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*Embracing Global Transformation:
Collaborative Innovations through
Social and Political Research*

7-8th September
2022



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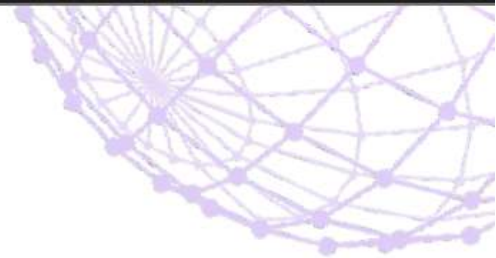
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“Embracing Global Transformation: Collaborative Innovations through Social and
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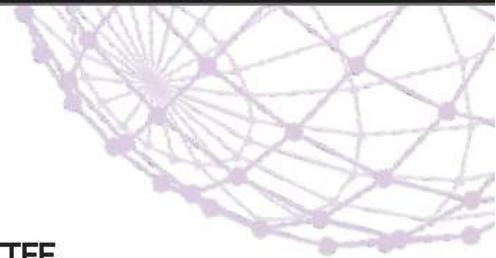
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The 7th ICISPE International Conference on Indonesian Social and Political Enquiries

"Embracing Global Transformation: Collaborative Innovations through Social and Political
Research
September 7th- 8th 2022


FOREWORD



Research should be a valuable tool for finding solutions to existing problems faced by a country. This belief is reflected to ICISPE 2022 conference. Our world is constantly being challenged by global, massive, and fast changes, starting from the development of the digital era which causes disruption in all aspects of the industry until the world suddenly stops due to the Covid-19 pandemic. But humans continue to show their ability to overcome all these problems by implementing new ideas so that problems can become opportunities. Collaboration in innovation is the key to success in the connected era. We realize that we cannot work alone, we need help from others to achieve the objectives quickly and effectively. Therefore this year's ICISPE is here to accommodate collaborative innovation ideas from various parties to accept the ongoing global transformation.

The 7th ICISPE Proceeding is a summary of the research results presented at the 2022 ICISPE Conference by academics and researchers. This activity was carried out with the cooperation of all committee members at the Faculty of Social and Political Sciences, Universitas Diponegoro. Carrying the theme "*Embracing Global Transformation: Collaborative Innovations through Social and Political Research*", this conference was held on 7th-8th September 2022 at the Orange Faculty of Social Sciences Campus.

Over 50 articles were submitted, this year we received some collaborative works of Indonesian authors and some authors from Russia, The Philippines, Germany, Malaysia and China. All were reviewed and refined to meet scientific work standards. We hope that the articles published through this conference will contribute to the improvement and development of society in various social aspects. We would like to thank all the speakers, writers, participants, reviewers, and committee members for their contributions to this conference.



On behalf of the Faculty of Social and Political Sciences, Universitas Diponegoro, we would like to thank all speakers, writers, participants, reviewers, and committee members for this conference.

Semarang, 8 September 2022
Dean of Social and Political Sciences Faculty
Universitas Diponegoro

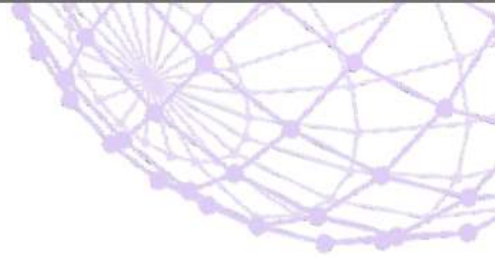
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The Economy and People Development

Social Capital in the Development of Pancasila Jrahi Tourism Village, Pati Regency

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Abstract. Changes in tourism interest are the reason for the formation and development of tourist villages with the aim of accelerating the socio economic growth of the community. Pati Regency is one of the regencies that develops tourist villages, one of which is Pancasila Jrahi Tourism Village. Jrahi Village was chosen because it is a village that reflects tolerance and harmony between communities because it adheres to four beliefs and one belief system and has various tourism potentials with a combination of natural tourism and religious tourism. The formation and development of tourist village requires the participation of various actors and the community needs to look at social capital. Social capital can be used as a tool to solve problems in the development of tourist villages. This research is a qualitative descriptive study to identify the existing social capital in the development of the Pancasila Jrahi Tourism Village based on Woolcock's theory of social capital, namely bonding social capital, bridging social capital and linking social capital. The results of the study show that bonding social capital appears the strongest. The social bonds formed are the existence of values and norms, cooperation, harmony, mutual cooperation, solidarity and trust between communities, business owners, tourism village management and Jrahi village government. In bridging social capital only emerged after two years of developing Pancasila Jrahi tourism village. The interaction on the whatsapp group consists of all tourism village managers and tourism awareness groups (Pokdarwis) in 16 tourist villages throughout Pati Regency. While linking social capital, a relationship or social network has been established between the management of Pancasila Jrahi Tourism Village and stakeholders, but it is still not optimal and sustainable.

Keywords: Social Capital, Tourism, Tourism Village, Tourism Village Development

1 Introduction

Tourism is a very promising sector to be developed in both developed and developing countries. As a World tourism organization, *United Nations World Tourism Organizations* (UNWTO) explained that tourism provides support for international trade through export activities, supports increasing state income, opens new jobs and can be used as a tool to introduce a country in the international scope [1]. In Indonesia, tourism is the leading sector for national development and is one of the industrial sectors with the fastest growth and is increasingly in demand by tourists [1]. From 2015 to 2020, the number of foreign and domestic tourist visits reached 2,406.52 million tourists with foreign exchange earnings of USD 801.53 billion (Processed Data). This has made the Government of Indonesia establish tourism as one of Indonesia's priority development programs with a focus on developing rural tourism destinations through the formation and development of tourist villages. World tourism sector support can be seen in the following figure:

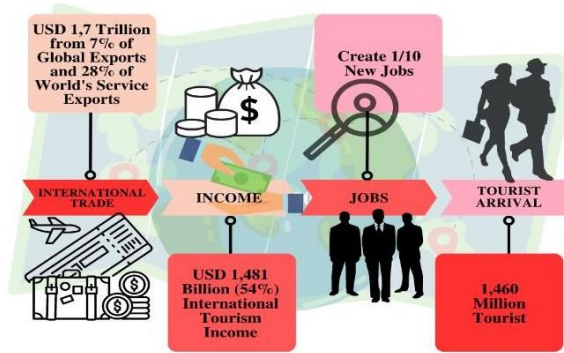


Fig. 1. Contribution of the world tourism sector, source: International tourism highlights and Tourism Strategic Plan 2018-2019 of Ministry of Tourism (Processed Data, 2022)

Based on the data on the contribution of the tourism sector, it can be seen that the tourism sector is the industrial sector with the largest growth in the world and has an important role in various aspects of socio-economic development. Tourism is able to obtain export revenues of USD 1.7 trillion, contribute revenues of USD 1,481 billion, attract as many as 1.460 million tourist visits [2] and also open one in 10 new jobs either directly or indirectly [1].

The change in tourist interest is the reason for the development of tourist villages. Tourists were initially interested in mass tourism turned into alternative tourism or tourism oriented towards a combination of natural tourism and cultural tourism. The Tourism Village Guidebook explains that a tourism village is an area that has the potential and uniqueness of a unique tourist attraction with the unique potential, life and traditions of the village community [3]. There are 1,836 tourist villages owned by Indonesia which are spread across Java, Sumatera, Kalimantan, Nusa Tenggara, Sulawesi and Papua [4]. The development of tourism villages is a form of implementing accelerated village development to encourage social, cultural and economic changes in the community [5]. The development of tourist villages is also carried out with the aim of encouraging increased economic growth, encouraging people's welfare, eliminating poverty, overcoming unemployment through business opportunities and new jobs, improving the sustainability of nature, the environment, resources and advancing culture.

Pati Regency is one of the regencies in Java Island that participates in developing rural tourism through the formation and development of tourist villages. Pati Regency has designated 16 villages as tourist villages, one of them is Pancasila Jrahi Tourism Village. Pancasila Jrahi Tourism Village carries the concept of a combination of natural tourism and religious tourism through harmony between communities that adhere to four beliefs and one faith stream, such as Islam, Christian, Hinduism, Buddhism and the Sapto Darma faith stream. Pancasila Jrahi Tourism Village has various potential tourist attractions, such as Grenjengan Sewu Waterfall, Puncak Tanggulangsi, Goa Jurang Gonggomino, Embung Mini Jrahi (irrigation reservoir), Njaringan Spot Selfie, Gili Malang Jrahi, Pancur Songo, Mosques, Churches and Saddagiri Vihara [6]. Since it was designated as a tourist village at the end of 2020, Pancasila Jrahi tourism village is still experiencing various problems in its development. The first problems is the existence of the Covid-19 pandemic which has made the Pancasila Jrahi tourist village temporarily closed for tourists. The second problems in the development of facilities and infrastructure for the Pancasila Jrahi tourism village. Third, the involvement of stakeholders in the development of tourist villages has not been maximized. The fourth is still not equipped with infrastructure and easy access to tourist village location. Fifth, there is no tourism potential attraction that can be used as income. The six, management parties are still unable to accept investors to help village development.

In the development of tourism villages, it is necessary to involve various actors and active participation of the community and must pay attention to sustainability and pay attention to social capital in community. Agustina (2021) considers that social capital is important because it is a tool to build cooperation and trust in achieving the development goals of tourist village. The existence of social capital will create strong social bonds, mobilize ideas, increase a sense

of trust between communities based on norms, social capital can overcome external and internal problems in the development of tourist villages and increase collaboration between community groups and stakeholders [7]. The findings of research conducted by Delia and Putra (2021) show that social capital owned by tourism conscious groups has a positive influence on managing and developing tourism. Trust and cooperation and concern between members of the tourism awareness group and the community towards the natural environment of the coast is one of the supporting factors in carrying out the management and development of Aek Beldelew tourism, in addition to the social networks in the group members are able to cover the lack of existing infrastructure. This research explains that social capital plays a very important role as a strategy in the development of Aek Bedelew tourist destinations [8].

Another research conducted by Diana et al (2021) stated that in the development of ecotourism in Marente Village, social capital owned by the community consists of values and norms, beliefs and networks. Values and norms include attitudes of hospitality, togetherness, religion, and concern for the environment as well as norms for regulating the development of ecotourism. The aspect of trust arises due to family ties and kinship between communities. The community has trust in the management of ecotourism and the parties involved in ecotourism development. Meanwhile, in the aspect of network or cooperative relationship, it can be seen from the cooperation between the Marente village community and the regional and provincial governments [9].

Firda, et al (2020) conducted research related to community social capital in tourism management, the results of the research contained aspects of bonding and bridging social capital which include trusts, networks, and norms. In the aspect of bonding social capital between communities, it is weak even though there is trust or mutual trust between the community and Pokdarwis members and there are similar views and hopes and goals of the community in managing the beach. The networks show that there is no exchange of knowledge between communities, pokdarwis and village officials even though mutual relations between communities, pokdarwis and village officials are mutually beneficial. Meanwhile, the values or norms that exist between the communities of the Muarareja sub-district are binding and apply sanctions and rewards, besides that the values in cooperative relations are institutional in the form of rules and regulations. In the aspect of bridging social capital, it is still sporadic and undeveloped. This is because the role of network has not been implemented due to the lack of collaboration between the community and stakeholders in tourism management even though mutual trust and values or norms are supportive [10].

Coleman (1998) explains that social capital is defined based on its function which consists of several social structures and facilitates the actions of actors and allows it to be used to achieve certain goals [11]. Putnam (1992) defines social capital as glue in society in the form of trust, norms and networks to achieve common goals [12]. According to Woolcock & Narayan (2000) Social capital is defined as norms and networks that people can use in acting to achieve goals [13]. Woolcock (1998) divides three types of social capital (1) Bonding social capital; relations and interactions between people in the same community include values, culture, perceptions and traditions or customs, (2) Bridging social capital; social ties that arise as a result of interactions with various other group characteristics to achieve goals and (3) Linking social capital; relationship or social network between several social levels in society such as the relationship between the community, NGOs and the government [14].

In the development of a tourism village, social capital is considered important because it can be used as a tool to develop and introduce the potential of the community, improve the quality of tourism village management, overcome both internal and external problems in the management of a tourist village, increase mutual trust between communities, togetherness and a sense of mutuality between communities and be able to strengthen the relationship between stakeholders and the community involved in the development and management of tourist villages. This study aims to analyze and identify social capital in the development of the Pancasila Jrahi tourist village by using social capital theory according to Woolcock (1998) which consists of bonding social capital, bridging social capital and linking social capital [14].

2 Research Method

This study uses a qualitative descriptive research method that aims to analyze and identify social capital in the development of tourist villages. Moleong (2017) explains that the qualitative descriptive research method is research

to understand and describe the observed phenomena [15]. The research location was carried out in the Pancasila Jrahi Tourism Village, Pati Regency. The data used in analyzing this research is data from interviews and secondary data obtained from both reference books and previous research journals. Informants in this study were the Head of the Jrahi Village, Chair of the Pancasila Jrahi Tourism Village Management Organization, business owners and the community of the Pancasila Jrahi Tourism Village. The data analysis technique used is data reduction, data presentation and drawing conclusions or verification [16].

3 Result And Discussion

Jrahi Village is one of 16 villages in Pati Regency that has been designated as a tourist village through the SK Bupati Pati no.556/5174 of 2020. The determination of Jrahi Village as a Pancasila Jrahi Tourism Village because it has various potentials, both natural, artificial and the diversity of its people. The Pancasila Jrahi tourism village carries the concept of a combination of natural tourism, artificial tourism, agro-tourism, educational tourism and religious tourism through harmony between communities that adhere to four beliefs and one faith stream, Islam, Christian, Hinduism, Buddhism and the Sapto Darma faith stream. The tourism potential of the Pancasila Jrahi tourism village includes Grenjengan Sewu Waterfall, Puncak Tanggulansi, Goa Jurang Gonggomino, Embung Mini Jrahi (irrigation reservoir), Njaringan spot selfie, Gili Malang Jrahi, Pancur Songo, mosques, churches and Saddagiri Vihara. The various potentials of the Pancasila Jrahi tourism village can be seen in the following figure:



Fig. 2. Attraction of Pancasila Jrahi Tourism Village (source: media jrahi_sakpore, 2022)

The development and management of tourism villages aims to improve the socio-economic welfare of the community, protect and preserve the cultural traditions and local wisdom of the community, utilize the potential for culture and wisdom, empower the community's creative economy, manage and explore the potential of village resources, create opportunities for community businesses, and promote village image. Since being designated as a tourist village in 2020, Pancasila Jrahi tourism village has attracted interest from tourist visits with the number of tourist visits from 2019 to 2021 reaching 50,143 people. The number of tourist visits can be seen in the following figure:

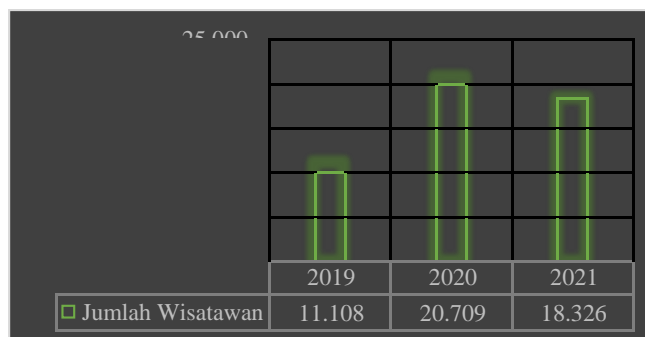


Fig. 3. Tourist Visits to the Pancasila Jrahi Tourism Village 2019-2021 (source: Jrahi Village Government, 2022)

In the process of developing and managing a tourist village, it is necessary to pay attention to social capital, because social capital can be used as a tool to achieve common goals. Social capital is divided into three types according to Woolcock, including bonding social capital, bridging social capital and linking social capital [14].

Bonding Social Capital explains the relationship and interaction between people in the same community and homogeneous [17]. Bonding social capital includes values, norms, perceptions and traditions or customs. Based on the results of research through interviews with several informants, in the tourism village of Pancasila Jrahi, bonding social capital that emerges is the existence of bonds between communities that grow from social diversity in the form of religious differences so as to form harmony. The jrahi village community hold values and norms that are adjusted to their respective beliefs. The jrahi village community respects each other and has tolerance and same goal to develop and manage the various potential resources they have. This can be seen from several tourist objects that are private property of the community but also being developed as village tourism potential. In addition, village traditions or customs are still upheld by the community in the form of Sedekah Bumi tradition, barikan or ngalungi tradition, dawuhan tradition, ruwahan tradition, celebrating religious events, and the existence of lamporan festival. In the aspect of norms, Pancasila Jrahi tourism village community also highly uphold compliance with applicable norms even though the Jrahi village community adheres to various beliefs, people can still live in harmony and respect each other. Another bonding social that emerges is the relationship that exists between business owners and community groups.

Bridging Social Capital is a social bond that arises as a reaction to the interaction of various characteristics of different groups. Bridging social capital arises due to weaknesses so that members or groups in the social system decide to establish interactions with other groups to achieve goals [17]. Based on the results of the study, it was found that at the beginning of the development of the Pancasila Jrahi tourism village, bridging social capital had not yet appeared. The Pancasila Jrahi tourism village management organization has not implemented social ties or interactions with other tourism village managers. Collaboration has not been established due to budget problems and the Covid-19 pandemic which has limited activities and inactivity of tourism village management members in carrying out the development of tourism villages. After about two years of being established as a tourist village, bridging social capital slowly emerged through the integration of the Pancasila jrahi tourism village managers in the whatsapp group between tourism village managers and pokdarwis of 16 tourism villages in Pati Regency. The forum was formed by the Youth Sports and Tourism Office of Pati Regency in October 2022 as a forum for exchanging information on the implementation of tourism village development.

Linking Social Capital in the form of relationship or social network characterized by the existence of relationships between several levels of social power and social status in society. Linking social capital can be seen from relationship between community groups and NGOs/NGOs with the government as the policy maker. Linking social capital can be used as a benchmark for the success or failure of the development and management of tourism villages through the involvement of stakeholders such as government agencies, the private sector and NGOs (non-governmental organizations) [17]. Based on the results of the research, in the development of the Pancasila Jrahi tourism village there has been involvement from stakeholders but it has not run optimally. Government agencies in this case the Youth Sport and Tourism Office of Pati Regency in providing information and socialization related to tourism village development programs are still not optimal and not sustainable. In addition, government agencies of the Central Java Communication and Informatics Office provided assistance in carrying out promotions via radio. Other agencies is Ministry of Tourism and Creative Economy in collaboration with Aspindo offered assistance related to facilitating efforts to develop the Pancasila Jrahi tourist village, but there has been no progress. The involvement of other stakeholders comes from educational institutions such as universities and high schools. The university sent its students to carry out KKN activities in the Pancasila Jrahi tourist village. The students carried out the activity of making promotional facilities through online media and making village websites. Meanwhile, the high school sends its students to carry out socialization and training activities related to homestay maintenance and tour guide training. The private sector and NGOs have not been involved in the development of the Pancasila Jrahi tourist village.

4 Conclusion

Based on the results of the discussion, it can be concluded that the three components of social capital studied in the development of the Pancasila Jrahi tourism village have not yet fully emerged. Bonding social capital appears the strongest, because there are social bonds that exist between communities that have been carried out for generations. Social bond that are formed are the existence of values and norms, cooperation, harmony, mutual cooperation,

solidarity and trust between communities, business owners, tourism village managers and the jrahi village government. Bridging social capital only emerged after two years of developing the Pancasila Jrahi tourism village. The interaction that was established on the whatsapp group consisting of all tourism village managers and tourism awareness groups (Pokdarwis) of 16 tourist villages in Pati Regency. Meanwhile linking social capital, there has been the involvement of several stakeholders who have helped in the implementation of the development of Pancasila Jrahi tourism villages but have not been optimal and sustainable.

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