

Trust Domination Based on Local Wisdom in The Concept of Social Capital in Local Government Performance

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ABSTRACT :Social capital theory generates disputes that have ramifications for social connections. The issue centers on the concept of social capital as tangible capital in which individuals or organizations can leverage social interactions, such as values, social networks, and trust, to achieve economic and social benefits. The intrinsic element of trust has a significant influence on the other elements. The premise is that the stronger the element of trust, the more powerful social capital's role as a catalyst for social change will be. The article indicates that the idea of social capital, particularly the element of trust, provides a beneficial framework for the effective development and formulation of policies based on indigenous wisdom in Belu Regency, East Nusa Tenggara Province.

KEYWORDS :*Social Capital, Trust, Government Performance*

I. INTRODUCTION

Although social capital is intangible, its existence enables people to jointly influence the quality of their live [1]. Additionally, [2] established that social capital is an accumulation of numerous social types (social ties, norms, trust, solidarity, and cooperation) that contribute to the growth of mutually advantageous cooperative behaviors. Similarly, [3] emphasizes explicitly that social capital is an alternative to be exploited as a social democratic welfare strategy. Social capital is composed of social contacts (networks), norms, trust, solidarity, and cooperation. According to [4], the presence of social capital results in the following benefits: (1) Benefits to the community include increased economic growth as a result of close relationships between community members and the presence of honest and egalitarian leaders who treat themselves as community members. The society does not have a ruler, and there is an atmosphere of mutual confidence and collaboration among its constituents; (2) Benefits to the organization include the fact that the outcomes of social interaction will be the organization's strength because they will result in numerous inventions. The quality of organizational synergy is determined by the spirit of cooperation and mutual trust, which is inversely proportional to the degree of cooperation; (3) Benefits to human individuals include the fact that those with a high level of social capital will develop further in their careers than those with a low level of social capital.

The presence of social capital in government performance makes a significant difference in terms of achieving high performance and achieving what is desired [1]. Additionally, it is believed that performance enhancement is directly tied to the development of trust-based social capital via a variety of socio-psychological factors. Individual trust facilitates collaboration in collective activities aimed at expressing preferences and enforcing demands on government through civic engagement [5]. Additionally, these collaborative activities strengthen the power to penalize government behavior that falls short of public expectations [6]. In terms of citizen legitimacy, public policy concerning trust-based social capital is connected to the possibility of co-production of public goods and services such as safety, public health, public education, and environmental protection [7]. Social capital, which began as a means of bonding social capital, has evolved into a means of bridging and connecting social capital [8]. By establishing norms and beliefs that encourage cooperative behavior, social capital bonding helps people 'survive' in times of pain, socioeconomic difficulties, or bad health [9]. This is in contrast to bridging social capital, which has been linked to increased economic development, growth, and employment [9]. Similarly, connecting social capital serves the community indirectly by connecting government employees with individuals who supply the information and skills necessary to perform their professions [10].

The purpose of this article is to examine the premise that increased levels of social capital have an effect on the functioning of local governments. This investigation was done in Belu Regency, one of the East Nusa Tenggara regencies that shares a direct border with the Democratic Republic of Timor Leste (RTDL).

II. LITERATURE REVIEW

2.1 Social Capital as Concept and Its Use In Several Nations

According to [11] defines social capital as an actor's capacity to secure benefits through membership in social networks and other social structures. According to [12], social capital is defined as a relationship that is produced and norms that contribute to the quality and quantity of social relations in a broad spectrum of society, acting as a social glue that binds group members together. Social capital is also defined as a relationship that is formed and sustained by trust, mutual understanding, and shared values among group members in order to facilitate efficient and successful collaborative activity. While [1] defines social capital as a valuable social network in which social contacts have an effect on an individual's or group's output. Similarly, [13] define social capital as the availability of mutual trust in society (stocks of social trust), as well as the rules and networks that a community may use to solve common problems.

The term "social capital" refers to an individual's capacity to acquire material or symbolic goods of value based on the virtues of social relations and group membership, or to a plurality of individuals' capacity to benefit from collective action based on the virtues of social participation, belief in institutions, and commitment to determine how things are done. take action [14]. As stated by [15], highlights the importance of human "social talents" in addition to other forms of development capital. Individual social capabilities can contribute to the formation of social capital that operates via social networks. As a result, social capital is frequently referred to as the "glue" that enables other forms of development capital to function effectively and efficiently.

While both social and human capital have a direct impact on human wellbeing, both also contribute indirectly through other development capital in the form of 'human and social skills. Social capital plays a role in social capital change [8]. Not only is social capital a critical factor in attempts to improve the efficiency, efficacy, fairness, and equity of social services, but also in a variety of actions aimed at increasing income, strengthening processes, and marketing products. Social capital has a critical role in regional development and political democracy at the macro level. Variations in social capital changes are impacted and determined by the trust component of social capital. The premise is that the stronger the element of trust, the more powerful social capital's role as a catalyst for social change will be. Social capital is a type of social and economic network that exists in society between individuals and groups that is advantageous to both parties [16].

The critical application of social capital has resulted in several studies from a variety of angles. Social capital has sources and potentials in every society or community; indeed, societies and communities are the primary source of social capital, since citizens or members of those societies or communities reap the benefits of their presence. Social capital is derived from a variety of sources and references, including the values and standards associated with each indigenous wisdom, institution, or organization [17]. It is well-known that within the customary law community unit, there exist customary institutions that have arisen and developed over time. In customary law, empowerment refers to an endeavor to actualize the community's inherent potential in order for it to develop into a self-organizing system. Individuals are not objects, but agents capable of self-direction.

It is not the case with [2], who report the following findings from their research on a rural community's social capital: (1) The nature of individualism is still applied to economic activity; (2) There is still a pseudo-"Ism" that tends to isolate one community actor from another; (3) There are still hierarchical differences in people's lives, and society's reliance on social bureaucracy is still high; (4) "transactional" relationships are more prevalent than "social" relationships; and (5) It is easy to become obsessed with a different lifestyle. by social media/mass, mainstream (6) Professionalism as an employee is still viewed more prestigious than entrepreneurialism. These difficulties have fueled fears that changes in social capital may erode communities' strength. According to [18], the interdependence between communities results in interactions, emotions (emotional), and physical interactions amongst community members. An actor's dedication develops after he or she receives acknowledgment or acceptance from other community members. Community emerges when actors/individuals band together to seek a better future for themselves. Similarly, [19] define community/community as a "environment" that enables farmers to conduct business activities by providing natural resources, human capital, and favorable social support. Community development entails a variety of players who collaborate to achieve common goals [20]. It may be stated that social capital is a critical component of the human development model, since humans are elevated to the status of significant subjects who influence the direction of development management [21]. Social capital can also contribute to increased resilience, as it might result in a shared reaction [22]. Similarly, [23] found that social capital and cooperative empowerment had a favorable and substantial effect on welfare in a study done in Denpasar City.

According to [24] research, believing in cultural values associated with nationalism is a determining factor in a country's economic progress. The findings of his research are divided into two groups. The first category includes nations with a low level of trust in their cultural values (low-trust society). It is difficult for a

civilization like this to build large-scale businesses because the level of confidence in its cultural values is confined to family or familial relationships. Outside of the family, trust is difficult to develop. China, France, and Korea comprise these national groups. The second group is a nation with a high cultural value of trust (high trust society). Nations with their populations that have already achieved the status of world economic superpowers, such as the United States, Japan, and Germany. Due to the fact that each country defines social capital differently, the indices used to analyze it cannot be compared internationally. The United Kingdom defines social capital in terms of five primary indicators: (1) social involvement; (2) social networking and social support; (3) reciprocity and trust; (4) civic participation; and (5) a favorable perspective of the surrounding environment. Australia adopts the UK's initial four indicator approach to defining social capital. Meanwhile, Canada, despite adopting the Organization for Economic Cooperation and Development's concept of social capital (OECD). It is not the case with [25], who offer three sets of indicators for describing social capital at the micro level, namely measures of trust and adherence to norms governing membership in local groups and networks, as well as indicators of collective action.

According to the result of the research [26], reveals the same point, namely that social capital arrangements vary according to natural, human, and financial capital entities. The perspective of ex-transmigration and local villages demonstrates this. Another fact was revealed on a larger scale, specifically in the regions of Northern and Southern Italy, as well as in the regions of West and East Indonesia. Additionally, the findings of his research indicate that indigenous wisdom and traditions brought from the site of origin have strong social ties inside the transmigrant group. His research demonstrates that rural Javanese communities have the most robust communitarian traditions. Similarly, [27] claims that there are three types of social capital, namely financial capital, social capital, and cultural capital, and that these three types of capital will be more effective to employ if they have positive social interactions or relationships. Additionally, his research elucidates the significant importance of culture in social capital relationships.

2.2 Trust Concept

As the primary component of social capital, the aspect of trust has a significant influence on the other components. According to [8], trust can be classified into two contexts: (1) the individual context, in which trust is a personality variable associated with individual characteristics such as feelings, emotions, and beliefs in certain values deemed to be good and right; and (2) the organizational context, in which trust is a collective attribute capable of fostering conducive social conditions in the pursuit of shared prosperity, (3) the context of community and society are social ideals and social standards that enable the maintenance of social structures, particularly in terms of social solidarity. Political ideology, the economic interdependence of ties between social and political forces, embodies values and social norms.

Then, in real life, individuals, organizations, communities, and society all exert influence on one another. Trust is represented in an individual's talent, motivation, and reputation. Individual trust has a substantial impact on collective action at the organizational level. It is difficult for an organization to earn confidence if the players that comprise it lack the capability, incentive, and reputation to do it. On the other side, an organization that earns trust is frequently able to demonstrate that its members possess the capability, motivation, and reputation necessary to accomplish the organization's objectives. Additionally, trust at the individual and organizational levels are critical components of building trust at the community and community level. In an economic context of rising revenue, it is considered that the smooth operation of production processes and marketing occurs when business players and organizations in the community and society share capacity and form mutually beneficial connections. Political democracy, social solidarity, tolerance, participation, and accountability are all fostered in the political context by people and organizations that earn public confidence. According to [28], the most significant component of social capital is a strong sense of belonging to the community (trust).

Without trust between persons, social engagement, much alone healthy social relationships, is difficult. According to [29] social capital model, trust is one of the collective assets that affects individual access to network resources. Indeed, during the OECD's 2003 international conference on the measurement of social capital in Budapest, trust was identified as a critical characteristic of social capital. Trust between individuals in a social interaction can be considered as both an input and an output of social capital. According to [25], trust is an input for social capital since it serves as the foundation for social interactions that result in closer social relationships between community members. On the other side, the quantity and quality of social encounters, as well as the duration of established social relationships, will boost individual trust. Trust is a form of cognitive social capital that manifests itself in an individual's sense of his or her trust attitude toward community members. At a micro level, such as a village community, trust is represented in the daily social interactions of community members, both vertically and horizontally. Additionally, cognitive social capital is represented in community members' attitudes toward tolerance, which is mirrored in the harmony of social life.

Additionally, [30] examines the role of social capital in poverty reduction. According to his results, social capital plays a critical role in efforts to alleviate poverty in rural areas. The trust component is the most critical

of the other components. According to [31] research, there is a relationship between social capital and informal sector traders' survival strategies. Social capital is developed through a network of RT/RW associations, study groups, Traders Association Markets, and life cycles (assistance); there is a trust-based relationship; this network then collaborates, assists one another, and gains numerous reciprocal benefits. On the other hand, [32] findings confirm that social capital is critical for poor farmers' household survival. Microsocial relationships such as close relatives and neighbors provide as a conduit for social capital, assisting poor farmer households in meeting their subsistence needs. In contrast to [33] the findings of the link between the government's poverty alleviation program did not eliminate the reciprocal social capital that developed in the community. The government's poverty alleviation program should be capable of growing and strengthening the community's social capital.

3. Social Capital in Belu District Communities

Belu Regency, as one of East Nusa Tenggara Province's border territories, has a varied topography, comprising lowlands, hills, and mountains, with some sections having a rather steep slope of the ground. As is the case with border areas in general, the situation in Belu Regency is likewise precarious. Belu District is the third poorest district in the East Nusa Tenggara Province, after West Sumba and East Sumba. Belu Regency has 24 sub-districts in 2011, covering an area of 2,446 km² and housing approximately 357,650 people in 87,686 households. However, because Belu Regency is located in a border location, a large number of refugees arrived from Timor Leste, bringing a slew of complications. Local governments face a challenge when the number of refugees exceeds the indigenous population [34].

Apart from being an analytical tool, the concept of social capital is suitable to resolving social problems such as backwardness, inequality between classes and ethnic groups, social protests, and poverty, as occurred in Belu Regency. Social capital in the form of norms and networks of connections is a necessary requirement for local community economic development. Additionally, it is an essential precondition for the development of excellent and effective government. As is the case in other parts of Indonesia, Belu Regency has a social network built on indigenous wisdom and the impact of adat, which enables coordination and communication among members of the local community. This social network is hierarchical in nature. For example, in Belu Regency, there are around 4,050 tribes that continue to play a role in daily life, beginning with birth, marriage, and death. Not only do tribal chiefs contribute to the three critical periods of life, but they also contribute to the improvement of village road infrastructure [35].

III. METHOD

The approach taken in this research is phenomenological with a descriptive kind of research, based on the features of the topic and the research aims. Phenomenology is a subjective experience and examination of consciousness from an individual's point of view [36]. This method is used to comprehend occurrences and their relationship to the objects contained within them in great detail. This method is not always restricted to the bounds of the research, but may also include consideration of other events or circumstances that have an impact on or are related to the research being undertaken. Meanwhile, descriptive research is study that incorporates snippets from research findings and subsequently serves as a summary in research reports.

IV. RESULT AND DISCUSSION

The existence of supporting elements reflects the amount of social capital possessed by a community organization. From the extent to which a person continues to operate as a member of a primordial community, whether ethnic or religious groupings, which are considered the primary source of self-identification, to the extent to which he has a sense of oneness as a member of a wider group, Indonesian citizens. Every community that has formed or established a social link might trace its origins to tradition, ethnicity or race, religion, or geographical location, among other factors, as a kind of identity known as primordialism. Primordialism refers to a person's social bonds that are firmly tied to things inherited from birth, such as ethnicity, belief, race, customs, and birthplace. In a culture with deep primal links, a sense of nationhood is unlikely to develop unless the nation's identity is first recognized by other parties. The creation of social capital within a community begins with an emphasis on embracing socio-cultural values as an integral part of their identity [35].

Apart from the central and local governments' willingness to solve social and economic problems in Belu Regency, there are additional factors that influence the idea's broad realization, particularly the social capital of community groups. Social capital may be defined as a resource that possesses a collection of social and cultural values that are critical not only for establishing the group's internal connections of cooperation but also for collaborating with other groups (bridging social capital). According to [37], both the macrostructure and microstructure of society have a role in accomplishing the intended development goals. To that aim, the framework for social capital analysis must encompass both macro and micro conditions (formal institutions, vertical relationships) [37]; [25]; [38].

According to [37], social capital in a community, locality, region, or country can be examined in two ways: (1) horizontal social capital, which includes cross-cutting links across social groupings; and (2) vertical social capital, which includes the functioning of the government. Vertical social capital, or the government's role or performance, can be viewed in two ways. To begin, governance that promotes law enforcement, citizen rights, and associational freedom. The second is the competency, authority, resources, and accountability of the government. External social capital persists when there is an appreciation for the value of cooperation in achieving progress and development in accordance with mutual goals. It is insufficient for a community to rely just on external support to address economic troubles; they must also collaborate on and take the best steps toward resolving these issues by mobilizing all available talent and resources [35].

Additionally, [39] demonstrated that community social capital has the capacity to influence business actors by making it easier for them to conduct business. Additionally, other data indicate that the role of community leaders in generating social capital is critical to the community's success. [40] also reported findings in the private sector highlighting the importance of local involvement in encouraging the development of spatially concentrated clusters of interconnected firms. On the other hand, research indicates that social capital plays a critical role in determining firm policy. In contrast to [41] social capital can be leveraged to overcome institutional imbalance. According to [42], the backdrop of informal social capital networks in China and India's two major growing economies. The findings indicate that communication and conflict resolution greatly contribute to the development of trust, the enhancement of social benefits, and the promotion of reciprocal cooperation between customers and suppliers in China and India. Similarly, [43] research indicates that platforms in provinces with a high level of social capital face a lower chance of failure than platforms in other locations. This demonstrates the critical role of social capital in resolving issues and mitigating corporate risk.

According to [44] research on trash management based on community social capital, social capital refers to the community's social power in attaining a common goal, in this case, creating a garbage-free region. Social capital is also a component of the poverty reduction strategy for Poor Households (RTM) [45]. Additionally, social capital is beneficial for the economic empowerment of women [46].

Thus, community social capital will emphasize the need of independence and cooperation in resolving social and economic problems, while external help will serve as a supplement to boost community-based initiatives and output. Collaboration based on community social capital is critical for infrastructure provision. Infrastructure provision in the form of environmental roadways, water facilities, and settlements strives to raise the community's overall standard of living. Community-based programs must be evaluated fairly in terms of their impact. This is critical because growth should not intentionally foster social exclusion. Social exclusion programs are structural elements that contribute to the impoverished and powerlessness of particular populations [35].

In Belu District, the factor of trust in social capital is critical from the perspective of indigenous knowledge. According to Paul, a tribe leader, mutual collaboration for road maintenance is possible because the area's tradition is still intact. Residents face sanctions and rewards, which motivates them to obey and believe, since if they do not, they will be isolated and find it impossible to live their lives. Additionally, the people of East Nusa Tenggara Province retain a strong belief in traditional leaders. This was demonstrated to the kings of their respective tribes. Why, for example, do the East Nusa Tenggara Province people hold former Governor A. B. Beretak in such high regard? Because he was also a king who ruled over 12 tribal rulers in East Nusa Tenggara Province. While there is no one on his level now, they continue to place their trust in Dato, the tribe leader, or Dato's Kabu/assistant [35]. This remark is consistent with [47] who demonstrate that current indigenous knowledge incorporates moral values and messages, promotes responsible conduct, and plays a critical role in environmental management. The other side of indigenous wisdom is frequently beneficial. The tradition of discussion and fairness, the tradition of mutual collaboration, the tradition of liberty, the tradition of critique, knowledge of the physical environment, knowledge of plant species, their advantages, and cultivation, and traditional dwellings are all still being practiced.

Another example of social capital, particularly the factor of trust, is the failure of agricultural land growth in Belu Regency, for example, due to the absence of traditional features in its management. Once the project is complete, it cannot be continued because there is no institution to carry out the early steps of agricultural land expansion. On the other side, the numerous accomplishments achieved in the past through collaboration with indigenous groups in this network will stimulate future collaboration. Thus, social capital can serve to bridge the divide between groups with varying political or religious affiliations and to reinforce consensus on the critical significance of uplifting marginalized groups in society [35]. This is consistent with [48] research, which demonstrates that the social capital associated with the values associated with indigenous wisdom is constantly sought to be preserved through various writings and socializing at every cultural event in South Sulawesi. These values are widely acknowledged as being critical to the quality of public services. At least five indigenous cultural values and qualities are relevant to public services, especially *acca*, *lempu'*, *getteng*, and *siri' napace*. The value of indigenous wisdom is the most direct solution to people's problems.

Traditional activities in East Nusa Tenggara Province in general and Belu district in particular in running the wheels of government are based on the beliefs of two groups, namely (a) a spiritual group called Umametan with a group of tribal Uma as symbols of the gods and (b) physically by their main assistant called Uma-Ina (Uma-umafukun). This demonstrates that the government's political efforts are based on adat in all problem-solving situations. The involvement of these two groups can be used as a strategy for influencing the thoughts and reactions of a community comprised of these two groups. The factor of confidence in government management is sacred. These two groups' involvement is necessary for the well-being of society. When a person holds a position of prominence in a traditional structure, such as a tribal chief, and holds a position of prominence in a government institution, both of which are backed by the ability to obtain contemporary education, that individual enjoys a high social stratification in society. The tribe chief's circumstances and combinations will be thought to have a powerful and easy influence on influencing and steering the people toward progress [35].

Leaders who are trusted or who have the community's trust have a significant positive effect on social life. This is demonstrated by the fact that the relationship between people who have mutual trust in a social network reinforces norms surrounding the requirement of helping one another, as proven by the mutual cooperation that is still prevalent among the people of East Nusa Tenggara Province [35]. In Article 1 number 5 of the Minister of Home Affairs' Regulation No. 39 of 2007 on Guidelines for Facilitating Community Organizations in the Field of Culture, Palaces, and Traditional Institutions in the Preservation and Development of Regional Culture, it is stated that Customary Institutions are community organizations that undertake conservation activities and the development of cultural customs as a result of their history or origins. The Customary Institution is the entity responsible for upholding customs.

Customary Institutions play a critical role in fostering and regulating community members' behavior to ensure compliance with customary laws. This kind of social control include the imposition of punishments such as fines, removal from the social environment, or reprimands. Social capital appears to be important in assisting local government performance in Belu Regency, as identity politics and the importance of indigenous peoples' structures continue to exist. As a result, the use of social capital in the supply of infrastructure is acknowledged as a necessity for the Belu Regency government's policy. For example, when digging culverts, it is vital to employ the power of adat in the form of gotong royong because it has been shown to be highly effective at accomplishing its goals. Similarly, [49] asserted that technology advancements are inescapable in daily life and agriculture. Local wisdom, on the other hand, that has existed for a long period of time is still kept since it can be used to bolster positive outcomes and facilitate present activities.

Another example of a policy that involves social capital and community trust is church involvement in development. After the New Order administration, the Family Planning Program was seen to be less intensive, resulting in an increase in birth rates. One of the impediments is men's poor participation. Cultural barriers can be reduced by involving the church. The church, for example, permits vasectomy. Men's participation has increased as a result. Likewise, with the community's socioeconomic progress. It is stated that successful cooperatives are social capital-based cooperatives. For instance, a cooperative that is healthy and well-developed is one that is owned and administered by the church. By fostering ethical behavior in cooperative administration, church-managed cooperatives earn extensive public trust, which serves as the cooperative's primary capital.

Indeed, there have been instances in recent years that demonstrate the dwindling social capital of the people in Belu Regency, most notably the conflict on the Belu-TTS border, which has resulted in physical clashes and the growth of blood is an indication of the dwindling sense of togetherness as a citizen of East Nusa Tenggara Province and a member of the community. This also demonstrates that resistance to change or a decline in social capital has a detrimental effect on society. The deterioration of social capital undoubtedly has additional repercussions for the effectiveness of government. The erosion of popular trust in government will render it ineffectual. Rather of being a source of prosperity and optimism, a government that loses trust breeds pessimism and undermines social order. In short, social capital persistence results in the formation of a circle of virtues, but social capital resistance results in the formation of a vicious circle in the performance of local governments [35]. The cases involving social capital trust in Belu Regency were linked to government performance in accordance with Putnam's famous research in Italy (making democracy work), attempting to demonstrate that local administrative institutional buildings established with varying sources of social capital resulted in varying levels of performance. also. According to his research, similar administrative institutions constructed in a variety of social, economic, political, and cultural circumstances resulted in significantly varied government performance. While some of these governments are inefficient, lethargic, and corrupt, others operate with efficiency, innovation, and accountability. [1] concluded, "The reason for this disparity in public performance is that the distinct sources of social capital in these regions, in addition to the positive or high social capital norms within a government community, will have an effect on the high level of civil society participation in various forms. Numerous studies have shown that in societies with positive/high social capital,

there are a variety of characteristics that permit the state to work more effectively and legitimately [50]. Social capital serves as the glue that holds mutual trust together, or in a broader sense, it refers to the resources, knowledge, ideas, and support that enable individuals to participate in and interact with social organizations. Social capital is the kind and extent to which individuals are involved in informal networks and formal organizations, such that it acts as a glue that holds groups and communities together, including shared life values, conventions, and institutional rules of the game. The function of social capital, its relationship to internal or external elements [50].

Negative social capital presents itself in three ways during the democratization of government: exclusivity, corruption, and oppression [51]. Exclusivity is defined by the imposition of boundary conditions (on the basis of gender, age, caste, ethnic origin, class, and income), which alienate populations not covered by these restrictions. Corruption (including related forms of protection such as cronyism, nepotism, and power abuse) is defined by the predominance of support for particular groups' interests. On the other hand, oppression is more clearly defined by the presence of barriers that prevent community members from making independent decisions and/or from participating effectively in communal life. On the other hand, when social capital is high, it acts as a highly potent development energy in a variety of ways.

Each social unit has a unique typology, as well as a unique configuration of values and norms that significantly influence the degree of social cohesiveness and collaboration in society [52]. Cultural elements, particularly social capital, play a little role in determining human quality [24]. Vertical relationships with other members of the village community who have more authority/power in the village setting, such as village officials, village leaders, and so on, are a common type of social relationship that individuals as part of the village community engage in.

The 2014 Susenas offers statistics on household trust in village officials, community leaders, and religious leaders. Trust in community leaders is a measure of a household's cognitive social capital with parties who are regarded influential or have authority. Households' faith in village leaders also differs significantly among provinces. indicates that 92.02 percent of households have a trusting view toward religious leaders. This value is the greatest in terms of trust in village officials or community leaders. Additionally, confidence in religious leaders varies the least amongst provinces when compared to trust in village officials or community leaders. These findings imply that the village community places a higher premium on religious and community leaders than on the village apparatus. According to [53], there are three forms of leadership: (1) Regressive leadership can be defined as autocratic leadership; in theory, autocracy refers to a system in which all political power is held by a single individual. (2) leadership that is conservative-involutive, which is a This leadership paradigm is characterized by doing things the way they are done (assumed), enjoying power and money, and refusing to innovate (change) that would result in democratization and the welfare of the people. (3) progressive-innovative leadership; this style of leadership is defined by a renewed awareness of the importance of managing power for the greater good of the community.

The most critical part of leadership is legitimacy, which is inextricably linked to trust and the right to authority. Legitimacy is related to how individuals feel about authority. The authority to lead, govern, and act as a community spokesperson or representative. Similarly to government, local and voluntary organisations are not always effective in maximizing the capacity for collective decision-making. In this environment, these associations' viability is contingent not only on how they address the issue of information sharing, but also on the availability of justice. When assets are divided fairly and revenues are shared equally, local institutions are often more effective at strengthening collective agreements and cooperative actions. Thus, efficiency and fairness go hand in hand at the municipal level [54]. [55] listed several benefits of public policies that promote social capital development: increased community participation, strengthened democratization, strengthened collective collective action, strengthened shared identity, decreased crime, corruption, and alienation, increased inter-sectoral relationships and networks, exchange of ideas and values in a pluralistic society, low transaction costs, and increased people's ability to manage their own money. Previous research, as summarized in the [56] paper, demonstrates that social capital affects all facets of development: political, economic, human, and cultural. This is because social capital highlights the necessity of sustaining positive interpersonal relationships and trust.

V. CONCLUSION

Social capital is critical in enhancing the performance of Belu Regency's local administration. Indigenous peoples have shaped social capital, and the elements of trust, social networks, and institutions are inextricably linked to these norms. This is true not only structurally, but also culturally. As a result, Belu Regency's local government must implement community-based policies in planning, implementing, and supervising. Infrastructure development projects such as environmental highways, settlements, and water management infrastructure might benefit from the involvement of indigenous community-based groups. Indigenous communities should manage sustainable resources for the common good. Management that is

backed up by local social institutions in the form of community-wide norms and rules. The local community is afraid to deviate by undermining the sustainability of these water resource functions due to a widespread belief that violating this myth will result in their or their community's misfortune.

Trust has a critical function in social capital. Numerous government activities involving community engagement, including as road maintenance, culvert repair, and water management, can be implemented successfully since Belu Regency retains strong traditions. Citizens are subjected to sanctions and rewards in order to compel them to obey. Additionally, the people of Belu Regency continue to place a high premium on traditional leaders. Leaders who are trusted or who have the community's trust have a significant positive effect on social life. This is demonstrated by the fact that the relationship between people who have mutual trust in a social network reinforces the norms surrounding the requirement of helping one another, as proven by the community's continued practice of mutual cooperation.

The resistance or deterioration of social capital has a detrimental effect on the inhabitants of Belu Regency. The dwindling of social capital undoubtedly has additional ramifications for the loss of public trust in municipal governments, rendering them ineffectual. Rather of being a source of prosperity and optimism, a government that loses trust breeds pessimism and undermines social order. In short, social capital persistence will result in the formation of a circle of virtues, but social capital resistance would result in the formation of a vicious cycle in the performance of the Belu Regency government.

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