
Cultural and Social Capitals for Recovering from Covid-19 Pandemic in Lebakmuncang Tourism Village

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Abstract

Covid-19 pandemic has had an impact on reducing tourist visit numbers and agricultural products sales in Lebakmuncang Tourism Village, Bandung Regency, West Java. This study aims to identify the cultural capital and social capital that owned by Lebakmuncang Tourism Village people; to find the undeveloped potential in Lebakmuncang Tourism Village management and development; and provide recommendations for optimizing the Lebakmuncang Tourism Village management from Social Capital and Cultural Capital aspects. This study uses a qualitative approach using primary and secondary data. Based on the results, Lebakmuncang Tourism Village people has good cultural and social capital to support the Lebakmuncang Tourism Village development after Covid-19 pandemic.

Keywords: Cultural Capital; Social Capital; Tourism Village.

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INTRODUCTION

Bandung Regency is the second most populous district in West Java (after Bogor Regency) with more than 3.7 million people (BPS, 2020). Located in the Bandung's basin and having a mountainous topography, Bandung Regency has great natural beauty potential. The Bandung Regency peoples in general is dominated by the Sundanese and prioritizing "*sabilulungan*" (helps each other) value by the local community.

To utilize and develop the tourism sector in Bandung Regency, the Bandung Regency Government has a Regional Development Program called "*Sabilulungan Pembangunan 1,000 Kampung*" or Helping Each Other to Build 1,000 Villages. The program has activities related to development such as: a) Community Program to increase community empowerment and rural development; b) Productivity development program for cooperatives, small and medium industries, and the creative economy; c) Regional tourism and cultural development programs; d) Program to improve residential areas quality named *Raksa Desa* Program

Soebagyo (2012) defines a tourist village as a village that has special characteristics in it such as nature and culture and can become a commodity for tourists. The Tourism Village itself can be seen as an object and subject of tourism. As an object, a tourist village is a destination for tourism activities for tourists. Meanwhile, as the subject, the tourist village as the organizer of tourism. The tourism village sustainability is very dependent on what is in the village itself and community active role in it.

Hadiwijoyo (2012) explained that tourist villages have the following criteria: (1) good accessibility so that it is easy for tourists to visit by using various types of transportation; (2) Having interesting objects in nature, cultural arts, legends, local food, and so on; (3) The community and village officials receive and offer high support for tourist villages and tourists who come to their villages; (4) Security in the village is guaranteed; (5) Adequate accommodation, telecommunications, and personnel are available; (6) The climate is cool or cold; and (7) Connecting with other tourism objects that are already known by the wider community.

One of the villages in Bandung Regency that has natural and cultural beauty is Lebakmuncang Village. Lebakmuncang Village is one of ten tourist villages that have been established in 2011. Lebakmuncang Village was confirmed as an agro-education-based tourism village with superior products in handicrafts, rabbits, agriculture, and fisheries. Based on the Bandung Regency Regional Regulation Number 4 of 2019 about the Regional Tourism Development Master Plan for 2018-2015, the Lebakmuncang Tourism Village is one of the Leading Tourist Attractions included in the Bandung Regency Regional Tourism Strategic Area.

Various tourism activities offered by the Lebakmuncang Tourism Village include homestays, farming, jungle tracking, enjoying traditional specialties together called "*botram*", to getting to know the arts and culture of the local community. Through these various activities, the people of Lebakmuncang Village invite tourists to feel the values of simplicity, deliberation, helps each other, and community.

The Covid-19 pandemic in 2020 had an impact on reducing tourist visits to Lebakmuncang Village. The existence of a pandemic makes people must carry out social restrictions (Large Scale Social Restrictions or LSSR policies) thus limiting recreational activities, including visits to tourist villages. In addition, there is limited distribution of agricultural crops to the West Java Central Market due to a decline in market demand. Then, the market operational schedule, which was originally for 24 hours, during the pandemic was only limited to half a day. Thus, the number of visits to the Lebakmuncang Tourism Village decreased by 80% and sales of agricultural products such as strawberries, leeks, basil, cabbage, *kenikir* (*cosmos caudatus*), and others decreased by 70%.

In mid-2021, the Indonesian government has implemented a policy of easing the LSSR so that community activities begin to improve again. Although tourist visits have not fully recovered, the demand for crops in the West Java Main Market is increasing again. Thus, it is necessary to analyze the efforts that can be used by the Lebakmuncang Tourism Village to increase tourist visits again.



This study aims to identify the cultural capital and social capital that owned by Lebakmuncang Tourism Village community; to analyse the undeveloped potential in the Lebakmuncang Tourism Village management and development; and provide recommendations for optimizing the Lebakmuncang Tourism Village management from cultural capital and social capital aspects. It is hoped that Cultural Capital and Social Capital can be utilized for the recovery of the Lebakmuncang Tourism Village from the impact of the Covid-19 pandemic.

Cultural capital has three sub-types, namely *embodied*, *objectified*, and *institutionalized* (Claussen & Osborne, 2013)). Embodied cultural capital is capital that is passed down from one generation to the next, such as language. Objectified cultural capital is capital that is material, such as the result of technological and artistic works where these objects can be traded economically. Edgerton & Roberts (2014) says that, while institutionalized cultural capital is the capital required by an institution, where the cultural capital that is most concerned is education produced from the academic world.

Another capital that can be used as a basis for community development is social capital whose concept arises from the idea that it is impossible for community members to solve problems only individually (Viswanathan, *et. al.*, 2014). Social capital is a very important capital in social life. According to Lazega & Pattison (2017), social capital includes good will, a sense of friendship, mutual sympathy, as well as social relations and close cooperation between people and families who form a social group. Claussen & Osborne (2013) says that the amount of social capital owned by a member of a group depends on how far the quantity and quality of the network of relationships that can be created, and how large the volume of economic, cultural, and social capital owned by everyone in relationships network.

RESEARCH METHODS

This study uses a qualitative approach using primary and secondary data. Primary data are data and information obtained using observation and interview techniques (in-depth interviews) with informants from Bandung Regency Development Planning Agency, Bandung Regency Tourism Office, Lebakmuncang Village Head, *Pokja* or "*Kelompok Kerja (Pokja)*" Lebakmuncang Tourism Village, youth group named "*Pancaroba*", homestays owner, farmers, food product entrepreneurs, and tourists. Meanwhile, secondary data were obtained from various reference sources/literature of documents that related to the topic of this research.

Observation's location in this study was carried out in Lebakmuncang Village, Ciwidey District, Bandung Regency which is one of the Tourism Villages in Bandung Regency. This research activity was held out from May to June 2021.

RESULTS AND DISCUSSION

Lebakmuncang Village is one of the Tourism Villages that established by the Regency government. Bandung through the Decree of the Regent No. 556.42/Kep.71-Dispopar/2011. This Tourism Village, which is in Ciwidey sub-district, Bandung, West Java, has an area of 800.26 hectares consisting of rice fields, dry land, plantation land, public facilities land, and forest land. Its strategic location, on an alternative route to tourist areas such as White Crater, Patengan Lake, Cimanggu Hot Springs, Ranca Upas, and Ranca Walini, makes this village an alternative tourism in the Ciwidey area. Lebakmuncang Village is an Agro-Eco-education and Cultural Orientation Tourism Village developed by the community through the guidance provided by the government with the existing potential to be useful and further increase the sustainability and love of the natural environment, customs, and culture both for the surrounding community and those who visit Lebakmuncang Tourism Village.

Lebakmuncang Village offers various tourism activities based on education, agriculture, environment, and culture (eduagroecotourism). *First*, Agricultural Education which invites tourists to know firsthand how it feels to be a Farmer a Day or "*Leledokan*" by learning from how to plant and harvest by themselves. *Second*, the Outdoor Activity Program which invites tourists to get to know the surrounding nature, enjoy the view from the top of the hill accompanied by enjoying

typical food from tourist villages called “*liwet*”, and Jungle Tracking. *Third*, Cultural Interaction which invites tourists to enjoy performing arts such as Gamelan, Bangkong Reang and Jaipong and can directly take part in playing these artistic musical instruments. *Fourth*, Education Specialties which invites tourists to learn how to make traditional specialties such as *Ranginang*, *Rangening*, *Saroja*, Strawberry *Dodol* and other specialties. *Fifth*, Homestay is provided for tourists so that they can enjoy the typical atmosphere of a country house with simplicity concept, togetherness to foster a sense of kinship with the home stay owner.

Lebakmuncang Village consists of a heterogeneous community which includes both natives and immigrants. In 2017, Lebakmuncang Village had 5,508 Families which were divided into 29 Rukun Warga (RW) and 94 Rukun Tetangga (RT). Lebakmuncang Village population from 2013 to 2017 tends to increase. In 2017, Lebakmuncang Village population was 15,586 people with male population is 8,037 people (51.6%) and the female population is 7,549 people (48.4%).

Based on the age group, Lebakmuncang Village population is dominated by residents aged 15 to 64 years, namely 10,780 people (69%). Productive age population has a role in running and developing the Lebakmuncang Tourism Village by becoming a member of the Lebakmuncang Tourism Village *Pokja* (*Pokja*) and the *Pancaroba* Youth Organization.

The population based on education level will describe how the level of knowledge of the people of Lebakmuncang Village related to the field of education. Unfortunately, most of the Lebakmuncang Village population have an elementary school or equal education with the highest number of 6,939 people (50.1%).

Livelihood plays an important role in household survival and survival. Most of the people in Lebakmuncang Village work as private employees, amounting to 1,739 people (23.8%); retired public and private employees of 1,522 people (20.8%); and farm laborers by 1,222 people (16.7%).

Private employees in Lebakmuncang Village work in various sectors, both within Bandung Regency and outside Bandung Regency. Some of them work in home industry businesses to become bank employees. Small and medium entrepreneurs in Lebakmuncang Village are engaged in household handicrafts (1-4 workers) to small industries (5-9) workers with products such as: wood processing (4 businesses), woven (1 business), pottery (1 business), cloth/weaving (12 businesses), and food and beverages (24 businesses).

Among Lebakmuncang Village residents, there are people with disabilities. In 2017, the number of people with disabilities in Lebakmuncang Village was 82 people, including: 5 blind people; 17 deaf people; 18 people who are mute; 35 people who are deaf and speech impaired; 7 disabled people; and 2 mentally retarded people (Profile of Lebakmuncang Village, 2018).

All Lebakmuncang Village (100%) residents are Muslim. Such conditions affect places of worship and religious instructors' numbers in Lebakmuncang Village. Regarding religious activities, in 2017 Lebakmuncang Village had: 33 mosques; 56 smaller mosques (*surau*); 2 Islamic religious instructors; 28 Islamic missionaries (*mubaligh*); and 40 Islamic preachers (*ustadz*) (Profile of Lebakmuncang Village, 2018).

In terms of security, Lebakmuncang Village has 54 Civilian Defenses, one Babinsa, and one Community Service Police. In addition to the village security apparatus, the people of Lebakmuncang Village also run a patrol program (*Ronda*) every night in turns (Profile of Lebakmuncang Village, 2018).

Lebakmuncang Tourism Village Cultural Capital

Embodied cultural capital is capital that is passed down from one generation to the next (enculturation). Based on the results of observations and interviews with informants, cultural capital that is passed down from one generation to the next is as follows:

1. Religion. As Dubois (2011) says, religion and belief are a form of cultural capital. The entire population of Lebakmuncang Village is Muslim. This cannot be separated from parents influence who teach the teachings of Islam. The teachings of Islam are also applied in daily activities, such as, before planting crops, farmers always pray together with their co-workers in the hope that the planting process, plant growth, and harvest yields can meet their needs and have a blessing value.

2. Sundanese Language. Language as a form of cultural capital, and in particular as the accumulation of one person's linguistic skills that determine their position in society as delegated by powerful institutions (Jamal Al-deen & Windle, 2015). In communicating, Lebakmuncang Tourism Village people mostly use Sundanese Language with a level of Lemes Sundanese Language and Sedeng Sundanese Language. The Lemes Sundanese language is a Sundanese regional language used to communicate with people who are older in age, higher in rank, or people who are respected in society. Meanwhile, Sedeng Sundanese language is a Sundanese regional language used to refer to oneself when communicating with anyone. Based on the level of the regional language, the grammar used in the Lebakmuncang Tourism Village is relatively smoother when compared to the grammar used in Bandung City.
3. Planting Technique. Responsible land management and cultivation methods can be a form of cultural capital that is beneficial for a nation (Carfagna, *et. al.*, 2014) Recommendations for cultivating land as outlined in the local advice "*Gunung talingakeun, leuweung kanyahokeyun, kebon garapakeun, gawir awieun, lebak balongan, sampalan sawahan, walungan rempekan*" (Mountains must be protected, forests must be cared for, gardens must be cultivated, cliffs must be planted with bamboo, basins valleys are made into ponds, plains must be made into rice fields, rivers are planted with trees on their edges). This recommendation is realized by teaching good farming methods and trying and doing activities according to local wisdom.
4. *Sabilulungan*. Mutual assistance or in Sundanese land known as *Sabilulungan* or generally referred to as *gotong royong* can be categorized as cultural capital in Indonesia (Anshori, 2018). The "*sabilulungan*" value is always instilled in both the elders shown in their wisdom, the district government to the community, and parents to their children. The "*sabilulungan*" character is like the awareness of people and community groups to help each other as optimally as possible without expecting/collecting a fee.
5. The advice "*Muncang Labuh ka puhu*" (candlenut falls again to the base) which means that no matter how far a person wanders, one day he will return to his hometown. returning to hometown affected the socio-cultural system in society, especially in strengthening relationships and kinship visitation (Suherman & Dianah, 2020). This is evidenced by the large number of retired residents who used to work and earn a living outside the village, then return to enjoy old age in their homeland (Lebakmuncang Village).

Objectified cultural capital is cultural capital that is object, such as handicrafts, art works, and technological works. These objects can be traded economically. However, based on the researchers' observations, Lebakmuncang Tourism Village people do not yet have handicraft products, art works, or technological works that can be traded. Thus, Lebakmuncang Tourism Village does not yet have an "objectified" cultural capital other than processed agricultural products.

Institutionalized cultural capital is the capital required by an institution, where the most important cultural capital is education produced from the academic world (Igarashi & Saito, 2014). Based on Lebakmuncang Village profile in 2017, Most of Lebakmuncang Village residents last education is Elementary School, which is 6,939 residents or 50.1%. Then followed by Junior High School (SMP) are 2,307 residents (16.7%), Senior High School (SMA) are 1,730 residents (12.5%), and higher education are 794 residents (5.7%).

The learning process in Lebakmuncang Village is not only through formal education, but also through counseling conducted by the Regency Government. The Regency Government provides counseling about Tourism Villages development which was carried out in early Lebakmuncang Village formation stages as a Tourism Village. In addition, the community also often invites representatives from the Bandung Regency Tourism Office to share knowledge. Usually, knowledge sharing is done informally by eating together and having small talk. After that, the conversation developed to discuss the complaints of homestay tourists, such as, tourists' complaints about the cold air in Lebakmuncang Village. To overcome this, the Bandung Regency Tourism Office advised homestay owners to offer carpets in their homes as one of the facilities. Another complaint is related to the toilet where the floor is still red soil. For this complaint, the



Tourism Office suggested that the homestay owner could collect income from the homestay to repair his toilet.

Knowledge sharing is not only carried out between the community and the Tourism Office, but also between the communities themselves. Lebakmuncang Village people routinely evaluate each visit. In the past, evaluation and knowledge sharing were routinely carried out once a week but the evaluation decreased in intensity as the number of tourists from Lebakmuncang Village continued to increase. In addition, it is not uncommon for the community to experience the learning process through conversations with tourists. One of the celery farmers said that the Siamese orange farmers suffered losses due to the rotting of Siamese oranges which did not sell well. There was a tourist who gave suggestions to turn the rotten crops into liquid fertilizer so at that time, farmers learned how to make liquid fertilizer from that tourist.

The COVID-19 pandemic has made face-to-face knowledge sharing activities rare. The time spent by tourists in the Lebakmuncang Tourism Village becomes shorter. The interaction between tourist village managers and tourists is only buying and selling agricultural products as souvenirs.

Lebakmuncang Tourism Village Social Capital

Norms are a set of rules that are expected to be followed and obeyed by community members in a particular area. Norms can be formed through hereditary traditions, history, or the influence of charismatic figures who shape the ways and community group behaviors. These norms influence and determine people behavior patterns in social relations context. The norms that are embedded in Lebakmuncang Village people are as follows:

1. The people of Lebakmuncang Village have a friendly and religious nature. These qualities are shown from the proverb "*silih asih, silih asah, dan silih asuh*" (love each other, improve each other, and protect each other).
2. Lebakmuncang Village people religiosity is shown by several traditional expressions, for example "*kudu hade gogog hade tagog*" (must be good in language and behavior); and "*nyaur kudu diukur, nyabda kudu diungang*" (all words must be considered before being spoken, always control yourself in speaking).
3. In line with efforts to develop the Lebakmuncang Tourism Village, Lebakmuncang Village people instill the value of "*Desa Ngaraksa, Miara Lingkungan Budaya Sunda. Sangkan betah, Merenah, tur Tumaninah*" (friendly village, support the Sundanese cultural environment so that you feel at home, comfortable, and focus). The phrase is clearly written on the wall of the art studio "*Lingkung Seni Mustika Sewargi*" so that it can be read and absorbed by both the local community and tourists.
4. In living life, the characters that are inculcated in enculturation from one generation to the next are *cageur* (healthy), *bageur* (good), *bener* (true), *singer* (introspective), and *pinter* (intelligent).

Trust is a key part in the Lebakmuncang Tourism Village success. This is because the trust between the parties will underlie the cooperation between the parties, so that it will make it easier to get the goals to be achieved. Trust is seen from tourism village early development stages to its development. Lebakmuncang Tourism Village was formed based on a community initiative which was later confirmed by a decree from the Bandung Regent in 2011. However, early development stages in Lebakmuncang are not well-known to the public due to the lack of *Pokja* knowledge to promote tourism villages.

It is not easy to build public trust to want to jointly develop Lebakmuncang Village as a Tourism Village. At the beginning of its inauguration as a tourist village, the community was still skeptical of the concept and *Pokja* presence. The activity began with 20 homestays provision by *Pokja* members, but the community only considered tourist villages development to be only a temporary issue, so they were not taken seriously.

In 2013, Lebakmuncang Village younger generation took the initiative to be involved in the first *Pokja* consisting of parents. To build the previous generation trust, the younger generation began to make brochures to promote the Lebakmuncang Tourism Village. Since then, slowly the early *Pokja* members began to trust the younger generation from the village youth organization to

join the *Pokja* to help manage the tourist village. This trust is well used by the younger generation by giving their creativity to develop Lebakmuncang Village, both in its promotion and village management in general. These promotional innovations include an internet site (website) creation for the Lebakmuncang Tourism Village, tourist village brochures which are distributed to motorists passing on provincial roads as well as door-to-door promotions to schools and other agencies.

In managing the Tourism Village, the people of Lebakmuncang trust the *Pokja* formed to take on this role. The role of the *Pokja* includes administration related to tourist villages, organizing activities in tourist villages, promotions, and arrangements for roles division in tourist villages which include setting homestay shifts, guides, and other activities.

Village meetings are a form of trust between communities. Village meetings are a means for the community to express their opinions and make strategic decisions related to tourist villages. The discussion will run smoothly if there is trust between community members, where each member believes that the opinions expressed are for the benefit of developing tourist villages.

The community's initiation to make Lebakmuncang a tourist village is a kind of belief that tourists will be able to bring them into change for the better, in this case is to improve their economy. The community willingness to make their homes as homestays is a form of public trust in migrants who are tourists. By allowing tourists to live together, the community indirectly allows these newcomers to learn the Lebakmuncang community culture which is then used as an example of developing tourist villages in other areas.

Lebakmuncang is led by the village head. In the span of 2016 to 2018 Lebakmuncang Village has experienced four changes of village heads. Each incumbent village head has a different contribution. Mrs. Imas who was the previous village head was the village head who played an active role in promoting the Lebakmuncang Tourism Village. However, in the current term of the village head, the village head only functions as an administrative leader and has not made a significant contribution to tourism development. The current village head (temporary official) gives full trust to the *Pokja* to manage the tourist village.

Network is an important aspect of social capital to achieve a development goal. Networks build a social capital because social capital is not built only by one person but lies in the tendency that grows in a group to socialize as an important part of the inherent values.

Social relations network will usually be colored by a distinctive typology in line with the characteristics and the group orientation. Social groups are usually formed traditionally similar hereditary basis lines (repeated social experiences) and shared beliefs on needs dimensions (religious beliefs) tend to have high cohesiveness, but networks range and trusts built is very narrow. On the other hand, groups that are built common orientation basis and goals and with more modern organizational management characteristics will have a better level of member participation and have a wider network span. The latter group typology will present more positive impacts for the group as well as its contribution to community development at large.

When viewed typologically, Lebakmuncang Tourism Village was built based on the same orientation and purpose as seen from its formation early history, namely where a group of people were determined to advance Lebakmuncang Village and make this village as tourism village. In this village, the youth have a big role where they are the pioneers for tourism village advancement so that the tourist village has a wide network range and a high member participation level, both community and organization.

The interrelationships of all actors in the network aspect in the Lebakmuncang Tourism Village will be seen from various sides, namely the academic side, business, community, and government.

1. *Academics*. In implementing its goal as a tourism village based on education, agriculture, environment, and culture (eduagroecotourism), the *Pokja* has tried to attract academics such as schools and universities to visit. However, so far, the *Pokja*'s method of attracting new academic institutions is through emails that are sent randomly to institutions where information is found. The *Pokja* does not yet have a clear target about the criteria for what kind



of academic institution it wants to be promoted to. The tourism village has also not established strategic cooperation with tourism-specific academic institutions, such as, Tourism Vocational High Schools and Universities in charge of tourism.

2. *Business*. From the business side, in its development the Bandung Regency Tourism Office collaborates with the Association of The Indonesian Tours & Travel Agencies (ASITA). However, cooperation with financial institutions has not been carried out. If they want to build physical assets such as house repairs, the community must first use their own capital.
3. *Community*. From the community side, several actors involved are the *Pokja*, Tourists, Village Chief (*Kepala Desa*), youth group, and the local community. Youth organizations are actors who play a big role in tourist villages early formation because they are the ones who think of strategies and actions to advance tourist villages which were initially empty of tourists after being formed into tourist villages. the youth Group Several members then became the *Pokja* members which is now thinking about strategies for developing tourism villages. In addition, the *Pokja* also plays a role in dealing with problems and holding consultations with residents to resolve these problems.
4. *Governance*. In government terms, some of the actors involved are the Bandung District Government and the Bandung Regency Bappeda. Bandung District Government played a role in determining Lebakmuncang Village as a tourism village which was marked through the Regent's Decree. In addition, the Department of Tourism and Culture in Bandung Regency also plays a role in providing approval for activities to be held in the Lebakmuncang Tourism Village. However, the Department of Tourism and Culture has not played an optimal role yet, because its role is more as a facilitator and not as a driving force for strategies and ideas for the Lebakmuncang Tourism Village. Bandung Regency Development Planning Agency designed the Regional Long Term Development Plan (RPJMD) at the district level, however, there is no specific strategic plan for Lebakmuncang Tourism Village.

Social capital is considered as a key variable that determines social mobility (collective action). Collective action is an effort to mobilize local communities and existing resources to achieve community goals. In Lebakmuncang Village, collective action is reflected by community organizing in *Pokja* for developing Lebakmuncang Village as a Tourism Village. In early development stages, the *Pokja* gathered the community and helped increase their interest and participation in developing Lebakmuncang Village as a Tourism Village. This is done by making the community and village stakeholders aware that Lebakmuncang Village has potential that can be developed. The tourist villages development is for the sake of mutual needs and interests. This increased awareness is reflected in the increasing number of people who offer homestay facilities from around 20 houses to around 60 houses.

In 2013, Lebakmuncang Village youth became interested in getting involved in the *Pokja*. To show their seriousness, the youth together made brochures and promoted Lebakmuncang Village as a Tourism Village. They distributed the flyers on busy streets around the Ciwidey area. Slowly the old *Pokja* team members trust began to build, and the youths began to enter the *Pokja*.

The *Pokja* in Lebakmuncang Village actively helps to encourage the community to be involved in advancing the Tourism Village, such as by providing understanding and motivation to the community, especially those who are still embarrassed by the poor condition of their homes. The *Pokja* revealed that the main requirement for a house to open a homestay facility is clean and available rooms. In addition, the community must invite tourists to have dinner together to strengthen family values.

The *Pokja* also has a role in helping the community to understand the problems they face together and solve them together. One example is related to the homestay location determination. As the number of people who offer homestay facilities increases, social conflicts such as jealousy between residents also arise. To overcome this problem, the working group together with the surrounding community made a joint solution, namely by managing the homestay site. Thus, every community that provides homestay facilities has the same opportunity to get tourists.

To overcome other problems, the community usually gathers to evaluate and share knowledge after the visit. Unfortunately, as previously stated, the evaluation, which was originally

routinely carried out every week, has decreased in intensity as the number of tourists increases. In this evaluation and knowledge sharing, people share experiences, share complaints from tourists, and find solutions together. Sometimes knowledge sharing is also carried out together with the Department of Tourism and Culture in Bandung Regency representatives. For example, people say that there are houses where homestay tourists sleep in the living room. Some houses have a family room that is still connected to the kitchen. So, that representatives advise the public to make a partition between the family room and kitchen so that tourists can sleep comfortably.

Gathering activities are not only carried out during evaluations, Lebakmuncang Tourism Village people often carry out other routine activities such as recitation of mothers. The free time after this similar association's activities can be used to discuss with each other about each community experiences. In addition to holding discussions together to solve problems, the community often works together in village facilities construction as a joint action. Some of them are building a pavilion, *saung*, gate, and mosque.

One of the attractions highlighted by the Lebakmuncang Tourism Village is the people culture and life. To keep up this culture, Lebakmuncang has a very good system of norms. However, the norms system has not been fully implemented properly. This can be proven by Lebakmuncang Village people low awareness to support cleanliness and maintain village facilities and infrastructure.

In terms of village physical development, Lebakmuncang Village people are still not able to manage and optimize village funds allocation to meet the village facilities and infrastructure needs. Efforts that can be made by the village head and the Lebakmuncang Tourism Village Working Group are to look for alternative non-State Budget financing such as Corporate Social Responsibility (CSR) funds or grants from the private sector.

MacGillivray (2018) says the strengthening of optimal cultural and social capital cannot be separated from the well-developed leadership support and collective action. In the Lebakmuncang Tourism Village, there are still many phenomena that cause cultural shifts and conflicts. According to Sutadi (2015), one of the keys to community development programs success is linking social capital that can be formed through collaboration between all stakeholders. Stakeholder participation is a basic requirement to prove the existence and development of organizational capacity. Therefore, the entire community active role and cooperation, members of the *Pokja*, and local government is the main key in developing community development-based tourism villages.

The Lebakmuncang Tourism Village development and tourists increasing number will of course continue to cause phenomena that often lead to conflicts, both directly and indirectly. Unfortunately, the more crowded the tourists are, the more difficult it is for Lebakmuncang Tourism Village people to gather to evaluate and share knowledge. Ideally, Lebakmuncang people need to be more active in discussions and activities together.

Given the difficulty of finding the right time to conduct an evaluation, the people of Lebakmuncang Village can discuss in other association activities, such as after mother's recitation activity. Communities can discuss and share experiences in associations to strengthen bonds and develop tourist villages while still prioritizing health protocols. In addition, the people of the Lebakmuncang Tourism Village can also together with the working group and the local government carry out various efforts, such as paying attention to community skills in management, the ability to make technical plans and personnel ability members to manage projects, as well as the ability to prove good relations with all parties, both internal and external.

CONCLUSION

Lebakmuncang Tourism Village was developed by strong social and cultural capital, however there is still a lot of potential that can be developed, namely optimizing the network owned by visiting tourists, strengthening community trust both within Lebakmuncang Village and with outside parties, and optimizing the role of local government in tourism villages development. In addition to the undeveloped potential, the results of the study also show that there are still shortcomings in managing tourist villages, including the lack of public awareness to keep up



environmental cleanliness, lack of public awareness to improve infrastructure that becomes a tourist attraction. Since it was developed into a tourist village, there have been several cultural shifts in Lebakmuncang, namely: the shift in the culture of raising rabbits into strawberry cultivation because it is market driven and technology influence brought by tourists has changed people's lifestyles. The Lebakmuncang Tourism Village development has a positive and negative impact on the people of Lebakmuncang. The positive impact is the increase in community welfare income, while the negative impact of tourism villages emergence is the low-level of community education because people prefer to choose to work and not goes to school. There is still a discrepancy between the concept of developing a tourism village set by the local government and the potential of Lebakmuncang Village. The Cultural Capital and Social Capital owned by the Lebakmuncang Tourism Village can be used as leverage for the recovery of economic activity. These two capitals are not only for gradual or short-term recovery, but they will also be capital for a recovery that lasts for all time.

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