



PATTERN OF SOCIAL CAPITAL IN EMPOWERMENT OF URBAN AND RURAL COMMUNITIES IN INDONESIA

POLA MODAL SOSIAL DALAM PEMBERDAYAAN MASYARAKAT PERKOTAAN DAN PERDESAAN DI INDONESIA

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ABSTRACT

This study departs from a problem in the application of social capital in community empowerment activities in urban and rural areas in Indonesia. This study aims to determine the application model that is applied in community empowerment in urban and rural areas. The method used in this research is in-depth interviews with facilitators and community members who are the subject of empowerment. This study finds that social capital can be built when individuals can trust others, so they can make responsible commitments to build mutually beneficial relationships. The exchange of information that is facilitated by social networks to interact ultimately contributes to creating trust between them. This belief is closely related to cultural roots, especially those related to applicable ethics and morals. Therefore, the degree of mutual trust in society cannot be separated from the cultural values of the community concerned. Social families and belief groups can grow an economy where trust is correlated with economic growth. This study concludes that the application of social capital in urban and rural empowerment relies on the model of cooperation that is built, the use of networks and the development of positive values in society.

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INFO ARTIKEL	ABSTRAK
Koresponden: Moh. Dulkiah moh.dulkiah@uinsgd.ac.id Kata Kunci: Modal Sosial, Community Development, Jaringan, Kepercayaan. Website: http://idm.or.id/JSCR hal: 478 - 490	<i>Kajian ini berangkat dari permasalahan penerapan modal sosial dalam kegiatan pemberdayaan masyarakat di perkotaan dan pedesaan di Indonesia. Penelitian ini bertujuan untuk mengetahui model penerapan yang diterapkan dalam pemberdayaan masyarakat di perkotaan dan pedesaan. Metode yang digunakan dalam penelitian ini adalah wawancara mendalam dengan fasilitator dan warga masyarakat yang menjadi subyek pemberdayaan. Studi ini menemukan bahwa modal sosial dapat dibangun ketika individu dapat mempercayai orang lain, sehingga dapat membuat komitmen yang bertanggung jawab untuk membangun hubungan yang saling menguntungkan. Pertukaran informasi yang difasilitasi oleh jejaring sosial untuk berinteraksi pada akhirnya turut menciptakan kepercayaan di antara mereka. Keyakinan ini sangat erat kaitannya dengan akar budaya, terutama yang berkaitan dengan etika dan moral yang berlaku. Oleh karena itu, derajat saling percaya dalam masyarakat tidak lepas dari nilai-nilai budaya masyarakat yang bersangkutan. Keluarga sosial dan kelompok kepercayaan dapat menumbuhkan ekonomi di mana kepercayaan berkorelasi dengan pertumbuhan ekonomi. Kajian ini menyimpulkan bahwa penerapan modal sosial dalam pemberdayaan perkotaan dan pedesaan bertumpu pada model kerjasama yang dibangun, pemanfaatan jaringan dan pengembangan nilai-nilai positif dalam masyarakat.</i> Copyright © 2022 JSCR. All rights reserved.

INTRODUCTION

This study focuses on the discourse on the involvement of elements of social capital in community empowerment in urban and rural areas. Many studies on social capital have been carried out by researchers from various fields. An exploratory study of social capital has been carried out by Kilpatrick (2010), Kwon (2013), DeFilippis (2001), and Nguyen & Rieger (2017). Likewise, from the aspect of social capital, many researchers have studied (Putnam, 2000; Bourdieu, 2009; and Coleman, 2002).

The community development process is still considered an activity that requires the involvement of all parties and is carried out in a sustainable manner (Bill, 2006). Community synergy is a powerful keyword in carrying out the empowerment process in achieving success (Putnam, 2000). However, synergy alone is not enough to refute community development communities. Other elements are needed that can encourage the community development process (Dowla, 2012).

Community empowerment requires the involvement of social capital so that the process and results can run well and maximally. Social capital is a positive concept and resource in social relationships. This type of resource is related to various types of relationships involving interpersonal relationships and organizational networks

(Coleman, 1989). Social capital was originally used in research related to group relations in society. The point is social capital proves the existence of a good resource that is collected in everyday relationships and interactions between individuals and families (Aldrich and Meyer, 2015). Social capital is not only about mutual understanding between individuals but can also force society to achieve common goals (Portes, 2010). Therefore, social capital is a collection of resources that are integrated into social activities in society and the economy.

Social capital can also compile its share of members based on the characteristics of individuals in social networks, the point of which social capital facilitates the activities of individuals who have higher performance to participate in obtaining economic resources in achieving common goals (Portes, 2010). Social Capital has the benefit of being able to provide an effective incentive to facilitate the sharing of knowledge and understanding. Thus, achieving long-term reciprocal cooperation (Campbell, 2010).

Previous researchers have shown that social capital has three elements or dimensions, they are called relational and cognitive structures. Structural models present general communication patterns between individuals (Fukuyama, 2001). This dimension reflects the position of use in the social system and identifies the ability of users to access resources. The relational model reflects the level of trust among members in a communication, this factor reflects the nature of work with other members and the quality of personal relationships. Meanwhile, the cognitive dimension looks at the resources that promote the perception of individuals with individuals and individuals with systems (Bill, 2006).

The involvement of social capital in increasing the potential of community members requires the interaction of all parties and is carried out in a sustainable manner that is effective in the empowerment process (Campbell, 2010). However, synergy alone is not enough for community development, which requires complex support to encourage the community development process (Portes, 2000). Community development requires the interaction of social capital so that the process and results can run well and maximally (Nguyen, 2017; Kwon, 2013). The involvement of social capital as a positive concept and resource in social relations. This type of resource has the potential for community development (Kilpatrick, 2003). Social capital can not only give birth to a shared understanding between individuals but can also fulfill the community to achieve common goals (Lim, 2010). Social capital in an institutionalist perspective (Dowla, 2012) has integrated resources in social and economic social activities so that it can gather its members based on individual criteria. In recent studies, social capital can also facilitate individual activities and can provide effective motivation to facilitate knowledge sharing so as to achieve collaboration (Portes, 2010).

From several studies on social capital, its relationship with community empowerment, there is still an empty gap in the form of involving social capital in community empowerment in urban and rural areas. This comparative research is still not done by

many researchers. Thus, this research needs to be done to fill the study space that has not been done by previous researchers.

This study aims to determine the types of social capital inherent in the community that have the potential to be used for empowerment activities and strategies for involving social capital in the community empowerment process.

LITERATURE REVIEW

Many researchers conduct research related to social capital which intersects with community development. In terms of socio-economics, the study of social capital is quite a lot put forward by researchers and academics. One of them is the theoretical framework proposed by Asif Dowla (2012) and Chaeyoon Lim (2010) and Robert D. Putnam (2000). The most valuable and profound theoretical contribution to community development in Bangladesh, for example, was written by scientist Dowla (2012) who highlighted the issue of the potential of external institutions in providing empowerment to the poor from women. Women who are considered by most banks do not have the potential to repay debt when borrowing, this study actually finds the opposite finding. Collectively empowered women have the potential to be responsible for their group. Through this value of responsibility, they will try to repay the loan in collateral.

Another study that also contributes very strongly to the theoretical foundation that will be built in the writing of a later dissertation is Lim a& Putnam (2010) where religion offers networking and personal encouragement). This proposition is inspired by the classical sociologists, Durkheim and Simmel, who consider that the social dimension of religion is nothing but the essence and substance of religion itself. The involvement of religion in increasing life satisfaction is triggered by the proliferation of religious organizations that offer various social interactions in establishing friendships and social relations. The next proposition is that similarity in social bonds encourages understanding of empathy and mutual support, thereby increasing well-being. Campbell's (2010) study contributes that communities have the potential to work together which is supported by the values that develop in their environment.

The concept of social capital is increasingly being used in various fields of community development and social economy. The way in which social capital can be implemented in the context of community or community development can also have a number of political implications. Findings of a research project analyzing the contribution of social capital to local economic development. In recent years there has been a growing interest in social economics in both theory and public policy initiatives. At the same time, concerns about understanding the contribution of socioeconomic and social capital to economic development also indicate a flexible nature and orientation towards social goals.

Sociologist Woolcock (2010) limits social capital to an attachment to society which is characterized by a social structure that provides a bridge to groups. There are at least three models of social capital, including bonding in the form of culture and values that have strong ties to the social system of society. The second is the bridging model which provides a bridge for social mechanisms or social institutions. This model aims to develop and seek to explore the potential of the community. Third, the linking model is characterized by the existence of a relationship level within an organization (Woolcock, 2004).

Coleman (1990) states that there are concepts of capital that form social capital. The concept of social capital is a conceptual understanding of action that is theoretically related to social action and relates to the components of the Sociology and Economics side. The principles that exist in economics are used to analyze social processes.

Trust is felt to be important in every aspect of life, especially in this social capital (Coleman, 1989; Lim, 2010; Portes, 2010; If a sense of trust has grown in the social structure, the relationship between community members becomes closer and cooperation and goals are easier to achieve. In addition, there are norms and values that must be adhered to by community groups, as explained on the negative side of social capital, is if there are members of the community who do not have morality, norms and values that have been agreed upon, but are not adhered to, will be a negative side in social capital, and of course for the community itself.

Meanwhile, according to Putnam (2010), social capital is an aspect of social life related to the economic field. There are pillars of social capital, namely networking, trust, and value: First, network. Social network or network, a network consisting of community members that can trigger communication and interaction, so that later it will create a sense of belief in a community to be able to live together and work together. The existing network becomes an easy access point in achieving a common goal with the community. Second, the norm. An order that has been mutually agreed upon by members of the community, which must be adhered to, must not be violated for the common good. Third, trust. A thing and hope that grows in society that can be proven in the honest behavior of the community, their regular attitude, and cooperation based on the norms shared by the community. Some experts such as Kwon (2013), Campbell (2010), and Nguyen (2017) link social capital with community dynamics to cooperate.

The study of social capital in social entrepreneurship institutions/organizations can be approached from a sociological perspective. This study can be applied by borrowing the concept of social action from Max Weber which relates to economic interests. Through his world-famous work, *The Protestant Ethic and the Spirit of Capitalism*, 1958 (1904-1905), Weber seems to have rejected the materialistic interpretation of the process of human history. In the book, Weber tries to reverse Marx's thesis which states that the superstructure is determined by the infrastructure (economy). Weber stated that one of the important factors of capitalist development lies precisely in the aspect of the superstructure (ideology and religion). Weber shows how the enthusiasm for

achieving significant progress is among Protestant Christians rather than Catholics. This kind of reality is quite interesting for Weber to examine the role of religion in economic progress. According to Weber, the root of the achievement of European economic progress is a set of values and attitudes embodied in the Protestant ethic (especially Calvin), namely hard work, frugality, honesty, rationality, and simplicity. All these values and attitudes are called 'ascetism'. Another value and attitude contained in the Protestant ethic is "calling" which means the fulfillment of obligations placed on the shoulders of an individual by his position in this world. Another psychocultural aspect is "election" which means that God has chosen to bless a small number of people. Blessings from God can be seen from the prosperity and progress of the wealth and economic conditions that have been achieved by the chosen people. Those whose actions are driven by these three forces are called entrepreneurs. Weber's explanation of a person's subjective actions closely related to economic interests provides a discourse on how an action can have an economic impact on the perpetrator.

Weber argues that the analysis of economic action does not only cover "economic phenomena", but also "economically relevant phenomena", and "economically conditioned phenomena", among others: First, economic phenomena consist of economic norms and economic institutions that formed to fulfill economic goals is studied through economic theory. Second, economically relevant phenomena are non-economic phenomena that have an impact on economic phenomena (eg Ascetic Protestantism, an analysis of the Protestant Ethic) studied through economic history. Third, economically conditioned phenomena are phenomena to some degree influenced by economic phenomena- studied through both economic history and economic sociology.

Broadly speaking, Weber distinguishes sociological analysis of economic action from economic analysis by proposing 3 (three) elements: (1) economic action is a social action (2) economic action always involves meaning (3) economic action always pays attention to power. In this regard, there are three different types of economic action: those inspired by custom (including habit). Convention (norms) and interests. Interest-determined actions are defined as identically expected instrumental and expectation-oriented actions. In other words, this action presupposes a social setting in which other actors think in the same instrumental way. For example, in the modern market, an actor is instrumentally rational and perceives others as equally rational.

Meanwhile Granovetter introduced the concept of "embeddedness" in analyzing economic action. Economic action is an action that is very inherent in the network of interpersonal social relations of the actors. There are three main propositions put forward in the new economic sociology (Granovetter & Swedberg, 1992): First, economic action is a form of social action. Second, economic action is socially situated. Third, economic institutions are socially instructed. Fourth, the contribution of the new

economic sociology in the analysis of economic action is the network approach, organizational theory, and the sociology of culture as analytical tools.

From the point of view of interests, Granovetter's argument can be distinguished between the macro level and the institutional level. At the institutional level, economic institutions are discussed in terms of the mobilization of resources for collective action - a position well known in sociological analysis of interests. At the micro level, Granovetter, "there are considerations of human interaction that limit the explanation of individual interests", he notes more abstractly from the fundamental aspects of relationships that characterize economics and other actions". Granovetter adds - economic measures are never completely economic in nature but always include non-economic elements. All social actions, including economic actions, are to some extent influenced by "human motivations" such as "sociability, support, and status and power". At the micro level, economic action is never exclusively inspired by economic interests - as soon as an actor interacts with other actors it also begins to influence, namely social interests.

Meanwhile, James Coleman defines social capital as "a set of resources that are inherent in family relationships and in the social organization of the community and are very useful for the cognitive and social development of a child". Coleman adds that social capital is "an aspect of social structure and facilitates individual action within the social structure". Coleman argues that economists have failed to introduce social relations in their analysis. "The main ways in which economic theory moves from the micro level of a single actor to the macro level involving many actors is through the concept of "agent representative". The set of actors simply does not correspond to phenomena such as trust, while trust is a relationship between two actors. Coleman uses three subjects to explain this: trusts, markets, and companies. Coleman stated the main points of his thoughts, among others: First, in economic action it is not enough to discuss actors and their interests, it is also important to discuss "resources" and "controls" owned. If an actor has an interest in another actor. The two actors will interact. Second, analysis of trust (trust) for Coleman is considered a gamble with awareness. Third, social capital is defined by Coleman as the existence of social relations that can help individuals when trying to realize their interests. An institution/organization represents, for example, a form of social capital.

James Coleman also states that social capital is "an aspect of the social structure and facilitates individual action within the social structure". Coleman points out three forms that are characterized by social capital, namely: obligations and expectations based on trustworthiness, information channels capabilities, and norms and effective sanctions.). These three forms of social capital can be distinguished from other forms of capital, such as financial capital, physical capital, and human capital. Therefore, social capital is a social investment, which includes social resources such as networks, trust, values and norms and the power to move, in the structure of social relations to achieve individual and/or group goals. efficiently and effectively with other capital

(economic capital, cultural capital, political capital, and money capital). Cooperation on trust cannot be separated from the elements of kinship/kinship and non-kinship/kinship. According to him, in the economic exchange system there is what is called F-Connection. F-Connection is a form of relationship that is built between Families, Friends, and Firms (companies). Each of these forms of social organization can influence one another.

Fukuyama stated that social capital has a different definition and terminology from human capital. The form of human capital is human 'knowledge' and 'skills'. Conventional human capital investment is in the form of university education, training to become a mechanic or computer programmer, or providing other appropriate education. While social capital is a capability that arises from general trust in a society or certain parts of it. Social capital can be institutionalized in the form of the smallest or most basic social groups and also the largest community groups such as the State (nation).

Peter Evans in his work, *Government Action, Social Capital and Development: Reviewing the Evidence on Synergy* (Evans, 1996) analyzes the contribution of government synergy with local communities in various empirical studies between irrigation systems (Taiwan), industrial workers (India), peasant organizations (Mexico). In his writing, Peter Evans stated that the catalyst for development is the synergy between the state and society. Both can be side by side and parallel, not dominating which describes the relationship vis a vis as in Marxian theory. In Marxian theory, the relationship between the state and society is always described in a pattern of domination relations. The state is powerful (powerful), while society is powerless (weak party). In such a pattern the possibility of synergies will be difficult to achieve because the two are in opposite mainstream.

According to Evans, the relationship between the state and society is not in a pattern of domination, but in a synergistic framework. And to support the realization of synergy, there must be several prerequisites, namely: First, there is a complementary relationship. This form of relationship certainly cannot be carried out in a domineering framework. Second, there is a strong embeddedness between the government and the community. With the attachment of this relationship, it forms a trust in each party. Mutual suspicion and distrust will be eliminated through the attachment of a relationship in which transparency, communication, and responsibility are carried out.

Ethnic politics refers to the politics of ethnic groups or ethnic minorities who do not have their territory whose purpose is to seek protection and progress for their groups and freedom of expression and socialization. In this context, minority groups become subordinate to the majority group that dominates the sociality of relations, so this minority becomes ethnic, becomes unique, or even alienated and strange. The ethnic political movement was initially oriented to power, regional control, control of economic resources, and even human control (other ethnic groups). Furthermore, in

today's modern political era ethnic politics follows the direction of its development, so that ideological content emerges. Ethnic awareness then became large and transformed into a tribal awareness and a wider area towards the nation.

METHOD

This study uses a qualitative method approach. This method is adapted to the problems raised in this study which are more natural in nature. In-depth interviews and focused group discussions or commonly known as Focus Group Discussion are the models of data mining methods in this study. Interviews were conducted with facilitators and the community involved in community empowerment activities. Meanwhile, the assistants involved are those who have provided assistance in the research area. As the results of the temporary identification show, there are mentors from non-governmental organizations and universities (including groups that apply the Community-Based Empowerment System).

In-depth interviews were conducted to understand the knowledge, attitudes, and actions of the facilitators and the community in the empowerment process. The method of extracting data was also carried out by FGD on two groups from each region, both from non-governmental groups and university groups.

RELUTS AND DISCUSSION

Social capital can be built when individuals can trust others, so they can make responsible commitments to build mutually beneficial relationships. The exchange of information that is facilitated by social networks to interact ultimately contributes to creating trust between them. This belief is closely related to cultural roots, especially those related to applicable ethics and morals. Therefore, the degree of mutual trust in society cannot be separated from the cultural values of the community concerned. Social families and belief groups can grow an economy where trust is correlated with economic growth.

Whereas the role of capital in community development is a combination of human support in managing and increasing the resources invested to achieve economic and social benefits. Community integration and social relations are accelerated by norms that provide guarantees, trust, and mutually beneficial networks so that social capital support for tourist villages has the potential for concrete consequences. With social capital, tourist villages help improve the economy of tourist villages and have a positive impact on mutual welfare.

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concerned. Social families and belief groups can grow an economy where trust is correlated with economic growth.

The issue of capital is the most important thing in the formation of a business, as is the case with creative economic activities. Production capacity depends on the capital activity and is influenced by orders received from consumers. Higher capacity means more raw materials and production costs, so more capital is required.

Fukuyama uses the concept of trust to measure the level of social capital. Fukuyama argues that social capital grows when society is dominated by norms that support each other and cooperate through a network of social and institutional relationships.

Because this business is related to livelihoods, it helps build the community's economy in its business activities. A sign of a good economy is an increase in income and therefore an increase in consumption. Meanwhile, with sufficient consumption, society will automatically develop rapidly in terms of food, clothing and housing. If you are rich, you can increase the production and distribution of goods, and ultimately increase employment and reduce unemployment. Having a domestic industry can be very helpful in building the community's economy.

Having a network that allows communication and interaction builds trust and enhances collaboration between individuals in a group. We can conclude that networking and cooperation are inseparable. Networking is an important condition for expanding cooperation within a group or organization. Social capital will develop in the process of developing social networks based on shared norms and a climate of cooperation.

The social capital of housing industry players in various regions in Indonesia is reflected in trust, networks and social norms. This is based on the analysis of social capital variables that affect innovation in the home industry of the curtain industry. Here, social networks greatly affect the performance of the innovation strategy. On the other hand, the confidence variable is not significantly affected. Norms are formed with their own regularity. There is also an element of the company's role in shaping the character of the community and workers as well as enforcing standards that are expected to play a role in business continuity. Andriani, N. (2012). Social networks have a real influence on the innovation performance of home industry players. It is undeniable that social networking is a very important force for economic actors in developing a business.

The implementation of community empowerment has different models and patterns between those in the city and those in the village. Several institutions that carry out empowerment also have different concepts and implementation models. As UIN Sunan Gunung Djati Bandung, empowering through social empowering. social empowering is an effort to overcome social problems that are intervened by outside parties (government), so that the community must be given the opportunity to make

decisions. If the community decides to accept, then the community must automatically have a commitment to implement it.

The commitment agreed by the community has implications for several consequences that must be carried out by them such as attending meetings to carry out each stage of the cycle process, the existence of a driving force that works voluntarily, the willingness to cooperate from various parties (community leaders, religious leaders, women leaders, youth leaders of local government officials, etc.), providing self-help funds for various training fund meetings, and so on. The social empowering stages are scheduled to be implemented at UIN Sunan Gunung Djati Bandung, consisting of: (1) Transect (area exploration) or participatory observation (2) initial socialization, and RW (Initial Socialization, Community Consultation) (3) Social Reflection (4) Pesos (Social Mapping) (5) Community Organizing (6) Participatory Planning (7) Program Synergy (8) Program Implementation (9) Monitoring Evaluation.

Social reflection can be carried out in parallel with the initial socialization and community consultations which are intended to raise public critical awareness of the root causes of social problems. This critical awareness becomes important, because so far in various programs that place the community as the 'object' of development, the community is often not invited to make various efforts to solve problems without knowing and realizing the real problem (problems are formulated by 'Outsiders'). This condition causes people to only carry out problems in solving the will of 'Outsiders' or because they are tempted by the 'lure' of financial assistance, instead of carrying out activities because they really realize that these activities are indeed beneficial for solving their problems.

In its implementation, there are 2 important things that are done in Social Reflection, namely Thinking and Feeling so that the deepening involves mental, feeling and intention. Thought is a process of critical analysis of social problems faced by society, to reveal mechanisms that have often been unexplored and hidden in them. Critical analysis of social problems is often also referred to as social analysis, which means looking critically for causal relationships, to the deepest things so that the real roots of social problems can be found. Every condition, be it external or internal, must be explored and then searched for causal relationships in a logical framework. In this case, everyone involved in reflection learns to think analytically and logically, so that it is hoped that critical awareness will grow towards various social causes rooted in the erosion of human values.

Sport is an attempt to reflect inwardly, especially regarding their attitudes and behavior towards social problems. Efforts to cultivate feelings touch the hearts of each person involved in the reflection process to reflect on what has been done, what has been done, what contribution has been given to make efforts to overcome social problems for the welfare and improvement of people's lives. This means that the taste is more focused on attitudes and behaviors related to the noble values of humans (humanizing humans). It is hoped that each person's awareness will grow empowered

humans are humans who are able to carry out their nature as humans, humans who are different from other creatures, namely humans who are able to give and devote their lives to the welfare of mankind.

Based on the thinking and feeling above, it is hoped that the perspectives of the participants involved in the discussion will change and have implications for: Awareness that they should not be a part of adding to the problem, but part of solving the problem by wishing to maintain noble human values; Growing understanding that attitudes and behaviors that are in accordance with noble values are the beginning of the growth of social capital, so that outsiders can grow trust in the local community; Growing awareness to make improvement efforts, starting with oneself; So that every member of the community should be able to contribute (both energy, time, thoughts, space for other groups to participate, democracy, and so on) to jointly tackle social problems.

CONCLUSION

The implementation of community empowerment has different models and patterns between those in the city and those in the village. Several institutions that carry out empowerment also have different concepts and implementation models. As UIN Sunan Gunung Djati Bandung, empowering through social empowering. Social empowering is an effort to overcome social problems that are intervened by outside parties (government), so that the community must be given the opportunity to make decisions. If the community decides to accept, then the community must automatically have a commitment to implement it.

The commitment agreed by the community has implications for several consequences that must be carried out by them such as attending meetings to carry out each stage of the cycle process, the existence of a driving force that works voluntarily, the willingness to cooperate from various parties (community leaders, religious leaders, women leaders, youth leaders of local government officials, etc.), providing self-help funds for various training fund meetings, and so on purpose of this study is to explore.

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