The Development of the Concept of Social Capital

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Abstract

Social capital is assumed as an alternative form of other modalities. Theoretically, there is a debate about social capital leading to social relations. The debate relates to the conceptualization of social capital as concrete capital where individuals or groups are able to utilize social relations including values, social networks and trust to obtain economic benefits and social benefits. Using a qualitative approach with a literature study method, this article aims to explain social capital as a theoretical concept. The presentation of the study shows that there is a relationship between social capital and inclusiveness and community empowerment, especially in the context of sustainable inclusive development. This article concludes that the concept of social capital serves as a useful framework for successful development and policy formulation.

Keywords: Theoretical Concepts, Social Capital, Social Relations, Sustainable Inclusive Development.

Introduction

In essence, development aims to achieve prosperity. However, the implementation of national development which is summarized in the agenda of the government, both central and local, is still considered to be less effective in achieving these goals. For Indonesia, one of the national goals is to educate the nation's life and improve general welfare. However, it seems that this is difficult to achieve considering the fact that there are still many people who are socially excluded. The 5th precept of Pancasila, namely Social Justice for All Indonesians, is at odds with the fact that the gap between the rich and the poor remains sharp. Low and unequal education levels, limited infrastructure in the interior, poor quality of sanitation and health and weak community participation in political activities are evidence of the weakening of community capacity due to a non-inclusive development agenda.
In fact, we are faced with the global agenda of Sustainable Development Goals (SDGs) replacing the Millennium Development Goals. The SDGs are the efforts of countries in the world to create the Earth as a better place for humans. These goals are summarized in 17 goals that reflect inclusiveness and sustainability. The agenda requires the formulation and implementation of all-embracing and sustainable policies (taking into account the survival of the next generation). There should be a connecting paragraph between these two paragraphs so that the ideas of SDGs and social capital are 'not separated' arguments but are related each other.

On the other hand, the concept of social capital has attracted the attention of academics and practitioners in development issues. Social capital is then considered a useful theoretical framework in the paradigm of sustainable inclusive development. The position of social capital is important to highlight considering that the development paradigm applied is more bottom-up than top-down. Social capital is included in the social dimension of the sustainable development paradigm which tries to integrate three dimensions: social, economic and environmental. In addition, the position of social capital also plays a positive role in the political dimension because it encourages participation, accessibility and community freedom which is also a principle in the sustainable inclusive development paradigm.

Methods and Conceptual Framework: Relations and Processes in Social Capital

Methodologically, this study uses a qualitative approach by using a literature review in discussing the conceptual framework of social capital. In terms of the resources deposited in it, capital can be categorized into several forms: financial capital, physical capital, human capital and social capital. Each of these forms of capital has differences in the pattern or process of investment to obtain economic gains and social benefits [1].

Social capital is currently widely used by academics and practitioners in various studies. Social capital is mainly present as an alternative form of other modalities such as economic capital, cultural capital and human capital. [2]
introduces the concept of social capital in the context of the debate over these modalities. [2] debated it looking at its chances of being converted. According to Bourdieu, it is not only economic capital that is easily converted into money, but also cultural capital which in certain situations can be converted into capital that has economic value.[3]:

Economic or financial capital is related to efforts to manage, increase, allocate and use funds owned as monetary resources to obtain economic benefits or social benefits through productive activities. Physical capital is more related to the factors of production of goods or services which in this context are raw materials and infrastructure to process them. Human capital is commonly associated with efforts to utilize intelligence, skills, level and diversity of education and individual experience. Social capital focuses on efforts to utilize social relations. [3].

Since then, the debate about whether social capital qualifies as capital has continued. While some authors argue that social capital does not uphold the main properties of classical capital theory and, therefore, does not qualify as capital, others maintain that most of the properties of social capital are similar to those of classical capital theory. Knowledge of classical capital theory is a prerequisite for contributing to the social capital debate [4]. However, there is a belief that social capital highlights social relations or relationships while other forms of capital mainly lie in individuals (Robison et al, 2002 in [4].

The concept of social capital actually arises from the idea that it is impossible for community members to individually overcome the various problems they face. There is a need for togetherness and good cooperation from all interested community members to overcome this [5]. [5] suggests:

This kind of thinking at the beginning of the 20th century inspired an educator in the United States named Lyda Judson Hanifan to introduce the concept of social capital for the first time. In his writing entitled 'The Rural School Community Center' said that social capital is not capital in the usual sense such as wealth or money, but rather has a figurative meaning, but is a real asset or capital that is important
in social life. According to Hanifan, social capital includes good will, a sense of friendship, mutual sympathy, as well as social relations and close cooperation between individuals and families that form a social group.

Social capital is not merely seen as an outcome but rather as a process. Social capital undergoes continuous formation and always accumulates itself. Unlike other forms of modality, social capital will never run out when used. The quality of social capital will actually get better if it is often used. In this regard, some general factors that influence capital formation are: habits, position (role of actors), education, socioeconomic class and personal values. Social capital is mainly rooted in the notion of trust, norms, and informal networks and the belief that social relations are a valuable resource [4]. These three things, namely social norms, social networks and trust are indicators or elements of social capital. All three are intertwined relationships.

In principle, social capital talks about social bonds or cohesion. The central idea of social capital about social bonds is that networks are a very valuable asset base for social cohesion because they encourage a climate of cooperation to gain benefits [6]. In fact, using relationships to work together helps people improve their lives [7] and [8] in [6]. These social relations can be empowered as capital to obtain not only economic benefits but also social benefits [3].

The question then, as posed by [3] is how do people utilize social relations so that they become resources that can be invested for the purpose of obtaining economic benefits or social benefits? To be able to answer this question is to examine the effects or impacts of social relations.

First, social relations facilitate the flow of information about various environmental needs. Mastery of information has an important role in predicting the needs that grow and develop in society. Second, social relations are positively correlated with influence that can be a force to mobilize support. Third, social relations are media to instill and spread trust so that people can develop mutually beneficial relationships. Fourth, social relations are media that reinforce identities so that people can easily develop respectful relationships. This mutual respect creates
conditions conducive to the sharing of interests and resources. This kind of relationship not only provides a sense of security but also guarantees the continuity of activities [9] in [3].

From the above literature in this sub-chapter, can you provide “concisely explanation” as conceptual framework of “theoretically development of social capital” in inclusiveness community empowerment and policy formulation as the main idea of this article?

**Defining Social Capital: Norms, Networks and Trust as Core Elements**

The term social capital actually refers to the capacity of individuals to acquire material or symbolic goods of value based on the virtues of social relations and membership in social groups or the capacity of a plurality of persons to enjoy the benefits of collective action based on virtues of social participation, belief in institutions or commitment to determine ways of doing things. do something [10].

According to [11] social capital is the ability of actors to ensure benefits by relying on membership in social networks and other social structures. Meanwhile, according to [8] social capital is the degree of social cohesion that exists in the community. It refers to processes between people that build networks, norms, and social trust, and facilitate mutually beneficial coordination and cooperation. Then [12] argues that social capital generally refers to the availability of mutual trust in society (stocks of social trust), norms, and networks that can be utilized by the community in order to solve common problems.

[13] see social capital as a whole something that is directed or created to facilitate individual actions in the social structure. Meanwhile Putnam said, while physical capital refers to physical objects and human capital refers to individual property, social capital refers to the relationship between individuals, social networks and the reciprocal norms and beliefs that arise from them [14]. Both Coleman and Putnam recognize that social capital can increase or decrease over time [6]. Similarly [13] and [14], [15] explain that each group has the potential of social capital, the extent to which it is utilized with respect to the radius of trust.
The diversity of analysis of the concept of social capital from several figures can be mapped as follows:

[16] concluded that the views of some experts on the concept of social capital are: (1) a collection of actual and potential resources; (2) the entity consists of several aspects of the social structure, and these entities facilitate the actions of the individuals in that structure; (3) horizontal associations; (3) the ability of actors to guarantee benefits; (4) information; (5) norms; (6) values; (7) reciprocity; (8) cooperation; (9) networking. Meanwhile, Coleman (2011) argues that there are 6 forms of social capital: obligations and expectations, information channels, effective norms and sanctions, authority relations, adapted social organization, intentional organization.

Related to this, [16] explains it in six aspects. First, Obligations and Expectations. If A does something for B and believes that B will reciprocate in the future, this creates an expectation on A's part and an obligation on B's part to maintain that obligation. Second, Information Channel. Potential information inherent in social relations. Information is important to base action on, but acquisition of information is detrimental. Information at least requires attention, which is always given quickly. The tool that can be used to obtain information is the use of social relations that are maintained for other purposes. Third, Norms and Effective Sanctions. Prescriptive norms which are a very important form of social capital in collectivities are norms that make someone give up self-interest to act in the interests of the collectivity. Fourth, Authority Relations. If actor A transfers control rights to some actions to another actor, B, then B provides social capital in the form of these control rights. Fifth, Customizable Social Organization. Organizations founded for one set of goals can also serve other purposes. Sixth. Deliberate Organization. The use of the concept of social capital depends on the existence of.

On the other hand, social capital has two dimensions, namely a cognitive (cultural) dimension and a structural dimension (Bain and Hicks cited by Krishna and Shradder in [5]). The cognitive dimension relates to values, attitudes and beliefs that affect trust, solidarity and reciprocity that lead to the creation of cooperation in
society to achieve common goals. The structural dimension is the structure, scope of community organizations and institutions at the local level that accommodate and encourage collective activities that benefit the community.

The explanation of the definitions, debates, dimensions and forms of social capital leads us to the conclusion that basically social capital has three important elements, namely norms, networks and trust. The first element is social norms (social norms). In general, norms are concrete values. Created to be a guide for each individual to behave in accordance with the rules that apply in society. Related to this, [7] explains that values are contained in a social network. Thus it can be said that the position of values becomes important as a binder or adhesive, cohesiveness, uniting in a relationship. According to [15]:

In general, norms that are formed spontaneously tend to be informal, in the sense that they are not written down and announced. In addition to extending social norms, ranging from hierarchical social norms to spontaneous norms, we can also extend other norms resulting from rational choice, as well as hereditary and irrational norms. [17].

[17] explained further, that there would be 4 kinds of norms with 4 different characteristics: spontaneous-rational (naturally self-regulated), spontaneously rational (organized voluntary), hierarchical-rational (religious) and hierarchical-rational (political). Values and norms are pre-conditions, the foundation that underlies the emergence of trust [15]. These information norms will not disappear and will remain in the future [17]. These norms will in turn create social virtues (Social Virtues):

Some series of individual virtues that are social in nature include honesty, reliability, willingness to cooperate with others, cohesiveness and sense of duty towards others. Social capital requires habituation to prevailing norms, and in its context it is manifested in general social virtues, loyalty, honesty, cohesiveness and dependability. [15].
The next element of social capital is social networks. The definition of a network as an element of social capital is a group of people who have informal norms or values in addition to the norms or values required for ordinary transactions in the market [17]. The exchange of information that is facilitated by the network to interact ultimately contributes to creating trust between them [15]. Social networks can be formed because of the values and norms that are held together firmly which then underlies the birth of cooperation. However, social cooperation does not just appear out of nowhere. This can be raised by creating a shared identity, moral exchange and repetition of interaction. [17] explains:

People tend to carelessly use the terms reciprocity or reciprocal altruism. The term is considered the same as the term exchange in the market (market exchange), but this is not the case. In the market, goods are exchanged simultaneously. Buyers and sellers follow exchange rate developments closely. As for reciprocal sacrifices, exchanges can occur at different times. The other party provides benefits without expecting an immediate return, and does not expect a commensurate reward. [17].

From the explanation, there is an emphasis on the timing of the benefits or rewards received by both parties. Market exchange occurs simultaneously by prioritizing the acquisition of the most unequal benefits between the two. While the principle of reciprocity is not at all like that. Principles like this reflect the good quality of social capital. Regarding repetition of interactions, as referred to by [17]:

People who have a reputation for dishonesty will be avoided, while honest people tend to be willing to work with others who are honest as well. Since the past can't be fully used as a benchmark for predicting the future, there's always the possibility that people who are willing to cooperate today betray me tomorrow. However, even the slightest ability to distinguish between people who are willing to cooperate and which are not can still provide considerable benefits to a person's ability to build cooperative relationships. [17].
Meanwhile, forms of social capital based on the type of social ties (social networks) can be distinguished as follows [19], in [3]:

a) Bonding social capital means bonds between people in the same situation, such as close family, close friends and neighbors.

b) Bridging social capital, which includes more ties loose from some people, such as distant friends and coworkers.

c) Social capital connects (linking social capital), reaching people in different situations who are completely outside the community, thus encouraging its members to take advantage of many of the resources available in the community.

Binding social capital tends to encourage exclusive identity and maintain homogeneity, while bridging social capital tends to unite from various social domains [7]. Each of these forms is able to unite the different needs of each member. Binding social capital is the glue and strengthens specific identities [7]. Bridging social capital are bridging relationships that are better at linking external assets and for the dissemination of information and can build broader identities and reciprocity [7]. [7] in [20] explained:

Bridging is characterized by social relations that are open (inclusive), its members have heterogeneous backgrounds. The orientation of this group is more emphasized on joint efforts in finding answers to common problems, and having an outward looking outlook. While bonding, namely social capital is exclusive, its membership is usually based on various similarities, such as ethnicity, ethnicity and religion, relationships between individuals are closed, prioritize solidarity and group interests. [20].
In the discussion [7], it can be concluded that networking and cooperation cannot be separated. Bonding social capital plays a role in creating a strong shared identity. This is important as one of the conditions for fostering internal group cooperation. In the process of network formation, fostering a climate of cooperation is another requirement besides shared values and norms [17]. Bridging social capital in turn plays an important role for groups to create expansion of cooperation with other groups. Developing social networks based on shared norms and a climate of cooperation will allow social capital to develop. Social networks, however, facilitate groups of people who are bound by shared norms and are reciprocally related.

The third element of social capital is trust. According to [15], trust is a very important side effect of cooperative social norms that give rise to social capital. Trust is something that is exchanged based on shared norms for the benefit of the people. Trust involves reciprocity. If each party has expectations that are equally fulfilled by both parties, then a high level of trust will be realized. It is undeniable that the Indonesian people have not been said to be fully prosperous. Inequality and inequality are still a problem in both urban and rural areas. The increasingly striking
polarization in society indicates that there are Indonesian people who are socially excluded. The concept of social exclusion is actually aimed at the weakening of community capacity. This is also marked by the weak level of community participation, accessibility and freedom. Social exclusion is a process (and also an outcome), individuals or groups separated from the wider social relationship, characterized by not participating in community activities such as consumption, saving, production, politics and other social activities [22].

Social capital really affects social inclusion, individual quality of life, and personal capacity building, economic growth, democratic governance and social cohesion at the macro level [22]. According to [22], the relationship between the dimensions of social capital and social inclusion is as follows:

[23] sees social exclusion from three perspectives: solidarity; specialization and monopoly. The solidarity paradigm sees the weakening of social bonds between individuals in society. The specialization paradigm sees that social exclusion is a consequence of specialization that occurs in society. The monopoly paradigm sees exclusion as a result of group monopoly, highlighting the dominance of a group over a particular group. The weakened condition of social ties as referred to means signifies a weakening of social capital. With the weakening of social ties, it is certain that social cooperation will be hampered. The implication of hampered social cooperation is that it is difficult to develop social capital. For this reason, efforts are needed to foster an inclusive environment. To create an inclusive social environment, social capital is urgently needed.

1. Social Capital Study

In the context of empowering the community, social capital is still very popular with academics and practitioners as a theoretical framework for giving birth to empowerment strategies. The results of the study [23] looked at social capital in community empowerment. The research concludes that certain communities have various forms of social capital that contribute to improving their welfare and environmental sustainability when the social capital is incorporated into the PLBHK program. Furthermore, social capital is able to develop the economy of Microfinance Institutions (MFIs), [24] and [25]. Social capital is also present as a
solution to poverty alleviation for Poor Households (RTM) [26]. Moreover, social capital is also useful for women's economic empowerment [27] and the empowerment of the women's community of Majelis Taklim [20]. Finally, the research on social capital that was found to have an effect on the behavior of Micro, Small and Medium Enterprises (MSMEs) actors [28]. Not only that, social capital has a role in creating good economic resilience for ojek base [18].

On the other hand, the linkage of social capital with environmental issues, especially the problem of solid waste, for example, is carried out in research [29]. The results of this study describe waste management based on community social capital. Social capital is the social strength of the community in achieving a common goal in this case creating a waste-free area.

Social capital as a theoretical framework should be adopted in various aspects of people's lives. The use of social capital in development, community empowerment and environmental management is an example of how a modality that is based on the utilization of social relations is applied. It can be proven based on the results of previous studies that every community (in a broad sense) has the potential for social capital which, if developed, will provide benefits for convenience, both in obtaining economic benefits and social benefits. There are at least three main themes in the study of social capital which will be described below.

(1) Poverty and Social Exclusion

We are faced with poverty as a problem, one of which is caused by a development agenda that is less inclusive. Poverty is a very complex classic problem. Poverty is a complex, multidimensional problem. Because of its complexity, poverty is closely related to social exclusion. Social exclusion is a concept popularized by [30], related to the phenomenon of marginalization that occurs in community groups in the life of the French nation [31].

Social exclusion is a process (and also an outcome), individuals or groups separated from the wider social relationship, characterized by not participating in community activities such as consumption, saving, production, politics and other social activities [32]. The concept of social
exclusion has become a new paradigm in seeing the phenomenon of poverty more comprehensively. While poverty only sees economic deprivation, the advantage of the concept of social exclusion is that it sees deprivation from various aspects. Faced with the fact that poverty itself is multidimensional, using the concept of social exclusion is a wise choice. [23] sees social exclusion from three perspectives: solidarity; specialization and monopoly. The solidarity paradigm sees the weakening of social bonds between individuals in society. The specialization paradigm sees that social exclusion is a consequence of specialization that occurs in society. The monopoly paradigm sees exclusion as a result of group monopoly, highlighting the dominance of a group over a particular group.

(2) Sustainable Inclusive Development

Sustainable development or Sustainable Development Goals (SDGs) is a global agenda as a continuation of the Millennium Development Goals (MDGs). The concept of sustainable development that was initiated basically contains several goals to change the earth into a better place for humans. Some of these goals are contained in the “17 Goals to Transform Our World”, namely: No Poverty, Zero Hunger, Good health and Well-Being, Quality Education, Gender Equality, Clean Water and Sanitation, Affordable and Clean Energy, Decent Work and Economic Growth, Industry, Innovation and Infrastructure, Reduced Inequalities, Sustainable Cities and Communities. Responsible Consumption and Production, Climate Action, Life Below Water, Life on Land, Peace, Justice and Strong Institutions and Partnerships for the Goals [33].

The sustainable development goals reflect the principles of inclusiveness, for example in the following objectives: (1) Goal 8 is aimed at increasing inclusive and sustainable economic growth, productive and comprehensive employment opportunities and decent work for all; (2) Goal 9 is aimed at building a strong infrastructure, increasing inclusive and sustainable industries and encouraging innovation; (3) Goal 10, which aims to make cities and settlements inclusive, safe, resilient and sustainable; and
(4) Goal 16, which aims to strengthen an inclusive and peaceful society for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.

In this regard, the National Planning and Development Agency, Bappenas has determined the direction of urban policies and strategies in Indonesia which are considered to reflect the principle of inclusiveness, namely as follows (Warsilah, 2018): (1) Realizing an urban system for reducing inequality; (2) Build a safe, comfortable and livable city and fulfill urban service standards; and (3) Improving the capacity of transparent, accountable, participatory and professional city management. Social inclusion basically shows the state of an environment that invites entry and includes everyone without exception so that they feel safe and comfortable in carrying out their rights and obligations [34]. An inclusive environment according to [30] in [34] is a social environment that is open and pleasant and embraces all differences. Inclusiveness is then used as a paradigm in development, inclusive development, which is a social development approach that broadly analyzes a process of continuous improvement of a society, or a social system as a whole towards a better or more humane life by supporting the sustainability of mankind and ecological [34].

Inclusive development is very close to a social democratic framework and includes welfare issues in relation to addressing inequality and poverty problems [35]. Inclusive development requires the active role of the community, both through a representative democracy system and direct democracy such as other forms of participatory mechanisms. Inclusive development supports the active role of civil society and relies on voices and reforms from below [35].

(3) Social Capital in Policy and Development

Based on the limited literature review mentioned above, it is clear that social capital is an asset that benefits society. Social capital can collaborate with public policy – it can be used as an approach or paradigm in formulating policies. In the International Policy fellowship, Edi Suharto
offers public policy strategies that can be designed to influence the growth and development of social capital, namely as follows [36]:

1. Strengthening social trust through: models of integration and relations inside and outside government institutions. A process that is able to resolve conflicts based on a win-win solution, decentralized decision-making.

2. Developing shared values through: educational curriculum, law and order policies, shared identity as one nation, regulations that promote positive social values such as human rights.

3. To develop cohesiveness and altruism through: tax reduction for individuals or companies that carry out social activities or social responsibility, registration and organization of social philanthropic activities.

4. Expanding local participation through: funding of community projects, support for community development programs, initiatives that strengthen families.

5. Creating networks and collaborations through: collaboration between government agencies and between government agencies NGOs and business institutions, support for voluntary organizations to build networks and alliances.

6. Increasing community involvement in the process of good governance, through: campaigns to be involved in democratic elections, consultation and policy advocacy for the community, community involvement in policy formulation and implementation, socialization of the concept of an active community, provision of government information facilities that can widely accessible to the public.

There is growing evidence that social capital has a strong influence on development outcomes, including growth, equity, and poverty reduction [37]. Various associations and institutions provide an informal framework for sharing information, coordinating activities, and making collective decisions [37]. Regarding this, [21] explained:
1. Information sharing: formal and informal institutions can help prevent market failures related to insufficient and inaccurate information.

2. Coordinating activities: uncoordinated behavior or adventures carried out by economic agents, can also cause market failures. Referring to the experience of projects, it seems that this behavior arises as a result of the lack of strength of social institutions both formal and informal in order to regulate agreements fairly.

3. Making collective decisions: collective decision making is a necessary condition for the provision of public goods and the management of market externalities.

Not unlike the government, local and voluntary associations are not always effective in maximizing the ability to make joint decisions. In this context, these associations do not depend solely on how they deal with information sharing issues, but also on the degree of justice available. Local institutions are generally more effective in strengthening collective agreements and cooperative actions when assets are distributed relatively equitably and profits are shared equally. Thus at the local level, efficiency and equity go hand in hand [21]. Meanwhile, [36] mentions several benefits for public policies focused on the development of social capital:

- Increased community participation, strengthened democratization, strengthened collective collective action, strengthened shared identity, decreased crime rates, corruption and alienation, increased inter-sectoral relations and networks, exchanged ideas and values within a plurality, low transaction costs, strengthened community access capabilities in manage the resources available around them.

Previous studies, in the report [5] show that social capital plays a role in every aspect of development: political, economic, human and cultural. This is because, social capital emphasizes the importance of maintaining good relations and trust between others.
Conclusion

Referring to the definition from [38], community is defined as a relatively small community unit, has relatively strong relationships and attachments, and has common interests based on social awareness. In addition, the community has several more specialized forms such as primordial, occupational, spatial and interest bases [38]. According to Osborn and Gaebler (in [38]), the community is better able to see the potential of each individual member compared to professional organizations which often only prioritize aspects of weakness. Various kinds of informal communities in this modern era, will not disappear due to their social capital potentials. As far as [15] believes, when these communities have the potential for social capital, it is only up to them how to use it by reproducing shared informal norms, strengthening relationships inward and expanding outward relationships as well as maintaining trust and widening the radius of transmission outside the community.

In turn, social capital plays a very important role in community empowerment. Empowerment is characterized by activities to increase access to information, participation, strengthening the capacity of local organizations and are immediately inclusive [3]. Meanwhile, both in rural and urban areas, the form of empowerment that is considered appropriate is community-based empowerment. In other words, there must be growing trust between the government and the community which is marked by a good climate of cooperation.

Some of the principles in community-based empowerment are as follows [38]:
1. Development is not just producing material;
2. Community-based empowerment means making all types of communities a participatory development unit – locus/place for community empowerment;
3. Covers all social strata;
4. Identify all the potentials contained in a community and are ready to partner with it;
5. Not implemented through temporary projects;
6. Done through transmission of existing successes in other communities;
7. Followed by the distribution of risorsis, (resources);
8. It must lead to an inclusive society that all must obtain basic rights including education, health, work, worship, recreation and others.

The spirit of modernization which is penetrated into various aspects of life does indeed provide an increase in effectiveness and efficiency. However, this should not be simply imposed on the communities as intended, considering the diversity of communities with their own uniqueness. Therefore, pursuing economic growth in development should not kill the potential of the community. But in fact, what happens is social exclusion that makes the community a marginalized group. In fact, community empowerment should not be uniform in pattern, let certain communities develop with their potential and characteristics [38]. Therefore, an appropriate empowerment approach is needed in order to maintain community identity.

Community development and empowerment must cover all social strata [38]. Empowerment must be "community based empowerment" (CBE), because basically people are active in various community ties such as proximity to residence, equality of professions, religion, ethnicity, hobbies or interests, each of which grows with different characteristics [38]. In other words, the resulting policy must accommodate the social capital owned by a community. By using this approach, it is hoped that the government will be able to identify the potential in each type of community and be willing to partner with all community strengths [38].

**Daftar Pustaka**


