

TRANSMISSION OF SOCIAL CAPITAL IN THE SOR GRENG MARKET EMPOWERMENT LEADERSHIP STYLE IN BOJONEGORO REGENCY

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Rofi'i¹, Yuanita Dwi Hapsari²

Abstract

This study aims to describe the transmission strategy of some social, economic, cultural, and symbolic capital in the social arena of Bourdieu's thoughts. Transition and exchange of capital in individuals in the sor greng market community. This study examines the phenomenon of one of community empowerment in Ledok Wetan Bojonegoro Urban Village, based on the empowerment that utilizes the modest environmental conditions and empowerment of the empowerment until now. What has become more valuable in empowerment has survived to this day. By carrying out the concept of the romantic past it turns out to have a positive impact on the exchange of forms of capital in the social world. This study uses qualitative research methods with the type of field research (field research). Data mining techniques to obtain information are through observation, in-depth interviews, and structured. While the technique of determining informants uses purposive sampling techniques with the informants of the sor greng market community which includes the chairman, members, and surrounding residents.

Keywords: *social capital, leadership style, community empowerment*

Abstrak

Penelitian ini bertujuan mendeskripsikan strategi transmisi beberapa modal social, ekonomi, budaya, dan simbolik dalam arena sosial dari pemikiran Bourdieu. Peralihan serta pertukaran modal dalam individu pada paguyuban pasar sor greng. Penelitian ini mengkaji fenomena salah satu pemberdayaan masyarakat di Kelurahan Ledok Wetan Bojonegoro, dengan dasar pemberdayaan yang memanfaatkan kondisi lingkungan seadanya dan kelanggengan pemberdayaan tersebut hingga kini. Hal apa yang menjadi nilai lebih dalam pemberdayaan tersebut hingga bertahan sampai hari ini. Dengan mengungkap konsep romantisme masa lalu ternyata membawa dampak positif bagi pertukaran bentuk-bentuk modal dalam dunia social.

^{1,2} Sebelas Maret University, Surakarta

¹ rofi_qi@student.uns.ac.id

Artikel yang diterbitkan Jurnal Analisa Sosiologi pada edisi khusus ICOSAPS ini telah memenuhi syarat-syarat karya ilmiah, diproses sama seperti pada penerbitan non edisi khusus (terbitan normal), dipresentasikan di International Conference on Social and Political Sciences (ICOSAPS) "Strengthening Resilient Society in the Disruptive Era" yang diselenggarakan oleh Fakultas Ilmu Sosial dan Politik Universitas Sebelas Maret Surakarta pada tanggal 7-8 Oktober 2020.

Penelitian ini menggunakan metode penelitian kualitatif dengan jenis penelitian lapangan (field research). Teknik penggalian data untuk memperoleh informasi ialaha melalui observasi, wawancara secara mendalam dan terstruktur. Sementara teknik penentuan informan menggunakan teknik purposive sampling dengan karakter informan paguyuban pasar sor greng yang meliputi ketua, anggota, dan warga sekitar.

Kata Kunci: modal sosial, gaya kepemimpinan, dan pemberdayaan masyarakat

INTRODUCTION

The stretching of development in developing cities always goes hand in hand with and coincides with the standards that have been given from the national measure regarding the progress of an urban area. According to Lawang (2002: 63) the implementation of development which includes aspects of life, both political, economic, and socio-cultural will be successful if social solidarity is maintained and involves community participation. Some of the characteristics a city must have been categorized as advanced; having areas open with parks in the city that function as the lungs of the city, having good government buildings, having good sports facilities and facilities, having office buildings both for services and industries.

The human perspective on the ideal city always changes according to the era following the context of human development. The development and changes into this perspective provide new knowledge of terms of the ideal city form including the terms Livable City, Compact City, Eco-City, and various other city development concepts as answers to problems in the city as an effort to fulfill the feasibility of the city. to be used as a place to live (Imanda, 2015).

Various assessments are carried out to measure the quality of a city that is suitable for living, livable, and environmentally friendly. Assessment of the Livable Cities with the categories of easy to reach and good health facilities, economic stability, culture and environment, quality of infrastructure. Quality of Living categorizes climate, sanitation, political situation, socio-environmental conditions, crime rates, and community mobility as survey variables. The Quality-of-Life Survey category of assessment includes the number of international flight routes, crime rates,

health facilities, educational facilities, business conditions, and liveability assessments (number of open spaces, culture, amount of sunshine), ease of doing business, and so on. The Most Livable City Index-IAP in its category survey activities is security, economy, infrastructure and utilities, health facilities, transportation, environment, and spatial planning.

Embracing the above criteria, in Bojonegoro district, which is still a developing city, trying to maximize the potentials for the environment and natural surroundings to serve as affordable entertainment suggestions. In addition, entertainment facilities are also used as a commodification in several cities to become a large contributor to the regional budget (APBD) opinion about a city. In Bojonegoro itself, which is still a regency (city), tourism potential has not been explored as a whole. In fact, as of 2018, the original regional income at the Department of Culture and Tourism as the agency authorized to manage fees and tours has exceeded the target set from the value of Rp. 1,210,000,000 reaching Rp. 1,235,811,400 (Bojonegorokab.go.id, 2019).

An increase in the number of tourists both locals (Bojonegoro area itself) and national (from outside the city or island) visiting Bojonegoro, starting from 2018 the number of visitors jumped up to 70 percent. In 2017, the total number of tourist visitors to Bojonegoro was 693,611 people and in 2018 it increased to 1,184,426 (Bojonegorokab.go.id, 2019). The increase in the number of visitors is the reason for the Regent of Bojonegoro to explore tourism potential in the Bojonegoro district. Through BUMDES, Community Social Institutions, and CSR. Development in the tourism sector is encouraged.

On the other hand, some people are aware of the condition of the surrounding environment, to recognize the existing potential and manage it. One example is a tour of the sor greng market in Ledok Wetan Bojonegoro Village. Through the awareness of some of its residents that are bored with the atmosphere of the suburbs, they establish simple tours with a concept like a village in the past. Empowering the existing potential for the hope of having a bargaining value as a tourism market, as well as increasing the income of local residents in the economic sector even though it is a small amount.

Previous research conducted (Darwati *et.al*, 2008) and (Indraddin, 2012) related to social capital and interactions between individuals in utilizing social capital that exists in society has not yet acted as a bridge to maximize all potential social capital owned by its citizens. Without cooperating with NGOs or BUMDES, he was established and still exists today and is a model for empowerment that still exists without interference from other outside parties (government or private).

The leader's role in empowerment also has a very big influence. The development and stagnation of culture depend on the leader. Who becomes what (who leads and becomes what is led in his leadership), what by whom (the result of this leadership is led by whom). Research conducted by Resti Desta Heryani with the title "The Role of Informal Leaders in Community Empowerment in the Implementation of Development in Pananjung Village, Pangandaran District, Pangandaran Regency." It shows the results that the implementation of the development has not been implemented optimally. As many as 37.22% of informants expressed a good opinion, while 62.78% stated that it was not good.

The existing obstacles such as the lack of recognition of the benefits of development are due to the unclear development program that will be implemented by the Village Government so that community leaders find it difficult to socialize when giving instructions, there is still a lack of a role for community leaders in providing examples by directly participating in development programs. His efforts were made to resolve the obstacles that occurred, such as listening to all the aspirations of the community to know firsthand the needs and desires of the community, trying to be better and wiser in guiding the community, on the sidelines of the daily activities of the figures. people try to take the time to participate directly in the development program (Heryani, 2018).

In certain cases, the empowerment in the sor greng market has encountered endless problems. The problem is that there is a kind of dependence on the figure of the chairman of the Sor Greng market association as the person who has the idea. The process of management regeneration has not been able to bring the community forward, or at least there is the progress of its development. Issues regarding market

management such as; taxes imposed on market sales, parking fees, and savings for market maintenance are not surplus. The situation in the field proved that the existing problems had made the market condition almost collapse.

Individual leadership can play a role in mobilizing social capital in society. The research was written by Farida Hanum entitled "*Kepemimpinan Komunitas Kali Code dalam Menggerakkan Modal Sosial*" reveals that the leadership role of the Kali Code community is deep mobilizing enormous social capital. Citizens are easy to follow what these leaders suggest and direct, cause the leader of this community has a personality that can be trusted, is assertive and self-sacrificing. These leaders can also be effective spokespersons, well to the bottom community members and up to the government. social capital that exists in the community in the form of willingness to donate energy (voluntary work) and a sense of togetherness (Hanum, 2011:43).

This paper tries to re-examine why this empowerment is still ongoing and its sustainability is dependent on the founder of the sor greng market. This empowerment has experienced stagnation after the regeneration of the paguyuban which was led by Mr. Budi at that time. What are the attractiveness and social capital of the individual Pak Budi to have a big influence in the association?

METHODS

As a foothold in determining the direction of the study, researchers used research methods. The research method is a study method carried out by individuals by investigating and observing carefully and perfectly on a problem so that results can be obtained for proper problem solving (Suprayogo, 2001: 6). This research was conducted in the Bojonegoro area of East Java, precisely in Ledok Wetan Village. The research method used in this research is qualitative research methods, with the type of field research (field research), where the data obtained is data that is directly obtained from the object of research.

Data collection techniques are the most vital stage in research because the main objective of the researcher is to get data (Sugiyono, 2014: 224). In

collecting data, researchers used observation, interview (interview), and documentation techniques. Where the interview is a communication between two people, one of which has the aim at exploring and obtaining information about a specific purpose (Herdiansyah, 2010: 118).

In the interview, the researcher used two methods: structured and unstructured. Structured interviewers convey several questions that have been prepared by previous interviewers or are called standard interviews. Meanwhile, an unstructured interview is an intensive and open interview (usually called an In-Depth Interview). Whereas in the technique of determining the informants in this study using purposive sampling by categorizing the informants consisting of the head of the association, members of the association, and traders in the Pasar Sor Greng association.

RESULT AND DISCUSSIONS

Result

Ledok Kulon Past and Present

The socio-cultural conditions of the people of Ledok Wetan Bojonegoro Village are not much different from the conditions of the people in urban areas. Because geographically, Ledok Wetan Village is located on the outskirts of the city of Bojonegoro near the Bengawan Solo river. Urban society is generally identified with modern and advanced society, it is not uncommon for this progress to be compared (as a consideration) with various rural aspects that are close to the social conditions of traditional communities and various other aspects that characterize the traditional.

Urban people generally have various prominent characteristics including; Less religious life than in villages, this is due to the high rationality and exact calculation of human beings with reality so that urban people tend to be secular (prioritizing world interests) in their view of life. An attitude to high individuality and indifference to the surrounding environment is a distinctive character of urban society. Work specializations that are firm with determining the boundaries of work make society more colorful in social and educational backgrounds, thus triggering individuals to learn a variety of job specializations. The high rationality of urban society results in ties or individual communication based more on individual

interests. The openness of the city to change makes it transformed rapidly, which in the end occurs a cultural lag for the individuals living in the city (Soekanto, 2012: 139-140)

Things like this are often a source of anxiety for him and the public in general to see such conditions. Maintaining order and cleanliness of the kelurahan is not the awareness and responsibility of each individual in the community, but there must be an order from the head of the RT or RW of the local kelurahan.

Anxiety about the condition of the community like that led one of the village residents to reflect on how to try to break the culture of the people of Ledok Wetan Village. When it was exactly 12.40, Pak Budi was resting while *leyeh-leyeh* (lying down) under a shady and cool bamboo tree on the edge of Kali Bengawan Solo, this incident gave rise to various ideas which he thought were still raw. Then he compared his ideas with browsing the internet and looking for additional information. What is the right action to maximize the land with a lot of bamboos to be more useful and possibly to increase the unity and economy of the community of the kelurahan. In the end, the idea emerged to create Ngisor Greng Market.

Day after day, he and his brother worked at *sor greng*, during holidays and also during work breaks. Some individuals from Ledok Wetan who were curious about what the two of them were doing, finally asked around while looking at some of the finished weaving. The conversation turned out to be fruitful, one by one of some people are pros and cons, the pros would join in and assist in the initial construction of the *sor greng* market. There is contra, and even then it doesn't become a problem as long as it doesn't criticize. If you criticize, you must know the consequences of criticizing.

About two months running with minimal support and assistance. Gradually, those who supported him began to realize that the purpose of establishing this market was none other than for all of us and belonged to us all, and finally, they worked hand in hand to help Pak Budi. If it is Sunday or (a) holiday some of these people work from morning to evening. To generate an atmosphere of sharing whether it is energy, thoughts, or food. Usually, when working at breakfast, lunch, after work, Pak Budi's wife gives food to the people who have helped Pak Budi for free. During the two-

month trip, several families who helped Pak Budi set up the sor greng market, offered to help provide breakfast, some offered to pay for lunch, some offered to give snacks.

Time of manufacture as much as possible to minimize expenses that use money. Whatever we do as much as possible does not buy, we must maximize the existing potential. If it is not in the potential for our environment and requires us to buy other necessities, we must dare to set an example to move quickly to overcome the existing shortcomings.

At the beginning of the establishment of the sor greng market, there was no element of coercion, but voluntarily and self-sufficiency based on our awareness. Until the stage of the market settlement process, there was no withdrawal of residents, no submission of proposals, or soliciting for donations from the streets. On the other hand, Mr. Budi does not want us to depend on such forms, which in turn makes us dependent on other things.

There are many reasons for consideration, why Pak Budi and his friends do not want to collect fees from residents or submit proposals for related agencies. After two months had passed and the market was finished, the residents who supported Pak Budi's idea gathered to discuss the rules regarding the sustainability of the sor greng market after it was founded. In the end, they made rules to run the sor greng market and named the association with the name "paguyuban pasar sor greng". In addition to making rules, the association also discusses how this market has its characteristics among other markets. The idea that emerged at that time was to attract local residents to trade in the market, by trading traditional specialties at low prices and can evoke memories of the past.

Planning sometimes does not match the results obtained. In line with that, to attract residents that have not joined the association is to trade in the sor greng market nothing. Many residents are pessimistic about the presence of the sor greng market and assume that the market is always quiet.

Attempts onward off the pessimistic attitude to some residents of Ledok Wetan Village must be addressed to things that generate an optimistic attitude to seeing the various things that lie ahead. This effort was carried out by Mr. Budi by giving an example by continuing to sell, even though the market conditions would be crowded or not before the launch.

Until now, the sor greng market still exists and has become a reference from educational tours of early childhood, kindergarten, elementary school children, as well as other general visitors who have never been to the sor greng market before. Money resulting from merchant fees or other language taxes is five percent. The dues collected from these traders can be channeled into social activities.

These various agendas and events add to the existence of the sor greng market to date, besides that the existence of social media also increases the pace of this market to be better known by others besides the Bojonegoro area itself.

The condition of the people of Ledok Wetan Village is now more harmonious like the atmosphere in a village, previously there was no gathering together now almost every day. Burning events, karaoke together on the market if it's fitting to clean up for the preparation of the Sunday morning, sharing side dishes, and many changing socio-cultural conditions.

Discussions

Social Capital Transmission in Sor Greng Market Empowerment Leadership Style

The concept of habitus originates in the tradition of philosophical thought, not necessarily a purely Bourdieu creation. Habitus can mean habit (habitual), self-appearance or it can also refer to the innate order associated with the typical condition of the body (Fashri, 2014: 93). In the literature on logic and epistemology, the term habitus is used to denote aspects of the equipment for particular subsistence. Aristotle defines the habitus as a category of things that complement the subject as substance; a thing that exists on itself; a thing that exists for itself; things that exist can be sorted from the others (Adlin, 2006: 40). Habitus refers to the set of dispositions that are created and formulated through a combination of objective structures and personal history. Dispositions are found in various social positions that are in a realm and imply a subjective adjustment to that position (Maizier, 2009: 13).

Habitus is "the mental or cognitive structure with which people relate to their social world. Utilizing this scheme people produce their practice of

perceiving, and expanding it ”. In dialectical terms, habitus is "a product of the internalization of the social world" (Goodman, 2013). Habitus works below the level of consciousness and language beyond the introspective control and control of the individual will. As Common Sense habitus structures existing structures of the social world, as a product of history, habitus is a structured structure.

The habitat of a leader is to have a visionary attitude, be honest, responsible, and intelligent, conduct discipline, administrative discipline, and monitoring discipline (Makhfudz, 2011). Here, the founder of the sor greng through habitus, positions himself to be someone that has an idea at the same time starting to work on the idea, by giving an example to the people around him, along with the hopes of those around him to help him. Habitus that appears is that he works without anyone to pay wages. The voluntary effort of not being paid for his work cleaning Sor Greng to become a tourist market, making weave bamboo, making chairs of bamboo, and doing other jobs made him different from most of the residents around him. This is a behavior that appears and appears at the beginning of the establishment of the sor greng market, then becomes a habitus at that time. Sincerity in working without wages is an apparent habit.

Another point of view that Mr. Budi and his family is that they are willing to share with their citizens both morally and materially. In line with Pak Budi's attitude, his wife also supports this attitude by devoting her attention to the form of sharing by giving food to people that help complete the construction of the sor greng market. Every day giving food as a form of responsibility and appreciation to people who helped and supported the establishment of the market. This kind of behavior he continues to do under the pretext of giving alms without considering how much money is being pocketed today, without expecting any reward.

Another concept in Bourdieu's theory is the field (field) or arena. Bourdieu defines a field as: “a network or configuration, of objective relations between positions. The positions are objectively defined, in their existence and the determinations they impose upon their occupants, agents, or institutions by their present and potential situation (situs) in the structure of distributions of species of power (or capital) whose possession

commands access to the specific profit are at stake in the field, as well as by their objective relations other positions (domination, subordination, homology, etc) (Bourdieu, 1992:92)”

A realm is an arena of power in which there is a struggle for resources (capital) and also to gain certain access which is close to the stratification of power (Fashri, 2014: 106). A realm is also a place of battle where those who occupy it can maintain or change the existing power configuration. As a battle arena, the realm is an arena structure that "supports and directs the strategies used by those in these positions to work on both individuals and collectively, secure or elevate their position, and apply the hierarchical principles the most appropriate to their products. The realm is a structured social space, the domain of power, the realm of power.

The realm contains people who dominate and others are dominated. A permanent and constant relationship of inequality operates in this space. At the same time, it becomes a space for various kinds of actors that are struggling to transform and preserve this realm. All the individuals in this world lead to overall (relative) power competition for their division of the market. This power determines its position in the realm and part of the result is its strategy (Bourdieu, 2002: 57).

The arena of struggle, struggle, or battle that is in it is not something that has a physical meaning but is symbolic. The realm is completely understandable if we place the realm as an arena to fight for a monopoly over (on) the legitimacy of symbolic violence. Many terms are used by Bourdieu to describe his theoretical constructs, symbolic relations, symbolic violence, the symbolic power. All three involve agents in the reproduction of a domain.

The definition of symbolic power is closely related to habitus. Implicitly, namely, the efforts made to make individuals have a perspective that embraces perception and appreciation to move in a certain direction. The mechanism of the process of occurrence, Bourdieu explains that the process of this symbolic power occurs through what he calls doxa. Doxa is a belief that is accepted as it is, never doubted to be questioned again, as if it becomes a certain dogma that directs the individual's perspective on perceiving the world or the arena where doxa is. When a dominant discourse

dominates the market, it can define "the other" the other. This capacity is owned by the authority to make others obey and believe.

The weakening of realm autonomy in an arena is likely to give rise to other thoughts conveyed by agents in that realm to question, question, oppose or even replace existing doxa. This process is where symbolic power is present. The existing doubts gave rise to these two camps leading to the Bourdieu concept which he called heterodoxa and orthodoxa. Heterodoxa is a discourse that takes a subversive strategy (Swartz, 1997: 125). The group that is minimal in the capital continuing to question the discourse authority on the dominant group of defining the social world. This discourse always opposes the existing prayer. While orthodoxa is a discourse that has the aim of defending prayer (Fashri, 2014: 139).

The contradiction between dominant and subordinate groups of maintaining the spatial structure brings us to another key concept in Bourdieu's theory of capital. The positions of various agents in the realm are determined by the capital they own. In social relations, according to Bourdieu, it is necessary to map power relations in society based on positions and ownership of resources.

In terms of capital, Bourdieu classifies the types of capital that are scattered in the social sphere. Referring to Bourdieu, capital is classified into four types, namely; economic, cultural, social, and symbolic capital. Economic capital includes the means of production (machines, land, labor), material (income and valuable objects), and money that is easy to use for all specific purposes and is passed on from one generation to the next (Fashri, 2014: 109). The level of economic capital owned by Pak Budi's family is classified as middle strata. The economic capital they have been the income from trading, the sor greng land they own, and some of the residents' land which is now used as the sor greng market. The income earned from trading does not necessarily become an obstacle to sharing with others. In line with his statement that life benefits each other.

The cultural capital that exists on the individual does not merely reflect financial capital resources. It is a collection of intellectual qualifications that can be produced through formal education or family inheritance. In certain conditions, it can operate independently on the

determination of money, even in some conditions, cultural capital provides compensation for individuals who are short of money as part of an individual or group's way of achieving success or status (Field, 2016: 21-22). Examples of cultural capital include the ability of individuals to present themselves in public, ownership of high-value cultural objects, knowledge, certain skills resulting from education, as well as certificates (bachelor's degrees).

His cultural capital is his experience as a leader in several well-known companies in Jakarta. Hospital building drafter in Jakarta. Becoming Chairman of the board of directors at the hospital that takes care of all hospital employee salaries. Become the head of a labor union with the company where he works. Experiences like this make him had a distinctive character of bringing himself to appear in public. The knowledge that he had when he became a leader made him able to understand various individuals and be responsive in dealing with problems. Another point that is in Mr. Budi is the relationship between various sectors which makes him always have the right way to solve problems.

The emphasis on cultural capital is not just the resources that come from material capital. The economic level of the middle class does not necessarily become an obstacle to him in dedicating himself to benefit others. The initiator of the idea as well as the founder of the sor greng market dedicates himself to taking advantage for personal gain on the taxes that he gets from sellers in the sor greng market His knowledge of organizational management and his experience of it is a plus for his social capital.

Bourdieu defines social capital as the number of resources, actual or virtual, that gather in an individual or group because it has a durable network of the form of a reciprocal relationship of introduction and recognition that is more or less institutionalized (Fiel, 2016: 23). Refer to social networks owned by individuals or groups as actors about other parties that have power.

His ability to characterize individuals in public and his tracks record has been able to absorb the attention of those around him. His network, which was formed into his work and became a director in the company,

made the people around him institutionalize his belief that he was able to become a leader in the Sor Greng market association. The recognition of his ability finally gave the people of Ledok Wetan the spirit to join the management of the Sor Greng market association or become traders in the market. The capital accumulated in the individual makes people around him without hesitation put their trust and hope.

In the realm of a capital struggle for the social world, he can acquire, maintain and expand the capitals he owns. In this area, not many individuals can maintain their capital to fight in the social arena which has a pressure comparable to that of Pak Budi. His ability to appear decisively as a leader earned him the accumulation of capital and various forms of authority, legitimacy, and social status in society. Bourdieu defines this sort of thing in symbolic terms. Cahyono (2014:14) said that efforts to increase welfare society through optimization social capital should be supported by transformational leadership able to influence members of society through changing the status quo, improving individual creativity, provides inspiration and motivation, and have idealism.

Symbolic capital is the accumulation of all accumulated forms of prestige, authority, status, and legitimacy. The transmission of the amount of capital he has devoted to the sor greng market association, either directly or indirectly, has the authority to determine the direction of the association's policies. The recognition that he is a figure capable of bringing empowerment in the sor greng market to have more progress is the most important part, this recognition increases his prestige and status in the surrounding environment. In social terms, he has prestige and improves his social capital network to a higher level, he has easy access to related agencies in Bojonegoro.

The existence of leadership in the community has a role to include local communities in development programs. Evidence of the impact on leadership in the community shows participation community into the community governance space and emphasizing the need to mobilize leadership strong local pinan (Madden, 2010).

KESIMPULAN

The results of field research and analysis show that the inequality in empowerment is caused by powerlessness in regenerating leaders. Looking for individuals that have the quality and capability to lead the circle of the community to be able to exist and be competitive, they cannot be obtained. The other side shows that there is no comparable power in the struggle for capital (economic, social, symbolic, and cultural) in the social realm to be compared with the capital owned by Pak Budi. So that various capital in the social realm, especially empowerment, is controlled by Mr. Budi. This results in the loss and absence of a leader who is considered capable of running the circle of the association, this situation ultimately leads to dependence on one leader figure.

Rekomendasi

In this study results obtained, where empowerment will run rapidly with the presence of a visionary leader. But on the other hand, thanks to visionary leaders, it makes society dependent on one particular party and it is difficult to develop independently. So that at a certain time the empowerment stagnates. To improve and sharpen research with similar themes. It would be good if the research that is going to be carried out, should focus on how people can develop their potential independently. That way the leader becomes a facilitator as well as an ongoing empowerment evaluation task.

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