

Religious Responses to Agricultural Crises: Exploring the Diverse Patterns in Garut, Indonesia

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Received: 2023-09-26; Accepted: 2024-04-29; Published: 2024-07-18

Abstract: This study explores the critical role of religious patterns in shaping responses to agricultural crises, specifically focusing on the failure of the strawberry harvest in Barudua Village, Garut, West Java. The research employs a qualitative case study approach, examining three distinct sub-villages, each with unique religious practices: exclusive-protective, participatory, and progressive. Through interviews, observations, and thematic analysis, the study reveals how these religious patterns influence the community's resilience and adaptability in the face of crisis. The findings indicate that while exclusive-protective patterns tend to foster passivity, participatory and progressive patterns encourage community engagement, innovation, and social cohesion. These results suggest that integrating religious perspectives into agricultural crisis management can enhance community resilience and offer sustainable solutions. This research provides practical insights for policymakers and community leaders, empowering them to develop culturally sensitive and effective strategies for managing agricultural challenges.

Keywords: Agricultural crises; Barudua village; religious patterns; social cohesion.

Abstrak: Penelitian ini mengeksplorasi peran penting pola-pola keagamaan dalam membentuk respons terhadap krisis pertanian, dengan fokus khusus pada kegagalan panen stroberi di Desa Barudua, Garut, Jawa Barat. Penelitian ini menggunakan pendekatan studi kasus kualitatif, yang meneliti tiga dusun dengan praktik keagamaan yang unik: eksklusif-protektif, partisipatif, dan progresif. Melalui wawancara, observasi, dan analisis tematik, studi ini mengungkap bagaimana pola-pola keagamaan tersebut memengaruhi ketahanan dan adaptabilitas masyarakat dalam menghadapi krisis. Temuan menunjukkan bahwa sementara pola eksklusif-protektif cenderung mendorong pasivitas, pola partisipatif dan progresif mendorong keterlibatan komunitas, inovasi, dan kohesi sosial. Hasil penelitian ini menyarankan bahwa integrasi perspektif keagamaan dalam manajemen krisis pertanian dapat meningkatkan ketahanan komunitas dan menawarkan solusi yang berkelanjutan. Penelitian ini memberikan wawasan praktis bagi pembuat kebijakan dan pemimpin komunitas, memberdayakan mereka untuk mengembangkan strategi yang efektif dan sensitif secara budaya dalam mengatasi tantangan pertanian.

Kata Kunci: Krisis pertanian; Desa Barudua; pola keagamaan; kohesi sosial.

1. Introduction

Indonesia is known as an agricultural country because it has large agricultural land, and most of the population works as farmers (Lailatussyukriyah, 2015; Soemardjan, 1962). As an agricultural country, harvest failure seriously threatens farmers (Thierfelder & Wall, 2011; Widi, Justiar, & Utami, 2023). Based on data from the Area Sample Framework of the Central Statistics Agency, until February 2023, as many as 31,000 hectares of rice fields experienced harvest failure (Emeria, 2023). Harvest failures can devastate farmers' social and economic conditions, especially those who depend on agriculture for their livelihood.

Religion is frequently necessary for humans to overcome crises (Helbling, 2006; Saputra, 2016), such as harvest failure crises. Adimassu (2016) stated that farmers who have experienced a decline in

harvest productivity might select coping strategies based on their religion. Other research conducted in South Africa demonstrated that religion affects farmers' perspectives on the climate crisis (Schuman, Dokken, Van Niekerk, & Loubser, 2018). Religion is essential in overcoming the strawberry harvest failure crisis for the people of Barudua Village, Malangbong District, Garut Regency, West Java. Their religious patterns can affect how they respond to crises.

In the specific context of Barudua Village, Malangbong District, Garut Regency, West Java, the strawberry harvest failure crisis is deeply intertwined with the religious practices of the local community. The crisis has not only threatened their economic stability but also influenced their religious responses and practices. During times of hardship, the residents of Barudua turn to their faith for guidance and support. Religious gatherings, prayers, and rituals become more frequent as the community seeks divine intervention and strength to endure the crisis. These religious activities provide a sense of solidarity and hope, helping farmers cope with the uncertainties and stress caused by harvest failures.

Thus, in Barudua, the relationship between religion and agriculture is particularly significant. The crisis has highlighted how religious beliefs and practices can offer a coping mechanism for farmers, shaping their responses to agricultural challenges and reinforcing the community's resilience in the face of adversity.

Research related to religion and agriculture is still an object that is rarely studied. Only three categories of religious and agricultural research currently exist. Firstly, several studies indicate that diversity can influence farmers' behaviours and agricultural practices. Tanko's study (2021) demonstrated, for instance, that cultural and religious factors influence the adoption of improved agricultural technologies in Ghana. Miao et al. (2021) conducted a similar study and found that the religious beliefs of family members, particularly those masculine, influenced family involvement in farmer entrepreneurship.

Secondly, many studies indicate that religion can effectively manage stress for farmers facing economic and social crises. A study by Appiah-Boateng (2022) in Ghana demonstrated, for instance, that religion can be an effective strategy for coping with psychosocial stress for victims of farmer-rancher conflict in the North Asante Akyem District of Ghana. Another study by Gunn et al. (2012) found that Australian farmers experiencing psychological stress due to drought employed various coping mechanisms, including religion. This research demonstrates that religious strategies can provide psychological benefits for farmers, even though religion is not one of the most common coping strategies for managing psychological stress.

Thirdly, religious rituals can be a part of agricultural practices that strengthen social ties between farmers and their communities (Embree, 1941; Qodim, 2019). In his research, Qodim (Qodim, 2019) found that agricultural processing in Kampung Kuta still adheres to rituals based on local beliefs, which these beliefs generate magical and ritualistic religious structures associated with agriculture and influence social cohesion in the community. Embree (Embree, 1941) identified several social functions of religious rituals in rural Japan, including maintaining the existing social order, promoting harmony among communities, providing spiritual and emotional support in dealing with life's challenges, and strengthening a sense of identity and group unity.

Based on the research mentioned earlier, there is a knowledge gap regarding the specific influence of religion and diversity in dealing with highly localized agricultural crises such as those experienced in Barudua Village. This research fills that gap by exploring how cultural and religious diversity in Barudua influences farmers' perceptions and responses to the strawberry crop failure crisis. The results of this study are relevant not only to farmers in Barudua but also to Still, they can also provide insights for other communities facing similar crises, offering coping strategies that can be adapted based on unique religious and cultural contexts. In investigating the religious patterns of the Barudua community in response to the strawberry harvest failure crisis, it is crucial to consider how religion and diversity influence the mindsets and behaviours of local farmers.

This study tries to reveal the religious pattern of the Barudua community as it deals with the strawberry harvest failure crisis. Through this study, it is expected to gain a greater comprehension of

how religion and religiosity influence the attitudes and behaviours of farmers in the region in response to crises. In addition, this research aims to understand better the connection between religion, diversity, and agricultural practices and how this can help strengthen social cohesion in the Barudua community. Consequently, it is expected that the research findings will provide valuable input and recommendations for the community, government, and other stakeholders in developing programs and policies that promote the sustainability of agriculture and the welfare of the people who live there.

This research confirms the significant role of strong and diverse religious patterns in shaping the Barudua community's response to the crisis of crop failure. Findings suggest that the religious dimension is not only vital in strengthening social bonds but also essential in developing effective sustainable strategies in addressing agricultural challenges. Furthermore, the interconnections between religion, diversity, and agricultural practices yield insights that can inform local policies and be applied to other regions with similar contexts. The results of this study reinforce the argument that incorporating religious perspectives in agricultural development and crisis management approaches is not only relevant but also crucial for creating inclusive and holistic solutions.

2. Methods

This study was conducted in Barudua Village, located in the Malangbong District of Garut Regency, West Java. Barudua Village was specifically chosen as the research site due to its rich religious values and the strong dependence of its residents on agriculture as their primary source of livelihood. The village is divided into three sub-villages, each characterised by distinct demographic, economic, and religious patterns: Sub-village One, Sub-village Two, and Sub-village Three. The selection of these sub-villages was driven by their varied religious practices and their respective responses to agricultural crises, particularly the strawberry harvest failure, which allowed the study to identify differences in how these communities manage agricultural challenges.

The research employed a qualitative case study approach, selected for its ability to deeply explore the experiences, perceptions, and responses of the Barudua community in the context of the agricultural crisis they faced. The qualitative approach offers the flexibility needed to capture the complexities and nuances of religious patterns and how these patterns influence the community's resilience and adaptability in times of crisis.

Data were collected using three primary methods: interviews, observations, and documentation, all of which were triangulated to ensure data validity. Semi-structured interviews were conducted with 20 key informants, purposefully selected to include religious leaders, community heads, farmers, and local government representatives. These interviews were designed to gain an in-depth understanding of the religious patterns present in the community and how these patterns influenced their responses to the strawberry harvest failure.

In addition to interviews, the researcher engaged in three months of participant observation in each sub-village, directly observing religious activities, agricultural practices, and social interactions. This observation was meticulously recorded, focusing on behaviours, rituals, and daily activities related to each sub-village's religious patterns. Secondary data were also gathered through existing documentation, including local government reports, village records, and relevant publications that detail the history, culture, and religion of Barudua Village.

Data analysis was conducted using a thematic approach. The process began with the transcription of interviews, followed by coding to identify key themes emerging from the data. These themes were then categorised according to the religious patterns observed (Exclusive-Protective, Participatory, and Progressive) and analysed for their impact on the community's response to the crisis. The analysis was carried out manually, supported by NVivo software, which aided in the organisation and management of data. To ensure the validity of the findings, triangulation was employed alongside member-checking and focus group discussions with several informants to confirm the accuracy of the results.

The theoretical framework for this study is grounded in Malinowski's functionalism theory (Malinowski, 1948), which provides a lens through which to understand how cultural and religious phenomena assist communities in addressing concrete problems, such as agricultural crises. This

theory elucidates the role of religion in maintaining social stability and how different religious patterns function in the face of challenges and uncertainties. Additionally, the study incorporates the psychological concept of coping mechanisms to analyse how religion serves as a strategy for managing stress and crises.

3. Results

Barudua Village: Agricultural Landscape and Community Overview

Barudua Village is an agricultural community in Malangbong District, Garut Province, West Java. It is still relatively new since it is a subdivision of Cinagara Village. Its name consists of two words: baru, which means "still new," and dua, which means "two."

Barudua consists of three Sub-villages. Sub-village One includes three hamlets: Caringin, Cideres, and Legoksalam. Cikidang, Cileutik, and Sawah Lega make up Sub-village Two. The third Sub-village has Pangkalan and Bakom hamlets. Bakom derives from the Sundanese word "wadah" (bucket) because Kampung Bakom was formerly the centre of community activities in Barudua Village, including recitation activities, the economy, and a location for deliberations. The hamlets in Barudua Village are in clusters or great distances, separating some homes. For instance, the number of hamlets in the village of origin is not excessive.

Sub-village One is the entrance to Barudua Village in Malangbaong District. It means that Sub-village One is closer to gaining access to transport and information from other villages and even the city. The distance from the Garut - Tasikmalaya provincial road is only +2 kilometres, and the road conditions are pretty good with hot mix asphalt quality.

Barudua Village's hilly terrain creates a frigid climate and has the potential to support plantations. The water source is natural mountain springs, so the water quality and quantity are exceptional; however, when it rains, the water is typically cloudy. The strawberry gardens along the road appear to be dominant compared to other plants, but the current condition of the strawberry plants is poor; they appear barren and sparse. If they bear fruit, the fruit is petite and not particularly red.

There are also numerous other types of plant life in the area. Cucumbers, cayenne pepper, cassava, tomatoes, cabbage, celery, and maize are among these. After traversing several residential areas, a cayenne pepper garden is close to the strawberry garden. The cayenne pepper garden is smaller than the strawberry garden, but the cayenne pepper appears healthy and robust.

Variety of Agricultural and Religious Practices

Exclusive-protective religious pattern

This pattern characteristic is a behaviour that tends to be guarded against any prospect of change from within or without the Sub-village. People who adhere to this religious pattern rely highly on faith in God and fate. They believe that everything that occurs in the universe must be the will of God and that humans have no choice but to follow His will. This pattern is supported by the economic circumstances of the residents of Sub-village One, who are more dominant in commerce and migration and rely more on the creative thinking of certain people regarded as deserving and competent.

This behaviour is exemplified by IS (Interview, March 12, 2020): "*Nature is subject to God, so if God says so, be it. Nature is subservient to God, so if God wills it that way, we have no power and strength other than God's will.*" This expression is a sign of high surrender well beyond human control. IS realizes and acknowledges that God exists and controls it authoritatively so that humans have no choice but to follow what God wants by following the rhythm of life, including in terms of earning a living through sustainable farming.

The research results suggest that the exclusive-protective religious pattern in Sub-village One may have contributed to the failure of the strawberry harvest. Because people who adhere to this pattern rely heavily on faith in God and fate, they may be less likely to take proactive measures to address these issues. In contrast, they may be more inclined to take harvest failure as God's will and accept their fate.

This fatalistic behaviour may have impeded their ability to adapt to shifting conditions and solve problems. They may rely solely on existing knowledge and methods, which may not be adequate to surmount the challenges of diseases that attack strawberry plants. Consequently, they could not prevent harvest losses, and their economy declined.

Additionally, exclusive-protective religious patterns may contribute to resistance to new ideas and innovation. Because people who follow this pattern are typically introverted and resistant to change, they may be less receptive to new approaches or methods of farming that can help them overcome the obstacles they confront. Additionally, they are less likely to collaborate with experts or seek external assistance, preferring to rely on their expertise.

Participatory religious pattern

The second religious pattern is participatory. This pattern's characteristics are the community's active participation in religious activities and the development of social activities. A high level of participation and concern for religious and social activities describes these communities. They can comprehend and implement religious values daily and adapt and innovate to develop social activities.

JJ (Interview, March 12, 2020) states, *"It is true that we must be patient, but we can make an effort. The evidence is that we have a purpose. I am optimistic there is a cure for the currently epidemic strawberry disease."* JJ's religious pattern will be viewed as more progressive because his mind rejects fatalism. This destiny, according to Jaja, must be attained through the greatest effort because God has endowed humans with the ability to discover solutions to every problem.

The participatory religious pattern in Sub-village Two played a significant role in coping with the failure of the strawberry harvest. Community engagement and concern for social activities at a high level have facilitated collective action and problem-solving. Communities come together to discuss and discover solutions to problems. This collaborative effort has resulted in the creation of a plan to diversify commodities and investigate alternative means of subsistence. The community has also contacted government agencies and non-government organizations for assistance with implementing this plan.

This pattern has also helped foster solidarity and strengthen social ties. The shared commitment to religious and social activities has fostered a sense of connection and belonging. It has created a safe space where everyone can freely express their concerns and ideas without fear of being judged or rejected. The community responded to the strawberry harvest failure with mutual respect, cooperation, and inclusiveness.

In addition, the capacity of people to comprehend and implement religious values in daily life significantly impacts how they respond to crises. Compassion, empathy, and social responsibility have guided people's actions and decisions. These behaviours have led to an emphasis on the common welfare and a commitment to help those hardest hit by the crisis. Consequently, the participatory religious pattern has significantly fostered a sense of social responsibility and collective action in response to strawberry harvest failures.

In conclusion, the participatory religious pattern in Sub-village Two has become a significant factor in the community's response to the strawberry harvest failures. Community engagement and concern for social activities at a high level have facilitated collective action and problem-solving. The capacity to comprehend and implement religious values in daily life has guided responses and fostered a sense of social responsibility among people. Thus, participatory religious patterns have significantly fostered solidarity, enhanced social ties, and fostered collective responses to crises.

Progressive religious pattern

The progressive religious pattern is the third religious pattern. This pattern's characteristics are an innovative and critical approach to comprehending and employing religious values in daily life. This pattern enables the community to think critically and incorporate religious values with technological and cultural advancements. They can also create more effective and efficient social activities through innovation.

ET's opinion (Interview, March 12, 2020) offers a convergent solution, namely by stating: "As human beings, we should make efforts and pray so that we are perfect in trust. So, in my opinion, research on the causes of Strawberry disease must continue because there is no disease without a cure. However, we can replace Strawberry plants with more sustainable alternatives."

The progressive religious pattern in Sub-village Three may have contributed to their ability to overcome the strawberry harvest failure. Rather than being fatalistic or blaming God's will, they strive for innovation and progress in their farming practices. The combination of their strong belief in God's blessing on man's positive actions and their willingness to integrate technological and cultural advances into their farming methods led them to explore a variety of other harvests and livestock that could potentially bring profit. This resilience and adaptability are hallmarks of progressive religious patterns, emphasizing the need to think critically and innovate in applying religious values in daily life.

Despite the setbacks caused by the strawberry virus, the residents of Sub-village Three are not giving up. They continually reflect on their practices and seek solutions, including through dialogue with researchers. This willingness to learn and collaborate reflects a participatory religious pattern because they actively engage the larger community in their agricultural activities. Their success in strawberry farming has demonstrated the potential of this pattern, and their response to harvest failure shows that they can harness their religious values to persevere through difficult times.

The main difference between participatory and progressive religious patterns is their focus and perspectives. Participatory religious pattern emphasizes community participation in religious and social activities, whereas progressive religious pattern emphasizes critical and innovative approaches to understanding and applying religious values. Participatory religious patterns emphasize participation in current activities, whereas progressive religious patterns tend to create new, more contemporary activities. However, both of these religious patterns seek to apply religious values to daily life and have the potential to benefit society.

The progressive religious pattern generally fits the difficulties encountered by communities like Sub-village Three, which seek to make a living through agriculture in a rapidly changing world. This pattern enables societies to adapt to new challenges while maintaining their religious values by emphasizing the importance of critical thinking, innovation, and integration with modern progress. Nevertheless, it is essential to remember that each of the three religious patterns has advantages and disadvantages. Each community must balance tradition and progress, dependence on God and self-reliance, and participation and exclusivity.

To further clarify the distinct characteristics and responses associated with each religious pattern described above, the following Table 1 provides a concise comparison. This table summarizes the key traits, crisis responses, and impacts on social cohesion for the Exclusive-Protective, Participatory, and Progressive religious patterns observed in the sub-villages of Barudua. By examining these patterns side by side, we can gain a deeper understanding of how different religious orientations shape the community's approach to agricultural challenges, influencing not only their immediate reactions but also their long-term resilience and adaptability. This visual representation aims to enhance understanding and provide a clear overview of how each pattern influences the community's approach to agricultural challenges, shedding light on the broader implications for social cohesion, innovation, and the community's ability to thrive amidst adversity.

Additionally, by comparing these religious patterns, we can identify potential strategies that might be applied in other agricultural communities facing similar crises. The insights drawn from this analysis are not only relevant to Barudua Village. Still, they could also inform policy decisions and community development programs in other regions, where understanding the interplay between religion and crisis management is crucial for fostering sustainable and resilient agricultural practices.

Table 1 Comparison of Religious Patterns in Responding to the Strawberry Harvest Failure Crisis

Religious Pattern	Key Characteristics	Response to Crisis	Impact on Social Cohesion
Exclusive-Protective	High faith in God and fate; passive acceptance of crises; resistance to change	Passivity; acceptance of crisis as God's will; reliance on traditional methods	Maintains stability but may hinder problem-solving; resistance to external ideas
Participatory	Active community participation; collaboration; innovation in social activities	Community engagement; collective problem-solving; seeking external help	Strengthens social ties; fosters solidarity and collective action
Progressive	Critical thinking; integration of religious values with technology and culture; innovation	Innovation in farming practices; adaptation to new challenges; collaboration with researchers	Promotes resilience; balances modern advancements with religious values

4. The relationship between religious patterns and how to respond to crisis

The relationship between religious patterns and how to respond to the strawberry harvest failure crisis in each Sub-village can be observed in how the community solves the crisis. In Sub-village One, which tends to follow an exclusive-protective religious pattern, people passively accept harvest failure as God's will. As one farmer stated in an interview, "We believe that everything that happens is God's will, so we accept everything as it is" (IS, Interview, March 12, 2020). Such behaviours can result in a lack of initiative and action to solve the problem.

In contrast, the community in Sub-village Two, which follows a participatory religious pattern, tends to be more active in responding to crises. They collaborate to discover a solution and improve the situation by taking action. As one community leader stated in an interview, "We realized that we needed to collaborate and take action to overcome this crisis, so we organized a community farming program and worked together to find a solution" (JJ, Interview, March 12, 2020). This behaviour of community participation and action can result in more effective solutions and a greater sense of community solidarity.

In the religious pattern of Sub-village Three, which is a progressive pattern, people tend to respond to crises critically and creatively. They seek innovative approaches to problem-solving and integrate their religious values with technological and cultural advancements. As one farmer stated in an interview, "We recognize that we need to use new technologies and techniques to solve this problem, but we must also do so consistently with our religious values" (ET, Interview, March 12, 2020). This strategy can result in more efficient and long-lasting solutions and a stronger sense of cultural and religious identity.

In brief, their religious patterns impact how people respond to the strawberry harvest failure crisis. Exclusive protective religious patterns can result in passivity and lack of action. In contrast, participatory patterns can result in community involvement and solidarity, and progressive patterns can result in innovation and incorporation of religious values with technological advances. Unser and Riegel (2022) state that a person's religious beliefs and patterns can affect how they interpret and respond to a crisis. Understanding these patterns is, therefore, essential for formulating effective responses to future crises.

Based on Malinowsky's functionalism theory, cultural phenomena help humans deal with the concrete problems they face in their environment and meet their needs (Malinowski, 1960). In the case of religious behaviour patterns in the face of a harvest failure crisis, the exclusive-protective religious

pattern seeks to maintain society's status quo and stability by resisting change and relying on traditional beliefs. This pattern characteristic is a restricted behavior that protects the community from all outside and internal threats of change.

On the other hand, participatory and progressive religious patterns are religious patterns that seek to adapt to change and encourage innovation to overcome crises. The participatory religious pattern can foster social cohesion and cooperation in a crisis. This pattern characteristic is participation in religious and social activities that cultivate unity and common goals in crisis management. Encouraging critical thinking and incorporating religious values with technological and cultural advancements, as well as progressive religious patterns, can encourage adaptation and innovation in crisis response by fostering critical thinking and integrating religious values with technological and cultural advances.

The pattern of religious behaviour in responding to harvest failure crises reflects a functionalist perspective. It seeks to maintain social order and enhance the satisfaction of human needs (Malinowski, 1960). Exclusive protective patterns can stabilize people during times of crisis, but they can also hinder their capacity to adapt to change. Participatory and progressive patterns can be more adaptive and innovative in overcoming crises and fostering social cohesion.

Understanding the relationship between religious patterns and their function in coping with crises can provide valuable insights into religion's role in fostering resilience and social prosperity. Recognizing the various functions of religious patterns enables community leaders and policymakers to develop more effective strategies for overcoming crises and enhancing the welfare of people.

In addition, Malinowski's theory highlights the significance of religion in preserving social order and stability. Exclusive-protective religious patterns, for instance, can be viewed as a means for a society to maintain stability and order in times of crisis. By relying on their faith in God and fate, they can accept the failure of the strawberry harvest as part of God's plan and avoid panic and disorder. Similarly, participatory and progressive religious patterns can be means for people to adapt to crises and find solutions collectively while maintaining a sense of unity and social order.

The relationship between people's religious patterns and their response to harvest failure crises can be analyzed using Malinowski's functionalism theory, which emphasizes how religion functions to meet individual and societal requirements. By understanding how religion functions as a means of adaptation, dealing with, and maintaining social order, we can comprehend how religious patterns significantly influence the attitudes and behaviours of people and society during times of crisis.

The analysis presented above highlights the varying ways in which different religious patterns influence the community's response to the failure of the strawberry harvest in Barudua Village. Each pattern—Exclusive-Protective, Participatory, and Progressive—offers a unique approach to crisis management, reflecting the underlying religious beliefs and social dynamics within the community. The Exclusive-Protective pattern, with its emphasis on fate and divine will, tends to promote a more passive response, potentially limiting the community's ability to adapt and innovate in the face of challenges. In contrast, the Participatory pattern fosters active engagement and collaboration, strengthening social bonds and encouraging collective problem-solving. The Progressive pattern, characterized by critical thinking and openness to technological advancements, drives innovation and resilience, enabling the community to not only overcome crises but also thrive in a rapidly changing environment.

To better visualize and summarize these relationships, Table 2 provides a concise overview of how each religious pattern shapes crisis response, impacts social order, and aligns with theoretical perspectives. This table serves as a tool to enhance understanding of the complex interplay between religion and crisis management within the community. By presenting the information in this format, the table allows for a clearer comparison of the strengths and limitations of each religious pattern, offering insights into how different communities can leverage their religious beliefs to build resilience and effectively manage crises. Furthermore, this analysis can inform broader discussions on the role of religion in community development, suggesting that a nuanced understanding of religious patterns

can be instrumental in designing policies and interventions that promote social cohesion and long-term sustainability in agricultural communities.

Table 2 Summary of Religious Patterns and Crisis Response

Religious Pattern	Crisis Response	Impact on Social Order	Theoretical Perspective
Exclusive-Protective	Passive acceptance; sees crisis as God's will; limited action	Maintains stability but limits adaptation; resistance to change	Maintains status quo; relies on traditional beliefs (Functionalism Theory)
Participatory	Active involvement; collective problem-solving; strong community collaboration	Fosters social cohesion and unity; promotes cooperation	Encourages social cohesion; collective crisis management (Functionalism Theory)
Progressive	Critical and creative response; integrates religion with technology; innovative solutions	Enhances resilience; balances tradition with modernity; encourages adaptation	Promotes innovation and adaptation; integrates religion with modern advancements (Functionalism Theory)

5. Conclusion

The research results on farming communities in Barudua Village, Garut, indicate that religious and cultural diversity is integral to farming communities' daily lives, manifesting in three primary patterns of religious behaviour in response to agricultural failure crises: exclusive-protective, participatory, and progressive. The exclusive-protective religious pattern emphasizes preserving stability and traditional beliefs, providing a sense of security and continuity but potentially hindering proactive problem-solving and adaptation to changing conditions. Farmers adhering to this pattern may be less likely to seek new farming techniques or collaborate with external experts, leading to persistent agricultural challenges and economic decline. Conversely, the participatory religious pattern involves active community engagement in religious and social activities, fostering solidarity, collective action, and resilience, as seen in Sub-village Two. By working together and integrating religious values into their daily lives, farmers share resources, knowledge, and support, enhancing their ability to cope with crises and strengthening social ties, promoting sustainable agricultural practices and overall well-being. The progressive religious pattern observed in Sub-village Three integrates religious values with technological and cultural advancements, encouraging innovation and critical thinking. This pattern enables farmers to adopt new agricultural technologies and diversify their crops, leading to more sustainable farming practices. Their willingness to experiment with new methods and seek external collaboration reflects a dynamic approach to problem-solving, resulting in efficient and long-lasting solutions while fostering a strong sense of cultural and religious identity as they balance modern advancements with their faith.

The participatory religious pattern of agricultural communities is also essential to forming and maintaining local cultural identity. The diversity of religious cultures can positively contribute to ensuring sustainable development objectives, such as maintaining food security and enhancing human welfare. Based on the perspective of the functionalism theory, patterns of religious behaviour in response to harvest failure crises can be viewed as efforts by farming communities to maintain social stability and overcome environmental changes by maintaining traditions, developing new solutions, and fostering a greater sense of unity and togetherness.

There are some limitations to this research. First, this study was limited to a single village, so the findings cannot be generalized to other agricultural communities. Second, this research concentrates solely on religious behaviour patterns in response to harvest failure crises. In contrast, other religious aspects, such as beliefs, ritual practices, and religious symbols, are not examined in depth. This study employs limited observation and interview techniques, so bias or inaccurate data is still possible. Therefore, future research can combine other research methods, such as surveys and case studies, to successfully overcome these limitations and gain a deeper understanding of the religious diversity of farming communities.

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