

# The Role of Social Capital in Families of Different Religions in Salatiga City

Erika Tataung<sup>1</sup>, Izak Y. M. Lattu<sup>2</sup>, Sri Suwartiningsih<sup>3\*</sup>

<sup>1,2,3</sup>Universitas Kristen Satya Wacana Salatiga, Indonesia

Email: [sri.suwartiningsih@uksw.edu](mailto:sri.suwartiningsih@uksw.edu)

## Abstract

The purpose of this study is to analyze the role of social capital in families of different religions in Salatiga city. The social capital used is from Fukuyama's explanation of trust, norms, and networks. In this study the authors use a qualitative approach, namely, research whose results are in the form of words based on the results of observations and interviews with informants both from body language, behavior, expressions or speech. From the research results analyzed using Fukuyama's Social Capital theory, the results show that families of different religions can live in harmony and harmony because they play social capital, namely trust, norms and networking in family communication and interaction internally and in the surrounding or external environment.

**Keywords:** *Role, Social Capital, Family, Different Religions, Salatiga.*



## A. INTRODUCTION

Geographically, Salatiga City is located at a position of 110° 27' 56, 81"-110°32' 4.84" East Longitude and 78° 23' 23, 25" South Latitude. BPS, 2020 said that geographically the location of the city of Salatiga is quite strategic because it is on the main land transportation route Jakarta-Semarang-Solo-Surabaya, and is located between two development city centers, namely Semarang City and Surakarta. The administrative boundaries of Salatiga City are: a) To the North: Pabelan and Tuntang sub-districts, Semarang district; b) East side: Pabelan and Tengaran sub-districts, Semarang district; c) To the South: Getasan District and Tengaran sub-district, Semarang Regency; and d) West side: Tuntang sub-district and Getasan sub-district, Semarang Regency.

The city of Salatiga is called a mini Indonesia because in the city of Salatiga there are various religions and various ethnic groups. Judging from the demographic and ethnicity aspects, Salatiga City is a portrait of a plural city. In the city of Salatiga, there are ethnic groups, such as Maluku, BBM, Papua (Buton, Bugis, Makassar), Malay, Minahasa, Minang, Flobamora (Flores, Sumba, Alor, and Timorese tribes), Batak, Toraja, and some also descendants of foreigners (Chinese peranakan community), and others.

The population in the city of Salatiga mostly embraces Islam as many as 144,695 people (78%), followed by Christians as many as 26,629 people (16%) and Catholics as many as 9,879 (5%) and the remaining 1,608 people who embrace religion Buddhism, Hindu Confucianism. As for Salatiga, there is a practicing religion, which is outside of the six dominant religions, but has not been

accommodated in the data. In detail, the total population by religion in the city of Salatiga can be seen in the following table:

**Table 1. Population by Religion in Salatiga City in 2020**

No.	Subdistrict	Islam	Christian	Catholic	Budha	Hindu	Kong Hu Cu
1	Agromulyo	35,815	7,736	1,700	181	36	5
2	Tingkir	35,831	6,400	3,147	248	12	0
3	Sidomukti	32,546	8,513	1,898	302	29	0
4	Sidorejo	40,503	6,980	3,134	557	235	3
<b>Total</b>		<b>144,695</b>	<b>29,629</b>	<b>9,879</b>	<b>1,288</b>	<b>312</b>	<b>8</b>

Source: Central Bureau of Statistics, 2020

The people in Salatiga City are the prototype of a plural society both ethnically, religiously and culturally. In addition to the more dominant Javanese and Chinese ethnic groups, the people of the city of Salatiga consist of various ethnic and ethnic backgrounds, such as Batak, Minang, Dayak, Bugis, Ambon Papuans, etc.

Several traditions develop in this city with the background of Islam, Christianity, Tri Dharma, and Hinduism. This diversity still shows a process of mutual interaction that is very open, dynamic and harmonious. Perhaps this is influenced by past experiences, when the spirit of pluralism had long developed.

From the results of an interview with one of the residents of Salatiga, Mr. Budi (February 2, 2020) said that living in the city of Salatiga is comfortable and cool. Cool in a spiritual sense. As a retiree, I feel like I have friends and relatives. Here neighbors in the pillars help each other regardless of religion and ethnicity. I used to work in Jakarta and after retiring back to Salatiga. The house used to be empty, then it was rented out, then it was empty and I just left it to my neighbors. In contrast to Mr. Budi, who came from Salatiga and then worked outside Salatiga and retired to Salatiga again, Mr. Willem is from Ambon and retired to buy a house in Salatiga. According to Mr. Willem, living in Salatiga has changed into feeling like many brothers, because the neighbors are looking after each other and can be invited to chat so they are not lonely. In addition, my wife's brothers and sisters whose religion is not the same as my religion also visit each other and help each other (Interview February 20, 2020). Salatiga's citizens of all faiths and nationalities have a common value of social capital, which can be deduced from the results of these in-depth interviews.

On the basis of the aforementioned description, it is necessary and practicable to do research on the function of social capital in Salatiga interfaith households. As a result, the study focused on residents of Salatiga, who come from a variety of religious backgrounds. Interfaith families in Salatiga, Indonesia, will be the focus of this investigation.

Speaking about social capital, it's well-known that Lyda Judson Hanifan initially proposed the concept of it in 1916 when discussing rural school community centers (Fukuyama, 2000). Social capital, as defined by Jabareen & Eizenberg (2021) and Hsiung (2021), is comprised of the following elements: a feeling of friendliness, good will, mutual compassion, as well as social contacts and tight collaboration

among individuals and families that make up a social group. The use of the broader term social capital by sociologist James Coleman and political scientist Robert Putman actually stems from the concept proposed by Bourdieu in the 1970s.

Social capital is also discussed by Ryndina (2021) and Cerulo & Scribano (2021), who in their work "The Form of Capital" distinguish between the notions of capital derived from economic, cultural, and social sources, respectively. Capital that can be easily exchanged for money and that can be institutionalized in the form of ownership is called economic capital. Economic capital is the basis of various types of existing capital, because it can be combined with other resources so that it can produce goods or welfare. While cultural capital refers to individual academic achievements that can generate prosperity, with an example given that college graduates for individuals will have an impact on welfare when compared to elementary school graduates. Social capital is defined as follows by de Menezes & Batista (2021) and Capellan (2021): "The function of social capital defines its definition. It is not a single thing, but rather a collection of distinct entities that share two characteristics: they all consist of some part of social structures and they facilitate specific behaviors of players – whether they are individuals or corporations – inside the framework.

Social capital, if defined according to its function, is not a single entity but rather a variety of different forms with two general elements: (1) they consist of various aspects of the social structure, and (2) they facilitate certain actions for both individual and corporate actors within the structure. Social capital is comprised of the following aspects of social structure: duties, expectations, dependability, information routes, rules, and punishments. Deriugin et al. (2021) and Acikalin (2021) propose the following definition of social capital: "social capital may be described simply as an actualized collection of informal values or standards shared among members of a group that enables them to interact with one another." Social capital is simply described as a set of spontaneously shared beliefs or informal rules that facilitate collaboration between group members. Fukuyama said that they should lead to collaboration in groups and link to conventional characteristics like as honesty, keeping promises, work-related responsibility, and norms of reciprocity. Fukuyama further highlighted that social capital may support a high degree of community innovation and community adaptation under specific situations. Social capital may be characterized as a collection of informal values and norms that are shared by members of a community group and that facilitate collaboration between them (Budirahayu & Saud, 2021; Szanto, 2021).

## **B. METHOD**

In this study, the authors employ a qualitative methodology, i.e., research whose results are presented in the form of text based on observations and interviews with informants on body language, expressions, and speech. This qualitative research approach emphasizes the interaction between researchers and informants; data can be gathered through interviews, observations, and documentation.

This is descriptive research, where descriptive research takes the form of written or spoken statements from individuals or observable actions as informants. The objective of qualitative descriptive research is to describe and synthesize a variety of social circumstances and scenarios or social reality occurrences. According to Sukmadinata, N. S. (2011), descriptive study is designed to describe or characterize existing natural or human phenomena.

The location of this research is in the city of Salatiga, Central Java. There is also the reason for choosing the research location, namely that the city of Salatiga is a mini Indonesia and found several families of different religions but they live in harmony and there is no conflict. Meanwhile, the unit of observation in this study is a family that has family members of different religions, be it couples of different religions, parents and children of different religions, grandparents and grandchildren of different religions, or extended families who have different religions. The unit of observation is a source from which data are obtained in order to characterize or explain the unit of analysis. The unit of observation is a source from which data are obtained in order to characterize or explain the unit of analysis. According to Barbie, the Units of Analysis are those units that we initially define in order to aggregate their characteristics in order to describe a bigger group or to explain an abstract phenomena (Barbie, Earl, 1992). This study's unit of analysis is the function of social capital in interfaith households in Salatiga.

Data gathering procedures are the most significant phase in research, as the primary objective of research is to collect data (Sugiyono, 2008). In order to acquire the necessary data and information, this study employs data collection techniques, namely interviews and observations. While the analysis utilizes data reduction and analysis with social capital theory and the notion of interfaith family and social contact, data reduction and analysis are also utilized. According to Moleong (2007), an interview is a discourse with a certain objective. Two parties participated in the conversation: the interviewer (interviewer) who posed questions and the interviewee who responded to the questions. According to Esterberg (2002) in Sugiyono (2008), an interview is a meeting between two persons to share information and ideas through question and response in order to generate meaning in a certain issue. Conclusion is the most important process of data analysis. At this conclusion drawing stage, causal flow measurements are made, determining the categories of research results. These three steps are a synergistic unit to analyze the research conducted (Miles and Huberman, in Sugiono 2012).

### **C. RESULT AND DISCUSSION**

Administratively, the city of Salatiga consists of 4 sub-districts and 22 urban villages with an area of 56, 781 km (5,678 ha). The city of Salatiga has various altitudes ranging from 450 m above sea level to 825 m above sea level. This is because the location of the city of Salatiga itself is at the foot of Mount Merbabu, and other small mountains, namely Mount Gajah Mungkur, Mount Telomoyo and Mount Payung Rong. The topography of the city of Salatiga is influenced by the

shape of the brown latosol type of soil structure, in the form of intermediate volcanic tuff, which has a crumb texture and loose consistency, moderate to high soil productivity. This form of soil structure is very suitable for agriculture and mixed crops.

The population in Salatiga City in 2020 is 175,874 people with an average population density of 31/ha. The sub-district with a population density is in Tingkir sub-district (38 people/ha), and the lowest density is Agrumulyo sub-district (22 people/ha). Population by gender in 2020, the population in Salatiga city is 173,874 consisting of men. 85,299 people and 88,575 women, with a sex ratio of 96.30. The sex ratio describes the number of males per 100 females. Most sub-districts still show a pattern (sex ratio) below 100 (more women than men). For the city of Salatiga, the sex ratio is 96, meaning that the female population is 4.00 percent more than the male population.

Meanwhile, based on population data by age group, a comparison of the population of productive age and non-productive age can be obtained. The population by age group in the city of Salatiga is dominated by the productive age population, namely the productive age population between 15-59 years. While the unproductive population is the population aged between 0-14 years and >60 years Salatiga, is an urban community activity, which is characterized by the differentiation of roles and social status, which leads to a function of each member of the community being diverse. This also indicates that this diversity can be started from families who also have various beliefs (Central Bureau of Statistics, 2020)

The people in Salatiga City are the prototype of a plural society both ethnically, religiously and culturally. In addition to the dominant Javanese and Chinese ethnic groups, the people of the city of Salatiga consist of various ethnic and ethnic backgrounds, such as Batak, Minang, Dayak, Bugis, Ambon Papuans, etc. Several traditions develop in this city with the background of Islam, Christianity, Tri Dharma, and Hinduism. This diversity still shows a very open, dynamic and harmonious process of mutual interaction (Ridwan, 2011). Perhaps this is influenced by past experiences, when the spirit of pluralism has long developed.

The fact is that harmonious life amidst religious diversity has been going on continuously in the city of Salatiga. The results of the interview with S's family (who did not want to be named) said that at Christmas his wife also came to the in-laws' house for a Christmas holiday get-together. Meanwhile, during Eid al-Fitr, the husband joins the wife's family to celebrate Eid al-Fitr. The babies have not been invited to have anything to do with religion. It's not easy, because my mother-in-law is sometimes still sensitive about religion. But we as children had to give in so that communication returned to normal. For worship, I go to church alone, but during this pandemic, it's online. When it comes to prayer, I pray and read the Bible, while my wife prays alone. There is no problem in our family life because we decided to marry different religions. Later the child after understanding we will take him to church and to the mosque and then what religion he wants to choose, please choose (interview 3 March 2020)



The results of an interview with Mr. T's family (March 3, 2020) whose son as a teenager chose a different religion from himself, said that I just believe that my son chose it according to what he thought was right. The important thing is that my child becomes a good child and is devoted to his parents. His future really depends on him, so if he can practice his religion properly as a way of life, I'm sure my son can lead a good life. This is in accordance with the elements of social capital from Fukuyama regarding trust which states that human interaction, both between individuals and individuals and individuals with individuals or groups with trust groups, is part of the relationship.

Trust may motivate someone to collaborate with others to produce fruitful joint actions or activities. Social cooperation rules are the source of trust, which eventually gives rise to social capital. Fukuyama (2002) defines trust as expectations for regularity, honesty, and cooperative conduct based on the standards shared by members of a society. The makers of a single economy benefit from trust since it can be depended upon to lower costs; this is where trust generates a propensity to prioritize community interests above individual ones. The existence of high levels of trust will generate a strong feeling of community that will encourage everyone to adhere to the norms, so enhancing the sense of togetherness. People with low levels of trust are viewed as having worse economic conduct. If a society lacks trust, then the government must intervene to offer direction.

Trust and norms play a role in interfaith family interactions. The belief that your religion is your religion and my religion is mine. Trust not to interfere with each other and also assume the most correct. In addition, the norms for mutual respect play a role in maintaining family harmony of different religions. This is because with the norm of tolerance, all family members can communicate with each other and interact comfortably without being suspicious of one another.

Evidence of the existence of networks in interfaith families is also evident from the Eid activities carried out. Where families of different religions visit each other. Those who visit do not have to visit a Muslim family but all religions. Likewise, non-Muslims also visit each other on Eid day. Keeping in touch with each other on Eid day regardless of religious equality, is a part that networks play a role in Eid activities in Salatiga. Concretely, families of different religions (husband and wife), have differences in values and beliefs, but still interact with each other (bonding), in order to avoid friction within the family because there are differences, new norms are formed to bridge differences. It is hoped that each family member takes action based on the agreed rules and based on mutual trust. The new values formed in this family will be adopted by the next generation, then pour themselves into the world of social relations and association and form new social capital (lingking). Thus, the interfaith family in Salatiga is an expression and expression of the social piety of the community, where a sense of solidarity and togetherness is the main pattern of this tradition.

## D. CONCLUSION

From the results of research analyzed using Fukuyama's Social Capital theory, the results show that families of different religions can live in harmony and harmony because they play social capital, namely beliefs, norms and networks in communication and family interactions internally and in the external environment. It is undeniable that the diversity of Salatiga residents comes from the existence of several families who have husbands or wives of different religions, parents and children of different religions, grandmothers/grandfathers and grandchildren of different religions. However, with this diversity, life in the family becomes harmonious and harmonious.

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