

Patterns Of Social Capital Relation In Minimizing The Risk Of Covid 19

Dewi Ayu Hidayati

dewiayuhidayati@fisip.unila.ac.id

Department of Sociology, Universitas Lampung, Indonesia

Abstract. Social capital is one of strengths in surviving disasters, both natural disasters and non-natural disasters, namely the Covid disaster. This research aims to examine the social capital relationships formed in poor urban communities in Panjang District in forming resilience in facing the Covid disaster. When Covid was at its highest peak, namely wave I (November 2020-January 2021) and wave II (May to July 2022). The research method uses a qualitative descriptive approach with data collection techniques through in-depth interviews, observation and documentation, then data analysis techniques carried out by collecting data, reducing data, presenting data, drawing conclusions and verifying. Data validity techniques by triangulating sources, methods and time. The results of this research show that the pattern of social capital relations that shapes the resilience of urban poor communities in Panjang sub-district in facing the covid disaster is flexible social capital where the social capital relations that are formed are not only oriented towards strength from within but also flexibly prioritize the strength of social capital that comes from outside. The strength from within is in the form of solidarity formed from fellow poor residents, leaders, civil servants and the covid task force, while the strength from outside comes from the local government, related services or agencies, related services, the private sector and volunteers.

Keywords: Relationship patterns, Social capital, Resilience of poor communities, Covid disaster

1 Introduction

The urban poor are one of the poor groups in urban areas who are vulnerable to Covid-19 disasters. In general, poor or underprivileged communities are more vulnerable to disasters because they do not have the financial capacity to face disasters [1]. The condition of poor communities is relatively vulnerable to the Covid disaster [2], and during the Covid-19 pandemic, people from the lower middle class who are included in the vulnerable group will experience increased vulnerability due to economic difficulties that occurred during the pandemic [3]. This makes perfect sense if it is related to the Covid-19 disaster that occurred in poor urban communities. Their inability to buy nutritious food or vitamins that are useful for the body's immune system, continuously buy masks or other health care equipment makes them vulnerable to Covid-19. How can they fulfill their health needs when they are not necessarily able to fulfill their basic necessities of life? Seeing these conditions, it is not wrong that poor people are vulnerable to transmission of the Covid-19 virus, so that efforts to

overcome it are not only from the government, but disaster management is also in the hands of the community groups themselves [4].

Apart from that, poor people are vulnerable to Covid-19 disasters because poor urban communities are identified with uninhabitable housing, densely populated and slum environments. In densely populated elements, it is difficult to implement the 3M principles in preventing Covid-19, namely maintaining distance, washing hands, wearing masks. Maintaining distance or physical distancing is difficult because the population is very dense, washing hands frequently with soap is also not easy because usually in slums elements basic facilities for clean water and sanitation are also lacking, and for them buying masks is often not a priority. Apart from that, the opportunity for vulnerability occurs due to a lack of understanding of information about the importance of social distancing, how to increase the body's stamina and immunity, what to do in various health conditions, when to go to the hospital, the characteristics of people who are infected with the corona virus, how to spread and prevent it. Another fact is that the opportunity for vulnerability that occurs in urban poor communities is due to the fact that many poor communities do not comply with the advice to use health protocols recommended by the government. From one of the studies conducted by the RUJAK Center in 2020, it turns out that this non-compliance is caused by problems in risk perception by The majority of poor people who responded stated that there was very little chance of them being infected by Covid, even if they were exposed to the closest people who were infected and it was unlikely that their environment would be infected, so from this it can be concluded that they had the perception that Covid 19 was no longer a threat to them. Not only that, poor people are required to always work outside the house, joining crowds in order to survive and fulfill their family's living needs so that their chances of being exposed to the Covid virus are greater [5] [6].

One of the strengths that society has to survive the Covid disaster is through the power of social capital, because social capital is an asset or collective strength to fight the corona virus and can help restore various activities that occurred as before the Covid pandemic [7]. Social capital is also one of the strengths possessed by poor communities in urban areas [8]. This social capital is formed because they have the same fate, are used to living together in a small space, crowded together, and they even make rules together for their survival along with their community group [9].

The manifestation of social capital in poor urban communities in facing the Covid disaster is illustrated by the existence of several villages in urban areas which have implemented local lockdowns, tightening human traffic in and out of their areas. Apart from that, they also help each other if there are residents affected by Covid-19, This was done as a form of joint solidarity in preventing and reducing the risk of the Covid-19 disaster [8].

The importance of social capital as a force in preventing and reducing the risk of Covid disasters, especially for poor communities, is also illustrated by several studies that have been conducted previously. As with research conducted by Hidayat and Pandjaitan (2020) with the theme of the resilience of poor communities in facing the Covid-19 pandemic in Nyalindung Village, Sukamantri Village, Bogor Regency, the result was that their resilience was low in facing the Covid-19 disaster due to the absence of collective action to build resilience in facing the Covid disaster [3]. The community does not have the awareness to carry out joint movements to overcome various problems caused by the pandemic, instead they only rely on assistance from external parties to survive the Covid pandemic. Apart from that, research conducted (Suminah et al, 2020; Malihah, 2020) states that the existence of collective action

carried out by local poor communities as well as the government and related parties by providing socialization, training and advocacy is strengthening social capital to overcome problems during the Covid pandemic [10] [11]. Therefore, the power of social capital in the form of collective actions or actions of various components of society to build resilience in facing the Covid disaster is very necessary so that the risk of the Covid disaster can be overcome properly, because collective action can build the resilience of groups or communities in facing disasters [12].

Social capital in forming resilience is not only related to the Covid pandemic, but there are several other studies that link social capital in forming community resilience in facing pandemics caused by other disease outbreaks, such as research entitled Disaster Preparedness and Social Capital (Koh & Cadigan, 2008) which focuses on the influenza pandemic and the results of the research are that social capital can be used in several phases of disaster management, namely preparedness, mitigation, response and recovery [13]. Another research is entitled Social Capital and Health Protective Behavior Intention in an Influenza Pandemic (Chuang et al. 2015), where the results of the research explain people's habits and social capital in shaping health during an influenza pandemic, apart from research entitled Epidemic and Trust : The Case Of The Spanish Flu (Aassve et al, 2020) that social capital in the form of trust can be a way to deal with the bird flu pandemic in Spain [14] [15].

Not only related to the disease outbreaks mentioned above, social capital is one of the strengths to form or increase community resilience in facing disasters, it can also be seen in the handling of natural disasters, as is the case based on research conducted by Norzistya & Handayani (2020) whose research results show that flood disasters in Kemijendan Krobokan Subdistrict, Semarang City can be handled through social capital carried out by the community in both areas, although the bonding and bridging values are different between these subdistricts, social capital is further strengthened by the role of the village head in informing all information related to disasters and the presence of local institutions as a forum for increasing community resilience in facing flood disasters in that location. The results of similar research were carried out by Muhammad et al (2017), the results of which were that the flood disaster in Bandung Regency, West Java, especially in flood-prone areas, namely the villages of Bojongsoang, Dayeuh Kolot, and Andir, could be handled by strengthening social capital therein, even though they had different characteristics [16] [17].

Another research conducted by Afdila (2019) in Kepuharjo village, Cangkringan, Sleman related to the handling of the Mount Merapi eruption disaster where social capital was a strength in handling the disaster in the form of strong solidarity support between community members then added to the active role of the village head in seeking assistance, so that the disaster can be handled well [18]. The handling of the Mount Merapi eruption disaster in this research went well due to the involvement of several community components there, including the community, local village officials, as well as external parties who provided assistance to the local community. Involvement of external parties in Disaster management is due to the existence of a collaborative network created by the local community with external parties, namely the government and the private sector. Based on several previous research results, it can be concluded that the strength of social capital possessed by the community can shape and increase community resilience in facing disasters, both natural and non-natural disasters.

Based on the several case examples above, it can be illustrated that social capital is an important component in disaster management and can form community resilience in facing future disasters. Social capital at the community level and its networks (social networks) is

important in disaster management [19]. According to Kim et al (2017), the role of social capital in disaster management is related to community resilience [20]. Social capital is an effort to unite people who have the same interests and goals in facing problems resulting from disasters that occur. Social capital is the main component in forming community resilience, including when facing disasters. According to Chong (2018), if a community has strong social capital, its social resilience will be good, but conversely, if a community has low social capital, it will have an impact on its resilience [21].

Likewise, the urban poor in Panjang District are the majority of poor people, in fact the number of poor people is the highest compared to other sub-districts in Bandar Lampung City [22]. The following is an illustration of the level of community poverty per sub-district in Bandar Lampung City in 2020 and 2021 when the Covid spike was in the high spike phase in wave I in 2020 and wave 2 in 2021 [23].

2 Methodology

Research is a scientific activity to uncover a truth or find out something (Soekanto,2013), in this case the research carried out is to reveal a fact that occurred during a fairly high spike in Covid, namely during waves I and II from 2020 to 2021 [24] [23]. This research aims to reconstruct events or phenomena that occurred when Covid was experiencing a high surge regarding the resilience capacity of urban poor communities in Panjang District in facing the Covid disaster with the strength of social capital contained in it which was carried out analytically, objectively, systematically and accurately.

The method used to reveal this fact is to carry out a qualitative method with a phenomenological study approach. Phenomenological studies are an approach in qualitative research to understand a phenomenon from the perspective of experiences experienced by certain individuals or objects related to certain phenomena (Denzin & Lincoln, 2009), in this case to analyze and describe the resilience capacity of the Panjang poor community in facing disasters Covid with the strength of existing social capital using the perspective of the experiences of the poor people in Panjang and other informants in facing the Covid disaster [25].

Determining informants was carried out purposively, namely selecting informants randomly with certain considerations to answer the research problem. The number of research informants was 27 people consisting of poor residents, local government figures and officials, related services or agencies, the private sector, and volunteers. The location of this research was carried out in Panjang sub-district, Bandar Lampung City in Indonesia, where this location is an area that has strong social capital. which is high amidst vulnerability to the Covid disaster. Data collection techniques in this research were carried out by conducting focus group discussions (FGD), in-depth interviews, observation and documentation [26]. The data analysis technique in this research uses the concept of Miles & Huberman (1992), namely by carrying out data reduction, data presentation, conclusions and data verification [27].

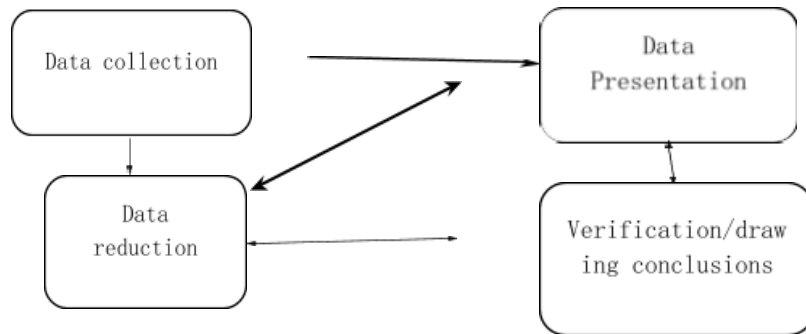


Fig. 1. Miles & Huberman Interactive Model Data Analysis (1992)

Furthermore, to produce valid conclusions, data wetness techniques are carried out by carrying out source triangulation, technical triangulation and time triangulation (Sugiyono, 2014).



Fig. 2. FGD with poor community components in Karang Maritim sub-district



Fig. 3. FGD with informants from community leaders, civil servants, the Covid task force and elements of the Panjang sub-district and sub-district government



Fig. 4. FGD during data confirmation at the Panjang District meeting hall

3 Results and Discussion

Social capital is a force that can shape a community to survive disasters, because if a community has strong social capital, its social resilience will be good and vice versa [21]. Social capital is one of the strengths possessed by poor communities in urban areas. The social capital that is formed there is because they have the same fate, are used to living together in a small space, crowded together, and they even make rules together for their survival along with their community group [9]. As is also the case with urban poor communities in Panjang District, facing the Covid disaster is manifested in the form of social relationships or close cooperation with fellow poor communities. They carry out strong solidarity because they feel they have the same economic life, so they have a high value of empathy between one another and consider that they are one family. Apart from that, their solidarity is strong because they are used to living together, carrying out activities together, and living together for a relatively long time. However, even though there is quite strong solidarity among poor people, the cooperative relationships are established not only with poor people, with components of local society, such as civil servants, community leaders, the Covid task force, but also by opening networks with the government, private sector and volunteers.

The social network that was formed shows the pattern of social capital relationships that exist among the poor Panjang community in surviving the Covid disaster. The relationship pattern of social capital is a pattern of closeness or social relationships that form social capital [28]. There are several forms of social capital relationship patterns, namely Bonding Social Capital and bridging social capital. (1). Bonding social capital is a social relationship that is created which is exclusive in nature where the background of the community is homogeneous, that is, they have many similarities, be it the same ethnicity, the same religion, ethnicity, politics and others and in this group, solidarity within the community group itself is prioritized. What is characteristic of this form of relationship is that the ideas, relationships and attention are inward looking, so that they prioritize solidarity and group interests, (2). Bridging Social Capital (bridging) is characterized by the existence of open/inclusive social ties caused by the society being heterogeneous in terms of ethnicity, religion, politics and others, making the

relationships that occur not too close. The focus in this group is how to solve problems together with an outward orientation. Social ties within community groups are relatively looser than bonding social capital. What is characteristic of this form of relationship is that the relationship pattern formed is very open or inclusive in nature where ideas, relationships and attention are outward looking (outward looking) [28].

Departing from Putnam's (2000) concept of social capital, Woolcock found a new concept that adds to Putnam's concept of social capital relationship patterns [28]. According to Putnam (2000), inclusive social relationship patterns are included in the bridging social capital section, but according to Woolcock (2001), social capital relationship patterns are not only bonding social capital and bridging social capital but also there is a new concept, namely linking social capital [28] [29]. Even though there is a new concept obtained by Woolcock, the meaning remains the same as Putnam's concept of bridging social capital. The difference is that bringing social capital according to Woolcock (2001) places more emphasis on the relationship pattern of social capital with outside groups of the same position, regardless of the similarities in characteristics of the group [29]. Meanwhile, linking social capital is the relationship pattern of social capital with external parties who have a higher position, namely with the government or government institutions, NGOs, large companies, etc. whose levels of social power are different [29].

Based on the research results, it was found that in poor communities, social relationships are very close, such as relationships between family members, parents and relatives due to the same socio-economic status (shared wealth value). Homogeneity in the Panjang poor community is not formed from homogeneity either ethnically or religiously, but homogeneity in other forms, so it can be concluded that homogeneity which forms strong bonds in society is not only seen from homogeneity in ethnicity or religious identity or belief, but also homogeneity from other elements can also form strong bonds within community groups. Ethnically homogeneous people usually have ideas, relationships and values within (exclusive) because they still hold strong traditional values, culture and local wisdom, so they have the principle to overcome various problems with the solidarity they adhere to without needing help from various parties, as is the case in the Baduy community where traditional values, culture and local wisdom are still highly respected. With these cultural values and local wisdom, the Baduy people can even fight the spread of corona so that exposure to Covid in that location is zero, so that the Baduy people can face the Covid disaster because their social bonding capital is very strong [30] [23].

Likewise, in communities that have a very strong religious and cultural identity, such as the Cierendeu traditional community, which is the majority of the Sundanese Wiwitan community, where with strong religious values, beliefs and customs, they have very good solidarity and are rarely touched by help from outside, only with local wisdom values they have. One of the local wisdoms they have is Rasi, which is a staple food substitute for rice made from cassava. The Cierendeu community in South Cimahi, West Java has good food security in the form of Rasi (cassava rice) so that they have good immunity to face the risk of spreading Covid [31]. When compared with the two community groups which were formed due to strong ties of religion, belief and cultural values, the Panjang poor community has high solidarity because they have strong shared poverty values even amidst the heterogeneous characteristics of society so that with the same fate making them have a high value of empathy for each other which makes their solidarity so strong, but in fact, even

though the value of solidarity is strong, it does not make them only stick to the solidarity they have in overcoming Covid, but by developing networks from various parties, including local community components, the government, private sector and volunteers, so that even though the bond is strong, the social capital relationship does not only rely on the strength of solidarity of the poor.

Therefore, based on the concepts of Putnam and Woolcock above, it is slightly different from the findings obtained in this research, where in poor communities, even though the social relations that occur between fellow poor citizens are very close because there is a common value of sharing wealth in them, the pattern of social capital relations is not oriented towards inward looking, which only relies on solidarity within its group to survive in the face of Covid (exclusive), but is also inclusive, where urban poor community groups in Panjang are also very open to assistance or cooperation from outside the community in building their resilience in facing the Covid disaster, such as trust in receiving sources of information and advice from external parties, carrying out advice or information originating from outside and being willing to accept assistance in the form of material and non-material from external parties.

They want to implement an outward (inclusive) social relations pattern because poor people have limitations to overcome these problems by only relying on the abilities they have. These limitations include economic limitations, even though to survive the Covid disaster requires economic support, such as meeting the need for food, food for the body's immune system, the need for medical equipment, the need to buy quotas and other health needs, as well as limited information or knowledge due to the fact that they spend a lot of time looking for money and the lack of information media facilities they have, so with these limitations they need information or knowledge assistance from other sources.

The various forms of limitations that they have are what make poor people want to collaborate with other parties to help survive the Covid disaster, so that the research results reconstruct Putnam's (2000) theory, according to Putnam, that a society that has the same values is synonymous with strong social bonds, and usually ideas, relationships and attention are inward looking, so they prioritize solidarity and group interests (Putnam,2000), but in fact in poor communities, even though the social bonding is strong because there is a common value of sharing wealth, they are not always exclusive because In overcoming existing problems, they also open networks or relationships with other components of society, both with local community components such as civil servants leaders, the Covid task force, as well as other community groups of different ethnicities, religions and social status, as well as with government officials, the private sector and related agencies (inclusive social relations pattern), but even though their social relations pattern is inclusive, the resolution of the problems that occur is not outward oriented and still prioritizes strong social solidarity relations within it, as according to Fukuyama (2002) states that trust in external networks and strong solidarity within the group must be balanced, because if society is only oriented towards the power of external social capital, it will make society dependent on external forces, and shift social solidarity within society itself, therefore strong social solidarity in society which is balanced by opening external networks will have positive benefits because it increases the strength of social capital to achieve the desired goals [28] [28] [32].

The results of this research also show something that is in line with Woolcock's theory (2001) that bridging social capital created in the poor community is carried out with groups outside the poor community whose position is horizontal regardless of the same characteristics within the group, such as civil servants, figures, the Covid task force and volunteers with different social status, ethnicity and religion, whose components are part of the community, while linking social capital is establishing relationships with external parties whose positions are vertical and enabling the community to utilize these external resources to overcome existing problems, such as local government officials, private parties, as well as related agencies or services which are part of linking social capital [29].

The results of this research also have relevance to the theory of Robison et al (2011) which states that social capital is not only limited to one group or one community, which is called bonding social capital, but also occurs outside community groups, which is called bridging and linking social capital, where in bridging social capital, the social relationships created are bridged with feelings of sympathy, empathy and care for others. Likewise, in poor communities, the long social relationships created with civil servants, community leaders, the Covid task force, volunteers with different social status, ethnicity and religion are due to feelings of sympathy, empathy and caring for others. Meanwhile, linking social capital is seen in the form of how much and to what extent one vertical group is involved with other groups in forming social capital, in this case the poor community in Panjang was able to survive the Covid disaster because of the large involvement of other parties such as the government, be it sub-districts, sub-districts, social services, health services, police, community health centers, community health centers, companies and based on research results that the involvement of various parties is quite large in helping poor people survive the Covid disaster [33].

Based on the research results, it was found that the social capital relationship patterns of the Panjang poor in facing the Covid disaster were not all the same as the concepts of bonding social capital, bridging social capital and linking social capital based on the concepts of Putnam (2000) and Woolcock (2001) [28] [29]. There is a new concept that differentiates between the pattern of social capital relations based on this theory and the results of research findings where the results of the research show that in the poor Panjang community there is a close relationship like a family because they have the same fate or the same social status (the value of sharing wealth) thus giving birth to bonds. The family is close but the social capital relationship is not exclusive because in reality the poor people of Panjang are still open to establishing cooperative relationships in forming social capital with outside parties, both horizontally and vertically. Therefore, the social capital relationship pattern that is formed there is a social capital relationship pattern which is a combination of several conceptual slices of bonding, bridging and linking social capital which researchers have named the social capital relationship pattern "flexible social capital" which forms resilience in the face of disasters. Covid, even though the social bonding ties are strong or close, the network that forms social capital is not exclusive and only relies on solidarity from the poor, but in reality the relationship pattern of social capital is inclusive, that is, it is very open by forming networks with other parties but is not outward oriented (inward). -outward social capital).

4 Conclusion

The social capital relationship pattern that was formed in the face of the Covid disaster in urban poor communities in Panjang sub-district was by implementing a social capital relationship pattern "flexible Social Capital" where the social relationships created in poor communities are very close like family because they are formed from the value of sharing wealth, namely the value of equality fate, but even so, the pattern of social capital relations is not exclusive but has the character of inward-outward social capital. Therefore, all community groups that have a high level of closeness should also expand the radius of trust because positive benefits will be obtained when the community on the one hand strengthens its cohesiveness but on the other hand also expands its network with other outside parties.

Acknowledgment

The authors would like to thank the Faculty of Social and Political Sciences, University of Lampung and the Development Studies Doctoral Study Program for the support given so far.

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