaining business sustainability, even when economic conditions are unstable. This means that sustainability is not only determined by technical cultivation factors, but also by psychological abilities influenced by religious beliefs.

Family Involvement as the Main Driver of Sustainability in the Orange Farming Business

Field observations show that the role of the family plays an important role in the operation of orange farms in Sukopuro Village. Family involvement is evident in the clear division of roles among household members, such as the father as the technical manager of the farm, the mother as the financial manager, and the children who help with harvesting or fertilizing when they are not in school. This form of family participation is not only related to labor, but also includes the process of passing on values, traditions, and the identity of citrus farming as part of the local culture.

From a theoretical perspective, this pattern is in line with the idea of family-based business sustainability (Chrisman et al., 2003), which emphasizes the importance of the family's role in maintaining business continuity between generations. The family functions as a medium for transferring knowledge and values such as work ethic, discipline, and a sense of responsibility, so that economic factors are not the only ones that influence business continuity, but also family ties.

Declining Interest of the Younger Generation in Continuing Farming

The results of the study show that the younger generation in Sukopuro Village has little interest in continuing their family's farming business. They see farming as exhausting work with inconsistent income and less prestige than jobs in the city. Many farmers' children prefer to pursue careers in industry or services because these sectors offer more secure incomes. This situation creates the risk of a “farmer regeneration gap” that could threaten the long-term sustainability of the citrus business.

This phenomenon is in line with the literature on the generation gap in agriculture (White, 2020), which indicates that the decline in interest among young people is often influenced by negative perceptions of income, risk, and job status. In other words, the sustainability of the citrus farming business in Sukopuro is not only faced with technical problems, but also challenges arising from changes in the social expectations of the younger generation.

Pests, Diseases, and Suboptimal Technology Adaptation

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Business and Quality Research
https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

Farmers in Sukopuro are currently facing attacks from pests and citrus diseases such as Diplodia, Phyllosticta, and leaf aphid infestations, which have resulted in reduced yields. Some of them have tried using pesticides and organic methods, but the results have been unsatisfactory. Limited access to more modern agricultural technology and a lack of training have slowed down the adaptation process. In addition, fertilizer price fluctuations and high maintenance costs have forced some farmers to reduce the intensity of their maintenance, which has worsened the condition of their orchards.

These findings are in line with the concept of agro-ecological vulnerability (Altieri, 2018), in which farmers face simultaneous biological and economic pressures. Suboptimal technological innovation increases farmers' vulnerability, making the sustainability of their businesses highly dependent on support from extension services and the application of appropriate technologies.

Climate Change and Seasonal Uncertainty as Factors Hindering Production

Weather changes are a major concern for farmers in Sukopuro. Irregular rainfall, longer rainy seasons, and extreme temperatures cause uncertainty in planting and harvesting schedules. Farmers admit that it is difficult to determine the right time for fertilization and pest control because there is no consistent weather pattern from one year to the next. This situation has resulted in a decline in the quality and quantity of citrus production.

In theory, this problem is related to the concept of climate risk in smallholder agriculture (Morton, 2007), which explains that climate uncertainty directly threatens the stability of smallholder agriculture. This climate risk adds to the mental burden on farmers, making religious values and family support even more important for maintaining enthusiasm for farming.

Integration of Findings: The Role of Religiosity and Family as the Foundation of Sustainability

Overall, the research findings show that the sustainability of the citrus business in Sukopuro Village lies at the intersection of external challenges (weather, pests, generational change) and internal aspects (spiritual values, family ties). Spirituality has been proven to play a role in building the mental resilience of farmers, while family involvement provides a social foundation that ensures the continued management of the orchard and the transmission of values. Both interact to form social and religious capital that enables farmers to persevere even in unfavorable business conditions.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

International Journal of Business and Quality Research
https://e-journal.citakonsultindo.or.id/index.php/IJBQR
E-ISSN: 2985-9468

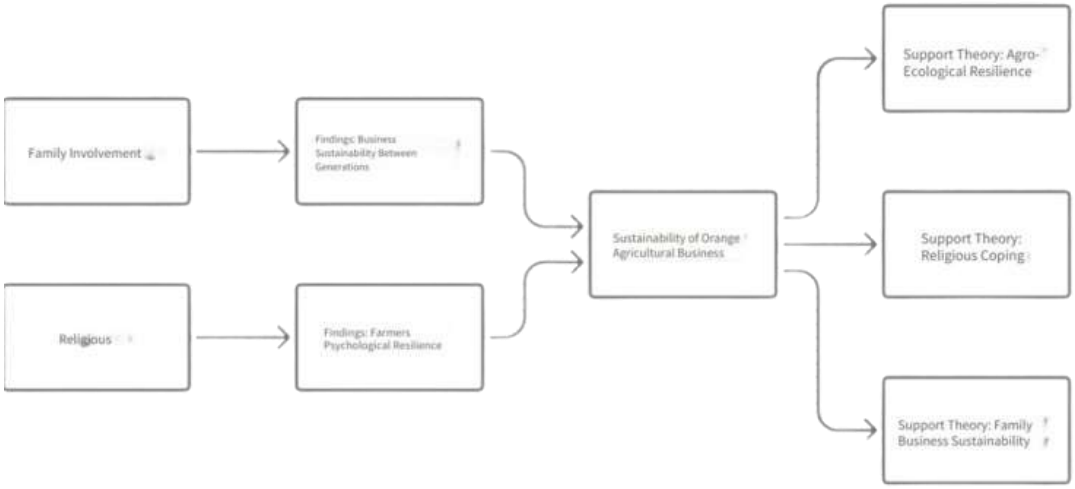


Figure 1. Result of Researcher

CONCLUSION AND SUGGESTION

This study reveals that the sustainability of citrus farming in Sukopuro Village is influenced not only by technical factors such as crop care, weather conditions, or pest attacks, but also by the social and cultural values that have developed within farming families. Religious beliefs have proven to be a source of mental strength that encourages farmers to remain positive and persevere in the face of uncertainty. The understanding that farming is a form of worship and a family responsibility creates a deep desire to remain committed to the business they manage.

On the other hand, family participation remains a crucial asset in maintaining the sustainability of farming businesses. The allocation of tasks among family members, knowledge transfer, and collaboration during the planting and harvesting seasons provide stability for citrus farming businesses that are vulnerable to market changes. However, the increasing interest of the younger generation in seeking employment outside the agricultural sector poses a challenge to the sustainability of farmer regeneration. If not addressed properly, this situation could threaten the sustainability of the business in the future.

In general, the research results show that the sustainability of citrus farming businesses is the result of a combination of religious values, family support, and farmers' adaptability to environmental and economic challenges. These three elements support each other and create a foundation that allows the agricultural sector to continue to exist despite increasingly complex environmental pressures.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

Strengthening the capabilities of farming families through business management and risk management training can support business continuity, especially for families with minimal youth participation. The creation of family-based citrus field schools is essential so that technical knowledge and agricultural values can be transferred in a structured manner. Integrating religious values into extension programs, such as emphasizing that farming is a form of worship or responsibility, can boost farmers' morale and sustain their efforts in the face of challenges.

Local governments need to support farmer regeneration programs by providing incentives to young people in villages who want to switch to agriculture, such as access to capital, training in agribusiness, or subsidized credit programs. An integrated pest control approach and support for useful agricultural technology are needed to help farmers deal with increasingly complex citrus diseases.

Research using a mixed-method approach is needed to quantitatively assess the impact of religiosity and family involvement on business continuity. Comparative research among other citrus-producing villages in Malang or East Java can provide insights into the socio-cultural diversity that influences the success of agricultural businesses. More in-depth research is needed on the motivations of the younger generation so that regeneration strategies can be developed more accurately.

REFERENCES

Altieri, M. A. (2018). Agroecology: The science of sustainable agriculture (2nd ed.). CRC Press.

Chrisman, J. J., Chua, J. H., & Sharma, P. (2003). Current trends and future directions in family business management studies: Toward a theory of the family firm. Entrepreneurship Theory and Practice, 27(4), 1–17.

Creswell, J. W., & Poth, C. N. (2018). Qualitative inquiry and research design: Choosing among five approaches (4th ed.). SAGE Publications.

Ellis, F. (2000). Rural livelihoods and diversity in developing countries. Oxford University Press.

Flick, U. (2018). An introduction to qualitative research (6th ed.). SAGE Publications.

Hidayat, M. F., & Nurfadila, S. (2022). Pengaruh keterlibatan keluarga terhadap keberlanjutan usaha pertanian: Perspektif sosiologi pedesaan. Jurnal Agrisocionomics, 6(2), 101–112.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). Qualitative data analysis: A methods sourcebook (3rd ed.). SAGE Publications.

Morton, J. F. (2007). The impact of climate change on smallholder and subsistence

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.

agriculture. Proceedings of the National Academy of Sciences, 104(50), 19680–19685.

Pargament, K. I. (1997). The psychology of religion and coping: Theory, research, practice. Guilford Press.

Rifai, A., & Setiawan, R. (2021). Tantangan regenerasi petani muda di Indonesia: Analisis faktor pendorong dan penghambat. Jurnal Penyuluhan, 17(1), 12–24.

White, B. (2020). Youth, farming, and the future of agriculture: A critical perspective. IDS Bulletin, 41(3), 1–6.

Wijaya, H., & Prasetyo, A. (2023). Peran modal sosial keluarga dalam keberlanjutan usaha pertanian hortikultura di Jawa Timur. Jurnal Sosiologi Pedesaan, 11(1), 55–70.

Zakaria, N., & Fitriani, R. (2020). Religiusitas sebagai sumber ketahanan petani dalam menghadapi risiko pertanian. Jurnal Agama dan Masyarakat, 4(2), 115–128.

Copyright to the author of some rights reserved This work is licensed under aCreative Commons Attribution-ShareAlike 4.0 International License.