

How Does Social Capital Work in Developing Karimunjawa Maritime Tourism?

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Abstract

This study intended to analyze how social capital works in the developing marine tourism in Karimunjawa Indonesia. This research was conducted in Karimunjawa. The data was collected with snowball sampling techniques. The data collection methods used consisted of participatory observation methods, in-depth interviews, and documentation. The data obtained were analyzed using the interactive analysis method. The results of the study indicate that the strong social capital formed in Karimunjawa has a very big influence on tourism activities in Karimunjawa. The social capital in tourism in Karimunjawa is based on many networks that are formed, supported by mutual trust, and still rooted in various social values and norms in the community that support the strength of existing social capital. It results in collective actions in the form of synergy and cooperation between the community and various tourism stakeholders in tourism activities in Karimunjawa. The social capital formed in Karimunjawa consists of three types. They are Bonding Social Capital, Social Bridging Capital, and Social Linking Capital which are complementary and mutually reinforcing so that they cannot be separated. However, between the three social capitals, bridging social capital is the biggest power base in realizing the progress of tourism in Karimunjawa.

Keywords

collective actions; networks; norms; social capital; trust

INTRODUCTION

Today, tourism has been named as the fastest growing economic sector and the largest income generation that is relied upon as the spearhead of the economies of various countries in the world (Azizi & Shekari, 2018; Nagarjuna, 2015; Ma'ruf, Handayani, & Ummudiyah, 2013; Phanumat, et.al. 2015; Pongponrat & Chantradian, 2012). Tourism is able to be a driving generator for the growth of other industrial sectors such as hospitality, communication and transportation, trade, souvenirs, culinary, etc. Tourism also acts as a reactor for development in various regions through the provision of

jobs, income from foreign exchange, strategic markets for potential local products, support for equitable distribution of infrastructure development, and improvement of quality of life in various regions (Guo, et al. 2018; Ma'ruf, Handayani, & Ummudiyah, 2013; Moscardo, et.al., 2017; Pramusita & Sarinastiti, 2018; Thetsane, 2019).

An ideal tourism is tourism that is able to synergize three core stakeholders

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of tourism to move together, which consists of society, government, and the private sector. Between the three stakeholders, the community has enormous urgency that is expected to contribute to the development of tourism. The community is the party who owns tourism resources in the form of Attraction which includes aspects of something to see, something to do, and something to buy, Amenities, and Accessibility (3A) (Aref, Gill, & Aref, 2010). The society with all its socio-cultural aspects is also a tourist attraction and has a major contribution in realizing *Sapta Pesona Wisata* (Giampiccoli & Saayman, 2018).

Reflecting on the conditions above, it is better for the community to not only to be placed as a tourist attraction, but also to be empowered as a tourist subject through involvement in all stages and dimensions of tourism development (Aref, 2011; Azizi & Shekari, 2018; Birendra, et al. 2018). The community as the owner of various tourism resources should not be colonized in their own country because the developed tourism is still controlled by exploitative and capitalist capital owners (Sidiq & Resnawaty, 2019). The community is also a party that directly or indirectly feels the positive and negative impacts of tourism so that community participation is crucial in order to ensure the sustainability of tourism and economic resources (Adikampana, Sunarta, & Pujani, 2019; Salleh, et al. 2016).

To realize tourism that is driven from the community, by the community, and for the community, a strong social capital is very much needed. It could increase community cohesiveness. Social capital is a collection of actual and potential resources related to ownership of a long-lasting network of mutually beneficial interaction relationships that are institutionalized and are formed from norms and beliefs (Dickinson et al. 2017; Guo et al. 2018; Zhao, Ritchie, & Echter, 2011; Macbeth, Carson, and Northcote, 2004). Social capital is defined as a set of informal values and norms that are shared between community members who support cooperation between them. Social capital is a factor that connects community members

who can promote efficient coordination and cohesiveness between communities in tourism development (Azizi & Shekari, 2018).

Social capital relates to values and norms, goodwill, trust, networks (fellowship), cooperation, social relations, and empathy among individuals who are able to form and drive a social unit (McGehee et al. 2010; Moscardo, et al. 2017). The high social capital in the tourist destination community will be linear with the high welfare of the community so that the improvement in the quality and strength of social capital is the main key in increasing the community-based tourism (Pramanik, Ingkadijaya, & Achmadi, 2019). Therefore, a comprehensive study of the strength of social capital in tourism destination communities has enormous urgency. This is undeniable because of the crucial knowledge of the strength of social capital as a reference for the community and stakeholders in planning and evaluating tourism development in order to achieve public welfare.

Several studies have proven the strength of social capital as the main mechanism that encourages and attracts people to participate and move together in reviving tourism in their area. Some of these studies include research from Pongponrat and Chantradian (2012), Borlido and Coromina (2018), Kusuma, Satria and Ana Manzilati (2017), Puspitaningrum and Lubis (2018), Moscardo, et al. (2013), Birendra, KC. et.al. (2018), Kencana and Mertha (2014), Baksh, et al. (2013), and Musavengane and Mutikiti, (2015). Social capital also contributes in realizing sustainable tourism as described in the study of Liu et al. (2014), Ma'ruf, Handayani, and Ummudiyah (2013), Sunkar, Meilani, and Muntasib (2018), and Oktadiyani, Muntasib, and Sunkar (2013). Based on these studies, social capital has a crucial role in the success of tourism development in various regions.

One area of tourism that has great urgency in strengthening social capital is the Karimunjawa area. This condition is motivated by the status of Karimunjawa which is a leading tourism destination with abundant natural potential that is excellent for marine

tourism lovers (Laksono & Mussadun, 2014; Qodriyatun, 2018) and also as a National Park area that must be preserved according to the Decree of the Minister of Forestry and Plantation No. 78/Kpts-II/1999. Therefore, tourism development in Karimunjawa should be directed towards sustainable community-based tourism development (Thelisa, Budiarsa, and Widiastuti, 2018) so that the social capital charging is very necessary. This is also motivated by the demographic and socio-cultural conditions of the Karimunjawa community which is a multi-cultural area consisting of Javanese, Madura, Bugis, Bajau, and other tribes (Central Statistics Berau of Jepara Regency, 2018). This study intended to analyze the integration of social capital in the development of sustainable marine tourism to improve the economic strength of Karimunjawa community.

METHOD

This research was conducted in the Karimunjawa National Park Area. This research was conducted using a qualitative approach. The selection of a qualitative approach is motivated by the purpose of research which is to understand the phenomenon of social interaction from the other side of the institutions that occur in Karimunjawa society in depth. This is because qualitative research is not only able to describe the surface of a large sample in the population, but also able to explore a deep understanding of organizations or special events so that they will be able to capture the meaning of each actor's perceptions, attitudes, and actions in the field (Denzin & Lincoln, 1994).

This research uses primary and secondary data sources. Primary data is obtained through field studies, while secondary data is obtained through written literature review which can be in the form of scientific journal articles, books, archival documents, statistical data, and data from the Karimunjawa National Park Office. The research subjects consisted of the general public and tourism practitioners in Karimunjawa, the Management of the Karimunjawa National

Park Office, tourists, the Government, and NGOs tourism stakeholder in Karimunjawa. The research sample was determined by the Snowball Sampling method. Data collection is done by in-depth interviews, participatory observation, and documentation. The data analysis was carried out by the interactive method according to Milles and Huberman's theory (1992: 16-19). This analysis method consists of three main stages namely the process of data reduction, data presentation, and conclusions drawing. Furthermore, interpretation is held, namely by explaining the symptoms that exist and looking for the relationship between the symptoms that have been found in the field.

RESULT AND DISCUSSION

The Overview of the Karimunjawa Region

Karimunjawa Islands are located in the northwest of the Capital City of Jepara Regency. It is separated by a stretch of the Java Sea. The average height of land in the Karimunjawa Islands is between 10-100 meters above the sea level. The distance from Karimunjawa Sub-district to the Capital of Jepara Regency is 90 km. Astronomically, Karimunjawa Sub-district is located between 5049'9" to 5081'9" south longitude and between 110027'32" to 110045'89" east longitude.

The Karimunjawa Islands consist of 27 islands which are all part of the Karimunjawa National Park area. Administratively, it is the part of the Karimunjawa Sub-district, Jepara Regency, Central Java Province. The Karimunjawa sub-district region's status was established as a national park area since April 15 2001 through Decree of the Minister of Forestry and Plantation No. 78/Kpts-II/1999. Then, in 2001, through Minister of Forestry Decree No.74/Kpts-II/2001 parts of the Karimunjawa National Park are designated as Aquatic Nature Conservation Areas with an area of around 110,117, 30 Ha. Of the 27 islands in the Karimunjawa Islands Region, there are only four inhabited islands, which are also administrative village units. The demographic dynamics of Karimunjawa

can be seen in the Table 1.

The Tourism Conditions in Karimunjawa

Tourism activities in Karimunjawa have been started since 2006 and are still running today. The number of tourists visiting Karimunjawa is increasingly linear with the increasing popularity of Karimunjawa tourist destinations that offer amazing natural marine beauty. Tourism activities in Karimunjawa consist of land tour activities carried out by exploring tourist destinations on land and on the coastline along Karimunjawa and other sea tour in the form of snorkeling and crossing the ocean to small islands in the Karimunjawa Islands.

Table 1. Demographic dynamics of Karimunjawa

Village	Area (Km ²)	Total Population (Soul)	Population Density (Soul/Km ²)
Karimunjawa	46.24	4.810	104
Kemojan	16.26	2.985	184
Parang	7.31	1.139	156
Nyamuk	1.39	580	417
Total	71.20	9.514	134

Source: Central Statistics Berau of Jepara Regency, 2018

As the time passed by, from year to year the development of tourism in Karimunjawa is increasingly moving towards the final progress. This condition is supported by the increasing of public awareness and participation in reviving tourism activities in Karimunjawa. The supporting facility from the government, especially the electricity network, greatly impacts the progress of tourism in Karimunjawa. Moreover, it coupled with the increasing sea crossing transportation services that facilitate the accessibility to Karimunjawa. The more advanced the existing tourism, linear with an increase in the number of tourists who come to Karimunjawa which can be seen in the Table 2.

Table 2. Data Tourist Arrivals in Karimunjawa

Year	Foreign Travel	Local Travel	Total
2014	8.669	79.750	71.081
2015	7.579	84.536	92.115
2016	7.317	118.301	110.984
2017	7.819	115.057	122.876
2018	8.156	137.835	129.679
Total	511.337	39.540	550.877

Source: Tourism and Culture Agency of Jepara Regency (2018)

The tourism activities in Karimunjawa run and develop through tourism groups in the region. The tourism actors consist of the government, private sector, Non-Governmental Organizations (NGOs), and the one who have the largest contribution is the local community as a tourist who supports the running of tourism in Karimunjawa. Tourists in Karimunjawa belong to the communities formed by the initiation of a community that is aware of the tourism potential.

Social Capital in Tourism

Social capital is a network of cooperation in society that could act as a lubricant that facilitates collective action in achieving the goals (Azizi & Shekari, 2018; Dickinson, et al. 2017). Social capital has several elements as the main foundation which differ from one expert to another. However, the majority of experts agree that the elements of social capital generally consists of confidence (trust), norm, and the network (Borlido & Coromina, 2014; Fathy, 2019; Liu et al. 2014; Oktadiyani, Muntasib, & Sunkar, 2013; Sunkar, Meilani, & Muntasib, 2018). In addition to these three elements, there are other expert opinions that include elements of reciprocity, cooperation (McGehee et al., 2015; Park, et al., 2012) social interaction, collective action (Giron & Vanneste, 2019; Moscardo, et.al., 2013) empathy, and tolerance (Macbeth, Carson, & Northcote, 2004). From exposure to the stretcher we can draw a common thread that element of social capital consists of three main founda-

tions in the form of a network (networks) as input, norms and beliefs (norm and trust) as input and also output, and concerted action (collective actions) as output. These three elements are cyclical processes that are interconnected and influence each other.

Strengthening social capital in tourism development can be initiated through an analysis of the actual potential of social capital in a tourist destination community. In this study, to analyze the actual potential of social capital in Karimunjawa, it was conducted using theories from Giron & Vanneste (2019). To assess social capital, Giron & Vanneste (2019) collaborate on two factor domains, namely the first factor with a focus on the key dimensions (elements of social capital) seen as dynamic processes, and the second factor with a focus on the level of social capital coverage in the structure of tourist destination.

The first factor to focus on key dimensions (elements) of social capital, contains three key dimensions consisting of networks (networks), norms and beliefs (norm and trust), and action (collective action). These three elements are used as the foundation of the framework in analyzing the

dynamic process of social capital (Giron & Vanneste, 2019). As a dynamic process, the three elements of social capital are an integrated system with specific functions that are interdependent.

In the second factor with a focus on the level of social capital coverage in the structure of tourist destinations, some experts agree that the level of social capital consists of Bonding Social Capital and Bridging Social Capital (Macbeth, Carson, & Northcote, 2004; McGehee, et.al., 2015; Moscardo, et.al., 2017), but there are also experts who complement the third level namely Social Linking Capital (Abdullah, 2013; Arianto & Fitriana, 2013; Fathy, 2019; Giron & Vanneste, 2019; Musavengane & Mutikiti, 2015). Bonding Social Capital emphasizes horizontal social ties, Bridging Social Capital emphasizes horizontal social ties with new groups or actors, while Linking Social Capital emphasizes vertical social ties with groups that have power or who have control over the key resources (Giron & Vanneste, 2019).

The two factors of social capital are then combined to obtain a more organized and more connected method of social capi-

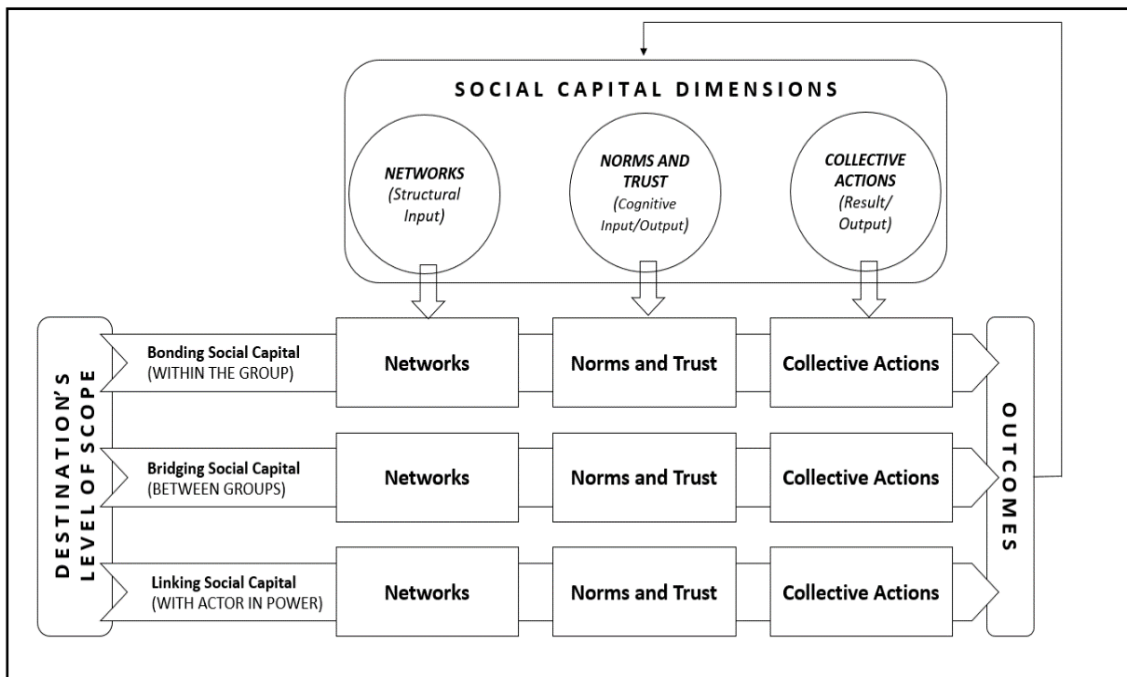


Figure 1. Social capital assessment framework
Source: Giron & Vanneste (2019)

tal assessment. With this combination, we can analyze the actors involved, supporters, and obstacles to their relationship at various levels in the tourist area. The combination provides a platform to reflect on how to increase the collective capacity of tourist destinations. To get a more detailed picture of the framework for assessing social capital that has been prepared, the writer provides figure 1.

The Dimensions of Social Capital in Tourism in Karimunjawa

Network

The form of social networks in tourism in Karimunjawa is the existence of tourism actors in Karimunjawa that have been organized and interdependent with each other. In Karimunjawa, there are several patterns and levels of networks formed in tourism activities. The smallest network pattern formed is a family or kinship network pattern. This network pattern integrates individuals with equality of blood relations in society. This network is not official or formal, but has a strong connective and able to strengthen cooperation between individuals because it is based on conscience and equality of blood relations. This network can be formed by the desire of family members to make ends meet by looking at the tourism potential in Karimunjawa and then moving together in the family tourism business.

The next network pattern is in the form of a neighbor network and a network of close friends. This network pattern integrates individuals who have a close location of residence, or individuals with friendships that have existed for a long time. This network was born and formed because it is supported by the territory of Karimunjawa which is not too broad with a population that is not too dense, making it easier for individuals to get to know, interact, and cooperate. As is the case with kinship networks, this network is not formal and can develop dynamically.

The next network pattern is a network formed by the initiation of a group of people with similar interests and shared

goals. This network is more formal than family networks and networks of friends and neighbors. This network takes the form of associations, communities or groups of tourism actors in Karimunjawa. This network can move in the economic, social, educational, cultural, or environmental fields, which can be made up of members of the general public, Non-Governmental Organizations (NGOs), or within the scope of government.

Networks that have an interest in activating tourism in the economic sector in Karimunjawa include: 1) The community of homestay owner, 2) The ship owner community, 3) Tour package sellers or travel agents (Tourism Bureau), 4) Motorcycle rental owners, 5) Car rental group and shuttle service (Karimun Trans), 6) Souvenir and culinary merchants association 7) Merchants association, 8) Airport car pickup group (Kemojan), 9) Indonesian Tour Guide Association (HPI) as tour guide (tour guide)), 10) Karimunjawa typical souvenir entrepreneur (Pawon Nyamplungan), and 11) Entrepreneurs for snorkeling equipment rental. Those engaged in the socio-cultural sector including the dance group in Kemojan Village and the Arts Group in Karimunjawa.

The networks were born and developed in the midst of the community, from the community, by the community, and for the community. In addition to these social networks, there are also social networks in the form of community groups engaged in the environment, including the Pitulikur Pulo Karimunjawa Foundation, Karimunjawa Community Forestry Partners (MMP), Karimunjawa Supervisory Groups (Pokmaswas) Karimunjawa, and the Segoro Karimunjawa Society. In addition, there is also the Wildlife Conservation Society (WCS) which is a non-governmental organization that is active in several areas with the main mission of educating the community to always preserve the environment, one of which is in Karimunjawa.

In addition, at the government level, social networks are also formed at the national and village level. The government as a tourism stakeholder consists of the Jepara Regency Tourism Office, the Central Java

Province Tourism Office, the Karimunjawa National Park Office, the Transportation Office, the Karimunjawa District Government, the Karimunjawa Village Government and the Kemojan Village, as well as the government institutions under it. In addition to the government, networks are also formed between the public and the private sector, namely with various entrepreneurs who have businesses in tourism in Karimunjawa, for example small island managers in Karimunjawa, travel agents from outside Karimunjawa, resort owners, and managers in several tourist attractions in Karimunjawa.

Norms and Trusts

Norms and trust have a crucial role in strengthening social capital. Some norms that are still thick flowing in the pulse of the people of Karimunjawa include friendly attitude and mutual harmony among the community. Being friendly and being friendly is one of the important assets that can integrate the multicultural Karimunjawa community. In fact, the same feeling as a newcomer in Karimunjawa helped increase harmony between communities. This attitude encourages people to get to know each other and establish intense interactions so as to give birth to feelings of solidarity. The friendly and mutual attitude is not only applied to fellow Karimunjawa people, but also to all tourists who come to Karimunjawa so that they are able to build a sense of comfort in themselves.

The second norm is related to family attitudes and brotherhood between communities. This family value is very closely motivated by the condition of the Karimunjawa region which is a remote area with not too large an area and the population is not too much. This condition causes the majority of Karimunjawa people to be born from the same ancestors so that they have blood relations (kinship). Moreover, coupled with the process of amalgamation between Karimunjawa communities consisting of various community backgrounds, the familial ties become wider and stronger. This sense of kinship is then able to facilitate the creation of social networks in the form of a family

business union that drives tourism in Karimunjawa.

The next norm that becomes the foundation of social capital strengthening Karimunjawa community is about the concept of sharing in everyday life. Various attitudes are not only implemented in the realm of the family, but also in the life of the wider community. The development of this sense of sharing is effective in strengthening cooperation between communities because it is driven by the perception of reciprocity in the future. Mutual attitude can be a lubricant for inter-community cooperation in tourism activities which are realized in the form of business partnerships, work teams, and subordinates.

Social norms become a pillar for the solid social capital in Karimunjawa which in turn is a relief in the people of Karimunjawa who can accept whatever happens to them or that they obtain sincerely, sincerely, and willingly. Relief attitude implemented by the community is based on the belief that the task of humans is to try with all their strength and fortune that everyone has been guaranteed by God Almighty. These values of relief are able to move the community to continue to help each other and cooperate sincerely. The value of relief is a motivation for the community to maintain good relations with business partners or superiors, for example relating to profit sharing in business and also the provision of salary at work.

The values of relief are also able to motivate people to strike a balance between cooperation and competition in business. This returns to the existence of public trust regarding the guarantee of fortune by God Almighty. That way, the community can work together without any stereotypes with business opponents who can instead be partnered with business partners to build broader relations. The values of relief are also able to encourage people to become individuals who are open minded and open heart so they are willing to share and cooperate with others.

Religious values are still rooted in the hearts of the people of Karimunjawa. These

values of religiosity also encourage people to always maintain good relations with others so that they contribute in strengthening the community solidarity and cooperation. Religious values also build community perception to jointly realize Karimunjava tourism which prioritizes the preservation of cultural values and local wisdom.

The next social norm is the values of love for hometown. This value is able to move the community to unite and work together to advance tourism in Karimunjava. Although Karimunjava consists of people from various regional and ethnic backgrounds, the value of love for Karimunjava is very high based on the similarity of fate as migrants. A sense of love and pride in the hometown allows the community to work together to solve various problems faced. It also could prevent the intervention of tourism actors from outside Karimunjava who are not responsible so that it can still be controlled by the local community.

The feeling of love for hometown is also a driving force for the birth of caring for the environment in the community. This sense of environmental awareness is realized through various groups engaged in the field of environmental conservation in Karimunjava. The value of environmental awareness is based on the awareness of the people who depend their lives on nature, namely the sea and beaches as the main base for marine tourism and the terrestrial environment as a location for daily living. The community realizes that the sea is their fortune field, so they must maintain their harmony to ensure the sustainability of their economic life.

The strong norms in the midst of society are also supported by mutual trust between the people of Karimunjava. At the local community level, trust becomes the glue of effective relationships between communities that strengthen their collaboration. Mutual trust between communities becomes an amplifier of solidarity and perpetuates the relationship of cooperation in the tourism business circle in Karimunjava, both between business opponents, between business partners, superiors and subordinates, and between subordinates

and superiors. This condition is proven by the strength of the cooperative climate compared to the competitive climate among the community of Karimunjava tourism actors.

Collective Actions

The existence of social networks that are formed and norms and beliefs that are internalized and implemented by the people of Karimunjava, then produce collective actions as outputs. Collective actions are in the form of cooperation between individuals and groups of tourism actors in advancing tourism activities in Karimunjava. In a family or kinship network, collective actions can be seen through the efforts of family members who work together in bringing businesses to life as providers of home stays, vehicle rentals, and tour leaders or travel agents. In this family-wide business, family members coordinate with each other and have different job descriptions (for example, it is part of the promotion of tourism services, whether it be sea and land tour packages, home stay rentals, vehicle rentals, or other services. Then, there are also those who have the duty to provide services in marine and land tour activities, both related to transportation, accommodation, or tour guides.

In networks of neighbors and friends, collective actions are reflected in the efforts of individuals or groups of tourism actors to promote the services of friends or neighbors. They work together to promote home stay services, vehicle rental, tour packages, boat rental, merchandise, and tour guides. Aside from being beneficial in promotion, it is also effective in helping spread information on tourist services for tourists.

Collective actions then occur in every community of tourism actors (intra-community). Among the members of the association work together to achieve the goal of which is in the service of tourists in the field, where the members of the community will work together to achieve tourist satisfaction. Then, they also cooperate in the promotion of tourism services to get clients (tourists). In the Circle of Friends, the values of sharing are highly valued so that members can mutually guarantee that other members also

get jobs (clients/ tourists). In each community, all members participate in planning, implementation, internal evaluation, problem solving, and policy-making activities including pricing policies and operational standards for tourism services. In addition, in every community there is also a cash system that must be paid by each member for the purposes of group progress.

The existence of limited potential in each community of tourism actors then encourages cooperation and realizes collective actions between communities. They work together in providing services to tourists because they will not be able to serve their own tours. Between communities are bound by a sense of mutual need and interdependence so that they are able to move together. Then, the similarity of needs is strengthened by the norms and trust that grows between the associations. In addition to tourism service activities in the field, collaboration between communities is also manifested in the determination of policies, for example the determination of policies regarding the system and operational standards for the administration and service of travel tours in Karimunjawa, pricing policies, or related to tourism promotion activities and cultural events.

As a manifestation of the values of relief from the people of Karimunjawa, they are also willing to collaborate with various entrepreneurs who come from outside Karimunjawa such as small island managers in Karimunjawa, agents travel from outside Karimunjawa, owners resort, and managers in several attractions in Karimunjawa. The community synergizes with entrepreneurs in improving services and tourist attractions in Karimunjawa. Not infrequently these entrepreneurs also provide financial support in various cultural events in Karimunjawa to increase tourism promotion.

However, in its relations with entrepreneurs from outside, there are still many people who consider entrepreneurs with large capital as heavy rivals so that many people are stereotyped towards entrepreneurs. This condition is motivated by people's dissatisfaction with entrepreneurs and the striking

difference in their social strata from entrepreneurs. This problem is triggered by the presence of several entrepreneurs who are less able to embrace and hold the community in running a tourism business so that a harmonious relationship between outside entrepreneurs and the community cannot be achieved. However, so far the community can still go hand in hand with outside businessmen without conflict because the community believes that fortune is something that is guaranteed by God.

In addition to fellow tourism actors, in running the tourism business, the association of tourism actors also collaborates with various other groups in the environmental field, one of which is the Wildlife Conservation Society (WCS). In addition to conducting education, the Wildlife Conservation Society (WCS) often collaborates with tourism actors to conduct environmental conservation activities in the Karimunjawa area, both at sea and on land. Concrete activities include cleaning the beach, the sea, planting trees, and others. In this activity, they also collaborated with the environmental groups in Karimunjawa, namely the Pitulikur Pulo Karimunjawa Foundation, Karimunjawa Community Forestry Partners (MMP), the Karimunjawa Community Monitoring Group (Pokmaswas), and the Segoro Karimunjawa Society.

Collective actions are also manifested in collaboration between the Karimunjawa community and the government. The government through the Karimunjawa National Park Office works in synergy with the community and all tourism actors and organizations engaged in the environment, working together to preserve nature and the environment Karimunjawa. Besides the Karimunjawa National Park Office, the community also collaborates with the Karimunjawa District Government and the village government, the Jepara Regency Tourism Office, the Central Java Province Tourism Office, and the Regional Planning and Development Agency (Bappeda). This synergy is manifested in tourism promotion activities in Karimunjawa, such as cultural events or festivals and also in the form of support

from government facilities to support tourism activities in Karimunjawa. It also manifested in a number of training and outreach activities to increase the soft skills of tourism operators in Karimunjawa.

However, so far the synergy of the community with the Department of Tourism is still not optimal. This is due to the lack of the role of the Tourism Office in providing assistance and infrastructure support for the tourism community. This problem causes the community to have low trust in the Department of Tourism. In addition, people also have low trust with the Department of Transportation. This condition is motivated by the still not optimal policies and services from the Department of Transportation in providing crossing transportation for the public and for tourists. This is because the effectiveness of crossings is a crucial requirement to facilitate the mobility of people who want to go home and go to Karimunjawa, and also has a big impact on increasing the quantity of tourists entering Karimunjawa.

The Level of Social Capital in Karimunjawa

The level of social capital formed in each tourist destination is certainly different. There are tourist destinations in which only one level of social capital is formed, but there are also tourist destinations in which can form two to three levels of social capital at once. As a fairly complex tourist destination with various actors in it, Karimunjawa formed three levels of social capital at the same time the three of them support each other. It consists of Bonding Social Capital, Social Bridging Capital, and Social Linking Capital.

First, social capital bonding in Karimunjawa is formed by a family or kinship network and a network formed in the membership of various groups of tourism actors in Karimunjawa (intra-community). In this social capital bonding, the values of kinship and the value of brotherhood and sharing are deeply held by the community. In social capital bonding, every network in Karimunjawa has an inward orientation with very

high collective values, has a relatively small number of groups, has the same background, namely the same family or the same work domain, and is based on mechanical solidarity. In this social capital building, family networks, family members feel safe, feel facilitated, and have a high level of care, as well as with members in each community of tourism actors.

Secondly, as a consequence of differences in potential, then organic solidarity is born among the community of tourism actors in Karimunjawa. It formed strong social bridging capital. The bridging social capital formed in Karimunjawa is able to unite various groups of tourism actors to work together in providing services to tourists. It is the collaboration between the community of tourism actors that enlivens tourism in Karimunjawa because of their complementary characteristics. For example, tour activities will not be held if there are only groups of ships, and without involving tour guides. It also applies to other groups of tour operators. In addition, social capital bridging is also reflected in the relationship between the community of tourism actors and all environmental activist groups who have the same goal, which is to realize the preservation of Karimunjawa nature.

Bridging social capital is also reflected in the synergy between various groups of tourism actors and entrepreneurs from outside Karimunjawa. This synergy also contributes to improving services and tourist attractions in Karimunjawa. However, the bridging social capital formed between the community of tourism actors and entrepreneurs is not as strong as the bridging social capital that exists between the community of tourism actors. This condition is motivated by the negative stigma of society towards entrepreneurs who tend to be exploitative and capitalist.

The existence of bridging social capital allows each group to be able to establish mutually beneficial relationships with various networks outside the group that will encourage individual progress within the group. Bridging social capital is based on a sense of togetherness, openness and relief,

humanity and pluralism. This bridging social capital is very relevant to be developed as a big power in reviving tourism in Karimunjawa.

Third, social capital linking in Karimunjawa is formed through the synergy between the community and the Government as a tourism stakeholder in Karimunjawa. This synergy is formed between the tourism actors with the District Government, the Village Government, the Tourism Office, and the Regional Planning and Development Agency (Bappeda). In this synergy, the government is positioned as an activity planner and facilitator while the community is the executor. Collaboration on social capital linking can be seen in its strengths in cultural activities as an effort to promote tourism in Karimunjawa. Social capital linking is also reflected in the synergy between the tourism community and environmental activist groups with the Karimunjawa National Park Office. The existence of social capital linking is a community effort to expand hierarchical relations with the government to gain access to power and resources in the policy making process.

CONCLUSION

The strong social capital formed in Karimunjawa has a very big influence on tourism activities in Karimunjawa. The complexity of partnership relations between various tourism stakeholders in Karimunjawa based on the strength of norms and trust between stakeholders causes the complexity of the social capital processes formed in Karimunjawa. The social capital formed in Karimunjawa consists of Bonding Social Capital, Bridging Social Capital, and Social Linking Capital. Of the three social capital, bridging social capital has a very large contribution in reviving tourism activities in Karimunjawa and is a type of social capital that is very relevant to be developed as a major force in realizing the progress of tourism in Karimunjawa. However, in fact the three social capital are complementary and mutually reinforcing to each other so that it cannot be separated. Therefore, the community must

always increase mutual trust and strengthen values and norms so that they can increase the strength of social capital among the people. The government as an authority holder, policy maker, and facilitator must be more concerned with the various needs and constraints faced by the tourism community in Karimunjawa so as to create a good synergy between the community and the government.

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