

# Strengthening Social Capital for Community Empowerment: A Case Study of Dairy Farmers in Tenjolaya Village Bandung Regency

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**Abstract.** Social capital is one of important factors in development, but currently it has not been fully utilized in the development process. This research aims to analyze the model of strengthening social capital for community development with the case of dairy farmers. This research uses a qualitative approach with a case study method. Data and information are collected through interviews, document reviews, observations and field notes. The data are analyzed through the stages of data reduction, data display, and conclusion drawing. The research results show that despite the existence of social capital at both individual and collective levels (bonding and bridging social capital), and inspite of the benefits gained by both the dairy farmer community and the public, the local leaders have yet to further support and develop by connecting the breeder community to broader institutions, such as banks for credit access, markets, and prospective networks of the village government and village-owned enterprise (BUMDes).

**Keywords:** Social capital, community development, dairy farmers

## 1 Introduction

Development is the process of trying to raise a country's standard of living. Numerous development initiatives have up to this point mostly concentrated on the economic sector. However, development should also embrace such other aspects as social, cultural, political, legal, and environmental facets. Social services including housing, health care, and education are among the issues that fall under the social category. Social development also places pressure on social welfare services (social welfare services) for special community groups (abandoned children, the elderly, drug addicts, etc.), marginalized groups, minority groups (alienated), and disability groups (people with disabilities). Development is also directed at community development, namely community development at the local or village level by mobilizing local community participation in the implementation of development.

One of the most significant socio-cultural factors in development is social capital. Some studies reveals that social capital helps make government initiatives successful., social capital is never static, despite occasional decreases in strength [1]. To increase social capital in villages, village governments must collaborate with nearby organizations. Local organizations like traditional and religious institutions are crucial to the preservation and growth of social capital

in villages, as social capital takes the shape of community involvement and solidarity and is crucial for village development [2]. Rural communities can play an essential role in lowering household poverty [3] and lowering costs and promoting the effectiveness of government initiatives like the entrepreneurship and family planning village programs [4], [5]. Social networks are an element of social capital that directly affects community participation in infrastructure development programs [6]. In addition, social capital—a component of rural development—will support agricultural development area projects' sustainability [7]. It also seems to be useful in turning Kasih Sayang Village into one of North Sumatra's economically independent villages [8].

Social capital is crucial to the growth of communities. Community development is the process of making society stronger and more effective, enhancing its standard of living, and empowering its members to make decisions that affect their own lives and futures. Community development is a social process that aims to improve people's quality of life by teaching them how to solve problems together or by strengthening their capacity for collective action [9], [10]. It also aims to strengthen social interactions within society by uniting people and facilitating communication that can result in sincere dialogue, understanding, and social action [11].

Social capital is defined broadly as a multidimensional phenomenon encompassing a stock of social norms, values, beliefs, trusts, obligations, relationships, networks, friends, memberships, civic engagement, information flows, and institutions that foster cooperation and collective actions for mutual benefits and contribute to economic and social development [12]. One model of social capital [13] disaggregates the resource into two components: structural and cognitive. The structural component includes extent and intensity of associational links or activity, and the cognitive component covers perceptions of support, reciprocity, sharing, and trust. Social capital is defined as aspects of social organizations, such as trust, norms, and networks, that can improve the efficiency of society by facilitating coordinated actions [14]. These definitions make it clear that social capital encompasses both an individual's possessions and the ties that people have with one another.

In addition, social capital strengthens the bonds and bridges between rural communities. There is a positive correlation between well-being and the bridging and bonding of urban and rural communities. Most urban and rural communities have moderate levels of bridging and bonding; rural communities score higher than urban communities in bonding, bridging, and linking social capital [15]. Social capital plays a crucial role in fortifying the bonds, connections, and networks between different social groups and organizations that are involved in village forest management practices [16]. Trust serves as a foundation for forming cooperation with empowerment communities and functions as a form of bridging social capital [17]. Furthermore, the value of sincerity, which is expressed in folkways norms in the form of a mutually helpful attitude, acts as a binding force for members community as well as a binding social capital.

The study's findings also demonstrate a relationship between social capital and entrepreneurship in rural areas. Through rural enterprises, the Indonesian government is currently working to speed up economic growth in rural areas [18]. Social capital is the most effective factor in helping young entrepreneurs build their business abilities [19]. It has also had a significant impact on the desire of these individuals to become entrepreneurs in a particular Indonesian rural community [5].

Social capital also affects societal transformations. Bonding social capital, however, is common, even though its applications are varied [20]. Research indicates that social capital built up within a community can, under certain circumstances, aid in the development of community resilience following natural disasters [21]. In urban areas within an emerging economy, an organization's disruptive innovation results in the creation of social capital [22]. Through the

involvement of diverse parties with varying statuses and roles, social networks contribute to the formation of linking social capital and therefore to the expansion of cooperation [17].

Social capital plays crucial role for development success. Some roles of social capital for the success of development, such as: a catalyst of disseminating of human and intellectual capital, the basis for greater levels of synergy and coordination, and a facilitator of intermediary institutions [23]. There is the correlation between social capital and participation: the better social beliefs and norms, the better the network and community participation [6].

The involvement of local government is an important aspect that contribute to the effectiveness of social capital development. In order to strengthen social capital within the village, the village authority must collaborate with nearby institutions [2]. The village government plays an important role in strengthening social capital for the empowerment of poor rural communities [24].

Based on those literature, Figure 1 explains how social capital and its dimension affect the development process.

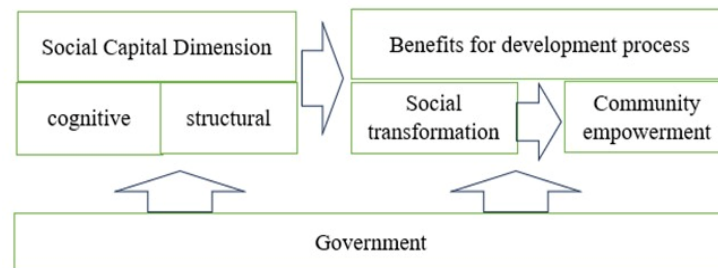


Fig. 1. Social Capital Dimension

The study aims to explore: the social capital dimension in the aspects of cognitive and structural of social capital in rural areas in Indonesia; how social capital influences benefits for development process through social transformation for community empowerment; and what the role of government is.

## 2 Methods

The study employs qualitative approach with case study methods. Data collection technique uses interviews, observations, document reviews, and field notes. Informants are chief of village, village secretary, coordinator and members of dairy farmer community. In order to increase data credibility, the study uses triangulations of method and sources. The data analysis is analysed by data reduction, data display, and conclusion drawing processes.

The study uses the case of dairy farmer community in Tenjolaya Village, Bandung Regency, Indonesia. The sustainability of the community indicates that this community has social organizational features in which there is mutual trust, norms and networks that can increase community efficiency by facilitating collective and coordinated activities so that the community can exist and survive in amidst the dynamics of life that continue to develop and change, especially in unexpected socio-economic conditions. With these various features of social organization, it is assumed that the community can continue to survive and develop by

increasing and developing the capacity of its human resources, infrastructure, institutions and entrepreneurial potential.

### **3 Results and Discussion**

#### **3.1 Tenjolaya Village and Community Profile**

Tenjolaya Village is located on a hillside at an altitude of 1,000-1400 m above sea level with an average temperature of 24 - 28 °C. It experiences two seasons, namely the rainy season (September–January) and the dry season (April–August), having 3,661,261 Ha, with general land contours consisting of agricultural areas, rice fields, plantations and moors. The majority (75%) of the village community lives from agricultural products. Tenjolaya Village has superior organic agricultural products in the form of vegetables which are marketed to other cities and even exported to Singapore and Malaysia. Apart from that, dairy cow's milk from Tenjolaya village is also known to have the best quality compared to cow's milk products from surrounding areas.

Socially, the people of this village still adhere firmly to regional customs with cultural characteristics that still appear to be strong in mutual cooperation, *sabanda sariksa* (mutual care, mutual protection), politeness and other noble cultures so that everything based on deliberation and consensus. These social conditions are always used as the basis and capital in carrying out every development process which is always maintained, maintained and developed.

#### **3.2 Dairy Farmer Community**

The dairy farmer community in Tenjolaya village is a community that still has blood ties to each other. They are descendants of ancestors who also raised dairy cattle. This habit of raising dairy cattle continues to be passed down to his children and grandchildren to this day. The characteristics of cattle breeders in Tenjolaya village are generally aged between 22 and 55 years. Although there are breeders who have junior and senior high school diplomas, the majority of breeders here are only elementary school graduates.

The dairy farmer community of Tenjolaya village has quite good achievement. Among other things, the *Rizky Illahi* dairy farmer community has received awards from *KSU Mitra Jaya Mandiri* with the criteria for Best Cleanliness in 2020 and Best Milk Quality I in 2021. A statement from the Head of Tenjolaya Village confirms this fact that the milk of cow farmers in his village has the best quality compared to milk from surrounding areas.

#### **3.3 Description of Social Capital Dimensions**

Social capital is a multidimensional phenomenon that includes a series of social norms, values, beliefs, trust, obligations, relationships, networks, friendships, membership, community involvement, information flows and institutions that enable cooperation and collective action, to realize common interests and contribute to economic and social development. Thus, social capital is a resource owned by society in the form of norms or values that facilitate and build cooperation through a harmonious and conducive network of interaction and communication.

The following explains several aspects of social capital at the research locus, includes a discussion of the existence of social capital, elements of social capital, dimensions of social capital, benefits of social capital, problems related to social capital, and achievement of the community.

### 3.3.1 Cognitive dimensions of social capital

The research shows that there are attitudes of honesty, tolerance, generosity, participation, reciprocal exchange, solidarity, cooperation and mutual understanding among the people of Tenjolaya Village. The members of the dairy farmer community are so respectful and obedient to the coordinator that they rely on the leader when there are matters and problems, and the community leader is also very protective of the community members. The success of the community leader's is obtaining various assistance from external parties that increases confidence in the legitimacy of the community leader. In facing difficult times, they strengthen each other so that the integrity of the community is maintained to this day.

Based on interviews with farmers and observations in the field, in terms of bonding social capital, there are values, attitudes and beliefs that influence trust, solidarity and reciprocity which encourage the creation of cooperation between farmers in order to achieve goals. However, in terms of bridging social capital, the community needs a mediator who is able to bridge various differences, especially differences in understanding and interests, between the community and the village government, including village-owned enterprises. Until now, there is still miscommunication and coordination, harmony and understanding have not been created between the community and the village government. In fact, this is very important for the development of the community in the future and ultimately for improving community welfare and overall village development. Communities can have direct contact with external networks. However, the village head also has responsibility for all activities within his area of authority. Therefore, all activities and assistance from external networks provided directly to the community need to be communicated with the village government. The village government could also open a channel for relations between the cattle breeder community and other outside parties, or could provide various assistance for the development of the breeder community, including the construction of infrastructure. Apart from the cognitive (cultural) dimension, the dairy farmer community also has a structural dimension. The dairy farmer community already has an organizational structure that accommodates and encourages collective activities that are beneficial for all members of the community.

### 3.3.2 Structural dimensions of social capital

The farmer community has good networks with various external institutions. There are relationship with the Bandung District Agriculture Service for assistance and human resource capacity development, the Village Cooperative for milk products as well as providing animal health workers, the Ultra Dairy company for procuring cattle feed (calves), the Organic Fertilizer Business (UPO) in terms of processing livestock waste, the international Foundation Mercy-USA Indonesia which provides assistance in building modern pens along with other facilities and procuring cattle, and the Business Incubator (Bicube) Politeknik STIA LAN Bandung in processing and diversifying dairy products (pasteurization, making yoghurt, ice cream, milk sticks, milk candy, caramel) including making Tenjomilk branding, packaging that has information on the nutritional value of the product, making social media Instagram, and arranging home industry food production permits. This network is very important for the development of the cattle breeder community both in terms of human resources, institutions and infrastructure.

The relationship between the dairy farmer community with its surrounding is relatively good. The surrounding community benefits from using cow dung as green manure. As stated by the dairy farmer community, cow dung is cold and is easily absorbed by plants, in contrast to chicken dung which is hot and if given directly to plants, the plants can overheat and die.

### **3.4 Benefits of Social Capital for Development process in Tenjolaya Village**

Social capital influence the success of development through the following roles: social capital as a catalyst of disseminating of human and intellectual capital, social capital as the basis for greater levels of synergy and coordination, and social capital as a facilitator of intermediary institutions. The benefits of social capital in the Tenjolaya village dairy farmer community in terms of social transformation are: (a) as a catalyst for the dissemination of intellectual capital and human capital, where the existence of the cattle breeder community allows for the distribution of insight, knowledge and good skills among community members through dissemination of training results to other members, as well as from community members to external parties; (b) social capital as a basis for higher coordination and synergy, where social capital can be a forum for its members to carry out coordination and synergy in order to meet mutual needs and progress through social media in the form of WhatsApp Group; (c) social capital as a facilitator of intermediary institutions, where assistance has been provided by various donors, after the community previously submitted a proposal to the charity institution. However, the benefits of social capital for community empowerment do not work well. The collaboration with various parties that has been carried out by the community has not yet supported by the village government. There is a quite not good relations between the community and local village government officials and other government parties. Meanwhile, the village has had a budget and various types of potential collaboration to develop this livestock community so that it can increase community income.

### **3.5 Discussion**

Village development is development that takes place in the village which is carried out systematically and planned in accordance with programs and procedures formulated by the government as well as with the guidance of the village government by involving the community. With social capital, the government and society can build public-private partnerships.

Social capital, both cognitive and structural, already exists in the society. The existence of attitudes of honesty, tolerance, generosity, participation, reciprocal exchange, solidarity, cooperation and mutual understanding within the society, is social capital that supports the achievement of community empowerment goals. Furthermore, in terms of bridging social capital, the breeder community needs a mediator who is able to bridge various differences, especially differences in understanding and interests, between the breeder community and the village government, including village-owned enterprise. Until now, there is still miscommunication and coordination; harmony and understanding have not been created between the livestock community and the village government. In fact, this is very important for the development of the community in the future and ultimately for improving community welfare and overall village development. Communities can have direct contact with external networks. However, the village head also has responsibility for all activities within his area of authority. Therefore, all activities and assistance from external networks provided directly to the community need to be communicated with the village government. If this is worked, the village government can also open channels for relations between the cattle breeder community and other outside parties, or can provide various assistance for the development of the breeder community, including the construction of infrastructure.

The research shows that there is a less harmonious relationship between the community and the local village government. There is poor communication, causing feelings of suspicion, distrust and prejudice to arise between the two parties. In fact, there are many benefits for both the cattle farming community and the village government if the two parties have a harmonious relationship. For example, quite a lot of assistance comes from outside and is offered to the

community through the village government. If the relationship between the two parties is good, the village government will be happy to convey offers to the community about possible opportunities that can be taken. Apart from that, the village government also has quite large resources in the form of financial, human or institutional resources that the community can use for community development.

Networking with various institutions to develop community capacity both in raising cows and in developing dairy product processing, including packaging and marketing, has been carried out by the community. Unfortunately the results of these activities have not been followed up in a serious and planned manner. If all the assistance that has been received is utilized and followed up, it is not impossible that this dairy farming community will continue to grow and become more popular so that the number of members will increase and the community will become bigger and stronger. A community that continues to develop coupled with increasing economic benefits will attract the interest of the current and future generations to join and engage in this dairy farming business.

#### 4 Conclusion

The community has bonding social capital in the form of honesty, participation, reciprocal exchange, solidarity, cooperation and mutual understanding through the legitimacy of the community coordinator so that the integrity of the community is maintained to this day. This community also has bridging social capital so that it is able to have social networks with various institutions outside the community, such as the district government, ministry of agriculture, academics, and non-governmental institutions both domestic and international. This social capital increases community empowerment in terms of increasing the ability of farmers to manage livestock products. However, this community does not have a harmonious relationship with the village government and the village-owned enterprise where the community is located. Meanwhile, from the aspect of the structural dimension, this community already has a clear institutional structure even though the job descriptions and division of tasks for each section have not been concretely defined.

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