

## Empowering Communities Through Social Forestry: The Role of Cooperatives in Strengthening Coffee Value Chains and Cultural Conservation in Tambaksari Village, Pasuruan, East Java, Indonesia

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**ABSTRACT:** Social Forestry is a forest management approach that provides legal access and protection of management rights to communities over forest resources, aiming to enhance economic welfare while maintaining ecological balance. This forest management scheme has been implemented in Tambaksari Village, Pasuruan Regency, by the Koperasi Produsen Lesung Gemilang Sejahtera (Lesung Gemilang Sejahtera Producer Cooperative), an official institution collectively managing a 182-hectare forest area on the slopes of Mount Arjuno. This study examines the role of the cooperative as an institution in supporting the sustainability of the Social Forestry program in Tambaksari Village, Pasuruan Regency, through two key focuses: (1) strengthening community-based coffee commodity value chains and (2) integrating local cultural preservation into forest management schemes. This research employs a descriptive qualitative approach with a case study method. Data were collected through in-depth interviews, participatory observation, and documentation. The findings indicate that the cooperative plays a strategic role in promoting environmentally friendly coffee cultivation practices and expanding market access for coffee commodities. Additionally, the cooperative manages cultural and spiritual sites, such as Goa Onto Boega and Sendang Dewi Kunthi, as part of developing local wisdom-based religious tourism. This approach not only creates alternative economic opportunities but also strengthens the cultural and spiritual identity of the community. Social Forestry is understood not merely as an economic and ecological instrument but also as a space for cultural preservation. These findings affirm that cooperatives can serve as key institutional actors in holistically integrating environmental conservation, economic empowerment, and cultural preservation to achieve community-based sustainable development.

**KEYWORDS:** Local Wisdom, Cooperative Institution, Coffee, Community Empowerment, Social Forestry

### I. INTRODUCTION

Social Forestry (SF) is a sustainable forest management system implemented within state forests, private forests, or customary forests by local communities or indigenous peoples. This scheme aims to provide legal recognition and protection of community management rights over forest resources while enhancing economic welfare, maintaining ecological balance, and strengthening local socio-cultural dynamics. Through this approach, communities gain legal access to forest land and products and are encouraged to actively participate in environmental conservation and local potential-based economic development, such as agroforestry, ecotourism, and the cultivation of commodities like coffee, spices, medicinal plants, and others. With its well-designed mechanisms, Social Forestry serves as a critical instrument for achieving both social equity and environmental sustainability, while upholding local wisdom and intergenerational continuity.

The implementation of Social Forestry programs in Indonesia continues to expand, reaching diverse regions. As of 2024, the total area under Social Forestry reached 8,323,669 hectares, managed by 15,685 Social Forestry Business Groups (KUPS) (PSKL, 2024). One such implementation site is Tambaksari Village, Purwodadi District, Pasuruan Regency, East Java. Here, forest management is institutionalized through a cooperative model—the Koperasi Produsen Lesung Gemilang Sejahtera (Lesung Gemilang Sejahtera Producer Cooperative). This cooperative serves as the formal platform for local communities, particularly coffee farmers, to legally and sustainably manage state forest areas through community empowerment. The cooperative oversees a 182-hectare Social Forestry area on the slopes of Mount Arjuno, a region renowned for its high ecological and economic potential. Beyond cultivating flagship commodities like coffee, the community actively participates in environmental conservation and preserves socio-cultural values intrinsically linked to the forest landscape.

Beyond ecological and economic aspects, the community of Tambaksari Village actively preserves local cultural heritage as an integral part of the area's identity. These preservation efforts are realized through the protection and management of several historically and spiritually significant sites, such as Goa Onto Boega, Putuk Lesung, and Sendang Dewi Kunthi. The community implements Javanese religious and cultural-based tourism management, which not only strengthens local wisdom but also creates alternative economic opportunities through cultural and spiritual tourism activities. By integrating environmental and cultural conservation, the social forestry model in this region demonstrates significant potential in achieving sustainable development rooted in community empowerment and local values.

This study aims to thoroughly examine the institutional role of the Koperasi Produsen Lesung Gemilang Sejahtera (Lesung Gemilang Sejahtera Producer Cooperative) in supporting the sustainability of the Social Forestry program in Tambaksari Village, Purwodadi District, Pasuruan Regency, through two primary focuses. First, it analyzes the cooperative's strategic role in managing, processing, and distributing coffee as the flagship commodity of the Social Forestry area. The study identifies the coffee value chain as the cooperative's effort to build a community-based economic system that distributes welfare equitably. Thus, this research is expected to illustrate the cooperative's contributions to strengthening the local economy and achieving the overarching goals of social forestry: community welfare and ecosystem sustainability.

Second, this study aims to explore the integrative strategies implemented by the cooperative in preserving and utilizing historical and cultural sites such as Goa Onto Boega, Putuk Lesung, and Sendang Dewi Kunthi as part of a forest management model based on Javanese local wisdom and culture. The research will examine how religious and cultural tourism management approaches are developed to support conservation, strengthen local identity, and create alternative economic opportunities for the community through community-based ecotourism development. This objective also includes an analysis of the cooperative's role as a bridge between nature and cultural preservation within the framework of sustainable development.

Through these two objectives, this study is expected to fill a gap in the literature by providing both theoretical and practical contributions to the development of social forestry institutional models, while encouraging deeper exploration of local wisdom's role in sustainable forest management. Previous studies have predominantly highlighted social forestry's contributions to economic and technical dimensions, such as income improvement and cultivation techniques. Meanwhile, research specifically examining how social forestry schemes accommodate socio-cultural dimensions grounded in local wisdom - particularly those preserving local cultural values and community spirituality - remains limited. This study seeks to broaden the analytical scope by focusing on these often-marginalized social and cultural dimensions. Importantly, linking local knowledge with forest management within social forestry frameworks could play a crucial role in promoting active community participation in forest conservation and sustainability while preventing forest degradation (Adib et al., 2024).

## II. METHODS

This study employs a descriptive qualitative approach using case study methods. This approach was selected to conduct an in-depth exploration of the strategies and institutional role of the Koperasi Produsen Lesung Gemilang Sejahtera (Lesung Gemilang Sejahtera Producer Cooperative) in supporting social forestry sustainability through coffee commodity management and the preservation of historical and cultural sites. The case study provides contextual understanding of the social, economic, and cultural dynamics occurring within the local community of Tambaksari Village, Purwodadi District, Pasuruan Regency, East Java.

Data collection was conducted through, first, in-depth interviews with key informants including cooperative administrators and members, coffee farmers, local customary and cultural leaders, village officials, and related stakeholders, with the interview technique being chosen in this qualitative approach due to its importance in understanding their emic perspectives referring to the comprehension of phenomena from their own viewpoints as subjects who experience these activities and culture (Creswell & Poth, 2018; Patton, 2015); and second, through participatory observation of field activities related to coffee production and processing, preservation of historical and cultural sites, and implementation of community-based tourism, which enabled researchers to directly witness social interactions and activity dynamics while obtaining nonverbal data that might not be revealed through interviews (Angrosino, 2007; Merriam & Tisdell, 2016).

## III. FINDING & DISCUSSION

1. THE ROLE OF LESUNG GEMILANG SEJAHTERA COOPERATIVE IN COFFEE COMMODITY DISTRIBUTION
  - a. Analysis of the Role of Lesung Gemilang Sejahtera Cooperative in the Management, Processing, and Distribution of Coffee Commodities

Indonesia continues to strive for equity and sustainability in forest management through various initiatives, including the development of a sustainable forest-based economy. A contextual effort to achieve this involves activating the role of cooperatives as local institutions that organize communities in collective resource

management. As member-based economic institutions, cooperatives play a vital role in establishing community-based commodity governance. A concrete example of this role can be observed through the presence of the Lesung Gemilang Sejahtera Cooperative, which has been operating since 2023 on the slopes of Mount Arjuno. Classified as a producer cooperative, it has made significant contributions in facilitating coffee farmers in the Mount Arjuno area, particularly in cultivation and land management, commodity processing, and the distribution of community-based coffee products.

First, regarding the management of cultivation and social forestry areas, the Lesung Gemilang Sejahtera Producer Cooperative has undertaken several collective efforts, including institutional management, land management, and business management. These efforts are realized through activities such as drafting bylaws and internal regulations, developing work plans, rehabilitating and organizing social forestry areas, participating in cultivation and institutional management training, reforestation in managed forest areas, and developing nature-based tourism. Field findings indicate that over 90% of cooperative members have transitioned from conventional farming practices to more environmentally friendly coffee cultivation systems. This shift is attributed to the cooperative's persistence in changing farmers' mindsets regarding crop maintenance through technically sound cultivation practices, including post-harvest pruning monitoring and evaluation. This approach not only reduces reliance on chemical fertilizers but also minimizes the need for land clearing, thereby mitigating erosion risks and preventing deforestation. Additionally, the management of social forestry areas for camping ground tourism has increased members' income by 25%. This social transformation has been supported by key partners such as PT Pertamina AFT Juanda, the Forestry Agency, and Perhutani, which actively facilitate the cooperative's development.

Second, regarding commodity processing, the Lesung Gemilang Sejahtera Producer Cooperative does not directly organize harvesting activities or manage post-harvest coffee processing units (including cherry harvesting, sorting, and drying processes). These activities are primarily carried out by individual farmers. The cooperative's role as a producer cooperative is evident in its semi-centralized post-harvest marketing system, which involves farmer group members who simultaneously serve as cooperative members. Interview data indicate that since the establishment of the processing unit in 2023, both the physical quality and flavor profile of the coffee have improved significantly, now meeting commercial sales standards. Currently, the cooperative focuses its dried coffee sales in East Java, particularly in Pasuruan and Malang Regencies. This strategy considers not only distribution efficiency and geographical proximity but also strengthens the cooperative's position in developing local market networks.

Third, in terms of commodity distribution, the cooperative implements a collective marketing system primarily through partnerships with local cafés and coffee processors. This approach responds to increasingly dynamic market conditions requiring adaptive strategies. Field data reveal that approximately 25%-35% of members' dried coffee production volume is currently marketed through the cooperative, yielding fairer profit margins compared to individual sales to middlemen. While this proportion remains relatively modest—attributed to the cooperative's ongoing capital constraints limiting optimal production and distribution expansion—the findings demonstrate that the cooperative has established an alternative economic governance system characterized by greater participation, transparency, and sustainability. Through its institutional role in coffee cultivation and distribution, the cooperative has successfully fostered collective awareness among farmers, provided equitable market access, and created income-enhancing opportunities.

The findings demonstrate that the Lesung Gemilang Sejahtera Producer Cooperative plays a strategic institutional role in simultaneously integrating forest area management, farmer welfare improvement, and environmental conservation. This reveals that the cooperative's function extends beyond conventional production and economic aspects typical of most cooperatives, positioning it as a strategic actor in ecological and social dimensions. These efforts align with the core principles of Social Forestry (PS) schemes, which emphasize active community participation in forest conservation and environmental protection (Pujo et al., 2018). By granting management rights to local communities, PS not only provides legal access to forest area management but also fosters a sense of ownership and ecological responsibility at the grassroots level. When communities directly benefit from sustainable ecosystems, they become more motivated to prevent destructive activities like illegal logging and forest encroachment (Shaban et al., 2016).

#### b. Value Chain Analysis of Arjuno Coffee by Lesung Gemilang Sejahtera Cooperative

The slopes of Mount Arjuno feature climatic conditions particularly suited for coffee cultivation. Tambaksari Village, situated at an elevation exceeding 900 meters above sea level, stands as one of Pasuruan's premium coffee-producing areas. The ideal agroclimatic conditions make this village exceptionally suitable for coffee cultivation, particularly Arabica varieties. Farmers affiliated with the cooperative serve as the primary actors managing coffee plantations in this area. While focusing mainly on Arabica, some members also cultivate local Robusta varieties. Thanks to the fertile volcanic soil and stable temperatures, the cooperative's processed coffee develops distinctive flavor profiles and maintains strong competitiveness in domestic markets.

However, these geographical advantages and coffee quality potentials have not yet fully translated into improved farmer welfare. Field observations reveal that most coffee farmers in Tambaksari still operate under conventional production systems characterized by limited technology adoption, chemical input dependence, and inadequate post-harvest skills and productivity record-keeping. This situation is exacerbated by market asymmetries, where farmers frequently sell their harvests as cherries or green beans to middlemen at depressed prices, while coffee's market value appreciates significantly at the trader, roaster, and consumer levels. Such dynamics create an imbalanced value chain structure that systematically disadvantages coffee growers.

From a value chain perspective, coffee as a commodity undergoes extensive production stages - from cultivation, harvesting, and post-harvest processing to value-added activities (roasting and packaging), culminating in end-consumer distribution. However, Tambaksari farmers typically participate only in the initial stages without engaging in downstream product transformation. Consequently, they capture none of the value-added benefits generated in subsequent stages. This results in inequitable economic value distribution, where the greatest profits accrue to downstream actors, while upstream farmers remain marginalized with persistently low incomes.

Facing the challenges of an exploitative value chain structure and climate change, the Lesung Gemilang Sejahtera Producer Cooperative plays a strategic role as an agent of change; gradually since 2024, this cooperative has not only functioned as a harvest collector but has emerged as a value chain driver that seeks to build a more favorable economic distribution system for farmers, first by providing training on environmentally friendly coffee cultivation using more sustainable approaches, with one example being that as part of efforts to enhance coffee productivity and quality, the Lesung Gemilang Sejahtera Producer Cooperative has introduced plant monitoring and evaluation methods along with post-harvest pruning techniques to its member farmers, where through the monitoring and evaluation method, farmers are encouraged to regularly record plant development including health conditions, growth phases, and potential pest attacks, an approach that enables early detection of field problems so corrective actions can be taken promptly.

Meanwhile, the Lesung Gemilang Sejahtera Producer Cooperative also implements post-harvest pruning methods for its farmer members, a technique believed to provide direct benefits including stimulating new shoot growth, managing unproductive branches, facilitating sunlight penetration and air circulation among plant branches, and preventing disease accumulation (Amalia, 2024); planned post-harvest pruning has been proven to support coffee crop continuity by extending plants' productive lifespan, maintaining ideal tree structure, promoting uniform flowering, and maximizing nutrient absorption (Ivazakiya, 2019), with the combined application of these two methods delivering significant advantages for cooperative member farmers ranging from increased yields and labor efficiency to consistent coffee quality.

Second, the Lesung Gemilang Sejahtera Producer Cooperative enhances market access for farmers through partnerships with coffee industry players, coffee shops, and various promotional events. This initiative addresses a common challenge faced by coffee farmers: marketing difficulties due to price disagreements with buyers. To resolve this issue, the cooperative acts as an intermediary, connecting farmers with broader markets and securing fairer selling prices. This approach extends the coffee commodity value chain beyond the traditional endpoint where farmers sell their harvest to middlemen. Currently, the cooperative expands this value chain by serving as a bridge between farmers and end consumers. Although the cooperative's current market distribution volume remains relatively limited (approximately 25–35%) due to capital constraints, this strategy represents a crucial initial step in improving farmers' bargaining position. Through this system, cooperative members not only obtain better and more stable prices but also receive profit-sharing from processed coffee sales.

Looking ahead, the cooperative—which already possesses advanced processing facilities such as roasting machines and packaging equipment—aims to process local coffee into ready-to-sell final products. This model represents a strategic shift in positioning farmers from mere raw material suppliers to active contributors in high-value product creation. Simultaneously, the cooperative cultivates a collective narrative through its "Kopi Arjuno" brand, which promotes not only distinctive flavors but also regional identity, ecological farming practices, and local socio-cultural values.

## 2. INTEGRATION OF CULTURAL PRESERVATION IN SOCIAL FORESTRY MANAGEMENT

### a. Integrative Strategies Implemented by Lesung Gemilang Sejahtera Producer Cooperative in Preserving and Utilizing Historical and Cultural Sites

The Tambaksari Village community maintains numerous local wisdom traditions inherited from their ancestors on the slopes of Mount Arjuno. Among the preserved traditions are Sedekah Bumi (earth alms), Suronan (Javanese New Year observance), and other customs. Sedekah Bumi, a multigenerational Javanese tradition, expresses gratitude to God for agricultural yields and sustenance. Coffee farmers on Mount Arjuno's slopes and all Tambaksari residents continue this practice, gathering for communal prayers seeking safety, blessings, and future prosperity. The ritual also strengthens social bonds through shared meals and exchanges of farm produce.



Suronan, rooted in Javanese cosmology, marks the Javanese New Year as a transcendental moment rich in spiritual and cultural significance (Magnis-Suseno, 1997). In Tambaksari, this tradition involves rituals like night vigils (tirakatan), silent meditation (tapa bisu), earth alms, and heirloom processions at the Onto Boega Cave site, honoring temporal cycles, ancestors, and metaphysical forces. As Geertz (1960) notes, Suronan serves to contemplate life's journey through ascetic practices while connecting with the Divine and ancestral spirits. Participants flock to Onto Boega Cave not only from Tambaksari but across East Java, particularly on Jumat Legi (a sacred Friday in the Javanese calendar) believed to bestow spiritual tranquility.

Onto Boega Cave, located at Post One along the Mount Arjuno hiking trail in Tambaksari Village, has existed since the era of Hindu kingdoms in Indonesia and is considered highly sacred as the dwelling place of deities. The name Onto Boega (or Sang Hyang Antaboga) refers to a dragon-shaped deity possessing supernatural powers, including the ability to resurrect the dead. Additionally, the Tambaksari hiking trail features several other historical sites such as Tampuono Site, Eyang Semar Site, the terraced Mangkutoromo shrine, and Sepilar Temple.

The Lesung Gemilang Sejahtera Producer Cooperative, as the managing institution of the Social Forestry area in Tambaksari Village, Purwodadi District, Pasuruan Regency, has designed and implemented an integrated forest conservation strategy that combines economic empowerment with cultural preservation. This strategy extends beyond forest product cultivation (such as coffee and spices) to adopt a holistic approach through the development of religious and cultural tourism based on local wisdom. In this context, the cooperative serves as the primary facilitator in managing and utilizing the cultural-spiritual heritage within their forest area—including Onto Boega Cave, Putuk Lesung, Sendang Dewi Kunthi, Tampuono Site, Eyang Semar Site, the terraced Mangkutoromo shrine, and Sepilar Temple—all of which hold profound historical and sacred significance for local communities.

Through a community-based approach, the cooperative actively engages local communities in both environmental conservation and the strengthening of cultural identity. Activities such as cultural processions, the Suroan ritual, and traditional art performances serve not only as expressions of spiritual values but also as tourist attractions that generate alternative economic opportunities. This strategy is grounded in the principles of local wisdom-based ecotourism, which prioritizes environmental sustainability and the preservation of Javanese cultural values alongside economic benefits.

The integration of forest conservation and participatory cultural resource management demonstrates how cooperative institutions can serve as key drivers of sustainable development models. In practice, the cooperative also builds community capacity, develops cultural narratives, and facilitates the promotion of community-based tourism, thereby creating a new value chain that harmoniously connects nature conservation, spirituality, and local economic development.

#### b. Analysis of Religious and Cultural Tourism Management Development Based on Tambaksari Village Community Wisdom

The Lesung Gemilang Sejahtera Producer Cooperative, as an institution granted management rights through the Social Forestry scheme in Tambaksari Village, Purwodadi District, Pasuruan Regency, East Java, has demonstrated strategic initiatives in integrating forest conservation with community economic development through local wisdom-based tourism. This approach aligns with the core principles of Social Forestry, which emphasize three key pillars: environmental sustainability, economic welfare, and socio-cultural empowerment of local communities (Maryudi & Krott, 2012; Fisher et al., 2018). The development of this tourism management system has been implemented progressively through several strategic phases.

First, the cooperative conducted a potential identification and socio-cultural mapping process, inventorying local assets with spiritual and historical significance—including Onto Boega Cave, Putuk Lesung, Sendang Dewi Kunthi, Tampuono Site, Eyang Semar Site, the terraced Mangkutoromo shrine, Sepilar Temple, the Suronan tradition, and the Mount Arjuno hiking trail in Tambaksari Village, all regarded as sacred by the community. Village elders, spiritual leaders, and coffee farmers play a central role in preserving these embodiments of local wisdom.

Second, in the institutional strengthening and capacity building phase, the cooperative established a tourism working group supported by a clear and participatory organizational structure. This working group received training in tourism destination management and developed Standard Operating Procedures (SOPs) for managing religious-cultural tourism and the Mount Arjuno hiking trail through Tambaksari Village. These activities promote cross-generational and gender-inclusive participation while strengthening community ownership of the area. The capacity building also includes financial literacy and cooperative administration training to enhance governance accountability and professionalism (Suharti et al., 2021).

Third, the spatial planning and locality-based infrastructure development phase involves creating destination points such as traditional gates, meditation spaces at historical sites believed to possess spiritual significance (designed to accommodate cultural-religious rituals while preserving their sacred value), and empowerment of local MSMEs operating near tourism entry points. Furthermore, the working group has established a traditional

café featuring local architectural design that serves various rural specialty foods and premium Tambaksari Arabica-Robusta coffee products sourced directly from cooperative member farmers.

Fourth stage, the promotion and marketing stage, which focuses on local narratives, has not yet reached its full potential. Current promotional efforts remain confined to traditional methods like word-of-mouth marketing, primarily reaching audiences within Pasuruan Regency and neighboring areas. This is despite the area's considerable tourism potential that could be better realized through strategic digital promotion. The limited use of social media, digital platforms, and information technology has become a major obstacle in expanding market reach and attracting tourists from outside the region, including at national and international levels.

Moreover, these promotional activities have failed to adequately involve key strategic partners who could enhance tourism development through collaboration, such as local government agencies, academic institutions that could provide research-based input, and tourism industry players who could offer professional marketing support. To address these challenges, a comprehensive digital marketing communication strategy involving multiple stakeholders is needed. Additionally, the local narratives that embody the area's cultural strengths and identity should be transformed into creative content formats like documentaries, visual storytelling photography, and educational tour packages to increase their appeal and relevance to modern tourism trends.

- c. The Contribution of Tourism Management to Conservation and Local Economy in Tambaksari Village The community-based tourism management implemented by the Cooperative in Tambaksari Village demonstrates a synergy between environmental conservation goals and local economic improvement. This aligns with the concept of Community-Based Tourism (CBT), defined as tourism developed and managed by local communities to provide direct economic benefits while strengthening community control over their resources (Goodwin & Santilli, 2009). Through this approach, the cooperative positions local residents as key actors in designing, managing, and benefiting from tourism activities rooted in local wisdom and natural assets.

From a conservation perspective, this approach relates closely to Environmental Stewardship Theory, which emphasizes communities' active role in environmental protection as part of their socio- ecological responsibility (Chapin et al., 2010). Forest conservation under the Social Forestry scheme is driven not merely by regulatory compliance but also by economic incentives from tourism. Nature and cultural tourism—including visits to Onto Boga Cave, Putuk Lesung, Sendang Dewi Kunthi, Tampuono Site, Eyang Semar Site, the terraced Mangkutoromo shrine, and Sepilar Temple—can only be sustained if forest ecosystems remain intact. This motivates the community to protect forest stands, prevent illegal logging, and conduct periodic reforestation, supporting long-term conservation objectives.

From an economic perspective, tourism management provides alternative non-timber income sources for the community, particularly through environmental services and local product sales. This approach is supported by the Sustainable Livelihoods Framework (DFID, 1999), which emphasizes the interdependence of economic and environmental transformations. Tourism generates new financial and social capital that enhances community adaptive capacity, while creating participatory spaces through working groups established by the Lesung Gemilang Sejahtera Producer Cooperative. These groups not only manage financial distribution but also serve as intermediaries linking tourism actors, government agencies, and conservation institutions.

Furthermore, this management approach aligns with the Integrated Sustainable Tourism Model, which prioritizes three core pillars: environmental sustainability, socio-cultural sustainability, and economic sustainability (UNWTO, 2005). In practice, tourism development here preserves local cultural identity through religious festivals and traditional rituals like Suronan, which simultaneously serve as tourist attractions. These activities reinforce collective values, strengthen social cohesion among residents, and boost tourist visits.

Thus, Tambaksari Village's tourism management exemplifies the successful integration of environmental conservation and local economic empowerment through participatory approaches. This strategy contributes not only to short-term income generation but also fortifies the social and ecological foundations for long-term sustainability.

#### IV. CONCLUSION

This study confirms that Social Forestry management should not be evaluated based solely on its economic and technical contributions, but must also accommodate socio-cultural dimensions rooted in local wisdom. The case study in Tambaksari Village demonstrates the strategic role of the Lesung Gemilang Sejahtera Producer Cooperative in achieving sustainable forest management through two main pillars: first, strengthening the community's economy based on premium coffee commodities; and second, preserving cultural and spiritual sites integrated into community-based ecotourism. Thus, it can be stated that the cooperative's role extends beyond increasing income through commodity management like coffee - it also supports cultural and environmental conservation through ecotourism activities.

Furthermore, this study expands the scope of Social Forestry research toward a more holistic approach by showing that local wisdom is not merely complementary, but rather a crucial pillar that actively drives participation, strengthens collective identity, and builds a sense of ownership over managed forests. Community involvement in cultural preservation and environmental conservation creates a sustainable development model grounded in local values and spirituality, while simultaneously enhancing socio- ecological resilience at the local level.

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