

# Utilization of Social Capital in Strengthening Village Government Institutions

Bambang Martin Baru<sup>1\*</sup>, Mudji Rahardjo<sup>2</sup>, Harianto<sup>3</sup>, Veny Ari Sejati<sup>4</sup>

1. Public Administration Study Program, University of Merdeka Madiun, Indonesia,
  2. Law Faculty, University of Merdeka Madiun, Indonesia
  3. Public Administration Study Program, University of Merdeka Madiun, Indonesia
  4. Communication Study Program, University of Merdeka Madiun, Madiun, Indonesia
- \* E-mail of the corresponding author: bambangmartinbaru@unmer-madiun.ac.id

## Abstract

*Social capital is a social resource potential of the villagers, who have great power to support organization of the village governmental functions. There is no trust/belief the villagers against the conduct of the Government of the village development program, various villages have not yet correspond to the aspirations and needs of the citizens of the village, and there was even a tendency more accommodating the interests of elite-elite village. Trust is very important to foster the role of Government in organizing the villagers and is unlikely to succeed without the support of villagers. Therefore it needs to be grown trust through regulation-oriented policies in the interests of the citizens of the village, as well as the commitment of the Government apparatus is a village in real action gives public service functions properly.*

**Keyword:** *Social Capital Villagers, Resource Agencies, the Village Governmental Functions*

## 1. Introduction

The fundamental problem faced by the village Government is the occurrence of a public confidence crisis, low support villagers to what and how Government actions related to the village Government organisation. Villagers assessing poor quality of public services, such as a difficult procedure, the completion is slow, and lack transparency and accountability. The trust crisis resulted in the low awareness of the villagers to the Government's work programme so as to impede the realization of vision, mission, and goals of the village Government. The confidence crisis if ongoing lead to low participation in community governance. If this occurs continuously then it will result in a low level of community participation in the Government organizing. The village government as an institution get in touch directly to the villager interest, then the village progress largely determined how the role and functions of government agencies.

The village development program should be the problem solutions faced by villagers, but the reality was the village development program does not correspond to the aspirations and needs of the villagers; many village development programs is the actualization of the village elite interests rather than the interests of the villagers. Village autonomy meant giving authority to the Government to draw up a village development program expectations and interests of villager. Role as well as the villagers is a must in the process of village government organization. The involvement of villagers expected to be able to synchronize between the Government willingness with the community interests so as to produce a product development policies are aspirational, and be a useful social capital to support the success of Government's work program. Social capital is a potential social resources can be mobilized for the benefit of strengthening the village Government functions, because it produces network of cooperation in the form of mutual, self-help, and public participation.

Social capital is a potential that social resources can be mobilized for the benefit of strengthening the functions of village , because it produces network of cooperation in the form of mutual, self-help, and public participation. When social capital is given, the opportunities of the synegize the role and function with village government agencies ensured potential into power to resolve all the problems facing the village Government. According to Fukuyama (Fukuyama, 1995), social capital as a series of values or informal norms are shared among the members of a group that allows the establishment of cooperation between them. Cooperation into the adhesive in the rural life and even become a force in social relations. (Cox, 1995) defined, social capital as a series of process of human relationships are hurricane by networks, norms and social trust, norms which enables the efficient and effective coordination and cooperation for the benefit of a shared and virtue ". Cooperation which bounded in the rural communities is based on a sense of sympathy of fellow citizens to help each other, help each other both in distress as well as happiness. Strong ties in rural life becomes potential social resources can be mobilized by the village Government, so beneficial to efforts addressing social problems.

Mutual cooperation grows as a form of awareness of each individual as a part of the community, resulting in a form of social responsibility of various social issues that occur. According to Fukuyama (Fukuyama F. , 2001) divides the two kinds of mutual cooperation: mutual cooperation of mutual help and mutual cooperation of stanch job. Mutual cooperation can be shaped physical activities conducted simultaneously to the community interests and can also be shaped in the form of non-physical/material to support the financing needs of a community activity that is taking place, but the question is how the social capital potential capable of being

potential resources for the conduct of the Government and the construction of the village. One of the main factors to grow the potential social capital is a trust that must be built by the Government, thus giving the villager the villager's belief that what the Government does the village through the program it works really focused for the benefit of the citizens of the village. Therefore, commitment, integrity, transparency, accountability needs to be the basic principles in the governance of the country. The commitment shows the strong desire of the village government in realizing the vision, mission, and goals of the village Government. Through programs in the real work that is directed to the the village citizens interest then it can foster trust to participate in the process of building the village. Therefore, the honesty of the organizers village government can motivate villagers to jointly make the village development program. Transparency and accountability becomes important for every phase of the village construction, so that villagers can know and do social control in organizing the village construction.

## 2. LITERATURE REVIEW

### 2.1. Social Capital (Capitals socials)

Social capital is the potential that exists in every individual, through the ability to utilize the social relationships that have been established. The quality of social relations becomes an individual power to support ease in achieving its goals. According to Fukuyama (2003), "social capital is everything that makes people join to achieve common goals on the basis of togetherness, and in it is bound by the values and norms that grow and obey" (Raisya, et al, 2012) . Eva Cox (1995) states social capital is a set of processes of interpersonal relationships sustained by networks, norms and social beliefs that enable efficient and effective coordination and cooperation for mutual benefit and virtue. " The continuity of cooperation in social relations, based on social norms and beliefs, beliefs and adherence to social norms that became the rule in running various activities, is believed to generate mutual benefits.

According to Hasbullah (2006), the requirements for social capital formation include: (a) participation in social networks (participation and social net work), (b) reciprocity, (c) social norms, (d) Social values, and (e) proactive actions.

- Trust or Mutual Belief

According Fukuyama, the most important element in social capital is "trust (trust) which are the moral norms such as loyalty, honesty, and trustworthy as a glue for the lasting cooperation of community groups". Trust as an individual attitude to maintain continuity in cooperative relationships, because it believes that other individuals have the same attitude in upholding moral norms. Putman (1992) explains that "trust is a desire to take risks in social relationships based on 'sure' feelings, that others will do something as expected and will always act in a pattern of mutual support."

- Participation in a Network

Participation in social relations, as a form of individual consciousness as part of the community. According to Hasbulah (2006), "the ability of members of society to always unite themselves in a synergic relationship pattern, will greatly influence in determining whether or not the social capital that is built / built". The involvement of villagers in social relations is based on the attitude of volunteerism, equality, and freedom, in the context of the realization of a common goal.

- Exchange of Goodness (Resiprocity)

The relevance of social relationships in rural life is also based on mutual help, mutual help, and mutual respect. According to Hasbullah (2006), "social capital is always colored by the tendency of mutual exchange (reiprocity) between individuals within a group or between groups themselves in society". In social relationships established on the basis of mutual benefit with one another, it is formed through a stronger attitude of concern for the common interest. The form of awareness of the villagers is shown through the activities of gotong royong, and community self-help, which is very useful to support the development of the village.

- Social Norms (Social Norms)

Social norms are idealistic values in guiding villagers' behavior in social life, according to Hasbullah (2006), "the notion of norm is itself a set of rules that the members of society are expected to adhere to and follow in a particular entity." Social norms as a rule that underlies the behavior of individuals in social relationships, thus becoming a controlling tool to maintain the regularity and adherence of individuals within a social group. The stronger the individual consciousness to maintain the rules the stronger the social relationships are formed as they embody cohesiveness in social groups.

- Social Values (Social Value)

According to Hasbullah, (2006), "social value is an idea that has been passed down from generation to generation is considered true and important by members of community groups". Social values are the orientation of a positive view held up in social groups, such as the importance of social harmonization, public interest, hard work, etc., can encourage individual mobility to lead to progress.

## 2.2. Potential of Social Capital of Villagers.

Social capital is the potential of social resources of the villagers, because it produces cooperation to realize common goals in social life. Cooperation in rural communities is done through mutual assistance, self-reliance, and public participation that becomes the power to overcome various social problems, and at the same time become a glue for attachment as a villager.

According Widjaja, (2004), reveals that: gotong royong as a hallmark of rural society can not be separated from the existence of society as individuals and as social beings. Because human beings in accordance with their qualities are able to build themselves that is a human being who knows and conscious and has an awareness of his needs. Koentjaraningrat (1987) divides the two types of mutual assistance known to the Indonesian people; Gotong royong please help and getong royong work devotion. Gotong royong please help oriented to the interests of a personal nature, while mutual cooperation mutual work orientation for the public interest.

Gotong royong as a form of villagers' participation in various community activities. Participation of citizens is based on awareness as a part of people's lives, thus generating moral responsibility to the various interests of society. Even in gotong royong activities can generate self-supporting community both physical and non physical, such as road repairs, irrigation improvements, or other facilities and infrastructure. With the growing growth of social resources of the villagers, it can support the implementation of government and village development.

## 2.3. Government Apparatus Resources.

The function of village governance can work well, if supported by professional government apparatus resources. Professionalism refers to the ability to perform its duties properly, as Sobandi (2002) states: bureaucratic professionalism is a behavior, a goal or set of qualities that characterize or describe the style of a profession that is owned by bureaucrats in carrying out the work. Hossein in Waluyo (2007) argued that the necessary human resources of the apparatus is to have the skills and professional skills in their field, as well as to have dedication and dedication to the community. Characteristics of professionalism of government apparatus, can be seen through:

- Have competence.  
The government officials must have expertise in accordance with their field of work, according to Sobandi (2002), "the employee must master the job, master the task and understand the problem, and able autonomy, ie the employee should not be dependent, have the stand and able to stand alone, Responsible for his work, that is, employees are serious in working, working with the ability and bear all things, and able to show that he as a professional, that employees have the discipline in work, have the skills in work and have the ability to work.
- Have Innovation.  
According Siagian, SP (2000), "professionalism in the apparatus is seen from the aspect of Innovation (Innovation), the manifestation of desire and determination to seek, find and use new ways, new working methods, in the execution of its duties. The most fundamental obstacle to innovative behavior is a sense of satisfaction with the work achieved,
- Have Creativity.  
According Siagian, SP (2000), "creativity (creativity), namely the ability of the apparatus to face barriers in providing services to the public by innovating. This needs to be taken to end the sloping assessment of the public to the public bureaucracy that is considered rigid in its work. The formation of a creative apparatus can only occur if: there is a conducive climate that can encourage government officials to seek new ideas and new concepts and implement them innovatively: the willingness of leaders to empower subordinates, among others through participation in decision-making concerning work, quality of work , Career and problem solving tasks "
- Have Integrity.  
Integrity is demonstrated through a strong ethical attitude, according to Sobandi (2002), "professional ethics refers to honesty in work, can place an institutional interest and be consistent, and maintain good relations with others (the community); Employees are responsible for the task, the interaction and the existence of cooperation among the employees "
- Dedication and Service to the public interest.  
Dedication and dedication to the interests of the community, is a form of commitment from village government officials to be always responsive to the demands of the community. According Siagian, SP (2000), "Responsiveness, which is the ability of the apparatus in anticipating and facing new aspirations, new developments, new demands, and new knowledge, the bureaucracy must respond quickly so as not to be left behind in carrying out its duties and functions".

## 2.4. Village Governance Functions.

Village government is part of a system of lowest government, which has the authority to administer government affairs in accordance with the limits of its authority. The functions of village governance, including the implementation of Village Governance, the implementation of Village Development, Village community development, and empowerment of village communities. Village administration is oriented to provide good service to the community. Public service becomes the main task for government to be able to realize service which can give satisfaction to society as customer (customer service). Community empowerment is also a function of the village government in order to make the community more empowered to overcome the problems it faces. According to Totok and Poerwoko (2012) the term empowerment can also be interpreted as: Efforts to meet the needs desired by individuals, groups and the wider community so that they have the ability to make choices and control the environment in order to meet their desires, including their accessibility to related resources With its work, social activities, and others. World Bank 2001 in Totok and Poerwoko (2012) defines empowerment as follows: Efforts to provide opportunities and capabilities to community groups (poor) to be able to voice and voice opinions or ideas or ideas, and the ability and courage to Choosing the best (choice, concept, method, product, action, etc.) for the person, the family, and the community.

The function of development as a government strategy in accelerating the process of village progress, and at the same time can be a stimulus for government efforts in addressing various social problems in the village, such as poverty, unemployment, gaps and so forth. In general, the definition of development, according to Sondang P. Siagian, (1981), is: a business or series of growth efforts and changes planned by consciously done by a nation, State and government in the effort of nation building. Development is done consciously in order to make better changes. While the definition of village development, according to Daeng Sudirwo, (1981) is: a continuous and continuous process of change organized by the community and the government to improve the welfare of the birth and mind, materi and spiritual based on Pancasila that took place in the village.

## 3. Methods.

The object of the research is the potential social capital, the villager social resources, village government apparatus resources, and the village government functions. Whereas in order to fulfill the purpose of this study, a survey was conducted at four (4) Subdistrict, Regency Madiun, with consideration of 4 (four) subdistrict geographically and different cultures, so that certain variations can produce survey data. Whereas in order to fulfill the purpose of this study, a survey was conducted at four (4) Subdistricts, Regency Madiun, East Java, Indonesia, with consideration of four the subdistrict geographically and different cultures, so that can produce variation data. Determination of the sample in this research done by the method of Purposive Sampling. According to (Sugiyono, 2002), " purposive sampling is a method of determining the sample for a specific purpose". For that sample set based on the subject of the advanced training as well as directly to know, understand, and is involved in it. The sample set of competence based on the subject as well as directly to know, understand, and involved in it. The subject of research each subdistrict set 2 (two) villages, and each village made up of 3 people, 2 persons Councilor BPD (Village Consultative Institution), 2 and 3 persons LPMD (Institution for the village community empowerment). The subject of research each subdistrict set 2 (two) villages, and each village made up of 3 people, 2 persons Councilor BPD (Village Consultative Institution), 2 villager, and 3 persons LPMD (Village Community Empowerment Institution). Technical data collection, done through observation, interview, and documentation. Technical data collection were done through observation, interview, and documentation. While the method of qualitative analysis by explaining the conditions and situation of the various data collected through interviews and observations. While the qualitative method analyze by explaining the conditions and situation of the various data collected through interviews and observations.

Data analysis techniques using interactive model, according to Matthew B (Moleong, 2000) explain that in conducting principal component analysis process to note after data collection is: (a) the reduction of data, i.e. the process of selection, simplification, pengabstrakan and transformation of data from rough notes – a written record on the field until the final report is complete it is composed. (b) the presentation of the data, i.e., the set of information that is arranged in order to give the possibility can draw conclusions. In the presentation of the data is done after performing the reduction of data to be used as materials reports. (c) draw conclusions or verification, namely in the form of the gist of the presentation of the data that is the result of the analysis conducted in the research. The third component is one unified whole and intertwined, the analysis model was used in this research is the "Interaction Analysis", meaning that this analysis is done in the form of interaction on these three components.

## 4. RESULTS AND DISCUSSION

### 4.1. Social Capital in the Perspective of the Village Community Resource.

In society life, every individual in need of cooperation between individuals to support the fulfillment of needs. The incidence of co-operation between individuals, starting from the existence of a trust, the strength of the relationship is highly determined by the strength of the trust. Trust as a main requirement (a necessary condition) to build social capital in the community. According to (Fukuyama F. , 2001), the trust is mutual trust in these societies unite with others and contribute to the enhancement of social capital. (Hasbullah, 2006) says that "confidence is a form of desire to take risks in social relations based on feeling confident that others will do something as expected and will always act in a pattern of mutual support". The Trust became the main pillar of the existence of social relations, and believes that these social relationships lead to the achievement of a purpose which is satisfactory. (Pretty, J., Ward, H, 2001) there are two kinds of trust: trust of the individuals that we know him, and the trust of the people we don't know, but it will increase as our comfort in the knowledge of the social structure.

The research result shows; within the scope of Community trust among villagers developed quite well, so that it becomes a social resource potential of the villagers. Within the scope of pillar of neighbours, and pillars of citizens, mutual help, mutual care, mutual appreciate still runs well, if villagers are having trouble then directly, know or not know always give positive support against such a disaster had befallen him, that participated to organizing as an expression of condolences, help everything needed, and vice versa when the villagers who were having a celebration of marriage then the villagers always help each other, preparing everything in his hand, like cooking, prepare the needed tents, preparing and arranging the chairs and tables.

Participation in a social network, based on the existence of strong ties as part of a community group. Sense of identity against a group that foster a sense of Community responsibility and a strong sense of solidarity among members of the community are bracing for more hard work in the embody values that have been mutually agreed. Putnam (1995) argues that "social networks will reinforce the feeling of close cooperation of its members as well as the benefits of participation". In the rural community of caring that is manifested in mutual activities and NGOs. Mutual is a form of individual responsibility as villagers against the public interest, through various activities such as the term of work opening access roads of the village, repair roads, irrigation, and others. Mutual in the lives of the villagers become social forces that can generate the NGOs (Putnam, 1995). The village government budget constraints can be overcome through NGOs, with a spirit of togetherness and concern villagers budget shortfall could easily be solved, but the results showed, the NGOs difficult villages can be realized in support of the work programme of the current village government. One of the factors that cause the villagers less respond well, because a Government work program the village less touched on the interests and needs of the villagers. This is in line with the findings of research that shows that the involvement of the village citizens are relatively low in the preparation of the program of development of the village, as seen from the aspect of its presence, liveliness in the delivery of ideas/ideas, so the village development programme by most of the villagers judged less there is relevance to the needs of the villagers. Therefore, the role and the villagers in the process of determining the work program development is very important to give access or opportunity openly, so that the villagers voluntarily provide support over terealisasinya village development programme.

Continuity in social relations, based on mutual benefit by always developing mutual help, mutual care appreciate between villagers. From the results of research show that in the environment of the village citizens, the social network is relatively very strong that fosters an attitude of sympathy, the obligation of morality, solidarity, and cooperation. The cooperation shown in real activity in the environment of pillars of neighbour, pillars of citizens, it is seen from the activities undertaken by the pillars of neighbour, pillars of citizens goes well, most villagers have always taken an active part in such activities.

Regular meetings are held once each month the pillars of neighbour is always attended by the citizens, so that the resulting decision by pillars of neighbour is part of the commitment of the entire village. Social norms as one part resulting from the outcome of commitment became the Foundation for the villagers, so that the villagers have a moral obligation to always hold the social norms that have been produced, as expressed (Hasbullah, 2006) understanding the norm itself is a set of rules that are expected to follow and are followed by members of the community on an entity (the Group). These norms institutional and contain the social sanctions that can prevent individuals do deviate from the prevailing custom in society. These rules are usually not written, but are understood by every Member of the community and determine the expected patterns of behavior in the context of social relations. Collective rules that respect other people's opinions, not rigging other people, togetherness and others. Social norms that have consequences against any individual villagers, if it does not carry out in accordance with the agreed social norms may be subject to social sanctions such as excommunicated in social relations, denial of the presence in the community, and so on. In line with the findings of research shows; in the villagers life of obedience in holding social norms is still relatively very high, as most of the villagers aware of their responsibilities as part of people's lives. In addition, the social values of social resources

becomes a very important also for in the villagers life has always been embedded in social values positively inspires villagers in progress. Values that prioritize community interests than personal interest or family is always embedded in family life. The results of the research findings, suggest the villagers always develop mutual respect, hard work, and maintaining the continuity of the relationship of social harmony. Social values it, creating harmony between the villagers always awake, so far from the social conflicts in the life of rural communities.

#### **4.2. The Village Government Apparatus Resources.**

Government apparatus as the organizer of the Government necessary professional resources, i.e. has the ability, integrity, and dedication and devotion in the interests of the community. The ability demonstrated mastery in the field of employment, have the independence, and are responsible for the continuity of good work. Mastery in the field of employment, including understanding of the vision, mission, and goals of the work, because the basis in any conduct running her work, and need to be supported with mastery in the field of information technology to support the smooth running of its work. From the results of research findings show; most of the village government apparatus is less clearly understood vision, mission, and goals of his work, he is only running in accordance with work experience during this time, the consequences become obstacles to running the job well. And even from the research findings also show; most of the village government apparatus lacks the capability field of adequate information technology, many of the village government apparatus cannot make use of information technology development in support of the implementation of its work. One of the factors cause the majority of village government apparatus education is relatively low, and the average age is not classified as a productive age. Innovation village government apparatus in the running jobs are also relatively low, the results showed Government apparatus resources relatively limited competence and mastery of the field of information and knowledge, thus less compelled to the emergence of a new innovation in improving ways of working, new methods of work or in the exercise of his duties. Work experience into the object in the running of his work, so the lack of passion and desire to find a new approach possible to speed up the completion of the work. Similarly, from the aspect of the creativity of the Government apparatus, the results showed a low level of effort in addressing the village government apparatus of various obstacles in his works. A work climate that allows it to push creativity very low village government apparatus, and even the village chief less serious attention to pemberdayaan village government apparatus in the conduct of its work.

The integrity of the Government apparatus, the village must hold fast to the ethics of the profession include; honesty, openness, and give priority to the interests of the institution and the consistency. The integrity of the village Government apparatus by the majority of the villagers are rated relatively low, honesty, openness attitude towards work programs of the village Government is still far from the expectations of the citizens of the village, this is when they would deliver information related to the program it works, impressed less transparent to the citizens of the village. In addition, the dedication and devotion in the interests of the citizens of the village, there is the tendency of most of the village government apparatus lacks the moral responsibility and concern for social problems that are being faced by the villagers. Work programme of the village Government by the majority of the villagers judged less on target at the needs of the villagers. As a result the villagers less response to the success of the work programme established by the village Government

#### **4.3. Synergy Potential of the Villagers And Social Capital Resources In Strengthening the Functions of the Government Apparatus.**

Social capital is the village of villagers resource potential, and becomes the power which can be utilized to support the conduct of the village Government and the construction. The potential of the social capital, can be harnessed if the trust (the trust) the villagers against the Government. Losing social capital in the villagers environment because the Government does not have the commitment and the orientation in the interests of the villagers. Trust should be realized through regulations/policies that generate the orientation in the interests of the villagers. The various work programmes less perceived village government touched the needs of most of the villagers, thus leading to passive feelings against Government work program activities or the village. The trust also needed a real action of the commitment of the village Government in realizing the vision, mission, and goals as public institutions, that serve, trial, and protect.

#### **4.4. Utilization of the Social Capital of the Villagers in the Strengthening of the Institutions of the Government of the Village.**

Social capital is the moral force of the villagers are very unusual in the interest of the Government can be harnessed village. Social capital of the villagers have formed mutual activities, as an embodiment of the form of cooperation the villagers in a variety of civic activities. Mutual has meaning as a form of awareness to villagers through participation in addressing various issues of public interest. The role and the villagers will produce an idea/idea that became the basis of the formation of commitment in tackling social issues. Mutual also

produces a very potential NGOs in support of financing in various social activities. To that end, when the potential social capital the villagers can be oriented to support the functions of the village Government, then it will speed up the process of progress village. The central issue that occurs because of a limitation of the budget from the Central Government, will then be solved easily through the utilization of the social capital of the villagers. Meanwhile, the waning mutual in rural communities due to the absence of trust, the villagers of village government apparatus rate less a commitment and orientation in the interests of the community in carrying out governmental functions of the village. The attitude and behaviour of the Government apparatus, rated by most of the villagers are still far from the expectations and interests of the community, the tendency of government apparatus of the village treat society as an object of service that can be exploited for personal gain the Government apparatus. The involvement of villagers in each work programme of the village Government, just purely to satisfy the interests of a formality only. For example, programs such as community empowerment training various skills work, is less beneficial to the interests of the villagers. This is because the community empowerment program less according to the desires and needs of the citizens of the village, as a result of the training that has been run there is no continuity or pengaruh a significant socio-economic changes towards the villagers.

The various development policies produced by the village Government, is also rated by the majority community less touching on the needs of the villagers. Development policy more oriented to the interests of a group of only certain privileged residents, compared with the interest of the citizens of the village, as a result of the implementation of the construction of the village a less positive response from villagers. Therefore, the involvement of villagers in every stage of the development process is urgently needed, not only as the fulfillment of the aspect of formality but instead puts the role of villagers in defining the strategic development programme of the village. The trust of the villagers into the keywords in the benefited of social capital in the Government's institutional strengthening village. To build the trust that it takes the resources of professional village government apparatus, namely has the competence, innovation, creativity, integrity, dedication and devotion to the community. With the resources of the village government apparatus that professionals will be able to run the village governmental functions properly, i.e. the function of Government and public service, community empowerment, and the function the function of the construction of the village.

Figure.1 *utilization of social capital in the strengthening of the institutions of the village Government*

The potential of social capital	There is Trust the villagers against the Government of the village	Increasing function of Village government agencies	
		The Village Government Apparatus Resources	The Organization Of The Village Government
<b>Trust or mutual trust; trust between the citizens of the village, between the villagers with RT, and among the villagers with RW</b>	Regulatory/policy oriented on the needs of the villagers	Competence of the village government apparatus	The function of Government and public service are less walking in accordance with the expectations of villagers
<b>Participation in a network: the liveliness of the villagers follow the activities of mutual self-help, both the present RT or RW.</b>	The orientation of the interests on the villagers through concrete action in community service functions.	Innovation village government Apparatus in carrying out the work	The function of community empowerment is less appropriate to the needs of the villagers
<b>Mutual Exchange Of Kindness (Resiprocity); mutual aid, mutual help, mutual care appreciate between villagers.</b>		Creativity in making village government apparatus ease in completing his work.	The function of the construction of the village, lack of positive response from villagers
<b>Social Norms (Social Norms); obedience, firmness, comfort in respect of rule/value underlying the attitudes and behaviors of villagers</b>		The integrity of the Government's apparatus is a village in the running jobs	
<b>Social values (Social Value): the value of common interests, equality, fairness, hard work is growing strong in lingungan village.</b>		Dedication and devotion in the interests of the community.	

## 5. Conclusion.

The potential of the social capital in social group well developed, mutual please help your fellow citizens are experiencing either disaster or who are having a celebration. Appreciate each other in social relations to maintain social harmonization. No strings attached attitude in developing social relationships in the life of social groups.

Social resources the villagers declined and faded even more in the life of rural communities. Mutual's been rarely performed by residents in the community of the village, as well as the role of villagers in the process of organizing the governance and development of the village, only a relatively limited solely to satisfy the interests of a formality only. The villagers a self-help difficult embodied in Government work programs to support the village.

The village government apparatus resources, yet has the professionalism in carrying out their functions. Ability, integrity, and dedication and devotion in the interest of society not yet realized in real actions in various activities and work programme of the Government of the village. Yet social resource synergy villagers with village government apparatus resources, because the hopes and desires of citizens is still far from the expectations of the will of the people of the village. Social resources have not optimally harnessed in support of functions of Government, because of the lack of trust of the villagers against the commitment and the resulting government regulation of the village.

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