



**RESEARCH ARTICLE**

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**Social Capital in the Village Development Program (Case Study: Kesiman Kertalangu Village, Bali Province, Indonesia)**Tasyarani Khaerunisa<sup>1</sup> · Gunawan Prayitno<sup>2</sup>  ·  
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**Abstract**

Social capital can be used to promote and overcome the challenges of the tourism industry in the region. Having social capital, people are more motivated to participate in the development of tourism. With the presence of social capital in public life, it is also possible to increase the level of community participation. *Purpose:* This study aimed to analyze the state of social capital of the community during the implementation of the Kesiman Kertalangu village development program. *Design/ Methodology/ Approach:* Questionnaire, descriptive analysis, structural equation modelling. *Findings:* This study made an important contribution to the understanding of community social capital in the context of rural programs. The study used a quantitative approach by collecting data through a questionnaire survey of respondents consisting of residents of the village of Kesiman Kertalangu (Bali Province, Indonesia), who acted as the subjects of tourism activities. Data analysis was carried out using the methods of descriptive statistical analysis and correlation analysis. Individuals with higher social capital tended to be more active in contributing, providing ideas, participating in decision-making, and participating in activities related to village programs. *Originality/ Value:* It has been identified and substantiated that legislative, ethical and religious norm in the village of Kesiman Kertalangu are formed through subordination to state rules, customs, religions and the frequency of attending religious events. At the same time, the basis of the social capital of the residents of Kesiman Kertalangu village is trust, legal norms and social networks, which form the criteria for community participation in the development of local self-government. *Practical Meaning:* For residents of the village of Kesiman Kertalangu (Bali Province, Indonesia), it is proposed to improve social ties through cooperation, readiness for community activities, activism in developing and presenting important proposals at community meetings, participation in decision-making, and willingness to donate time and money for the purpose of cooperation for tourism development and community activities. *Further Research:* To explain the involvement of the Kesiman Kertalangu village community as a whole in the development of the village from the beginning of the planning stage to the evaluation stage of the participation of residents in the development of the village.

**Keywords**

social capital, tourist village, development.

JEL Classification: D71, H53, I38.

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## ДОСЛІДНИЦЬКА СТАТТЯ

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# Соціальний капітал у програмі розвитку села (на прикладі села Кесіман Керталангу, провінція Балі, Індонезія)

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## Анотація

Соціальний капітал може бути використаний для просування та подолання викликів туристичної галузі в регіоні. Володіючи соціальним капіталом, люди більш вмотивовані брати участь у розвитку туризму. За наявності соціального капіталу в суспільному житті також можна підвищити рівень участі громади. **Мета.** Метою дослідження є аналіз стану соціального капіталу громади під час реалізації програми розвитку села Кесіман Керталангу. **Дизайн / методи / підходи.** Використано такі методи дослідження, як анкетування, описовий аналіз, моделювання структурних рівнянь. **Результати.** Це дослідження робить внесок у розуміння соціального капіталу громади в контексті сільських програм. У дослідженні використовувалася кількісний підхід шляхом збору даних за допомогою анкетування респондентів – жителів села Кесіман Керталангу (провінція Балі, Індонезія), які виступали в якості суб'єктів туристичної діяльності. Аналіз даних здійснювався за допомогою методів описового статистичного аналізу та кореляційного аналізу. Особи з вищим соціальним капіталом, як правило, були більш активними щодо генерування ідей, участі у прийнятті рішень та заходах, пов'язаних з сільськими програмами. **Оригінальність / цінність / наукова новизна.** Виявлено та обґрунтовано, що законодавчі, етичні та релігійні норми в селі Кесіман-Керталангу формуються через підпорядкування державним правилам, звичаям, релігіям та частотою відвідування релігійних заходів. При цьому основою соціального капіталу мешканців села Кесіман Керталангу є довіра, законодавчі норми та соціальні мережі, на основі яких формуються критерії участі громади у розвитку місцевого самоврядування. **Практичне значення.** Для мешканців села Кесіман-Керталангу (Денпасар, Балі, Індонезія) запропоновано соціальні зв'язки покращити через співпрацю, готовність до громадської діяльності, активізацію у розробці та поданні важливих пропозицій на зборах громади, участь у прийнятті рішень, а також готовність жертвувати час і гроші з метою співпраці задля розвитку туризму та громадської діяльності. **Подальші дослідження.** Пояснити залучення громади села Кесіман Керталангу в цілому до розвитку села від початку етапу планування до етапу оцінки участі мешканців у розвитку села.

## Ключові слова

соціальний капітал, туристичне село, розвиток.

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## Introduction / Вступ

Bali's success in attracting tourists has brought many benefits to the local community, including job creation, increased handicraft exports and increased local incomes. In fact, the tourism sector has become the main driver of Bali's economy. Saturation with modern forms of tourism and the desire to experience life in the countryside again, to interact with the community and its socio-cultural activities stimulated the development of tourism in the countryside in the form of tourist villages (Andayani, Martono, & Muhamad, 2017). People's Mainstream Tourism (PIR) defines rural tourism as a rural area that reflects the authenticity of socio-economic life, socio-cultural customs, daily life, has a typical rural architecture of buildings and spatial structure, and has the potential to develop various tourism components such as attractions, accommodation, food and beverages and other travel needs. Rural tourism is a concept of tourism development that involves the active participation of local communities in the management and marketing of rural tourist destinations.

Rural tourism includes various aspects such as development of tourism infrastructure, management of natural, cultural and historical sites, and promotion and marketing of tourist destinations (Palimbunga, 2017). One of the main directions of rural tourism is the preservation of nature and local wisdom, which allows tourists to experience and understand the life of the community and the uniqueness of rural culture. Rural tourism also aims to develop the local economy by engaging rural communities in various economic activities such as homestays, local guides, handicrafts, agriculture and culinary businesses. It aims to provide more equitable economic benefits to local communities and reduce the urban-rural divide (Hermawan, 2016). Rural tourism is expected to create synergies between tourism, conservation of natural and cultural values and the well-being of local communities.

According to the decision of the mayor of Denpasar, 80 hectares of agricultural land have been allocated for the residents of the village of Kesiman Kertalangu. Kesiman Kertalangu is different from other villages that are called tourist attractions, "tourist villages" or "cultural villages". The attraction of Kesiman Kertalangu lies in the presence of rice paddies which are remnants of agricultural land in the middle of the city, as well as a running track along the rice paddies that the general public can use. In addition, the village is also a center for the preservation of traditional Balinese art and culture. Social capital plays an important role in promoting community participation in tourism development, especially in tourism planning, which requires close cooperation between various stakeholders (Koenig, & Juska, 2006). Social capital can be used to promote and overcome challenges in the tourism industry in a given area. In the presence of social capital, communities are more motivated to participate in the development of tourism. The introduction of social capital into community life also increases the level of its participation (Flassy, Rais, & Supriono, 2009).

## Literature Review / Огляд літератури

The community's participation in the implementation phase of a program can influence the sustainability of development programs. This is because community participation can enhance the effectiveness and efficiency of program implementation, ensuring that the program aligns with the needs and desires of the community. Additionally, community participation can foster interdependence and cooperation among community members, thereby strengthening the sustainability of development in the future. With community participation, programs can be executed more effectively and efficiently. Communities can contribute differently during the implementation stages of development programs, depending on the type of work and skills they possess. Furthermore, community participation ensures that the program aligns with the needs and desires of the community. By involving the community in the implementation phase of development programs, the government can ensure that development programs are in line with the needs and desires of the community.

Social capital is defined as a set of values and informal norms shared among members of a community group that enables cooperation among them (Magson, 2014). Social capital serves as a representation of social organization, encompassing networks of norms and trust that facilitate mutually beneficial coordination and cooperation (Kusuma, Satria, & Manzilati, 2017). According to R. Lawang (2004), social capital refers to all the social forces within a community constructed by individuals or groups. It involves the social structure that, according to their judgment, can efficiently and effectively achieve individual and/or group goals by utilizing other forms of capital. Social capital

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has three components: trust, norms, and social networks, as explained by R. Putnam, R. Leonardi, & R. Nanetti (1993), as follows.

### 1) Trust

R. Putnam, R. Leonardi, & R. Nanetti (1993) explained that trust is a form of willingness to take risks in social relationships based on the belief that others will do something as expected and act in a mutually supportive pattern without causing harm to themselves and their group. Societies with high levels of trust tend to have positive social rules, and the relationships formed are cooperative. Trust existing within a society is the foundation of social capital. Social cooperation and coordination can occur if there is a sense of trust, making interactions between individuals easier. Trust facilitates the establishment of cooperation. The stronger the mutual trust, the stronger the cooperation built among individuals (Vipriyanti, 2011). Assessment of trust in society is measured by the level of sharing information, the level of trust in the community, and the level of mutual assistance among communities based on the previous research concepts by T. Sawatsky (2008) and D. Sidu (2006). The descriptions of each parameter are as follows.

a. Sharing information is the attitude of sharing known information with others. The more society shares information, the better the trust in society.

b. Mutual assistance is the attitude of alleviating the burden of others by doing something. Mutual assistance is measured based on the community's willingness to provide and receive assistance. The more society helps each other, the better the trust in society.

### 2) Norms

Social capital acts as informal norms that foster cooperation among two or more individuals. There has been a belief that a group of individuals with common interests will strive to develop shared goals. Individuals in the group will attempt to achieve common goals only if they also benefit individually. Therefore, norms are needed to regulate individuals in a group so that the benefits to each member are proportional to their efforts within the group (Fukuyama, 2011). Norms in society are measured by the level of adherence to the religious norms followed, the frequency of attending religious activities, adherence to government regulations, and adherence to the norms set by community leaders based on the previous research concepts by T. Sawatsky (2008) and D. Sidu (2006). The descriptions of each parameter are as follows:

a. Norms can be measured based on the frequency with which society participates in religious or traditional activities. The more obedient the society is to religion or tradition, the better the behavior of society in daily activities.

b. Rules are measured through the community's understanding of government regulations and community leaders' rules regarding tourism development. The more obedient the society is to the rules, the better the development of tourism will be.

### 3) Social Networks

The theory of social capital is based on the reality that networks between people are the most important part of a community. Simultaneously, various forms of social capital will enhance the productivity and effectiveness of collective actions. Social networks enable communication that can foster a sense of mutual trust among fellow community members (Putnam, 2000). The participation of individuals or communities in social relationship networks creates an exchange between interacting individuals. The exchange created from these interactions forms a reciprocal relationship. Reciprocal relationships among local community members are considered complementary and supportive, so when a group member is facing challenges, these reciprocal relationships serve as capital for the local community to continue living and planning together (Hasbullah, 2006).

The stage of participation in the implementation of the program in this research is assessed based on several indicators, namely involvement in disseminating information related to the tourism village, knowledge related to the program, cooperation, and activity in solving village problems (Kalesaran, Rantung, & Pioh, 2015). This is because community participation can enhance the effectiveness and efficiency of program implementation, ensuring that the program aligns with the needs and desires of the community. Additionally, community participation can foster interdependence and cooperation among community members, thereby strengthening the sustainability of development in the future. With community participation, programs can be executed more effectively and efficiently. Communities can contribute differently during the implementation stages of development programs, depending on

the type of work and skills they possess. Furthermore, community participation ensures that the program aligns with the needs and desires of the community.

Based on the Journal of the American Planning Association, as stated by Putnam (2000), the main challenge for planners is how to transform the concept of social capital from a descriptive framework into an actionable framework. This is because planners, especially community development planners, aim not only to describe the world but also to change it. Putnam's viewpoint explains that an understanding of the concept of social capital can provide a framework for achieving desired social changes through planning. Understanding the concept of social capital involves an understanding of the norms and values that shape social interactions, as well as examining how social interactions actually take place. Social capital can enhance the community's ability to manage natural resources sustainably through the establishment of appropriate norms and rules, as well as by fostering trust and reciprocity (Laura, Sari, Setiawan, & Herdiyanti, 2018).

### **Problem Statement / Постановка завдання**

Community participation in village programs is not fully involved. Based on the data obtained, community participation is only 60.4% in village development, such as community participation as tourism actors involved in implementing tourism village development programs. In terms of trust, the community trusts and relies on the government to make decisions and organize activities, which causes community participation in the program to be low. Kesiman Kertalangu Village also has strong norms, where norms are not only a guide for social order but also play a role in preserving culture in the village. Meanwhile, social networks in this village are formed through collaboration within the community. However, of all the elements of social capital in the village, social networks have problems in terms of interaction between communities, resulting in a lack of community participation in village development, where the community does not have an active role in the tourism village development process and is more inclined to wait for instructions or actions from the parties involved (primary survey results in 2023). In fact, social networks, which are included in social capital, influence people's behavior and actions in preserving nature and the environment, so that tourism destinations can remain sustainable and attractive to tourists.

### **Materials and Methods / Матеріали та методи**

The object of the study was the community of the village of Kesiman Kertalangu. However, the sample population in this study consisted of residents of Kesiman Kertalangu village who were involved in tourism activities such as homestead administrators, traders, guides. Purposive sampling was used to form the sample, which is a selection method based on certain considerations that are considered appropriate for the characteristics of the sample selected for selection (Sugiono, 2017), with a sample size determined at 166 samples. Research variables are research objects obtained to define variables and sub-variables to facilitate the research process. Definitions of variables are based on previous research, such as trust, norms, and social networks. This study uses structural equation modeling (SEM) using pls software. SEM analysis in this study was used to confirm the theory. The dimensions of the construct in this study consist of the dimensions of trust, norms, and social networks that form the variables of social capital. The assumption used in this study is that if social capital, which includes trust, networks and norms, is high, the level of community participation will also be higher (Vipriyanti, 2011). The use of PLS-SEM (partial least square) can help predict latent endogenous variables and identify key variables when conducting exploratory research or extending existing structural theories. PLS-SEM can also be used with a smaller sample size, as in this study, which used a sample of 166 individuals. SEM with partial least square software was used for analysis in this study.

### **Results and Discussion / Результати та обговорення**

Kesiman Kertalangu Village, which was chosen for this study, is one of the tourist villages located in the center of Denpasar City, which still preserves the culture and natural environment in the middle of the city. Kesiman Kertalangu Cultural Village is one of Denpasar's attractions that demonstrates commitment to environmental conservation. Kesiman Kertalangu Cultural Village aspires to become a representative cultural village with natural, recreational, educational and cultural atmosphere as well



as economic value. To achieve this vision, several missions are carried out, including creating a space for social interaction, exploring the tourism potential of Bali, transforming this area into the “lungs” of the city, generating economic resources for the community and increasing local income. Village development aims to improve the quality of agricultural production and preserve villages. Kesiman Kertalangu Village offers a variety of exciting activities such as paddy field jogging, cycling, fishing, and creative economy spaces (Figure 1).

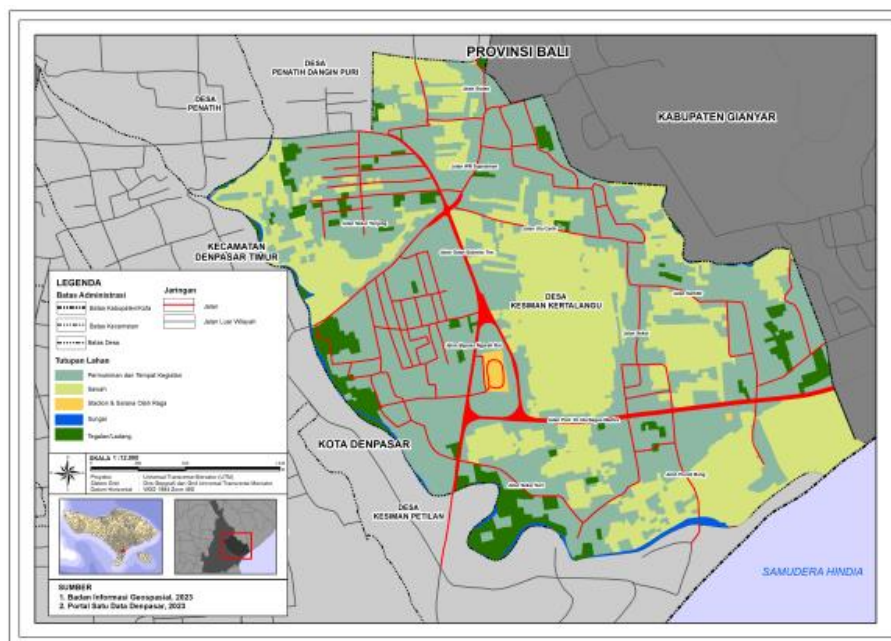


Fig. 1. Study area, Kesiman Kertalangu village

Kesiman Kertalangu Village is located in East Denpasar District of Denpasar City, where it has developed into a thriving urban tourism village. In addition, the socio-economic condition of the community is relatively good, as evidenced by the human resources in the village. Human resources are quite skilled in crafts and agriculture. They preserved the traditions of crafts and agriculture from generation to generation. Most of the inhabitants of the village received primary and secondary education, although there are some who did not finish primary school. The village of Kesiman Kertalangu is considered a zone of tourism and trade in services, therefore the majority of the socio-economic life of the community is made up of private workers, service traders and farmers.

Meanwhile, culturally, the villagers of Kesiman Kertalangu remain committed to the customs and cultural rituals that are part of their village life. The community of Kesiman Kertalangu continues to actively participate in joint “gotong royong” activities, which include solving environmental problems related to waste, repairing roads and irrigation canals. Other activities include regular traditional ceremonies and communal worship conducted by Kesiman Kertalangu villagers such as ‘odalan’, ‘mepandes’ and ‘nyepi’. Kesiman Kertalangu Village is a tourist village that has great potential to attract visitors and develop the local economy. The village is rich in cultural traditions and arts such as wood carving, painting and traditional crafts. The village also has natural beauty including lush green paddy fields and famous temples and places of worship such as Pura Kesiman.

Kesiman Kertalangu Village is making efforts to develop by improving infrastructure, increasing the quality of services, developing new tourism products and strengthening tourism promotion. However, the development of Kesiman Kertalangu Village as a tourist destination must continue to ensure its attractiveness and improve the welfare of the local community. With its existing potential, Kesiman Kertalangu Village has a great opportunity to become an attractive and highly competitive tourist destination in Bali. The village of Kesiman Kertalangu has a special program for the development of the tourism sector in the village. The program aims to promote the sustainable development of tourism and empower the village of Kesiman Kertalangu to become a self-sufficient tourist destination. The program is implemented by the local government as part of its efforts to promote sustainable tourism in Kesiman Kertalangu.

Community participation is a key factor in the implementation of the program of independent and progressive development of Kesiman Kertalangu Village. Thanks to the active participation of the community, the program can be implemented more efficiently and effectively, and therefore achieve the desired goals. The participation of the community in the sustainable development program of the village of Kesiman Kertalangu at the implementation stage involves the involvement of the community in various aspects of the development of rural tourism, such as training, promotion and others. Thanks to the active involvement of the community, the program can be implemented more effectively and efficiently, giving optimal results. Community participation in the Kesiman Kertalangu Village Development Program is an important factor that enhances the success of the program. Thanks to the active participation of the community, programs can be aimed at meeting the needs and expectations of the local community. In addition, community participation can help strengthen the relationship between the community and program organizers, creating a mutually beneficial and sustainable partnership.

The convergent validity test is required to assess the relationship between the latent variables and all their indicators using the PLS Algorithm procedure in the Smart PLS software (Table 1). A test of the convergent validity of the measurement model can be evaluated based on the loading coefficient of the indicators of each latent variable. In this study, a cut-off value of the loading factor of 0.70 will be used (Ghozali, 2016).

Table 1. Loading Factor

Variables	Indicators	Loading Factor	Description
Trust	K1	0.803	Valid
	K3	0.783	Valid
	K4	0.772	Valid
	K5	0.754	Valid
	K6	0.800	Valid
Norms	N1	0.817	Valid
	N2	0.764	Valid
	N4	0.774	Valid
	N5	0.767	Valid
	SN1	0.896	Valid
Social Network	SN2	0.873	Valid
	SN3	0.925	Valid
	SN4	0.907	Valid
	SN5	0.834	Valid

Source: Analysis results, 2023.

All indicators of trust, norms and social networks have a loading factor value greater than 0.7, which was excluded based on the provisions of previous theories, indicating that the indicators used are considered valid and can be used as a measurement tool for these variables. Discriminant validity testing can be assessed based on the Fornell-Larker test. The model has good discriminant validity if the root value of the AVE in each construct is higher than the correlation of the construct with other latent variables (Table 2).

Table 2. Average extracted variance

Variables	AVE	Combined and Reliability	Description
Trust	0.613	0.888	Fulfilled
Norms	0.609	0.862	Fulfilled
Social Network	0.788	0.949	Fulfilled
Participation	0.704	0.826	Fulfilled

All dimensions have AVE values  $> 0.5$ , indicating that the model is valid. Based on the table, the composite reliability value is  $> 0.70$  and Cronbach's alpha is  $> 0.60$ . Therefore, it can be concluded that all constructs meet the criteria.

The social capital of the Kesiman-Kertalangu village community, according to the results of the confirmatory factor analysis, which was discussed earlier, initially consisted of 16 factors with 3 variables. However, with the help of confirmatory factor analysis, some factors were reduced because they were found to have no influence on the formation of social capital in the village of Kesiman-

Kertalangu. The trust variable is operationalized through several factors, including trust in other community members, trust in the village apparatus, trust in local traditional leaders, trust in local religious leaders, and trust in BUMDES institutions. Trust in other community members and neighbors of the same ethnic group is reflected in the fact that community members help each other by providing both material and monetary assistance. Trust in village authorities, traditional leaders and religious leaders is realized through participation in activities led by them, such as religious, traditional and other community events.

The norms variable is formed with the help of four indicators, namely: community compliance with state rules, community compliance with customary rules, compliance with religious precepts, and frequency of participation in religious activities. Compliance with customary rules (cultural values) is reflected in the trust in community leaders and the community's attention to cultural values and traditional activities in the village of Kesiman-Kertalangu. The variable "social network" was formed on the basis of five indicators, namely: cooperation in the community, willingness to participate in public activities, the importance of expressing proposals and opinions at community meetings, the level of participation in decision-making, as well as the willingness to donate time and money. Cooperation between communities is reflected in tourism product development activities and public works carried out by the Kesiman-Kertalangu village government.

The established trust plays an important role as a connecting link between the authorities and the community in the development of the village. A strong social network in the village of Kesiman Kertalangu includes the willingness to cooperate with each other, participate in activities, give advice, participate in decision-making, and donate time and money. The results of the analysis show that the trust and social networks possessed by the community contribute to the implementation of the program in the village of Kesiman-Kertalangu, which is a determinant of the success of the program. These social networks not only improve good relations between residents, but also make it easier to ask for help in tourism matters, and also provide a space for the community to express complaints about tourism conditions. Trust and social networks, as the results of the analysis showed, play an important role in the formation of social capital of the Kesiman-Kertalangu village community.

Based on previous research findings, social capital conditions have been found to have a significant positive impact on community participation, especially in aspects of trust and social networks (Lin, 2001). Thus, social capital, especially in the form of trust, plays an important role in the implementation of tourism programs in the village of Kesiman Kertalangu. This finding is consistent with other studies that emphasize that high levels of social capital encourage community participation in village development, although some aspects require further attention (Irawati, 2021). The SEM analysis related to the relationship with social capital participation has shown that social capital has a connection with participation. The relationship with social capital participation has been formed into two types: direct and indirect relationships. The SEM analysis results have also indicated that the relationship between social networks and participation would have been better if community trust had been improving as well. So, if the community had had a high level of trust, the social network structure in the community would have been better (Farisa, Prayitno, & Dinanti, 2019)

The village of Kesiman Kertalangu reflects the existence of social capital consisting of trust, norms and social networks. However, the results of the analysis of the relevant subvariables show that the current characteristics of social capital indicate that the norms in the social structure of Kesiman-Kertalangu village have the most positive state compared to trust and social networks. In the context of trust, people tend to trust their community members and religious leaders more. This is due to the existence of common goals, such as the maintenance of social order, compliance with social norms, as well as cultural factors and traditions that have formed a strong trust in each other. The importance of the role of religious leaders is reflected in the respect and recognition of traditional and cultural values, especially since religious activities, which are held regularly, have a positive effect on the preservation of culture, making it one of the main attractions of the community.

Involvement of the community in the implementation of programs organized in the social structure of Kesiman-Kertalangu village, for example, participation in the dissemination of information about village programs, knowledge about current programs, cooperation and activity in solving problems, is determined by the presence of social capital in the village of Kesiman-Kertalangu. This can be seen from the respondents' answers to the question about the implementation of the program. Respondents demonstrated active participation in supporting the implementation of the current program. Most of



them expressed their willingness to participate, stating that active participation in the implementation of village development programs is a joint responsibility of the community to achieve success, which affects not only the village itself, but also the community of Kesiman-Kertalangu village as a whole. Social capital could have been a solid foundation, where mutual trust could restore the community to completeness, and the processes undertaken would align with expectations. So, based on previous research, the SEM analysis results, a condition of good social capital based on high trust, involvement, and cooperation are considered to contribute to supporting the success of the village program (Prayitno, Matsushima, Jeong, & Kobayashi, 2014; Prayitno, Dinanti, Efendi, Hayat, & Dewi, 2022).

## Conclusions / Висновки

The results of the discussion of social capital in the village of Kesiman Kertalangu confirm the importance of elements such as trust, norms and social networks in shaping the framework of community participation. Community trust is manifested through trust in each other, traditional leaders, religious leaders, village officials and village institutions. The existence of mutual trust between the members of the community can be seen in their mutual assistance and active participation in the activities conducted under the leadership of these figures. Norms in the village of Kesiman Kertalangu are formed through obedience to state rules, customs, religion and the frequency of attendance at religious events. Meanwhile, social ties are materialized through cooperation, readiness for public activities, role in providing suggestions and opinions at community meetings, participation in decision-making, as well as willingness to donate time and money, which is reflected in cooperation in tourism development and public activities in the village. All this social capital is important in shaping community participation in development programs.

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