

Mataano Mambio Tradition as Social Capital for Social Balance and Community Welfare among the Laporo People

Dian Puspita Rizki^{1*}, Suwarti²

¹Universitas Halu Oleo, Kendari, Indonesia

²Universitas Dayanu Ikhsanuddin, Baubau, Indonesia

* puspitadianrz@gmail.com

ABSTRACT

This study examines the Mataano Mambio tradition as a form of social capital in maintaining social balance and community welfare among the Laporo community in Kombeli Village, Pasarwajo District, Buton Regency, Indonesia. Although many studies have discussed local wisdom and social capital, limited attention has been given to indigenous harvest traditions as integrated socio-cultural mechanisms that sustain social harmony and collective well-being. This study employed a descriptive qualitative approach. Data were collected through participant observation, semi-structured interviews with 15 informants consisting of traditional leaders, community leaders, youth representatives, and local residents, as well as documentation studies. The data were analyzed using thematic analysis through data condensation, data display, and conclusion drawing/verification. Source and method triangulation were employed to ensure data credibility. The findings reveal that Mataano Mambio strengthens five dimensions of social balance: social solidarity, economic cooperation, cultural preservation, ecological awareness, and spiritual responsibility. Community participation in harvest rituals, customary deliberations, traditional performances, and environmental conservation practices reinforces social cohesion, collective responsibility, and community welfare. The active involvement of younger generations also supports cultural continuity amid modernization and social change. Therefore, Mataano Mambio represents an important form of local wisdom and social capital that strengthens community resilience and promotes harmonious and sustainable social life among the Laporo people.

Keywords: *Community Welfare; Local Wisdom; Mataano Mambio; Social Balance; Social Capital.*

Copyright © 2026 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution ShareAlike 4.0 International (CC BY-SA 4.0)

INTRODUCTION

Every community possesses systems of values, norms, and traditions that function as the foundation of social life. These traditions serve not only as forms of cultural expression but also as social mechanisms that maintain social order, harmony, and collective identity within society. In many indigenous communities, traditional practices

contain local wisdom that regulates social relationships, environmental management, and collective responsibility across generations. Such local wisdom often functions as social capital that strengthens trust, solidarity, cooperation, and social resilience within community life. Asikin (2021) emphasizes that local wisdom can strengthen social cohesion in plural communities by creating shared values and social bonds among community members.

The concept of social capital has become an important framework for understanding how social relationships and collective values contribute to sustainable community life. Putnam (1994) defines social capital as networks, trust, and norms that facilitate coordination and cooperation for mutual benefit within society. Coleman (1988) also explains that social capital emerges through social relations, obligations, expectations, and shared norms that enable collective action and maintain social order. Meanwhile, Bourdieu (1986) views social capital as actual and potential resources embedded within durable networks and institutionalized relationships. Similarly, Fine (2017) explains that social capital must be understood through social relationships and collective practices, while Julien (2014) emphasizes that social capital is embedded in durable social networks and institutionalized interactions. Within indigenous communities, social capital is often reflected in customary traditions, mutual cooperation, kinship systems, and collective participation inherited across generations.

The relationship between local wisdom and social capital has become a significant topic in contemporary social and cultural studies. Nakudom et al. (2026) explain that local wisdom represents community-based knowledge developed through long-term interaction between humans and their environment and transmitted across generations through cultural practices and social traditions. Suwanto et al. (2022) also argue that local wisdom functions as a social norm that supports sustainable development and strengthens social cohesion within communities. In the Indonesian context, Armawi and Limbongan (2022) further show that local-wisdom-based social capital can strengthen social resilience by reinforcing solidarity, participation, and collective responsibility. In this context, social capital emerges through shared values, collective participation, and mutual trust embedded within local traditions and customary institutions.

Recent studies have demonstrated that local traditions play a strategic role in strengthening community welfare, cultural identity, and environmental sustainability. Wirata et al. (2026) emphasize that cultural values and local traditions contribute significantly to the effectiveness of social innovation and rural development in Indonesia. Martínez-Martínez et al. (2025) further reveal that social capital developed through cooperation and collective community activities positively influences psychological well-being, social solidarity, and collective welfare. In addition, Seo et al. (2024) explain that community welfare includes not only economic aspects, but also social support, collective participation, environmental quality, and psychological well-being developed through communal interaction and social cohesion. Portes (1998) also emphasizes that social capital can provide social support and collective benefits through networks, trust, and reciprocal relationships within communities.

Indigenous traditions also play an important role in maintaining ecological and spiritual balance. Hisayni and Ismail (2024), in their study of the Sasampe harvest ritual, explain that harvest traditions contribute to maintaining environmental balance and strengthening social relationships within agrarian communities. Similarly, Aban (2025) emphasizes that traditional rituals in Timor-Leste function as systems of environmental

governance and collective responsibility rooted in customary values. Hasbiah (2015) also argues that local wisdom can function as an environmental conservation strategy because traditional communities often maintain ecological values through inherited cultural practices. These findings demonstrate that indigenous traditions serve not merely as cultural ceremonies but also as social mechanisms that regulate relationships between humans, nature, and spirituality.

In addition, cultural identity preserved through traditional rituals contributes significantly to social harmony and community resilience. Hammoud (2025) explains that collective identity based on shared traditions and cultural values strengthens social cohesion and societal stability, while Wiranata and Siahaan (2019) argue that cultural symbols and collective actions create shared meanings that reinforce collective consciousness and social solidarity. Therefore, the preservation of indigenous traditions becomes increasingly important amid modernization and globalization, which often threaten local cultural values and traditional social structures.

One indigenous tradition that continues to survive and maintain its social significance is the Mataano Mambio tradition practiced by the Laporo community in Kombeli Village, Pasarwajo District, Buton Regency, Southeast Sulawesi, Indonesia. Mataano Mambio is a traditional harvest ceremony performed as an expression of gratitude for agricultural abundance while simultaneously reinforcing relationships among community members. Beyond its ritual function, the tradition serves as a social space that strengthens cooperation, collective participation, kinship, cultural identity, ecological awareness, and respect for nature and ancestors. For the Laporo community, social balance and welfare are not measured solely through economic achievement but also through harmonious relationships between humans, nature, ancestors, and God.

Despite the growing body of research concerning local wisdom, social capital, harvest rituals, and environmental conservation in indigenous communities, limited studies have examined how harvest traditions simultaneously function as integrated forms of social capital that maintain social, economic, cultural, ecological, and spiritual balance. Most previous studies tend to focus on single dimensions, such as cultural preservation, environmental management, or social cohesion, without comprehensively analyzing how traditional rituals contribute to social balance and community welfare as an integrated system. Furthermore, no previous study has specifically examined the Mataano Mambio tradition of the Laporo community in Buton Regency.

Therefore, this study aims to analyze how the Mataano Mambio tradition functions as social capital in maintaining social balance and community welfare among the Laporo community in Kombeli Village, Buton Regency. This research addresses both empirical and theoretical gaps by exploring Mataano Mambio as a multidimensional mechanism that sustains social harmony, cultural continuity, ecological awareness, spiritual values, and collective welfare. The study is expected to contribute theoretically to discussions on social capital and local wisdom while also providing practical insights into the importance of preserving indigenous traditions as cultural resources for sustainable community development.

METHOD

This study employed a descriptive qualitative approach to explore the social

meanings, cultural values, and socio-cultural functions of the Mataano Mambio tradition within the Laporo community. This approach was considered appropriate because the study sought to understand community experiences, symbolic meanings, social interactions, and local cultural practices in their natural context. Through this approach, the researchers aimed to obtain an in-depth understanding of how the Mataano Mambio tradition functions as social capital in maintaining social balance and community welfare.

The research was conducted in Kombeli Village, Pasarwajo District, Buton Regency, Southeast Sulawesi, Indonesia. This location was selected purposively because the Laporo community in Kombeli Village continues to actively practice and preserve the Mataano Mambio tradition across generations. The study was carried out over a three-month period, from February to April 2026, coinciding with the preparation and implementation of the Mataano Mambio ceremony.

The informants were selected using purposive sampling based on their knowledge, experience, involvement, and social roles in the implementation of the Mataano Mambio tradition. A total of 15 informants participated in this study, consisting of traditional leaders, including the parabela, moji, waci, and pandesuka, as well as community leaders, village residents, youth representatives, and community members directly involved in the ceremony. The selection of informants aimed to ensure that the data were obtained from participants who had sufficient understanding of the cultural, social, economic, ecological, and spiritual dimensions of the tradition.

Data were collected through participant observation, semi-structured interviews, and documentation. Participant observation was conducted to examine the implementation of the tradition, ritual activities, community participation, and social interactions during the ceremony. Semi-structured interviews were conducted for approximately 45–90 minutes with each informant. The interviews focused on participants' perceptions and experiences regarding the social, economic, cultural, ecological, and spiritual functions of Mataano Mambio. Documentation was also used to collect supporting data, including photographs, field notes, customary records, village documents, and relevant literature related to the Laporo community and local traditions.

The data were analyzed using thematic analysis based on the stages proposed by Miles, Huberman, and Saldaña (2014), namely data condensation, data display, and conclusion drawing/verification. Data condensation was conducted by selecting, simplifying, and categorizing information relevant to the research focus. The data were then displayed in thematic categories related to social capital, social balance, cultural identity, ecological awareness, spiritual values, and community welfare. Conclusions were drawn by interpreting patterns, meanings, and relationships among the themes identified in the data.

To ensure the credibility of the findings, this study employed source triangulation and method triangulation by comparing data obtained from interviews, observations, and documentation. Member checking was also conducted by returning preliminary findings to selected informants to confirm the accuracy of the researchers' interpretations. Prior to data collection, informed consent was obtained from all participants. The participants were informed about the objectives of the study, the voluntary nature of their involvement, and the confidentiality of the information provided.

RESULT

The findings of this study show that the Mataano Mambio tradition functions as a multidimensional form of social capital within the Laporo community. The tradition is not only practiced as a harvest thanksgiving ceremony but also serves as a socio-cultural mechanism that strengthens trust, solidarity, cooperation, cultural identity, ecological awareness, and spiritual responsibility. Based on observation, interviews, and documentation, the findings are organized into several major themes: Mataano Mambio as social capital, social balance, economic balance, cultural balance, ecological balance, and spiritual-moral balance.

Table 1. Thematic Findings of the Mataano Mambio Tradition

No.	Main Theme	Key Findings	Empirical Evidence	Meaning for the Laporo Community
1	Mataano Mambio as Social Capital	The tradition strengthens trust, solidarity, cooperation, and collective responsibility.	Community members participate in ritual preparation, traditional food preparation, communal gatherings, and cultural performances.	Mataano Mambio functions as a social mechanism that reinforces social networks and collective identity.
2	Social Balance and Social Cohesion	The tradition reconnects family members, neighbors, and migrants who return to the village during the ceremony.	A traditional leader stated that Mataano Mambio strengthens social ties among Laporo people inside and outside Kombeli Village.	The tradition maintains social harmony, solidarity, and collective participation.
3	Economic Balance and Fulfillment of Basic Needs	Agricultural production is linked to household welfare, food security, education, health, and social obligations.	An informant explained that harvests are used for daily needs, children's education, healthcare expenses, charitable contributions, and other family necessities.	Mataano Mambio symbolizes collective prosperity and economic responsibility.

3	Economic Balance and Fulfillment of Basic Needs	Agricultural production is linked to household welfare, food security, education, health, and social obligations.	An informant explained that harvests are used for daily needs, children's education, healthcare expenses, charitable contributions, and other family necessities.	Mataano Mambio symbolizes collective prosperity and economic responsibility.
4	Cultural Balance and Collective Identity	The tradition preserves cultural values, artistic expressions, and intergenerational transmission of local wisdom.	Traditional performances such as Linda, Bata Nda'a, Mangaru, Panguncei, and singing are performed during the ceremony.	The tradition strengthens cultural pride, collective memory, and Laporo identity.
5	Ecological Balance and Environmental Awareness	Environmental preservation is considered necessary for the continuity of the tradition.	Community members work together to preserve the environment so that Mataano Mambio can continue to be performed every year.	The tradition promotes ecological responsibility and respect for natural resources.
6	Spiritual and Moral Balance	The ceremony integrates religious practices, collective prayers, and moral values.	A religious leader explained that prayers are conducted according to Islamic teachings and include Qur'anic recitations.	Mataano Mambio reinforces gratitude, sincerity, moral responsibility, and spiritual harmony.

Mataano Mambio as a Form of Social Capital

The findings indicate that the Mataano Mambio tradition functions not only as a harvest thanksgiving ceremony but also as an important form of social capital within the Laporo community. The tradition contains collective values, social norms, and customary practices that strengthen trust, solidarity, and cooperation among community members. During the ceremony, the community collectively participates in

ritual preparation, traditional food preparation, artistic performances, customary activities, and communal gatherings.

The continuity of Mataano Mambio reflects the existence of strong social networks within the Laporo community. Community members cooperate in organizing ritual activities, preparing ceremonial spaces, supporting collective needs, and maintaining the continuity of inherited customs. These practices demonstrate the values of mutual cooperation and collective responsibility that have been preserved across generations.

In addition, Mataano Mambio functions as a medium for transmitting local wisdom and moral values from older generations to younger generations. Youth participation in traditional dances, ritual preparation, and customary activities strengthens their sense of belonging to the community. Therefore, Mataano Mambio serves not only as a cultural celebration but also as a mechanism for preserving social cohesion and collective identity.

Social Balance through Solidarity and Social Cohesion

The findings show that Mataano Mambio serves as an important mechanism for strengthening social cohesion among members of the Laporo community. The tradition functions as a communal gathering that reconnects family members, neighbors, and migrants who return to their hometown during the harvest celebration. One traditional leader explained:

“The social function of Mataano Mambio is to serve as a mechanism of social integration and a means of strengthening social ties among community members, both those residing in Kombeli Village and those living outside the village. Through this tradition, solidarity among members of the Laporo community is reinforced.”

This statement indicates that Mataano Mambio creates a space for social interaction, collective participation, and the reinforcement of kinship ties. Observation data also showed the active involvement of villagers in preparation activities, ceremonial events, and communal celebrations. These activities strengthen trust, solidarity, and social harmony within the Laporo community.

Economic Balance and Fulfillment of Basic Needs

The findings reveal that agriculture remains the primary source of livelihood for the Laporo community. The harvest celebration is closely related to household welfare because agricultural products are used not only for food consumption but also to support broader family and social needs. One informant stated:

“Farming is the primary livelihood of the Laporo people, particularly in Kombeli Village. From the beginning of the planting season, agricultural production is intended to meet daily household needs, while part of the harvest is sold to finance children's education, healthcare expenses, charitable contributions, and other family necessities.”

This finding shows that agricultural production contributes to food security, education, health, and social support. The successful harvest celebrated through Mataano Mambio symbolizes both economic achievement and collective prosperity. In this context, welfare is not understood solely as individual economic success, but also as shared prosperity and social responsibility within the community.

Cultural Balance and Collective Identity

The findings indicate that Mataano Mambio plays an important role in preserving cultural values and strengthening collective identity among the Laporo people. The tradition contains symbolic meanings related to sincerity, gratitude, prosperity, and respect for inherited values. One customary leader explained:

“Mataano Mambio signifies the arrival of the western planting season. It teaches community members to purify their intentions when exchanging agricultural products so that prosperity may continue into the next season. This reflects the belief that all aspects of life should begin with sincere intentions and remain spiritually meaningful.”

This statement shows that Mataano Mambio functions as a medium for transmitting cultural norms, moral values, and collective beliefs across generations. Cultural preservation is also reflected through various traditional performances conducted during the celebration. An informant stated:

“The Bata Nda’a ceremony contains important artistic values expressed through traditional performances such as Linda, Bata Nda’a, Mangaru, Panguncei, and singing. These performances are always accompanied by traditional drum music.”

Observation results confirmed that these performances remain actively practiced and continue to involve younger generations. The participation of youth in traditional performances indicates that Mataano Mambio contributes to the continuity of cultural identity amid social change and modernization.

Ecological Balance and Environmental Awareness

The findings show that ecological balance is an important aspect of Mataano Mambio. The sustainability of the tradition is closely related to the preservation of agricultural land, natural resources, and the surrounding environment. An informant explained:

“All members of the Kombeli community, both young and old, work together to preserve the environment so that Mataano Mambio can continue to be performed every year. Without a well-maintained environment, the tradition could not be conducted properly.”

This statement indicates that the Laporo community recognizes the close relationship between cultural continuity and environmental preservation. Community members understand that the tradition cannot be separated from the natural environment that supports agricultural activities. Therefore, Mataano Mambio encourages ecological awareness and collective responsibility in maintaining the environment.

Spiritual and Moral Balance

The findings also reveal that Mataano Mambio contains strong spiritual and moral dimensions. Religious practices, collective prayers, and the involvement of religious leaders form an important part of the ceremony. One religious leader explained:

“Collective prayers are conducted to seek safety and protection during the implementation of Mataano Mambio from both human and supernatural disturbances. The prayers are performed according to Islamic teachings and are opened and closed with recitations from the Holy Qur’an.”

This finding shows that Mataano Mambio integrates religious values into local cultural practices. The ceremony strengthens gratitude, sincerity, humility, and moral responsibility among community members. Through collective prayers and spiritual rituals, the tradition reinforces the belief that social harmony and community welfare are closely connected to moral and spiritual balance.

Overall, the findings demonstrate that Mataano Mambio serves as a multidimensional tradition that strengthens social capital and maintains balance in various aspects of community life. The tradition contributes to social cohesion, economic welfare, cultural preservation, ecological awareness, and spiritual responsibility within the Laporo community.

DISCUSSION

The findings of this study demonstrate that the Mataano Mambio tradition functions as a multidimensional form of social capital that contributes to maintaining social balance and community welfare among the Laporo people. The tradition strengthens networks, trust, shared norms, reciprocity, and collective participation through customary deliberations, ritual preparation, communal gatherings, traditional performances, and collective prayers. This finding is in line with Putnam's (1994) view that social capital is formed through networks, trust, and norms that facilitate cooperation for mutual benefit. In the context of the Laporo community, Mataano Mambio shows that social capital is not only embedded in formal institutions but also in inherited cultural practices that regulate social relationships and collective responsibility.

This finding is also consistent with Coleman's (1988) concept of social capital, which emphasizes that social relations, shared norms, obligations, and trust can facilitate collective action and maintain social order. In the Laporo community, Mataano Mambio operates as a social structure that enables cooperation among community members, strengthens collective responsibility, and supports the intergenerational transmission of cultural values. The involvement of traditional leaders, religious leaders, youth, and residents in the ceremony shows that the tradition provides a communal space where social obligations and shared values are continuously reproduced.

The tradition also reflects strong bonding social capital because it reinforces close relationships among family members, neighbors, traditional leaders, religious leaders, youth, and migrants who return to the village during the ceremony. This confirms that indigenous traditions can become social spaces where community members renew solidarity, strengthen belonging, and maintain social cohesion. Fine (2017) emphasizes that social capital should be understood through social relations and collective practices rather than merely as an abstract concept. Similarly, Seo et al. (2024) explain that local social capital is reflected in social participation, trust, social support, and community networks. Therefore, the collective participation found in Mataano Mambio demonstrates how social capital operates in everyday communal life.

The findings further show that local wisdom embedded in Mataano Mambio functions as a mechanism for maintaining social balance and community welfare. The tradition transmits values of cooperation, sincerity, gratitude, responsibility, and respect for nature across generations. This supports Nakudom et al. (2026), who state that local

wisdom represents community-based knowledge developed through long-term interaction between humans and their environment. Suwanto et al. (2022) also argue that local wisdom functions as a social norm that supports sustainable development and strengthens social cohesion. In the Indonesian context, Armawi and Limbongan (2022) further demonstrate that local-wisdom-based social capital can strengthen social resilience through solidarity, participation, and collective responsibility. Thus, local wisdom in Mataano Mambio is not only preserved as cultural memory but also practiced as a living system that guides social behavior and communal responsibility.

The economic dimension of Mataano Mambio shows that community welfare is closely connected to agricultural production, food security, and collective prosperity. Harvests are used to meet household needs, support education and healthcare, fulfill social obligations, and sustain customary ceremonies. This finding indicates that welfare in the Laporo community is understood not merely as individual economic achievement but as shared well-being supported by social solidarity. This is consistent with Martínez-Martínez et al. (2025), who found that social capital in community contexts contributes to sustainable development and collective welfare. Wirata et al. (2026) also emphasize that cultural values and local traditions can strengthen rural development by connecting community participation with local needs and social values.

The cultural dimension of Mataano Mambio is reflected in the preservation of traditional performances, symbolic meanings, and intergenerational transmission of cultural values. Traditional arts such as Linda, Bata Nda'a, Mangaru, Panguncei, and singing are not merely ceremonial performances but also cultural symbols that strengthen collective identity. Hammoud (2025) explains that cultural identity based on shared traditions and values contributes to social cohesion and societal stability. Similarly, Wiranata and Siahaan (2019) argue that cultural symbols and collective action create shared meanings that reinforce collective consciousness. In the Laporo community, the participation of younger generations in traditional performances shows that Mataano Mambio continues to serve as a medium for preserving cultural identity amid modernization.

The ecological dimension of Mataano Mambio demonstrates that indigenous traditions can strengthen environmental awareness and collective responsibility toward natural resources. The community recognizes that the continuity of the tradition depends on the preservation of agricultural land and the surrounding environment. This finding is consistent with Lisdiyono (2017), who argues that local wisdom contributes to environmental sustainability through traditional ecological knowledge. Hasbiah (2015) also emphasizes that local wisdom can function as an environmental conservation strategy because traditional communities often maintain ecological values through inherited cultural practices. Widanan et al. (2026) further explain that local wisdom can support sustainable development by maintaining harmonious relationships between humans and nature. In this study, ecological awareness is not presented as a separate environmental agenda but as an integral part of cultural and spiritual responsibility.

The spiritual dimension of Mataano Mambio also plays an important role in maintaining moral and social balance. Collective prayers, Qur'anic recitations, and the involvement of religious leaders show that the tradition integrates local cultural practices with Islamic values. This finding is related to Aban's (2025) discussion of sacred values in agrarian societies, where ritual practices function as moral and spiritual systems that regulate human relationships with nature and the sacred. Hisayni and

Ismail (2024) similarly show that harvest rituals contain symbolic meanings that strengthen social relations and spiritual awareness in agrarian communities. In the case of Mataano Mambio, spirituality reinforces gratitude, sincerity, humility, and responsibility, which in turn support social harmony within the community.

This study confirms that Mataano Mambio is not merely a harvest thanksgiving ritual but a cultural mechanism that integrates social, economic, cultural, ecological, and spiritual dimensions of community life. The main contribution of this study lies in showing that indigenous harvest traditions can function as integrated forms of social capital that sustain social balance and community welfare simultaneously. In the context of the Laporo community, Mataano Mambio demonstrates that local traditions remain relevant as cultural resources for strengthening social cohesion, preserving identity, promoting ecological awareness, and supporting community-based welfare amid modernization and social change.

CONCLUSION

The findings of this study demonstrate that the Mataano Mambio tradition functions as an important form of social capital within the Laporo community in Kombeli Village, Buton Regency. The tradition is not only practiced as a harvest thanksgiving ceremony but also serves as a socio-cultural mechanism that strengthens solidarity, social cohesion, collective participation, cooperation, and cultural identity among community members.

This study reveals that Mataano Mambio supports several dimensions of social balance, including social, economic, cultural, ecological, and spiritual balance. The values embedded in the tradition encourage cooperation, environmental awareness, moral responsibility, and harmonious relationships among humans, nature, ancestors, and God. In addition, Mataano Mambio contributes to community welfare through agricultural sustainability, food security, social solidarity, cultural continuity, and spiritual well-being.

The active involvement of younger generations in the tradition indicates that Mataano Mambio remains relevant amid modernization and social transformation. This shows that indigenous traditions and local wisdom continue to serve as important cultural resources for strengthening community resilience and sustainable social development.

Theoretically, this study contributes to the discussion of social capital and local wisdom by showing that indigenous harvest traditions can function as integrated systems that maintain social balance and community welfare simultaneously. Practically, the findings highlight the importance of preserving local cultural traditions through community participation, cultural education, and local development policies that support cultural conservation.

However, this study is limited to the socio-cultural context of the Laporo community in Kombeli Village. Therefore, the findings may not fully represent the diversity of harvest traditions in other indigenous communities. Future research is recommended to conduct comparative studies involving different cultural communities and to examine how indigenous traditions adapt to globalization, modernization, and technological change.

REFERENCES

- Aban, A. P. (2025). Rediscovering the sacred among agrarian societies: The Tara Bandu case in Timor Leste. In *Asia in Transition* (Vol. 21, pp. 153–165). Springer Science and Business Media Deutschland GmbH. https://doi.org/10.1007/978-981-97-9140-8_8
- Armawi, A., & Limbongan, S. A. (2022). The local-wisdom-based social capital for strengthening social resilience during the COVID-19 pandemic. *Masyarakat, Kebudayaan dan Politik*, 35(4), 514–526. <https://doi.org/10.20473/mkp.v35i42022.514-526>
- Asikin, A. (2021). Social cohesion of local wisdom for plural communities. *International Journal Ihya' 'Ulum al-Din*, 23(2), 210–223. <https://doi.org/10.21580/ihya.23.2.8261>
- Bourdieu, P. (1986). The forms of capital. In J. G. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241–258). Greenwood Press.
- Coleman, J. S. (1988). Social capital in the creation of human capital. *American Journal of Sociology*, 94, S95–S120. <https://doi.org/10.1086/228943>
- Fine, B. (2017). *Theories of social capital*. <https://doi.org/10.2307/j.ctt183pdrp>
- Hammoud, S. M. (2025). Cultural identity and societal cohesion during crises. In *Global Societal Resilience Through Political, Environmental, and Cultural Upheaval* (pp. 77–94). IGI Global. <https://doi.org/10.4018/979-8-3373-5651-8.ch004>
- Hasbiah, A. (2015). Analysis of local wisdom as environmental conservation strategy in Indonesia. *Journal Sampurasun: Interdisciplinary Studies for Cultural Heritage*, 1(1), 2–7. <https://doi.org/10.23969/sampurasun.v1i1.19>
- Hisayni, H., & Ismail, A. (2024). History, procession, stages, and symbolic meaning of the Sasampe harvest ritual in Dodung Village, Banggai Laut Regency, Indonesia. *Egyptian Journal of Agronomy*, 46(2), 441–447. <https://doi.org/10.21608/agro.2024.329383.1538>
- Julien, C. (2014). Bourdieu, social capital and online interaction. *Sociology*, 49. <https://doi.org/10.1177/0038038514535862>
- Lisdiyono, E. (2017). Exploring the strength of local wisdom in efforts to ensure the environmental sustainability. *International Journal of Civil Engineering and Technology*. <https://www.scopus.com/pages/publications/85036584018?origin=scopusAI>
- Martínez-Martínez, P. R., Ramos-Soto, A. L., Cruz-Domínguez, E., Palacios-Pineda, F., & Valadez-Solana, B. D. (2025). Social capital and sustainable development in community contexts: Evidence from beekeepers in Southern Mexico. *Sustainability*, 17(24). <https://doi.org/10.3390/su172411102>
- Nakudom, S. S., Noobutr, P., Khiawnoi, P., Kaewzang, U., & Sriprasert, P. (2026). Local wisdom as community-based knowledge for open innovation ecosystems: A PCEI model from Thailand. *Journal of Open Innovation: Technology, Market, and Complexity*, 12(2). <https://doi.org/10.1016/j.joitmc.2026.100771>

- Portes, A. (1998). Social capital: Its origins and applications in modern sociology. *Annual Review of Sociology*, 24, 1-24. <https://doi.org/10.1146/annurev.soc.24.1.1>
- Putnam, R. D. (1994). Social capital and public affairs. *Arts and Sciences*, 47.
- Seo, I., Lee, Y., & Song, M. (2024). Local social capital: Revisiting the measurement and establishing manageable indicators. *Lex Localis*, 22(3), 267-293. [https://doi.org/10.52152/22.3.267-293\(2024\)](https://doi.org/10.52152/22.3.267-293(2024))
- Suwarto, Wibowo, A., Lestari, E., & Rahayu. (2022). Revitalization of local wisdom in the conservation of the upstream watershed region, on Java Island, Indonesia. *E3S Web of Conferences*, 361. <https://doi.org/10.1051/e3sconf/202236103019>
- Widanan, I. W., Adhika, I. M., Dwijendra, N. K. A., & Yudiantini, N. M. (2026). Fast track sustainable hospitality development: Integrating local wisdom in Bali. *IOP Conference Series: Earth and Environmental Science*, 1589(1). <https://doi.org/10.1088/1755-1315/1589/1/012066>
- Wiranata, I. M. A., & Siahaan, H. (2019). The collective identity construction of customary village members in the movement of rejecting Benoa Bay reclamation in Bali [Konstruksi identitas kolektif warga desa adat dalam gerakan tolak reklamasi Teluk Benoa di Bali]. *Jurnal Kajian Bali*, 9(2), 407-428. <https://doi.org/10.24843/JKB.2019.v09.i02.p07>
- Wirata, G., Astawa, I. W., Sulandari, S., Sulaiman, A., & Franklin, N. (2026). Between tradition and bureaucracy: The role of cultural values in shaping the effectiveness of public policy in rural Indonesia. *International Research Journal of Multidisciplinary Scope*, 7(2), 1157-1169. <https://doi.org/10.47857/irjms.2026.v07i02.08334>