



Original paper

Empowering Social Capital in Surviving COVID-19: A Case Study of the Urban Poor in Panjang Subdistrict Bandar Lampung, Indonesia

Dewi Ayu Hidayati^{1*}, Yulianto¹, Bambang Utoyo¹, and Mohammad Muhassin²

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Abstract Social capital is one of the strengths in dealing with disasters, both natural and non-natural disasters, including COVID-19. This study aims to examine the social capital empowered by the urban poor in Panjang subdistrict Bandar Lampung in forming resilience to the COVID-19 disaster. This study employed a qualitative descriptive method with data collection techniques through focus group discussions, in-depth interviews, observation and documentation. The data validity was obtained through triangulation of sources, methods and time. The study found that the urban poor of Panjang subdistrict, Bandar Lampung city have empowered the social capital both within groups of the poor and with groups outside the poor. It comprised bonding and bridging social capitals. This empowerment has also supported community resilience efforts against the COVID-19. The thing that underlies the social capital empowerment to survive the COVID-19 disaster is the trust based on several social values, such as family, togetherness over diversity, openness, and religion.

Keywords: COVID-19 disaster, Resilience of the poor, Social capital empowerment

¹ University of Lampung, Indonesia

* Corresponding author email: dewiayu.hidayati@fisip.unila.ac.id

² UIN Raden Intan Lampung, Indonesia

1. INTRODUCTION

The COVID-19 pandemic paralyzed the whole world, having several impacts on businesses, healthcare systems, and people's well-being on every continent (Chiba *et al.* 2022). Efforts to minimize its impacts have been carried out a lot, and one of them is by empowering the social capitals that have been ingrained in the community for a long time (Dynes 2006). The strength of social capital in dealing with COVID-19 can be realized through a number of activities, such as innovating economic activities to reduce the burden on others, carrying out mutual cooperation activities to help people who are self-quarantining, and making schedules for spraying disinfectants around residents' homes (Suherningtyas *et al.* 2021). Social capital is important in overcoming various problems due to a pandemic (Hidayat and Pandjaitan 2021) because collective actions can build group or community resilience in dealing with disasters (Longstaff *et al.* 2010; Suminah 2021; Malihah *et al.* 2021). Not only to overcome the COVID-19 disaster, but since long ago it has been used by various components of society to overcome problems related to natural disasters, such as floods, eruptions, droughts and wildfires (Muhammad *et al.* 2017; Norzistya and Handayani 2020).

Social capital can be defined as a set of informal values and norms shared among members of a community group that allows cooperation among them (Fukuyama 2002). According to Woolcock (2001), there are three forms of social capital relations, namely bonding social capital, bridging social capital, and linking social capital. Linking social capital and bridging social capital have in common in terms of open relation. Meanwhile bonding social capital can play a role in institutionalizing trust, strengthening values and norms and fostering participation and social networks needed to restore conditions (Fukuyama 2001; Nakagawa and Shaw 2004).

Social capital can be empowered to cope with COVID-19. It is reflected in the existence of cooperation, social solidarity, mutual cooperation, and harmonious relations in society (Syahra 2003). The characteristics of these bonds or connections are different from the characteristics of bonds or connections attached to bridging social capital. Networks on bridging social capital are more open. The existence of groups or organizations in the form of NGOs or official organizations formed by the government creates conditions that are conducive to building trust, integration and interdependence. They feel they are an entity that institutionalizes togetherness and strengthens each other when facing problems including disasters (Usman 2018), COVID-19 disaster (Rastati 2020), and the bird flu pandemic (Aassve *et al.* 2021).

The role of social capital in disaster management is related to community resilience (Aldrich, 2012; Kim *et al.* 2017; Behera 2023). It is an effort to unite people who have the same interests and goals in dealing with problems caused by disasters. Community involvement will be obtained by strengthening social capital in their environment and becoming a major component in forming community resilience. If a community has strong social capital, its social resilience will be good, but conversely, if a community has low social capital, it will have a low impact on resilience (Chong *et al.* 2018). Social capital comes from trust, social norms and social networks that have interrelated relationships (Bhandari and Yasunobu 2009).

The study of Nakagawa and Shaw (2004) shows that bonding social capital can play a role in institutionalizing trust, strengthening values and norms and fostering participation and the social networks needed to restore conditions. Emotional ties, togetherness, interdependence and awareness of providing assistance have accelerated the process of disaster recovery. A similar tendency is also shown by the role of bridging social capital. Relationships with certain groups or organizations that care about the impact of disasters can help in overcoming various problems in disasters and can restore conditions before the disaster occurred. However, in contrast to the findings of Usman (2018), bridging social capital can be utilized to encourage the role of non-governmental organizations, donor agencies both at the national and international levels, professional organizations and business people to participate actively in channeling aid and sending professional staff in dealing with problems as a result of the disaster. Even though bonding social capital and bridging social capital both develop networks, social values and norms as well as trust, the level of effectiveness in dealing with problems arising from disasters is quite varied. In certain areas, the role of bonding social capital is more prominent than bridging social capital, and vice versa, in several other areas, of course, the role of bridging social capital is even more prominent than bonding social capital (Usman 2018).

The manifestation of strong social capital in the urban poor during a pandemic is illustrated by local lockdown activities and mutual assistance when residents are affected by COVID-19 (Elisa 2020; BasuDas 2021). Social capital is realized because there are close social relations that make the relationship like a family. It is well formed when a community has elements of trust, norms, and networks of cooperation (Norzistya and Handayani 2020). Strong social bonds owned by the urban poor give birth to strong social capital and this is the strength of the urban poor in overcoming various kinds of problems in the community. Strong social ties create strong social capital in society to carry out joint actions effectively to achieve collective goals (Putnam 1993).

Furthermore, this study examines how the social capital of the urban poor is empowered as a strength to deal with the COVID-19. It was especially implemented when the COVID-19 surge was high, namely in the first phase, November 2020 to January 2021, and second phase, May to July 2022. This research used the case study method and social capital analysis. Based on the mapping of several previous research studies, this research focuses more on in-depth analysis of the social capital relations that are formed among the urban poor as a force in facing and minimizing the risk of COVID-19. Therefore, this study seeks to explore the social capital relations empowered by the poor in Panjang subdistrict, Bandar Lampung City as one of the strengths in dealing with the COVID-19 disaster. In addition, another thing that is sought is community resilience which is fully supported by social capital against COVID-19.

2. STUDY REGION

Panjang is one of subdistricts in Bandar Lampung, Indonesia. Based on the Regional Regulation of Bandar Lampung Municipality Number 04 of 2012, the geographical location and administrative area of Panjang subdistrict comes from Panjang subdistrict and Teluk Betung Selatan subdistrict with the following boundaries: To the north, it is bordered by Sukabumi subdistrict. To the south, it is bordered by Teluk Lampung. In the east, it is bordered by South Lampung regency. In the west, it is bordered by Bumi Waras subdistrict.

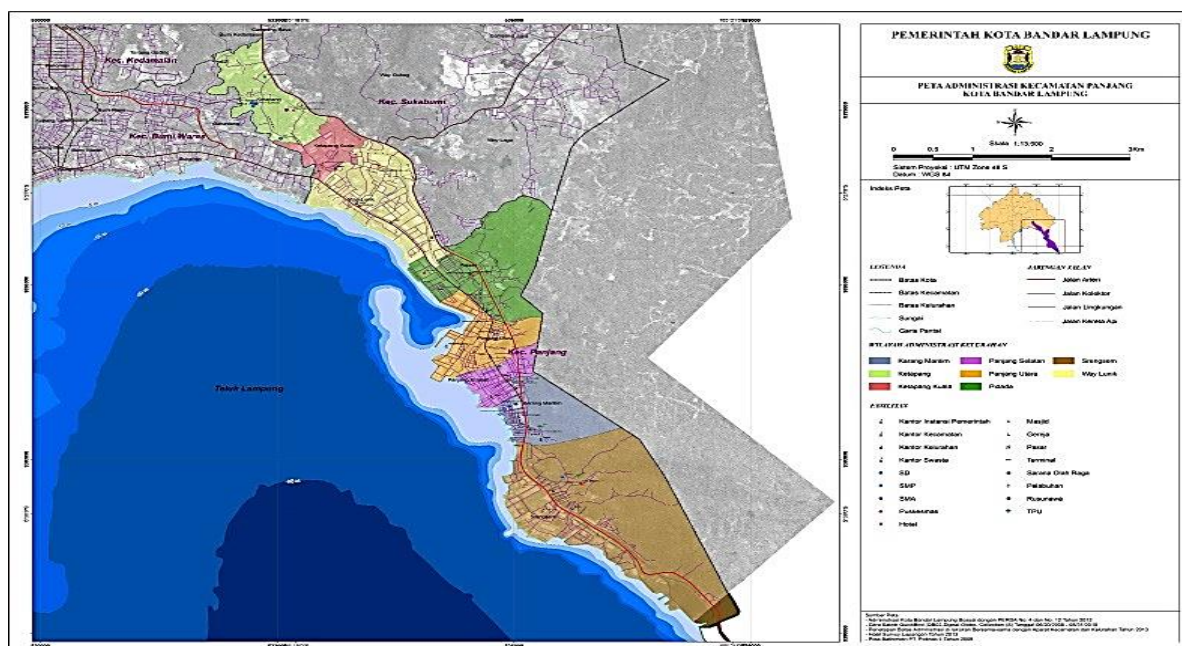


Figure 1. Location map of Panjang subdistrict

Panjang subdistrict of Bandar Lampung City was chosen as the research location because it has the highest number of poor among other subdistricts in Bandar Lampung. In 2020, according to Bandar Lampung Central Bureau of Statistics (CBS), Panjang has a pre-prosperous population of 4121 people (CBS 2021), and in 2021 there were 5111 poor people (CBS 2022). The condition of the poor is relatively vulnerable to the COVID-19 disaster (Whitehead *et al.* 2021), and during a pandemic, people from the lower middle class were experiencing greater vulnerability due to problems of economic difficulties (Hidayat and Pandjaitan 2021).

This makes perfect sense when it is associated with the COVID-19 disaster that occurred in urban poor communities. Their inability to buy nutritious food or vitamins that are useful for the body's immune system, buy masks continuously or other health care equipment makes them vulnerable to COVID-19. How do they want to meet the need for health while they are not necessarily able to meet the basic needs of life. Seeing these conditions, it is not wrong if the poor are vulnerable to the transmission of the COVID-19 virus, so efforts are needed to overcome them through the strength of existing social capital (Hermawan and Rofiq 2020).

The relationship between poverty and the level of exposure to COVID-19 can be seen in detail in figure 2.

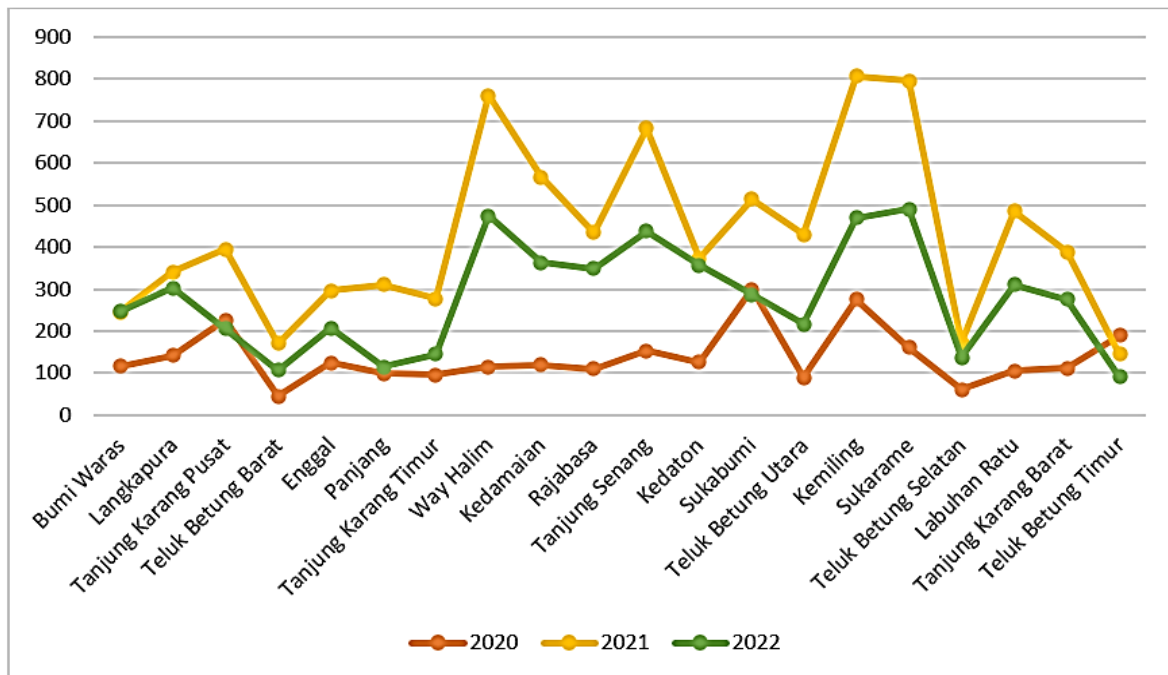


Figure 2. Distribution of COVID-19 cases in Bandar Lampung

Even though Panjang subdistrict consists of the community with the highest poverty rate, the data on COVID-19 exposure is among the five lowest compared to other subdistricts in Bandar Lampung City (Bandar Lampung Health Office 2022). This unique fact is the main attraction for researchers to explore the extent of social capital practiced by the urban poor of Panjang subdistrict through preparedness, adaptation and mitigation efforts in dealing with the COVID-19.

3. DATA COLLECTION, MATERIALS AND METHODS

This is a kind of qualitative research (Sugiyono 2017) with the historical research approach (Black and Ubbes 2009) and phenomenology (Denzin and Lincoln 2009). This research aimed to examine, describe and reveal a fact, event or phenomenon that occurred in the past objectively and systematically. It took place when the COVID-19 reached the highest level of severity in phase 1, from November 2020 to January 2021 and phase 2 from May to July 2021 (Antaraneews.com 2021). This study analyzed and described the phenomenon of the resilience capacity of the poor people of Panjang subdistrict in dealing with the COVID-19 disaster.

Data collection was carried out through Focus Group Discussion, in-depth interviews, observation, and documentation. The informants were purposively selected based on the

criteria of research objectives (Sugiyono 2017). The informants in this study were the poor family in Panjang subdistrict, Bandar Lampung and components of the local community who came from four subdistricts, namely Panjang Selatan, Panjang Utara, Karang Maritim and Pidada as well as from external parties, namely the subdistrict government, related offices or agencies and companies around Panjang. This research involved 27 informants consisting 12 people of the poor community, and 8 people of the community leaders, religious leaders, youth leaders and the COVID-19 task force, 3 subdistrict officials, 1 subdistrict health center worker, 1 company staff, 1 village staff and 1 volunteer.

Then, researchers also made observations on how social relations are formed both between individuals and individuals with groups, as well as the relationship between the government and citizens so that the strength of social capital that exists there can be drawn. Furthermore, the documentation technique was carried out in capturing the forms of resilience that the community had experienced in dealing with the COVID-19 disaster, both obtained directly and from archived documentation from informants.

3.1 Focus Grup Discussion

Focus Group Discussion (FGD) was carried out in several stages, namely the initial stage on 12 September 2022 for the poor community component. Then, on 15 September 2022, an FGD was held with civil servants, community leaders, and the COVID-19 task force. Finally, the FGD was conducted in order to confirm the data at the Panjang District meeting hall on 19 December 2022. Then, because the data from the FGD was still minimal and lacked depth, in-depth interviews were conducted with several poor people as well as several components of society such as community leaders, religious leaders, the COVID-19 task force, and the local government officials. Apart from that, the researchers also conducted interviews with private parties, namely Pelindo company management, sub-district staff, sub-district health centers, and the volunteer of Keluarga Besar Maluku Lampung (KBML), an ethnic association in Panjang, to find out the form of assistance provided to the poor affected by COVID-19.

The FGDs were carried out in several stages, namely FGDs at the beginning of data collection (figures 3 and 4) by gathering all informants to conduct open debriefing so as to get answers or explanations from informants from the questions. The FGDs with several informants were also carried out at the final stage after the data had been collected to obtain a mutual agreement on the results. The smooth running of this FGD activity was also inseparable from the assistance of the enumerators in helping researchers to confirm research data. Besides, the tools used in conducting this FGDs are interview guides, recording and documentation tools used to document various information that is relevant to the research problems.



Figure 3. Initial FGDs with community leaders, civil servants, the covid task force, and elements of the Panjang district and urban village government



Figure 4. FGD with the poor community component in one of the Karang Maritim sub-districts and Panjang Selatan sub-district

3.2 In-depth Interview

Collecting data with in-depth interview aims to obtain more specific data or information after the initial data is obtained. In-depth interview was conducted when the information or data obtained through FGD techniques was still minimal. It was conducted by visiting respondents to dig up detailed information so that the results obtained could answer research problems. Determining respondents was carried out using a purposive sampling technique, namely samples that met a number of criteria relevant to research objectives. The criteria cover people who received assistance from the government because they were categorized as poor, such as small traders and laborers who had lived in Panjang sub-district for a minimum period of 5 years, parties who knew about the characteristics of the community such as community leaders, youth leaders, religious leaders, and the COVID-19 task force. There were also informants from the government who helped poor communities in building resilience in facing the COVID-19 disaster, the private sector, and volunteers from KBML. From these criteria, 27 respondents were obtained consisting of 12 people of the poor community from four villages with COVID-19 task force in Panjang subdistrict, namely Panjang Selatan, Panjang Utara, Karang Maritim and Pidada. Besides, other respondents were 8 people from the community leaders, religious leaders, youth leaders and the COVID-19 task force, 3 subdistrict officials, 1 subdistrict health center worker, 1 private company staff, 1 village staff and 1 volunteer of KBML.

3.3 Observation

This phase was performed by collecting data with direct observation of all activities related to the issues discussed. In this case the observations made are in the form of social capital relations that have been carried out by the poor in surviving the COVID-19 disaster as well as the social relations activities currently formed in carry out joint activities, such as relations between residents, relations between government officials and local leaders with residents and relations between residents and related agencies.

When the researchers went to the field, the researchers observed joint environmental cleaning activities that were carried out in one of village there, namely in Panjang Selatan, at that time they carried out a program called *Jumat Bersih* "Clean Fridays" where both the community, the village apparatus and the government moved together to carry out these activities. The researchers observe how the community really respects what is instructed by local leaders and government. Other observations were made, namely the researchers observed the lives of several poor people who were there in their daily lives, the conditions of their homes and their environment so that from the observation process it was also illustrated how their efforts were during the COVID-19 emergency phase with all the limitations they had. In addition, the researchers also made observations at the sub-district office that there was a very close relationship between local government officials and the people who needed their services.

3.4 Documentation

Researchers keep records of certain documents that are considered to have something to do with research. Documents can be in the form of important documents or archives related to the substance of research, both documents obtained directly by researchers and documents owned by informants. Documentation is needed to clarify the research results obtained (Sugiyono 2017). Documentation in the form of pictures related to forms of resilience that have been carried out by the community in dealing with the COVID-19 disaster, both obtained directly and through archived documentation from informants.

The documentation method is not only obtained from pictures or photographs, but this method is carried out through the process of collecting data and information originating from written materials, records of an event or recordings obtained when the researcher conducted the research. The required secondary data data comes from sources related to the problem under study. The secondary data needed was obtained from written documents from the sub-district and sub-district regarding the sub-district and sub-district monographs, data from the health office, data from the sub-district health center, data from the social service, and related publications or research as well as other secondary data.

4. RESULTS AND DISCUSSION

The research results have confirmed the existence of social capital that is empowered by the poor community of Panjang subdistrict so that they can survive the COVID-19 disaster. Apart from coming from internal circles of the poor themselves, the strength of social capital is supported by the participation of external parties, such as community leaders, local government officials, related agencies, the private sector and volunteers. This empowerment of social capital has really helped the poor people of Panjang subdistrict survive the pandemic. Conditions like this can be seen in figure 2 which states that Panjang subdistrict is among the five lowest exposure to COVID-19 compared to other subdistricts in Bandar Lampung City (Bandar Lampung Health Office 2022). This strengthens Putnam's (2000) assertion that social capital is formed through two patterns of social capital relationships, namely bonding social capital and bridging social capital. In bonding social capital pattern, the relationship starts from social solidarity that forms cooperation with internal community groups exclusively. Meanwhile, bridging social capital relations are characterized by a network of cooperation with parties outside the community.

4.1 Bonding social capital empowered by community to survive COVID-19

The findings suggest that among the poor community in Panjang, in the context of bonding social capital, internal social solidarity had been well established before the pandemic occurred. Poor people often gather or mingle both in daily activities and in community activities, for example mutual cooperation once a week, group recitation once a week, neighborhood community gatherings once a month, independence day celebrations held together with high family values and other forms. However, when the pandemic hit, interactions were still carried out frequently, although not as intensively as in the pre-pandemic period and they mostly used the social media they had, through WhatsApp groups whose membership consisted of local residents, figures or civil servants. It is through social media that various information or appeals are often provided by residents or civil servants, local figures and task forces.

Forms of social solidarity during the pandemic can be seen from the assistance provided by fellow poor people in self-isolation activities, such as food and medicine assistance, without having to wait for help from other parties, informing each other about COVID-19, both its development and the impact it has had. from the spread. Apart from that, the community also reports to figures, local government officials and task forces if other community members are identified as having symptoms of COVID-19 so that they can

receive further treatment. The community also accompanies other residents to seek treatment at the local community health center.

The results of this study are in line with Fukuyama (2002) who states that the wider the radius of trust, the more losses the local community will experience and vice versa, but between cohesiveness and radius of trust both have an influence on one another. Therefore, to generate positive benefits for society, it is necessary to expand the radius of trust and increase cohesiveness (Fukuyama 2002). The cooperation with outsiders will harm the community itself if it changes community group solidarity and makes the community dependent on outside assistance. However, the closeness of community relations and the existence of an external cooperation network have mutual benefits in solving problems that exist in this area.

4.2 Bridging social capital empowered by community to survive COVID-19

The poor people of Panjang have the power of social capital in the form of bonding and bridging social capital. In practice, bridging social capital is more prominent than bonding social capital. The poor have limitations in carrying out resilience against the COVID-19 disaster, such as economic, knowledge, and time limitations. Economic limitations prevent them from being able to meet their daily needs and health needs in an effort to prevent and minimize the risk of spreading COVID-19. Limited knowledge due to low level of education and minimal information support facilities about COVID-19. Time is limited because they are busy working to support their families so it is difficult to get information about COVID-19 so that it requires the involvement of other parties to help the community to survive. The same thing was also found by Usman (2018) that bonding social capital and bridging social capital both develop networks, social values and norms and trust, but the level of effectiveness in dealing with problems in disaster areas is quite varied. In some areas the role of bonding social capital is more prominent than bridging social capital and vice versa.

On the other hand, the results of this study reconstruct the theories of Putnam (2000), Woolcock (2001) and Hasbullah (2006) which state that strong social ties can form social capital, especially in homogeneous societies. In the Panjang case, people have strong social ties even though they come from heterogeneous backgrounds. This happens because the values of kinship and togetherness have been formed for a long time in the long society since before the COVID-19 pandemic occurred.

From the results of the interview, information was obtained that the people of Panjang have lived for a long time and have the same socioeconomic status so that they have a culture of sharing poverty as a form of feeling that the urban poor have a shared destiny. This finding reinforces Rachmawati's (2020) statement that strong social bonds that form social capital in the urban poor are manifested in the form of sharing poverty. The feeling of sharing and helping each other when the poor are in trouble makes their social relations very intimate with one another, like a family.

Religious values are also very attached to the Panjang poor community. This is reflected in the religious activities carried out at the mosque, such as congregational prayers, recitation, and education. These values direct people's attitudes and behavior to help each other and cooperate in dealing with the COVID-19 disaster. In addition, the Panjang poor community is very open to receiving cooperation or material and non-material assistance from outside parties, such as assistance from the government, companies and volunteers. These beliefs and values form a social network in the form of cooperation in facing problems together, both social networks with fellow poor citizens, as well as social networks between the poor and local community officials and leaders, related government agencies or private companies.

The results of the study show that the social capital owned by the Panjang poor community is realized in the form of cooperation between the poor themselves and cooperation with components outside the poor community groups. The results of the study reinforce Putnam's (1993) assertion that social capital will run optimally when it comes from beliefs, values and social norms and social networks. These three elements are important components in the formation of social capital and have an interrelated relationship. According to Putnam (1993), social capital functions as an agent of social change and can provide support to individual or group actors in order to achieve common goals and interests. This theory is relevant to the findings of this study which indicate that the people of Panjang have used social capital to help residents survive in the face of the COVID-19 disaster. This is not only temporary and for certain purposes but related to all problems that can be solved with the help of the power of social capital. In contrast, Lin's (2001) theory which states that social capital only serves to achieve interests or goals in certain contexts, is not in accordance with the character of the Panjang community which always prioritizes shared values, mutual cooperation in overcoming various problems of their life.

4.3 Resilience capacity in surviving COVID-19 supported by social capital

The following is the pattern of surviving the COVID-19 disaster (see figure 5) found in Panjang subdistrict with a participatory community approach. It includes resilience capacity carried out in the form of preparedness, adaptation and mitigation with the support of social capital from within and outside the community.

Figure 5 indicates that the form of the resilience capacity of the Panjang poor community in dealing with the COVID-19 disaster can be seen in the following indicators. Preparedness capacity is the community's ability to prevent disaster threats (Suherningtyas *et al.* 2021; humanitarian-aid.ec 2022). The findings suggest some actions carried out by the poor community actively comprising seeking information or knowledge about COVID-19 from various available sources and carrying out personal hygiene efforts and environment.

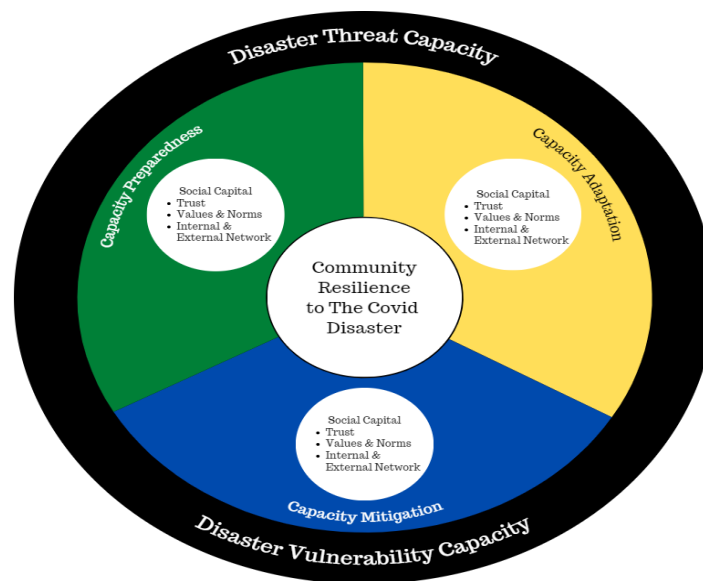


Figure 5. Community resilience pattern in surviving the COVID-19 disaster

Adaptive capacity is the ability to respond to changes as a result of disasters by reducing potential disaster risk and utilizing socio-economic resources, technology and access to information (Smit and Wandel 2006; Kumalasari 2014). The findings highlight several forms of adaptive capacity carried out by Panjang poor community in dealing with the COVID-19 disaster. Some actions that can be found include implementing some procedures in daily life as the form of health protocol, fulfilling health needs, conducting school from home and using online methods, limiting working time, limiting communal worship activities, utilization of assistance, such as business capital, nutritious food, health promotion tools, and purchasing internet quota, and using communication media as a means of interaction.

Mitigation capacity is the ability to minimize disaster risk through physical and non-physical development as well as awareness of increasing capacity to deal with disasters (Suherningtyas *et al.* 2021; Pancasilawan 2020). The data display some forms of mitigation capacity carried out by the poor in Panjang in minimizing the risk of the COVID-19 disaster. They include building hand washing facilities in their home environment, making masks from cloth and hand sanitizer from soap, increasing public awareness during the COVID-19 pandemic, and vaccinate against COVID-19.

5. CONCLUSION

Based on the research results, it can be concluded that the social capitals empowered by the urban poor of Panjang subdistrict Bandar Lampung in surviving the COVID-19 were the bonding and bridging social capitals. Both existed in the community since the elements of trust, values and norms and networks are interrelated with one another. The trust given by the community to both the internal and external parties is based on values and norms that have been practiced for a long time in the Panjang poor community. These values are kinship, togetherness, religion, and openness. The kinship values regard the community as part of their family so that relationships are well established between members of the community in surviving the COVID-19 disaster. The value of togetherness above diversity, both ethnic and religious, is marked by the cooperation of people across ethnic groups and religions to survive the COVID-19 disaster. The religious values closely attached to the poor of Panjang are shown by the frequent communal religious activities carried out in mosques, such as worship activities, religious sermons, and education. The value of openness is marked by the heterogeneity of the Panjang community which is open to the entry of other ethnic groups or religions into the region. Apart from that, there has been a lot of assistance provided by the central government and the city government as well as companies and volunteers before the onset of COVID-19 which marked the openness of the Panjang poor to external parties.

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