




Development of the social capital of street vendors in maintaining their existence on land owned by the Ministry of Home Affairs

Mathius Pryangga Ginting *, Triyanti Anugrahini 

Universitas Indonesia, Indonesia.

* Corresponding Author. E-mail: mathiuspryanggalasuka@gmail.com

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ABSTRACT

The purpose of this study is to describe the social capital development of street vendors on land belonging to the Ministry of Home Affairs in Pondok Labu Village as an effort to maintain their existence. This study used a qualitative approach with a descriptive research type. Data was collected through in-depth interviews with 21 informants who were determined purposively. The results of the study found that on the social capital bonding side, which was based on ethnicity and type of business on the same land, it was found that development began with the existence of kinship relations that invited each other among the families and continued business activities that had existed before and efforts to maintain social relations were carried out by sharing information about market activities and sharing assistance. On the bridging social capital side, seen from the differences in ethnicity, type of business, and relationships among sellers outside the surrounding location, it was found that the initial relationship was formed through interaction by communicating with each other and various contacts to meet customer needs as well as efforts to strengthen socially by sharing assistance and coordinating fulfillment the needs of customer requests. While the social capital linking side is seen from the relationship between street vendors and the owner of authority stems from the existence of an authority relationship that creates norms that have been agreed upon and must be obeyed by every street vendor.

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INTRODUCTION

An increase in population often occurs in urban centers due to the movement of population flows from villages to cities. DKI Jakarta Province, the capital city of Indonesia and the center of the business economy in Indonesia, has attracted the attention of residents from outside DKI Jakarta to try their luck living in the capital city. However, this differs from the number of jobs available in urban areas. This is a problem in the increasing number of unemployed because not all workers can be absorbed in the formal sector. On the one hand, the economic and social activities of the population, which are accompanied by high needs, require more space to increase the population's activities, thus causing more space to support informal sector activities.

People prefer the informal sector because it is relatively easy compared to the formal sector in terms of procedures and criteria to get a job. The potential for the existence of the entire informal sector cannot be underestimated. For example, it offers the opportunity to work and absorb labor not

accommodated in the informal sector (Cuevas et al., 2009). One part of the informal sector includes street vendors (PKL), where PKL has a mechanism whose management is independent and family-friendly. According to Graaff and Ha (2015), street vendors are defined as people who offer goods for sale to the public without having a permanent building but with a temporary static building or mobile kiosk (or head load).

Street vendors are often found in areas that are quite busy and dense with population activity. Several locations prone to street vendors, among others, are in the South Jakarta area, as shown in Table 1.

Table 1. Location Data for Street Vendors (PKL) Points in the Administrative City Area of South Jakarta 2018

No.	Subdistrict	Prone Location Points
1	Kebayoran Baru	22 Location Points
2	Pesanggrahan	7 Location Points
3	Cilandak	17 Location Points
4	Pasar Minggu	3 Location Points
5	Mampang Prapatan	15 Location Points

Source: (Portal Data Terpadu Pemprov DKI Jakarta, 2018)

Graaff and Ha (2015) explain that street vendors are a marginalized practice, but sellers still have leeway in dealing with their various challenges. As seen in the daily practice of street vendors, they are involved in various activities to carve out a space that allows them to generate income despite the many obstacles that may threaten their existence.

Street vendors made various efforts to secure their business. As stated by Graaff and Ha (2015) that street vendors who are interested in securing their business in the long term are willing to accept the local "rules of the street" and invest in social capital. In this case, social capital is considered one of the key builders to foster togetherness, mobility, ideas, mutual trust, and mutual benefit to achieve common progress. In connection with the formation of social interaction carried out by each individual or group, it is inseparable from the presence and role of social capital itself. Therefore, the level of social capital development can be done at the individual level and applied at the community level and organizational networks.

This social interaction can be used to build social capital as a source of strength and maintain the presence of street vendors in the form of internal street vendor interactions (bonding) as suggested by Baron et al. (2000), that "bonding social capital is related to the generation of social capital in relatively close groups, be it families, communities, or other forms of association." Bonding itself is established in each individual in the same environment and has a close relationship, kinship, or kinship that grows to strengthen cooperative relations.

In the interactions carried out with parties outside the street vendors' environment (bridging) as stated by Schneider (2006), who said, "bridging social capital involves a long-term relationship of mutual trust but crosses the boundaries of class, race, ethnicity, religion, or type of institution." Bridging social capital carried out by street vendors can be seen from a partnership formed with other street vendors from different environments or places.

The last social interaction occurs between sellers and the outside community or government (linking). According to Kilpatrick et al. (2003), the importance of linking social capital is that it allows people to take advantage of resources, ideas, and information from contacts outside their own social environment. The presence of these institutions, such as the government and the community of street vendors, is not only a center of social capital but also provides the capacity to collaborate between parties as a resource in providing information and ideas outside the community. Linking social capital can be seen from the ties made by street vendors with those who hold power in that environment or the authorities in that environment. Cooperation with parties with power can strengthen and maintain the existence of street vendors to carry out their business activities.

According to Coleman (1990), forming social interaction can be supported by five things: obligations and expectations, potential information, effective norms and sanctions,

authority/authority relationships, commensurate social organizations, and intentional organizations. Coleman (1990) said that these obligations and expectations are based on trust in the social environment, where there is dependence on attitudes that will have reciprocity in the form of a reply to every action given to individuals or members so that the other side creates an obligation from the kindness given to those members. This form of exchange generates social capital for group members who have done much good without gathering mutual favors. Unrequited kindness creates obligations that allow the member giving kindness to ask for help from those who are obligated to him. These unpaid obligations are obtained through social capital that members can use.

According to Coleman (1990), information opportunity is a relationship/interaction with informed members. People can increase their knowledge without obtaining information directly, whether by reading newspapers or interpreting research findings. Through informal information exchanges, members can also become privy to special information, such as unknown business opportunities. Useful information can incentivize someone to act further on his goals and be a profitable commodity.

The existence of religion and community morals forms norms and sanctions in society. Every societal norm must be agreed upon and followed by the whole community. According to Coleman (1990), social norms enter the theory developed here in the following way: They define what actions are considered by a group of people to be appropriate, right, inappropriate, or incorrect. Norms are not legally defined rights or rights based on formal rules imposed by authoritative actors. These are informal or socially defined rights. It may exist without legally defined rights or conflict with legally defined rights, as when a norm conflicts with the law. According to Coleman (1990), the authority relationship is in groups organized to address a particular problem, and a leader is often selected and given the right to make decisions and speak for the group. In doing so, followers promise absolute loyalty in return for protection.

According to Coleman (1990), commensurate social organizations are usually created to address certain problems. After the problem is resolved, the organization continues to exist by redefining its goals and targets in the future due to similarities within the organization. This intentional organization occurs when individuals join to create an organization that will benefit them directly. Coleman (1990) explains that forms of social capital advance the interests of those who invest in it directly and social organization that can be adapted for other purposes.

Referring to the opinion of Coleman (1990) that "social capital is determined by its function. It is not a single entity, but various distinct entities that share two characteristics: They all comprise some aspect of the social structure and facilitate certain actions of the individuals within that structure." So to be able to continue to survive and develop, develop consistent social capital among street vendors so that they can maintain their existence. Because of that, it is very important to see how street vendors carry out the process of developing social capital.

According to Coleman (1990), the development of social capital is influenced by several factors that can create and maintain social capital, including closure, stability, and ideology. The term closure, according to Coleman (1990), "The effect of closure can be seen very well by considering a system that involves parents and children. In a community with broad expectations and obligations that link adults, any adult can use their picture accounts with others to help supervise and control their children." The closure that the relationship is highly interconnected in a particular group, all group members have access to each other with limited intervention from outsiders. The creation of a sense of togetherness and the growth of a sense of being able to trust each other between members is due to a network formed with a closed and strong nature by the members.

The stability of the social structure can affect the development of social capital, which is necessary for creating strong social relations. According to Coleman (1990),

"The discovery of social organizations that have a position rather than people as structural elements has provided a form of social capital that can maintain stability in the face of individual instability. Where individuals are reduced to mere occupants of positions, only the performance of the occupants, not the structure itself, is impaired by individual mobility. However, for every other form of social capital, individual mobility is a potential action that will undermine the structure and destroy the social capital that depends on it."

Shared ideology means group members have a common vision that gives them a common goal. Coleman (1990) says, "An ideology can create social capital by imposing on individuals who hold demands that he act in the interests of something or someone other than himself." Shared ideology means group members have a common vision that gives them a common goal. The development of social capital referred to in this study is how the social interaction of street vendors is built between fellow sellers. Obligations and expectations, information opportunities, norms, and social organization are the foundations that need to be met for street vendors to build good relationships.

Several previous studies discussing the role and contribution of social capital have been researched by Abidin (2010), Handoyo (2014), Handoyo and Wijayanti (2021), Harahap and Agusta (2018), Hasanah et al. (2021), and Azari and Wiridanengsih (2022), which discuss the contribution and role of aspects of social capital through patterns of social relations among sellers in trading success. Research conducted by Hidayat (2017) discusses the patterns of social relations applied among sellers. Research conducted by Susminingsih (2013) discusses the formation of beliefs between ethnicities. Research conducted by Marliati (2020) discusses the effect of financial capital on the business continuity of street vendors. Research conducted by Handoyo and Wijayanti (2021) discusses the role of social capital in the welfare of street vendors. The relationship of social capital to the welfare of sellers is researched by Darmawan and Barlan (2022).

Based on the previous research above, many discussions related to the social capital of street vendors have discussed identifying the elements or forms and roles, and relationships of social capital with the welfare of street vendors. Therefore, this research will focus more on discussing the development of social capital and how street vendors develop networks, norms, beliefs, and social interactions. The Ministry of Home Affairs owns assets in the form of land located in Pondok Labu Village, Cilandak District, South Jakarta City, DKI Jakarta Province. The location of the land is right next to the Pondok Labu Market, which has a high and intense level of buying and selling activity between sellers and buyers, due to its strategic location and dense population, giving rise to intentions by the residents to open a business as a seller. Utilizing vacant land, one of which is land or land whose status is owned by the Ministry of Home Affairs causes an increasing number of street vendors and invites the public interest to buy their daily necessities.

Utilization has been carried out on the land since 1999. The intent and purpose of the development, which consists of a multi-purpose building, cooperative kiosks consisting of 32 closed kiosks and 15 open kiosks in the form of selling tables, sports facilities, parks, guardhouses, gates, and The security gate, is in order to control street vendors who are along the sidewalk in front of the Ministry of Home Affairs complex and is a location where street vendors are vulnerable to the presence of street vendors selling their wares. However, the cooperation agreement was terminated in 2003 by the General Bureau of the Secretariat General of the Ministry of Home Affairs.

The use of land previously used by sellers was no longer intended and must be legally justified. Data from the General Bureau of the Secretariat General of the Ministry of Home Affairs relates to the number of sellers and types of merchandise, as many as 107 street vendors consisting of 44 kiosks and 63 sellers using vacant land. This increase has brought many changes, with street vendors building new business locations by using vacant land at locations other than the previously built kiosks and opening up various types of new businesses to offer to buyers.

This is shown in previous observations, the researchers found that the development of social capital of street vendors who use the Ministry of Home Affairs' land on Jalan Raya Pondok Labu, South Jakarta continues to experience quite rapid development and well, they can maintain their existence in business and economic competition in their environment. This can be seen from the development in the increasing number of sellers, especially street vendors, who use Ministry of Home Affairs land.

This increase can occur due to social interaction, forming a wider network among street vendors. It is this relationship that, in turn, has influenced the sustainability of street vendors until now. This research aimed to describe the development of street vendors' social capital in maintaining existence on land belonging to the Ministry of Home Affairs in Pondok Labu Village. The results of this study are expected to contribute to enriching the repertoire and development of scientific knowledge in social welfare studies related to social capital, especially in terms of implementing

community economic empowerment and a contribution to providing input or ideas to policymakers (central government, regional government, and local government) regarding policies, especially in making a policy related to the existence of street vendors so that they can support the realization of a healthy urban life humane and dignified.

METHOD

This study uses a qualitative approach. According to Neuman (2014), qualitative data comes in various forms: photos, maps, open interviews, observations, documents, etc. We can simplify the data into two main categories: field research (including ethnography, participant observation, and in-depth interviews) and historical-comparative research. This study uses a type of descriptive approach. The research was carried out from July 2022 to March 2023. Data collection was carried out in 3 ways: in-depth interviews with 21 informants, observation, and document study. The selection of research informants was determined purposively using the non-probability sampling method. Meanwhile, data analysis was carried out by coding, categorizing up to the analysis stage. The research was carried out on land owned by the Ministry of Home Affairs in Pondok Labu Village, Cilandak District, South Jakarta.

RESULT AND DISCUSSION

The government must be able to organize and regulate the use of existing public spaces so that street vendors can use them. This aligns with Roever and Skinner (2016), which state that the urban poor, especially street vendors, must access public space to run their businesses smoothly. The existence of street vendors on one of the lands owned by the Ministry of Home Affairs in Pondok Labu Sub-District originated from a cooperation agreement on December 14, 1999, between the management of RT 007 and the Pratiwi Putra Mandiri Cooperative (PRATAMA). In addition, Milgram (2011) said that government policies that favor street vendors would be able to help and sustain their livelihoods sustainably. Sellers use places/kiosks set up by the cooperative, as many as 47 stalls consisting of 32 closed stalls and 15 open stalls in the form of tables for selling.

In 2013 the agreement was not forwarded by the Ministry of Home Affairs. Even though the agreement has been terminated, the sellers' activities continue, increasing their numbers. Based on data from the General Bureau of the Secretariat General of the Ministry of Home Affairs in 2016, the number of sellers experienced a significant increase, reaching 107 sellers. The number of sellers is different from the capacity of the availability of kiosks provided by the Pratiwi Putra Mandiri Cooperative previously, and they have used the sidewalk for pedestrians. The street vendors in the location have different origins and ethnic backgrounds and have various types of trade.

The activities carried out by street vendors in the location environment are inseparable from the social interactions that occur both among street vendors who were previously sellers from the Pratiwi Putra Mandiri Cooperative and with sellers outside the auspices of the Pratiwi Putra Mandiri Cooperative and the market manager. In this discussion, the social capital of street vendors will be seen from the beginning of the formation of social capital and the stage of development of social capital itself.

These stages are divided into three sides of social capital: bonding, bridging, and linking social capital. The discussion at each stage will examine the relationship between street vendors on land owned by the Ministry of Home Affairs in Pondok Labu Village.

Bonding Social Capital Development

The development of social bonding capital is seen in the relationship between street vendors who have ethnic backgrounds. The same type of business in one location is an action taken to support the improvement of social welfare based on the strength and potential possessed by the community. Social capital formation among street vendors begins with sellers interacting to fulfill common interests and welfare. Coleman (1990) says that social capital is determined by its function. It is not a single entity but a variety of distinct entities that share two characteristics in common, all

comprising some aspect of a social structure and facilitating the actions of specific individuals residing within that structure.

The initial partnership that was carried out in developing bonding social capital among street vendors began with the behavior of sellers assisted by their family members in running their business by inviting each other directly. Because there is mutual trust between family members in jointly running a business, this attitude of helping and helping each other makes them very helpful and bonded. As one informant said:

"My in-laws invited me to sell here as well as help out at first, so over time, I was given a place of business that my in-laws pointed to." (Anchovy seller, J, January 21, 2023).

Against this background, the family relationship that helps each other makes the street vendors give some of their authority in managing the business to their relatives, as conveyed by one of the sellers who said:

"Directly suggested coming here to help first, it is like I am adding mother's hands for two hubs. If you take turns being a mother, give me the freedom to manage this stall, so if there is anything at the market or related to today's results, I will report it to Mother." (Grocery seller, M, February 5, 2023).

This is also in line with what is a form of social capital, as conveyed by Coleman (1990), namely the relationship of authority. This relationship arises when a street vendor gives control rights over his business to his relatives or relatives in managing the kiosk so that the business can continue and all the results obtained are collected and delivered regularly. Furthermore, the initial process of forming bonding social capital among street vendors is seen by hereditary business activities that street vendors continue based on kinship or kinship.

"In the past, my brother invited me here. I was told to continue his place of business until now, instead of giving it to someone else, it is better for my brother." (Plastic materials seller, M, January 21, 2023).

"I am going to be in front and then go in here, so continue the story because my sister also wants to move." (Broiler chicken seller, S, February 5, 2023)

Overall this can happen because of the existence of the trust, which can be seen from the behavior of sellers whose family members assist in running their business. There are several reasons these sellers employ their families in the selling business. This mutual trust between the brothers became their driving force for mutual need and mutual benefit, which became their strength to survive trading.

This is also in line with the submission from Coleman (1990), regarding "An ideology can create social capital by imposing on individuals who hold it demands that they act in the interests of something or someone other than themselves." That the relationship between the street vendors who are interested and want to join is more based on a common view, one quote from Sinuraya (2012) states that the manifestation of social capital is the adoption of principles and values in organizational management, namely mutual trust. So from that, they have very strong personal ties with each other. The same view becomes something that underlies a kinship relationship which will be used as a shared value for them so that they can foster trust and cooperation in which they have a strong emotional bond.

However, social capital can change and even disappear if it needs to be updated. Coleman (1990) stated that social capital is a form of capital that depreciates occasionally. Like human and physical capital, social capital depreciates if not renewed. Social relations die if they are not maintained; expectations and obligations wither with time, and norms depend on regular communication.

Therefore, to find out the development of social bonding capital among street vendors is reflected in the efforts made by each seller, which aims to maintain and strengthen the relationships that have existed so far to form a strong and sustainable social structure to date. The equalization of marketed prices for each product sellers own is often done by sharing information about the products sold. This was conveyed by one of the sellers who said:

"Yes, talk to each other, yes, as usual, most about the market environment to my sister, for example, there is the latest information from the market manager or anything related to chickens, so I often ask my sister like that. So I often ask what price I want to sell because, in this market, sellers have their respective suppliers." (Broiler chicken seller, February 5, 2023)

The statement shows that street vendors share information about market activities, such as prices, product quantities, and other important information. Talking about information is inseparable from communication between sellers which will be useful for maintaining relationships that have existed so far. As stated by Coleman (1990), the potential for information is one of the supporting things for stronger social relations. So by sharing information between sellers, it will be useful to discover all the developments or changes in the market environment.

Sharing assistance among street vendors is part of what is being done to develop social bonding capital to facilitate market activities.

"My parents-in-law's subscriptions to shopping are directed to me by my in-laws, so it is symbolic of mutualism. The term does not run anywhere, and it also benefits each other. It is more like a reciprocal relationship. For example, again, I have a customer looking for wet fish. I will show it to my in-laws first. Nothing new to others who are close." (Anchovy seller, J, January 21, 2023)

Other sellers also conveyed the same thing in assisting,
"We help each other. A relative of mine lacks shopping money, so let us borrow it from fellow relatives first." (Fruit seller, A, January 21, 2023)

Efforts to strengthen bonding social capital, such as various assistance, are part of the supporting factors in strengthening relationships which are in line with what was conveyed by Coleman (1990), which consists of obligations and expectations, which creates an obligation for sellers which initially starts from customer or buyer requests. So that sellers mutually ensure the availability of goods following orders, then fulfilling customer requests provides a return for street vendors in the form of trust in regular customers and mutual assistance that is mutually beneficial between street vendors to date.

Development of Bridging Social Capital

The development of bridging social capital is based on the relationship between sellers with different ethnic backgrounds, types of businesses, and business locations. Social capital can increase sellers' competitiveness and strength by consolidating themselves into collective groups outside their communities (Fatimah & Afifuddin, 2013). This relationship is made through the interaction of the routine activities of street vendors. As stated by one of the informants:

"At first, I just said hello, so after a while, you got along well. It is like you are like a brother. So we often communicate like when we want to pray and often meet together to play in other places." (Grocery seller, M, February 5, 2023)

In line with what was stated by Burt in Green and Haines (2015) that this interaction has the aim of building new bonds in order to get various benefits such as new information, getting new networks, and filling in gaps in existing network systems in society. As a result of the daily routine activities carried out by street vendors in the same place, they often interact and create new relationships.

Based on research by Riyanti (2013) regarding the social relations between ethnic Chinese and Javanese sellers, customer services do not consider ethnic differences. The initial establishment of communication between street vendors also occurred from the initial exchange of contacts in fulfilling requests from buyers or customers.

"Because I have a customer, this customer told me to go to a vegetable seller, so I went to a place where vegetables were easy, so I asked for the WA number so that it would be better to order if there is another order like that from my customer." (Grocery seller, A, February 5, 2023)

This is also in line with the delivery of Coleman (1990) regarding the concept of social capital, namely obligations, and expectations. The level of trust customers give to sellers or between fellow sellers is an important element of social capital so that efforts are made to fulfill the obligations given. The business carried out by the street vendors is also carried out by exchanging contacts to ensure the fulfillment of the obligations given in the hope that it will foster mutually beneficial cooperation between the street vendors.

Based on these obligations and expectations, sellers try to maintain bridging relationships by coordinating in fulfilling customers' demands and sharing assistance among sellers to strengthen bridging social capital.

"We chat together. Yes, we also have customers. For example, if you ask to buy this at the grocery store, we buy it, like coordinating, or if we buy this vegetable, we need it, so we do not have to focus on fruit. If there is a customer, we buy it. , there is a reciprocal relationship. Maybe if customers bring fruit to us, it will be a balance." (Fruit seller, A, January 21, 2023)

This reciprocal relationship indirectly implemented by street vendors provides a positive thing in strengthening the relationship of street vendors. As quoted by Widayani and Rachman (2013), through the elaboration of social capital, sellers become positive energy to overcome obstacles that hinder competitiveness in traditional markets. However, social capital can be effective when it strengthens trust, reciprocity, and community relationships. In line with the opinion of Coleman (1988) that social capital is the ability of people to work together to achieve common goals in various groups and organizations.

The activity of providing mutual assistance as a form of cooperation between sellers that have been carried out until now is as expressed by one of the sellers:

"There was a bill for the sales of the kiosk next door, the need was not enough, he asked to borrow for a while there, I could only help him. So do we, we ask for help instead." (Grocery seller, M, January 21, 2023)

Social capital can become a force for street vendors to maintain their existence on land belonging to the Ministry of Home Affairs in Pondok Labu Village if the elements of social capital are produced so that they can overcome all problems that could threaten the continuity of their business. As noted by Coleman (1990) says that like other forms of capital, social capital is productive, which allows the achievement of certain goals that cannot be achieved if they do not exist. Sellers who interact inside and outside their community to help each other will positively impact them. Therefore, they can meet the limited resources they cannot provide alone through collaboration with others in their environment.

Development of Linking Social Capital

The social capital linking side is based on the relationship between street vendors and authorities such as market managers and the central government and local governments. This linking social capital is formed with the participation of market managers, who are made one of the parties who have the authority to take care of all the needs in the business environment of street vendors. This can be seen from the market manager who provided information on opportunities for street vendors to open a business on land belonging to the Ministry of Home Affairs.

"The market manager that the sellers call is the one who informs the sellers that there is vacant land here. (General Bureau Employee, G, March 06, 2023)

The information the seller manager conveys to the seller will make other sellers join in to open a business. One of the informants conveyed this:

"Sellers there used to be evicted but returned because someone said they were the market manager. So the manager told one seller when to open a trade here again. The information quickly spread to other sellers to come back even though it was forbidden." (Head of RT 007, R, March 05, 2023)

The development of linking social capital is in line with one of the forms that support the occurrence of social relations, namely potential information, which was proposed by Coleman (1990) that an important form of social capital is the information potential inherent in social relations. Important information in providing a basis for action. In this case, the market manager provides information about important developments in the environment of land owned by the Ministry of Home Affairs so that sellers know the latest conditions and foster a sense of interest for all street vendors to re-open a business in that location. Another thing is also one of the beginnings of developing this linking social capital by fulfilling the conditions set by the market manager.

"Here we have many types of trade, so the market manager determines a place so that the types of trade can be harmonious and not fragmented." (Fruit seller, R, February 05, 2023)

Other provisions stipulated by the manager for the sellers are the obligation to collect contributions or funds for market needs.

"The market manager here makes provisions that if you want to trade here, there is a fee that we have to fulfill every month." (Meat seller, I, February 05, 2023)

One that forms linking social capital is in line with the form that supports the occurrence of social relations put forward by Coleman (1990), namely obligations and expectations. This is based on trust in the social environment, where there is a dependence on attitudes that will have reciprocity in the form of a reply to every action given to individuals or members so that the other side creates an obligation from the kindness given to these members. The provisions that the market manager has set become obligations that street vendors must carry out as an obligation to pay daily money and rent a business place. These provisions also have sanctions if they are not implemented by sellers, as conveyed by one informant,

"If there are sellers who cannot pay the kiosk or dues are immediately issued because there are still many who want to enter too." (RT Facilitator/Counselor RT 007, A, March 05, 2023)

Fulfilling the provisions by market managers becomes norms that have the power to bind every seller's behavior. This is in line with the delivery according to Coleman (1990), namely the existence of norms and effective sanctions in a social system. Norms can support and provide rewards for certain behaviors. The norms that encourage the subordination of private interests to societal needs are powerful forms of social capital. Social norms can play a very important role in controlling behavior that grows in society. Social capital norms can be organized as values understood and implemented by society for the common good.

If discussing the side of social capital linking, there are things that are being done to strengthen social capital among street vendors with authority owners, namely in meeting the market's operational needs. As one of the sellers stated,

"Those who have authority in this market manage it. Every day a fee is paid to the manager because it is for cleaning for accommodation, that is how it is. It is like an operational market fund every day for electricity needs." (Anchovy seller, J, January 21, 2023)

"There is a daily fee for cleaning, security, and lighting. Perkios are withdrawn, so one stall is withdrawn 30 thousand." (Grocery seller, M, January 21, 2023)

Every day the market manager ensures the smooth payment of daily fees and the rental of street vendors' business premises, whose purpose is to fulfill operational market needs.

"Every day at 5 pm someone from the market manager always comes regularly to collect our daily fees." (Vegetable seller, N, January 23, 2023)

A similar sentiment was also conveyed by one of the sellers regarding the payment of fees, *"The market manager records the daily fees and the rent for the space every day, so they check directly with the market, so they make sure that if we have or have not paid the fees, they will record them." (Fruit seller, R, February 05, 2023)*

Efforts to strengthen social capital social linking capital, such as fulfilling market operational needs and ensuring smooth payment, are part of the supporting factors in strengthening relationships which are in line with what was stated by Coleman (1990), which consists of obligations and expectations, which creates an obligation for sellers. Which originally started with sellers being given the obligation to pay fees every day to market managers who have power in the market environment intending to be in the common interest of obtaining facilities in the form of security, electricity, water, and hygiene so that sellers can feel safe and comfortable to be able to survive on the land belonging to the Ministry of the Interior.

This research is inseparable from the limitations in obtaining data on the elements of linking social capital, especially the market managers who currently do not have a clear organizational structure after the cooperation agreement was terminated so that the provision of information is limited due to changes in market management parties who handle sellers so that information is limited which are given. This study uses qualitative analysis in the format of a literature study or uses theoretical concepts, so it does not describe numerically how much social capital is run by street vendors every year and focuses more only on the initial process and strengthening of social capital. In this case, future research can use a more varied method and involve a wider range of parties. Opportunities that can be carried out for future research are to discuss externality aspects resulting from the creation of social capital among street vendors so that they will better understand externalities that have positive or negative impacts on each party involved or parties not involved directly.

CONCLUSION

The development of social capital that occurs in the market environment among street vendors in maintaining existence on land belonging to the Ministry of Home Affairs in Pondok Labu Village consists of 3 sides of the social capital forms observed, namely bonding social capital where the initial process of formation is due to a network in the form of kinship relations. This also creates a relationship of authority which can be seen from the delegation of authority in managing the place of business and ideology among sellers who have the same goals and views or visions and have the intention of joining a trading business with the aim of survival together by continuing the existing business previously built and provide mutual learning related to trading practices. Based on the trust given by sellers to their relatives fosters a sense of mutual assistance and cooperation for mutual benefit as well as several things that strengthen the relationship between sellers based on obligations and expectations, namely sharing information and assistance, which is inseparable from communication between sellers to find out about developments that are happening in the environment them and meet each other's needs from customer demands. The initial process of forming bridging social capital will always be connected to the trust that has grown and already exists in every network owned by sellers that connects one seller to another.

This relationship also raises an obligation and expectation built and based on an interaction that provides a reciprocal relationship when sellers share assistance with each other, thus creating cooperation that will provide hope to help alternately and provide benefits from these activities. Whereas social linking capital originates from the existence of an authority relationship between street vendors and market managers so as to create a norm that applies and is mutually agreed upon. Sellers must fulfill obligations by collecting contributions for the common good and supporting market operations.

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