

The Role of Social Capital in Community Based Tourism

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Abstract

The role of social capital in Community-based tourism (CBT) to reach local communities' welfare is being the concern of tourism activities. Previous research found that social capital approach could be used to achieve sustainability and prosperity. Mutually beneficial trust and collective action among the member of the community as aspects of social capital played an important role to implement CBT. The study aimed to analyze the role of trust and collective action as elements of social capital on the local community of CBT Kampung Tajur and to examine the link between trust and collective action. This study was conducted on a sample of Kampung Tajur community which was appointed as CBT because of their willingness to take collective action. The result showed that trust was a robust predictor of attending a religious meeting, participating in managing homestay, and joining for community work. On the other hand, the absence of attending a formal meeting and community meeting conducted by the community head did not have a link to trust among the community member. Our findings suggested that due to well implementation of social capital role in terms of trust and collective action, the community's members must be encouraged as the subject in tourism activity by enhancing knowledge, empowerment, and inspiration based on local wisdom.

Keywords: Collective action, Community-based Tourism, social capital, trust.

INTRODUCTION

Community-based tourism (CBT) is often associated with eco-tourism activities [1] which provide natural scenery as favorite activities. In CBT the community is empowered through tourism [2]. Community-based tourism (CBT) implementation that leads to local communities' welfare is being the concern of tourism activities. Tourism targets up to 2030 aimed to enhance knowledge, empowering and inspiring stakeholders to take-off tourism destination through policies [3].

The implementation of tourism destination means to sustain tourism destination where it has the ability to continue growing and carry out its activities by considering the environmental, economic, and social aspects, and drive local communities as the subject in tourism activities. There is must be a strategy to sustain the village such as to sustain culture and environment [4]. The local community must be able to play a role in protecting the environment and taking care of their nature such as planting trees, cleaning up the tourism environment, or not scribbling anything in tourist destinations. Those ideas of maintaining the environment should come from the local community [5].

In economic term, the community should be able to take benefit from the existence of a tourist destination, not only as a laborer who works for investors but serves as a business actor, and from his business, they can earn income for their welfare. For the social aspect, the local community must be able to create good relations both horizontally and vertically [6], internally and externally [7].

Tourism activities could create welfare, but up to now, it was not clear yet which side enjoyed the benefits of tourism activities or how the benefits of tourism could be obtained [8]. In a broader point of view, tourism activities should contribute nationalism sense such as the feeling of proud of their own culture. Based on the understanding of the importance of implementing CBT to achieve the sustainability and prosperity of local communities, this paper tries to analyze the implementation CBT through strengthening social capital.

Previous research found that social capital approach was used to achieve sustainability and prosperity [8]. Strengthening positive social capital also means strengthening trust and collective action. These two aspects are able to build long-term good relationships [9] among the member of the community. When relationships are established, then it will create various opportunities for cooperation. The bad relationships might affect some challenges, such as lack of infrastructure development, weak promotion, poorly trained human resources to improve local community competency, security

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issues, low leadership, and low knowledge in managing tourist destinations. All those challenges arise because of the lack of cooperation between various stakeholders [10] or lack of trust by others. The higher social capital of the community in tourist destinations, the higher welfare of the local community will be [11].

Strengthening social capital can improve welfare and suppress the fear of security concerns [12]. Social capital, especially about the trust and collective actions in a community, is able to increase economic growth by doing various innovations [13]. However, research on social capital that focuses on strengthening trust and collective action to develop CBT has not been widely implemented.

Research on social capital has been done with the object of coastal area analysis in Satoumi Japan [14], whereas research conducted with the object of analysis of community-based tourist villages focuses only on the participation of local communities [15]. Considering that there is a contribution of social capital especially in term of trust and collective action to implement CBT, the research on strengthening trust and collective action is essential.

One of CBT that received special attention from the local government of Purwakarta District in West Java, is Kampung Tajur. Kampung Tajur is a CBT with a focus on educational tourism because most of the visitors who come to Kampung Tajur are students from various educational institutions around West Java. Different to the family motive for traveling which is to escape from routine activities, the motive of the educational institution is for building young generation's characters.

In the beginning, the establishment of Kampung Tajur as an educational tourism village is a collective action taken by the village community to agree building houses that describe the identity of West Java or the Sundanese. The collective action of the villagers was on the trust of the village head of Kampung Tajur. The village head of Kampung Tajur was a leader who has a tourism insight as well as a high awareness to develop the village that leads to the achievement of sustainability.

The aspect of sustainability is evident in Kampung Tajur, although at present, the village head has changed and the new Village Head has less concern for the development of the tourism village. However, Kampung Tajur still maintains their village to continue as a tourism village for

educational tourism enthusiasts in West Java and surrounding.

There are 43 houses with Sundanese identity and all houses are functioned as home stays. However, the owner of the homestays has not decided the rate of the home stays, the payment based on visitors' willingness. This situation is opposite to the concept of CBT that must emphasize community empowerment [3,8].

Visitors who stay in the homestay usually ask for following daily activities conducted by villagers, such as enjoying a waterfall, which is named Curug Kahuripan, and Saung Signal where the signal can be easily accessed. Unfortunately, there are not any arranged tour packages yet, nor the tour guide for the visitors. All activities still depend on the individual creativity of the home stay's owner.

The role of being actors and uniformity [16] in their village could be achieved if there is trust among them. The trust [8] is going to encourage cooperation among actors [17,18] which is implemented as a collective action. Framework research is in Figure 1. The study aimed to analyze the role of trust and collective action as elements of social capital on the local community of CBT Kampung Tajur and to examine the link between trust and collective action, due to the effort to strengthen them as the potential social capital role.

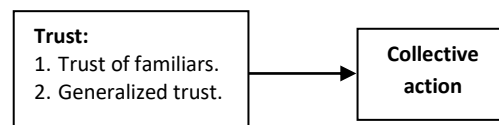


Figure 1. The Relationship of Trust and Collective Action

Social capital

Social capital is an important aspect of human life to achieve welfare. Bourdieu in 1983 and Coleman in 1988 first introduced social capital, and then Putnam in 2000 developed the Coleman concept [8,19]. The capital approach in economics inspires Bourdieu's concept of social capital. In economics, the concept of capital is often associated with goods and services. The analogy that Bourdieu defined the concept of social capital as an aggregate of the actual or potential resources available because of networking, good relationships, or membership in a group, enabling each member of the group to support each other collectively.

Coleman explained the concept of social capital in the context of rational choice theory. Coleman's opinion based on the idea that every

member of the community would be dependent on one another if they have the same interest in a resource and others controlled, in order to maximize the benefits that they could get. Coleman argued that social capital consisted of a relationship of mutual trust, authority relations, information potential, effective norms, and appropriable social organizations. A relationship would arise if A did something for B and had trust B for expecting that A would get benefit in the future. Authority rose if a diverted controlling rights to B, and then, in this case, B had social capital. Information potential is a form of social capital in the form of the ability to provide information. Effective norms were a collective value. The appropriable social organizations are social capital because of the similarity in achieving the target in the future [19].

Furthermore, Putnam [20] reinforces Coleman's social concepts. According to Putnam, social capital contained individual and collective aspects. If an individual has difficulty to get a job, it is not because by the individual's capacity but due to the absence of networking owned by the individual. The elements of social capital according to Putnam are trust, networking, and norms of reciprocity [19].

Moscardo defines social capital as the intention, potential, and access to resources owned by individuals or communities. Social capital can establish within a social network that had the same norms and values, shared obligations, and relationships, built on trust and mutual assistance. Communities with strong social capital had more effective collaboration and collective action than communities with weak social capital. It was because social capital affects the cohesion among members of the community [16]. In the context of tourism, social capital had a broader meaning, which included the importance of having a network, trust, and reciprocity to develop/maintenance/tourism destination.

Furthermore, Moscardo argued that the process of social capital development in a community to improve health, education, agriculture, business, and entrepreneurship, as well as natural management consistently showed uniformity in:

- 1) Shifting role of the village community; which originally only act as the object of change into subjects of change or development, involve more village communities as decision makers or empowering more the village communities.

- 2) Facilitating and providing support for building social networks and community associations.
- 3) Make use of social activities for building togetherness and concern to norms and values.
- 4) Building relationships between rural communities and educational institutions to facilitate conflict management.
- 5) Designing public spaces to encourage and support social interaction.
- 6) Support leaders who focus on the target and aspirations of the village community,
- 7) Establishing trust, especially trust to government and good governance.

The concept of social capital according to Bourdieu and Coleman is an inherent resource in the link between community members consist of two main subjects, namely social networks and resources. Putnam and Moscardo then added the aspect of collective action, trust, networking, and norms of reciprocity.

Social Asset is related to the way people connect and work together, whether in a household or a wider community. Well-connected households will jointly rely on social obligations and mutual support. All parties can play a role in times of crisis. Knowledge of social asset will reveal the ability to acquire and perform work [21].

The previous studies have not focused on the contribution of social capital to the development of CBT [8,19,21]. This study explores Putnam's theory that focuses on social capital in terms of trust and collective action.

Trust

Trust is a psychological statement or trustor's orientation to the trustee, with whom the trustor relies on to gain benefits over resources [17,18]. Trust is composed of trust of familiars and generalized trust. Trust of familiars includes the level of comfortable feeling on their neighbor, whereas generalized trust consists of someone's perception of their neighborhood. Trust can encourage cooperation among trustors, cultivate good intentions, reduce fear and greed, reduce risk, and increase partners' satisfaction with commitment to share.

Trust is not only about positive expectations, but it includes good intentions to behave according to the values adopted. Growing trust can build attitudes and behavior of community members to share. Within the broader scope, trust implies a positive interaction, maintaining

reciprocity, interdependence, and the desire to hear and appreciate anyone involved in an activity.

The erosion of trust may result in members being reluctant to participate in important activities in their neighborhood. Those lead to decrease of comfort, for example, they became reluctant to leave the child with the neighbors, hesitate to ask for help to their neighbors or relying on neighbors to do important activities.

In the point of generalized trust, trust can be a motivator for community members and can suppress conflict among community members and establishing relationships [22]. Trust is generally a key to strengthen social capital and view as a factor of connection and networks. Since the community members have a good connection and network among them, they would have a positive perception of their neighbors, such as: honest neighbors, their neighbors can be trusted, and to think that if they lost something in the village, then the item will be returned safely.

The local government must empower the community to gain the trust of the community. The government need to provide access to the community to gain knowledge of the tourism sector or enhance the quality of human resource [23], facilitate the community to get benefit from the development of the tourism sector in the region [17]. Public trust has a positive effect for local government which is known as the legitimacy of the local community. In other words, the local government will have political trust.

CBT as a society organization is able to establish trust by [8]:

- 1) recognizing CBT capacity
- 2) creating regular communication within CBT
- 3) flexibility and willingness to respond to community interests
- 4) focus on fair procedures
- 5) comply with the code of ethics
- 6) empower local communities
- 7) continuity of staff within the CBT
- 8) sharing authority with the community

Trust is an important component that contributes to social capital development, but trust is not a component of social capital [8]. Trust encourages people to attend regular meetings [17]. In the context of political trust, the community members who trust their leader will attend the meeting who conduct by their leader. The higher the trust of the community

members to their leader, the higher tourism implementation will be [17].

Collective action

Collective action needs the presence of leadership engagement [24]. Trust stimulate the local community cohesiveness [25]. If a member of the community who had local community cohesiveness then performs an action which was followed by other community members, it's called collective action [26]. From the logic of thinking, collective action is an action taken together with others. In the collective action, there is a participation of some members of the community such as exploring the village local wisdom to support sustainable development agenda [27].

Social capital influences community participation [28]. The lack of collective action implies a lack of community participation in a joint activity, whereas community participation is one of the important factors to conduct CBT [29, 30]. Community participation tends to be higher at the first stage of tourism development. Community participation is higher at the CBT; moreover female tends to shape community strongly.

The culture of collective actions can enhance the creativity and efficiency [31], renewable energy [32], have a positive effect on financial performance [33], and it becomes important since tourism business is changing easily [34,35]. Collective action in a community is a collective action in the context of vertical and horizontal relationships.

The vertical relationship which is based on political trust is between the community members and their local government such as the village head. Therefore, government policy should be able to encourage the growth of collective action or people participation [30,36] based on its local wisdom, because the implementation of an appropriate policy would increase the strengths [37]. The participation of the local community helps to conserve natural resources [35,38]. Collective action -that has participation value can strengthen social capital and thus change a policy [39].

Trust and Collective Action

Mutually beneficial trust and collective action among the member of the community as aspects of social capital play an important role in eco-tourism based community [38,39]. The implication of trust and collective action contributed positively to the development of

tourism business in residential areas [36], for example, it can increase entrepreneurial spirit [40]. It is understandable that someone wants to do business with the person they familiar with. Trust is also establishing harmonious inter-community relationships in eco-tourism [41].

Moreover, trust and collective action are cultural components in modern society [14], that able to encourage the welfare of the local community and minimize the negative impacts of tourism [8]. The negative impact of tourism could be employed for local residents only for low-level jobs. By strengthening the social capital of trust and collective action, the leader would be easier to have an agreement [24] with the community. The lack of managing tourism, collaboration, and partnership among stakeholders will lead to unsustainable eco-tourism [10]. The research of social capital in terms of trust and collective action had contributed to rural area, eco-tourism, modern society, and coastal areas, but research on the contribution of trust and collective action in CBT is still very rare.

MATERIAL AND METHOD

The research method used descriptive quantitative. The unit of analysis was local residents of CBT Kampung Tajur in Purwakarta, West Java. The number of family in CBT Kampung Tajur was 78 families.

The sample was saturated sample [42], so the sample was the same number to the number of families. The sample chosen was the head of the family, which considered to have the most interaction with the social activities. If the father of the family has passed away, then the respondent was the mother in the family. Participation in the study was voluntary, and the respondents did not receive any compensation for their participation. The questionnaires were administered using a standard paper-and-pencil format.

The variable in the study was social capital variables which consisted of trust and collective action. The data was collected on October up to December 2017 by distributing questionnaires, which separated into two parts. The first part collected respondents' socio-demographic (age, gender, education, marital status, employment, and household income). The second part asked respondents' perception of trust and collective action.

The analysis method of socio-demographic was frequency analysis, while the variables analyzed by frequency and crosstabs analysis.

Socio-demographic variables were dummy-coded (Table 1).

Social capital of trust and collective action [39] was used to assess the CBT of Kampung Tajur community. Trust divided into two sub-variable, namely trust of familiars and generalized trust. Trust of familiars assessed with three questions: I feel comfortable leaving the child to the neighbor, I feel comfortable asking for help to my neighbor, and I rely on neighbors to do important activities. Items are rated on a 5-point Likert-type scale, ranging from 1 (no trust at all) to 5 (trust completely). Internal consistency reliability of this six-item scale was high ($\alpha = .97$). All statements of trust have mean indicator:

- | | |
|----------------|--------------------|
| 1) 1.00 - 1.20 | = no trust at all |
| 2) 1.21 - 2.40 | = bad trust |
| 3) 2.41 - 3.60 | = trust |
| 4) 3.61 - 4.80 | = good trust |
| 5) 4.81 - 5.00 | = trust completely |

Collective action includes five items as follows:

- 1) Did you attend a formal meeting conducted by the village head, in the last 12 months?
- rated on 2 possibility answers, **yes or no**
- 2) Did you attend community meeting conducted by the community head, in the last 12 months?
- rated on 2 possibility answers, **0 up to 12 times per month or more than 12 times per months**
- 3) Did you attend a religious meeting regularly?
- rated in 2 possibility answers, **yes or no**.
- 4) What was your participation in tourism activity at Kampung Tajur?
- rated on five possibility answers, **homestay owner, tour guide, traditional culinary cook, tourism activist, or others** (provide catering, tourism coach, etc.)
- 5) In your perception, did you join others at Kampung Tajur for community work actively?
- rated on five possibility answers, **never, once, often, usually, or always**.

Crosstabs analysis was used to identify the percentage of trust to each statement of collective action, Chi-Square, and significance. Firstly, respondents' answers were grouped into three parts: 1-2.33 = low; 2.34-3.66 = moderate; and 3.67-5 = high. After that, we did a crosstabs analysis. Statistical analyses with SPSS 21 were used to analyze socio-demographic and the variables.

RESULT AND DISCUSSION

Socio-demography Characteristics

A total of 78 Kampung Tajur residents (66.7% females; 50% at the age of 40 up to 60 years old) participated in the present study. The previous study found that female influenced community participation strongly [43,44]. Table 1 presents a detailed description of the study sample.

Table 1. Sample Description

Variable	Percentage
Age	
<20 years old	1.3 %
20-<40 years old	37.2 %
40-<60 years old	50.0 %
≥60 years old	11.5 %
Gender	
Male	33.3 %
Female	66.7 %
Education	
No formal education	1.3 %
Elementary school	76.9 %
Junior High School	14.1 %
Senior High School	7.7 %
Employment	
Unemployed	1.3 %
Farm laborers	48.7 %
Small shop	11.5 %
Civil servant	1.3 %
Employee	5.1 %
Others (non formal workers)	32.1 %
Household income category (in IDR)	
<500.000	3.8 %
500.000-1.000.000	50.0 %
1.000.000-2.000.000	24.4 %
2.000.000-3.000.000	16.7 %
More than 3.000.000	5.1 %

Note: IDR=Indonesia Rupiah (1USD=approximately 15.000 IDR)

The present sample was the entire population of Kampung Tajur. Low educated participants overrepresented in the sample (76.9% hold an elementary school). Respondents in the study were farmers (48.7%) and earned below regional minimum wage (around IDR 500,000 up to 1,000,000) or lack of wellbeing in the point of economic aspect.

Validity and Reliability test

Validity test of trust's result was between 0.896 up to 0.931 (Appendix 1). It meant that all the statements were strongly valid. Reliability test describes that all the statements of trust were reliable (Cronbach's Alpha 0.971).

Mean and Frequencies

Table 2 shows descriptive statistics of mean on trust and frequencies of collective action.

Mean scores on the trust of familiars and generalized trust were good (mean 4.22 points).

Table 2. Trust and collective action

Questions/ statements	Mean
Trust	4.22
Trust of familiars:	
I feel comfortable leaving the child to the neighbor	4.18
I feel comfortable asking for help to my neighbor	4.23
I rely on neighbors to do important activities	4.21
Generalized trust:	
I have honest neighbor	4.26
Village people can be trusted	4.22
If I lost something in the village, then the item will be returned safely	4.23
Collective action	Percentage
Did you attend formal meeting conducted by the village head, in the last 12 months?	Yes 59.00 % No 41.00 %
Did you attend community meeting conducted by the community head, in the last 12 months?	0-12 times per month 52.60 % More than 12 times per month 47.40 %
Did you attend religious meeting regularly?	Yes 93.60 % No 6.40 %
What was your participation in tourism activity at Kampung Tajur?	Homestay owner 78.20 % Tour guide 5.10 % Traditional culinary cook 1.30 % Tourism activist 5.10 % Other (catering, tourism coach) 10.30 %
In your perception, did you join others at Kampung Tajur for community work actively?	Never 2.60 % Once 6.40 % Often 2.60 % Usually 70.50 % always 17.90 %

The community had the good trust of familiars in terms of feeling comfortable leaving the child with the neighbor, asking for help to the neighbor, and relying on neighbors to do important activities. It related to Nunkoo's statement that trust is able to reduce fear, have positive expectations, and establish inter-dependence. Besides that, they also had the good generalized trust of having perceptions that they had honest neighbor, trusted neighbors, and didn't afraid of losing something. That condition is strengthening Nunkoo's argumentation that trust can create a good connection [17].

According to the data, 59% respondents attended in a formal meeting which was conducted by the head of the village and only

41% of respondents didn't attend the formal meeting which was conducted by the community head. The community attendance in a meeting which was conducted by the community head in the last 12 months was about 52.6% of respondents attended the meeting, while 47.4% absence. Nunkoo's stated that trust encouraged people to attend the regular meeting [21], but in Kampung Tajur, the low attendance wasn't described the community cohesiveness. It could be understood because the new formal leader had less attention in tourism.

The community participation in attending religious meeting regularly was 93.6%, and only 6.4% didn't. In term of participating in tourism, there was 78.2% as homestay's owner, 5.1% as a tour guide, 1.3% concerned of cooking traditional culinary, and 10.3 % did many informal jobs such as being tourism activist, providing catering, and being a coach. Moreover, 2.6% of respondents never participate in joining others on community work, 6.4% once participate in joining others on community work, 2.6% often participate on joining others in community work, 70.5% usually participate in joining others on community work, and 17.9 % always participate in joining others on community work (Table 2). Hardan argued that cohesiveness will perform collective action [25].

Trust and Collective Action Relationship

Based on crosstabs analysis (Table 3), we found that the respondents stated moderate trust 3.1% and high trust 96.9% for the statement "attended the formal meeting conducted by the village head in the last 12 months". Besides that, the respondents stated moderate trust 4.3% and high trust 95.7% for the statement "attended the formal meeting conducted by the village head in the last 12 months". The study showed P-value (0.076) and its significance (0.782) was higher than the significance level 0.05. It meant that trust among the community members didn't relate to the attendance of respondents in a formal meeting conducted by the village head in the last 12 months and its relationship wasn't significant.

In term of the respondents' attendance in the community meeting conducted by the community head in the last 12 months, with moderate trust 4.9% and high trust 95.1% attended the community meeting around 0-12 times per month. They also stated moderate trust 2.7% and high trust 97.3% for the statement more than 12 times per month. P-value (0.249) and its significance (0.618) were higher than the significance level 0.05. It meant that trust among the community members didn't relate to the attendance of respondents in community meeting conducted by the village head in the last 12 months and its relationship wasn't significant.

Table 3. Crosstabs Analysis of Trust and Collective Action

Variables of Collective action		Trust		Chi-Square	Sig.
		Moderate	High		
Did you attend formal meeting conducted by the village head, in the last 12 months?	Yes	3.1 %	96.9 %	0.076	0.782
	No	4.3 %	95.5 %		
Did you attend community meeting conducted by the community head, in the last 12 months?	0-12 times per month	4.9 %	95.1 %	0.249	0.618
	More than 12 times per month	2.7 %	97.3 %		
Did you attend religious meeting regularly?	Yes	4.1 %	95.9 %	0.214	0.644
	No	0 %	100 %		
What was your participation in tourism activity at Kampung Tajur?	Homestay owner	0 %	100 %	11.960	0.003
	Tour guide	25 %	75 %		
	Traditional culinary cook	15.4 %	84.6 %		
	Tourism activist	0 %	0 %		
	Other (catering, tourism coach)	0 %	0 %		
In your perception, did you join others at Kampung Tajur for community work actively?	Never	0 %	100 %	1.305	0.861
	Once	0 %	100 %		
	Often	0 %	100 %		
	Usually	0 %	100 %		
	Always	0 %	100 %		

For attending religious meeting regularly, the respondents who attended the religious meeting stated moderate trust 4.1% and high trust 95.9%. On the other hand, the respondents who didn't attend the religious meeting regularly had high trust 100%. P-value (0.214) and its significance (0.644) were higher than the significance level 0.05. It meant that trust among the community members didn't related to the attendance of respondents in religious meeting regularly, and its relationship wasn't significant.

All those results could be understood because most of the people who attend the formal meeting and the community meeting were male since most of the respondents (66.7%) were female. It's related to the statement of a respondent: "I didn't attend village head meeting, but the male did it" (Mrs. R, 38 years old). It's different from the religious meeting. The female always attends religious meeting periodically such as reading the holy Al Qur'an or attending religious events as a respondent said: "I participated in reading the holy Al Qur'an three times a week, on Monday, Wednesday, and Friday afternoon" (Mrs. N, 48 years old).

In term of occupation, the respondents stated 100% of moderate trust for homestay manager, 25% of moderate trust and 75% of high trust for the tour guide, 15.4% of moderate trust and 84.6% of high trust for the traditional culinary cook. P-value (11.960) was higher than the significance level 0.05, but its significance (0.003) was lower than the significance level 0.05. It implied that trust among the community members didn't relate significantly to their occupation.

In the point of respondents' perception of joining others at Kampung Tajur for community work actively: 2% high trust respondents answered 'never', 100% high trust respondents answered 'once', 100% high trust respondents answered 'often', 5.5% moderate trust respondents said 'usually' and 94.5% high trust respondents said 'usually'. P-value (1.305) and significance (0.861) were higher than the significance level 0.05. It meant that it didn't correspond between trust and the community members' perception of their participation in tourism and it's not significant.

This result was opposite to the previous research that collective action needs the presence of leadership engagement [24], but it implied that in term of the social aspect, the community have had good relations horizontally [6] and internally [7]. This condition meant that

there was trust among them [8] and they have a source of sustainability for achieving the welfare of the local community [11]. They didn't have fear to be cheated [12]. Approximately 36 respondents still had good trust in both trusts of familiars and generalized trust. This implied that the absence in fulfilling community head invitation for the meeting didn't describe trust among the community.

Trust stimulated the local community cohesiveness [16,25]; with or without community leader existence. It was interesting that 73 respondents, who had the good trust of familiars and generalized trust, attended religious meeting regularly. It implied that in CBT Kampung Tajur, trust was the most effective contribution on establishing the religious meeting. According to the participation in tourism activities, more than 61 respondents who had good trust were the homestay owners. This situation because the local government decided Kampung Tajur as CBT based on their willingness to establish the Sundanese traditional house as homestays. The Sundanese traditional house is a wooden stage house. It's called *Imah Panggung*. Finally, trust encouraged 55 people at Kampung Tajur to usually join community work actively. This community participation was one of the important factors for CBT [29,38,39].

Our findings regarding the role of collective action were in accordance with previous studies that social capital refers to resources derived from social relationships [9]. It described on the relationship between the community and its village head, the relationship among the community such as individual relationship [6], and the relationship between the community and their visitors which was known as external social capital [7], thus social capital emphasized mutual trust [38,39].

It is especially surprising that trust was still good among the community members, although the low attendance on community meeting conducted by the community head. The low leadership of the community head didn't impact trust among the community because due to the existence of trust among the community members, there must be entrepreneurial spirit [40], and cohesiveness among them [16]. However, this study was essential for several reasons. First, it extends Moscardo [8] and Payne [9] studies of social capital that trust and collective action might be strengthened to build a long-term good relationship. Second, it extended the discussion of reaching welfare [10-13]. Third,

the results derived from this study could give the local government insight into how to support the local community for developing community capacity.

CONCLUSION

Trust was a robust predictor of a collective action variable, such as attending a religious meeting, participating in tourism activity, and joining for community work. On the other hand, the absence of attending the formal meeting and community meeting conducted by the community head did not have a relation to trust among the community member. Our findings suggested that since trust and collective action has been a valuable resource in the society of CBT Kampung Tajur, enhancing knowledge, empowering and inspiring must be implemented to play a role as a subject in the village.

The knowledge which will be given to the community's member covers environmental, economic and social aspects. For example, the knowledge of the importance of protecting the environment in carrying out tourism activities, such as actively planting trees, not cutting trees carelessly, or forbidding visitors from vandalism. Regarding the growth of economic aspects, the community needs the knowledge about how to set homestays prices and catering costs, make tour packages, or become a tour guide. From the social aspect, the community needs to maintain their mutual trust that leads to positive collective action. After the community provided with the various information mentioned above, the community is empowered to manage tourism activities based on local wisdom. In the end, the community must be encouraged to explore their unique resources to present to visitors.

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Appendix 1. Validity and Reliability Test of Trust

		Correlations of trust						
		trust1	trust2	trust3	trust4	trust5	trust6	trust_tot
trust1	Pearson Correlation	1	,761**	,845**	,685**	,788**	,804**	,896**
	Sig. (2-tailed)		,000	,000	,000	,000	,000	,000
	N	78	78	78	78	78	78	78
trust2	Pearson Correlation	,761**	1	,909**	,756**	,748**	,698**	,884**
	Sig. (2-tailed)	,000		,000	,000	,000	,000	,000
	N	78	78	78	78	78	78	78
trust3	Pearson Correlation	,845**	,909**	1	,730**	,761**	,768**	,916**
	Sig. (2-tailed)	,000	,000		,000	,000	,000	,000
	N	78	78	78	78	78	78	78
trust4	Pearson Correlation	,685**	,756**	,730**	1	,936**	,903**	,911**
	Sig. (2-tailed)	,000	,000	,000		,000	,000	,000
	N	78	78	78	78	78	78	78
trust5	Pearson Correlation	,788**	,748**	,761**	,936**	1	,934**	,942**
	Sig. (2-tailed)	,000	,000	,000	,000		,000	,000
	N	78	78	78	78	78	78	78
trust6	Pearson Correlation	,804**	,698**	,768**	,903**	,934**	1	,931**
	Sig. (2-tailed)	,000	,000	,000	,000	,000		,000
	N	78	78	78	78	78	78	78
trust_tot	Pearson Correlation	,896**	,884**	,916**	,911**	,942**	,931**	1
	Sig. (2-tailed)	,000	,000	,000	,000	,000	,000	
	N	78	78	78	78	78	78	78

** . Correlation is significant at the 0.01 level (2-tailed).

Reliability Statistics

Cronbach's Alpha	N of Items
,971	7