

Social Capital: Contextualisation of Tourism Village Management in Indonesia

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Abstract

Objectives: This study aims to examine the social capital process of local tourism governance in Kampung Pelangi Semarang and Kampung Jodipan Malang. The research context considers the differing levels of success between the two communities. Although both villages are community-managed, only Kampung Jodipan Malang remains successful while Kampung Pelangi Semarang has experienced a decline.

Methods: The study was undertaken using qualitative techniques and a case study methodology. We examined two research sites and analyzed various entities at both locations, such as the administration of tourist villages, community businesses, and local communities. We relied on documentation and interviews to gather data.

Results: The study indicates contrasting social capital contexts in the two tourism villages, specifically regarding trust amongst organizers. This disparity results from differing paradigms in the initiation of the villages, variations in the degree of comprehension of collective values, as evident in the level of commitment in managing the tourist villages, and discrepancies in mutual goals amongst communities, which influence the local community's rationality in continuing the tourism model or transitioning to other activities based on necessities. It is important to consider these three aspects of social capital in their context, rather than solely in conceptual terms.

Conclusions: This research highlights that failure of social capital should be viewed not only from a conceptual perspective, but also through the lens of real-world factors, including the underlying pillars of social capital, ongoing processes, external factors beyond the control of the social system, and the practices of the community at the micro level.

Keywords: Kampung Jodipan Malang, Kampung Pelangi Semarang, social capital, tourism management.

رأس المال الاجتماعي: تحديد سياق إدارة القرى السياحية في إندونيسيا

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ملخص

الأهداف: تهدف هذه الدراسة إلى دراسة عملية رأس المال الاجتماعي لحوكمة السياحة المحلية في كامبونج بيلانجي سيمارانج وكامبونج جوديبان مالانج. ويأخذ سياق البحث بعين الاعتبار اختلاف مستويات النجاح بين المجتمعين. وعلى الرغم من أن كلتا القرى تدار من قبل المجتمع المحلي، إلا أن كامبونج جوديبان مالانج هي الوحيدة التي لا تزال ناجحة بينما شهدت كامبونج بيلانجي سيمارانج تراجعاً من ناحية الربح والنمو.

المنهجية: اعتمدت الدراسة على المنهج النوعي ومنهج دراسة الحالة، وكما قامت الدراسة بفحص موقعين بحثيين وتحليل وحدات مختلفة في كلا الموقعين، مثل إدارة القرى السياحية، والشركات المجتمعية، والمجتمعات المحلية. وتم جمع البيانات من خلال التوثيق والمقابلات.

النتائج: تشير الدراسة إلى وجود تباين في سياقات رأس المال الاجتماعي في القرى السياحية، وتحديدًا فيما يتعلق بالثقة بين المنظمين للقرى قيد الدراسة. وينتج هذا التباين عن اختلاف النماذج في نشأة القرى، والتباين في درجة استيعاب القيم الجماعية، كما يتضح من مستوى الالتزام في إدارة القرى السياحية، والتباين في الأهداف المشتركة بين المجتمعات المحلية، والتي تؤثر على عقلانية المجتمع المحلي في الاستمرار في النموذج السياحي أو الانتقال إلى أنشطة أخرى بناءً على الضرورات. ومن المهم النظر إلى هذه الجوانب الثلاثة لرأس المال الاجتماعي في سياقها، وليس فقط من الناحية المفاهيمية. **الخلاصة:** توصي هذه الدراسة بضرورة النظر إلى فشل رأس المال الاجتماعي ليس فقط من منظور مفاهيمي، بل أيضًا من خلال عدسة العوامل الواقعية، بما في ذلك الركائز الأساسية لرأس المال الاجتماعي، والعمليات الجارية، والعوامل الخارجية الخارجة عن سيطرة النظام الاجتماعي، وممارسات المجتمع المحلي على المستوى الجزئي.

الكلمات الدالة: كامبونج جوديبان مالانج، كامبونج بيلانجي سيمارانج، رأس المال الاجتماعي، إدارة السياحة.



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Introduction

The shift in contemporary public administration science from a government to a governance paradigm has wider implications for the scope of applicable studies. The introduction of metagovernance has necessitated a shift in public administration from a focus solely on government to one that encompasses various forms of public governance. This shift emphasises the move away from coercive measures and regulations towards more balanced negotiations and diplomacy that consider economic, social, and environmental factors (Keping, 2018; Rhodes, 2012). The governance concept exhibits a tendency of shifting orientation towards promoting awareness and willingness for collective responsibility and problem-solving. This trend further extends to the achievement of shared public objectives, mutual benefits and common values. In line with the arguments presented, the governance paradigm posits a new societal ideal that deviates from the fluctuating dynamics of change and seeks to express public expectations for cooperative oversight of government programmes (Lo, 2018; Nag, 2018). Furthermore, Briant (2018) reinforces that the governance paradigm is fundamentally a collaborative process that involves a range of stakeholders.

The presence of a theoretical and scientific transition in the area of public administration has a concurrent effect on implementation context and the processes of public governance. In this context, each stakeholder aims to influence one another, prioritising the accomplishment of goals over formal institutional processes (Bovaird and Löffler, 2015). These stakeholders comprise the community, community organizations, media, public bodies, politicians, non-profit organizations, and others (Bovaird and Löffler, 2015). The process and cycle of the transition intend to be the opposite of the previous paradigm that pledged successful public participation when it was included in the government's decision-making. This study explores how the community independently manages the designated area, potentially establishing a tourist village and supporting livelihoods. Additionally, the study compares the role of communities in development and governance.

The foundational ideology of social capital is woven into the community's dominance in the area administration. Governmental bodies or state-owned institutions function only as facilitators and provide complementary assistance in resolving public issues. With social capital in the background, the management process is deemed not as a technical institution but rather through the communities that undertake development. In the context of social capital, the governance process is not seen as a technocratic process of a purely institutional nature. Instead, it is viewed through the lens of communities acting as the drivers of development. Prioritising the needs of the people is crucial for successful development. This stands in contrast to the state's frequently expressed technocratic policy stance. (Emerson et al., 2012). From the vantage points of two tourism villages in Indonesia, this article aims to suggest alternative policies promoting effective and sustainable governance of the tourism village area, with a view to benefitting the local community. One perspective concerns Jodipan, Malang city, where governance has so far remained consistent. The other is Kampung Pelangi in Semarang city, which has seen a decline.

The communities managing *kampung wisata* in Semarang City and Malang City share similarities in their location on riverbanks and in slum areas. The increasing population density in both cities (Aeni, 2017; Wahyuningsih, 2019) poses a threat to socio-economic and environmental quality if proper management is not implemented. Other consequences, including the production of waste, the occurrence of illnesses, and social problems, are probable in areas with high population density. Moreover, policies implemented by the government for slum upgrading, such as slum-free cities or KoTaKu, are unsustainable when examined in relation to such issues. The community is only utilized to support the program's success, and the government only gains a greater share if the program succeeds. Once urban villages achieve success, their arrangement lacks sustainability. Marcella (2004) asserts that the community plays a dual role in managing the area, as both an object and an agent. Additionally, the community is also a subject with direct involvement in arranging the urban environment, beginning from the riverbanks (Laurens, 2012).

The emergence of urban villages by local communities is a response to the government's inability to address the region's environmental concerns. This has presented a fresh opportunity for socio-economic progress. The community's implementation of social capital in Kampung Pelangi in Semarang City and Kampung Jodipan in Malang City has resulted in significant impact and impressive achievements, including improvements in the local economy, urban village

governance, community involvement, and activities. However, as a result of the pandemic, there has been a decline in tourists and tourism activities in Kampung Pelangi in Semarang city. Jodipan Village in Malang City is striving to withstand the drop in tourism by organising and enhancing the quality of the tourist village. The triumph and letdown of the tourism kampong's design reveals the aspects that impact the environmental movement's dynamics. According to Hasegawa (2021), the quest for an environmentally sustainable ecosystem is not solely shaped by the community's social reflection. It has also been established by the bodies that operate within the political framework. Ogbonna (2022) stresses, based on experience, that the development of a sustainable environment hinges on human resources and external factors.

The dynamics in community movements are affected by internal factors, commonly known as social capital, whilst external factors are also acknowledged. Hasegawa (2021) asserts that the mobilisation of resources via social capital is essential for community movements to achieve success. Botetzagias and Schuur (2012) argue that values and beliefs can be mobilised as potential resources within the environmental movement. This, in turn, encourages the creation of a shared identity and boosts both internal and external participation and network expansion. Social capital is also a crucial factor to investigate, as it may act as a stimulus for policy success (Schuller & Field, 2013).

Successful tourism management is characterised by independent management, improved welfare of the surrounding community, and sustainable tourism activities. The attainment of this welfare and sustainability relies on access to tourism resources. It is crucial, therefore, that access to power over these resources is a significant concern for the surrounding environment (Bromley & Cernea, 1989) to optimise access to tourism resource governance. The management, utilization, and access of tourism resources are accompanied by corresponding rights, powers, and responsibilities, indicating control over such resources.

Methodology

Methodological Approach

The research employed qualitative methods and a case study approach (Creswell & Poth, 2016; Yin, 2014). This approach was selected due to the low likelihood of data findings if other alternatives were used and considering the central issue of social capital. The investigation took place in two regions, specifically Kampung Pelangi located in the city of Semarang and Kampung Jodipan situated in the city of Malang. The selection of the two locations was based on their similarities and differences. Both locations share an emphasis on tourism as a means of economic growth and social improvement, as well as efforts to enhance environmental quality and promote social capital initiatives through employing local labour. Meanwhile, there is a contrast between two tourist villages, with one undergoing degradation, prompting researchers to investigate underlying issues.

The two locations were selected by comparing similar contexts and processes, but they presented different outcomes and symptoms. This justification is related to the sustainability of governance through local roles and current conditions. At the start of the initiative, the villages in Semarang City and Malang City shared the same objectives and procedures. Their aim was to establish local tourism villages that were based on community participation and social capital in management. This was done to bring about socio-economic changes in the local communities. However, despite their development and the challenges posed by the pandemic, the village in Semarang City has not met initial expectations, while the village in Malang City has thrived. Studying symptoms and phenomena based on the same initial conditions can be informative, but it is important to note that the resulting situation may differ. Objectivity is key in presenting this information.

Data Collection

The study involved conducting interviews with stakeholders and local communities in both villages, reviewing existing documentation, and seeking secondary data. The study employs an in-depth interview method with a focus on the relationship between social capital and local tourism area governance. Nine individuals participated in the interview activities, including local government officials from Kampung Pelangi Semarang and Kampung Jodipan Malang, souvenir and food traders from the same areas, local figures who initiated the idea in Kampung Jodipan Malang, and members of the tourism village management groups in Kampung Pelangi Semarang and Kampung Jodipan Malang. The results were compared, specifically a descriptive story of the initial idea to pioneer a tourism village and the current governance

conditions. Secondary data consists of documentation and supporting data obtained from internet sources.

Data Analysis

An interactive approach was taken when analyzing the data, and triangulation techniques were employed to validate research findings. In validating the field results, we confirmed the findings from interviews and documentation (observation), as well as the data obtained during the three-month research period from May to August 2023.

Findings

The dynamics of governance in the local tourism villages of Semarang and Malang City

Community villages located on riverbanks in both Semarang City and Malang City have become local tourism destinations after being developed from what was once considered slums. Several studies on the sociology of riverbank communities suggest that those who live and engage in activities alongside rivers are often associated with unhygienic habits and behaviours, neglecting the management of household waste and showing little interest in creating an environment free from pollution. Consequently, they pollute the riverbank area, which serves as the cornerstone of their community's existence (Bolo & Suhendar, 2012; Isthofiani et al, 2016; Maryani & Probawati, 2020). However, the tourist communities residing in both villages encounter issues with their living environment. Kampung Pelangi Semarang was previously a low-income community (MBR) and earned the moniker of a slum due to the lack of proper governance and living arrangements (Arieza, 2023). Similarly, Jodipan Village in Malang struggles with sanitation problems while remaining indifferent to environmental concerns (Ramadhian, 2020).

Until 2017, these villages were known for being slum areas. They were subsequently targeted by a tourism village pilot program aimed at improving their liveability. This initiative, coupled with the trend of tourism villages, transformed the living areas of both villages into tourist attractions. Furthermore, each village made various efforts to improve their amenities. The pilot scheme for Kampung Pelangi in Semarang City was initiated on the basis of a government proposal, led by the Mayor of Semarang, with the aim of transforming the impoverished slum village into an affordable housing settlement for the destitute and low-income individuals such as vagrants, beggars, and buskers. This programme was subsequently continued as a community empowerment initiative to facilitate the redevelopment of the slum village in Semarang City. In contrast to Kampung Pelangi in Semarang City, Kampung Jodipan in Malang City was established by Muhammadiyah University of Malang and local community leaders. The initiative was subsequently continued through collaboration with various organisations, including the university, to generate decorating and transformational ideas to enhance the appearance of the slum village. Partnering with corporations to contribute through their corporate social responsibility (CSR), engaging local businesses in providing food and souvenirs for tourist sites, and involving youth groups and community leaders in managing the tourist village's operations.

Table 1. Description of Kampung Pelangi Semarang and Kampung Jodipan Malang

Aspect	Kampung Pelangi Semarang City	Kampung Jodipan Malang City
Initial Year of Management	2017	2016
Attraction	The villages are adorned with colorful decorations and offer picturesque photo opportunities.	Tourism branding promotes villages with colorful ornaments, picturesque photo spots, and glass bridges.
Initiator/ Manager	Local government by empowering communities/local figures and local SMEs	Initiated by Higher Education (UMM Malang) and local leaders/figures, this project received subsequent support from a CSR Company (PT INDANA), community/local leaders, local SMEs, and youth organizations.
Visitor's region of origin	Only domestic tourists	Domestic and foreign tourists
Average visitors per day (post social-physical distancing)	50-100 visitors/day	100-300 visitors/day

Source. Observation (2023)

Table 1 provides an overview of each tourism village, from its inception and management to the effects on local communities and administrators. There are notable similarities, particularly during the tourism area's groundbreaking period in 2016 and 2017. Additionally, the villages share several tourist attractions, including photo spots and picturesque village scenery. The distinction is based on the presence of Kampung Jodipan's owned attractions in Malang City, which provide additional tourist attractions, complemented by various amenities and accommodation. The sustainability of tourist areas is not only reliant on touristic sites, but also on supporting amenities and accommodations (Salmon et al., 2020). On the other hand, the branding of tourist cities in Greater Malang - which includes natural, cultural and artificial tourism - is crucial for the integration and support of local tourist sites, as it allows for a higher influx of domestic and foreign tourists (Setyowati, 2020). Another contrast lies in the instigator and administrator. Whereas Kampung Pelangi Semarang was solely initiated by the government and local community, Kampung Jodipan in Malang City also incorporated private CSR and universities through a collaborative scheme. This collaborative approach had a considerable impact, particularly regarding problem-solving, roles, and distribution of benefits (Tawil et al., 2021).



Figure 1: Kampung Pelangi Semarang City. Source: Observation (2023)

Kampung Pelangi was instigated by the Mayor of Semarang in 2017. It is situated in Gunung Brintik Village within Semarang City and was once an area of slum, encompassing untamed flora lining the banks of the Semarang River. It comprises of 325 local residents' houses (Arieza, 2023). Initially, the authorities had only concentrated on the renovation of Kalisari Flower Market, bringing about its organization. However, following the implementation of the arrangement, it appeared to be in contrast with the conditions behind the flower market. As a result, the government was prompted to initiate additional arrangements in the village to enhance its cleanliness and orderliness. The subsequent renovation and painting of the village's appearance was carried out as aesthetic improvements, making it an attractive photo spot. During the implementation, the local government collaborated with residents and formed a tourism awareness group (pokdarwis) to participate in organizing and managing. As a result, domestic tourists arrived and even drew the attention of foreign media outlets, including the Daily Mail, Lonely Planet, BuzzFeed, The Independent, and Mirror UK. So far, the present state of Kampung Pelangi Semarang is not being properly maintained as the initial plan has not been fully implemented and activities are only taking place at the Kalisari Flower Market, resulting in the village appearing disorganised once again.



Figure 2: Kampung Jodipan Malang City. Source: Observation (2023)

Unlike Kampung Pelangi in Semarang, Kampung Pelangi in Jodipan Malang is still well maintained. Based on the researcher's direct observation in the field, this is indicated by the existence of a village that is still decorated with ornaments and photo spots, community business activities (including souvenir shops) and tourist park managers that are still in operation, and tourists that are still arriving from both within and outside the country. The emergence of Kampung Jodipan Malang historically began with the slum view of the local community along the Brantas River, which was then responded to by the university (Muhammadiyah University of Malang), where there was an agreement between the university institution and the local community in 2016 (Widiyanto, 2016). This then led to another initiative to collaborate with the community of mural artists in Malang City and to involve the private sector (PT INDANA, a paint manufacturer) to participate in improving, organising and beautifying the conditions in the Jodipan village area in Malang. Another support is the condition of the landscape in Malang City, which contributes to the arrival of tourists. The presence of tourists also has an impact, especially on the socio-economic conditions of the community, where people are also encouraged to protect their environment and create business options such as selling food and drinks in the tourist destination area in Kampung Jodipan Semarang. Kampung Jodipan Malang is also increasingly known by people outside Malang city and foreign tourists after it went viral on social media and even after a pandemic like the current one.

Social Capital Practices in the Tourism Village

The narrative of either the ongoing process or the stagnation of kampung wisata opened by local communities in Semarang or Malang is still quite interesting when discussed from the perspective of social capital. Communities that live and exist in the midst of urban culture (urban), but in which there is a form of traditionality and a kind of collectivity values that the Javanese call 'guyub'. It is institutionalised in a subtle paradox, but in reality it exists and happens, even though the empirical practice in the two areas ends up with different conditions (success in terms of impact on sustainable livelihoods or otherwise). The gap then generates an argument about how the reality of villages with conditions that tend to have no

positive impact and are unsustainable can be revitalised through patterns of social capital that are in fact emergent and deliberative. As expressed by Myers et al. (2020), deliberation can increase public participation and empowerment in the process of formulating collective decisions. Linked to the issue of social capital itself, the pattern of deliberation between grassroots elements will support the ongoing patterns of social capital.

One popular conception of social capital is expressed by Putnam (2001), who defines social capital as a form of organised society in terms of networks, norms, and trust values, which then carries out the role of cooperation and activities that have a positive impact on the community. Although there is a debate regarding different interpretations, Putnam's (2001) argument is then reconstructed by Field (2001), which emphasises the abstract resource component of a community, the creation of shared values, and trust in the community that arises in an economic context and how it works in the locus of a society that is facing a crisis. This introduction is comprehensive enough to serve as a theoretical foundation, as well as in explaining the sociological situation of the community as the object of exploration and how it works in practice. Huppe et al (2012) reiterate that the concept of social capital arises in society by promoting structures of trust, shared values and understanding that enable diverse individuals to work together towards collective outcomes and common goals.

Trust Building

Trust in the local realm of the village community is a fundamental aspect that underlies the running of tourism village governance. As stated by Saputra (2020), who has conducted similar research on social capital in tourist villages, the diversity of the community and its involvement are the beginning for the tourism village management process to continue. Maulidah and Setiajid (2021) then added that trust is built by looking at the prerequisites in the form of acceptance, sharing information and concern between residents, goals that are built, and organizing actions. In practice, what is conveyed from the two arguments has a correlation in the form of a diverse society, it is necessary to strengthen the four prerequisites in order to achieve the expected pattern of trust.

Table 2. Comparison of Trust Models in Local Tourism Village Governance

Component Structure	Comparative Anatomy	
	Kampung Pelangi Semarang City	Kampung Jodipan Malang City
Citizen acceptance	It does not happen massively because it starts from the instruction of a policy and not all citizens follow the instructions in full.	Residents have established the village setup, which is subsequently supported by universities and the private sector via CSR initiatives.
Information sharing & awareness among residents	Tourism awareness groups and local stakeholder managers had the will at the beginning but have declined in mobilising local communities, especially those affected by the pandemic.	The pattern of information sharing occurred between local leaders, the university which was the tourism village facilitation team, and the private sector at the beginning of the initiation, which was then continued along with the tourism village governance process.
Purpose-built in the village	Goals in the form of community-based local tourism management are still not implemented, and have not entered the context of sustainability.	The development of kampung wisata is basically based on community, community needs, and sustainability (including environmental arrangement and cleanliness).
Organising community action	The creation of the original organisation was prompted by the policy instruction of the mayor.	There is a community leader who initiated the tourism village and remains actively engaged in mobilizing residents for social events (village meetings), economic activities (tourism management), and environmental upkeep (cleanliness maintenance and beautification of the tourist attraction).

Source. In-depth interview and observing (2023)

The emergence and growth of trust in Kampung Pelangi Semarang and Kampung Jodipan Malang follow different structures. Considering the presented facts, the trust structure can be analysed by investigating the initiation process of each tourism village. In Kampung Pelangi Semarang, trust between communities arose from the mayor's initiative or a policy, leading to a top-down approach. In other words, Rainbow Village in Semarang City was established through an instruction, rather than a grassroots initiative responding to the needs of local communities seeking change for their residential areas. One practice in Kampung Pelangi Semarang pertains to the manager. For instance, informant testimony and field observations demonstrate that the tourism manager is not functioning optimally. This condition is corroborated by research from Hendro and Nirmala (2019), which reports the absence of a tourism awareness group or pokdarwis one year after the inauguration of Kampung Pelangi Semarang, despite the fact that it serves as a backbone supporting tourism activities in some local tourism areas. This also hinders the sharing of information and agreeing on goals, as well as the slow process of organizing and deciding on actions for managing and developing local tourism.

Unlike Semarang, Kampung Jodipan Malang displays an initial grassroots effort in tourism management, with community and community leaders deliberating alongside supporting institutions, such as universities and the private sector. The contribution of the local government was minimal, in stark contrast to Semarang City. Deliberation, as discussed by Siu (2017) and Stasavage (2007), has limitations in the context of debates where the strong get a significant advantage. However, this doesn't apply to the case in Kampung Jodipan, Malang. Siu (2017) and Stasavage (2007) draw a parallel between the phenomenon in Jodipan Village and an arena of interests where there is a struggle for resources. However, in Jodipan Village, resources are not yet at a mature stage. Hence, the resulting deliberation is a mutual agreement to create a programme with long-term social, economic and environmental impacts. In the context of trust, the deliberation resulted in residents accepting the need for change and expressing their concerns, as well as sharing information about the potential improvements that could be made in Kampung Jodipan. This has marked the initiation of the process to organize the village – originally a slum – into a tourist area. Although local figures testified that initially the objective of arranging the village was only to enhance the local slum village on the riverbank to be cleaner and fitting, the goal of establishing a tourist village is increasingly evident with the intensive community organizing process and the growing trust between residents and other stakeholders. The focus is now on creating a sustainable tourist village in the local area of Malang City.

Common Value

Shared values within the context of social capital take the form of cultural values that are specific to a particular community. These values foster harmonisation, balance, and solidarity among citizens and are commonly referred to as a social capital binder or social capital bridge in academic literature. Shared values are referred to as "binders" or "bridges" due to their function in developing social capital by binding or bridging the process of creating and maintaining social capital (Harrison et al., 2016; Shrestha, 2023). Shrestha (2023) empirically added that this value arises in the process of harmonising societal differences that occur in a plural interest structure, which is apparent from the problems that arise in the course of community cooperation and collaboration. This value plays a pivotal role in maintaining adherence to local norms and commitments, particularly when certain citizens encounter perspective bias in achieving shared objectives.

In practice, differences in commitment towards shared values between the communities result in suboptimal achievement of common goals. In both Kampung Pelangi Semarang and Kampung Jodipan Malang, commitment levels weaken, although with varying intensities. The level of intensity can be assessed by examining the involvement of community leaders in cultivating local tourist destinations, the support local businesses offer towards tourism activities, and the degree of local residents' commitment to preserving and maintaining these tourism areas. Based on these aspects, Kampung Jodipan Malang displays greater intensity in terms of the local leadership's role. This can be observed from the presence of a more methodical coordination system and the provision of joint meetings, as well as local businesses like food vendors and varied tourist necessities, including local souvenirs. Additionally, the level of concern from local residents in maintaining and caring for local tourism areas is noteworthy. This is evident in the regular maintenance of several key landmarks in Malang City's Jodipan Village, specifically the Glass Bridge. In Kampung Pelangi Semarang, the community and local leaders have abandoned local tourism activities due to their low profitability and instead engaged in regular trading

activities. The village, which was once a tourist destination, now appears to be an ordinary village. The analysis suggests that Kampung Pelangi Semarang experiences a weak shared value due to limited economic impact. In contrast, Jodipan Village Tourism in Malang City maintains consistent shared value owing to the abundance of domestic tourist visits as well as the participation of outside residents from Malang City, including overseas visitors. These factors have significant implications for the effective management of local roles.

Common Goals Understanding

The notion of comprehending common objectives is elucidated at the output framework stage of the social capital process. Rodriguez-Giron and Vanneste (2019) argue that this is linked to how social capital fosters the mobilisation of community-owned local resources. This mobilisation aims to ensure that the local community benefits from the collective effort made through initiation, cooperation, reciprocity patterns, and shared values. These benefits encompass social, economic, and environmental ramifications, including tangible material gains, establishment of a harmonious community environment with a consistent value/norm structure, and environmental sustainability for its inhabitants.

In a natural context, and specific to the community's goals, the two tourist areas in Semarang or Malang have different conditions. It would be unfair to declare Kampung Pelangi Semarang or Kampung Jodipan Malang as a better or worse local tourism village. Both villages have established a common understanding, which is part of social capital, as a result of natural processes. In Kampung Pelangi Semarang, the local tourism village has deteriorated within the tourism area. Thus, the mutual objective of tourism development has become unviable, and the local community has pragmatically decided to revert to their former occupation as flower vendors. Furthermore, due to the ongoing pandemic, Kampung Pelangi Semarang has been significantly affected. This is compounded by the limited carrying capacity of the area, as well as policies promoting local tourism which have not been able to improve weak tourist numbers. The overall image of Semarang City is not currently synonymous with tourism, further exacerbating the situation. The comprehension of shared objectives in Kampung Pelangi Semarang is minimally indirect since the social capital of the local community is initially weak. This is because the interest to enhance local tourism didn't originate as a stimulus of its own, but as a consequence of the flower market area arrangement program. Meanwhile, in striving for sustainability, this shared objective is not being achieved in a sustainable manner, but is instead developing haphazardly in a community that shows little regard for environmental management or local tourism.

Unlike Kampung Pelangi Semarang, Jodipan Tourism Village in Malang City has a market and segmentation in the context of tourism. Factually, Malang City is not a tourist city and the biggest income is not from tourism activities, but from taxes from hotels and tourism supporting infrastructure facilities such as hotels (Yuliarti & Ayu, 2022). This then becomes a kind of leverage which is then continued by the carrying capacity such as the overflow of tourist visitors from outside Malang City and students who enter Malang City which then has an impact both materially and immaterially for Malang City. The opportunity was then captured well, including by the community and stakeholders who played a role in the development of Kampung Jodipan Malang, including in the process of understanding the common goal that in addition to creating an area that has an economic impact through the establishment of a tourist area, it also makes the village a beautiful and socially conducive area in the long term. This conduciveness, especially in terms of triggers and carrying capacity, also makes social capital flourish, especially in Jodipan Village Malang.

Discussion

There has been considerable discussion regarding social capital both conceptually and in practical contexts. Conceptually, social capital is considered a novel approach to overcoming the dominant paradigms of individualism and economic rationalism in policy objectives (Claridge, 2019). The synthesis offered by Claridge (2019) challenges the perception of an under-socialised society that presupposes rationality and individualism as fundamental human traits. This discourse, prevalent over decades, leads to a range of public egocentric issues. The notion of social capital was introduced by Hanifan (1916) in his work "The Rural School Community Centre". Social capital is a metaphorical representation of the primary capital of social life, which places less emphasis on material goods. This concept has since been developed by

scholars such as Bordieu (2018), Coleman (1988), Putnam (2001), Field (2016) and others. The concepts and advancements concerning social capital have reacted to societal challenges and the part played by the social surroundings in materializing diverse intangible characteristics. This notion also assists in countering the range of systems and principles deemed contemporary in recent discussions and can supersede social factors.

In another context involving social capital, discussion takes place among those who scrutinise unsubstantiated assertions regarding social capital. Gelderblom (2018) critiques Robert Putnam's theory in his publication titled "The Limits to Bridging Social Capital: Power, Social Context and the Theory of Robert Putnam," utilising the perspective of rational choice theory. Gelderblom evaluates both macro and micro actors and identifies the shortcomings of Putnam's work. Gelderblom (2018) distinguishes between the language of cooperation and competition used by Putnam to interpret the concept of social capital. The author argues that Putnam's (2018) definition of social capital overlooks analyses pertaining to the diversity of social networks and related issues, thus overstating the potential of social capital as a remedy.

In tourism village governance, both Kampung Pelangi Semarang and Kampung Jodipan Malang are highly reliant on the viewpoint from which one observes the functioning of each component. Empirical evidence reveals that variations exist between the two with regard to the social capital framework implemented during tourism village governance. In Semarang City, the governance of its tourism village is deteriorating, whereas Malang City remains consistent. The weakening of social capital patterns in Kampung Pelangi Semarang is caused by the local community's rational perception of decreased sustainability of the tourist village, particularly after the pandemic blow. As a result, the community has opted for alternative activities to maintain their lives and livelihoods. Another case in Malang City illustrates the persistence of social capital within its local tourism village. Despite various constraints on carrying capacity, the village manages to sustain the provision of livelihoods. According to Gelderblom's (2018) perspective, both the village and city represent rational societies that understand their needs and contexts. However, when considering the viewpoints of Putnam (2001) or Field (2016), it can be inferred that Kampung Jodipan Malang aligns with their conceptualisation. However, it is undeniable that certain prerequisites have been met in the case of the phenomenon in Kampung Jodipan Malang, including a collaborative process, strong carrying capacity, and an organic process. Conversely, these prerequisites have not been fulfilled in the case of the phenomenon in Kampung Pelangi Semarang, where there is a lack of empowerment and instructional processes, weak carrying capacity, and a mechanical process.

Conclusion

In practical terms, the social capital of Kampung Pelangi Semarang and Kampung Jodipan Malang are aligned with their respective contexts. The social capital in Kampung Jodipan Malang consistently creates value and fosters togetherness for the local community while also providing livelihoods. Conversely, the social capital in Kampung Pelangi Semarang is gradually deteriorating within the same context. However, it must be acknowledged that social capital in local tourism villages naturally varies and the success of Jodipan Village can be attributed to several factors such as the leverage and carrying capacity of tourism, despite Malang City not being a typical tourist destination. However, the inadequacy or fragility of social capital in Kampung Pelangi Semarang does not only stem from the insufficient carrying capacity, but also the rationality of the individuals who favour trading activities as they exert a greater influence on their livelihoods. This study reconstructs the view that the loss of social capital cannot be assessed purely conceptually, but needs to consider the actualities that arise, which involve the underlying foundations, process execution, external factors not in social systems' control, and society's actualities at the micro level. Most urban areas in Indonesia have tourism located in urban villages. Therefore, there is still a significant opportunity to study this topic. Based on previous research, it is important to conduct similar studies by examining the symptoms, phenomena, and factors that contribute to the success or failure of governance under various background conditions.

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