

Farmers' social capital in supporting sustainable agriculture: the case of Pujon Kidul tourism village, Indonesia

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Abstract. Pujon Kidul Village is a village with the potential for the main agricultural sector, which is determined and developed into a Pujon Kidul Tourism Village. Tourism villages that are developed need to support themselves to maintain sustainability. Tourist villages that do not pay attention to the sustainability aspect will threaten the social and economic conditions of the community, especially the farming community, which makes up the majority of rural communities. Therefore, supporting sustainable agriculture that can balance sustainable tourism is necessary. In achieving sustainable agriculture, social capital is an important capital that must be prepared. Why is that because social capital is the main force to empower communities in development? Therefore, this study aims to examine the characteristics and conditions, and factors forming the social capital of the farming community of Pujon Kidul tourism village. The data collection method used a questionnaire aimed at 221 respondents. Then the results of the questionnaire were described and analyzed by CFA analysis. The research finding is that the characteristics of farmers in Pujon Kidul Tourism Village have low economic welfare. However, the social capital of the farming community is in good condition, which can be used in determining the right approach to the farming community of Pujon Kidul Tourism Village based on the factors that form the community's social capital in supporting sustainable agriculture.

Keywords: social capital, rural tourism, sustainable agriculture, community

1. Introduction

Pujon Kidul village is a village with potential for the main agricultural sector, and this village has succeeded in developing its potential and attractiveness of the village into a tourist attraction so that it brings tourists and has been designated as a Pujon Kidul Tourism Village [1]. The success of this tourist village has received various awards and benefited the village's inhabitants. These benefits are in the form of new livelihoods in the tourism sector to open new jobs, reduce unemployment and increase the welfare of rural communities [2], [3]. In its development, the village focuses not only on tourist objects by turning the village into a tourist village. Each activity can make the tourist village more self-sufficient, provided that the activities of tourist villages do not conflict with the significant pursuits of the community, such as agriculture [4]–[6]. A tourism village that is increasingly developing and sustainable will have an impact and change on the village, such as changes in land use, changes in

livelihoods, changes in lifestyle, changes in the socio-economic conditions of the community, and so on [7]–[11].

The community's perception of the socio-economic impact of the development is crucial. The community's perception will influence its decision to support or not support the existing development in the community area. In short, people's perceptions are influenced by how people view development based on the condition of their social capital. Social capital will affect how local communities respond to growth and development in the village [12]. The development aims to improve the community's welfare and build material facilities and humans as objects of development [13]. The development of social capital is one of the most important capitals, where social capital consists of trust, norms, and networks [14]. Social capital is significant for each individual; the benefits of attachment to each other in the form of trust will provide convenience for individuals in living life. Moreover, rural communities generally have strong beliefs and an immediate sense of kinship [15]. Various benefits of social capital for rural communities are social capital as a means of providing mutual assistance to fellow farmers [16], sharing benefits fairly [17], reducing the poor [18], and managing village natural resources [19].

Good and high social capital conditions are the main things that must be prepared to create conditions for people who are ready to take steps for progress and protect common interests. Good social capital conditions will facilitate cooperation in carrying out collaboration between actors. Social capital will also affect the attitudes and behaviour of individuals in society when faced with change or a problem [20]–[22]. Sustainable agriculture is vital in supporting and compensating for transforming a village into a tourism village [23], [24]. *Sustainable agriculture* is an action taken to maintain environmental, social, and economic sustainability in an integrated manner. It is not only related to the environment and technological advances but also to the socio-economic side of society [25]. Sustainable agriculture is a form of business carried out by farmers and actors involved in managing agriculture by maintaining and maintaining what is there for today and in the future. It is crucial to support sustainable agriculture because agriculture is the primary driving sector in rural economic development and growth. Sustainable agriculture will encourage the socio-economic conditions of sustainable rural communities as well. [26].

In rural communities, social capital helps promote the diffusion of irrigation technologies and the spread of green agricultural technologies [27] [28]. Social capital builds relationships with other people and sustains them over time, enabling people to work together to achieve things they could not or would have had difficulty achieving on their own. Social capital is productive, making it possible to complete some goals that cannot be achieved without it [29], [30]. Social capital in the form of values, culture, and cognition is social capital that includes forms of empathy, a sense of obligation, trust, reciprocity, cultural identity, and mutually beneficial relationships. All concepts contained in social capital can be applied to agricultural activities [31]. Sustainable agriculture can provide food and other resources for the world's growing population, which is essential for human survival and every human activity. However, several problems threaten the ability of agriculture to meet human needs now and in the future. It includes climate change; severe loss of biodiversity; land degradation due to soil erosion, compaction, salinity, and pollution; depletion and pollution of water resources; increase in production costs, reduction in the number of livestock, and associated reductions in poverty and rural population [32].

Sustainable agricultural development is a process to optimize the benefits of natural and human resources to remain available in the future and adapt to changes [33], [34]. Sustainable agricultural development is achieved using long-term social capital. First, carry out agricultural development to increase farmers' income and welfare. Second, developing agricultural institutions in the local area, in the technical field, in the form of appropriate technology, environmental conservation, and based on local community knowledge. Third, resources must synergize, including social capital, to improve the welfare of farmers and increase production and selling prices. Finally, some institutions support and contain procedures for a series of interests [35]–[37]. It is important to understand all aspects of sustainable agriculture, as farmers, extension workers, policymakers, and other stakeholders need to understand the term's meaning to put it into practice [36] [38]. Sustainable agriculture requires not only the preservation, protection, and enhancement of natural resources but also the enhancement of human and social capital [39], [40]. Sustainable agriculture aims to improve the quality of life. A proactive,

professional, and participatory approach to sustainable agriculture is needed based on high community social capital [41], [42].

2. Material and Methods

2.1. Research Location

The location of this research is Pujon Kidul Village, Pujon District, Malang Regency. This village is one of the villages designated as a tourist village in Indonesia. It has succeeded in developing its potential and attractive objects to attract tourists to visit and enjoy the beauty of tourist villages (See Figure 1). The economy of the Pujon Kidul Tourism Village community is predominantly the agricultural sector, with the establishment of this village as a tourist village creates opportunities to improve the economy through the tourism sector. The agricultural sub-sector in Pujon Kidul Tourism Village includes horticultural crops with many carrots, cabbage, food crops with many rice plants, and animal husbandry with cattle farming.



Figure 1. View of Pujon Kidul Tourism Village.

2.2. Research Instrument

Data collection was carried out by the primary survey method through questionnaires and the secondary survey method through observation. The population in this study was 1,250 KK (Head of Family) in Pujon Kidul Village. Determination of the number of samples based on the Isaac and Michael table with a degree of error of 10% so that the total number of samples is 221/KK. A sampling technique using proportionate stratified random sampling was used to obtain an even number of samples in each hamlet. The sample was divided into three hamlets in Pujon Kidul Village, including Krajan Hamlet, with a selection of 153 families. Maron Hamlet with a sample of 50 families, and Tulungrejo Hamlet with a sample of 18 families.

Data collection by observation was carried out by making direct visits to the research location, namely Pujon Kidul Tourism Village, to take documentation of the physical condition of Pujon Kidul Tourism Village. Data collection with a questionnaire aimed at 221 households seeks to obtain data related to the characteristics of respondents who work as farmers and the characteristics of farmers' social capital. The questionnaire design contains questions related to the characteristics of the respondents, namely gender, age, education level, and income level. Then questions related to the characteristics of social capital are related to trust, norms, and networks, with a total of 14 question items. Respondents can choose answers to questions based on a 5-point Likert scale, which consists of answer choices Strongly Disagree (SD=1), Disagree (D=2), Neutral (N=3), Agree (A=4), Strongly Agree (SD=5).

2.3. Analytical Methods

The analytical techniques used in this study are descriptive statistics analysis and Confirmatory Factor Analysis (CFA) with AMOS software. First, descriptive statistics analysis is used to describe the characteristics of the respondents of the farming community, which consists of the characteristics of gender, age, education level, and income level. Also, it describes the characteristics of the condition of farmers' social capital, which consists of farmers' trust characteristics, the state of the norms that are adhered to, and the condition of the farmer network. Then the use of CFA analysis to determine the factors or indicators forming the social capital of the Pujon Kidul Tourism Village community. Social capital consists of 3 sub-variables: trust, norms, and networks. These three sub-variables are variables used in measuring social capital. The measurement is carried out on these three variables using second-order CFA with the Maximum Likelihood Estimation analysis technique based on the number of samples. In the CFA analysis, a factor is declared significant. It can become a variable forming factor if it meets the requirements of an important test with a CR value (≥ 1.967) and a P value (≤ 0.05). It is also declared valid if it meets the validity test requirements with a Loading Factor value (≥ 0.50). If a factor does not meet these requirements, then the factor must be discarded. After all the factors are declared valid, the next step is to test the goodness of fit. In the goodness of fit test, a model is feasible if it meets at least 4 to 5 goodness of fit criteria.

3. Result and Discussion

3.1. Characteristics of Respondents

The characteristics of farmer respondents in this study were divided into gender, age, education level, and income level. The characteristics of farmer respondents based on gender are divided into 2; namely, the male sex amounted to 153 people with a percentage of 69%, and the female sex amounted to 68 people with a percentage of 31%; this shows that most men work as farmers (Figure 2a). Agriculture is an identical part of the village, an area dominated by vast rice fields. Furthermore, the village community generally does not differentiate gender in working as farmers. It is considered normal because most workers in the village are farmers.

Characteristics of farmer respondents based on age are divided into 2, namely productive age with a range of 15-64 years total of 190 people with a percentage of 86%, and unproductive age amounting to 31 people with a percentage of 14%; This shows that most farmers are of productive age (Figure 2b). The productive age that is owned can be a potential because, with individuals who have a productive age, the individual is considered capable of working and producing something and can be involved in development.

The characteristics of farmer respondents based on education level are divided into 4: primary school education level is 160 people with a percentage of 73%, junior high school education level is 51 people with a percentage of 23%. The high school education level is seven people, with a percentage of 3%, and the diploma education level is three people, with a percentage of 1%; this shows that many farmers have a low level of education (Figure 2c). Education in the village is generally considered not an obligation, so it is not surprising that the village community does not have a high education or even does not take education. The level of education affects the type of work and the level of income they have. The higher the level of education, the greater the opportunity to get a job with a high income. Additionally, the level of education affects the mindset and acceptance of individuals towards existing changes and making innovations or creative ideas.

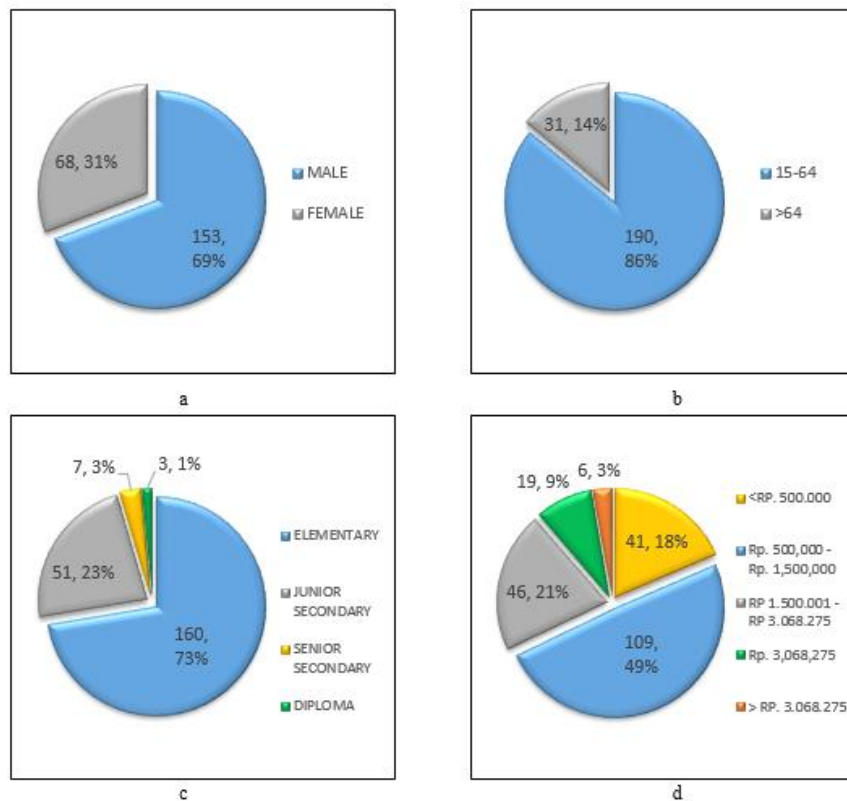


Figure 2. (a) Gender, (b) Age, (c) Education, (d) Income.

Characteristics of farmer respondents based on income level are divided into 5, namely income level <Rp. 500.000, totalling 41 people with an 18% income level of Rp. 500.000 – Rp. 1.500.000, totalling 109 people with a 49% income level of Rp. 1.500.001 – Rp. 3.068.275, totalling 46 people with a 21% income level of Rp. 3.068.275, totalling 19 people with a percentage of 9% and income levels >Rp. 3.068.275, totalling six people with a percentage of 3%; this shows that many farmers have low-income levels and are below the Regional Minimum Wage (RMW) of Malang Regency Rp. 3.068.275 (Figure 2d). Income level affects the welfare and quality of life of individuals. The higher the income level, the more welfare will increase, and the quality of life will also improve. The income level of rural communities that mostly work in the agricultural sector is generally low, and this is due to the low level of education of rural communities, which impacts the limited ability and knowledge to innovate in agriculture.

3.2. Characteristics of Social Capital

Characteristics of social capital of respondents who work as farmers are described in 3 social capital variables: trust, norms, and networks. The characteristics of social capital were obtained through a questionnaire aimed at 221 respondents, totalling 14 question items. Each question consists of 5 answer choices, including Strongly Disagree (SD=1), Disagree (D=2), Neutral (N=3), Agree (A=4), and Strongly Agree (SD=5).

3.2.1. *Trust.* The social capital trust characteristics of farmer respondents consist of 7 indicators or factors, and each indicator consists of one question (Figure 3).

- Question T1: Do you trust your neighbours?
58% of respondents trust their neighbours. Trust in neighbours is due to neighbours who help with energy, advice, money, and facilities when experiencing difficulties.

- Question T2: Do you trust the newcomers to the village?
40% of respondents believe in new arrivals in the village. Trust in newcomers is caused by always returning borrowed goods or money without being reminded and billed.
- Question Q3: Do you trust the village government?
42% of respondents trust the village government. Trust in the village government is because the village government always provides complete, clear, and correct information without covering it up.
- Question Q4: Do you trust traditional village leaders?
51% of respondents believe in traditional village leaders. Trust in traditional village leaders is because traditional leaders have traits that protect residents, are consistent, and have more profound knowledge and experience in customary science.
- Question Q5: Do you trust the village religious leaders?
37% of respondents believe in village religious leaders. Trust in village religious leaders is because religious leaders have characteristics that protect residents, are consistent, and have deeper knowledge and experience in religious knowledge.
- Question T6: Do you trust tourism institutions?
48% of respondents believe in tourism institutions. Trust in tourism institutions is because the institutions provide complete and honest information in tourism management.
- Question T7: Do you think community communication improves during Covid-19?
39% of respondents feel that community communication during COVID-19 has improved. Community communication is getting better because communication can be done anytime and anywhere.

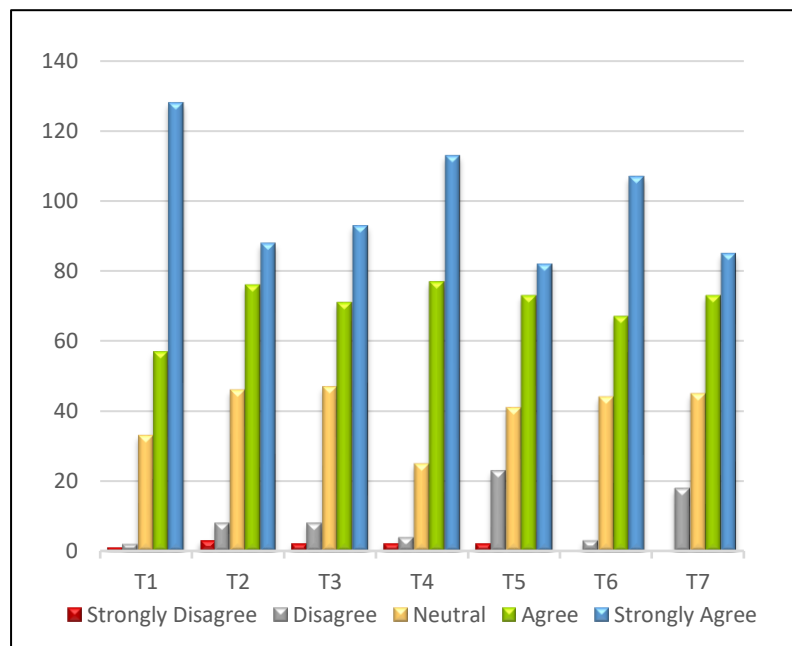


Figure 3. Distribution of Answers About the Characteristics of Social Capital Trust.

3.2.2. *Norms.* Characteristics of obedience to social capital norms of farmer respondents consist of 2 indicators or factors, and each indicator consists of one question (Figure 4).

- Question N1: Do you always obey the village's customary rules or norms?
49% of respondents always obey village customary rules or norms. Obedience to village customary rules or norms is because the community knows and understands these customary rules or norms, which are part of living in the village.
- Question N2: Do you often participate in traditional activities or events?

42% of respondents participated in traditional activities or events 5-6 times. Participation in traditional village activities is because the community feels that these activities are a tradition that must be carried out and strengthen harmony and cohesiveness between communities.

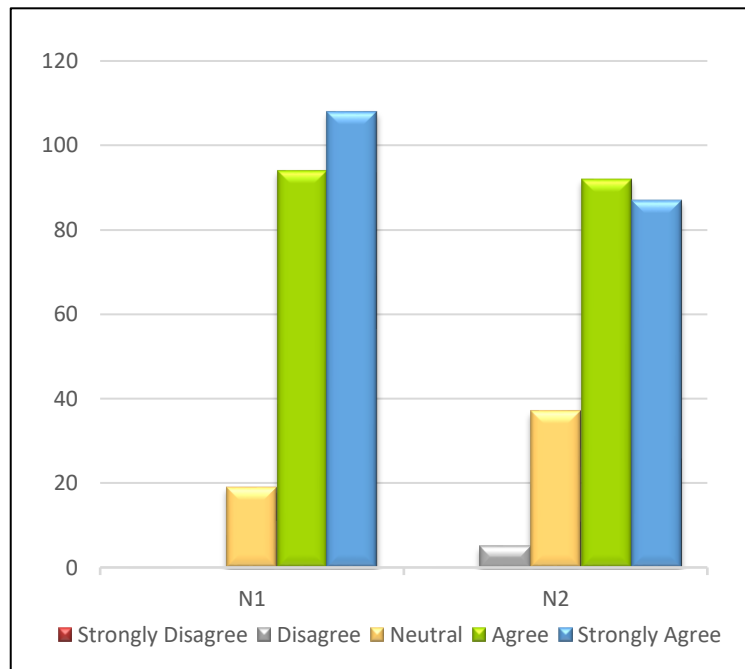


Figure 4. Distribution of Answers About the Characteristics of Social Capital Norms.

3.2.3. *Networks.* The social capital trust characteristics of farmer respondents (Figure 5) consist of 7 indicators or factors, and each indicator consists of one question.

- Question J1: are you willing to work with the village community?
43% of respondents are willing to cooperate with the village community. Willingness to cooperate with the village community because cooperation is a form of mutual value, a habit of living in the village. The village community is accustomed to working together to achieve mutual success without expecting a personal gain.
- Question J2: Do you often participate in religious activities in the village?
40% of respondents participated in religious activities in the village 5-6 times. Participation in village religious activities is because the community feels that these activities are a tradition that must be carried out and as a form of strengthening faith, harmony, and cohesiveness between communities.
- Question J3: Do you often participate in social activities in the village?
42% of respondents participated in social activities in the village 5-6 times. Participation in village social activities is because the community feels that these activities are a tradition that must be carried out and strengthen harmony and cohesiveness between communities.
- Question J4: Do you often give opinions during village meetings or meetings?
38% of respondents often share their opinions during village meetings or meetings. The community's willingness is to provide opinions as a form of contribution to the village.
- Question J5: Are you willing to join a village group?
39% of respondents are willing to join the village group. The willingness of the community to join village groups is since joining provides many benefits.

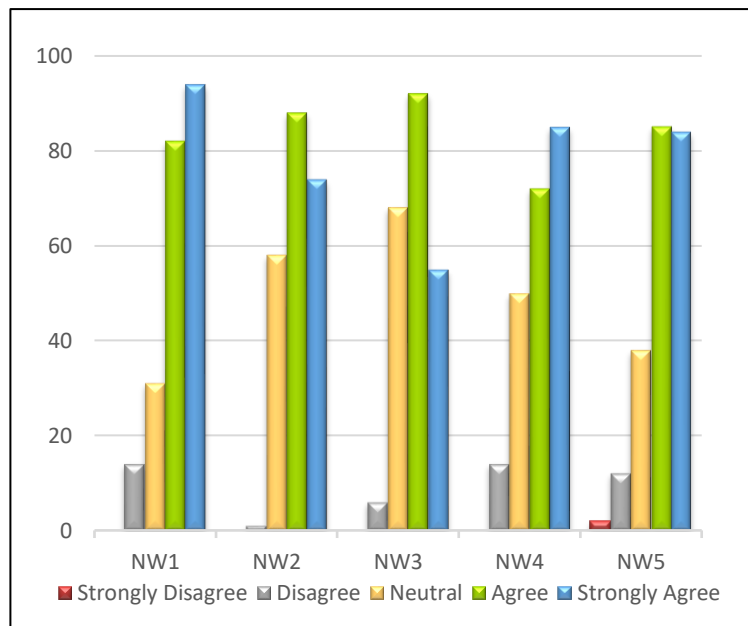


Figure 5. Distribution of Answers About the Characteristics of Social Capital Networks.

3.3. Measurement Model

3.3.1. *Results of Significance Test and Validity Test.* CFA analysis in this study was conducted on the social capital variable, which is the latent variable. Then the second latent variable is the sub-variable of social capital, which consists of trust, norms, and networks. Therefore, CFA analysis in this study was carried out in more than 1 stage to obtain a valid model of social capital factors and can describe the factors forming the social capital of the farming community of Pujon Kidul Tourism Village.

In CFA stage 1, all indicators or factors in each variable are tested and evaluated based on the requirements of the significant test and validity test. The factor requirement is said to be significant if it has a CR value (≥ 1.967) and a P value (≤ 0.05). Then the conditional factor is said to be valid if it has a Loading Factor value (≥ 0.50). Factors that do not meet the requirements of the significant test and validity test then the factor must be discarded. For example, in CFA stage 1, 4 factors must be removed because they do not meet the requirements of the significance test and validity test. These factors include trust in tourism institutions (T6), Communication with fellow village communities (T7), Participation in religious activities (NW2), and Participation in village social activities (NW3) (Table 1 and Figure 6).

Table 1. Results of the CFA Significance Test and CFA Validity Test.

Variable	Sub Variable	C.R. (≥ 1.96)	P (≤ 0.05)	Loading Factor (≥ 0.50)	Note
Trust	T1	7.225	***	0.748	Valid
	T2	6.304	***	0.580	Valid
	T3	6.075	***	0.549	Valid
	T4	6.369	***	0.589	Valid
	T5	Fixed		0.573	Valid
	T6	1.078	0.281	0.082	Invalid
	T7	1.133	0.257	0.087	Invalid
Norms	N1	5.116	***	0.852	Valid
	N2	Fixed		0.966	Valid

Variable	Sub Variable	C.R. (≥ 1.96)	P (≤ 0.05)	Loading Factor (≥ 0.50)	Note
Networks	NW1	8.771	***	0.847	Valid
	NW2	4.957	***	0.384	Invalid
	NW3	4.302	***	0.328	Invalid
	NW4	8.788	***	0.858	Valid
	NW5	Fixed		0.590	Valid

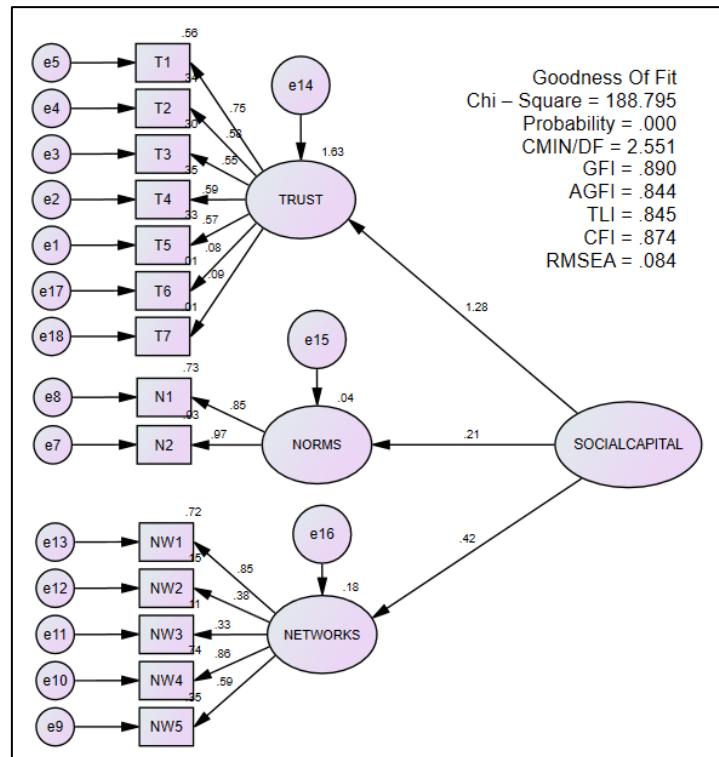


Figure 6. CFA Model Stage 1.

In CFA stage 2, after knowing the factors that were declared invalid because they did not meet the requirements for the significance test and validity test, the next step in CFA stage 2, the invalid factors were discarded. After the invalid factors are removed, all the factors are declared valid because they have met the significant and accurate test. So, in this phase 2 CFA, ten factors form the social capital of the farming community of Pujon Kidul Tourism Village. These factors include trust in fellow village communities (T1), trust in new village people (T2), trust in village officials or village government (T3), trust in traditional village leaders (T4), and trust in village religious leaders (T5). The norms factor consists of obedience to village customary rules (N1) and attendance in village traditional activities or events (N2). The network items consist of willingness to build cooperation to achieve mutual success (NW1), activeness in giving opinions during village meetings or meetings (NW4), and participation in a village group (NW5) (Table 2 and Figure 7).

Table 2. Results of the CFA Significance Test and CFA Validity Test in the Second Stage.

Variable	Sub Variable	C.R. (≥ 1.96)	P (≤ 0.05)	Loading Factor (≥ 0.50)	Note
Trust	T1	7.229	***	0.752	Valid
	T2	6.295	***	0.579	Valid
	T3	6.068	***	0.548	Valid
	T4	6.399	***	0.593	Valid

Variable	Sub Variable	C.R. (≥ 1.96)	P (≤ 0.05)	Loading Factor (≥ 0.50)	Note
	T5	Fixed		0.573	Valid
Norms	N1	4.795	***	0.842	Valid
	N2	Fixed		0.977	Valid
Networks	NW1	8.483	***	0.837	Valid
	NW4	8.450	***	0.880	Valid
	NW5	Fixed		0.576	Valid

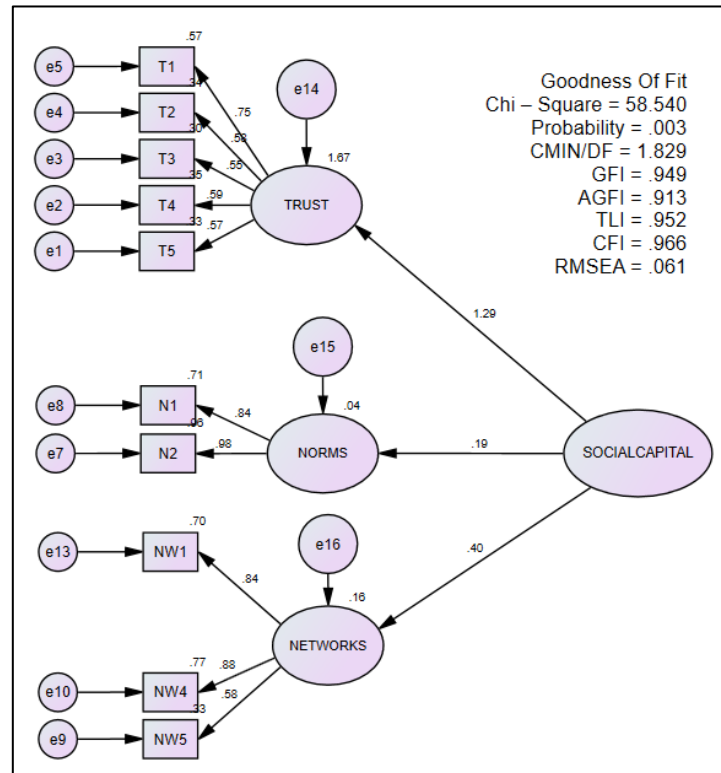


Figure 7. CFA Model Stage 2.

3.3.2. *Goodness of Fit.* Based on CFA stage 2, 10 factors are declared significant and valid. These factors mean that they can describe the factors that form the social capital of the farming community of Pujon Kidul Tourism Village. Then the next step is to do the goodness of fit test. A model will be declared feasible in the goodness of fit test; if it meets the minimum requirements of the 4-5 Goodness of Fit Index. The goodness of fit test results on the CFA stage 1 meets the five requirements of the Goodness of Fit Index. While the results of the goodness of fit test on the CFA stage 2 meet the six requirements. So, it can be concluded that the Phase 2 CFA Model is the most appropriate for describing the factors forming the social capital of the farming community of Pujon Kidul Tourism Village (See Table 3).

Table 3. The goodness of Fit Test CFA Stage 1 And CFA Stage 2.

CFA Stage 1				CFA Stage 2			
The Goodness of Fit Index	Cut of Value	Results	Note	The Goodness of Fit Index	Cut of Value	Results	Note
Chi-square	<a.df (a=0.005)	188.795 (<df=74=109.074)	Poor Fit	Chi-square	<a.df (a=0.005)	58.540 (<df=74=56.328)	Poor Fit

The Goodness of Fit Index	Cut of Value	Results	Note	The Goodness of Fit Index	Cut of Value	Results	Note
Probability	≥ 0.05	0.000	Poor Fit	Probability	≥ 0.05	0.003	Poor Fit
CMIN/DF	≤ 2.00	2551	Good Fit	CMIN/DF	≤ 2.00	1.829	Good Fit
GFI	≥ 0.90	0.890	Good Fit	GFI	≥ 0.90	0.949	Good Fit
AGFI	≥ 0.90	0.844	Good Fit	AGFI	≥ 0.90	0.913	Good Fit
TLI	≥ 0.90	0.845	Good Fit	TLI	≥ 0.90	0.952	Good Fit
CFI	≥ 0.90	0.874	Good Fit	CFI	≥ 0.90	0.966	Good Fit
RMSEA	≤ 0.08	0.084	Poor Fit	RMSEA	≤ 0.08	0.061	Good Fit

The characteristics of the respondents are associated with the characteristics of social capital for trust. From the characteristics of these respondents, it can be concluded that the farming community of Pujon Kidul Tourism Village, the majority of which are productive men, has an elementary school education level. Therefore, they have an income below the UMK and tend to trust fellow village communities, religious leaders and customs, and village institutions and government. Generally, rural communities have low levels of education, making it easy to trust others. People have insufficient knowledge, so they trust others who have known for a long time or have a higher education level than themselves.

Likewise, the characteristics of the respondents are associated with the characteristics of social capital for trust. Therefore, with the characteristics of these respondents, it can be concluded that the farming community of Pujon Kidul Tourism Village, the majority of which are men of productive age, have an elementary school education level, and have an income below the UMK, tend to obey the rules. Therefore, village customs and attending traditional village activities have become a habit of living in the village.

Then the characteristics of the respondents are associated with the characteristics of social capital for the network. Therefore, with the characteristics of these respondents, it can be concluded that the farming community of Pujon Kidul Tourism Village, the majority of which are men of productive age. They have an elementary school education level and an income below the UMK. They tend to cooperate with the village community and are willing to contribute by giving opinions during village meetings or meetings and joining the group.

Based on the results of the factors that form trust in the social capital of farming communities, Pujon Kidul tourism village consists of the following:

- Valid factors for trust in fellow village communities (T1) with a loading factor value of 0.748. This factor is valid because most people, or 58%, trust their fellow citizens.
- The valid factor for trust in new village people (T2) with a loading factor value of 0.580. This factor is valid because most people, 40%, have confidence in newcomers.
- Valid factor for trust in village officials or village government (T3) with a loading factor value of 0.549. This factor is valid because most of the community, or 42%, have confidence in the village government.
- Valid factor for trust in traditional village leaders (T4) with a loading factor value of 0.589. This factor is valid because most people, or 51%, have confidence in traditional leaders.
- The valid factor for trust in village religious leaders (T5) with a loading factor value of 0.573. This factor is valid because most people (37%) believe in religious leaders.
- The factor that forms trust in Pujon Kidul Tourism Village's farming community is trust in fellow village communities (T1), with a loading factor value of 0.748. This trust in the community is marked by the presence of neighbours who help with energy, advice, money, and facilities when experiencing difficulties.

Based on the results of the norm-forming factors in the social capital of the farming community, Pujon Kidul tourism village consists of:

- The valid factor for obedience to village customary rules (N1) with a loading factor value of 0.852. This factor is valid because most of the community, 49%, obeys the customary rules.
- Valid factor for attendance in village traditional activities or events (N2) with a loading factor value of 0.966. This factor is valid because most of the community 42% attends traditional events or activities
- The factor that most forms the norm in the farming community of Pujon Kidul Tourism Village, namely attendance in village traditional activities or events (N2) with a loading factor value of 0.966. The presence of the community in these traditional activities is marked by participating in traditional village activities 5-6 times because the community feels that these activities are a tradition that must be carried out and as a form of strengthening harmony and cohesiveness between communities.

Based on the results of network-forming factors in the social capital farming community, Pujon Kidul tourism village consists of:

- Valid factors for willingness to build cooperation to achieve mutual success (NW1) with a loading factor value of 0.847. This factor is valid because most of the community, 43%, are willing to cooperate with the village community.
- The valid factor for activeness in giving opinions during village meetings or meetings (NW4) with a loading factor value of 0.858. This factor is valid because most of the community, 38%, are willing to give their opinions during village meetings or meetings.
- Valid factor for participation in a village group (NW5) with a loading factor value of 0.590. This factor is valid because most of the community, 39%, are members of the village group.
- The factor that most forms trust in Pujon Kidul Tourism Village's farming community is activeness in giving opinions during village meetings or meetings (NW4) with a loading factor value of 0.858. The community's willingness to provide opinions is marked by the community's willingness to give opinions as a form of contribution to the village.

4. Conclusions

The conclusion from this study results is that most of the people of Pujon Kidul Tourism Village work as farmers, and in this study, the sample is aimed at respondents who work as farmers. It can be concluded that the respondents' male gender of 69%. Most respondents have a productive age of 15-64 years, 86%. In general, rural communities are people who have a low level of education. In this study, it is proven that respondents who work as farmers have a low level of education, namely elementary school, by 73%. Additionally, with the condition of the respondents who work as farmers, the majority also have a low-income level of Rp. 500.000 – Rp. 1.500.000 by 49%, this income is included in the low income, below the Regional Minimum Wage (RMW) of Malang Regency Rp. 3.068.275. Based on the characteristics of the respondents, it can be concluded that the farming community of Pujon Kidul Tourism Village has low economic welfare. Then the conclusion for the condition of the respondents' social capital is that the social capital of the respondents who work as farmers is in good condition, which ten factors form the social capital of the people of Pujon Kidul Village. The good condition of social capital is evidenced by the trust between farmers and the trust in village leaders and government. The existence of trust makes farmers willing to work together to achieve mutual success and eager to contribute to the village by providing opinions and joining village groups. Trust is the basis for building networks between communities, accompanied by individual awareness in obeying the rules or norms in the village and the following groups.

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