

The Social Capital Ability to Communal Cattle Survive in Rural of Special Region of Yogyakarta, Indonesia

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ABSTRACT

Globalization has led to a capital transformation that alters culture, values, and human attitudes, making people more individualistic. Social capital acts as a social glue by fostering trust, social norms, cooperation, and a sense of community. This paper will discuss how social capital can be a driving factor for the survival of communal cattle. We conducted this research in Kulwaru Village, Special Region of Yogyakarta. This study used a qualitative approach with data collection through observation, Focus Group Discussion (FGD), in-depth interviews with key informants, and study of program-related documents. The data obtained were then analyzed using an interactive model. The results of the study show that the existence of social capital in the communal cattle in Kulwaru Village has a vital role in shaping social values in society, such as trust, norms, social relations, and cooperation which provides strong bonds in communities both in bonding, bridging, and linking. This factor has made the communal cattle survive for the last twelve years. The findings of this research will contribute to understanding and harnessing the social capital of rural communities; it is possible to support the continuation of this traditional practice and contribute to the economic and cultural well-being of the communities involved.



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1. Introduction

In this era of globalization, people face various challenges that can affect their survival and well-being. Globalization has resulted in a transformation of capital towards developing a global system that has led to social changes to form a new order of life (Mialiawati, 2020). Globalization has resulted in physical (territorial and geographical areas) and non-physical (values, norms, and culture) boundaries or boundaries disappearing and made the edges replaced by a global system of values, norms, and culture. Globalization has changed values, culture, and human attitudes to be more individualistic or alone rather than interacting with groups (Voisey & Riordan, 2017). In Indonesia, this new cultural value system has created individual attitudes among people and eliminated the social capital of the Indonesian people, who are known to have substantial social capital that has been formed for a long time, for example, cooperation and tolerance (Susanto et al., 2022). Social capital is a feature of a social organization that includes social networks, values, feelings, beliefs, and norms that become social glue in uniting members of society from various structures (Claridge, 2018).

A social organization's social capital comprises social networks, values, emotions, beliefs, and conventions that serve as the social glue that binds community members from various institutions. Because development depends on the community, the first step in ensuring its proper execution can be the existence of social capital. That marks the start of the development of trust between communities, community trust in its leaders, the emergence of social norms, cooperation, and a feeling of community (Dodd, 2012). Social capital is anything related to collaboration within a community class, and forms of trust and cooperation between communities in Kulwaru Village, particularly communal stable breeders, can be considered social capital in groups.

Many people in rural areas have traditionally operated a cattle farming business (Sanjaya, 2015). Because the cages and sewage do not meet sanitary standards, the management of cattle in rural regions considers having the potential to become a source of disease (Zuroida & Azizah, 2016). The neighboring villages sometimes refer to Kulwaru Village as a slum village since it does not keep its surroundings clean. The area has the potential for cattle rearing, but sanitation levels are still reasonably low. An example is the state of community farms, where the stables are next to the homes, together with the kitchen and well water. Environmental conditions like this cause several problems, namely unhealthy and poorly maintained ecological hygiene, the unpleasant smell of cow dung, and the contamination of healthy water.

Through Community Self-Reliance Agency (BKM) Bina Mandiri, Kulwaru Village initiated the Community-Based Settlement Arrangement Program (PLPBK) proposal submission to the Ministry of Public Works in 2011. Kulwaru Village changed this idea to construct the communal cattle. At the beginning of the communal cattle construction, it was still complicated to invite people who have cattle at home to participate in moving their cattle to be kept in the communal area due to ongoing community concerns about safety and the challenge of feeding cattle far from places to live. People are less keen on living in communal cages because of this. Nevertheless, after operating the communal cages for a year, and naturally with the examples provided by certain breeders who had previously occupied the communal cattle and the advantages of raising cattle, the community gradually became aware. It started occupying the communal cattle (Santosa et al., 2020; 2021).

Social capital is a term used to describe the idea that social behavior changes are inextricably linked to the component of a sense of community confidence in authorities and fellow citizens (Bjørnskov & Sønderskov, 2013). The concept of social capital has been extensively researched on many different levels, from philosophy to theory to functional design and implementation to monitoring and assessing social capital activities that are institutionalized and developed in society. Due to social capital's importance, practical application, and contribution to efforts to reduce poverty in emerging nations, the World Bank

is also concerned about it. A social organization's social capital comprises social networks, values, feelings, trust, and social standards that serve as a social glue and can unite people from various socioeconomic strata. Because society is a prerequisite for development, social capital can serve as the first building block for effective development. Building trust across communities, trust with community leaders, social norms, cooperation, and camaraderie are all beginning (Saputra et al., 2022). He also claims that one's social capital is tied to one's participation in collective social action in his 2006 book *Hasbullah*. The construction of communal cattle in Kulwaru Village can witness how social capital can drive societal change. A sense of togetherness, and cooperation between communities, is the basis for implementing community cage development programs so that the community continues to progress and develop (Merlinda et al., 2023), especially Kulwaru Village.

This study aims to investigate what makes the communal cattle in Kulwaru village survive to this day. This paper will discuss qualitatively how social capital can be a driving factor for survival. This research was conducted in Kulwaru Village, Special Region of Yogyakarta, which is one of the proofs of the ability to build a communal cage for about twelve years of existence. We hope this research can serve as an example for developing communal enclosures in other areas.

2. Methods

A qualitative social research methodology was used to carry out this study (Cresswell, 2018). This case study was conducted in the Indonesian province of Yogyakarta's southern Kulwaru Village, Kulon Progo Regency. Purposefully based on data, it was found that Yogyakarta Province's Kulwaru Village is a hub for cattle breeding and is one of the few villages with communal cattle that may continue up to 10 years; this kind of condition is now rare; this is what is worth examining (Yin, 2012).

Data were gathered through in-depth interviews with 15 key informants, including heads of livestock groups, group members, community leaders, and local government, to understand how communal cattle are managed. How does the bonding, bridging, and linking typology depict social capital? So that the cause of the communal cage's survival can be determined. In order to adequately represent activities, events, conditions, and community behavior, researchers supplemented the data by watching communal and village enclosure areas (Hadi, 2016). The planning and management of community pens, records from farmer groups, and other research-related documents were also studied in the literature. The collected data is then examined using the interactive and continuous Miles and Huberman model (Sugiyono, 2019) until the data is saturated. Finally, triangulation involving both sources and procedures was used to assess the validity of the data in order to obtain accurate data.

3. Results and Discussion

Kulwaru Village is located in Wates District, Kulon Progo Regency, in the southern part of the Special Region of Yogyakarta. The area of agricultural land, which reaches 70% of the village area, makes most of the people of Kulwaru Village work as farmers in their daily lives. The community sees an opportunity that much agricultural waste can be utilized, such as grass and straw. Many of the Kulwaru Villages people have side jobs raising goats and chickens, and most are raising cows. The people of Kulwaru Village believe that keeping cows is a saving for the future and can be spent when there is an urgent need. Cattle farming is a characteristic of Kulwaru Village, where almost every head of household has a cow. One household can have two to three cows, and only a few people with large yards have to keep cows in stables that are very close to the house and even close to wells and kitchens. This problem causes health problems in the community caused by a dirty environment and many

wells contaminated with livestock waste. It was not only the cage problem; the environment also needed to be cleaner and more organized.

3.1. The Early Development of Communal Cattle and the Formation of Social Capital

There was a Community Empowerment National Program (PNPM) in 2007 to reduce poverty in rural areas, which later formed BKM Bina Mandiri in Kulwaru Village. BKM Bina Mandiri received aid funds from the Ministry of Public Works and Public Housing (PUPR) through the Community-Based Settlement Arrangement Program (PLPBK) of as much as one billion in 2012. The funds were used to construct a communal cage in Kulwaru Village. The communal pen is a model of a stable space that can accommodate several cows. Currently, many communal cattle, such as Hanafi (2016) research, are being built in Indonesia, especially in Yogyakarta. The local community believes the construction of communal pens to overcome slum environmental problems. Slum environmental problems correlate with public health problems, such as dengue fever, diarrhea, and typhus.

The decision will build a communal cage which makes many people think that there are better decisions than this one, evidenced by the many constructions of communal cages in other areas that ended up stalling. There are many stalled communal cages because they are influenced by government programs given to people who do not need communal cages, poor management, and complicated rules that make it difficult for members. However, this decision is the right one due to the innovation of communal cage management by the community as follows:

- 1) Communal cattle are only entrusted and managed individually, so there is no feeling of jealousy between breeders.
- 2) The community designs the design form of the communal cage to follow the needs or the form of '*pisang selirang*'
- 3) The cattle are placed back-to-back, and there is insulation so the cows do not see other cows. When the cow next door does not see the other cows when it is being fed, the cow next to it will not see it and does not cause it to become thin.
- 4) Cattle waste is managed individually and brought to the compost house for processing. The finished compost can be used as additional fertilizer for semi-organic farming in Kulwaru Village.
- 5) Designing the sustainability of communal cages through the Master Plan with the construction of 2 communal cages, construction of compost houses, to structuring the area through the construction of drainage channels.

The construction of communal cages, compost house, and drainage channels surrounding the village involved the entire community in Kulwaru. Community service activities lasted for about three months. During this time, the community voluntarily gave their time and energy solely to build the environment in which they lived even though their stables were not occupied and were included in the communal enclosures for keeping cows. Placing the cows in communal cattle is very vulnerable to the loss of cattle because it is influenced by many breeders with different characteristics and the feeling of distrust among breeders. This condition causes dynamics within the members of the breeders and the community. At the beginning of its development, communal cages were still tough to develop; many people still chose to raise cattle in their yards for reasons of distance and security. This factor is the reason for the community not occupying the communal cattle. After some time, with examples given by several breeders who have previously kept them in a communal cage and have experienced the benefits of raising cows in a communal cage. In less than a year, the community began to become aware of and participate in occupying the communal cages. This process was heavily influenced by the group's policy of obliging breeders who wanted the assistance of cows from the Agriculture and Food Service of the Kulon Progo Regency to keep them in communal

cages. Giving examples regarding the management of communal cages is also carried out by old breeders to new breeders concerning the cleanliness of communal cages, which are cleaned individually. Even though at first many new breeders did not maintain cleanliness, through the example of constantly cleaning, gradually, the breeders began to get used to constantly cleaning the cages they bred.

Managing communal cattle is a personal responsibility, from feeding and cleaning the pens to transporting the manure processing to the composting house. Each breeder is free to raise livestock according to his skills and knowledge. Individual management is an unwritten agreement between members of the communal cattle breeder. Management of the communal pen is the individual's responsibility, from feeding and cleaning the cage to transferring livestock manure to the compost pen. Every livestock owner in a communal pen is given full responsibility and freedom for the cattle owner to look after according to their respective abilities and knowledge, such as when raising cattle at home. Individual management is an agreement among the members of the cattle herd that has been discussed previously. Through activities carried out daily by the breeder, they provided access to more frequent meetings of breeders with other members. The frequent meetings make communication always intertwined so that a close relationship can be created between management members. Meetings between breeders are usually used for sharing knowledge in raising livestock. In addition, an attitude of mutual help is formed by providing animal feed. When the livestock owner cannot provide feed, other breeders will undoubtedly help to feed the livestock by providing already available feed, or if it is not yet available, the feed will be provided by the neighboring breeders themselves.

A rotating patrol system is implemented for each group in the communal cage security system. Monitoring activities aimed at the security of the stables do the breeders of the communal cattle mutually agree upon rules shed, including the Ronda schedule. The agreed Ronda schedule is four people divided into two communal cages every night. In addition, on every 15th (mid-month), the breeders hold an association whose primary purpose is to maintain friendship and strengthen the relationship between breeders. All problems that occur in the communal cage are resolved in this forum. In decision-making, it is carried out collectively, namely by deliberation. Several matters were discussed during the meeting: monthly fees, group financial reports, and cage management reports. During the meeting, apart from being a means of providing information to livestock members, there is also a fee of Rp. 5000.00,- per cow (in IDR). The fee is obligatory for each member who occupies the communal cowshed. In addition, the members of the more specific livestock group not only raise cattle with the abilities they already have but also keep their horizons open for learning from other experts.

3.2. The Factors of Communal Cattle Exist: Social Capital Findings

The construction of communal cages in Kulwaru Village has a vital role in increasing the degree of community welfare and overcoming the slum settlements that occurred before. In its development, starting from planning to management, it must be connected to the role of social capital that has been formed in society for quite a long time. Mutual assistance, mutual trust, collective rules, social relations, and leadership are the entity of social capital embedded in the Kulwaru Village community, especially in managing communal cow pens. The existence of a social capital entity in the management of communal cowsheds can provide an answer to that communal cattle sheds can survive to this day. Social capital becomes emotional ties that unite individuals to achieve common goals, fostering mutual trust and a sense of security between members created from sometimes long relationships. Social capital is an element of the social organization, including mutual trust, social norms, and social relations, that can bring out the capability of working with the community to increase the efficiency of

society by facilitating coordinated actions to achieve common goals. Joint actions between participants form this social capital and cannot be carried out by only one participant (Field, 2018). Based on the analysis of research data conducted, it is known that the presence of social capital in managing communal cages in Kulwaru Village has a vital role. In summary, it was found that there are basic entities of social capital described in Table 1.

Table 1. Social capital findings in communal cattle

Social Capital	Findings	Typology		
		Bonding	Bridging	Linking
Social Norms	Communal cattle are managed individually, and the group's cage facilities are used jointly, profit-sharing management, and uphold the values of honesty, mutual assistance, and mutual respect between group members and the community.	V		
Mutual Trust	Mutual trust, comfortable feeling, open attitude, and no sense of suspicion among group members and the community	V	V	
Social Relation	Strong bonds, enthusiasm, and good cooperation among members, society, and institutions	V	V	V
Reciprocity	Helping each other in feeding livestock, reporting to each other when cattle are in heat or sick, and reminding and monitoring each other about the condition of the communal cattle.	V	V	
Proactive Action	Door-to-door to seek approval from the community to build communal cages and drainage channels, experience sharing, initiatives in filling empty cattle, and comparative studies.	V		
Mutual assistance	Mutual assistance in building communal cages voluntarily. Mutual assistance has become the culture of the Kulwaru village community.	V		
Good Leadership	Some actors initiate the planning of communal cages and have an unyielding attitude in setting a good example to members, an unyielding attitude in setting good examples to members, and group decisions are joint decisions.	V	V	
Transparency	New knowledge in raising cattle owned by breeders is always shared with other breeders, is open when there is criticism, and has a culture of honesty in society.	V		
The Feeling of Fate	The community's strong need and desire to build a communal enclosure the slum environment.	V		
The Spirit of Optimism	Enthusiasm in managing communal cages with healthy competition between breeders aims to improve a better standard of living together.	V		

Source: field data

3.2.1. Social Norms

The construction of communal cattle is the result of introspection by the community on the problems of communal cages that have been stalled in several areas. Then, the community agreed that the communal cattle management system in Kulwaru Village would be managed individually, meaning that the cows kept were only kept in the communal pen and managed by each breeder, starting from responsibility for feeding, drinking, and cleaning to cage

security. Furthermore, the group's cage facilities are shared. The collective rules that are made are not too binding, and pressure on the members and these rules have become the awareness of each member. To maintain the sustainability of the management of the communal cattle, that is a profit-sharing system, which means that the proceeds from the sale of calves are divided between the cow owner and the rearing breeder. There are two production-sharing systems; the first is a profit-sharing system between the cooperative and the rearing breeder, which provides a profit of 30 percent for the cooperative and 70 percent for the rearing breeder in the communal pen. Second, a profit-sharing system between the breeder and the rearing breeders provides a 20 percent profit for the livestock group and 80 percent for the rearing breeders in the communal pen. The local government donates the female cattle used in this system. The 20 percent profit sharing goes into the group's treasury. The cash collected is used to replace dead or unproductive cows owned by rearing breeders so that they can maintain the sustainability of the grant proceeds and management of cattle in communal pens.

The social norms that exist in the Kulwaru Village community, especially in the communal cattle breeder group, are not only made and agreed upon together, but these social norms are also jointly adhered to by all members of the breeders. No one has ever violated the social norms that were mutually agreed upon so far. However, if there is a sanction, the sanction is decided together and returned to the violator. The sanctions are also minimized not to hurt the offender's feelings.

3.2.2. Mutual Trust

Management of communal cattle will not work until now if it is not based on mutual trust among members of the pith herd group. Placing cattle in communal pens is very vulnerable to the loss of cattle; this is influenced by the large number of breeders with different characteristics and the distrust among breeders. In managing communal cages in Kulwaru Village, the value of trust (mutual trust) is also formed in managing communal cages. There is no sense of suspicion among the managing breeders, which results in a high level of mutual trust. The breeders believe and believe that cattle kept in communal cages are not stolen or harmed by other breeders. This mutual trust is formed due to relatively long interactions between individuals and creates an atmosphere of closeness among breeders. The large number of interactions and the formation of this closeness make the breeders already considered like a family, so there is minimal suspicion among breeders.

The existence of mutual trust between breeders can provide comfort in the management of communal cages. The closeness of solid bonding between breeders causes the convenience of communal cage breeders. So that the members of the more superficial livestock group, the people of Kulwaru Village, are still considered like family. It aligns with Abdullah (2013) that bonding social capital becomes the glue and binder for community members because of common interests in maintaining the group's existence. This strength benefits each group member to express their various problems, where the individual member's problems become part of the group's problems, members feel protected, facilitated, and provide a sense of security and comfort.

3.2.3. Social Relation

The Cattle Group was formed with a common goal to change the life of the slum environment in the Kulwaru Village community. The similarity of perceptions among these people is more influenced by the homogeneity of the community, which is influenced by the closeness of the strong bonds between them. The closeness between the people of Kulwaru Village provides a strong bond. The Cattle Group cooperates with several parties with bridging ties, one of which is with traders to sell male calves resulting from the group's cross-breeding

cattle. Some Sempulur Livestock Group members already have access to sell their cattle to traders. That provides convenience and benefits to breeders because there is no need to have difficulty selling their cattle. In the bridging and linking ties, the Cattle Group collaborated with several parties, namely BKM Bina Mandiri, Village Government, Center of Animal Health, to related regional government institutions.

3.2.4. *Reciprocity*

Reciprocity is exchanging kindness between individuals in a group without expecting anything in return (Wibowo, 2016). Many individuals from a group have the passion to help other individuals. The enthusiasm to help each other and the enthusiasm to repay will be a determining factor in increasing the quality of social capital (Aditya, 2018). Reciprocity of the community in Kulwaru Village is increasing due to a communal cowshed. Helping each other between breeders is not only done in terms of helping with labor, but it can also be done through materials. Mutual assistance occurs when a farmer sees a sick cow or is in heat. The breeder who sees it must report it to the livestock owner. In the security of the cage, the breeders also help each other by taking turns guarding the patrols.

3.2.5. *Proactive Action*

Proactive action in the management of community cattle can be defined as the farmer's strong desire to not only take part in an occurring activity but also to want and take part in it, whether on a small or large scale. People who are used to being proactive also become accustomed to acting in advantageous ways to others and themselves. This activity is being taken to protect the environment of the person or group.

The initial planning for building communal cattle, which required a lengthy process, was reflected in the community's proactive actions. Before the communal cowshed was built, community representatives (actors) from the Kulwaru Village approached each resident to obtain their consent. Additionally, proactive approaches are used to manage communal pens. For instance, when a livestock issue arises, individuals who witness it immediately contact the owner. The cattle groups proactively share knowledge for mutual advancement and have farming experience. Groups of pike cattle may supplement their expertise by hiring consultants or inviting outside experts to do comparative research. A proactive attitude is also shown in community activities such as volunteer work.

3.2.6. *Mutual Assistance*

Mutual assistance is indeed very attached to people's lives in Indonesia, and this cooperation is also very firmly attached to people's lives in Kulwaru. As is the case with the '*sambatan*' culture, to help residents who have needs, for example, building or dismantling a house that requires quite a lot of human resources. The community service activities lasted for approximately one year. During this time, the community voluntarily gave their time and energy solely to build the environment in which they lived. However, some of them need to occupy and join the group of communal pens to raise cattle. Community service participation in the construction of communal pens and drainage channels was attended by the Kulwaru Village community and by people from other hamlets who helped. Not only that, but the women of Kulwaru Village also help voluntarily for development in terms of consumption rations for community service. The consumption rations are rotated from house to house, with the consumption ration given voluntarily from the community without any compensation for wages.

3.2.7. *Good Leadership*

Initially, constructing a communal cage had to go a long way. Representatives appointed by the village with the initiative to visit the community from house to house to seek approval to construct communal cages. With full support from the community, the construction and management of communal cages will be more accessible and run smoothly. The leadership value found here is that constructing a communal cage is not a unilateral decision by the actor, but the whole community is also involved. Leadership is a process in which individuals influence groups to achieve common goals (Yudiatmaja, 2013).

The leader 'actor' himself must be able to set an excellent example to his members so that the members are more enthusiastic about following everything that the actor does. As is done in managing communal cages, changing a person's behavior from initially keeping cows in a stable near the house to switching to a communal pen is complex and requires much time. After two years of running, the new communal cages have fulfilled the cage quota. Changes in community behavior can occur because actors who previously occupied communal pens gave examples that keeping cattle in communal cages has many benefits, including a clean environment and fatter cattle. In addition, the assistance of cows from the Department of Agriculture has added to the community's interest and enthusiasm in occupying the communal cages. Because the main requirement for beneficiaries is to keep them in a communal cage, the running of the communal cage will not work if there are no actors with leadership values in the group. The leadership abilities possessed by each actor can be a unique attraction so that individuals who are led can follow them enthusiastically. Leadership becomes a relational concept, namely the process of relations with other people. Influential leaders must know how to inspire and relate to their followers.

3.2.8. *Transparency*

Values of transparency are also developed among the cattle farmers in Kulwaru Village by managing community cowsheds. Breeders' knowledge of how to care for their cows has never been hidden. As a result, breeders share information about how to grow good cows daily. The breeders readily accept suggestions on how to raise animals, even when it is critical. A culture of honesty and respect for one another permeates all aspects of social life thanks to the cattle group's natural transparency.

3.2.9. *The Feeling of Fate*

The strong sense of shared destiny and passion among the residents of Kulwaru Village are inextricably linked to the community cage's continued existence. The people's strong urge and desire to construct a communal cage impacted this. Many other villagers scoffed and believed that communal cages would not exist for very long. However, This presumption is losing ground due to the community's strong desire to alter the surrounding environment and customs. It has been demonstrated that having a communal cage benefits the village as a whole, not just in terms of the environment but also in terms of boosting the local economy.

3.2.10. *The Spirit of Optimism*

The persistence of the communal cage until now is inseparable from the strong feeling of shared fate and enthusiasm among the community. These factors were influenced by the people's strong need and desire to build a communal cage. In fact, before the construction of the communal cattle, many other villagers scorned it and thought it would not last long. However, due to the strong desire of the community to change environmental conditions and shared habits, this assumption is increasingly being lost. It has been proven that a communal

age has a very positive impact on the village community in terms of more organized environmental conditions and the community's economic income.

Meanwhile, competition in raising livestock also shows enthusiasm for managing communal cattle. It is known that livestock in communal cattle that are not fat breeders will feel ashamed of other breeders. So that with the existence of communal cattle, it becomes one of the arenas for competition in the best livestock rearing through maintenance according to each other's abilities or by exchanging experiences between breeders.

3.3. Discussion

Learning from the management of communal pens in Kulwaru Village, Yogyakarta Province, can be a reflection for us that the role of social capital is vital for the community. Social capital can become one of the main factors driving the survival of communal cages, overcoming slum settlements, to improving the welfare of the people in Kulwaru Village. This evidence the discovery of social capital entities in managing collective cells with cooperation, a sense of destiny, and a spirit of optimism which are new findings. Social capital has the core of studying how people's ability to work together to build networks to achieve common goals is supported by positive and robust social norms and values, which are its main elements, such as trust. Sense of togetherness). trust), networks, values, reciprocity, collective order in society, proactive action, strong leadership, and solidarity. The strength of social capital will be maximized if a visionary spirit supports it by establishing relationships with the principles of participatory attitudes, mutual care, mutual giving and receiving, mutual trust and trust, and strengthened by the values and norms that support it.

Social networks allow cattle farmers to access vital resources such as veterinary services, animal feed, and livestock breeds. A solid social network facilitates knowledge sharing, exchange of best practices, and joint problem-solving among cattle farmers (Berraies et al., 2020). Farmers can share information about effective cattle-rearing techniques, modern technology use, and livestock management innovations in social networks. They can exchange knowledge about animal feed management, stable sanitation, selection and maintenance of good cattle breeds, and cattle disease control. In addition, through social networks, farmers can solve common problems by providing each other with suggestions and solutions to the challenges faced in raising cattle. They can discuss cattle health issues, address reproductive issues, or deal with climate change affecting cattle rearing. By sharing knowledge and experience, farmers can find solutions together and increase the success of raising cattle collectively. Strong social networks also allow farmers to access the latest information in the cattle farming industry, including technological developments and practices. Thus, they can continue to develop their knowledge and skills in increasing the efficiency and productivity of cattle farming.

Trust among farmers encourages cooperation, reduces conflict, and increases collective action for the welfare of communal livestock. Trust that exists between farmers creates an environment conducive to practical cooperation. In an atmosphere of trust, farmers feel comfortable working together, sharing knowledge and resources, and performing complementary tasks. This cooperation can include sharing knowledge about cattle rearing, helping each other in daily work, or collaborating in livestock marketing activities (Zhou et al., 2023). Trust strengthens bonds between farmers and helps achieve common goals. That also helps reduce conflict between farmers. In a trusting environment, open and honest communication is better. Farmers feel comfortable raising concerns or differences of opinion respectfully. When there is a dispute, a trust allows the farmer to find a fair solution based on the common interest, not just the interests of the individual. These will reduce the possibility of conflicts that are detrimental to the welfare of communal livestock. Trust motivates collective action for the welfare of communal livestock, and farmers who trust each other work

together in facing challenges and improving livestock conditions. They can take collective steps to improve infrastructure, communal cattle management or develop policies favorable to communal livestock keeping. Trust strengthens group cohesion and encourages farmers to cooperate for the common good. Trust maintains social relations and facilitates joint efforts to raise livestock effectively, improve farmers' quality of life, and achieve sustainable communal livestock keeping.

Shared norms and values related to the rearing of communal livestock create a sense of collective responsibility (Procentese et al., 2019) for their care and survival. Shared norms and values make sense of collectiveness and solidarity among communal breeders. They feel they are committed to caring for the livestock as part of their identity and tradition. Every member of the community feels bound and responsible for contributing to the care and survival of livestock. Norms and values associated with communal livestock keeping also reflect culture and identity's role in protecting these livestock. Communal cattle raising is often closely related to traditions, beliefs, and cultural values passed down from ancestors. These norms and values guide farmers to maintain their authenticity and cultural integrity by raising livestock. With shared solid norms and values related to the maintenance of communal livestock, breeders feel they have a collective responsibility to care for and protect these livestock. They help ensure the long-term sustainability and survival of the communal livestock and strengthen social and cultural bonds within the farming community.

Mutual relations within the community encourage cooperation and support among cattle farmers. Reciprocity refers to mutual benefit and obtaining a license in a social context. In a society with solid interrelationships, cattle farmers work together to achieve a common goal (Reutov et al., 2018). They can form farmer groups, cooperatives, or associations that share resources, knowledge, and experience. This cooperation can include moving livestock to common grazing areas, helping each other in the birthing process of cows, or working together in dealing with natural disasters. With strong partnerships, farmers can tackle challenges together and improve livestock-raising outcomes. Mutual relations within the community also create emotional and material support among cattle farmers. When farmers face difficulties or stress raising livestock, emotional support from fellow breeders can provide strength and motivation. They can give each other moral support, share experiences, and provide valuable advice. In addition, in the context of reciprocity, breeders can also provide material support such as capital loans, feed distribution in times of scarcity, or assistance in obtaining the necessary resources. This support helps maintain the sustainability and welfare of cattle breeders. By strengthening these relationships, farmers can achieve tremendous success in livestock rearing, improve quality of life, and enhance the sustainability of communal livestock rearing.

Substantial social capital contributes to the resilience of communal livestock-raising systems, enabling communities to adapt to environmental and socioeconomic changes. Social networks and trust facilitate information sharing on climate change impacts, helping proactive actions mitigate risks and ensure livestock survival. Social capital can also promote transferring traditional knowledge and practices related to communal livestock raising across generations. Transfer of expertise provides continuity of sustainable practices, including traditional health care methods, breed selection, and pasture management. By leveraging social capital, cattle farmers can collectively negotiate fair prices, access markets, and advocate for supportive policies. Collective bargaining power helps protect the economic viability of communal livestock raising and improves farmers' livelihoods. Communal cattle farming is deeply rooted in the cultural identity of rural communities. Social capital strengthens social cohesion, preserves cultural values, and fosters a sense of pride and ownership in collaborative livestock-raising practices.

4. Conclusion

From the administration of communal cattle in Kulwaru Village, Special Region of Yogyakarta, we can infer that social capital plays a crucial role in the community. The survival of communal cattle, overcoming slum settlements, and enhancing the populace's well-being in Kulwaru Village may all be attributed to social capital. Identifying social capital entities in the administration of community cattle with reciprocal collaboration, a feeling of destiny, and an optimistic mood, which are novel findings, serves as evidence. Social capital in communal cattle has a significant role and is the main driving factor for the survival of communal cattle. Social capital forms social values, such as trust, norms, social relations, and cooperation, providing solid ties. The existence of communal cattle can indicate it after twelve years of existence.

The findings of this research will contribute to a deeper understanding of the relationship between social capital and communal cattle survival in rural areas of the Special Region of Yogyakarta. This knowledge can inform policy and intervention strategies to strengthen social capital and enhance the resilience and sustainability of communal cattle herds. By recognizing and harnessing the social capital of rural communities, it is possible to support the continuation of this traditional practice and contribute to the economic and cultural well-being of the communities involved.

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