The Contribution Of Social Capital In Improving Socio-Economic Welfare In The "Galasi" Community In Cobodoe Village

Muhammad Kamal¹, Fahima Nasar², M. Nur Gamtohe³

[1,2,3]*Faculty* of Economy and Business, Khairun University, Indonesia

Abstract

This study examines the dynamics of the Galasi community in Cobodoe Village as a form of traditional organization based on mutual cooperation that has played an active role in shaping the social and economic order of the local community for more than five decades. Through a descriptive qualitative approach, this study explores how social capital values such as trust, participatory leadership, and collective responsibility are the main foundations of community sustainability. The results of the study show that community work practices, such as a division of labor system using a local tool called *Duga*, deliberation-based work time management, and leadership regeneration rooted in social legitimacy, are the main pillars of community sustainability. In addition to contributing to meeting economic needs through monthly and annual crop management, the Galasi community has also been proven to have a positive impact on social development, including increasing access to education for the younger generation. These findings indicate that local values-based development approaches and social solidarity are still very relevant in strengthening community resilience, especially in the midst of the flow of modern social change that is individualistic.

Keywords: Local Community, Mutual Cooperation, Social Capital, Galasi, Community-Based Development

✉ Corresponding author :
E-mail address : mkamal@unkhair.ac.id

INTRODUCTION

The idiom "Galasi" is a unique local term that is not widely known in the academic literature, but it contains significant meaning in the socio-economic context of traditional farmers in Cobodoe and Dowora Villages. The Galasi community grew as an informal organization based on the spirit of collectivism, mutual cooperation, and cultural leadership, and played a strategic role in organizing community agrarian activities in the Fura Valley area adjacent to the highlands of Kalaodi Village and the coastal area.

In its heyday, around the late 1970s to early 2000s, the community developed into a social force with more than ten groups of 20 to 40 members each. Its role is not only in the aspect of agricultural production with main commodities such as cloves, nutmeg, coconut, durian, and mango but also in the development of housing

infrastructure for residents and improving the education level of its members' children.

The leadership model in the Galasi community shows the characteristics of local leadership that is inclusive and participatory. The relationship between leaders and members is built on the basis of family values and trust, resulting in strong social cohesion and strengthening the social capital of the community as a whole (Fatonah, 2025). The power of mutual cooperation and solidarity is what makes Galasi not only an economic community, but also the foundation for the formation of a social system that is resilient to the changing times.

Similar studies show that the existence of traditional farming communities such as Galasi cannot be separated from Putnam's concept of social capital, which emphasizes the importance of mutual cooperation norms, trust, and social networks as pillars of rural community empowerment (Alfiansyah, 2023). Even in the context of the transmigrant community, local values such as mutual cooperation and informal leadership have proven to be the main forces in maintaining social harmony and mitigating potential agrarian conflicts (Wartiharjono, 2017).

Not only that, in the revitalization of the Kandri tourism village, the power of social capital is proven to encourage active participation of residents in protecting the environment and improving collective welfare through organized local wisdom (Jannati et al., 2020). Therefore, it is important to dig deeper into the social values inherited by the Galasian community, in order to understand how their social capital heritage can be harnessed as an instrument of sustainable development.

This research aims to identify and explore the basic values that are the strength of social capital in the Galasi community, with the hope of documenting local wisdom that plays a major role in the socio-economic transformation of the community in a sustainable manner.

The Concept of Social Capital

Social capital is one of the important elements in community development because it is the foundation for the formation of productive, ethical, and sustainable social relations. In general, social capital can be understood as a social structure that allows individuals and groups to act collectively for the common good through networks, norms, and shared beliefs.

According to Sayuti et al., (2024), strengthening social capital must be based on trust between citizens, developing social norms, and a network of mutually supportive relationships. This view is in line with Coleman's, who sees social capital as the result of social interactions that enable the exchange of information and assistance in society, which has an impact on improving the quality of human capital.

James Coleman's contribution in defining social capital includes the dimensions of expectations, obligations, and networks built in the social environment, both family and community. He emphasized that social capital works as an inherent resource in social relations and is able to strengthen social institutions if managed wisely (Firsanty & Gunawan, 2022).

Francis Fukuyama added that social capital refers to the informal values and norms that underlie cooperative actions within a group. He stated that trust is the key to building strong social capital. Without trust, cooperation and social cohesion will be difficult to realize optimally (Natuna, 2024).

Putnam, through his famous work *Bowling Alone*, emphasizing the importance of participation in social networks, as well as the existence of shared norms and beliefs that strengthen the institutional capacity of society. His research in Italy proves that areas with high social capital tend to show more effective government performance and better levels of community prosperity (Situmorang, 2017).

Cook and Castiglione also contribute perspectives that emphasize networks of relationships, social beliefs, and norms as prerequisites for the efficiency and effectiveness of social coordination. Their view confirms that social capital is not simply about a vast network, but more about the qualities and values that bind it functionally (Sudarmono, 2021). The context of local and village communities, as studied by Chawa et al., (2024), social capital has been proven to strengthen community empowerment practices because communities become more resilient, inclusive, and participatory in development.

Definition of Community

Etymologically, the word "community" comes from Latin *communis*, which means "togetherness" or "shared ownership". In the modern sociological context, a community can be understood as a group of individuals who interact with each other regularly and have attachments based on common values, interests, or goals. According to Zabidi (2020), a community is part of a social group formed on the basis of common collective goals and the need for social cohesion. This is corroborated by Andrean & Devi, (2020), which emphasizes that communities have traits such as continuous social interaction, a shared identity, and a deep sense of belonging among its members.

In practice, communities are formed not only because of geographical proximity, but also because of the existence of social, psychological, and cultural dimensions that bind them. Communities as primary social groups are characterized by close interpersonal relationships, direct communication, and high trust between members. Badruddin et al., (2024) explained that communities have important value in social development because they are spaces for active participation, solidarity formation, and strengthening social networks. This perspective affirms that communities function not only as social entities, but also as agents of change in the broader social system. In this context, the community is not just a collection of people, but a strategic node in the management of identity, knowledge, and social power of the community.

The Concept of Socio-Economic Well-Being

The concept of socio-economic welfare emphasizes on comprehensive human development, not only from material aspects, but also social involvement and justice in the distribution of resources. Welfare in this context refers to the fulfillment of basic rights such as education, health, decent work, and equal social participation. According to Setiawan (2019), social welfare indicators include the dimensions of health, access to education, adequate income, and a safe and inclusive social environment. The goal is to reduce social inequality and strengthen economic structure through equitable access to basic services and development opportunities.

In practice, the concept of socio-economic welfare is in line with the principles of inclusive and participatory sustainable development. As explained by Rahmawati and Bayangkara (2024), the success of economic development must be accompanied by improving the quality of life of all levels of society. Social protection for vulnerable

groups, poverty reduction, and job creation are integral parts of this approach. Meanwhile, Rohim, (2019) emphasizing the importance of the sustainability of social funds such as zakat and social assistance as instruments to ensure the sustainability of welfare. Therefore, socio-economic welfare is not only the result of economic growth, but a reflection of how the growth is interpreted and distributed fairly in society.

METHODOLOGY

This study uses a qualitative approach with phenomenological design to explore in depth the experiences and meanings formed by individuals in the Galasi community. The phenomenological approach aims to understand reality as experienced by the research subjects in their real-life context. Through this method, researchers seek to capture the essence of subjective experiences, such as participants' behaviors, beliefs, motivations, and perceptions of social and economic values in their communities. Stuart et al., (2025) affirms that phenomenology is very effective in diving into the structures of human experience that are not reached by numbers or statistics, since it relies on narratives and ordinary language. In addition, Hadi et al.,(2021) states that the phenomenological method allows the exploration of deep meanings formed in consciousness and intersubjective relationships between individuals.

The informants in this study were selected in stages through the snowball sampling technique, which is a method of tracing respondents starting from one or several key individuals, who then recommend other participants who are considered relevant. This technique is considered effective in the context of closed communities or groups with strong social relationships, such as the Galasi community. According to Paramitha et al.,(2020) Snowball sampling allows researchers to reach participants who have authentic and relevant experiences, especially when the research topic requires a personal narrative. Participants are not treated as passive objects, but as subjects who have authority over their own stories and reflections. Through in-depth interviews and direct interactions, the resulting narrative will form rich and meaningful qualitative data to reveal how social capital values shape socio-economic well-being within the community.
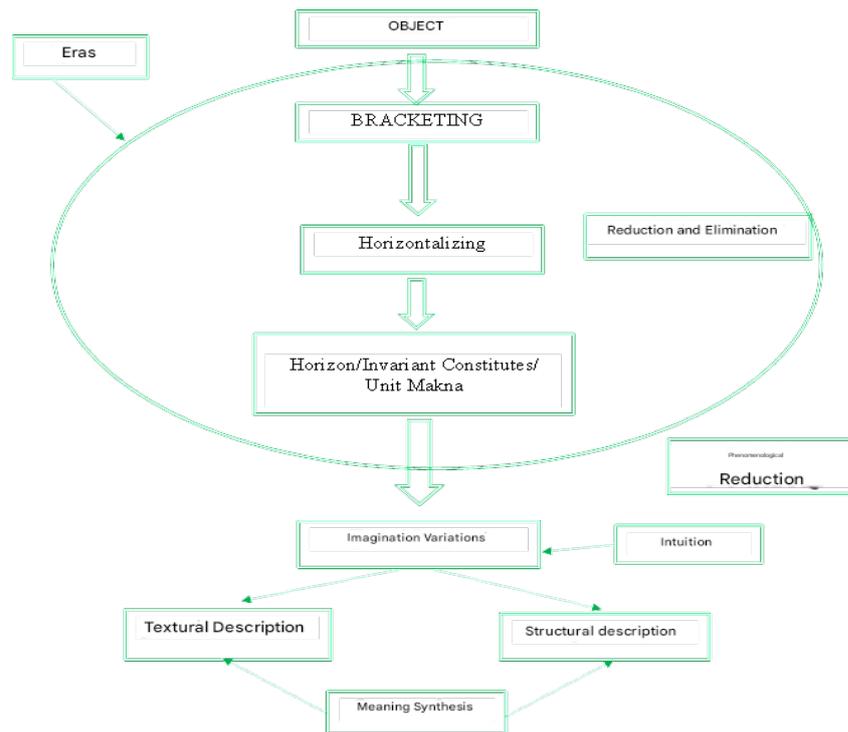
Phenomenological Research Design

Figure 1. Frame of Mind

RESULTS AND DISCUSSION

The Origins of the Galactic Community

The Galasi work community in Cobodoe Village is rooted in the practice of social solidarity that has been going on for decades and comes from the local traditions of the Gurabunga community. Mr. Malan Mulud gave an explanation of the origin of the term "Galasi" working group as follows:

"The elders in Gurabanga (Gurabunga) say that Marong is Galasi which also means. So we in this group call galaxies but the meaning is the same as maroong. Then today we call it the term "Galasi". Then the head (leader) of Galasi work, who has a job (needs) in the form of not having a house even though other members have an allotment for their work to be done in the garden, then the person who has the needs of the house is done the allotment of his work to make a house. If the house has a leaking roof or the walls are damaged, the leader of the galaxy tries (thinking about how to solve it) first and then continues to work in the garden. After one round, all the members have been served, then in the next round continue the work of the person in the garden."

According to Mr. Malan Mulud, the term "Galasi" used in the work community in Cobodoe Village is the result of the linguistic evolution of the previous local term, "Maroong," both of which reflect the principle of collective work based on mutual cooperation. This change in the term shows not only the dynamics of language, but also the social adaptation to the development of local culture. Although the terms used have shifted, the collective spirit and solidarity between community members remain the main pillars in the Galasi work system. In practice, priority is given to members who experience urgent needs such as construction or home improvements, which demonstrate egalitarian practices and high social concern within the community. Values such as these reflect a strong form of social capital, which according to Piay et

al., (2023), is a characteristic of the social institutions of local communities in maintaining collective welfare and togetherness in various community activities. In line with the explanation above, Mr. Usman Kama as one of the Cobodoe community leaders is as follows:

"In 1978 with the deceased (Usman Kama's father), along with several other people, there was Tete Nini, there was Laha Abdul Latif, there was Jojo Nur, then Anhadi. In 1978 with Om Ibrahim and Ai Lahi (all deceased). They were all men. For Women quite a lot; Patiri, then Rahima, Raena Kene, those are the ones I remember. This means that there were a lot of them at that time, but what I remember now is that. If a group was formed before, it might also exist. Because Simo Nau Bai Raji is the father of Usman Saraha whose house is in their garden in a large Malacca mango tree in the place where our father has a side below. Mango Malacca which is located on the cape of the hill. That period included still being with Sone Nau Jafar, Sone Nau Jii (Aba Jii), Sone Yai Tari. In their time, there was already a group called Maroong. If I'm not mistaken, at that time he had a chairman who was Sone Nau Bai Raji (full name of Mr. Miraaj). The time was around 1978. Around 1974 it even dropped around 1970. Their full names are written like that because I also don't know except that they woke up in the grave and then we asked for their full names. But we take the benchmark time for the early years of this galactic group starting its activities in the village of Cobodoe. It's been approximately 54 years since the beginning until now."

The story of Mr. Usman Kama reinforces the evidence that this collective work practice has been going on since the early 1970s, perhaps even earlier. Through collective memory and historical tracing of figures such as Sone Nau Bai Raji and the male and female groups that participated at the time, it can be concluded that the Maroong/Galasi community was an early form of a strong community-based local organizational system. This is in line with the findings of Ramadan & Gutama, (2024) that community organizing based on local experiences is crucial to building a social system that is adaptive and resilient to the changing times.

Gotong royong in the Galasi community is a social institution that strengthens the cohesion and social capital of rural Indonesia, beyond just physical work by including moral and emotional values that strengthen the sense of belonging between members (Piay et al., 2023). Cross-gender engagement reflects Galasi's inclusivity as a community organization that is adaptive to collective needs. The preservation of these traditional values, according to Afriansyah and Sukmayadi (2022), is an important strategy in facing the challenge of individualistic modernization, while strengthening social resilience. With more than five decades of existence, Galasi is not only a symbol of local wisdom but also an effective model of community-based development that is relevant to be used as a reference in the development of participatory social capital at the local level (Qosim et al., 2024).

The Purpose and Urgency of the Establishment of the Galactic Community

The Galasi community emerged as a social response to the challenges of community life in Cobodoe Village, especially in the fields of economy, education, and social relations. The main purpose of its establishment was to transform the order of individual life into a more organized form of collective work. This approach is in line with the principles of mutual cooperation that have long been rooted in the culture of rural Indonesia. As explained by Sudrajat et al.,(2024), collective work not only increases productivity, but also strengthens overall economic well-being and

encourages active participation in community development. Therefore, the transformation of the work system implemented by Galasi not only has an impact on direct economic gain, but also paves the way for an improvement in the quality of life in various aspects of social life.

The contribution of the Galasi community in the economic sector is manifested in collective activities such as the planting and care of high-value crops such as cloves, nutmeg, and coconut, as reflected in the group's work passed on to the next generation. In addition to strengthening the economic sector, this collective work has facilitated access to higher education for the children of the community, becoming a symbol of transgenerational success. As revealed by Wahib & Susanto, (2024), community-based education is a strategic outcome of social capital formed through collective participation, expanding community involvement in a more inclusive development process. In other words, the initial goal of Galasi, which focused on solving socio-economic problems, actually triggered the birth of broader social mobility.

The urgency of the establishment and sustainability of Galasi is becoming increasingly relevant amid the pressure of modernization and a shift in the value of individualism. Collective work organized through the Galasi system has proven effective not only in meeting basic economic needs, but also in expanding the adaptive capacity of communities to the changing times. Pusvisasari et al.,(2025) emphasizing that a community-based transformation approach can strengthen the social resilience of the community through appreciation of local values such as mutual cooperation and collaboration between citizens. The Galasi community, in this case, becomes a real model of how traditional values can be developed into sustainable and relevant social systems in the context of contemporary development.

Simple Socioeconomic Transformation in the Community

Socio-economic transformation in the Galasi community shows a systematic stage rooted in a collectivity-based strategy of meeting needs. Starting from farming activities such as rice, corn, and casbi to meet short-term food needs, to gradually switching to crops with high economic value such as coconut, nutmeg, and cloves. This process shows tiered community planning, aligned with social conditions and member capacity. As Michael explained, (2023) The transformation of traditional agricultural systems often follows local knowledge and communal needs, thus making agriculture not only an economic activity, but an integral part of the social system of society. In this context, Galasi serves as an adaptive means to the dynamics of member needs and the surrounding environment, reflecting the flexibility and social sustainability of the community.

Furthermore, this approach shows how collective work drives the transformation from subsistence systems to sustainable economic empowerment. Rana et al., (2023) shows that communities that have high social solidarity values will tend to succeed in managing socio-economic transitions independently. Galasi's strategy in starting from food crops and then moving to long-term commodities indicates the ability of communities to diversify the economy based on the scale of urgency of needs. It also strengthens the social resilience structure of the community, as this work system not only increases income, but also expands access to education

and social engagement for the next generation. This gradual transformation proves that local communities have the capacity to design and implement sustainable development systems based on traditional values and knowledge.

Regeneration of the Galactic Community and Its Leaders

The regeneration process in the Galasi community in Cobodoe Village shows a pattern of inheritance of values and leadership structures based on local wisdom. Regeneration does not only mean a biological change of leaders, but also the preservation of the values of collective work, solidarity, and social engagement across generations. This is in line with the thinking of Rivaldi and Yulifa, (2025) that regeneration in traditional communities is often supported by symbolic practices and cultural rituals that strengthen the legitimacy of new leaders and strengthen the social cohesion of the community. In the context of Galasi, leaders such as Tete Bai Rajii to Sone Malan Maulud carry the baton of regeneration by maintaining the continuity of community values while responding to the changing times.

In addition to local values, leadership regeneration within the Galactic community also adjusts to changing social and economic dynamics. The new generation brings a more adaptive approach to modern challenges, while still maintaining the roots of need-based community work and deliberation. As affirmed by Maksum et al., (2025) local communities such as the Republic of Huts are able to survive social transformation due to their ability to maintain a collective identity and create social regeneration through cross-generational engagement. In the case of Galasi, this can be seen from the emergence of new working groups such as those led by Sone Anhadi, Malan Maulud, and women's groups in the phases of organizational development.

Furthermore, the regeneration of communities such as Galasi can be a model of sustainable social development that relies on strengthening local capacity. As stated by Anjani et al.,(2025) The community-based leadership model is very effective in creating social adaptation because it involves the community as the subject of development, not the object. In this case, the Galasi community shows that the success of regeneration is not only about the sustainability of the organizational structure, but also the success of transferring values, knowledge, and collective spirit to a new generation a social heritage that is now an integral part of the identity of the Cobodoe community.

Work Allowance and Regulatory Instruments Section (Duga)

Traditional communities such as Galasi, the principles of division of labor and social justice are at the core in maintaining harmony and continuity of mutual cooperation practices. A system of division of work allotments known as *Düsseldorf* reflects participatory management based on deliberation values, where the determination of workload is adjusted to the age, physical strength, and contribution of each member. Because they did not know the standards of modern time, the Galician people used this traditional tool as a relevant and adaptive measure of work to local conditions (Karoso & Cahyono, 2024).

More than just a measuring tool, *Düsseldorf* It also serves as a symbol of a just and meritocratic social structure. Through this system, the distribution of work is

carried out based on the principles of justice and deliberation, thus fostering a sense of collective responsibility and strengthening social cohesion (Paroli et al., 2024). Existence *Düsseldorf* It also emphasizes the importance of local knowledge in responding to the limitations of modern technology, as well as being part of a social heritage that maintains community order in a sustainable manner (Amaliatulwalidain & Fadlurrahman, 2021).

Technical Arrangement of Working Time and Its Sanctions

Traditional community systems such as Galasi, the technical arrangements of working time are carried out through collective agreements adapted to the volume of daily work, without relying on modern time instruments. Strict work time allocation – from morning to evening – is adjusted to task completion targets that have been measured using local tools such as Duga. This approach is not only a manifestation of efficiency in the use of time, but also as a mutually agreed social control mechanism. As explained by Pakidi & Tambaip, (2025) The existence of locally-based rules, including social sanctions for violations, supports member compliance and maintains social cohesion in indigenous communities (Pakidi & Tambaip, 2025). This practice is also supported by collective norms that prioritize deliberation and leadership example, as seen in other indigenous communities in Indonesia that rely on informal structures to maintain discipline and solidarity of members (Turyani et al., 2024).

Signs Obeyed by the Community

In communities like Galasi, the existence of unwritten signs becomes an important foundation for the social order and sustainability of the group. Provisions such as reporting absence from work, working time rules, and prohibitions on starting work on certain days based on the traditional calendar system show a social system based on local wisdom. This system prioritizes a balance between spirituality, collective ethics, and social agreement, which indirectly forms a consensus-based social control structure. Research by Praditha & Wibisana, (2024) It shows that customary laws and local values like these play a major role in regulating community behavior in a sustainable manner without the need for formal rules. In addition, such norms are also used as a basis for maintaining social cohesion and preserving traditions through informal mechanisms that are followed from generation to generation (Chandra et al., 2024). Thus, community signs are not only normative rules, but also integrative reflections between spirituality, solidarity, and community social management.

Results/Outputs Achieved from Community Activities

The activities of the Galasi community have shown a real impact in meeting the daily economic needs of the people of Cobodoe Village, both in the short and long term. The main results of this collective work include the harvest of monthly crops such as corn, cassava, and bananas, which serve as a direct food fulfillment. In addition, the Galatians' strategic decision to plant annual crops such as cloves and nutmeg has had a significant long-term economic impact. As shown by Kasman (2024), the use of local wisdom in community agricultural strategies is able to revive the local economy and strengthen the independence of village communities.

Community-cultivated cloves and nutmeg are important economic assets that are passed down across generations, strengthening the economic resilience of families.

More than just material contributions, the results of Galasi's community activities also have an impact on broader social change, especially in the field of education. The income from the collectively managed gardens is used to send children to school up to the university level. This is in line with Wulandari's findings (2024), that community-based empowerment programs that are integrated with local culture are able to encourage community participation in the education sector and form a new adaptive generation. Thus, the Galactic community has not only succeeded in building the community economy through productive crops, but has also become the foundation of social transformation, creating vertical mobility through education and expanding the social horizons of their children.

Social Capital Values Driving Community Activities

The context of the Galasi community, social values such as mutual trust, leaders' sensitivity to needs, and collective work form a solid foundation for the sustainability of the community. Trust plays a central role in forming social bonds between members as well as between members and leaders. As explained by Kurnia & Pandjaitan (2021), the success of communities in managing social resilience is highly dependent on strong social capital, which is realized through cooperation and trust. Furthermore, participatory leadership that is sensitive to the needs of members can encourage broader participation, as reviewed by Khairussalam et al., (2024) which emphasizes the importance of village leadership in managing social resources based on trust and consensus.

The collective work system in Galasi reflects a management model based on social capital that not only strengthens relationships between individuals, but also increases community resilience. Traditional instruments such as "Duga" as a measure of work, as well as deliberation-based division of labor, indicate social practices that are rooted and adaptive to local dynamics. Syafrin (2024), emphasizing that the strength of social capital in village development lies in the network of solidarity and collective norms that encourage mutual cooperation. Thus, the success of the Galasi comes not only from economic resources, but also from the wealth of social values that underpin their leadership structure and internal solidarity.

CONCLUSION

As a result of the analysis and description discussed earlier, it can be seen that the Galasi community is not only a place of collective work, but also a representation of the social order that grows from cultural values and local needs. Every aspect of the activity in this community reflects the social order, solidarity, and collective resilience that is built from generation to generation. With reference to the social, economic, and cultural dimensions that have been described, the following are the conclusions of this study:

1. First, that the Galasi community in Cobodoe Village is a form of traditional social organization that has proven to be able to survive and adapt for more than five decades. The collective work system based on mutual cooperation structured through division of labor (Duga), time management, and leadership

regeneration reflects the high strength of social capital in this community. The values of trust, responsibility, and leadership that are sensitive to the needs of members are the main foundations of Galasi's sustainability. In addition, the process of socio-economic transformation carried out through the stages of short-term to long-term agricultural activities shows that Galasi not only maintains traditions, but also becomes a driving force for development based on the real needs of the community.

2. The two concrete results of the existence of Galasi are not only visible in the form of agricultural production, but also in its contribution to social welfare, education, and capacity building for the next generation. Galasi has created an effective, adaptive, and participatory model of community management while maintaining local values as a guide to living together. With consistent social practices and strong roots in local culture, Galasi shows that social capital-based communities can be an important foundation for realizing sustainable development with social justice, despite the limitations of modern resources and technology.

References :

Afriansyah, A., & Sukmayadi, T. (2022). The Value of Local Wisdom of the Sea Alms Tradition in Increasing the Spirit of Mutual Cooperation of the Coastal Community of Pelabuhan Ratu Beach. *Journal of Social Sciences Research*, *3*(1), 38–54. https://journals2.ums.ac.id/index.php/sosial/article/view/549

Alfiansyah, R. (2023). Social Capital as an Instrument for Village Community Empowerment. *Journal of Sociology Research and Education*, *10*(1), 41–51. https://doi.org/10.24036/scs.v10i1.378

Amaliatulwalidain, A., & Fadlurrahman, F. (2021). Community Democracy in the Traditional Government System of Kemargaan in South Sumatra. *Journal of Public Administration and Local Governance*, *5*(1), 43–53. https://doi.org/10.31002/jpalg.v5i1.3856

Andrean, S., & Devi, A. D. (2020). Islamic Education in the Perspective of a Sociological Approach. *Journal of MI/SD Education*, *5*(2), 143–149. https://www.academia.edu/88153097/Pendidikan_Islam_Dalam_Perspektif_P endekatan_Sosiologi

Anjani, N. K., Shanata, A. D., Putri, R. M., Altarik, K. A., Salom, E. R. A., & Wulandari, P. K. (2025). The Implementation of Collaborative Governance in Strengthening Sustainable Local Tourism: A Case Study of the Cempluk Village Festival. *Journal of Multidisciplinary Scientific Research*, *01*(05), 1178–1189. https://ojs.ruangpublikasi.com/index.php/jpim/article/view/434

Badruddin, S., Halim, P., & Wulandari, F. T. (2024). Introduction to Sociology. In *Zahir Publishing*. Zahir Publishing. https://books.google.co.id/books?hl=en&lr=&id=hUIsEQAAQBAJ&oi=fnd&p g=PP1&redir_esc=y#v=onepage&q&f=false

Chandra, F., Arqon, M., Bahri, R. A., & Jamili, M. F. Al. (2024). Traditional Rituals as an Unwritten Legal Instrument of the Jambi People in the Perspective of Legal Philosophy. *Legality: Journal of Law*, *16*(2), 122–132. https://doi.org/10.33087/legalitas.v16i2.699

Chawa, A. F., Susanti, A., Kartika, A., Amelia, B. R., Wisadirana, D., Siwi, L. P., Izana, N. N., & Permatasari, Q. I. (2024). Utilization of Social Capital in Local Community Empowerment. In *Tiim UB Press*. https://books.google.co.id/books?hl=en&lr=&id=GYgVEQAAQBAJ&oi=fnd&pg=PA22&redir_esc=y#v=onepage&q&f=false

Fatonah, N. (2025). Local Wisdom as Social Capital in Village Economic Development: An Ethnographic Study in Garut Regency. *Nusantara Social Journal*, *1*(1), 9–13. http://jurnalcahayaedukasi.com/index.php/sosialnusantara/article/view/88

Firsanty, F. P., & Gunawan, W. (2022). Social Capital Empowerment of the Al-Bayum Islamic Boarding School Community, Bandung Regency, West Java, Based on the Social Network of Higher Education Lecturers. *National Seminar on Community Service*, 69–76. https://digilib.unimed.ac.id/id/eprint/50387/1/Article.pdf

Hadi, A., Asrori, A., & Rusman, R. (2021). Qualitative Research: Phenomenological Studies, Case Studies, Grounded Theory, Ethnography, Biography. In *Pena Persada*. Pena Persada. http://repository.uinsa.ac.id/id/eprint/167/1/Abd Hadi_Penelitian Kualitatif.pdf

Jannati, S. A., Ramadhan, D., & Pertiwi, C. N. D. (2020). Social Capital in the Revitalization of Local Wisdom (Case Study of Kandri Tourism Village, Gunung Pati District, Semarang City). *Journal of Sociological Analysis*, *9* (Special Issue of Urban Sociology), 57–73. https://doi.org/10.20961/jas.v9i0.39813

Karoso, S., & Cahyono, B. T. (2024). Integration of Ta 'an Tou Management in Education as an Effort to Establish a Collaborative and Sustainable School Culture. *Scientific Journal of Education*, *7*(7), 7617–7626. https://doi.org/10.54371/jiip.v7i7.4697

Kasman, K. (2024). Awakening Local Wisdom: The Role of Community in Regional Development (Study in Bima Regency, West Nusa Tenggara). *Journal Of Social Science Research*, *4*(1), 7296–7306. https://j-innovative.org/index.php/Innovative/article/view/8418

Khairussalam, K., Zulaikha, S., Nur, R. I., & Maimunah, S. (2024). Social Capital Analysis in the Leadership of Sewangi Village Heads: A Case Study Based on Putnam's Social Capital Theory. *Religion Education Social Laa Roiba Journal*, *6*(2), 909–918. https://journal.laaroiba.com/index.php/reslaj/article/view/5280

Kurnia, I. A., & Pandjaitan, N. K. (2021). The Role of Social Capital in the Resilience of Tsunami Disaster-Prone Communities (Case: Suka Dame Hamlet, Sumberjaya Village, Sumur District, Pandeglang Regency, Banten). *Journal of Communication Science and Community Development*, *05*(01), 85–104. https://ejournal-skpm.ipb.ac.id/index.php/jskpm/article/view/797

Maksum, A., Prakoso, R. A., & Mayasari, D. (2025). Social Transformation Through Local Communities: The Strategic Role of Rebublik Gubuk in the Resilience of the Social Identity of the Jabung Community. *Journal of Modern Educational Creativity*, *7*(3), 219–235. https://journalversa.com/s/index.php/jkpm/article/view/1579

Mikhael, M. (2023). Transformation of the Farming System in the Arfak Community in Anggi District, Arfak Mountains Regency. In *Hasanuddin University*. Hasanuddin University.

Natuna, D. A. (2024). Utilization of Social Capital for Sustainable Development in Kampung Tua Segeram. *Segeram Journal*, *4*(2), 1–17.

https://doi.org/https://doi.org/10.56783/seg.v4i02.252

Pakidi, C. S., & Tambaip, B. (2025). Water Security and Local Wisdom: A Case Study of Indigenous Community-Based Water Resources Management in Merauke. *Multidisciplinary Scientific Journal*, *1*(3), 660–676. https://doi.org/10.63822/q8m27758

Paramitha, N., Nuraeni, N., & Setiawan, A. (2020). Attitudes of Adolescents Experiencing Broken Home: A Qualitative Study. *Journal of Maternity Care and Reproductive Health*, *3*(3), 137–149. https://mcrhjournal.or.id/index.php/jmcrh/article/view/136

Paroli, P., Ie, M., & Setiana, A. R. (2024). *Community-Based MSDM: Synergy between Local Wisdom and Modern Practices*. Hosted by Innovatix Labs. https://books.google.co.id/books?id=yac4EQAAQBAJ

Piay, E. P. R., Pangkey, M. S., & Palar, N. (2023). Implementation of the Gotong Royong Program in Lompad Village, Ranoyapo District, South Minahasa Regency. *Journal of Public Administration*, *IX*(4), 366–378. https://doi.org/10.35797/jap.v9i4.49653

Praditha, D. G. E., & Wibisana, I. M. B. (2024). The Law of Local Wisdom: Traditions, Values, and Transformation in the Context of Cultural Heritage Ownership. *Journal of Agrarian Law & Spatial Planning*, *04*(01), 207–214. https://doi.org/10.36733/yusthima.v4i1

Pusvisasari, L., Latipah, E., Irnawati, W., & Maspuroh. (2025). Local Economic Transformation in Improving the Social Conditions of the Community in Cianjur. *Journal of Community Service*, *2*(1), 10–17. https://journal.stiemifdasubang.ac.id/index.php/jpm/article/view/61

Qosim, N., Ansori, A., & Masduqie, M. H. A. (2024). Gotong Royong Economy: Strengthening Islamic Values Through Local Traditions. *Proceedings of Annual Conference for Muslim Scholars*, *8*(1), 105–117.

Rahmawati, N., & Bayangkara, I. K. (2024). The Role of Green Economy in Improving Social Welfare Aspects of the Community (Literature Study). *Journal of Economics, Accounting and Management*, *3*(3), 289–301. https://doi.org/https://doi.org/10.30640/inisiatif.v3i3.2758

Ramadhan, G., & Gutama, A. S. (2024). The Pre-Organizing Stage of Local Communities in Disaster Mitigation in Karangjaladri Village, Parigi District, Pangandaran Regency. *Sociology* Informatics, *10*(1), 26–32. http://ejournal.poltekesos.ac.id/index.php/Sosioinforma/article/view/3346

Rana, A. M., Kinseng, R. A., Siwi, M., & Murdianto, M. (2023). Socio-Cultural Changes in the Tourism Village Community. *Journal of Communication Science and Community Development*, *07*(01), 186–198. https://ejournal-skpm.ipb.ac.id/index.php/jskpm/article/view/1126

Rivaldi, M. D., & Yulifar, L. (2025). Tradition and Modernity: An Ethnographic Study of the Adaptation of the Ciptagelar Traditional Village Community in the Era of Globalization. *Journal of History, Education and Humanities*, *9*(3), 863–871. https://ejournal.unibabwi.ac.id/index.php/santhet/article/view/5400

Rohim, A. N. (2019). Social Funds for Sustainable Social Welfare: A Zakat Review. *Sociology* Informatics, *5*(03), 249–267. https://ejournal.poltekesos.ac.id/index.php/Sosioinforma/article/view/1944

Sayuti, R. H., Mulyawati, S., Juniarsih, N., Nurjannah, S., & Purbathin Hadi, A. (2024). Social Capital and Community Development. In *Publisher Yayasan Sahabat Alam Rafflesia.* (Vol. 1). Publisher of Yayasan Sahabat Alam Rafflesia. https://unram.sgp1.digitaloceanspaces.com/simlitabmas/kinerja/penelitian/luaran/buku/196208041989032002-1720051871-buku_ajar_mspm_edited_2__done_.pdf

Setiawan, H. H. (2019). Formulating the Social Welfare Index (IKS) in Indonesia. *Sociology Informatics, 5*(03), 208–222. https://ejournal.poltekesos.ac.id/index.php/Sosioinforma/article/view/1786

Situmorang, N. Z. (2017). Review the Concept of Social Capital in a Pluralist Society. In *OSF Preprints*. https://doi.org/10.31219/osf.io/xnrtu

Let's sweat. (2021). Social Capital Development. *Rtujuh Media Printing*, 1–145. http://eprints2.ipdn.ac.id/id/eprint/948/1/Fulltext Capital Development Sosial.pdf

Sudrajat, B., Yasin, R., Wigayanti, W., & Marlvasha, L. S. (2024). The Role of the Gotong Royong Tradition in Improving the Economic Welfare of the Community in Karangpucung Village in the Perspective of Islamic Economics. *Journal of Islamic and Cultural Studies, 04*(02), 44–57. https://jurnal.insima.ac.id/index.php/trq/article/view/127

Sumilih, D. A., Jaya, A., Fitrianingsih, A. D. R., Nugrohowardhani, R. L. K. R., Irawan, E. P., Dirna, F. C., Rachmaningtyas, N. A., Ras, A., Pujiriyani, D. W., Setyorini, N., Hermawan, S., Ulfah, S., & Kurniasih, U. (2025). Qualitative Research Methods. In *Star Digital Publishing*. https://books.google.co.id/books?id=0O9aEQAAQBAJ&lpg=PA88&lr&pg=PP1#v=onepage&q&f=false

Syafrin, N. S. R. (2024). Social Capital Optimization: The Role of Dasawisma in Village Development. *VOV POPULI, 7*(1), 13–26. https://doi.org/10.24252/vp.v7i1.47898

Turyani, I., Suharini, E., & Atmaja, H. T. (2024). Norms and Values of Customs in Daily Life in Society. *Scientific Journal of Social Studies Education, 2*(2), 234–243. https://doi.org/10.62383/sosial.v2i2.224

Wahib, M., & Susanto, A. (2024). Community-Based Education: Building a People's Economy Through Community Involvement. *Journal of Economics, Business, Management, Accounting and Social Sciences (JEBMASS), 2*(6), 330–341. http://ojs.putrajawa.co.id/index.php/jebmass/article/view/156

Wartiharjono, S. (2017). Potential conflict and social capital formation: learning from a transmigrant village in East Kalimantan. Conflict potential and social capital construction : a case study of a transmigrant village in East Kalimantan. *Society, Culture and Politics, 30*(2), 84–93.

Wulandari, D. (2024). Implementation of the Village Cultural Promotion Program: A Review of Culture-Based Community Empowerment. *Journal of Education and Culture, 9*(1), 20–34. https://doi.org/10.24832/jpnk.v9i1.4489

Zabidi, A. (2020). Social Groups in Society Perspective Qs. Al-Maidah Verse 2. *Journal of Islamic Studies, 3*(2), 42–58. https://doi.org/https://doi.org/10.37567/borneo.v3i2.262