

Empowerment and Social Capital Model of Lapindo Mud Affected Community on Brick Maker Community

R. Priyo Darmawan^{1,2,*}, Keppi Sukes^{1,3}, Suyadi^{1,4}, Soemarno^{1,5}

¹Environmental Science and Technology of Graduate Program, University of Brawijaya, Malang, 65145, Indonesia

²Research and Development of East Java Province, Indonesia

³Department of Social Economy Agriculture, Faculty of Agriculture, University of Brawijaya, Malang, 65145, Indonesia

⁴Department of Animal Husbandry, Faculty of Animal Husbandry, University of Brawijaya, Malang, 65145, Indonesia

⁵Department of Soil, Faculty of Agriculture, University of Brawijaya, Malang, 65145, Indonesia

Abstract Lapindo mud is difficult problems but simultaneously provide a potential alternative material for the manufacture of bricks. The purpose of this research is to create an empowerment model of social capital-based on the Lapindo mud affected communities against brick maker communities. This study used SEM (*Structural Equation Modeling*) analysis which test the structural models, assess the effect of two exogenous variables, i.e. cognitive social capital (X_1), structural social capital (X_2), to the two endogenous variables, i.e. community development activities (Y_1) and economic impact of community empowerment (Y_2). The results showed that community empowerment is one of the strategies that can overcome the problem of the affected area of Lapindo mud and troubleshoot the problems that occur on brick makers community that use the mud as alternative main ingredient for brick making. Nonetheless, it should be an empowerment that changes the negative impact of the existing Sidoarjo mud disaster into something positive. Social capital is crucial community empowerment energy. Each of social entity not only has typology but also the configuration of values and norms that determine the degree of social cohesion and social collaboration within the community. These dimensions will be a strong influence on people's behavior and response characteristics that they show towards each community empowerment policies made by the government.

Keywords Norms, Beliefs, Solidarity, Cohesion, Networking, Groups, *Structural Equation Modeling*

1. Introduction

Exploitation of natural resources is a global problem. The exploitation has been reported to give environmental impact. One exploitation practice of natural resources is oil drilling in densely populated areas without being followed by careful planning. It affects the Lapindo mud disaster in 2006. Lapindo mud case affected surround community that made some people lost their property and livelihoods [1].

Some basic characteristics possessed by Lapindo mud can be used properly to get the optimum results. Lapindo mudflow in Sidoarjo consists of 70% water and 30% solids. It also contain heavy metals, i.e. Al_2SO_3 , SiO_2 , Na_2O , K_2O , TiO_2 , Fe_2O_3 , MgO , CaO , BaO , ZnO , CdO , PbO . Lapindo mud in Sidoarjo is not harmful to humans because it is below the hazard standards that set by the government. Some of the conducted research states that the results on several mud samples of several locations contained Alumina (Al_2O_3) and silica (Si_2O_3). It is suspected that the mud has some matter

content similar to cement. Other studies found that Sidoarjo mud material can be used in the manufacture of paving on the grain size and the particular curing methods and can reduce PC usage up to 60% [2].

Community empowerment is a center concern in helping people at different age levels to grow and develop through various facilities and support decision making, planning, managing and developing their physical environment and social welfare. This process happened with the support of collective action and networking which were developed by society [3]. Christens [4] defined it as a tool to create more complex and powerful community. This is a social change where society becomes more complex, local institutions are growing, collective power is increased and the qualitative changes in the organization.

Marjorie [5] confirmed the importance of community involvement agenda with the community cohesion agenda against terrorism in London which ended with the bombing in 2005. This problem overcomes by increasing the community empowerment that is considered as terrorist so that social jealousy decreased. Bunyan [6] explained that community empowering support the economic and social development, and increases the representation and confidence in politics. People then start to compete with

* Corresponding author:

priyo15darmawan@yahoo.com (R. Priyo Darmawan)

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external forces that limit their participation. Otherwise, Boyle and Silver [7] stated that if the government handled the community empowerment seriously, then the poverty will be eradicated by growing and build up institutional partnerships based on community empowerment.

Implementation of community empowerment – especially on economic aspect in many countries including Indonesia –overstate crucial role of natural and modern economic capitals such as man-made capital stuffs, technology and management, and often ignore the importance of social capital such as local institutions, local wisdom, local norms and customs. Economic community empowerment was designed consciously as a part of society development. But in fact, economic development separated and not rooted in the community itself. As a result, economic community empowerment becomes extraneous to society itself, less benefits which in turn displays dualistic economic development and laden with social and economic inequality.

Indonesian society has numerous social values – social capital – such as culture of mutual assistance, institutional profit-sharing, various forms of local knowledge of all ethnicities, which can be developed as part of the modern economy culture. Social capital has been proven by history as an important mechanism in the efforts to achieve economic growth and economic equitable distribution on society. Therefore, it is crucial for the community-based economic empowerment to have social capital [8]. Social capital is gained through the experience of face to face interaction with people from different backgrounds, and then they learn to trust each other [9-12]. Voluntary associations are one of the main arenas for this type of interaction. Association created a network that allows social confidence spread throughout the community. In addition, they are expected to generate community participation, and subsequently influence public affairs with members' ability, i.e. democracy learning in schools. So that Putnam [9-12] also considers social capital as a source of social trust, horizontal social networking and community participation.

Meanwhile, in Mojotamping Village of Sidoarjo Regency, land degradation has occurred which caused almost the entire village community of Mojotamping worked as a brick maker, which constituent material taken from soil of rice fields within the village. With the Lapindo mud disaster, the government is trying to develop Lapindo mud as an alternative raw material for the manufacture of clay bricks. Community empowerment is a strategy to solve the problem, so that people will re-empower and find a new livelihood. Nonetheless, it should be empowerments that change the negative impact of existing Sidoarjo mud disaster into something positive. For this certain reason this study raised the role of social capital in community development in the area of Sidoarjo Mud impact.

Social capital is crucial community empowerment energy. Each social entity has not only typology but also the configuration of the values and norms that determine the degree of social cohesion and social collaboration within the community. These dimensions will be a strong influence on

people's behavior and response characteristics that they show towards each community empowerment policies made by the government.

This study aimed to create an empowerment and social capital model of the Lapindo mud affected communities towards the brick maker community. We expected this study provide input and consideration for the Lapindo mud affected area to manage community development by enhancing the role of social capital. This study also act as an input in the government policy formulation of communities empowerment in the area that affected by the Lapindo mud.

2. Materials and Methods

2.1. Study Area

Site selection in this study used criterion-based selection method [13]. This research conducted in rural areas of Mojotamping, Mojokerto as a brick maker community and Ketapang Village, Lapindo mud affected area (Fig.1). A basic consideration is the village is one of the few centers of brick makers in East Java, which almost all households are a brick craftsman. The quality and quantity of bricks from Mojotamping Village is already very well known. People always use a brick -making material from the red soil of the village. That cause the red soil depleted and require the craftsmen take materials from other areas and lead to increased production costs due to transport costs. Otherwise, Ketapang is directly affected by the location of the Lapindo mudflow. This Lapindo mud were expected to be an alternative form of raw materials to make bricks.

2.2. Data Collection

The method in gathering information and data in this study is interview. Interviews were conducted in households located in the study site. Brick makers and Lapindo mud affected communities are respondents. Respondent sampling technique is a method used to determine the size of the study sample based on Solimun [14]. This study used 38 indicators, so the sample is $5 \times 38 = 190$ respondents (village community) as research's subjects.

2.3. Data Analysis

In this study, a quantitative analysis of *Structural Equation Modeling* (SEM) is used to determine the factors that inhibit and accelerate the process of empowerment and the networks between factors of social capital. This study used SEM analysis is based on consideration of: (1) the study wanted to assess the structural models and the effect of two exogenous variables, i.e. cognitive social capital (X_1), structural social capital (X_2), towards two endogenous variables: community development activities (Y_1) and the economic impact of community empowerment (Y_2). In details, this study simultaneously tested: a) the effect of cognitive and structural social capital to the community development activities; b) the influence of cognitive social capital, structural social capital and empowerment activity

on the economic impact of community empowerment. (2) All variables in this study involve variables that are *unobservable* (latent variable) – the variable that cannot be measured directly via the indicator, but it must be done via *Confirmatory Factor Analysis* (CFA). However, the SEM is identical to CFA technique in measurement model. So these both reasons strengthen researchers to use SEM analysis technique as an appropriate tool to answer the research objectives. i.e. Model is constructed in the form of structured (having more than one endogenous variable or dependent variable, and between equations in the SEM model are interrelated).

Stages in the SEM analysis [15] are: (1) the development of theory-based models. Development step of a theoretical model were conducted from a series of scientific exploration through literature review to obtain a theoretical justification for the model to be developed, (2) development of flow charts. Theoretical models that have been built in the first phase will be described in a path diagram, which will make it easier to see the causal relationships. In the flow chart, the relationship between the constructs will be expressed with arrows. Straight arrows indicate a direct causal relationship between the constructions with other construction, while curved lines inter-construction with arrows on each end showed a correlation between the constructions. Measurement of the relationship between variables in the

SEM is called *structural models*. (3) Criteria evaluation on *Goodness of Fit*, (4) testing the SEM model assumptions, and (5) testing the structural model.

3. Results and Discussion

3.1. Community Empowerment and Social Capital Model of Bricks Maker

The direct effect of Critical Ratio was tested on each direct effect of the partial path. If the CR value > 1.96 or P value < 0.05 , we can conclude there is a significant effect, otherwise if the value of CR < 1.96 or P values > 0.05 then we can conclude there is no effect. The following figure presents the results of assessment on a direct influence of the brick makers' community.

Figure 2 show positive correlations between cohesion, norms, groups, networks and solidarity towards community empowerment activities of brick makers' community. There is also positive relationship between cohesion, norms, solidarity, groups and networks to the economic impact on the local community empowerment of brick makers' community. This means that if one indicator increases, it will increase the value of other variables.

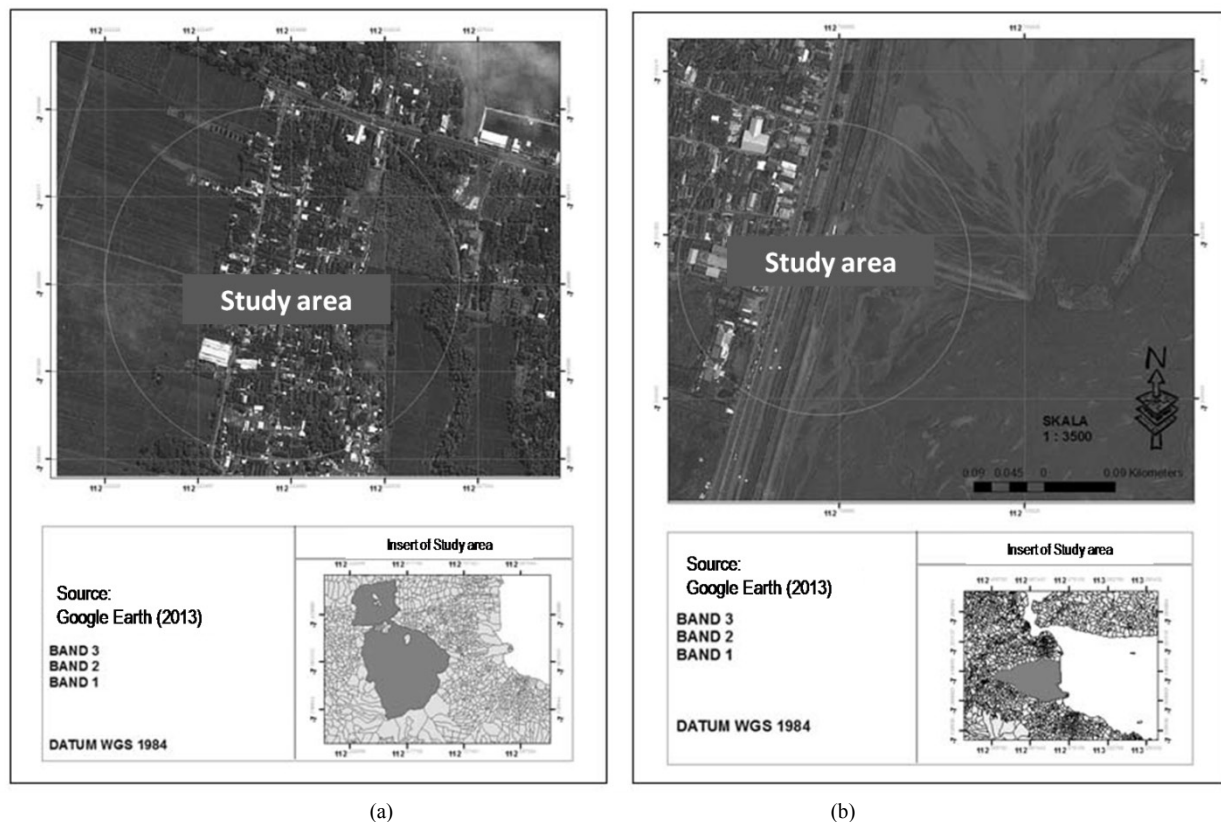


Figure 1. Study Area. (a) Brick Maker; (b) Lapindo Mud Affected

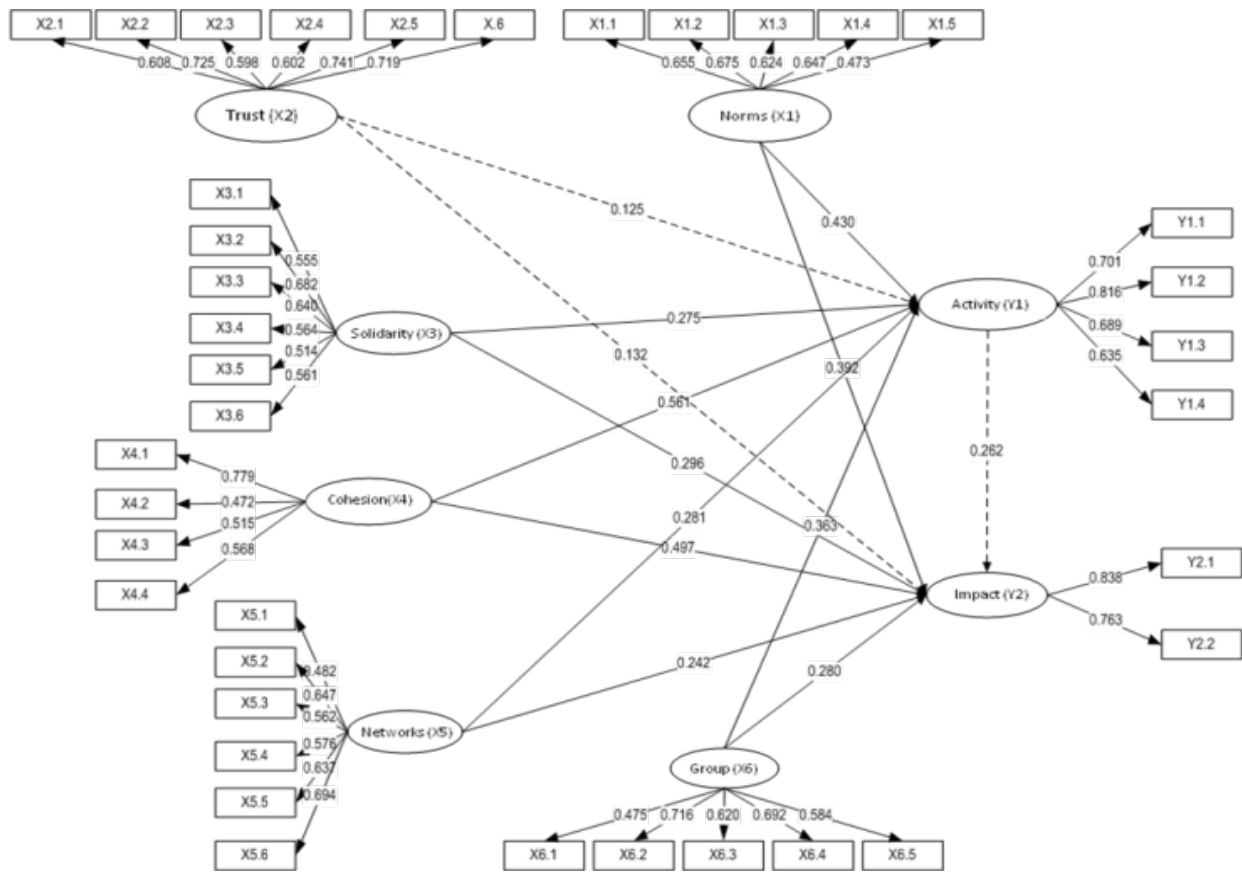


Figure 2. Community Empowerment and Social Capital Model of Bricks Maker

These results show the cohesion of community empowerment activities influenced by the presence of norms, groups, networks and solidarity within the community of brick maker. Otherwise, the cohesion of impact on economic empowerment of local brick maker communities is affected by norms, solidarity, groups and networks in society. These variables are interrelated among each other. Thus the power of one of these variables depends on other variables. Putnam [12] and Coleman [16] explained that groups, networks, trust and norms facilitate cooperation and coordination. Formed alignment will affect the strength of the group and network; the stronger the alignment will strengthen the group and network. According to Macke *et al.* [17], social capital is a collection of active connections among people: trust, mutual understanding and shared values and behaviors that allow collaboration grouping. These results are not suitable with the conditions of brick maker community that has a strong cohesion so that the norm of society is also strong, although confidence is indirectly related to the economic impact of brick maker community activities.

Strong cohesion indicated with the harmonization between the groups on the existing differences (motorcycle groups, study groups, youth groups, etc.). These existing groups create a network between groups and became very powerful and lead to increased economic impact of community empowerment. In accordance with Alfiasri [18]

that viewed social networks by using several measures: (a) informal ties characterized by more familiar and personal trust and reciprocal relationships such as family ties, friendship, neighborhood; (b) bond more general characteristic such as local community, general public, community in society unity. The statement shows the bond between the cohesion, groups, networks and trust variables. Fukuyama [19] argued that social capital or the ability to cooperate in a social group depends on trust. Therefore, the network strength on affected communities needs to be maintained so that the trusts between communities remain high. So that development of social capital that produce bricks from Lapindo mud would sustainable.

Trust in brick maker communities has indirect influence on the activities of both community development and community economic impact. It caused competition to bricks manufacture that leads to distrust among bricks maker communities. This indicated by the absence of brick makers group and institutions that deal with produced bricks. Brick maker community has a strong network with outsiders due to their own efforts, and not because of any institutions that handles their products. Nonetheless, outside groups on bricks affairs remain harmonious and run in accordance with existing practices.

As Uphoff [20] said that the understanding of social capital can also obtained by dividing it into two inter-related aspects, i.e. the structural and cognitive aspects. Similarly,

Grootaert and Bastelaer [8] referred to these two aspects as a form of social capital. Cognitive aspects of social capital is social capital that formed within the interaction between brick makers in mental processes (awareness internalization) to the norms, values, attitudes or behaviors, beliefs, and others. The internalization process will affect the quality of trust, reciprocity, fairness, participation, solidarity, and cohesion – referred as dynamic factors. The end output of the internalization process is ideas or expectations that leads to collective behavior to generate a collective profit (*Mutually Beneficial Collective Action*, MBCA). Social capital cognitively embodied in the civil culture, and has affected properties. Therefore, social capital in this category usually called *predispose* (affecting), that influence people's willingness to do the MBCA. Another properties of social capital in this category is intrinsic or unobservable.

Cognitive aspects of social capital (norms, trust, solidarity and cohesion) in brick makers' community implied cohesion is the strongest aspect of social capital and followed by norms, solidarity and trust. The value of this cohesion remains as the strongest index of social capital both from the cognitive and structural aspects. Meanwhile, if analyzed further, vertical cohesion of Lapindo mud affected communities is greater than its horizontal cohesion. The cohesion is defined as the ability of a group to adjust or harmonize among community in the existed differences. This indicates brick maker community can solve differences of opinion and find solution both for people and the government.

This is consistent with the public education level of brick maker community who 58% graduated from junior high school and 34% graduated from high school. This means that the higher education level result higher ability to adjust a group or a community among the differences. Litwin (1986) in Yulianti [21] stated that one characteristic of participants in participatory development is the level of public knowledge on the efforts. One factor that affects the level of knowledge is education level. The higher the educational background, a person must be having a broad knowledge of development and participation forms and procedures. Education factors considered crucial because with obtained education, one more easily communicate and responsive to innovation.

Meanwhile, if viewed from the structural aspects then group variable is the strongest index of social capital of brick maker community. Groups are formation of awareness and willingness to merge individual desires for the coherence sake of mutual interest. Thus, the group interpreted both physical and non-physical merge. In the structural aspect, group is the dominant index. The awareness and willingness to integrate individual desires for the common interest is categorized as high.

Trust is the lowest variable of social capital in brick makers' communities. Trust is the belief that social and economic interactions that occur between people brick makers community, the community with government and NGOs would run as their expectations. When the analysis

was split between the *horizontal* and *vertical trusts*, the level of public trust in government and NGOs is higher compared to the belief among the villagers. This indicates that brick maker community assumes that the government and NGOs is more trustworthy, and they never talked about government and NGOs flaw. Otherwise, trust between people in the brick maker community is very low due to competition among villagers in manufacturing and marketing the bricks. Coupled with the competition in the land rental those take clay as the main material of bricks. Clay for bricks manufacture has been depleted and brick makers community had bought another location (e.g. in the Ngoro District, Mojokerto) with expensive prices.

The linkage of social capital in brick maker community is in accordance to Yamao *et al.* [22], which states the cohesion of social capital in the organic farming system in Bangladesh. Bangladeshi farmers have a strong network in marketing. Despite the absence of institutions that deal with agricultural products lead to low level of trust among farmers and sometimes violate the rules that have been agreed among the organic farmers. Islam and Morgan [23] stated social capital is the most important element in community empowerment. In the case of NGOs in Bangladesh, the role of social capital in terms of cohesion is the most important factor in an institution, followed by the trust and norm. The cohesion is become very important because individuals in the same NGO have different level of education, social status and economic. Cohesion between members of NGOs is an absolute condition for the success and sustainability of an NGO.

Description: straight line expressed significant paths, and dashed lines expressed no significant path

X_{1.1}. Adherence to abide the rules; **X_{1.2}**. Rules to not causing problems; **X_{1.3}**. Long-term environment conservation; **X_{1.4}**. Local Knowledge; **X_{1.5}**. Protecting existing natural resources (soil, water); **X_{2.1}**. Mutual trust among citizens; **X_{2.2}**. To not talk about others; **X_{2.3}**. Trust government; **X_{2.4}**. Trust NGOs; **X_{2.5}**. Not talking about government's flaw; **X_{2.6}**. Not talking about NGOs' flaw; **X_{3.1}**. Togetherness or closeness among or most of the people; **X_{3.2}**. Similar fate; **X_{3.3}**. Sacrifice willingness; **X_{3.4}**. Willingness to sacrifice for government/NGOs; **X_{3.5}**. Inter-community willingness to listen and understand; **X_{3.6}**. Willingness of government/NGOs to listen and understand; **X_{4.1}**. Harmonization of a group; **X_{4.2}**. Harmonization among groups; **X_{4.3}**. Harmonization between community and government; **X_{4.4}**. Harmonization between community and NGOs; **X_{5.1}**. Meetings intensity with community members; **X_{5.2}**. Organization membership of the village communities; **X_{5.3}**. Information among citizens; **X_{5.4}**. Public relations with the government; **X_{5.5}**. Public relations with the NGOs; **X_{5.6}**. Information from outside; **X_{6.1}**. Membership density; **X_{6.2}**. Group Heteroginity; **X_{6.3}**. Meeting attendance; **X_{6.4}**. Participation, contribution payments; **X_{6.5}**. Organization Performances; **Y_{1.1}**. Planning; **Y_{1.2}**. Organizing; **Y_{1.3}**. Implementation; **Y_{1.4}**. Evaluation; **Y_{2.1}**. Improved welfare; **Y_{2.2}**. Level accessibility.

3.2. Community Empowerment and Social Capital Model of Lapindo Mud Affected Area

Assessment result on direct influence of Lapindo mud affected area is showed in figure 3. We assumed that there are positive relationship between norms, trust, cohesion, networks and groups on community empowerment activities. There is also a positive correlation between norms, trust, solidarity, cohesion and groups to the economic impact of community development in the affected community area. This indicated that if one variable increases, it will increase the value of other variables.

Formed groups in community development activities were affected by network, cohesion, norms and trust that exist in affected communities. Otherwise, the network on the empowerment economic impact of local communities affected by solidarity, cohesion, norms, group, and trust that exist in society. These results are in accordance with the conditions of Lapindo mud affected communities that has a strong group and public confidence. Strong group implied

the groups' heterogeneity in affected communities. Level of public education in Lapindo mud affected communities is 51% graduated from junior high school and 34% graduation graduated from high school. Education factors considered crucial because with obtained education, one more easily communicate and responsive to innovation.

The group variable is also the strongest variable of social capital in Lapindo mud affected communities both from the aspect of cognitive and structural aspects. Viewed from the structural aspects; group variable is the strongest index of social capital of brick maker community. The group interpreted both physical and non-physical merge. In the structural aspect, group is the dominant index. Therefore, awareness and willingness to integrate individual desires for the common interest is categorized as high. Sobel [24] revealed that group is a part of the social capital in which each participant in the institution must have mutual trust, empathy and help each other to achieve the purpose of the group towards the local economy improvement.

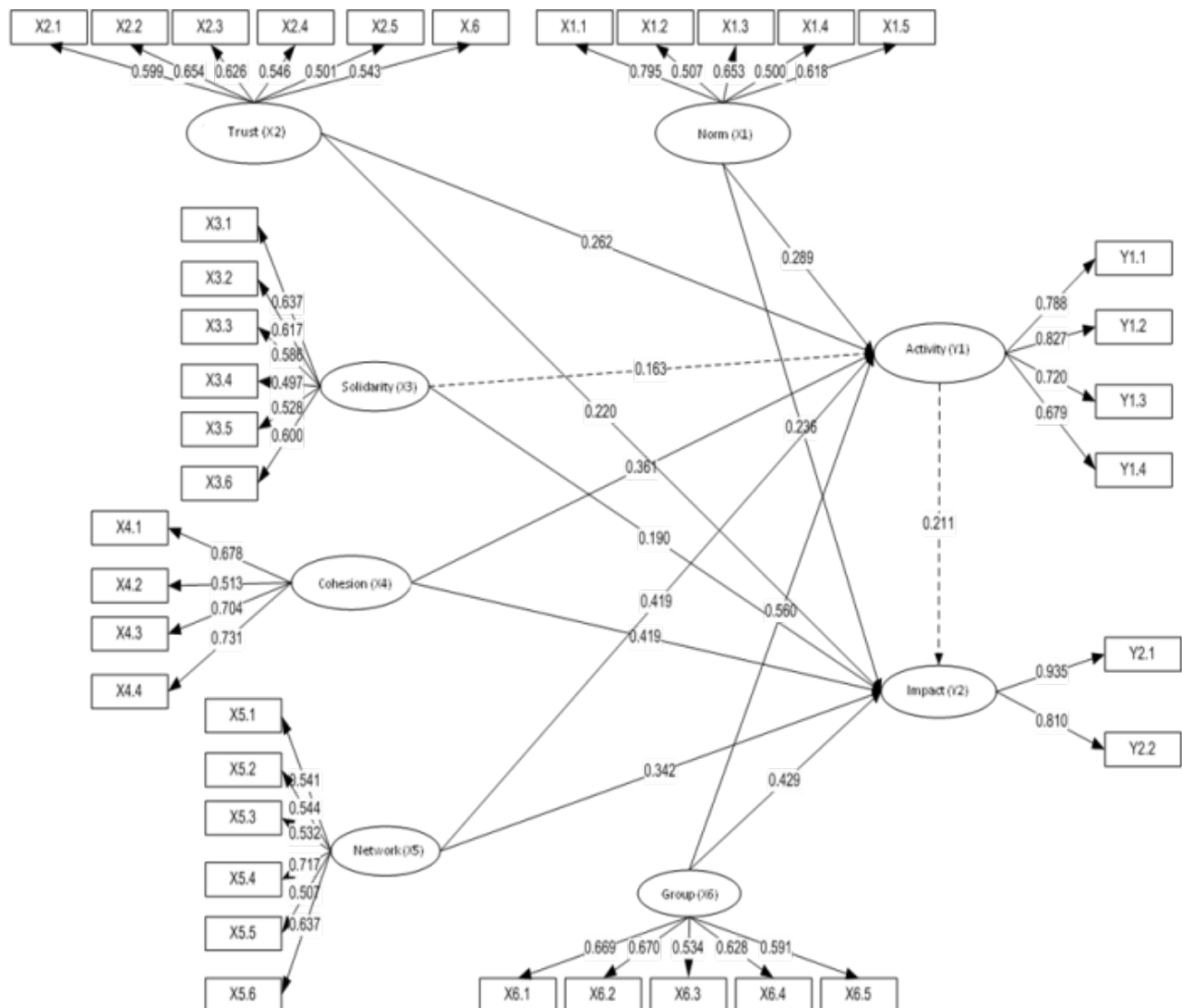


Figure 3. Community Empowerment and Social Capital Model of Lapindo Mud Affected Area

Solidarity is the lowest variable of social capital in Lapindo mud affected communities. Solidarity is the feeling of same fate, which manifests in sense of belonging and willingness to sacrifice, hear and understand each other. This indicates that solidarity in the Lapindo mud affected communities is still lacking. However, the horizontal solidarity has higher social capital index compared to vertical solidarity. This implied the solidarity among people of Lapindo mud affected communities better than for the government/NGOs. Solidarity to the government/NGOs in Lapindo mud affected communities still needs concern and improvement. This is reasonable due to the disappointment of the citizens on the Lapindo mud disaster.

The low solidarity on Lapindo mud affected communities is opposed to the solidarity in miners' communities in Harlan Country, Kentucky [25]. Solidarity as social capital developed among mine workers and their families is in the form of regular meetings, organizing massive strikes if the government issued a detrimental policy to them, securing public benefits until the election is considered a charismatic leader. Solidarity led the miners in Harlan, Kentucky is more prosperous than mine workers in other areas in the United States.

Description: straight line expressed significant paths, and dashed lines expressed no significant path

$X_{1.1}$. Adherence to abide the rules; $X_{1.2}$. Rules to not causing problems; $X_{1.3}$. Long-term environment conservation; $X_{1.4}$. Local Knowledge; $X_{1.5}$. Protecting existing natural resources (soil, water); $X_{2.1}$. Mutual trust among citizens; $X_{2.2}$. To not talk about others; $X_{2.3}$. Trust government; $X_{2.4}$. Trust NGOs; $X_{2.5}$. Not talking about government's flaw; $X_{2.6}$. Not talking about NGOs' flaw; $X_{3.1}$. Togetherness or closeness among or most of the people; $X_{3.2}$. Similar fate; $X_{3.3}$. Sacrifice willingness; $X_{3.4}$. Willingness to sacrifice for government/NGOs; $X_{3.5}$. Inter-community willingness to listen and understand; $X_{3.6}$. Willingness of government/NGOs to listen and understand; $X_{4.1}$. Harmonization of a group; $X_{4.2}$. Harmonization among groups; $X_{4.3}$. Harmonization between community and government; $X_{4.4}$. Harmonization between community and NGOs; $X_{5.1}$. Meetings intensity with community members; $X_{5.2}$. Organization membership of the village communities; $X_{5.3}$. Information among citizens; $X_{5.4}$. Public relations with the government; $X_{5.5}$. Public relations with the NGOs; $X_{5.6}$. Information from outside; $X_{6.1}$. Membership density; $X_{6.2}$. Group Heterogeneity; $X_{6.3}$. Meeting attendance; $X_{6.4}$. Participation, contribution payments; $X_{6.5}$. Organization Performances; $Y_{1.1}$. Planning; $Y_{1.2}$. Organizing; $Y_{1.3}$. Implementation; $Y_{1.4}$. Evaluation; $Y_{2.1}$. Improved welfare; $Y_{2.2}$. Level accessibility.

Social capital in community development assessed a crucial role. As we acknowledge the strengths and weaknesses of existing social capital in brick maker community and Lapindo mud affected area will obtained a model of community empowerment that lifts the elements of existing indigenous communities. The resulting empowerment will be sustained due to the power of the

community to be developed and weaknesses will be sought. This is consistent with research from Oorschot *et al.* [26] which states that the institutional and well-being of a country is determined by the social capital and especially the solidarity that exists between these communities. In the European Union countries, after establishing social capital as the character of the community, unemployment and illegal immigrants greatly reduced due to the solidarity that arises between the society and the sense of reciprocity which led to social protection among the public. Otherwise, Adler and Kwon [27] stated that social capital is a new concept that is useful to resolve social conflicts in the community and strengthen institution in the community.

4. Conclusions

Social capital is required in empowering communities to improve the economic impact of the community itself. Positive influences were occurred on the model or correlation between social capital variables with empowerment activities and the economic impact on the brick makers' community empowerment. There are five variables that affect the community development activities, i.e. norms, solidarity, cohesion, network and group, while trust does not affect community development activities. Variables that positively influence the economic impact of community empowerment are norms, cohesion, networks and groups. Otherwise, variable of trust, solidarity and empowerment activities not affect the economic impact of community empowerment. There has been positive influence among norms, trust, cohesion, network and group to community development activities within the affected communities. However, solidarity did not affect the community development activities. Variables that positively influence the economic impact of community empowerment are the norms, trust, solidarity, cohesion, networks and groups, except empowerment activities.

Sustainable effort on this matter need to: (1) establish an institution in the affected areas of Lapindo mud that not only address the issue of compensation but also towards the community empowering to rise local economy; (2) extent a more in-depth study on the utilization of Lapindo mud as alternative materials for bricks manufacture by the government – due to its expensive and longer production costs (approximately two times of a regular brick-making); (3) regulate land use protection within the site to avoid large scale land degradation.

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