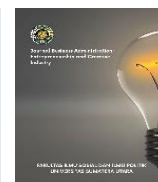




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Common Property and Social Capital Governance in the Context of the Cibulao Coffee Forest Farmers Group in Tugu Utara Village, Cisarua District, Bogor Regency

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ABSTRACT

This study aims to analyze the governance of common property and strengthening social capital in the Cibulao Coffee Forest Farmer Group (KTH) in Tugu Utara Village, Cisarua District, Bogor Regency. Using a qualitative approach with case studies, data were collected through in-depth interviews, participatory observations, and document studies. The results show that the synergy between collective ownership of forest resources and social capital based on trust, norms, and social networks creates a hybrid institution that supports sustainable forest management and community economic empowerment. However, this success is still limited to the micro scale and faces the risk of institutional exclusion if it is not integrated into the local political system in a participatory and strategic manner. David Easton's model and endogenous growth theory are used to map the challenges and opportunities for the long-term sustainability of the Cibulao Coffee KTH. **Keyword** Common Property, Social Capital, KTH Kopi Cibulao.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis tata kelola *common property* dan penguatan *social capital* pada Kelompok Tani Hutan (KTH) Kopi Cibulao di Desa Tugu Utara, Kecamatan Cisarua, Kabupaten Bogor. Menggunakan pendekatan kualitatif dengan studi kasus, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumen. Hasil menunjukkan bahwa sinergi antara kepemilikan kolektif atas sumber daya hutan dan modal sosial berbasis kepercayaan, norma, serta jaringan sosial menciptakan kelembagaan hibrida yang mendukung pengelolaan hutan berkelanjutan dan pemberdayaan ekonomi komunitas. Namun, keberhasilan tersebut masih terbatas di skala mikro dan menghadapi risiko eksklusi kelembagaan jika tidak diintegrasikan ke dalam sistem politik lokal secara partisipatif dan strategis. Model David Easton dan teori pertumbuhan endogen digunakan untuk memetakan tantangan dan peluang keberlanjutan jangka panjang KTH Kopi Cibulao.

Kata kunci: Common Property, *Social Capital*, KTH Kopi Cibulao.

1. Introduction

The ecological crisis and inequality in natural resource management have become global highlights in recent decades. Amid the dominance of top-down approaches by both the state and corporations in managing forest resources, community-based movements have emerged that offer alternative models. One of the models that has developed is common property, where local communities collectively manage and utilize natural resources based on historically tested social and institutional norms. This model challenges the classic assumption of the “tragedy of the commons” put forward by Garrett Hardin, by showing that local communities can effectively manage shared resources without causing ecological degradation, as explained by (Ostrom, 1990).

In Indonesia, the concept of common property has begun to be mainstreamed through the Social Forestry policy regulated in PermenLHK No. 83/MENLHK/SETJEN/KUM.1/10/2016. This scheme provides legal space for communities around forests to access and manage state forest areas sustainably. One real example of the implementation of this policy is the Cibulao Coffee Forest Farmers Group (KTH), located in Tugu Utara Village, Cisarua District, Bogor Regency. This KTH is a collaborative model in managing forest land through agroforestry-based coffee cultivation that not only considers ecological aspects, but also the social and economic aspects of the local community.

An interesting phenomenon that emerged from the study of the Cibulao Coffee KTH is the strong social capital that supports the success of common property governance. Social capital refers to networks of trust, collective norms, and social relations that facilitate coordination and cooperation for common goals ((Putnam, 1995). In the context of the Cibulao Coffee KTH, social capital is reflected in the practice of mutual cooperation, fair distribution of results, respected leadership, and active involvement in training and innovation. The interaction between common property and social capital creates a hybrid institution that is adaptive, flexible, and resilient to changes in the socio-political environment.

However, the success of internal governance of KTH Kopi Cibulao does not fully guarantee long-term sustainability. One of the main challenges is the vulnerability of institutions to regulatory dynamics, especially if there is a change in the social forestry scheme from forestry partnerships to Village Forests or Community Forests (HKm). This change has the potential to cause institutional duplication, conflicts of interest, and social exclusion of existing groups. In addition, the low level of institutional trust between KTH and the village government adds to the complexity of the problem. This shows a legitimacy deficit at the meso and macro levels, where strong social capital at the group level has not been able to be transformed into political influence and village or district policies.

This dynamic needs to be seen within the framework of the local political system as stated by David Easton (1953), who divides the political system into input elements (community aspirations), gatekeepers (policy filters), and output (public policy). The position of KTH as a community-based actor is still at the lowest input level, not yet having the power to access the policy formulation process effectively. Therefore, one of the institutional sustainability strategies of KTH Kopi Cibulao is to build cross-scale networks that integrate social capital into the local political system. This involves participation in village deliberations, partnerships with BUMDes, and advocacy at the sub-district and district levels through the Social Forestry forum or coffee farmer association (Easton, 1953).

In addition to institutional and social perspectives, a political economy approach is also relevant to understanding the dynamics of KTH Kopi Cibulao. Paul Romer's endogenous growth theory (1990) emphasizes that economic growth does not only depend on the accumulation of physical capital, but also local knowledge and innovation. In this context, communities such as KTH Cibulao become knowledge producers that create agroforestry innovations, participation-based institutions, and ecological value-based trading systems. The process of social learning, information exchange, and collaboration with academics and NGOs are forms of local R&D that strengthen production and market capacity. The concept of a "blueprint" produced by the community is not just technology, but also a system of values and institutions that are locally relevant and sustainable (Romer P, 1990).

This study is important because it offers a cross-disciplinary reading of the issue of community-based natural resource management. It not only highlights the internal success of the group, but also raises awareness of the importance of horizontal and vertical connectivity between communities and government institutions. In the context of decentralization and sustainable development, learning from KTH Kopi Cibulao can be the basis for replicating social capital-based forest governance models in other regions in Indonesia. Furthermore, this research seeks to answer two fundamental questions, namely (1) How does the interaction between common property and social capital affect the success of forest management by communities? (2) What strategies can be implemented to strengthen local institutions so that they can survive the dynamics of local regulations and political systems? By answering these questions, this study contributes to the development of community-based resource governance theory while providing strategic input for social forestry policy designers who want to encourage bottom-up development.

Thus, KTH Kopi Cibulao is not only a case study of a coffee farming community under forest stands, but also a representation of the transition of forest governance from the state to the community. Its success is evidence that joint resource management can be effective if supported by a strong local institutional structure and functioning social capital. However, to achieve long-term sustainability, it is necessary to transform internal social capital into political power that can influence public policy. This is a challenge and an opportunity that must be answered by communities, academics, and policy makers collaboratively.

2. Literature Review

Common Property

Elinor Ostrom revolutionized thinking about natural resource management with her book *Governing the Commons* (1990), which challenged the popular narrative of Hardin's "tragedy of the commons." Ostrom demonstrated that local communities do not necessarily fail to manage common resources. Rather, with the right institutions, they can create sustainable governance systems that are more efficient than the state or the market. CPR, according to Ostrom, are resources that have two characteristics: (1) subtractability – where consumption by one individual reduces the availability to others; and (2) difficulty of exclusion – it is difficult to prevent others from accessing them. Examples include forests, oceans, rivers, and pastures. Community forestry systems can function effectively when supported by local traditions, social legitimacy, and informal oversight mechanisms. A case study in Nepal shows how communities can establish rules for timber harvesting and equitable benefit sharing.

Agrawal (2012) emphasizes the importance of local institutions as a bridge between CPR theory and the reality of implementation on the ground. He shows how adaptability, local knowledge, and organizational capacity are critical to the success of community-based governance (Agrawal, 2012). In the study (Cole & Ostrom, 2010), it is explained that not all ownership systems fall into the category of public, private, or common property absolutely. There are hybrid variations in the field that involve customary institutions, state laws, and community norms simultaneously. In the *Design Principles of Robust Property-Rights Institutions*, Ostrom (2008) concluded that strong CPR institutions not only need basic principles, but also historical experience, trust between community members and collective capacity to adapt (Cole & Ostrom, 2010). Ostrom also contributed the Institutional Analysis and Development (IAD) analytical framework to assess how rules (formal and informal) affect the results of natural resource management. An advanced version of IAD is the SES (Social-Ecological Systems) framework. Further studies (Ostrom, 1990) showed that CPR degradation is not due to the nature of the resource itself, but rather due to weak local institutions, loss of trust, or the dominance of the state and market.

The study (Shrestha & Ojha, 2017) extends Ostrom's thinking to the realm of Community-Based Natural Resource Management (CBNRM), emphasizing the importance of decentralization and recognition of customary rights in modern forestry policies, particularly in Asia and Africa. (Gibson et al., 2002) present preliminary results from the International Forestry Resources and Institutions (IFRI) that show variation in the effectiveness of CPR in India, Guatemala, and Uganda. Key factors: local participation and sustainability of internal rules. The benefits of CPR are not only ecological, but also economic and social. Successful management of CPR can increase social trust, strengthen community cohesion, and foster social innovation that drives local resource-based economic growth, in line with (Ostrom & Hess, 2007). Elinor Ostrom's Common Property Theory has provided a conceptual and practical foundation for community-based natural resource management. By emphasizing the principles of institutional design, local participation, and contextual adaptation, this theory not only provides an alternative to state or market approaches, but also provides empirical evidence that communities are capable of being effective and sustainable managers. In the current context, especially facing the challenges of climate change and ecosystem degradation, Ostrom's approach remains relevant for designing equitable, inclusive, and sustainable governance systems.

Social Capital

The concept of social capital first developed from the thoughts of Pierre Bourdieu and James Coleman, but it was Robert D. Putnam who most successfully popularized it into the discourse of public policy and social development through his book *Making Democracy Work* (1993) and his famous article *Bowling Alone* (1995). Putnam defines social capital as "features of social life networks, norms, and trust that enable people to act collectively and more efficiently" (Putnam, 2001). Putnam asserts that the three main components of social capital are Trust, which accelerates social coordination and reduces transaction costs, Norms of reciprocity that create behavioral expectations and collective solidarity, and Social networks that serve as a forum for the circulation of information and social support. In the context of governance and community development, these three elements create synergy between actors, strengthen accountability, and increase opportunities for social innovation (Siisiainen, 2003).

Putnam then classifies social capital into three types: Bonding, which strengthens homogeneous relationships within groups (e.g. families, tribes). Bridging, which bridges relationships between different groups. Linking is connecting communities with formal institutions such as government or donors. Each type has a different function in social development. Bonding strengthens solidarity, bridging encourages tolerance, while linking opens access to resources and structural power (Durstun, 1998). Putnam (1993) in *Making*

Democracy Work compared regional institutions in northern and southern Italy. He found that areas with high levels of social capital (cooperative networks, clubs, churches) had better government performance, accountability, and participatory than areas with low levels of social capital. This finding is a strong argument that institutional success is greatly influenced by the socio-cultural foundations of the community (Putnam, 1995).

In *Bowling Alone*, Putnam (1995) observed the decline in US citizens' participation in collective social activities such as volunteer organizations, clubs, and elections. He considered that modernization, television, individualism, and geographic mobility caused the erosion of social capital. This resulted in a decline in social trust, increased political apathy, and fragmentation of society (Putnam, 2001). DeFilippis (2001) criticized that social capital does not automatically bring social justice if it is not accompanied by economic and political power. However, the majority of literature continues to show that areas with high levels of social capital have a better capacity to Resolve local conflicts, Build trust between citizens and the government and Encourage participation in village or city development (DeFilippis, 2001). Social capital is now an important instrument in the design of development policies, both in the education, health, and economic empowerment sectors. For example, community-based development programs based on social capital have proven to be more successful in poor areas because they rely on local solidarity and networks (Putnam, 2001).

Although widely appreciated, Putnam's social capital theory has also received criticism. Gelderblom (2018) points out that an excessive focus on networks and norms can overlook aspects of power and unequal economic structures. Not all social networks create positive impacts—sometimes they reinforce exclusivity, nepotism, or even criminality (e.g. mafia as extreme bonding capital) (Gelderblom, 2018). Putnam's (1995) Social Capital Theory offers a powerful theoretical framework for understanding how trust, norms, and social networks become collective forces that support governance performance, local development, and social cohesion. By viewing social capital not just as ordinary social relations, but as the “glue of society,” this theory becomes very relevant in the context of decentralization, democratization, and participatory development in various developing countries.

Endogeneous Growth Theory

In the study conducted by Zoltan Acs and Mark Sanders in the book *Endogenous Growth Theory and Regional Extensions* (Fischer & Nijkamp, 2021) in the Introduction, he discusses economic growth at the regional level, as measured by an increase in GDP or employment. Economic growth is influenced by various factors, but modern economic growth theory often ignores the geographical aspect. In fact, variations in GDP growth rates between regions show that the growth process is greatly influenced by local conditions. In this study, he discusses models and theories that link economic activity to regional conditions, as well as how endogenous growth theory can be adapted to explain growth at the regional level (Acs & Sanders, 2021).

Furthermore, the views of Zoltan Acs and Mark Sanders in the book *Endogenous Growth Theory and Regional Extensions* (Fischer & Nijkamp, 2021) on Modern Growth Theory, he believes that the main focus lies on the accumulation of knowledge as the main source of long-term economic growth. There are two main sources of growth discussed. First R&D (Research and Development) view states that Investment in research and development creates innovation that increases productivity. The model (Romer P, 1990) shows how R&D generates economic growth through the creation of new knowledge. Modification of the model (Romer P, 1990) carried out by (Sanders M & Weitzel U, 2013) by adding the possibility for the finished goods sector to employ labor to do R&D. To finance this investment, they need to borrow and repay their loans from additional profits. R&D in the final sector creates free "upstream" knowledge spillovers. R&D in a car manufacturing company, for example, can create occasional opportunities for an entrepreneur to become a new supplier of some parts in the intermediary sector. Entrepreneurs can set up such a company, but this requires labor that must be financed, which implies all existing intermediary companies also repay the initial loan. Thus, Organizational change is needed to adopt new technologies, but this change is not enough to create long-term growth without technological innovation and Entrepreneurship which is key to commercializing new knowledge. On the other hand, the Knowledge Spillover Theory of Entrepreneurship (KSTE) emphasizes that entrepreneurship is an important link between knowledge creation and innovation that drives economic growth (Fischer & Nijkamp, 2021).

In this study "Fundamental Causes of Growth and Development", it discusses the role of institutions as fundamental causes of economic growth. According to (Acs & Sanders, 2021) the fundamental causes of economic growth include, First Institutions and Growth The quality of institutions (such as property rights, rule of law, and democracy) greatly influences economic growth. Good institutions encourage the creation of knowledge and innovation. Second, Local Institutions Although formal institutions are often uniform at the national level, informal institutions (such as culture and attitudes towards innovation) vary across regions.

Local institutions play an important role in mobilizing entrepreneurial talent and encouraging knowledge spillover.

In the study (Acs & Sanders, 2021) he found the latest research showing that differences in institutions between regions can explain variations in regional economic growth. However, further research is needed to understand how local institutions influence the process of knowledge creation and dissemination. Judging from the variables used in the work (Acs & Sanders, 2021) that the Knowledge Creation variable is the core of endogenous growth theory, it is seen as the main driver of economic growth. This theory emphasizes that new knowledge builds on existing knowledge, leading to increased returns at the aggregate level. Second, Positive Externalities which he would say are particularly important in regional models, where localized knowledge spillovers in a particular area contribute to economic growth. Third, Commercialization, namely the process of converting new ideas into marketable products, is highlighted as having a significant impact on economic performance and future knowledge spillovers (Fischer & Nijkamp, 2021).

In the theoretical approach used in the work (Acs & Sanders, 2021) that this Endogenous Growth Theory shows that economic growth is mainly driven by internal factors, especially knowledge creation and innovation, rather than external influences. In addition, Regional Extension, According to him This paper discusses how traditional endogenous growth models can be adapted to the regional context, emphasizing the localization of knowledge spillovers and the role of local institutions in shaping economic outcomes (Fischer & Nijkamp, 2021). In the method approach used in the work (Acs & Sanders, 2021), namely the first Knowledge Spillovers Modeling Method where (Acs & Sanders, 2021) reviews various models that combine knowledge spillovers and their influence on regional economic growth. It emphasizes the importance of proximity and density in facilitating these spillovers. Second, Empirical Analysis, namely the author criticizes the existing empirical literature for not sufficiently explaining the mechanisms behind technological change and knowledge diffusion, suggesting the need for a theoretical model that links agent behavior to innovation (Fischer & Nijkamp, 2021).

3. Method

This type of research is qualitative descriptive with a case study approach. The aim is to describe in depth the dynamics of common property governance and strengthening social capital in KTH Kopi Cibulao and its relationship to social forestry policies (Yin, 2009). The research was conducted in Tugu Utara Village, Cisarua District, Bogor Regency, which is the operational location of KTH Kopi Cibulao. Data Sources and Data Collection Techniques. Data Collection Techniques using the Triangulation method were used with details of In-depth interviews with key informants, Participatory observation of KTH activities (eg harvesting, training, mutual cooperation) and Document studies of regulations such as PermenLHK No. 83/2016 and the MoU on forestry partnerships. The main informants consisted of the Head and members of KTH, Representatives from PERHUTANI, Village and Sub-district Governments, NGOs assisting social forestry. Data Analysis Techniques, namely Data is analyzed using the method according to (Miles & Huberman, 1994), including Data reduction by sorting important information from interviews, documents, and observations. Data presentation in the form of narratives, matrices and social maps. Drawing conclusions through the interpretation of relationship patterns between concepts (trust, norms, networks). With Theoretical Perspectives including Common Property Theory (Ostrom, 1990) to study community-based governance in shared natural resources. Social Capital Theory (Putnam, 1995) to evaluate social relations and trust in local institutions. Endogenous Growth Theory (Romer P, 1990) to study the role of local innovation and institutions as sources of community growth.

4. Result and Discussion.

Regency The Cibulao Coffee Forest Farmers Group (KTH) is one form of local community organization that emerged in the context of participatory forest management in Indonesia. This group is a real example of how Common Property and Social Capital can synergize in supporting sustainable community-based natural resource management. The management of the coffee forest carried out by this group not only concerns ecological aspects, but also strengthens the social, economic, and cultural networks of the community around the forest area. According to the classical theory put forward by Elinor Ostrom, Common Property is a form of joint ownership of natural resources that are not managed by individuals or the state exclusively, but rather through collective norms and rules by the local community. In the context of the Cibulao Coffee KTH, the managed forest is part of the state forest area allocated to the community through the Social Forestry scheme. However, although formally ownership remains with the state, in practice the community develops customary rules, sanction systems, and internal monitoring mechanisms to regulate the use and conservation of forest land. This practice refutes the “tragedy of the commons” theory which states that common resources will always be over-exploited without external regulation.

Social Capital is a social asset consisting of networks, norms, and trust that facilitate coordination and cooperation for mutual benefit (Putnam, 1993). In Cibulao, the success of coffee forest management is highly dependent on the level of trust and solidarity among group members. Several indicators of Social Capital in this group include Close social networks between group members, including the exchange of agricultural technical information and market access, Shared norms regarding the importance of conservation and the prohibition of opening new land and Trusted and respected local leadership, becoming a bridge between communities or groups. Strengthening social capital is also reflected in the active involvement of members in mutual cooperation activities, sustainable agricultural training, to the group system that strengthens economic resilience. The synergy between Common Property and Social Capital creates an adaptive hybrid institutional form. Common Property provides a formal structure, while Social Capital provides social energy to enforce the structure effectively. Studies show that Common Property that is not supported by strong social capital will be weak in implementation. Conversely, social capital that is not directed through formal institutions is at risk of fragmentation.

The concept of Common Property has become a theoretical foundation in understanding resource management by local communities. In the Indonesian context, the Social Forestry scheme run by the government allows farmer groups such as in Cibulao to gain legal access to forest areas for sustainable management. This model emphasizes the recognition of collective management rights rather than individual ownership, in line with the Common Property principle which emphasizes:

1. Exclusion: limiting access to outsiders,
2. Substratability: shared but limited utilization to prevent overuse.

Research by (ROSLINDA et al., 2017) shows that the success of forest management by communities is greatly influenced by the extent to which internal community rules are enforced and respected. In Cibulao, the harvest scheduling system, the prohibition of new land clearing, and the profit-sharing agreement are real examples of the application of the Common Property principle.

A study by (Situmorang, 2023) compared several community forest management models in Indonesia and found that the success of the program was largely determined by the integration between the institutional design of Common Property and the strength of social capital. The higher the level of community involvement in formulating rules, the more effective the institution is in creating ecological and social balance. Cibulao practices this through a group participatory approach. Coffee forest programs such as in Cibulao show that Common Property and social capital can be instruments of economic empowerment. A study by (Hardianti et al., 2020) emphasized that access to resources is not only physical (land and water), but also social (networks, information, trust capital). In Cibulao, branding coffee as a “Sustainable Forest Coffee” product adds economic value through storytelling marketing that attracts the tourist market and specialty coffee lovers. Furthermore, (Kresna et al., 2024) showed that farmers' access to state-owned agroforestry land is highly dependent on the strength of social networks and the capacity of local organizations. KTH Cibulao has succeeded in building partnerships with the private sector and regional coffee cooperatives to expand product distribution.

Social capital refers to social relations that form trust, norms, and networks of cooperation that support collective decision-making. (Lee et al., 2017) emphasize that forest farmer groups with high levels of social capital have better capacity in maintaining sustainability and conflict resolution. The existence of informal figures such as group leaders or traditional leaders facilitates two-way communication between members and external parties such as NGOs or the Forestry Service. Research by (Oktalina et al., 2022) found that dimensions of social capital such as trust, networks, and active participation are the main determinants of the success of the Social Forestry program. Without trust between members and towards local leaders, the Common Property that is formed will only be an empty structure. Social capital has become a key concept in the study of community development, economics, and institutional studies. Introduced widely by Pierre Bourdieu and developed by James Coleman and Robert Putnam, this concept refers to the collective benefits of social relations, trust, shared norms, and networks that can be mobilized for common goals (Diclemente et al., 2018). Putnam specifically emphasizes that “the features of social life, networks, norms, and trust enable participants to act collectively and efficiently.” Therefore, the elements of trust, norms, and networks become three main pillars in understanding and applying social capital in various contexts (Putnam, 1995).

1. Trust as the Main Pillar of Social Capital Trust is considered the most fundamental element in social capital theory. In a community, trust is the basis for social interaction, reduced transaction costs, and the foundation of cooperation. According to (Bridger & Luloff, 2001), trust arises from two main sources: long-term social relationship experiences and reciprocity norms. Trust can be divided into two types, namely interpersonal trust such as between neighbors or coworkers. Institutional trust, namely towards institutions such as government, NGOs, or cooperatives. This will cause economic and social development to be slow in a society with minimal trust because there will be suspicion,

avoidance of cooperation, and high coordination costs.

2. Norms as Collective Regulators of Social Behavior Norms in the context of social capital refer to unwritten rules that govern individual behavior in society. Social norms create expectations about how individuals should act and interact, and this leads to social stability and coordination of collective behavior. According to (Maruo F. et al., 2002), norms play a role as a bridge of trust because they help ensure that individual actions are predictable and reliable. For example, the norm of mutual cooperation in Indonesian society strengthens social cohesion and strengthens collective action. (Durstun, 2011) also shows that strong norms, although informal, have a positive effect in forming community loyalty and strengthening relations across social groups, especially in rural communities with minimal formal infrastructure.
3. Networks as Social Capital Circulation Paths Social networks are structures in which social capital is produced, circulated, and used. Networks can be, among others, bonding social capital, which is a network that connects individuals in homogeneous groups (eg: family, tribe). Bridging social capital, which connects individuals from different groups (eg: inter-ethnic, inter-profession). Linking social capital, which connects communities with institutions of power or external resources (government, donors).

Perkins et al (2002) noted that strong social networks not only strengthen internal solidarity, but also open up opportunities for social mobility and access to new resources, both economic, political, and cultural. In the context of community development, cross-sector networks can facilitate the exchange of information, training, and policy advocacy that strengthens the position of the community.

In practice, the three elements of trust, norms, and networks interact synergistically. DeFilippis (2001) reminds us that without norms that regulate and networks that bring them together, trust will be weak and uninstitutionalized. Effective social capital requires the linkage of the three in a collective action framework. Social capital is not just an ordinary social relationship. It is a complex combination of trust, norms, and networks that enable collective cooperation for common goals. These three elements support and strengthen each other, creating a multiplier effect in social, economic, and institutional development. However, the results of the KTH Kopi Cibulao found minimal institutional trust in the Village Government in Tugu Utara Village, Cisarua District, Bogor Regency, both in the KTH Cibulao group and vice versa. When associated with the endogenous growth theory introduced by Paul Romer in 1990, it revolutionized economic understanding by placing innovation and knowledge creation as the main factors in long-term economic growth. Different from neoclassical theory that views technology as an exogenous factor, Romer formulated that investment in Research and Development (R&D) can systematically create productivity improvements through innovation (Romer P, 1990). In a local context, Romer's approach can be used to understand how communities such as the Cibulao Coffee Forest Farmers Group use knowledge-based innovation (local knowledge, agroforestry innovation, and regenerative practices) to improve welfare and environmental sustainability (Romer P, 1990).

Romer's model depicts the economy as an integrated system where growth comes from the accumulation of new ideas (blueprints) produced by the R&D sector (Romer P, 1990). These ideas are then used by intermediate producers, who sell to final producers, and then to consumers (Acs & Sanders, 2021). The figure above shows this flow, and can be mapped as follows according to the figure below

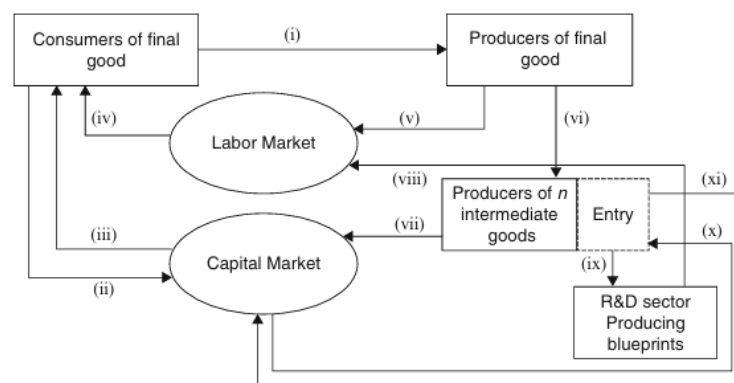


Figure 1. Endogenous Growth (Romer P, 1990)

1. (x): Knowledge from the R&D sector (here could be agroforestry practices or coffee post-harvest technology)

2. (ix): Used by new actors to enter the market (e.g. farmer cooperatives, local coffee MSMEs)
3. (vi) and (i): Produce value-added end products (organic forest coffee) • (iv), (v), (viii): Local labor and capital are used
4. (iii) and (ii): Community income increases, creating positive feedback for new consumption and investment

In Romer's model, R&D is a formal sector that produces blueprints. In the context of Cibulao, this R&D is interpreted locally, in the form of Development of adaptive agroforestry techniques for coffee conservation and production, Local experiments and practices in making organic fertilizers, coffee bean fermentation, and selective harvesting methods and Social learning between farmer group members through training, comparative studies, and community discussions. R&D in this local sense creates tacit knowledge that can be capitalized by the community and formalized through academic partners, NGOs, or cooperatives. Thus, the community becomes a producer of knowledge, not just a consumer of external technology (Acs & Sanders, 2021). Blueprints here are not always in the form of physical technology, but can be in the form of local institutional systems such as division of labor for planting and harvesting, membership-based cooperatives, and participatory trade, Organic certification and coffee ecotourism, namely ecologically based value-added schemes, and Forest coffee agroforestry systems such as integration between production and conservation. This is in accordance with the view (Durstun, 2011) which states that communities can create institutional knowledge that supports innovation.

The process of knowledge diffusion (arrows ix, xi) triggers the entry of new actors, such as young farmers who are encouraged to enter the coffee sector due to the support system, cooperative institutions that strengthen marketing and production and collaboration with academics who transform local practices into training modules. This is consistent with Romer's argument that growth comes from increasing product varieties and producers through innovation. This entry strengthens healthy competition and expands local markets and exports. Capital and Labor Markets with Endogenization of Production Factors through the Capital Sector (arrows ii, vii) and labor (viii, v) contribute to this growth model will be able to strengthen initial financial capital from group member contributions, CSR, or NGO support, Social capital in the form of trust and mutual cooperation norms become informal investment incentives and Labor is not only an operator, but also a co-designer of innovation. (Situmorang, 2023) emphasized that the integration of social capital and local institutions strengthens community-based growth in social forestry schemes. This is similar to the findings (Bridger & Luloff, 2001) regarding the importance of place-based development and learning regions in shaping long-term growth. The model (Romer P, 1990) can be applied contextually in communities such as the Cibulao Coffee Forest Farmers Group. R&D in local forms is not only the formal sector, but includes agroforestry experiments, traditional knowledge and social innovation in institutions and trade systems. With feedback mechanisms through social capital, knowledge diffusion, and new actor entry, this community creates endogenous economic growth.

Future Challenges of Common Property of KTH Kopi Cibulao for the Sustainability of KTH Kopi Cibulao Itself

Law No. 41 of 1999 concerning Forestry, states that forests are controlled by the state and their management can be given to third parties, including the community through the Social Forestry scheme. The change in status from PERHUTANI to Village Forest allows the granting of limited management permits to the community. The Forestry Partnership Scheme applied to the Forest Farmer Group (KTH) Kopi Cibulao is one form of implementation of the Social Forestry program which aims to provide legal access for the community to state forest areas, especially those located in the PERHUTANI working area on the island of Java. KTH Cibulao gets management access based on a partnership agreement with PERHUTANI, not a conversion of land ownership. The Management Space Scheme implemented is that Farmers are given the right to utilize the forest in a limited manner, either planting coffee, bananas, or other intercropped under the forest tree stands and are not allowed to cut down the main stands or convert the land. In the mechanism of Profit Sharing and Governance between PERHUTANI and KTH Kopi Cibulao, a contribution system to PERHUTANI was agreed upon, such as harvest sharing or conservation contributions. KTH Kopi Cibulao is responsible for maintaining forest sustainability, controlling fires, and not opening new land.

PERHUTANI is historically a state institution with a mandate to manage production forest areas in Java Island in a centralized manner. When some of these areas were converted into Village Forests, Community Forests (HKm), Community Plantation Forests (HTR) and Forestry Partnerships in accordance with PermenLHK No. 83 of 2016 concerning Social Forestry. The change in forest management status from state ownership by PERHUTANI to the Village Forest scheme within the framework of Social Forestry in Indonesia brings with it the potential for empowering village communities. Permen LHK No.

83/MENLHK/SETJEN/KUM.1/10/2016 concerning Social Forestry regulates the legalization scheme for forest management by communities, including Village Forests, Community Forests (HKm), Community Plantation Forests (HTR) and Forestry Partnerships. The sustainability of the Cibulao Coffee Forest Farmer Group (KTH), which currently manages forest areas with a Forestry Partnership scheme, faces a number of potential institutional and social vulnerabilities if there is a change in the forest management scheme by another party, either to Village Forest, Community Forest (HKm), or Community Plantation Forest (HTR). Each scheme has different implications in terms of legality, institutions, access, and distribution of benefits, which if not anticipated, could threaten the sustainability that has been built. If there is a change in the management scheme by an external party, for example by the village government or a new group proposing Village Forest or HKm status, then the legal position of the Cibulao KTH could become formally unrecognized, because:

1. Forestry partnerships are not automatically inherited in the Village Forest/HKm/HTR scheme.
2. New proposers can claim overlapping management rights.
3. There is a risk of institutional duplication (for example KTH vs BUMDes vs LMDH), which divides the local social structure.

So it is necessary to carry out strategies and mitigation of these problems. If in the Village Forest or HTR scheme, the key actor is the village government or individuals, who have the potential to be exploited by local political elites. In this context of Regulatory Vulnerability and Long-Term Uncertainty, Village Forest and HKm Permits are given for a certain period (25-35 years), which can be revoked, revised, or not extended. Forestry partnerships can be renewed as long as conservation is maintained, providing stability if continued. If a new scheme enters, the Risk of Farmers will lose long-term access guarantees. Socio-economic investments (such as cooperatives, training, processing facilities) are wasted. The success of Social Capital built by KTH Kopi Cibulao is still in the context of the KTH group only, but it needs to be improved at the Social Capital level at the Village, Sub-district and Regency levels, this is a strategy for the sustainability and existence of KTH Kopi Cibulao itself, this is the relationship between the political system, social capital, and the sustainability of KTH Kopi Cibulao, by referring to the political system diagram according to (Easton, 1953). Cross-scale analysis from the group level to the village, sub-district, to regency levels, as a strategy to strengthen the institutional existence of KTH Kopi Cibulao according to the picture below.

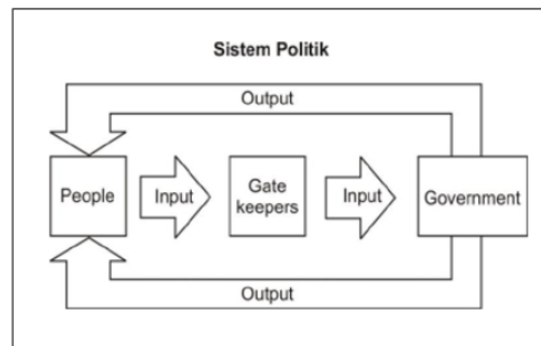


Figure 2. Schematic Diagram of Political System (Easton, 1953)

KTH Kopi Cibulao has now succeeded in building internal social capital based on trust, norms of mutual cooperation, and local networks among its members. However, this success is still on a micro scale (intra-group). To achieve institutional sustainability and stronger political influence, this social capital must be transformed to the village, sub-district, and district levels. This process cannot be separated from the dynamics of the local political system. The picture of the political system refers to David Easton's model, where:

1. People (society): become a source of demands and support (input).
2. Gatekeepers: actors such as community leaders, media, NGOs, village bureaucrats, or academics who filter community aspirations before entering the government agenda.
3. Government: responds through policies (output) that return to the community.

Relevance for KTH Kopi Cibulao:

1. KTH as a community entity is still in the lowest input circle, not optimally included in the formal decision-making flow in village and sub-district governments.
2. Local gatekeepers such as village heads, forestry extension workers, or traditional figures who play an important role in voicing or filtering the KTH agenda.
3. Without strengthening this channel, policies at the district level (such as social forestry, support for coffee MSMEs, or non-timber forest product trade) will not reflect the needs of KTH.

From the analysis above, it can be seen the Weakness of Social Capital Trapped at the Lower Level,

If social capital only stops at the internal scope of the group There is no political influence in village deliberations, musrenbang, or district RPJMD. KTH Kopi Cibulao has no bargaining position in the preparation of regulations or distribution of forestry budgets. On the other hand, there is a risk of being marginalized by new actors or institutions entering the area (eg: BUMDes, other village cooperatives). Based on the above, steps are needed to strengthen the sustainability and existence of KTH Cibulao, it is needed.

1. At the Village level, to build Village-level Social Capital that plays a role in KTH entering as part of the Village Community Institution (LKD), participating in compiling the RKPDes, entering the BUMDes partner structure, and strengthening alliances with the Head of Tugu Utara Village.
2. At the Sub-district Level, building Sub-district-level Social Capital as a Form of KTH Forum between villages that strengthens networks, becoming an important actor in cross-village planning and coordination of the forestry/coffee sector in Cisarua District.
3. At the District Level, build District-level Social Capital as a District Social Forestry Group, voicing needs in the Bogor District RPJMD.

This process is in accordance with the input and output flow of the political system where the aspirations of the KTH community are submitted and filtered by gatekeepers (village figures, extension workers, NGOs) to enter the government agenda to become pro-community policies and return to the community. The Role of Gatekeepers as a Bridge, In this model, gatekeepers are the determinants of the success or failure of the KTH agenda to enter the formal realm. They can encourage the legitimacy of KTH in the village government, convey KTH aspirations to the Forestry Service or the Regional People's Representative Council (DPRD) and secure the sustainability of existing programs (certification, post-harvest tool assistance, area legalization). Failure to involve gatekeepers can cause KTH to lose political and fiscal support and disrupt the sustainability of KTH Kopi Cibulao. The success of KTH Kopi Cibulao does not only depend on the internal strength of the group, but on the ability to utilize the local political system to channel aspirations into formal channels, consolidate social power as political power and ensure that sustainability programs (conservation coffee, agroforestry, ecotourism) remain protected and facilitated by policies.

5. Conclusion

KTH Kopi Cibulao shows that common property governance supported by social capital is able to create a model of sustainable forest management based on the community. Through the application of internal rules, customary norms, and social control mechanisms, this group has succeeded in avoiding the excesses of the tragedy of the commons as criticized by Elinor Ostrom. The social capital obtained in the field shows efforts in the indicators of trust, norms, and networks that are the foundation of local cooperation and innovation, which improve economic welfare through the branding of “Sustainable Forest Coffee” and strategic partnerships. However, this success is still confined to the micro level and faces legal institutional challenges if there is a change in the forest management scheme by external actors. The lack of institutional trust between KTH and the village government is also a structural obstacle. To strengthen sustainability, KTH's social capital needs to be transformed to the village, sub-district, and district levels with the support of a participatory political system as stated in David Easton's model (1953). This transformation will provide a political and fiscal bargaining position so that the successful social forestry program does not lose its legitimacy and long-term sustainability.

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