

Social Capital in Maintaining Harmony in Multicultural Communities in Wanasari Hamlet, Denpasar, Bali

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Abstrak

Bahasa Indonesia merupakan negara yang memiliki keberagaman suku, ras, etnis, agama, budaya, dan bahasa. Perbedaan entitas memungkinkan terjadinya disintegrasi sosial antar individu dan kelompok. Hal ini dapat dicegah melalui modal sosial yang dimiliki oleh masyarakat multikultural di Kampung Jawa. Penelitian ini bertujuan untuk memahami peran modal sosial dalam membentuk kerukunan dan integrasi antar etnis untuk mencegah konflik di desa-desa Jawa di Dusun Wanasari. Teori yang digunakan dalam penelitian ini adalah modal sosial yang dikemukakan oleh Fukuyama dan diperkuat oleh Pierre Bordieu. Metode yang digunakan adalah metode kualitatif dengan pendekatan fenomenologi. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian ini menjelaskan bahwa masyarakat Desa Jawa yang dilatarbelakangi oleh suku yang berbeda dapat hidup berdampingan dan modal sosial yang hadir untuk mengendalikan konflik meliputi keyakinan melalui pendekatan budaya, norma-norma masyarakat yang berlaku, jaringan sosial yang memperkuat solidaritas dan partisipasi masyarakat dalam berbagai kegiatan. Ketiga komponen tersebut menumbuhkan nilai-nilai positif dalam masyarakat Kampung Jawa seperti nilai kebersamaan, kerja sama dan hubungan timbal balik dalam hal kebaikan di antara masyarakat. Oleh karena itu, modal sosial berperan penting dalam memupuk keharmonisan, menjaga hubungan positif, dan meminimalkan konflik.

Kata Kunci: Modal Sosial, Harmoni, Masyarakat Multikultural

Abstract

Indonesia is a country that has a diversity of ethnic races, religions, cultures and languages. Differences in entities allow social disintegration between individuals and groups. This can be prevented through social capital owned by multicultural communities in Kampung Jawa. This study aims to understand the role of social capital in shaping inter-ethnic harmony and integration in preventing conflict in the Javanese village in Wanasari Hamlet. The theory used in this research is social capital proposed by Fukuyama and reinforced by Pierre Bordieu. The method used is a qualitative method with a descriptive approach. Data collection was carried out through the observation stage of interviews and documentation with research subjects selected using purposive sampling. The results of this study explain that the Javanese Village Community with different ethnic backgrounds can live side by side and the social capital that is present to control conflicts include trust through a cultural approach, prevailing community norms, social networks that strengthen solidarity and community participation in various activities. These three components foster positive values in the Kampung Jawa community such as the value of togetherness, cooperation and reciprocal relationships in terms of goodness among the community. Thus, social capital plays an important role in fostering harmony, maintaining positive relationships and minimizing conflict.

Keywords: Social Capital, Harmony, Multicultural Society

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INTRODUCTION

The state of Indonesia is a Bhineka Tunggal Ika country consisting of various races, ethnicities, cultures, and languages (Lintang and Najicha, 2022). Diversity in a multicultural society is considered a source of strength and potential to achieve common goals (Apriliani et al., 2023). According to Tariq Modood, multiculturalism is the existence of a pluralistic society in an area that is considered a form of recognition of groups in society (Modood, 2013:2). However, sometimes the differences that are seen become a contestative event that can lead to the emergence of promodial and ethnocentric attitudes, and the potential for interethnic disintegration (Halim and Mahyuddin, 2019), so there is an expression that explains the condition of multiculturalism, that this condition is likened to coal in a chaff that can sometimes be ignited and heated (Suardipa, 2018). The diversity of identities that develop in Indonesia is an opportunity for social disintegration, which ultimately causes social and cultural friction, in addition to threatening the joints of social harmony (Halim and Mahyuddin, 2019). On the other hand, this potential conflict can be prevented through various efforts. Prevention is through the effectiveness of social capital owned by multicultural societies. The form of social capital is characterized by a high attitude of social integration. For example, high social integration is seen from the condition of a society that is cooperative, participating, and united, although on the other hand there are striking differences in identity. Of course, differences in society can build cooperation, so that interactions between groups can be established naturally (Rahman, 2018).

Bali is known for its predominantly Hindu population, but some areas in Denpasar, such as Kampung Jawa, have become a thriving place for Muslim immigrants. Kampung Jawa is also known as the largest Muslim village area in Denpasar City, in addition to the Kepaon Islamic Village and the Serangan Islamic Village which are ethnic Bugis Makassar and Bali Muslims (Kartikayasa et al., 2021). In contrast to the people of Kampung Jawa, it consists of various ethnicities such as Javanese, Madura, Bugis, Lombok, and people from Karangasem. Geographically, Wanasari Hamlet or called Kampung Jawa, is located in Dauh Puri Kaja Village, with longitude coordinates of 115.18185 and latitude -8.633342, and an area of 120 hectares. This village consists of 7 hamlets, namely Lelangon Hamlet, Wangaya Kold Hamlet, Wangaya Kaja Hamlet, Wanasari Hamlet, Lumintang Hamlet, Mekarsari Hamlet, and Terunasari Hamlet. The multi-ethnic community in Kampung Jawa is synonymous with harmony, tolerance, and an attitude of shoulder to shoulder. Behind this, the life of the people in Kampung Jawa is certainly inseparable from identity conflicts, including conflicts between religions and ethnicities, both visible and hidden. These conflicts can be mitigated and controlled through social capital owned by the local community. The form of social capital can be seen from the harmony of social relations between ethnic groups by minimizing differences in identities, and accepting the culture of other groups, without having to eliminate their own cultural identity. As the theory of social capital put forward by Fukuyama (2000:22), social capital is a series of informal values or norms that are shared among the members of a group that allow cooperation between them. If the members of the group expect that the other members will behave honestly and trustworthily, then they will trust each other. Trust is like a lubricant that makes the running of a group or organization more efficient.

Based on previous research by Tini Suryaningsi (2019) entitled Social Capital of Multiethnic Communities in Beringin Jaya, it discusses the implementation of social capital in inter-ethnic communities in the area, including mutual respect, mutual understanding, mutual respect, mutual trust, deliberation, friendship, mutual cooperation, communication and sharing. The similarity between these two studies lies in the method used, namely the qualitative method, and explaining social capital as a form of minimizing conflicts that occur. For the difference between the two studies lies in the research subjects, the previous study took subjects from the Javanese, Balinese, Bugis, Toraja, and Pamona ethnic communities. Meanwhile, the subjects of this study are Bugis, Javanese, Madura, and Lombok ethnicities. As well as the difference in theory, the previous research used the Social Capital theory of Pierre Bordieu and John Field, while this study used the Social Capital theory proposed by Fukuyama and Pierre Bordieu. Abd. Halim K and Mahyuddin (2019) with the title "Social Capital and Social Integration: Cultural Assimilation and Cultural

Acculturation of Multicultural Communities in Polewali Mandar, West Sulawesi". The results of the study explain interethnic marriage as an example of community assimilation by applying agreed norms, as well as explain the community's efforts to reduce social differences that cause conflicts that occur. The similarity of the two studies lies in the method used, namely the qualitative method. For the difference, the previous study used Robert D. Putnam's theory of social capital, while this study used the theory of social capital Fukuyama and Bourdieu. In addition, the previous research subjects were multiethnic people from Toraja, Bugis, and Java, while the subjects of this study were multiethnic people from Madura, Bugis, and Java in Wanasari Hamlet.

Sugeng Nugraha (2020) explained about social capital between multi-religious communities which is applied with an attitude of tolerance, mutual cooperation, and mutual help. This can be seen from the involvement of multi-religious communities and supporting each other in various activities carried out by each religion. This study also discusses the conflict of religious discrimination in Bantul Regency. The similarity of the two studies lies in the use of qualitative methods. The difference between the two studies lies in the theory used. In previous research, social capital theory from Woolcock and John Brehm and Wendy Rahn were used, while this study used Fukuyama and Bordieu's social capital theory. In addition, the research subjects in the previous research were multi-religious societies, namely between Catholicism and Islam, while the subjects of this study were multi-ethnic societies consisting of the Bugis, Javanese, Madura, Lombok, and transgender communities from Karangasem.

Muhammad Miftahul Hadi (2022) explained that the multi-religious community in the area can form harmony in the midst of the issue of religious freedom. The social capital used in this study forms the values of harmony that can be seen from certain moments, including (anjangsana) the process of interfaith friendship during the celebration of holidays, and various activities involving interfaith communities in Pabuaran in the form of economic and social activities. The similarity of the two studies lies in the use of methods, namely qualitative methods. Meanwhile, the difference between the two studies lies in the theory used. In the previous study, the theory of social capital from Robert D. Putnam was used, while this study used the theory of social capital proposed by Fukuyama and Pierre Bordieu. In addition, the subject of research in Pabuaran is an inter-religious society, while the subject of this research is an inter-ethnic society.

From the explanation of several previous studies on this multicultural society, a lot has been done, but there are differences that are a special identity in this study. This is because this research will focus on various driving media that create social capital positively in a multicultural society to prevent conflicts. This driving media is included in various moments of community involvement that accommodate the realization of harmony and integration of multi-ethnic communities. Through this phenomenon, the theory of social capital proposed by Fukuyama and Pierre Bordieu is related as an empirical basis in this study. Thus, this is a new thing in research on the social capital of multicultural communities in Wanasari Hamlet.

The social capital intended in this study must substantively include values such as honesty, fulfillment of duties, and willingness to help each other (Fukuyama, 2000:24). Social capital has an important role in creating a harmonious life for the community, this is due to the existence of informal norms or values that support cooperation among communities. This social capital is divided into three parts, including trust, norms, and networks. In social capital, trust is formed from a sense of justice and equality between multicultural societies. If justice can be enforced and people treat each other equally, then this trust will be built. Freedom and equality are also ethical principles that continue to be built in a multiculturalistic society, as regulated in the applicable laws (Suryawan, 2017). The legislation has been regulated in Article 28E paragraph (1) and paragraph (2) regarding people's freedom of religion and Article 281 paragraph (2) which explains freedom from discriminatory treatment (Muttaqin, 2023). The form of implementation of social capital created from the multi-ethnic community in Kampung Jawa, one of the intermediaries is through the culture owned by the local community. The culture that is carried out includes certain values, or norms, so that with the formation of trust between community groups, it creates cooperation, integration, and harmony. Thus, this research will focus on the role of social capital

of multicultural communities in the Kampung Jawa area in preventing conflicts, through various components of social capital owned and its use for the local community as a strategy in maintaining social relations in multicultural life. Based on the description of the phenomenon above, this study intends to examine more deeply the role of social capital in forming harmony and integration between ethnicities in preventing conflicts in Wanasari Hamlet.

RESEARCH METHODS

The method used in this study is a qualitative method with an emphasis on analysis, description, and interpretation techniques in a phenomenon with various points of view provided by informants (Creswell, 2015:15). The approach used in this study is a phenomenological approach by describing a person's life experience to study how some individuals or groups subjectively define or interpret perceived phenomena according to the experience itself (Creswell, 2015:105). The phenomenon in this study explains the life of the multicultural community in Wanasari Hamlet with different backgrounds, so that from the identities of these various groups can live side by side in one area to create a harmonious life and form a society that cooperates with each other between ethnicities.

The technique of determining informants in this study is to select informants based on relevant criteria. This technique is taken through several informants who meet the criteria that have been determined by the researcher, and adjusted to the purpose and objectives of the research (Creswell, 2015). In addition, the data collection method in this study includes three techniques, including observation, interview, and documentation. Observation is one of the data collection techniques by observing phenomena in the field (Creswell, 2015:231). The observation used by the researcher is the observation of perfect participants, where the researcher takes part in various daily community activities. Then interviews are one of the techniques by asking several relevant questions in the research, these questions have been determined by the researcher (Creswell, 2015:227). In addition, documentation as one of the data collection techniques is carried out through audio recordings to obtain data in the field (Creswell, 2015:234). This research is in a data validity test technique using a triangulation technique. Triangulation is a technique used to test the validity of a data by using various sources as corroborating evidence to compare data (Creswell, 2015:349). Triangulation is divided into two parts, including technical triangulation and source triangulation. Triangulation technique is a technique used to test credibility by checking data from the same source but different techniques. Meanwhile, source triangulation is carried out by checking data obtained from various different sources (Creswell, 2015:352). Then this research in data analysis uses various stages, including data reduction, data presentation, and drawing conclusions. Data reduction is the process of simplifying data by sorting out relevant data, and eliminating repetitive data (Creswell, 2015:269). While data presentation is a comprehensive presentation of data arranged in a structured manner, this is to make it easier for researchers to read the results of research (Creswell, 2015:271). In addition, there is a conclusion drawing stage, where this stage is to formulate conclusions based on the findings that have been collected during the research (Creswell, 2015:272).

RESULTS AND DISCUSSION

Kampung Jawa, which was formerly called Wanasari Hamlet, is a Muslim village in Denpasar which has its own philosophy, where some Muslim communities have a good relationship with Puri Pemecutan, so that the Kampung Jawa area is a form of grant from the king of Pemecutan. The village, which is located in Dauh Puri Kaja Village, North Denpasar District, has regional boundaries, including the north is Wangaya Kaja Hamlet, then in the south there is Lumintang Hamlet, and in the east of the hamlet is Gang Gajah Mada, and to the west of the hamlet is adjacent to the Wangaya Bridge. Wanasari Hamlet also has eight RTs (Neighborhood Units), in RT 01,02,04,08,09 is an area on the east side. Meanwhile, RT 03,05,06,07 is located on the western side of the area. Based on data from Dauh Puri Kaja Village, there are various ethnic populations

that inhabit Javanese Village, including Madurese Ethnicity, 3848 Javanese, 63 Lombok Ethnicities, and 51 Bugis Ethnic Groups (Dauh Puri Kaja Village Statistics, 2024). The livelihood of the people of Kampung Jawa is also diverse, most of them are engaged in the self-employed sector, namely traders and laborers with a percentage of 70%, and the rest as civil servants or private employees around 30%.

The immigrant community in Kampung Jawa who came from various tribes, namely Java, Madura, Lombok, and Karangasem formed a new tradition in the region together, this situation illustrates the dynamics of cultural diversity found in Kampung Jawa. Several traditions that have been built and maintained in Kampung Jawa, including the Megibung tradition which originated from Karangasem. The people of Kampung Jawa adhere to this tradition and do it on certain occasions, but there are no special ordinances in the practice that differ from the origin of this culture. The practice in this culture is like people sitting in a circle, and eating together in one container. This culture is carried out in the month of Ramadan by eating together when they have done the Qur'an khataman 2-3 times, so that the culture is considered to contain the meaning of the values of togetherness, which can foster brotherly relations between communities.

Next, the tradition that supports the harmony of the multicultural community is the annual celebration of the Prophet's Birthday which is enlivened by the people of Kampung Jawa. The excitement was reflected in the various activities held during the celebration of the Prophet's Birthday, including an egg decorating competition and a competition to make a miniature mosque. This competition also utilizes the art of hadrah and Rudat dance. This dance is performed by the people of Karangasem which has become a characteristic of the celebration of the Prophet's Birthday. This activity certainly requires the community to participate in it, where in this celebration it becomes a forum for the Muslim community to work together with each other. In the Hindu community, generally carrying out the ogoh-ogoh tradition, the Javanese Village uses the celebration of the Prophet's Birthday as a tradition of the local community.

Another tradition that exists in the people in Kampung Jawa is various practices, especially related to the celebration of Islamic and Hindu holidays. The tradition of sharing in Javanese Village is called Ngejot. The word Ngejot comes from the Balinese language and describes the religious traditions of the community which include the activity of giving to each other. On the other hand, in its development, the term tradition is also used by inter-ethnic communities in sharing activities. This traditional practice is carried out during the Galungan and Kuningan celebrations, which generally Hindus will give in the form of snacks, pastries, and fruits to the Muslim community, and the Muslim community also gives to the Eid al-Fitr and Eid al-Adha celebrations in the form of meat, chicken opor, and pastries.

Then another tradition that maintains harmony in the multicultural community in Kampung Jawa is Eid ketupat, which is carried out on the 6th of Shawwal, or seven days after Eid al-Fitr, by eating together at Sanur Beach. Generally, the Muslim community in Kampung Jawa understands the time of implementation of Eid al-Fitr. Some of the foods that are usually brought by the local community at the activity are ketupat, lontong, and pillows which are typical Balinese foods. In addition, Kampung Jawa also has a tradition of Kampung Ramadan which is very popular in Denpasar during the holy month of Ramadan. This tradition involves the entire multi-ethnic community of Kampung Jawa whose livelihood is traders, who offer types of food and drinks for the iftar menu. Of course, this activity is very helpful for traders in improving the economy of the people of Kampung Jawa and strengthening the relationship between residents, especially traders.

In addition, in Wanasari hamlet, arts such as Qasidah and Hadrah also developed. This activity is certainly carried out regularly at every RT in Wanasari Hamlet. This is because each RT has its own community in maintaining the two forms of art. The existence of art in Kampung Jawa is an entertainment for the community. According to one of the informants, Mrs. Muslimah, explained that Qasidah and Hadrah are often displayed at certain moments, such as during the Prophet's Birthday event, weddings, and circumcision.

Potential Conflict

The interaction of the Wanasari people has always established good relations, but there are conflicts between them even though they are not directly stated through words or actions. Of course, this is called a conflict that can threaten social relations between individuals and groups. As for several forms of hidden conflict characteristics, including economic competition between multiethnic communities, this is also caused by the large number of people in Kampung Jawa who work as traders. This potential conflict regarding economic competition can occur when there are certain ethnic groups that may control the trade sector and sometimes other groups feel marginalized, thus motivating them to take deviant or negative actions. This negative economic competition can trigger a sense of injustice for some traders, which of course can affect people's daily interactions.

Next is another example of hidden conflict, where in one of the areas in Kampung Jawa it is seen to be dominated by the Madura ethnicity. This creates a different social dynamic, where the traditions, language, and culture of the Madurese ethnic group are more visible in the daily life of the environment. Although the diversity in the environment remains, the Madura ethnicity is more visible in social and economic aspects, which have the potential to affect interactions between other ethnic communities. Conditions like this trigger hidden conflicts. Although conflict does not directly occur, the dominance of this particular community gives rise to different social dynamics. Of course, this problem is not obvious, but it affects public relations in the environment. Some of the examples above are conflicts that are not always visible and are often overshadowed by harmonious daily interactions, but the potential for tension remains. Therefore, through community participation in various activities as a forum for them to strengthen healthier relationships and take care of social capital in order to create an inclusive and sustainable environment for all existing ethnic groups.

Social Capital Components in Uniting the Javanese Village Community

Social capital has an important role in uniting multicultural communities in Kampung Jawa. This is reflected in the social capital that forms and strengthens the sense of brotherhood between the residents of Kampung Jawa. Fukuyama (2000: 22) gives the idea that this social capital arises due to informal values or norms made by community groups, so that from these norms or values form cooperation between them. The symbols of social capital put forward by Fukuyama are mutual help, which is implemented in moments of sorrow (Fardhu Kifayah) and marriage. This mutually helpful behavior occurs because of the values of volunteerism between ethnic communities, which are based on mutual trust. The trust among the people of Kampung Jawa is realized in the form of the willingness of residents to give up the energy they have without being asked. According to Fukuyama (2000), this belief influences society to form cooperative norms such as honesty and willingness to help each other. In addition, with trust, it is also easier for people to establish closeness between ethnicities.

In addition, the analysis also uses the theory of Social Capital initiated by Pierre Bordieu as an empirical basis. According to him, social capital is one of the potential sources for a group to be able to know and recognize each other, because similarities arise with each other over a long period of time (Sudarmono, 2021: 19). This is in line with the phenomenon in the field that the people of Kampung Jawa who have different backgrounds can know each other and recognize each other. The existence of this recognition provides space for the immigrant community to be able to act and establish familiarity with the indigenous community, so that this is the reason for the immigrant community to move and settle in Kampung Jawa.

A common space to take care of social capital

In caring for social capital, the people of Kampung Jawa use several common spaces as opportunities to respect, appreciate, and understand each other's differences. This allows for togetherness, solidarity and cooperation which is the foundation of the community's social capital. The values of togetherness between ethnic communities are implemented through various activities and traditions in Kampung Jawa. One of them is the Ngejot tradition as a forum for the

formation of social capital based on a sense of trust, respect, and tolerance in creating harmonious relationships between multi-ethnic communities. This is because the tradition of giving to each other (Ngejot) is a form of community concern for the surrounding neighbors, so that they hope that positive things can happen between them. So this tradition of giving to each other must be maintained because later it will provide positive benefits to the community, such as the realization of a harmonious and peaceful life.

Then the tradition that becomes a common space for the people of Kampung Jawa is the Megibung tradition. The Megibung tradition is a joint meal activity carried out to strengthen the sense of togetherness and solidarity between multi-ethnic communities. These activities allow people of different ethnicities to interact informally, strengthen relationships between individuals, and build mutual trust. This creates a strong foundation for cross-cultural cooperation, and reduces the potential for inter-ethnic conflicts. As Fukuyama (2000: 75) points out, belief is not a moral virtue that arises directly, but rather a consequence or result of the practice of virtue. Public trust arises when the norms of honesty and willingness to help each other are upheld and practiced in social interactions. This allows people to work together effectively and build strong relationships with each other. Therefore, social capital is formed on the basis of trust in their social relationships.

Next, the tradition of the Prophet's Birthday as one of the common spaces that builds social capital, and this tradition is a strategy to unite the community in a community. Thus, the Prophet's Birthday is part of the culture of the people in Kampung Jawa. In its social practice, this tradition presents social capital in the form of trust based on the values of inter-ethnic cooperation. This trust makes the running of a group or organization more efficient (Fukuyama, 2000: 22). This is in line with the community's efforts in establishing bounding and the cohesiveness of each RT to win various competitions. This cohesiveness forms a sense of togetherness between people's identities, which strengthens social relations between them. In this tradition, the involvement of the organizers of the tradition, the actors in it, and the connoisseurs of the tradition, so that the cultural context here is used to strengthen more harmonious community relations.

In addition, another tradition that is a common space for the people of Kampung Jawa is the tradition of eating together which is carried out seven days after Eid al-Fitr. This phenomenon is also included in the form of social capital. Where the community always takes the initiative to hold eating activities together at Sanur Beach. This aims to establish kinship between ethnic communities in Kampung Jawa, both immigrant communities and indigenous people in the area. Fukuyama (2000) in the theory of social capital explains that social capital exists in this phenomenon when people can share the norms of honesty and willingness to help each other. In the context of the Javanese community, this tradition shows that eating together strengthens community bonds and builds a sense of togetherness. Even though there is a community of immigrants, this activity is still running because of the trust between them.

Meanwhile, social capital in the community in Kampung Jawa is also formed through several practices of various social activities, such as mutual cooperation. This activity was carried out to clean all areas in Wanasari Hamlet in each RT. Gotong royong activities are one of the social capital practices of the community in Kampung Jawa which is based on the spirit of community volunteerism, thereby creating the values of togetherness and trust that facilitate coordination and cooperation. As Fukuyama (2000) explains, social capital is the informal norms that encourage cooperative behavior. This phenomenon is an illustration of freedom and equality in participating in this social activity.

The next activity involving the multicultural community in Kampung Jawa is recitation. This recitation is routinely carried out by mothers once a week, precisely on Saturday at the Baiturrahman Mosque, while the recitation for the public is carried out on Saturday and Friday at the As-Syamsiyah Islamic Boarding School. This activity is an example of social capital that is intertwined in the community. The differences between them are not a barrier for people to participate in various activities in the area. Recitation in Kampung Jawa is not only a religious activity, but also an important means in building and strengthening the social capital of the community. Fukuyama (2000) states that social capital is formed through continuous interaction

and trust. Of course, this activity is a form of structured social interaction that provides opportunities for community members to get to know each other better, strengthen social relationships, and build mutual trust. This is especially important in the context of a multicultural society such as Kampung Jawa, where ethnic diversity has the potential to become a source of conflict if not managed properly.

Next, one of the forms of practice in the formation of social capital in Kampung Jawa is the Ramadan Market activity. According to Fukuyama (2000: 324), a social network is a group of individuals who share informal norms or values beyond conventional market transactions, serving to share broader socio-cultural values and information. The Ramadan market creates value where people help each other in trading by helping other traders sell their products. The Ramadan market not only impacts the micro-economy but also strengthens social capital by strengthening inter-ethnic ties and increasing trust and solidarity. This belief is important to avoid conflict in a multicultural society.

The social capital of the multicultural community of Kampung Jawa not only includes trust but also social networks. According to Fukuyama (2000:327), social networks are components that connect one community to another. This social network allows people to exchange ideas, feel openness in their respective groups, establish communication based on mutual trust, and strengthen coordination to achieve common goals. One form of social network in Kampung Jawa is the FPWB (Forum Peduli Wanasari Bersatu) organization. The purpose of this organization is to control the environment so that it can be managed properly. The establishment of FPWB has made a great contribution to the success of several activities in Kampung Jawa. The FPWB organization also prioritizes the security of public facilities owned by the community and ensures that the activities carried out in Kampung Jawa run well, so that this community can provide benefits for many people, especially the people of Kampung Jawa. Although there were contraindications before its establishment, over time, the community can understand the presence of this organization.

In addition to FPWB organizations that are involved in the form of social networks in the Kampung Jawa community, there is also inter-ethnic marriage (marriage) as a form of social network in Wanasari Hamlet. The phenomenon of inter-ethnic marriage has been carried out by many people in Kampung Jawa. The two individuals who have been bound in marriage certainly have different values, norms, and habits, both in the form of race, ethnicity, religious beliefs, strata, socio-economic, customs and different cultures (Dwipananda, 2019). Of course, through this marriage, the relationship between residents in Kampung Jawa forms a kinship network that can give birth to a bloodline that is connected between them. Interethnic marriage has become commonplace because the reason for interethnic marriage is to strengthen integrated relationships and reduce socio-cultural differences in social space to meet needs. As Fukuyama explains in (Hadi, 2022) that converting the interests of individuals/groups into cooperation is by looking for elements of common identity. Therefore, these two examples of social networks can strengthen kinship relationships that trust each other, so that values and norms such as mutual cooperation and coordination are created to achieve something that is desired together.

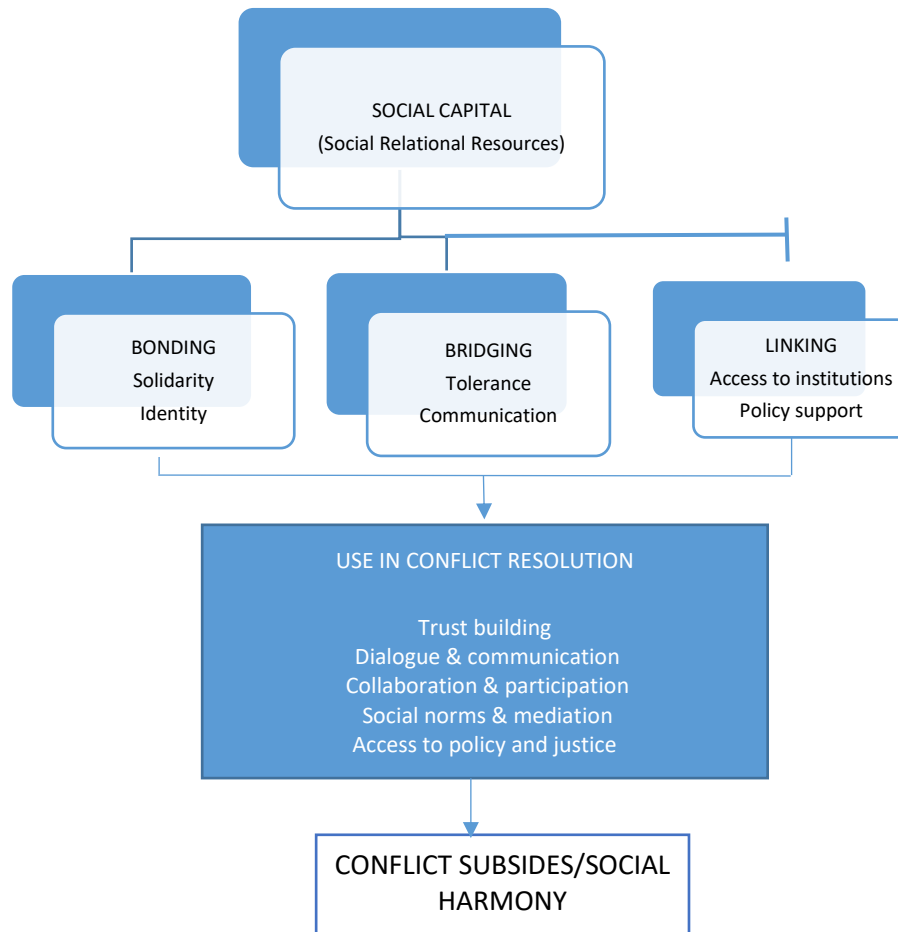


Figure 1. Social Capital Utilization Scheme to Realize Conflict Resolution and Social Harmony

The diagram above illustrates a conceptual model of the relationship between forms of social capital and their role in the conflict resolution process. Social capital is understood as a social resource that is born from relationships between individuals and between groups in society. This social capital is the basis for the formation of trust, social norms, and cooperation networks that can be used to resolve conflicts peacefully. There are three main forms of interconnected social capital, namely bonding, bridging, and linking social capital. Social capital bonding reflects close relationships within homogeneous groups, such as families, ethnic groups, or local communities. This form of social capital fosters internal solidarity, mutual trust, and strong moral support. In the context of conflict resolution, bonding plays a role in maintaining the integrity of the group and strengthening social cohesion at the internal level.

Bridging social capital serves as a bridge that connects different groups in society. This relationship builds communication across social borders, increases tolerance, and opens up space for dialogue between parties who were previously distanced. Through bridging, the conflict resolution process can run inclusive because it involves various parties involved. Linking social capital describes the vertical relationship between society and formal institutions such as government, legal institutions, and civil society organizations. It provides access to resources, policies, and mediation mechanisms that support the fair and sustainable resolution of conflicts.

The three forms of social capital complement and interact with each other in supporting the conflict resolution process. Bonding strengthens internal solidarity, bridging expands networks between groups, and linking ensures institutional support in the settlement process. When all three function synergistically, social capital can be an effective means of building trust,

strengthening dialogue, encouraging collaboration, and creating social norms that support peace. Meanwhile, there are other social spaces, such as the housing model of the Kampung Jawa community. Through observations, some housing models in Kampung Jawa do not have partitions or restrictions for certain groups, causing cultural fusion between ethnic groups. This can be seen from the absence of guardrails in some houses so that it is not easy for people to be suspicious of other people. This concept is based on Ferdinand Tonnies' theory of *gemeinschaft* society, which has a group or individual identity based on kinship ties and intense face-to-face interaction in a small, closed community. This situation reflects the housing model in the largest Islamic Village in North Denpasar, where the social interaction of the people of Kampung Jawa is much more intense due to direct contact between residents. Thus, creating strong kinship bonds and interdependent networks in various aspects of life.

CONCLUSION

Based on the findings of the research conducted by the researcher, it can be concluded overall that social capital is needed in the joints of social life. This is reflected in the multicultural society in Kampung Jawa. The Muslim village has a composition of various ethnicities, including people from Lombok, Java, Madura, Bugis, and indigenous Balinese people from Karangasem. Social capital includes beliefs, norms, social networks, and community involvement in every activity. Trust in the people of Kampung Jawa can strengthen social relationships. Although trust does not necessarily arise directly, it is through several community efforts in building trust, such as in *ngejot* (*silaturahmi*) activities which are a medium for the community in establishing closeness, kinship and increasing mutual commitment. In addition, the trust built in Kampung Jawa can be seen from the form of community housing that has no limits, so as to give the impression that there is no form of discrimination. In addition, the norms found in Kampung Jawa are the result of community standards regarding good or bad behavior. This can be seen in the norm of helping each other which is often found in several community activities such as weddings to joyful and sorrowful activities (*fardhu kifayah*). There is a social network covering the phenomenon of inter-ethnic marriage, as well as strengthening the harmony of Kampung Jawa with the formation of the FPWB (Forum Peduli Wanasari Bersatu) association. Thus, from some of the components that have been explained, that social capital plays a key role in strengthening social relationships, reducing conflicts, and facilitating cooperation in society, where social capital is an efficient strategy to maintain multicultural harmony.

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