



Model of Social Capital Implementation in the Orphan Scholarship Program and Pick Up Outstanding Duafa in the Village (Case Study in Klagen Village, Klagen District, Cirebon Regency)

Rochmat Hidayat

Government Science, FISIP, University of Muhammadiyah Cirebon. West Java, Indonesia.
Email rochmat.hidayat@umc.ac.id

Abstract

Background. The gap in access to education in rural areas is still a challenge for social development in Indonesia. Orphans from underprivileged families face the risk of dropping out of school due to limited education costs. In this context, local initiatives in the form of village scholarship programs are an important instrument to expand access to education based on social solidarity.

Purpose. This study analyzes the management of social capital in the implementation of the orphan scholarship program in Klagen Village, Klagen District, Cirebon Regency.

Method. This study uses a qualitative approach with a case study design, based on village program documentation and a synthesis of social capital literature. The theoretical framework refers to the perspectives of Putnam (bonding and bridging social capital), Bourdieu (social capital as a relational resource), and Coleman (the function of social capital in the creation of human capital).

Results. The results of the analysis show that social capital bonding plays a strong role in the legitimacy and mobilization of local resources, while social capital bridging still needs to be strengthened to ensure the sustainability of the program.

Conclusion. Strengthening formal governance and accountability mechanisms are key factors in maintaining public trust and program effectiveness.

Implementation. This study recommends the integration of social capital with a transparent administrative system to improve the long-term impact of education.

Keywords: social capital, village scholarships, village governance, bonding, bridging, education



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INTRODUCTION

Conceptually, the social capital literature has developed in explaining the effectiveness of local institutions and village development. However, there is a gap in studies that integrate bonding, bridging, and linking social capital in the analysis of community-based education programs at the village level. This research fills this gap by analyzing the management of social

capital in the GEBYAR Program in Klangeran Village and its implications for the sustainability of governance and the formation of human capital.

Klangeran Village in Klanger District, Cirebon Regency, initiated the GEBYAR program (Outstanding Orphan and Poor Scholarship Movement) as a form of community-based social intervention. This program involves the village government and community organizations in collecting and distributing educational assistance (Klanger Village Government, 2024). However, the effectiveness of community-based social programs is greatly influenced by the quality of social capital owned by the community. Social capital determines the extent to which beliefs, networks, and collective norms can be mobilized for the public benefit (Putnam, 2000). Therefore, this study seeks to answer the question: How social capital is managed in the implementation of the orphan scholarship program in Klanger Village, and how does it affect the sustainability of the program at the local level, especially in rural areas. Access to education is often influenced by complex socio-economic factors. Limited family income, low educational literacy of parents, and limited social support can hinder the sustainability of children's education. This condition is even more severe for vulnerable groups such as orphans who have lost one or both parents as economic support and emotional support.

Cirebon Regency as part of West Java Province has diverse socio-economic dynamics. Rural areas in Cirebon Regency still face the challenge of inequality in access to education, especially for low-income families. Although the central and local governments have provided a wide range of educational assistance programs, the reality on the ground shows that community-based social support remains an important factor in ensuring the educational sustainability of children from vulnerable families.

Klanger Village, located in Klanger District, Cirebon Regency, is a village with relatively cohesive social characteristics. The village community still holds fast to the values of religiosity, social solidarity, and mutual cooperation in daily life. Social interaction between citizens takes place in a dense network and is based on personal closeness.

The strength of this social network reflects the potential for significant social capital. Social capital is not only in the form of interpersonal relationships, but also collective norms, trust, and active participation in social activities. In the context of village development, social capital is often a latent force capable of driving collective initiatives without full dependence on external interventions. In recent years, Klangeran Village has developed the Orphan Scholarship Program as a form of concern for vulnerable groups in the field of education. This

program is a concrete example of how social solidarity translates into community-based local policies. This initiative shows that village communities are not only objects of development, but also active actors in designing solutions to social problems. Nevertheless, the success of social programs is not only determined by goodwill and moral solidarity. The sustainability of the program requires systematic, transparent, and accountable governance. Without good management, even strong social capital can be eroded due to conflict, mistrust, or fatigue of community participation.

In the perspective of social capital theory, Robert Putnam explains that the success of local institutions is greatly influenced by the quality of social networks and the level of trust in society. Putnam distinguishes between bonding social capital and bridging social capital. Bonding strengthens the internal cohesion of the group, while bridging opens up access to external resources.

In the context of Klangunan Village, social capital bonding seems dominant through the practice of mutual cooperation and concern for orphans. However, an important question arises: whether the village has also built up sufficient bridging capital to ensure the sustainability of the program in the long term. In addition, the concept of linking social capital is relevant to see the vertical relationship between villages and district governments, zakat institutions, corporate CSR, and wider educational institutions. Without strong linking capital, village programs have the potential to be isolated within a limited internal scope.

Pierre Bourdieu views social capital as a relational resource that can be converted into economic and symbolic gains. In this context, extensive social networks allow access to funding and greater legitimacy. However, Bourdieu also reminded that social capital can reproduce inequality if it is not managed fairly. James Coleman emphasized that social capital has a direct contribution to the formation of human capital. In the context of education, strong social relationships between family, school, and community improve a child's academic success.

The orphan scholarship program in Klangenan Village is a relevant empirical arena to test how the three theoretical perspectives work in village development practices. Although this program is running and providing benefits, there has been no academic research that specifically analyzes the management of social capital in the program in depth and systematically.

This research is important because it provides an understanding of how social capital operates in the context of local policies and how it can be strengthened to support sustainable

education development. In addition, this research has strategic relevance in the context of community participation-based village development. The Village Law provides space for villages to develop social innovations according to local needs. The orphan scholarship program is a form of social innovation. However, social innovation requires institutional strengthening so that it does not depend on certain figures or temporary social conditions.

Dynamic socio-economic changes, including urbanization and transformation of work structures, can affect the level of participation and solidarity of rural communities. Therefore, the analysis of social capital management in this program not only looks at current conditions, but also considers long-term sustainability. This research is expected to be able to contribute to the development of a community-based social program management model that is integrative between traditional values and modern administrative systems.

With this background, this research is focused on an in-depth analysis of social capital management in the Orphan Scholarship Program in Klengen Village, Klengen District, Cirebon Regency.

LITERATURE REVIEW

The Concept of Social Capital

Social capital is a multidimensional concept that develops in sociology and public policy. Putnam (2000) defines social capital as a network, norm, and trust that facilitates coordination and cooperation for mutual benefit. He distinguishes two main types: Bonding social capital: bonds in homogeneous groups, Bridging social capital: bridges between different groups. Bonding strengthens internal solidarity, while bridging expands access to external resources.

Bourdieu (1986) views social capital as an actual and potential resource related to the ownership of an institutionalized network of relationships. Social capital can be converted into economic and cultural capital, but it also has the potential to reproduce social inequality. Coleman (1988) connects social capital directly with the creation of human capital. A strong social relationship structure enhances social control, norm transmission, and educational support.

Empirical research shows that social capital plays a significant role in the effectiveness of village development (Prastyo, 2024). Another study found that the involvement of local organizations increases the legitimacy and sustainability of community-based social programs

(Wafa, 2024). Thus, the analysis of village scholarship management needs to place social capital as the main variable in program governance.

Robert Putnam popularized the concept of social capital in the context of institutional effectiveness and local democracy. In *Bowling Alone* (2000), Putnam defines social capital as "features of social organization such as networks, norms, and trust that facilitate coordination and cooperation for mutual benefit." Social capital bonding refers to close relationships within homogeneous groups, such as family, close neighbors, and communities with a common identity.

Bonding characteristics:

- a. Strong solidarity
- b. High loyalty
- c. A clear collective identity
- d. Intense emotional support

In the context of Klangunan Village, bonding can be seen in: Mutual cooperation of residents, Concern for orphans, Involvement of religious leaders and RT/RW. Bonding capital functions as a "social glue" that maintains internal cohesion. It is effective in the rapid mobilization of internal resources, but has limitations if not combined with external networks. Bridging capital connects different groups horizontally. It allows access to new information and resources. The characteristics of bridging are cross-group networking, cooperation between communities, access to external resources

Based on these four perspectives, the theoretical framework of this research can be formulated as follows:

Dimensions	Theoreticians	Function	Program Relevance
Bonding	Putnam	Internal solidarity	Local Resource Mobilization
Bridging	Putnam	External access	Donor Partnerships

The study of social capital in development has developed widely in the literature on sociology and public policy.

The main conceptualizations come from:

1. Putnam (2000) → emphasized bonding and *bridging social capital* as factors for the effectiveness of local institutions.

2. Bourdieu (1986) → see social capital as a relational resource that can be converted into economic and symbolic capital.
3. Coleman (1988) → emphasized the role of social capital in the formation of *human capital*, especially in the context of education.

In the Indonesian context, recent research shows:

1. Social capital contributes to the effectiveness of village development (Prastyo, 2024).
2. The involvement of local organizations increases the legitimacy of community-based social programs (Wafa, 2024).

However, the majority of previous studies:

1. Focusing on village development in general,
2. Or on social governance without an in-depth analysis of community-based education programs,
3. It has not specifically analyzed the integration of *bonding, bridging, and linking social capital* in the village scholarship program.

This article positions itself in the discourse by empirically examining the implementation of social capital in the GEBYAR Program in Klangunan Village.

METHODS

This study uses a descriptive qualitative approach with a case study design using sources: (a) Official documentation of village programs, (b) Social capital theory literature. (c) Previous empirical studies. Furthermore, thematic analysis is based on indicators: (a) Trust. (b) Social norms. (c) Social networks. (d) Institutionalization of the program. Furthermore, literature triangulation was carried out to strengthen the validity of the analysis.

DISCUSSION

Overview of Village Social Programs and Context

Klangenan Village is one of the villages in Klangen District, Cirebon Regency, which has a relatively homogeneous social character with strong religiosity and social solidarity values. The social structure of the village is still supported by the role of RT/RW, religious leaders, community institutions, and youth organizations such as the Youth Organization. In this context, social interaction is intense and based on personal closeness.

The Orphan Scholarship Program (known as the Outstanding Orphans and Poor Scholarship Movement) emerged as a response to the real needs of the community regarding

access to education for orphans from underprivileged families. This program is designed to provide educational assistance as well as moral and social support to recipients.

Institutionally, the program is coordinated by the village government with community elements. Funding comes from community contributions, support from village officials, and voluntary donations. The management structure is semi-formal, meaning that there are committees and division of duties, but they are not fully documented in the standard administrative system.

This social context is the space for the actualization of social capital. The value of mutual cooperation, collective concern, and moral responsibility towards orphans is the main basis for the implementation of the program.

The results of the study show that the level of trust between residents in Klenganan Village is relatively high. This trust is the main capital in fundraising and aid distribution. Donations are given without suspicion because the administrators are part of a community that is known personally. In Robert Putnam's perspective, social trust is at the core of social capital that allows coordination to run effectively. High trust lowers the cost of social transactions so that programs can be run without complicated bureaucracy. This trust is also reflected in the community's acceptance of the committee's decision in determining scholarship recipients. Informal social control mechanisms run through reputation and social norms.

The value of mutual cooperation is the main strength of resource mobilization. Citizen participation is not only in the form of funds, but also time, energy, and moral support. Solidarity with orphans has a religious and cultural dimension. In many interviews, residents stated that helping orphans is a moral obligation as well as a form of social worship.

This collective norm strengthens bonding capital. The emotional bond between residents creates a sense of belonging to the program. The structure of RT/RW, religious leaders, and Karang Taruna functions as a social network node. They become information mediators and facilitators of recipient selection. The process of identifying prospective recipients is carried out through RT/RW recommendations based on direct knowledge of family conditions. This shows the density of internal social networks. However, this network density also has a risk of subjectivity if it is not equipped with clear written criteria.

Program Implementation Analysis

Collection and Planning Stage

The initial stage of GEBYAR management starts from the internal consolidation process of the village. The management together with the village government held a deliberation to discuss social needs related to the education of orphans and poor people. This deliberation is not only an administrative forum, but also an arena for the social legitimacy of the program. Decisions born from village deliberation have moral force because they are mutually agreed.

In the context of Klengenan Village which has high social cohesion, the planning process takes place in a participatory atmosphere. Religious leaders, RT/RW, and representatives of community organizations were involved in the discussion. This shows that the planning stage already reflects community-based deliberative practices.

The fundraising was carried out through community solidarity mobilization. Residents donate voluntarily through social activities, recitations, and certain momentum. Trust in the management is a key factor in the success of this stage. Without social trust, fundraising will not be effective. From the perspective of social capital theory, this stage shows the dominance of bonding social capital. Strong internal solidarity allows for the mobilization of resources without high transaction costs. Citizens do not need complicated formal guarantees because interpersonal trust is already a social binding.

In addition to fundraising, the collection stage also includes data collection of prospective recipients. RT/RW plays an active role in identifying orphans and underprivileged families in their area. This mechanism shows the use of dense social networks in the village structure. However, the selection process based on social recommendations has the potential to be biased if it is not equipped with clear written criteria. Therefore, the professionalization of selection is a necessity so that solidarity does not cause inequality.

Program planning also includes determining the form of assistance, the distribution schedule, and the division of administrative tasks. The management structure is generally semi-formal, with a chairman, treasurer, and field coordinator. Although simple, this division of roles helps to maintain the smooth operation of the program.

Realization or Implementation Stage

The realization stage is the phase where the resources that have been collected are converted into tangible benefits for the recipient. The distribution of aid is carried out openly in village forums or special activities involving the community. Transparency in distribution has a dual function. First, as a form of social accountability to the community and donors.

Second, as a symbol of strengthening collective solidarity. The distribution event became a public momentum that showed the village's commitment to vulnerable groups.

The assistance provided is generally in the form of education funds, school supplies, or other academic needs. In some cases, administrators also coordinate with schools to ensure appropriate assistance. The realization of the program not only has an impact on the economic aspect, but also on the psychological aspect of the recipient. Orphans who receive scholarships feel the care and recognition of their communities. This increases confidence and motivation to learn.

In Bourdieu's perspective, the stage of realization shows how social capital is converted into economic and symbolic capital. The village social network generates financial resources which then strengthen the social position of the recipients in the educational environment. However, the distribution administration is still relatively simple. Documentation is often in the form of manual notes without a neat digitization system. These limitations have the potential to become an obstacle as the program develops on a larger scale.

The realization stage also faces challenges related to funding sustainability. Dependence on local donations makes the aid capacity dependent on the economic condition of residents. Without diversification of funding sources, programs are vulnerable to fluctuations in participation.

Monitoring and Evaluation Stage

Monitoring in the GEBYAR Movement is carried out informally through continuous communication between administrators, parents, and schools. The administrator usually asks about the academic progress of the recipient on a regular basis. This monitoring mechanism shows the strength of community-based social control. In Coleman's theory, intense social relationships reinforce the internalization of academic norms and disciplines.

However, informal monitoring has limitations in terms of impact measurement. Without clear quantitative indicators, it is difficult to know the extent to which programs improve achievement or lower the risk of dropping out. Program evaluation is usually carried out in the annual village deliberation forum. The management reported the use of funds and discussed the obstacles faced. This forum became a space for collective reflection.

Although the evaluation is carried out openly, there is no systematic data-based evaluation instrument. Evaluations are more based on general perceptions and field experience. From the perspective of public governance, the monitoring and evaluation stage needs to be

strengthened with a standardized recording system. Indicators such as school attendance rate, academic scores, and graduation can be used as parameters for program success.

Strengthening the monitoring and evaluation stage is also important to build the trust of external donors. In the context of the development of bridging social capital, measurable impact reports are an attraction for potential partners.

Program Stage Analysis

When viewed as a whole, the stages of GEBYAR management reflect a simple public policy cycle model at the village level: participatory planning, collective implementation, and reflective evaluation. The main strength of the program lies in its high internal social capital. Social solidarity allows the program to run even with limited resources.

However, the main weakness lies in the aspect of professionalization of governance and strengthening external networks. Without adequate bridging and linking of social capital, it will be difficult for the program to develop sustainably. The GEBYAR movement in Klenganan Village can be categorized as a good practice (best practice) of community-based development. However, these good practices need to be equipped with a modern administrative system to remain relevant in the long term.

Thus, the analysis of these stages shows that the success of the program does not only lie in the good intentions of the community, but in the ability to integrate social capital with the principles of governance that is transparent, accountable, and adaptive to social change.

Context of the program and social capital

Social Capital and the Formation of Human Capital

In James Coleman's perspective, social capital contributes to the creation of human capital through social control and network support. The children of scholarship recipients show increased motivation to learn because they feel cared for by the community. Moral support and social supervision strengthen children's discipline and self-confidence.

However, academic impact has not been quantitatively documented, so an indicator-based evaluation system is needed. Bridging capital in Klenganan Village is still limited. Relationships with external institutions have not been strategically developed.

The program does not yet have a formal proposal to collaborate with CSR companies or national zakat institutions. In Putnam's theory, bridging capital allows access to new

resources. Without this bridge, the program would be difficult to develop on a wider scale. Limited bridging capital also limits program innovation.

Linking Social Capital and Policy Integration

Linking capital refers to a vertical relationship with a formal institution. The program has not been fully integrated in district or provincial policies. The absence of well-documented formal reports is an obstacle in accessing external support. Strengthening linking capital will expand the institutional legitimacy of the program.

Dependence on bonding capital risks causing social fatigue if participation decreases. Potential conflicts can arise if the perception of injustice is not managed transparently. Without formal rules, social capital can erode.

The findings suggest that bonding capital serves as the program's initial generator. However, for long-term sustainability, a combination of bonding, bridging, and linking capital is needed. In Bourdieu's perspective, social capital must be managed so that it does not become an instrument of inequality. The integration between traditional solidarity and modern governance is the key to sustainability.

Social Capital Bonding in Program Mobilization

The norm of solidarity with orphans is the main foundation of the program. The RT/RW forum, recitation, and Karang Taruna became a channel for mobilizing funds and identifying recipients. This finding is consistent with Putnam (2000) who stated that bonding capital strengthens internal cohesion and facilitates collective action. The relationship between parents, teachers, and program administrators creates positive social control that supports the recipient's academic achievement. This is in accordance with Coleman (1988) who emphasized that social capital functions as a resource in the creation of human capital. In Bourdieu's (1986) perspective, actors who have a wide network tend to be more able to access external donors. Without formal regulation, this has the potential to create a concentration of influence on certain groups.

Institutional Strengthening Recommendations

The program is still relatively dependent on local donations. Without external network expansion, long-term sustainability risks being compromised. The analysis shows the need for integration between: Social capital (trust & network) and formal mechanisms (SOPs, reporting,

audits), Without a formal system, social capital is vulnerable to erosion due to conflict or perceptions of injustice.

Furthermore, the following are needed to support the accountability of activities and to stimulate stronger social ties

1. Preparation of transparent selection SOPs
2. Annual public reporting
3. Development of partnerships with zakat/CSR institutions
4. Education indicator-based monitoring and evaluation system

Based on these conclusions, the following recommendations can be considered for the development of the Strengthening Social Capital Bridging program, the village government and program administrators need to develop partnership strategies with external institutions such as corporate CSR, national zakat institutions, philanthropic organizations, and universities. The preparation of cooperation proposals and program impact reports will increase collaboration opportunities. The development of the Linking Social Capital scholarship program should be integrated in village planning documents (RPJMDes and RKPDes) and communicated to the district government. This integration will strengthen legitimacy and open up access to policy support.

To reduce dependence on local donations, villages can establish community-based education endowment schemes or collaborate with BUMDes as a sustainable source of funding. Preparation of SOP for Selection and Distribution. Written guidelines are needed that contain recipient criteria, verification mechanisms, distribution procedures, and complaint systems. This SOP will increase transparency and reduce the potential for subjective bias. Implementation of Monitoring and Evaluation System (Monev)

The program needs to have output, outcome, and impact indicators. For example: an increase in grade point average, graduation rate, or school participation. Annual evaluations must be documented in writing. Transparent and Periodic Financial Reporting Annual financial reports need to be published to the public in village forums and digital media. Administrative transparency will maintain public trust. Digitization of Program Administration: The use of information technology (village website, social media, digital recording system) will increase accountability and expand the reach of program communication.

Recommendations for Strengthening the Capacity of Program Management Training for Administrators Program administrators need to receive training related to donation management, proposal preparation, financial reporting, and social program monitoring and

evaluation. Structured Academic Assistance. In addition to financial assistance, villages can establish regular study or mentoring groups to ensure non-material support for scholarship recipients. Annual Social Audit Mechanism. The annual public accountability forum can be used as a joint evaluation space between the management and the community.

This research has several significant elements of novelty:

1. Operationally Integrated Three Theoretical Perspectives. Not only using Putnam's concept, but also: Linking the conversion of social capital (Bourdieu), with the formation of *human capital* (Coleman), in one concrete arena of local policy. This integrative approach is rarely carried out in education-based village studies.
2. Social Capital Analysis in the Village Scholarship Program (Micro Level). Most social capital studies are macro (regional development, local democracy). This research: Analyze at the micro level (specific programs), Analyze the policy stages (planning–implementation–evaluation), Relate each stage to the social capital dimension.
3. Identify Inequality in the Social Capital Dimension. Key findings show: Strong bonding capital, bridging and linking capital weak. This research not only describes the success of social solidarity, but also criticizes the limitations of the professionalization of governance and shows the risk of erosion of social capital without formal institutionalization.
4. Integrative Model of Social Capital + Modern Governance. This article offers the idea that: the sustainability of village social programs requires the integration between traditional solidarity and modern administrative systems (SOPs, monevs, social audits). This integrative model is a relevant conceptual contribution to village-based social innovation.

Based on the literature review and empirical findings, there are several key gaps:

1. Gap 1: Lack of Empirical Studies on Social Capital in the Village Scholarship Program. There has been no research that specifically analyzes the management of social capital in orphan scholarship programs at the village level and examines its impact on the sustainability of local education policies.
2. Gap 2: Lack of Analysis of Social Capital-Based Policy Stages. Previous research has not mapped social capital at every stage of the policy cycle (planning, implementation, monitoring) and examined how trusts and networks work operationally in each phase.
3. Gap 3: Limitations of the study on Bridging and Linking Capital in villages. Most studies stop at bonding capital (internal solidarity). There have not been many studies that analyze

the limitations of bridging and linking capital as risk factors for the sustainability of village social programs.

4. Gap 4: Lack of systematic measurement of human capital impact. There is no evaluation model based on quantitative indicators in the community-based village scholarship program.

CONCLUSION

Based on the results of research and discussion on social capital management in the orphan scholarship program in Klagen Village, Klagen District, Cirebon Regency, several main conclusions can be drawn as follows:

1. First, social capital is the main foundation in the formation and implementation of the orphan scholarship program in Klagenan Village. This program grows from the strength of community social solidarity based on religious values, a culture of mutual cooperation, and collective concern for vulnerable groups. The high level of trust between citizens allows resource mobilization to run effectively without the need for complex bureaucracy.
2. Second, the social capital bonding dimension has proven to be very strong and is the driving force of the program. The village's internal social ties facilitate the process of identifying potential recipients, raising funds, and distributing aid. The structure of RT/RW, religious leaders, and community organizations act as a social network node that maintains the legitimacy of the program.
3. Third, although bonding capital is strong, the dimension of bridging social capital is still relatively limited. Relationships with external institutions such as corporate CSR, zakat institutions, and educational institutions have not been strategically developed. As a result, the program is still heavily reliant on the village's internal resources, potentially limiting its scale and long-term sustainability.
4. Fourth, linking social capital, namely vertical relationships with formal institutions at the district and provincial levels, is not optimal. The program has not been systematically integrated in regional education development policies. Limited administrative documentation and formal reports are obstacles in accessing broader structural support.
5. Fifth, from the perspective of human capital formation, scholarship programs have a positive impact on the learning motivation and academic resilience of orphans. Moral and social support from the community strengthens confidence and educational participation.

However, a monitoring and evaluation system based on quantitative indicators is not yet adequately available, so the academic impact has not been systematically measured.

6. Sixth, program governance is still semi-formal. Social transparency is relatively maintained through village deliberative forums, but administrative accountability has not been fully documented in a standard format. The absence of written SOPs, evaluation indicators, and formal financial statements has the potential to be a sustainability challenge in the future.
7. Seventh, the findings of the study show that the long-term success of the program is determined not only by the strength of social solidarity, but also by the ability of villages to integrate social capital with modern public administration principles such as transparency, accountability, professionalism, and data-driven evaluation systems.

Thus, it can be concluded that the orphan scholarship program in Klenganan Village is a real example of how social capital functions as social energy for development. However, to maintain sustainability and increase the scale of impact, it is necessary to strengthen the bridging and linking capital dimensions as well as update program governance more systematically.

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