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[James McGonigal, Robert Doherty, Julie Allan, Sarah Mills et al. "SOCIAL CAPITAL, SOCIAL INCLUSION AND CHANGING SCHOOL CONTEXTS: A SCOTTISH PERSPECTIVE", British Journal of Educational Studies, 2007](#)

[Social Capital in Public Goods Management: The Case Study of Nglanggeran Tourism Village Ashadi](#) Cahyadi1, [Netta Agusti2](#), [Nasor3](#), [Sulthan Syahrir4](#), [Afif Ansori5](#) {ashadichahyadi03@yahoo.com1, nettaagusti@iainbengkulu.ac.id2, nasor@radenintan.ac.id3, sultansyahrir@radenintan.ac.id4, Afifanshori@radenintan.ac.id5} Program Doktor [Universitas Islam Negeri Raden Intan Lampung](#), Indonesia1, [Institut Agama Islam Negeri Bengkulu](#), Indonesia2, [Universitas Islam Negeri Raden Intan Lampung](#), Indonesia3, [Universitas Islam Negeri Raden Intan Lampung](#), Indonesia4, [Universitas Islam Negeri Raden Intan Lampung](#), Indonesia5 Abstract. This study discusses the management of a tourist village as a public good that utilizes community social capital. Nglanggeran is considered the best practice to explain this phenomenon because it is able to synergize five different communities under Pokdarwis (Tourism Awareness Group). [We argue that social capital becomes a balance in the management of public goods by different communities when the government does not yet have a clear policy frame. We investigate five communities with different backgrounds work together without contestation. Case study has used in this research. We find that the pioneer community must get recognition from other communities, this indicates that the same vision-mission alone is not enough to build community relationships; Relations between communities will not be combined without a pioneer community, in the sense that a community that is willing to work hard to convince other communities; awareness from other communities that the administration of public goods requires mutual support. Keywords: Social capital; Public goods; Governance; Nglangeran Tourism Village. 1. Introduction \[The paradigm of managing public goods that has begun to be read from local government to local community is characterized by multi-factors \\[1\\],\\[2\\],\\[3\\],\\[4\\]. The involvement of many actors has contributed to ending the era of the dominant state. Thus, public goods, which have been synonymous with management in the hands of the state, are no longer run with rigid mechanisms \\[5\\],\\[6\\]. Public goods are run based on flexibility and stable networks between various communities in the field including state actors.\]\(#\) Even though this flexibility is what will later ignite the problem of who is "in charge" and who is "entitled" to benefit. But if the flexibility of the community is able to be managed with a system of beliefs, values, and norms that have become social capital in society, it is believed that it will be able to bring stability to the management of public goods. The model of collective goods management, such as tourism villages, has actually been \[ICETLAWBE 2020, September 26, Bandar Lampung, Indonesia Copyright © 2020 EAI DOI 10.4108/eai.26-9-2020.2302619\]\(#\) started since \[the late 1990s. At that time, the Minister of Tourism created a PIR \\(People's Core Tourism\\) program with the slogan "tourism from the people, by the people, and for the people".\]\(#\) In 2009, the Minister of Tourism provided PNM Tourism funds to the Tourism Awareness Group \(Pokdarwis\) as a local community empowerment fund in managing tourist villages. Unfortunately, government programs from the past until now have only touched on funding, empowerment, and providing facilities in the form of road access. As for the management of tourism organizing and the tourism village ownership system, it is fully regulated independently by the community. The absence of frames and regulations governing how the management model for organizing tourist villages is suspected to be the cause of various problems in the management of tourist villages. Seen on the one hand, the community becomes the party capable of exploring the nature of the village or something that is intentionally added to get added value. On the other hand, mismanagement and the absence of government reinforce the wild way the community behaves. Fukuyama explains that community is born from the womb of social capital \[7\]. Fukuyama continues that \[social capital is a condition that must be met in building community. Social and community capital play a very important role when functioning and strengthening people's lives. The collapse of a stabilization of democracy, the main determinant of which is the stunting of social capital. Social capital within the framework of a collective movement that manages collective goods is a determining factor for community mobilization with the principle that each community entity carries out activities that generate mutual benefits. Social capital is a social institution that involves networks, norms and beliefs that can increase the efficiency of society by facilitating coordinated actions\]\(#\) \[8\]. These social networks can provide members with various forms of collective support, the benefits of which can be felt by each member. In the community movement, social capital serves to investigate resources in collective action, identify the elements most needed to achieve the movement's goals and determine the movement's sustainability \[9\],\[3\]. Social capital is also important to study more deeply because it can be a stimulus for the success of a policy \[9\]. Glancing at the success of the Nglanggeran tourism village in numbers, the annual income from this tourist village has fostered an optimistic attitude towards community-based tourism development. Until May 2018, the amount of money coming into the treasurer of Pokdarwis Nglanggeran was around 2.3 billion, out of a total of 198,617 visitors. Various awards ranging from local, national, to international levels have been won. All achievements cannot be separated from the cooperation \[between the local community and the village government.\]\(#\) Under \[the five local communities, the tourist village of Ngeanggeran continues to show good development. The community consists of youth from the Bukit Putra Mandiri youth organization, village officials, the homestay community, farmer groups and the PKK. It is very interesting to study the relationship between these communities. How can these five communities with different backgrounds work together without any contestation. 2. Literature Review 2.1 Public Goods and Non-Public Organization\]\(#\) In the management of public goods, public organizations cannot be separated from the existence of other organizations, both from private organizations or community organizations such as communities. For this reason, publicness discussions are closely related to public interest discussions. Pesch adds "therefore, the publicness of public organizations is not something to be simply opposed to the privatness of private organizations, but this publicness has to be understood as a normative addition that sets public organizations apart from all others organizations" \[3\]. Likewise with Pokdarwis Nglanggeran which also has a role to control public goods and this must be accepted because it provides benefits for the public. The shift of the public administration paradigm from government to governance has also had an impact on the management of public goods from the public organization sector to the non-public organizational sector. Stiglitz explanation of public goods in the book Economics of the Public Sector, is no longer the benchmark in the current era of participation\[10\]. The role of public organizations must be dominant to achieve the welfare of society. The dominant role of public organizations will be seen in \[the extent to which the organization is able to manage public problems, in other words, how much public value is managed by this organization. Although Bourgon himself previously expressed a pessimistic attitude at this level, "... I believe that this role has not received the attention it deserves" \\[5\\]. Furthermore, this pessimism of Bourgon was conveyed after reading the complexity of public problems and public organizations being unable to provide strategic solutions, including creating a legal umbrella for tourism villages under Pokdarwis management.\]\(#\) It is even more difficult when this problem has not occurred to public organizations. This "unthinkable" gap is then read by non-public organizations as the government's inability to manage public goods. The participation of non-public organizations in managing public affairs increasingly blurs the meaning of the public. The people independently, who see the state as incapable of managing public affairs, participate in thinking about the best way. This practice is increasingly questioned in academic studies when it turns out that non-public organizations have a clear policy frame compared to the frame owned by the state. So what happens then, the value of publicness of non-public organizations is more felt than](#)

organizations that have the mandate of the people to take care of public problems. Looking at the model of public goods management by Pokdarwis Nglanggeran is expected to also help clarify the concept map of the 'New Public Administration' in general, and publicness in particular. This practice explains that publicness in the science of public administration is no longer about bureaucracy and government as described in "Old Public Administration", but depends on who is able to provide a clear policy frame for managing public affairs. Pokdarwis Nglanggeran as a manager of public goods, of course, cannot be separated from the role of the community as part of citizenship. This phenomenon explains that as a citizen who has the right to live a decent life, he receives bad treatment from a number of actors in public organizations. This fact shows that publicness by a public organization is not only determined by the length of time the organization manages public affairs, but how wisely the policies and commitments of the organization are to free the sprawl from the streets. This dynamic will later become the center of citizen membership or citizenship dynamics.

"Citizenship is considered an 'integrating' concept in that it helps individuals to reconcile their multiple roles in society. However, My role as a citizen extends beyond my conflicting self-interest and prompts me to consider the welfare of the community as a whole. Today's citizens examine and reconcile various kinds of individual and collective interest." [5]. 2.2 Social Capital and Social Relations Social capital is an interesting topic to study because policy makers and society have presented excessive individualism [11]. The notion of social capital is promoted by changes in behavior and social relationships over feelings of regret for the decline in roles and values in the community. Three influential writers on the conceptualization of social capital are James Coleman, Robert Putnam, Pierre Bourdieu [11]. Table 1. Social Capital Concept Academics Social Capital Bourdieu As a social network that is institutionalized and direct continuously in the form of mutual recognition and introduction. Bourdieu puts this [approach in one direction, seeing social capital as an asset that is used by elite groups](#), especially those with financial capital Coleman View [social capital as](#) beliefs, norms of behavior, [social](#) networks, [and](#) a combination of the three. [Social capital itself is attached to the social](#) structure of actors seen as a resource [that they can use to achieve their interests](#). Putnam [A social institution that involves social networks, norms, and](#) beliefs, which encourages [social](#) collaboration, where participants act together more effectively to achieve common goals. Social capital [is closely related to](#) society or [the community](#), which is [the object of](#) study in this research. [Social capital or social capital is a term developed by](#) social experts to enrich understanding of society and community. Community is a group of people who equate different social characteristics, perspectives, and equalize steps within the same geographic area. Community is also defined as a group of people who gather for different reasons, namely for reasons of geography, economy, social, political, administrative, and other reasons. This community is part of one's self-concept and is an important aspect as a point of view or behavior [12]. There are various methods of measuring social capital using elements of social capital that can be adapted to local conditions and objectives [13]. To see social capital in the community, this study uses six elements of social capital, namely trust, [social networks, mutual exchange of kindness, social norms, social values](#), and [proactive](#) action. These six elements are seen as a condition for the formation and development [of the power of social capital in a](#) society or [community](#). This can be explained in the following figure.

The main and most [important element of social capital is trust](#) [14]. It [can be](#) said [that](#) trust is [a](#) necessity condition to form and build social capital in society. Fukuyama states that mutual trust helps people [to unite with each other and will contribute to increasing social capital](#) [15]. In a society [with a high level of](#) trust ([high](#) trust) [and a](#) broad spectrum of trust (long) will have strong [social capital](#) [16]. [On the other hand, people with low](#) levels of [trust](#) (low trust) [or](#) with a narrow spectrum of trust (short), then the potential for social capital is weak. Putnam introduces the difference between two [types of social capital](#), namely [bridging](#) (inclusive) [and](#) binding (exclusive). [Binding social capital tends to](#) promote an [exclusive identity and maintain homogeneity](#), whereas [bridging social capital tends to unite](#) people [from various social domains](#). [Each of these forms](#) helps to unite people from various social spheres. [Each of these forms helps to](#) reconcile [different needs](#). [Binding social capital is good](#) for sustaining [reciprocity](#) of specification [and](#) mobilizing [solidarity](#). Bridging relationships are more effective in connecting external assets, disseminating information, building broader identity and respect. More clearly, Woolcock make a useful separation of social capital in three types [17]: [bounding social capital, bridging social capital, and](#) inking [social capital](#). 3. Method 3.1 [Research Design This research is a qualitative research with a case study approach](#). Through this approach, a deep longitudinal [examination of a situation or event is](#) carried out [using systematic methods of observing, collecting data, analyzing information, and reporting the results](#). As a result, an in-depth [understanding of why something](#) happens [will be obtained and can](#) form [the basis for further research](#) on issues of social capital in community, publicness, and tourism. This type of research also opens a deeper way of analysis to examine the meaning behind formal forms, and social orientations and relationships that differ from one another. 3.2 Location and Data Sources [This research was conducted in](#) Nglanggeran village, Patuk [sub-district](#), Gunung Kidul [regency](#), Daerah Istimewa Yogyakarta Province. Administratively, Nglanggeran village consists of five hamlets, namely: Gunung Purba, Nglanggeran Wetan, Nglanggeran Kulon, Groggo, and Karang sari. Considering that the focus of this research is the communities in Nglanggeran, which in the management of tourism villages, the communities are spread across several hamlets, this research takes the five hamlet settings. [Primary data and secondary data](#) will be used [in this study](#). Primary data includes data from field observations, data obtained directly from "first hand", namely from informants' information (see: Table 1. Meanwhile, secondary data were obtained from literature study. The research data were obtained from observation, interview, and documentation techniques. The observation technique used is non-participant observation, in which the researcher conducts field surveys and observations carefully, incidentally, and periodically. The interview technique includes [face-to-face interviews in-depth interviews](#) and also through [Focus Group Discussions](#) (FGD) which aim to obtain more complete and proportional data and information. Table 2. Interviewer lists Classification Interviewer Chairman of Pokdarwis Nglanggeran Tourism Village Management Pokdarwis Nglanggeran treasurer Public Relations of Pokdarwis Nglanggeran Bureaucracy Nglanggeran Village Officials Chairman of the Youth Organization Chairman of the Farmers Group Community PKK Chairman Homestay Nglanggeran Farmers 3.3 Data Collection The method of analysis [in this study uses an interactive analysis model](#). [The interactive analysis model consists of three activities that occur simultaneously, namely: data reduction, data presentation, and drawing conclusions or verification](#) [18]. The data analysis process begins with data collection. In accordance with the techniques used, the collected data will be transcribed, read over and over to get an understanding of the context, studied and analyzed in depth. [Data reduction is defined as the process of selecting, focusing on simplification and](#) coarse [data](#) information [that](#) arises [from notes](#) and voice recordings [in the field](#) [19],[20]. The next stage is to summarize, code, explore [themes, create clusters, create partitions, and write memos](#). This activity [continues until the](#) research is complete. [The presentation of the data collected is limited to just a set of structured information that gives the possibility of drawing conclusions and taking action](#). [The presentation](#) referred to includes [various types of charts, charts and other forms](#). Everything is designed to combine all the information collected in one unified form. In this study, data obtained from interviews, observation, and documentation were analyzed and then described comprehensively in the analysis chapter. From this analysis, a complete research framework will be drawn. From there, the common thread in the research will be clear and write it down in the form of a research conclusion. 4. Findings and Discussion 4.1 Community Regenerates Social Capital Social capital itself is closely related to society or community. The gathering of two or more individuals in a relatively long period of time will result in various kinds of norms and rules which are directly or indirectly held by a handful of people or groups. This interaction process then forms what is called social capital in the community. Indeed, at the conceptual level, it is stated [that the interaction of social capital is a term](#) developed by [social](#) experts to enrich understanding of society and community[21],[22]. Community is a group of people who equate different social characteristics, perspectives, and equalize steps within the same geographic area. Community is also defined as a group of people who gather for different reasons, namely for reasons of geography, economy, social, political, administrative, and other reasons. This community is part of one's self-concept and is an important aspect as a point of view or behavior [12]. Narayan and Cassidy state that social capital will strengthen community networks [13]. This means that the community is born from a previously owned social capital. Especially for local people who have not been contaminated with modernization cultures. People who still maintain old values and norms are often identified with the word "traditional". Usually, in interacting, there will be many components of social capital, such as mutual respect, mutual trust without any tendency, respecting collective decisions (democracy), and mutual forgiveness. This very basic component then builds or connects (the social capital circle) comfort in the community or society. In the case of the tourist village of Nglanggeran, the social capital model found is different from



that described by Narayan and Cassidy. After the earthquake disaster in 2006 that destroyed most of Yogyakarta, even 98% of the houses in Nglanggeran collapsed, people began to lack interaction because they were busy rebuilding collapsed houses. It was help from outside that then made them come back together and then came the desire to return to managing the ancient Nglanggeran volcano tourism object. There is a desire to rise after the 2006 earthquake disaster by empowering the village's natural resources. "...omahe ambruk, tetapi watune ora obah Then this incident became an attraction in itself. Incidentally, many NGOs have come in to provide assistance. This is an opportunity for youth to regroup. At that time I was still the chairman (head of the Bukit Putra Mandiri youth organization) because I was chosen for two periods. So, we distributed this aid to the residents and indirectly we got back together. There arises the desire to reopen this mountain tourism object." (Interview: Public Relations of Pokdarwis Nglanggeran) The Bukit Putra Mandiri youth group as the main driving force for ancient volcanic tourism objects, indirectly provides bonding, bridging, and social circles for youth to gather to unite the vision again. The bonding that was formed originated from the concern of a group of youths about the fate of the village which had not had an economic driving factor for a long time, but was exacerbated by the earthquake. The downturn gave rise to the desire to empower existing resources in the village. Commitment and the unification of vision and mission to change the fate of the village becomes the binding of interaction among youth. From the practices undertaken by Bukit Putra Mandiri youth in building social capital bonding. All things are sacrificed in order to maintain the harmony of each individual. The absence of daily wages, working is not making money but actually spending money, spending 80% of the day for the benefit of the group, are part of the experience in forming bonding capital. So when interviewed, Suranto and Mursidi revealed one bitter memory at the beginning of building the Nglanggeran tourist village. "...My wife came to the post where we usually gather. At 11 that night I was given a bolster pillow, he said just sleep here, no need to go home. " (Interview: Public Relations of Pokdarwis Nglanggeran) "We can meet up to 10 hours in a day, bro, that's not paid, bro, we are the ones who spend money to buy fried foods, tea, I was also locked from the outside because I often came home at 11pm." (Interview: Chairman of Pokdarwis Nglanggeran) Community has become a 'hotbed' for the re-emergence of social capital in the community. The assumption is that if there is no community, social relations will not be formed between individuals. Experts believe that the emergence of community cannot be separated from social capital. Social capital becomes the glue of people's desire to be together, community becomes the container. However, it is different in the case in Nglanggeran. Community becomes a stimulus for the re-emergence of social capital in society. Community interactions related to values in social capital can be considered stagnation for some time after the earthquake disaster. This is evident in the high value of the individual when a disaster occurs. Individuals in Nglanggeran are busy with their respective problems. It is believed that the shared desire to re-form youth organizations to manage ancient volcanoes is a sign of the re-emergence of social capital in society. "Back then, bro, around the end of 2006, this village was inhabited but it was quiet. We are busy taking care of our own house. In the past, the young man who often gathered together was nowhere to be seen at that time. Most on the way, if you meet, just say hello. We are grateful that this Nglanggeran volcano has revived the village atmosphere." (Interview: Chairman of Pokdarwis Nglanggeran) Community becomes a separate resource, actual and virtual, which is added to the individual to form a sustainable network. Social capital that had existed in society, and then arguably disappeared due to a natural event, reappeared and was seen when there was a forum that facilitated the gathering of individuals who had common goals. These individuals can interact and gather due to [the existence of social capital](#), then [the community](#) becomes a developer, custodian, bridging (inclusive) and binding (exclusive) that capital. From the cases and the results of the analysis above, we can draw an understanding that [social capital is a key factor in the formation of community relations](#), and community becomes a platform [for the development of social capital](#). There [is a mutually reinforcing symbiotic relationship between social capital and community in the implementation of social welfare](#). In addition, there are several dimensions of community that are heavily influenced by social capital, including its ability to solve various collective problems, encourage the wheels of rapid change in society, broaden the common awareness that there are many ways that can be taken by each individual to improve their destiny collectively, improve the quality of life such as increasing welfare, and many other benefits that can be obtained. [Nations that have high social capital will tend to be more efficient and effective in implementing various policies for the welfare of their people](#). 4.2 The Urgency of Trust in Nglanggeran Communities This is in line with Woolcock understanding that the main and most [important element of social capital is trust](#) [23]. Or it [can be said that trust is a necessity condition to form and build social capital in society](#). Fukuyama states that mutual trust allows people [to unite with each other and will contribute to increasing social capital](#) [15]. In a society [with a high level of trust \(high trust\) and a broad spectrum of trust \(long\)](#) will have strong [social capital](#) [16]. [On the other hand, people with low levels of trust \(low trust\) or with a narrow spectrum of trust \(short\)](#), then the potential for social capital is weak. Community really needs an attitude of mutual trust and it becomes difficult to implement when at the family level, someone has difficulty getting it. Many cases like this were revealed during the Focus Group Discussion. Nglanggeran tourism village, which grew on the basis of the enthusiasm of its youth, actually experienced various obstacles during the process of organizing activities. The youths are reluctant to participate because they rarely get the trust of others. "... 2007 was invited by Mas Sugeng to participate in the Jatilan event which was held by the youth. Never before have participated in anything like this. I became secretary of security duty to guard the parking." (Interview: Pokdarwis Nglanggeran treasurer) "... Mas Lilik is an example of how young people actually dare to bear the mandate. But sometimes, parents who don't believe it. Taku is not right, bro. But thank God he is taking care of it well, now he has got a bigger mandate, so Pokdarwis treasurer" (Interview: Chairman of the Farmers Group) Lilik has become an actor in social capital which influences his close relationship with the community. This belief has made Lilik last until now. Trust or trust ([trust is a form of willingness to take risks in social relationships based on a feeling of confidence that others will do something as expected and will always act in a pattern of actions that support each other, at least, others will not act detrimental to themselves and their group](#)). This case supports Fukuyama's thesis, which states that [trust is an attitude of mutual trust in society that allows these communities to unite with each other and contribute to increasing social capital. Various collective actions based on a high sense of mutual trust will increase community participation in various forms and dimensions, especially in the context of building mutual progress](#). The destruction of mutual trust in society will invite the presence of various serious social problems. People who lack a feeling of mutual trust will find it difficult to avoid various situations of social and economic vulnerability that threaten. The collective spirit sinks and community participation to build for the benefit of a better life will be lost. Gradually it will bring high costs for development because people tend to be apathetic and just wait for what is given by the government. If mutual trust has faded, what will happen is attitudes that deviate from the prevailing values and norms. "... Although there are some individuals who do not carry out the mandate. There used to be a problem with the homestay group receiving guests without notifying the central secretariat. Maybe because the guest contacted the landlady (homestay owner) by telephone. So when you go to Nglanggeran, the guest goes straight to the inn. Maybe he had been there before, so it was comfortable for the guest to want him there. but the landlady's fault was not reporting it to the central secretariat. Because we use the one-door homestay mechanism, bro, so to be fair with other homestays, we turn. We don't want social jealousy to arise in the future, it will destroy the harmony of our village. Now, after we found out, we threw this problem into the slasa kliwon forum, and at that time we assumed the mistake was on the part of Pokdarwis because it was not optimal in socializing. But we also provide explanations to the landlady without blaming them." (Interview: Chairman of the Youth Organization) Trust alone is not enough to build a community. The existence of mutual understanding, forgiveness, and correcting the parts that have been violated also become a pillar in building a community belief system. Actually this is also very closely related to the culture of the village community who is more "legowo" in dealing with problems. Not imposing problems on one person, and preferring to resolve them in a discussion democracy is a very ideal way of reshaping beliefs that have previously been damaged. The importance of how to manage the trust of things to individuals has led to the capability of trust from a group of other individuals in the community. 4.3 Linking Social Capital of Five Communities [Social capital is not built by just one individual, but lies in the growing tendency in a group to socialize as an important part of inherent values. Social capital will be strong depending on the existing capacity in community groups to build a number of associations and build networks. One of the keys to the success of building social capital lies in the ability of a group of people in an association or association to involve themselves in a social network](#). Communities are always in touch with other communities through a variety of [side-by-side relationships and are carried](#)

[out on the principles of voluntary, equality, freedom, and civility. The ability of](#) group or community [members to always unite themselves in a](#) synergistic [pattern of](#) relationships [will](#) greatly [influence whether or not](#) the [social capital](#) of a [group](#) is strong. [Social](#) networks can be formed traditionally, for example on the basis of lineage, repeated social experiences, and shared beliefs in religious dimensions, some [are built based on orientation and goals with more modern organizational management](#). Involving citizens in [a](#) social network that will become a social unit / local organization, then what is called the ability of collective citizens to shift the interests of 'me' to 'us' creates cohesiveness and solidarity between citizens. The social network consists of five elements which include: participation, mutual exchange, solidarity, cooperation and justice. Many things underlie the emergence of relationships (links) in the community, as explained above because of things that are traditional in nature or the influence of modern culture. The relationship that unites village youth to re-manage tourist objects is the perception and dream promised by several youth actors regarding the welfare that can be generated if this tourist attraction has bargaining power and selling power. "... What we first instilled in that young man was a dream. Because there is nothing else. When we first started managing this tourist attraction, we didn't get paid. Even those friends didn't get anything in one week, we were the ones who paid, not paid. If we get together, isn't it delicious to mas if there are no fried foods?" (Interview: Chairman of Pokdarwis Nglanggeran) This belief is another asset at the beginning of building a community. However, over time, this belief continues to be developed outside the community. Convincing local people to join in managing a tourist village is one of the toughest challenges. This is also realized because youth are the main driving factor. The existence of a bad stigma attached to youth is one of the factors causing it. "The people here listen more to the words of their predecessors, parents who have lived for a long time, including one of them, said the keyman of Mount Merapi Nglanggeran. Meanwhile, youth are less considered." (Interview: Chairman of Pokdarwis Nglanggeran) The strategy undertaken by village youth to win community sympathy is to organize Jatilan activities. This Jatilan is an old tradition of village people, or people outside Java are more familiar with Jaran Kepang or Kuda Kepang. The success of the youth in organizing this switch event is starting to get the attention of the caretaker of Mount Merapi Nglanggeran. And in the end the community began to recognize the existence of youth. The sympathy and recognition of the community is what then makes it easier for youth to develop tourist objects into tourist villages. "How about the Nglanggeran youth, bro? They are not clear about their work, so when they ask for help from PKK women to develop tourist objects such as building the Kalisong Joglo, we are not sure, they need funds too. We even reported it to the village head. But maybe because they continued to hold many events, some of the residents also participated, and started getting help from PNPM, we PKK officials also started to participate." (Interview: PKK Chairman) The PKK community's entry into the management of the tourism village was the beginning of the formation of the Nglanggeran Pokdarwis. The youth who felt that they had received support from the village - as evidenced by the issuance of the Nglanggeran tourism village management decree - and from the PKK movement, began to form Pokdarwis, because at that time it was also accompanied by the government's plan to disseminate tourism funds for tourism villages. In the end Pokdarwis was formed under five community flags, including: youth youth group, village government, PKK, farmer groups, and the last one to appear was the homestay community. 5. Conclusion The case of the management of public goods in Nglanggeran tourism village has shown how [social capital is now increasingly recognized as an important factor that determines the success of](#) community [development, in addition to financial and human capital](#). Although there [is](#) still a pessimistic attitude that social capital is [as if social capital can only be developed by the community](#) where the [social capital operates](#). So that [social capital](#) seems to be [only the domain or working area of civil society where local initiatives, social organizations, non-public institutions and](#) other local participation [movements](#) are [the vanguard in building social capital](#). [Social capital can be](#) a benchmark [in](#) determining public policies for the management of tourism villages. [The government can create conditions](#) under [which the social capital of a community can be developed or](#) vice versa. In the context of [public policy, social capital](#) basically [refers to political will and the creation of networks](#), beliefs, [shared values, norms, and togetherness that arise from](#) human [interaction in a society](#). [Social capital in general will grow and develop not only because of common goals and interests, but also](#) because of the [freedom](#) to express opinions [and](#) organize, maintain sustainable relationships, and maintain effective communication and [dialogue](#). 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