



# Social Capital as the Basis for the Developmental Movement of the Independent Village and Integrated Honey Village

(Social Reality Study Based of Community in the District of North Sangatta, East Kutai Regency, of Indonesia)

Teddy Febrian, I Made Weni, and Praptining Sukowati

University of Merdeka Malang, Indonesia

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## ABSTRACT

*Social capital has become a determinant for uneven regional development. Social capital is very much needed in development, be it human development and social, culture and economic. Social capital such as trust, social networks and norms/values of community have developed and become a factor that has a direct and important impact on regional development. This paper research was carried out in order to identify and analyze social capital as a foundation of development in the Sangatta city, East Kutai Regency, East Kalimantan Province to know the supporting factors and constraints of development in the Sangatta city. The approach of this research is descriptive qualitative, it is designed to gather information about real situations that are in progress. Data analysis technique that will be used in qualitative research is data analysis according to Moleong which is focused during the process in the field together with data collection. Development Movement of the Independent Village and Integrated (Gerbang Desa Madu) has succeeded in strengthening social capital and creating social integration in Sangatta East Kutai Regency. Community trust in regional development based on social reality shows strong support seen from the development of facilities and access to education, health, clean water and electricity. Norms and social networks that develop in the community are formed from the diversity of ethnic groups or regional origins, culture and religion, so that the complexity has also formed social networks based on kinship, neighbourliness and friendship in harmony on support of regional development. The supporting factor for regional development in the area of North Sangatta District is having a wealth of natural and human resources. Human resources related to social life have given rise to high social capital. Then the inhibiting factors of regional development are the limited regional development budget and the problem of utilizing natural resources and maintaining the quality of the environment.*

**Keywords:** Social capital, Development, Region, Community.

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## 1. INTRODUCTION

Social capital is indispensable for development, such as human, socio-economic and political development. Social capital such as societal norms and social networks have developed and been expanded. Social capital has become a factor that has a direct and important impact on regional development (Putnam, Leonardi, & Nanetti, 1994; Westlund & Larsson, 2016). The role of social capital in regional development has not yet dominated, but social capital is increasingly being recognized (Westlund & Larsson, 2016). Several studies have also postulated that a key aspect of good governance is social capital and ultimately leads to outcomes related to more inclusive governance (Putnam *et al.*, 1994; Tennert, 2016). Civil society and social capital have been subjects of political science and public administration since the publication of Robert Putnam's book "Making Democracy Work" in 1993 (Tennert, 2016) (Tennert, 2016). The strategic planning process for regional development usually begins with a political decision. Local authorities are always politically rational and it is possible to define several approaches for the development of strategic plans and related development programs (Bondaruk & Komarovskiy, 2015).

The concept of social capital is currently developing. The development of this concept is based on the understanding that social capital can affect community involvement in organizational performance, including government organizations (Edy *et al.*, 2013). The existence of social capital in society is important because it can influence public awareness which in turn increases the political participation of the community (Akdere, 2005). According to some experts and the concept of social capital introduced by Robert Putnam, it has been explained that there are three main components of social capital, namely trust, norms, and social

networks. Social capital has become increasingly popular in recent years and has been widely discussed among social scientists and development practitioners. Social capital is also considered to play an important role in community development (Syahra, 2003).

Development that starts from the village is expected to create independent village communities. The Village Minimum Service Standard (SPM Desa) is a right for village communities that must be provided by the East Kutai Regency government. In East Kutai, there are 23 villages that are still underdeveloped village status, 106 villages are in the developing category and 4 villages are in the independent status. The number of villages that have categories, namely underdeveloped and developing villages, the regional government of East Kutai Regency for 2016-2021 has formulated a Vision and Mission in development by creating an Independent and Integrated Village Development Movement (Gerbang Desa Madu). The Gerbang Desa Madu Program has been included in the 2016-2021 East Kutai District Regional Medium-Term Development Plan (RPJMD). The program is also a mandate in implementing NAWACITA for the three Presidents of the Republic of Indonesia who are mandated to "Build Indonesia from the periphery by strengthening regions and villages" (Silahuddin, 2015). From this NAWACITA, East Kutai District to change the paradigm of development makes the community the subject of development not an object and creates a village to build to achieve village independence.

East Kutai Regency in East Kalimantan has abundant natural resources, including oil, natural gas and mining materials, especially coal. The high availability of natural resources in East Kutai does not guarantee the maximum availability of electricity and clean water services for the community. The fulfillment of electricity services for the people in East Kutai since the division of the region in 1999 is still a problem. The people of Sangatta community have only been able to fully enjoy electricity services in the last few years after nearly 20 years of regional expansion. Likewise with the provision of clean water for the people of East Kutai until now in some areas it is still difficult to get clean water. Even though the East Kutai area has many water sources such as rivers and lakes, it still experiences problems in providing clean water, including in the city of Sangatta. The town of Sangatta or North Sangatta sub-district is directly adjacent to the Sangatta river or enters the downstream area of the Sangatta River Basin (DAS). The river is one of the main raw material sources for clean water. Even though it is an area close to a water source, the Sangatta community from the division in 1999 to around 2018 still has difficulty getting clean water. The river is one of the main raw material sources for clean water. Even though it is an area close to a water source, the Sangatta community from the division in 1999 to around 2018 still has difficulty getting clean water. The river is one of the main raw material sources for clean water. Even though it is an area close to a water source, the Sangatta community from the division in 1999 to around 2018 still has difficulty getting clean water.

East Kutai Regency with 18 sub-districts has a very large area, so that the development budget cannot fully meet all the demands of the community in each sub-district. In the city of Sangatta itself, with the high mobility of citizens and the increasing population, it is also demanded to improve education and health services. The basic service infrastructure for primary and secondary education in Sangatta city is still not able to accommodate all prospective students. Then human resources for primary and secondary education are also still an obstacle in providing excellent service to education. According to Ridwan *et al.*, (2017) explains that in the East Kutai region there are still several human resources such as teaching staff (teachers) and unprofessional education personnel. Then there are still educational facilities that need improvement and get more serious attention from the local government.

The complexity of development problems cannot be separated from the plurality of society and social life. Social capital as a concept can be used as a basis for development (Todaro *et al.*, 1994). Social capital which is local wisdom can help local governments to achieve the desired policy goals in sustainable development (Kusakabe, 2012). Empirical research is needed to investigate the relationship between social capital and sustainable development (Devine-Wright *et al.*, 2001). Social capital can play an important role in development if it is properly applied in a positive direction. The main contribution to the development of social capital is to create and generate more advanced and independent community groups and to be able to play an active role in realizing good governance (Syahra, 2003).

## **2. LITERATURE REVIEW**

### **2.1. Social Capital**

The concept of social capital is generally used to refer to the resources people derive from their relationships with other people. According to Robert Putnam, the most famous author on the topic, explains that social capital is built effectively through civic engagement which in turn helps to create a strong network of networks supported by shared values and generate high levels of social trust (Field, 2003). Social capital is an informal norm which in the economic sphere can play a role in reducing transaction costs, and in the political sphere, social capital can promote a life of association necessary for successful governance and supporting modern democracy (Fukuyama, 2000). Social capital is the community's ability to associate or relate to one another. Social capital is as important a factor as financial and human capital (Burt, 1992).

Social capital is a resource that is owned by humans in the form of norms and can facilitate building cooperation through social networks or in harmonious social interactions. Social capital in the form of social obligations can be defined as life together, authority, responsibility, a system of rewards, and attachments that can produce collective actions for the common interest (Riadi, 2018). Social capital is a collection of actual and potential resources consisting of several aspects of the social structure, such as information, norms, reciprocity, cooperation, and networks (Haridison, 2013).

## **2.2. Development**

Many meanings are attached to the idea of development; the term "development" complex. Development has various meanings to different people and can be explained in different contexts (Abuiyada, 2018). Development has many terms or equivalents, such as development, growth, change, modernization or even progress (Rahardjo, 1980). In general, "development" means "an event which is a new stage in the direction of a change or the change process itself. If implicitly, "development" is meant as something positive or desirable. When referring to society or socio-economic systems, "development" usually means improvement. Development may occur due to some deliberate actions taken by a single agency or by some pre-arranged authorities to achieve improvement (Bellu, 2011).

Development is often associated with "economic growth measured usually in terms of annual increases in pre-capita income or gross national product, regardless of distribution and the level of public participation in effective growth (Mahmoud, 1991). Another understanding explains that development means the conditions for the realization of the human personality. Therefore the evaluation must consider three related criteria: (1) poverty, (2) unemployment, (3) inequality (Seers, 1972). Development involves "Qualitative, quantitative or both improvement. Development does not refer to one particular perspective on social, political and economic improvement. Rather, it is a hybrid term for various strategies adopted for the socio-economic and environmental transformation of a region or country at this time. to the desired (Pearson, 2000).

## **2.3. Theory of Social Change**

Humans are dynamic creatures, so that every human being must experience changes. Social change occurs influenced by various factors (Indraddin and Irwan, 2016). In general, there are two (2) main theories of social change, namely cycle theory and developmental theory.

### **1) Cyclical Theory**

Cycle theory is part of the theory of social change which views changes in living things as rotating or repetitively (Okene & Ahmad, 2011). Cycle theory sees social change as cyclical or circular. This theory cannot be planned or determined to change to a point, but rotates according to the existing pattern (Wulansari & Gunarsa, 2013). This theory assumes that social change cannot be controlled (Sudarmi & Indriyanto, 2009).

### **2) Theory of Development (Linear Theory)**

According to the theory of development, social change is linear or develops towards a certain point and can be directed or planned. Society can develop from a traditional society to a complex and modern society (Astuty, 2013).

## **2.4. Social Interaction Theory**

Social interaction has a big role in improving the quality of life (Datta et al., 2015). The interaction process concerns how individuals use cues to signal and interpret the motivated behavior of other individuals which allows them to repeat and organize interactions over time and space. Most of the social interaction theory is too global, so that the full complexity of social interaction is not conceptualized adequately. There are three characteristics of interaction, namely, motivational, interactional, and structuring. Then, in conclusion, Jonathan Turner tries to combine these three traits in a way that emphasizes the composite relationship between the three traits of social interaction (Turner, 1988). Social interaction is a relationship between individuals and individuals or between individuals in groups or between groups that mutually influence each other (Walgito, 2007). Social interactions are social relationships that are dynamic in nature related to humans individually and in groups or people with human groups (Wulansari & Gunarsa, 2013).

## **3. RESEARCH METHODS**

### **3.1 Research Approach**

The research for this dissertation uses a qualitative approach. Based on the literature review, objectives, and research subjects, this research is a case study which aims to study in depth the current state of life with its background in interactions with its environment. Measurement at the micro level, namely, at the household and / or individual level. Then the level of research is

exploring the problem (exploratory). Qualitative research is commonly carried out in social science, whose results will fundamentally depend on the process of observation carried out by humans themselves (Kirk et al., 1986).

### **3.2 Research focus**

In order to maintain research accuracy and research focus, this research limits the three elements of social capital, namely beliefs, norms and social networks. The research focus is important to do in a qualitative research, so that through research focus it can limit the studies to be researched. The application of research focus functions in fulfilling the criteria, or inputs when explaining the data obtained in the field. This research will focus on:

- 1) Social capital in regional development with the following indicators:
  - a. Trust
  - b. Social network
  - c. Norm
- 2) Supporting and inhibiting factors for regional development with the following indicators:
  - a. Supporting factors
  - b. Obstacle factor

### **3.8 Data analysis technique**

The data analysis used in the research for this dissertation is data analysis that refers to Moleong, where research is focused during the field process along with data collection. According to Bogdan & Biklen (Moleong, 2012) states that data analysis techniques are efforts made by working on the basis of data, collecting, organizing, and sorting data into units that can be synthesized in order to find patterns, find what is important, and what is learned and decide what can be told to other people. The last is to draw conclusions so that they are easy to understand and understand for oneself and others.

Data analysis is a process of organizing data into certain patterns or descriptions so that it is easier to read and understand and explain (Moleong, 2012). At the time before, during and after in the field the data analysis process according to Seiddel (Moleong, 2015) which is done as follows:

- 1) Record data in accordance with the facts in the field;
- 2) Collect, sort, classify and summarize results from field notes;
- 3) Creating and finding patterns, then connecting and making research findings according to the facts of the field data.

## **4. DISCUSSION**

In the process of regional development in East Kutai Regency, the spirit of the Independent and Integrated Village Development Movement (Gerbang Desa Madu) has made humans the main actors both as subjects and objects of development. The Sangatta community with high heterogeneity has been able to create a social life that respects each other and can work together well to achieve common goals. The common objectives referred to in accordance with the objectives of this study are developed in terms of improving basic services. This good cooperative relationship has been established between the community, the community and the government, the government and stakeholders.

The village gate of Madu, which is run by the local government, has had a positive impact on social change in the community of Sangatta city. These social changes have created development in all fields moving towards more advanced changes without eliminating the cultural identity in society. This change can also be felt from the conditions of harmonious, safe, peaceful and conducive community life during the reign of East Kutai Regency with the motto of the construction of the Gerbang Desa Madu.

Based on the results of the research and discussion in this study, several assumptions can be taken regarding the uniqueness and phenomenon of the North Sangatta region which is the study area, namely:

- 1) Sangatta is a new city developing towards complex social change;
- 2) As the largest coal mining natural resource producing area in Indonesia which attracts many immigrants from outside the region;
- 3) Very fast population development and mobilization;
- 4) The existence of harmony in the plurality of society that comes from differences in ethnicity, religion, culture and language;
- 5) The social changes that occur do not always have a positive impact on increasing public awareness of the environment and development.

Based on the discussion and findings according to the indicators in the research focus as well as the five minor propositions that have been compiled, it can be said that social capital is the foundation for the Village Gate of Madu. From the five minor propositions, the major propositions are arranged as follows:

**Social capital can be used as a basis for regional development to create social integration from the plurality of society.**

Major propositions (major) are the rounding of the five minor propositions that have been prepared previously. The five minor propositions that have been obtained are compiled based on the findings of each problem in the indicators according to the focus used in this study. Table 1 is a matrix containing minor propositions and major propositions according to the existing model.

**Table 1. Minor and Major Propositions of Problems according to the Indicators in the Research Focus**

No.	Problems according to the Indicators in the Research Focus	Minor Proposition	Major's Proposition
1	How can the components of social capital, namely trust be the basis for the Village Gate of Honey?	Trust as the main element in social capital can play a role in creating social integration.	Social capital can be used as a basis for regional development to create social integration from the plurality of society.
2	How can the components of social capital, namely norms be the basis for the Village Gate of Madu?	Good regional development must succeed in bridging different norms and interests.	
3	How can the components of social capital, namely social networks, form the basis for the Village Gate of Madu?	Social network interactions and partnerships in regional development must be able to improve basic services in a complex society.	
4	What are the supporting factors for Gerbang Desa Madu in relation to social capital?	Regional development that is supported by community harmony and stakeholder concern can play a role in improving basic services.	
5	What are the inhibiting factors for the Gerbang Desa Madu in relation to social capital?	Equitable development of a region in terms of optimizing basic services is still constrained by the limited development budget, geographic area and its problems as well as community awareness and concern for the environment that is not always evenly distributed.	

In points 1, 2 and 3 in Table 15 above, this is to answer the first objective of the study, which is to identify and analyze the components of social capital (trust, norms and social networks) as the foundation for the Village Gate of Madu in Sangatta, East Kutai Regency. Then points 4 and 5 to answer the second objective of the study, namely identifying and analyzing the supporting and inhibiting factors of the Gerbang Desa Madu in relation to social capital in Sangatta, East Kutai Regency. Each of the indicators and problems revealed in this study are in accordance with the research focus and main theory, namely social capital.

One of the hopes of this research is that it can describe a new methodological point of view and discover the nature of social reality in the study culture in North Sangatta. In taking a philosophical perspective, this research seeks to provide a new perspective in the study of local wisdom in regional development in the Sangatta area, East Kutai Regency. A study of social capital in regional development shows that local wisdom is social capital in development. The existence of an active role of the community in programs that have been carried out by the local government is a key factor in the success of accelerating development. The Sangatta community in this case must have high awareness in maintaining and developing an environmental area where they can live in harmony and peace. The local government as the main responsibility for successful development must evaluate the programs that have been implemented. Social capital as a basis for regional development that contains local wisdom values according to the social characteristics of the North Sangatta community must be a concern and consideration in determining the direction of regional development policies. Local wisdom is social capital that can be relied on for regional development with a high level of diversity and large natural resources. Social capital as a basis for regional development that contains local wisdom values according to the social characteristics of the North Sangatta community must be a concern and consideration in determining the direction of regional development policies. Local wisdom is social capital that can be relied on for regional development with a high level of diversity and large natural resources. Social capital as a basis for regional development that contains local wisdom values according to the social characteristics of the North Sangatta community must be a

concern and consideration in determining the direction of regional development policies. Local wisdom is social capital that can be relied on for regional development with a high level of diversity and large natural resources.

The high diversity of society cannot be separated from the plurality of people in the study area. Plurality is a condition in which a plural society is related to social, political and cultural systems. The plurality of people in the study area illustrates the plurality of Indonesian society. Based on the existing theory, cultural diversity can function to maintain the identity and social integration of society. The people in Sangatta are multi-ethnic, in several corners of the city there are settlement patterns that tend to be clustered and are also found to blend in to the main route and the center of economic activity. Social integration in such assimilation starts from residence, neighbors, marriage, social, economic and political associations / organizations. Based on social capital theory, then the major proposition in research supports the theory developed by Robert D. Putnam. According to Putnam (1995), it explains that social capital can bond each person, individual, and community group in the form of beliefs, norms and social networks. The higher or stronger the social capital, the better democracy and development will run.

Social capital will also be stronger if in social relations there are norms that respect, respect, and obey and are solid through a bond of social networks or institutions. One proof of good cooperation between local governments and non-governmental organizations in meeting basic needs is cooperation in fulfilling electric power in the city of Sangatta and its surroundings. The cooperation is carried out between the local government, PLN Rayon Sangatta and PT. KPC (East Kalimantan Prima Coal) in order to improve electricity services for the community.



The social scientist, Fukuyama, argues that belief is closely related to culture, ethics and morals. So that the level of trust in society is closely related to the cultural values possessed by individuals or groups of society. Trust will easily arise if the community or community group has moral values that uphold honest, polite, humble, and friendly behavior. Likewise, the survival of an organization or institution in order to stay healthy and dynamic depends on well-maintained and well-maintained customs and ethics (Syahra, 2003). Molal social cannot be separated from regional development. The development and strength of social capital will be a driving force for the effectiveness of government and the functioning of government institutions to become more efficient.

Social capital has become a new determinant of unequal spatial development. The norms and values of the government and its networks are factors that can have an important impact on local performance in development. The multi-sectoral role of social capital in regional development has not yet dominated the social capital literature, but is increasingly recognized. Competing social capital perspectives have led to the understanding that the concept of social capital not only includes the positive features of society as initially interpreted by some experts, but can also have elements with negative or less impact from the societal point of view. Very few social networks actually represent the 'dark side' of social capital,

Exposure to understanding, understanding, definitions and even debates about social capital has led experts to the conclusion that social capital has three basic components, namely beliefs, norms, and social networks. Social capital has been used as a theoretical framework that can be adopted in various aspects of life. Utilization of social capital can be used in the aspects of development, community empowerment, and management of natural resources and the environment. Based on previous research and studies, every person or society has social capital which, if developed, can provide benefits and convenience in obtaining economic, social and cultural benefits (Fathy, 2019). Three components of social capital have become the focus of research as the foundation for the Village Gate of Madu in Sangatta, East Kutai Regency. The three components of the study of basic services

have had a positive effect on development by creating social integration in a safe and peaceful society without eliminating the cultural identity of the local community and immigrants from outside the region.

Community development, nationalism and national or regional development really need to include social assets and capital and local wisdom of the community (Maarif et al., 2013). Local wisdom has high life values and must be explored and maintained. The identity of an area in the form of previous ideas, ideas, traditions, and culture based on religious values and norms has certain values that must be preserved and must not be lost even when dealing with existing social changes (Syarifah, 2018). Local wisdom as a whole includes, maybe even be considered the same as cultural identity, which can be interpreted as the cultural identity or personality of a nation. Conceptually, local wisdom is part of culture (Brata, 2016).

From a certain point of view, local wisdom is often seen as primitiveness or orthodoxy, so that the successor sometimes becomes weak in carrying it out and continuing it. Furthermore, from the other side or externally, the value of modernization is always more prominent and convincing. Local wisdom that grows and develops not only brings new things, but can also threaten something old. In Sangatta, one example of a local culture that is preserved is Ngatur Dahar or a special banquet which aims as a form of self-purification and blessing for those who have a desire. This activity is part of the culture of the Kutai Sultanate, namely the procession before the implementation of the beluluh (bathing). The activities are generally carried out annually and are still well maintained until now. The emergence of new culture and values in society does not rule out the possibility that old things will be abandoned. Local government together with the community must be able to maintain local culture in order to respect the values contained and can be used as local wisdom and control in increasingly modern community life.

The diversity of ethnic groups in the city of Sangatta has presented a variety of spoken languages, this is the character of the diversity of a region. From Sulawesi, the largest number of ethnic groups is Toraja and Bugis. Then ethnic originating from the islands of Java, Sumatra and Banjar from South Kalimantan or Central Kalimantan. Furthermore, there are Kutai or Dayak ethnic groups with various existing clumps. Apart from languages from outside the region, the Kutai language which is a characteristic of an area is also well preserved in Sangatta. This diversity has the potential to cause social conflict, but if it works in harmony, harmony and harmony will create social integration, as happened to the people of Sangatta city. Sangatta community members in social networks have tolerance, mutual trust and respect for each other. This condition is also the basis for social integration that can unify perceptions in the success of development in East Kutai.

A strategic policy and development planning are needed by taking into account these supporting and inhibiting factors so that East Kutai Regency, especially the city of Sangatta, can develop its potential so that it can become a more developed area. Policies in regional development planning must cover all aspects ranging from social, economic, political and cultural aspects. Development should not only emphasize certain aspects such as physical and economic, but must also emphasize socio-cultural aspects based on local wisdom. Local wisdom must be included in planning, conceptualization, strategies, actions for community development, nationalism and national and regional development because it is a community asset and social capital.

Based on the previous explanation, local culture and society have moved dynamically. Society and culture are not static, always moving towards certain changes. This research has concluded that the power of local knowledge is important to be maintained and preserved in a pluralistic society in order to maintain a balance of development while preserving the environment in an area. The development of social capital, which contains the values of local wisdom, cannot be separated from the influence of various factors, both internal and external. Local wisdom must be maintained because of the acceleration of integration from the local to the global environment supported by various forms of technological development.

Until now, East Kutai still relies on the mining industry sector. Until now, this sector has contributed around 80 percent of the GDP (Gross Regional Domestic Product). While the rest comes from the agricultural, plantation and fishery sectors including other services. East Kutai, including North Sangatta, has abundant natural resources, so it has great potential to develop and progress. However, the various challenges and problems that exist can become obstacles to the progress of regional development. Therefore, East Kutai must mobilize all resources and potential, including the potential for positive social capital to solve various development problems faced.

Excessive exploitation of natural resources without the right development policies can potentially lead to the elimination of indigenous people or local cultures who live in and around exploitation areas, be it exploitation of forest resources, sea, coal mining as well as oil and gas. Regions that depend on these natural resources have made it a big capital and exploited legal capital, so that they can ignore social capital whose influence and power are no less important in the development of a region. These strengths must become the attention of local governments in development. East Kutai Regency has succeeded in uniting these strengths within the framework of sustainable development, namely the Independent and Integrated Village Development Movement (Gerbang Desa Madu). In principle, the development movement is in accordance with the Implementation of Sustainable Development Goals (SDGs) or the sustainable development movement in Indonesia and East Kalimantan Green Development (East Kalimantan Green) in East Kalimantan. However, in the application and its journey, weaknesses are still found, especially those related to the issue of equitable development and environmental issues. One example in the study area in

this research is waste management. In the previous discussion, it has been explained that even though the local government has issued regulations related to solid waste, the implementation is still not optimal. From the social side, it was also found that public awareness of the environment was still weak. This condition is the duty of the local government together with existing social networks,

Recently, sustainable development has become a global agenda that has attracted the attention of many parties, after the Millennium Development Goals (MDGs) were not fully achieved. Regional and national development which only targets to increase economic growth is no longer popular and will only receive a lot of attention, especially with the increasing issues of environmental degradation, social inequality, and the issue of global climate change. According to Emil Salim in Aziz (2010), the view is that development should aim to improve the welfare of the community and meet the needs and aspirations of the community. Then Wibisana has the view that development is a legal principle that can be normative, integrated, sustainable use, equitable intra and between generations (Wibisana, 2017). The importance of social capital for resource rationing, community collaboration over resource management and the importance of norms and ties for sustainable development (Westlund and Larsson, 2016). Furthermore, Rusydan Fathy explained that social capital has a relationship with inclusiveness and community empowerment, especially in the context of sustainable development.

## **5. CONCLUSIONS AND SUGGESTIONS**

### **5.1 Conclusion**

Based on the objectives, research focus, research results and discussions that have been carried out, the conclusions in this study are:

- 1) The components of social capital, namely beliefs, norms and social networks have become the basic capital or foundation in the Independent and Integrated Village Development Movement (Gerbang Desa Madu). People's trust in North Sangatta District in basic services continues to increase along with the increasing development of development. Norms that develop from the diversity of ethnic groups or regional origins, cultures and religions can work in harmony and harmony in a complex society. Diverse social networks have played a role in supporting the Gerbang Desa Madu especially for the improvement of basic services.
- 2) The supporting factor for regional development (Gerbang Desa Madu) in North Sangatta is not only rich in natural resources but also has social integration in a harmonious, peaceful, comfortable and safe social life. Then, the inhibiting factor for regional development is the limited regional development budget in overcoming all development problems, including maintaining a quality environmental balance. These factors are social realities that affect social capital and can have an impact on the smooth running of regional development.

### **5.2 Implications**

Based on the focus and framework that has been prepared, there are two implications developed, first is the theoretical implication related to the contribution of social capital in regional development with the development motto, namely the Village Gate of Madu Second, there are practical implications related to the contribution of this study to strengthening social capital which can have a positive impact on the Village Gate of Madu. From the results of research and discussion, the following theoretical and practical implications can be stated:

- 1) Theoretical Implications
  - a. Supporting Robert D. Putnam's theory of social capital, namely that social capital in the form of beliefs, norms and social networks can be the glue for each individual and each group to achieve common goals.
  - b. Supports Christiaan Grootaert's theory of social capital, namely that social capital has a strong influence on development outcomes
- 2) Practical Implications
  - a. The concept of social capital is not something new in the social order of life. Social capital as a pillar of building togetherness should not be lost in social behavior, which can have an impact on decreasing awareness and concern for the environment;
  - b. The plurality of communities in the study area illustrates that diversity in Indonesia is a social reality that does not have to be interpreted as a weakness that makes people vulnerable to conflict and disintegration.

### **5.3 Suggestions**

Referring to the conclusions and implications prepared, it can be suggested to the community and local government of East Kutai Regency as follows:

- 1) For the Community



- a. Keep maintaining a harmonious, safe and peaceful atmosphere in social integration that has been united in the Village Gate of Honey;
  - b. The community must participate more actively, so that the scale of regional development can be carried out evenly and fairly;
  - c. The community must remain enthusiastic and open up to renewal and modernization, so that they are able to compete and face global challenges.
- 2) For Local Governments
- a. The Independent and Integrated Village Development Movement (Gerbang Desa Madu) which is local wisdom should be a concern in regional development planning;
  - b. The main components of social capital such as beliefs, social norms and networks must be researched and evaluated as social change develops. Related and needed research is the role of social capital in improving the performance of regional government officials or the business world in accelerating regional development;
  - c. Optimizing development funding according to the priority scale in basic services and basic infrastructure while continuing to increase cooperation between community groups and surrounding companies so that communication is maintained in unifying the perception of integrated and sustainable development.

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