



TECHNIUM
SOCIAL SCIENCES JOURNAL

Technium.

39/2023

2023

A new decade for social changes

Technium

Social Sciences

Powered by

PLUS
COMMUNICATION



International
Communication & PR



Strengthening the Social Capital of the Blimbing Traditional Market Traders Association in Conflict Resolution Against the Malang City Government Market Revitalization Policy

Sulismadi¹, Ishomuddin², Rinikso Kartono³, Wahyudi⁴

Postgraduate, Sociology Study Program, FISIP, University of Muhammadiyah Malang, Jl. Sutami Dam No.188 Malang City, East Java, Indonesia

Correspondence Email: sulismadi@gmail.com

Abstract. This study aims to analyze and describe the strengthening of the social capital of the Blimbing traditional market trader association in Malang City in conflict resolution against the market revitalization policy of the Malang City Government. Recently, the modernization of traditional markets has become one of the development agendas in every city. However, modernizing traditional markets tends not to favour the lower middle class and traditional traders as the main actors in traditional markets. Traditional traders are increasingly marginalized, and more modern traders replace their roles. In the case of conflict between Blimbing market traders and the Malang City Government, it was initiated because the policies issued by the Malang City Government were considered one-sided and detrimental to market traders. Even though the Malang City Government has made Project Agreement with Karya Indah Sukses.Co.Ltd, but the Blimbing market traders still refuse the revitalization project. This study uses a descriptive qualitative approach with a case study on the Blimbing traditional market in Malang City. The results showed that the revitalization policy of the Malang City Government had received resistance from the Association of Blimbing traditional market traders. But the, conflict resolution is carried out persuasively through; negotiation, mediation, and advocacy, in the hope of obtaining a mutually beneficial solution between the parties involved in the conflict. With the strengthening of social capital, the association of market traders succeeded in preventing the implementation of market development policies that could harm traders and received support and sympathy from various parties. In the end, the Malang City Government changed the policy direction by choosing alternatives to revitalize the development of the traditional market of Blimbing.

Keywords. Traditional Market Revitalization, Association, Traditional Market Traders, Social Capital, Local Government Policy, Conflict Resolution

1. Introduction

Since the issuance of the Law on Regional Autonomy, which is regulated in Law of the Republic of Indonesia Number 22 of 1999 concerning Regional Government and Law of the Republic of Indonesia Number 25 of 1999 concerning Financial Balance between the Regional Government and the Central Government which was later revised by Law of the Republic of Indonesia Number 32 of 2004 and Law of the Republic of Indonesia Number 33 of 2004, gave birth to very radical changes in the administration of government in districts and cities in Indonesia. In district and city governments, which used to have the authority,



one of the essential rationales for implementing regional autonomy was to improve the performance of district and city governments. With autonomy, regencies and cities can formulate development policies and programs under regional aspirations and needs.

District and city governments are expected to respond more to various problems that develop in their regions so that development programs become more effective in solving various problems in the region. Moreover, regional autonomy also gives authority to regions to allocate budgets following regional priorities and needs. Under these conditions, district and city government programs and policies will better respond to community needs. However, civil society capacity in the regions is still lacking. The broad authority and power possessed by districts and cities can create many opportunities for abuse of power by political elites and the bureaucracy in the regions.

The broad authority held by districts and cities without being followed by an adequate control capacity from civil society and the central government can be a double-edged spear. This authority can be used by district and city governments to improve community welfare by developing programs and policies that are responsive to the needs of local communities. On the other hand, authority can also be used by the political elite and the bureaucracy to serve their interests and ignore the public interest. One of the essential needs of the community is public services. Regional governments, through regional autonomy, have great authority in determining policies, including public services policies, following their respective regions' situation and conditions.

Democratic decentralization processes often involve intensive political bargaining and coalition building among elites from various levels of government. Decentralization is expected to increase not only bureaucratic efficiency but also government accountability. However, if we consider decentralization from the local government's point of view, decentralization has the opposite meaning. Local governments can do what they see as more appropriate to local conditions by granting greater autonomy. Decentralization seems to have encouraged local governments to behave in a narrow interest-oriented manner manifested by excessive exploitation of local resources. Of course, this is against the interests of society. This is what causes the emergence of resistance from the community to defend their interests or rights. Such conditions have led to social movements encouraging political change and public policy. As will be elaborated further, social movements have become an alternative route for various community groups to overcome the weaknesses of formal political mechanisms.

In the context of changes in public policy, the cycles and stages of rigid and rational policies in mainstream theorizing of public policy do not occur as they should. Public policies often do not reflect the fundamental interests of the people rather than the interests and values of the elites, resulting in resistance (resistance) from the community. Civil society's resistance to the state, especially at the local level, stems from local government policies that are not in favour of small communities. An example of a case in Malang City, East Java, was related to the problem of resistance (resistance) to the Malang City Government's policy in the traditional market revitalization program. Civil society resistance against the Malang City Government occurred because of the policy of changing the Dinoyo traditional market into a modern market. According to the civil society of Malang City, the policy does not favour the small community, especially the market traders of Dinoyo Malang. Therefore, the civil society of Malang City made every effort to thwart the Malang City Government's policy. Civil society makes efforts in the form of demonstrations, dialogues, informal discussions, and even prayer together [1]

According to Jainuri (2014), in many cases in the regions related to development programs and projects, there is a collusive relationship between policymakers (the state at the local level) and parties who feel benefited (private sector), and this agreement each obtain

concessions. - certain concessions that not everyone knows, such as investors and the Malang city government, in the context of changing the policy of the Dinoyo traditional market into a modern market. This is often called an elite model policy because certain groups of people in power only carry out the policy without involving the community, including traders. The change in the policy of the Dinoyo traditional market into a modern market is suspected in many ways to be detrimental to market traders. On the other hand, the Mayor and developer will each benefit from the deal. For the adverse policy changes – traders as civil society fought back.

2. Theoretical Framework

1.1. Economic Sociology

The development of Economic Sociology thought, among others, was marked by the development of thought and theory about the economy, which looked at the workings of the economic system by emphasizing non-economic aspects. In the last few decades, the study of Economic Sociology has grown and developed in line with economic phenomena, which of course, cannot be separated from the scope of the sociological aspects surrounding it.

On the other hand, economic problems are increasingly complex and penetrate non-economic aspects of life. On the other hand, the tendency of sociologists to broaden the focus of analysis to fields that have become a tradition of economic studies has given rise to the sub-discipline of Economic Sociology. According to Smelser & Swedberg (2010), economic sociology focuses on economic phenomena, especially those related to the production, distribution, exchange, and consumption of goods and services as limited resources. That perspective includes personal interactions, groups, social structures, institutions, and social control, including sanctions, norms, and values. In subsequent developments, the contribution of the Sociology Economics sub-discipline shows explosive developments in line with various socio-economic problems of society, both in developed and developing countries, which are trying to improve the welfare of their people through various development policies.

Put forward the definition of economic sociology by adopting the opinions of Weber and Durkheim that economic sociology is a sub-discipline that focuses on the study of how actors or society meet their needs in life.

“Economic sociology can be defined as the sociological perspective applied to economic phenomena. A similar but more elaborate version is the application of the frames of reference, variables, and explanatory models of sociology to that complex of activities concerned with the production, distribution, exchange, and consumption of scarce goods and services”.

The above definition explains two terminologies about economic phenomena and a sociological approach. The economic phenomenon that is the focus of attention is how actors meet needs, and it contains aspects of production, distribution, exchange, and resource consumption that lead to actors' welfare. At the same time, the sociological approach includes terms of reference, variables, and indicators, as well as models used by sociologists in understanding or explaining phenomena that occur in society. Within this framework, there are different approaches or perspectives from the point of view of economics and economic sociology, especially in viewing aspects of production, distribution, and exchange, as well as consumption as a component of people's economic activities.

1.2. Traditional and Modern Market Concept

Traditional markets have been attached to the community to fulfil daily needs. According to Sadilah, Emiliana, et al. (2011:24), traditional markets are markets that grow and develop in the community with the traders primarily indigenous people. Traditional

markets are located close to people's residences, so almost all traders who sell in traditional markets are community groups close to the environment where the market is located. In addition, there is no investor intervention in the traditional market in its management. The surrounding community itself entirely manages the activities in traditional markets. Traditional markets also have a big influence on the movement of the economy. According to Mufaroha (2014: 37-38), traditional markets have four economic functions. *First*, traditional markets are places where people from various walks of life get affordable goods because often, prices in traditional markets are more than the price offered by the modern market. In other words, the traditional market is a pillar supporting the economy of small communities. *Second*, traditional markets are relatively more accessible places for weak economic actors; traditional markets are much more accessible to most rural people with small capital. *Third*, the market is one of the sources of Original Local Income through levies drawn from traders. *Fourth*, the accumulation of buying and selling activities in the market is an essential factor in calculating the level of economic growth on a local, regional and national scale.

It also states that the most interesting aspect of traditional markets is the space and time and the bargaining between sellers and buyers. So from the explanation above, it can be concluded that there is a positive value in the activities that occur in traditional markets. Bargaining is a characteristic inherent in traditional markets. However, these activities provide a positive value because these activities lead to interactions between sellers and buyers, negotiating with each other to determine the price the seller and buyer agreed. There are also unique traditional markets in some areas, for example, only selling on certain days. Some markets specifically provide certain types of goods. Behind the positive values found in traditional markets, traditional markets have shortcomings that weaken the existence of traditional markets compared to modern markets, namely the limited quality and availability of goods. Traditional markets are identical with the availability of basic goods and environmental conditions that are less safe and less clean.

A modern market is a market that is managed with modern management, generally found in urban areas, as a provider of goods and services with good quality and service to consumers (generally the middle class and above. In addition, Narwoko is, also suggested.

“Modern markets are growing in urban areas characterized by impersonal nature and the price of goods sold is determined by a bandrol system. Prices are not determined based on bargaining between the seller and the prospective buyer. But the price is fixed by the seller. The relationship between the seller and the prospective buyer in the modern market is contractual. Prices that occur are not based on close interactions between sellers and buyers. Social relations between sellers and buyers do not influence the prices that occur.

Along with the development of the era and modernization in all aspects of life, the modern market is also part of the development. Without replacing traditional markets, modern markets in some areas are built not side by side with traditional markets. The description of the difference between traditional markets and modern markets.

1.3. Market Revitalization and Relocation

According to the KBBI, revitalization is a process, method, and act of vitalizing (being vital). In contrast, vital itself has an essential meaning (for life and so on). The main focus is on the management structure that competent actors must manage properly. The pattern follows changes, so the revitalization concept refers to the development program. To realize the revitalization plan, you can create a traditional market with various functions and uses, such as a place to relax or for recreation with family. The revitalization of traditional markets aims to improve traditional markets so they can still compete with modern markets.

The basic considerations for cooperation to revitalize traditional markets include changing the way the market looks from a place of economic interaction to a public space focused on improving the distribution channels of traded commodities. The development function in the market is expected not only to seek financial gain and is a step to be able to improve the small trade economy. It is necessary to involve developers to be managed creatively so that the revitalization of traditional markets is how traditional markets can improve the quality of service to consumers and the public. Expected quality can be interpreted in many contexts and perceptions, in addition to different and varied criteria and quality standards, which tend to continue to change. Quality is perceived according by different individuals. In general, quality is related to customer satisfaction. states that customer satisfaction is a sales evaluation where the alternative that has been chosen at least gives the same result or exceeds expectations.

Sukriswanto et al. (2013:14), also define revitalization as an effort to revitalize an area or part of a city that was once vital/alive, but then experienced a decline/degradation. In the Big Indonesian Dictionary, revitalization is a process, method, or act of reviving or reviving. Revitalization is taken from the basic word vital. In the Big Indonesian Dictionary, vital means essential (for life and so on). Meanwhile, according to Danisworo in Arimbawa & Marhaeni (2017: 19), market revitalization is a step that traditional markets must take if they want to maintain their existence during competition with existing modern markets.

The market revitalization policy, which in the sense of revitalization has been mentioned a little about the definition of market revitalization. According to Danisworo in Arimbawa & Marhaeni (2017: 19), that market revitalization is a step that traditional markets must take if they want to maintain their existence in competition with the market. In addition, Paskarina (Restu et al., 2010:320), the basic considerations for conducting cooperation to revitalize traditional markets include changing the market view from a place of economic interaction into a public space focused on improving the distribution channels of traded commodities.

The government also supports market revitalization activities by placing more emphasis on the terms of structuring and fostering modern markets. The basic rules handed down by the Minister of Trade of the Republic of Indonesia are the Regulation of the Minister of Trade Number 53 of 2008 concerning Guidelines for the Arrangement and Development of Traditional Markets, Shopping Centers, and Modern Stores. On this basis, several regions have started implementing market revitalization activities. However, in some areas, the market revitalization activities initiated by the government have encountered problems. Devi in Sukriswanto et al. (2013:16), describes the obstacles in revitalization as follows: a). Regarding the problem of spatial planning. So far, traders are always scrambling to occupy the lower ground to reap profits from buyers. This is what causes every development plan they always refuse. This spatial problem is indeed quite complicated. Almost all traditional markets do not have adequate *roam programming (site plan)*. It is proven that there is no provision of facilities that make it easier for buyers to explore the market, such as elevators, elevators, and parking lots. The market layout is left alone so those who occupy land outside the lower ground always get a small profit because buyers are less likely to visit; b). The sociological tendency of traditional market traders is to place excessive suspicion (*over curiosity*) on all forms of development. They often misunderstand that development is synonymous with eviction. Prejudice is growing. Every time there is development, renting or buying a booth becomes expensive. It was seen as detrimental to traders who had occupied the market booth before.

So from the above description, it can be concluded that market revitalization is an effort to maintain the existence of the market by improving the facilities and conditions of the market environment so that it is more feasible to function than in the previous condition.

And the revitalization policy is also stated in the regulations, so local governments must also carry out the revitalization in their respective regions. Market management is part of the government's rights as a sector-managed government. Therefore, market revitalization policies can also be carried out by the government. One form of local government policy that is part of the revitalization activity is the relocation policy.

According to (Malano, 2011: 160), relocation is defined as an effort to place a specific activity back on the land according to its designation. In addition, in the Big Indonesian Dictionary, relocation is defined as the transfer of place. (Aldinur Armi, Saleh Soeaidy, 2012:3) , also stated that relocation is one of the activities in government policy, including spatial planning, increasing social and economic welfare, etc. Mustofa (2011:17) states that the location and place of new relocation are important factors in relocation planning because they greatly determine the ease of access to business land, social networks, jobs, business fields, credit, and market opportunities. Therefore, determining the place of relocation also needs to consider the conditions of the new location to be inhabited.

Mustofa (2011), also stated that ideally, the new relocation site should be geographically close to the original old place to maintain social networks and good community bonds. According to Losch, the following conditions must be met to achieve a spatial economic balance: a). Each business location guarantees a maximum profit for sellers and buyers; b). There are quite many agricultural businesses with sufficient spread; c). evenly, so that all existing requests can be served; d). Consumers are indifferent to any seller; the only consideration for buying is a low price.

So, in general, relocation is said to be a form of moving activities from one location to another, or it can be concluded as a change of place. If it is associated with market relocation, it can be said that it is an activity of moving markets or moving markets from one place to another. Relocation is a government policy intended to improve economic welfare, especially in market relocation activities. The market relocation policy is the right of the local government, where the market is a sector managed by the government. So local governments in particular, have the right to issue policies related to market management, both market revitalization or market development as well as market relocation or market relocation.

1.4. Resistance Against Government Policy

Resistance or in English known as resistance, meaning resistance. In the big Indonesian dictionary, resistance means resilience. So in general, resistance is an act of resistance as a form of rejection of something that is not approved or not by the will. One of the experts who study the concept of resistance is James Scott. According to Scott in Putri (2017:43), the purpose of resistance is to minimize or completely reject the claims put forward by the dominant classes or to make their claims in the face of the dominant class. In addition, Scott in Putri (2017:47), also revealed that:

“Resistance (Resistance) focuses on the material basis of class relations and class struggles as both individual and collective acts of resistance and forms of ideological resistance that challenge the dominant definition of the situation and demand various standards of justice and fairness.

Resistance is not always visible because the form of resistance itself is different. Some just want to join in, apathy, to resistance, depending on the level of the change or trying to stay away from it. According to, resistance to change is then not found in the individual but in the perception that the individual builds. The explanation of the concept of resistance can be concluded that resistance is a reaction caused by dissatisfaction with something, can take any form, and can be seen or not seen. In the reform era that demands

many changes and renewals, resistance actions will emerge from the layers of society that are not ready to accept it. Sembiring (2009:24) reveals that:

"Making changes is an attempt to take advantage of opportunities to achieve success. Therefore, making changes carries risks. Because of this risk, resistance or resistance to change is always there.

Therefore, resistance to change will become an obstacle for some people who do not want change.

1.5.Social Capital

Social capital is a new term developed by social scientists to enrich the understanding of society. Social capital is an interesting debate for social scientists. The theory of social capital was originally developed by a French sociologist (Pierre Bourdieu) and an American sociologist (James Coleman). Bourdieu revealed three things about social capital: money, social, and cultural capital. Social capital can be used for all purposes, but without the physical resources and cultural knowledge, it will be difficult for individuals to build social relationships. Social relations will only be strong if the three elements above exist [12]

Furthermore, Robert Lawang revealed that social capital refers to all the social strengths of the community constructed by individuals or groups concerning social structures, which, according to their assessment, can achieve individual and group goals efficiently and effectively with other capitals (Lawang, 2005). :24) . The concept of social capital illustrates how important a social relationship is. By building a social relationship with each other and maintaining it continuously, each individual can work together dynamically to achieve what was previously achieved and minimize major difficulties. So social capital determines how people can work together dynamically.

Social capital is a social relationship in everyday life as a community. Social relationships reflect the results of social interactions over a relatively long time resulting in a network, dynamic cooperation patterns of social exchange, and mutual trust, including the values and norms that underlie these social relationships (LD Ibrahim, 2006:110).

Pierre Bourdieu, in Field (2010:16), explains that the main focus of social capital is the notion of "social level". According to him, social capital is related to other capitals, such as social, economic, and cultural capital. The three models will function effectively if all of them have a relationship. Social capital can be used for all purposes with the support of physical resources, and cultural knowledge possessed, and vice versa. In the context of social relations, the existence of the three social capitals guarantees the strength of a bond of social relations. Social capital is quite broad and complex. Social capital is not defined by material but is social capital that is contained in a person. As a group of family institutions, organizations, and all things that can lead to cooperation.

Social capital emphasizes group potential and patterns of social relations between individuals within and between groups, with space for attention to beliefs, networks, norms, and values that are born from group members and become group norms. In society, several types of capital are known, namely cultural capital, human capital, financial capital, and physical capital. Cultural capital emphasizes a person's abilities obtained by family or the surrounding environment. Human capital refers more to the abilities, and skills possessed by individuals. Financial capital is cash-owned savings in banks, investments, credit facilities, and others that can be calculated and have a nominal value. Physical capital is associated with everything related to the material.

Francis Fukuyama (2016: 22), defines social capital simply as a set of informal values or norms that are shared among members of a group that allows cooperation between them. If group members expect other members to behave honestly and reliably, they will trust each other. If people who work together in a company trust each other and work

according to a common set of ethical norms, doing business costs little (Fukuyama, 2007:38).

Another dimension related to social capital is the typology of social capital. Social capital can be in the form of bonding or bridging. Social capital in the form of bonding is social capital in the context of *inward-looking ideas, relationships, and attention*. This form of social capital generally appears and exists in a society that tends to be homogeneous. Termed society with bonding social capital as a characteristic of sacred society, namely a society dominated and defended by a totalitarian, hierarchical, and closed society structure by certain dogmas. Such people's daily social interaction pattern is always guided by values and norms that only benefit certain hierarchical levels.

2. Research Methods

This research uses a qualitative and case study approach, using a post-positivist paradigm. It emphasizes proving the previous theoretical framework, including Economic Sociology theory, Market Concept Traditional and Modern, Market Revitalization and Relocation, Resistance to Government Policies, Social Capital. According to Creswell & David (2017), by using qualitative methods, the knowledge obtained is formed through several perspectives and interpretations originating from the participants involved in the research, not limited to the research conductor.

The data generated in this study were analyzed through interactive analysis. Miles & Huberman (2018) emphasize that interactive analysis is an interactive process that aims to present data systematically, factually, and accurately. Furthermore, the data analysis plots are; 1) Data Collection, 2). Data Condensation, 3). Data Display, and 4). Conclusion Drawing and Verification. Furthermore, for the data validation test, the researchers used a triangulation technique, which is a technique to test data validation by checking or comparing data from various data sources used Research site; Blimbing Market Trader Malang City, East Java.

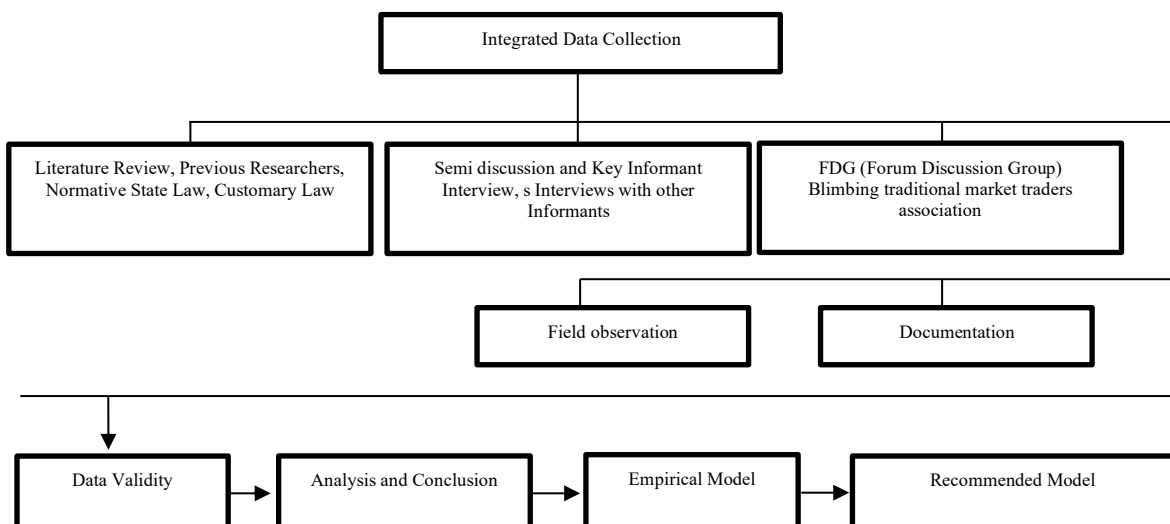


Figure 1. Research Design

Source: Edited by Researchers/Theory Studies: [18] –[20]

Research Results and Discussion

Blimbing Market is one of the traditional markets under the auspices of the Trade Service located in the city of Malang, which is located on Jalan Borobudur, Blimbing District, Malang city, and has been established since 1970. It has an area of 2,000 m², has some 2,250 traders, has a total of 103 units of powder/kiosk, has 495/1.433 booths.



The results showed that the existing condition of the Blimbing Market in Malang City, in the form of findings of several obstacles and problems, namely: 1). Blimbing market conditions need immediate attention from *stakeholders* to remodel or reform better management so that there is better market governance; 2). Blimbing market conditions require physical development, including; the construction of kiosks/traders stalls, market road infrastructure, drainage, and public facilities in the form of toilets, prayer rooms, parking lots, and others; 3). Traditional market traders need the participation of stakeholders (*stakeholders*) to help access capital; 4). The existence of traditional markets that are increasingly left behind and crushed by modern markets requires efforts and strategies from *stakeholders* to increase the competitiveness of traditional markets with modern markets; 5). The Blimbing market requires supervision and action if street vendors present illegally at the market location. Stakeholders; (6). Prolonged conflict between Malang City Government and Karya Indah Sukses. Co.Ltd, in connection with the rejection (resistance) of the revitalization policy of Blimbing traditional market, which has not reached an agreement for almost 11 years. So it takes the hard work of stakeholders to carry out conflict resolution and resolve the problem of hampering efforts to develop the Blimbing traditional market.

Even though in 2010, the Malang City Government plans to revitalize the traditional Blimbing market builder into a modern market called the Malang Trade Center (MTC). However, the Malang city government's plan has not been implemented until now. The plan for revitalizing the Blimbing Traditional Market in Malang was met with resistance from the Association of Blimbing Market Traders. The traders refused to revitalize the market because traders did not want to be charged fees, the site plan was not in line with the expectations of the traders, and there was an attempt to relocate to a place that was detrimental to the traders. The occurrence of resistance from the Association of Blimbing traditional market traders against the revitalization policy of Blimbing Traditional Market Development by the Malang City Government is due to differences in interests between Blimbing Market traders and Malang City Government. The phenomenon of resistance to policies that occurred in the Blimbing Market is evidence of the informal sector's powerlessness in dealing with government institutions' policies. The previous illustrates how development lacks sympathy for the community. Many traditional markets have turned into luxury buildings, apartments, and modern markets. The most obvious impact of the revitalization of traditional markets is the resistance or resistance of traders. Physical clashes between traders, law enforcement officers, and market developers are sometimes unavoidable. However, in each case, the revitalization has a different form of resistance or resistance.

The resistance phenomenon of Blimbing market traders indicates that; The political system and the rule of law are not the main references for understanding the pattern of relations between the state and society. The democratic political system does not automatically place the relationship between the state and society as a form of relationship based on freedom, justice, and equality. It may be that in a democratic political system, and laws and regulations reflect these three principles. In reality, the community is only used as an object of state power, the community obeys the state without any space to express income and aspirations, and the state can exercise coercive power over the community.

Regarding the issue of the revitalization policy of the Blimbing traditional market development, which seems one-sided, not transparent, and tends to side with investors (Karya Indah Sukses. Co.Ltd). This disappoints market traders, ending in resistance to the point that there is a deadlock. And hang it Blimbing market development project for more than 10 (ten) years. These conditions can be analyzed that the City Government in making policies does not run linearly with the interests of the community. The policies formulated and implemented by the government should benefit stakeholders if then the policy is actually

detrimental and even eliminates people's opportunities for a better life, of course, it must be questioned; (1). For whom the policy is made; (2). If the policy only benefits certain people, it is necessary to be aware that behind it, there must be hidden agendas for the issuance of the policy; (3). In many cases, in areas related to development programs and projects, there is a collusive relationship between policymakers (the state at the local level) and parties who feel benefited (private sector). They each obtain certain concessions that not everyone knows about in this agreement. Such as between investors and the Malang city government in revitalizing the traditional Blimbing market into a modern market. This is often called an elite model policy because certain groups of people in power only carry out the policy without involving the community, including traders.

The policy of the Blimbing traditional market to become a modern market is suspected in many ways to be detrimental to market traders. On the other hand, the Mayor and developer will each benefit from the deal. For this detrimental policy, traders as a civil society resisted in various ways, including: (1). Protest demonstrations of traders; (2). using the media for the press release, (3). hearing dialogue with the local government/legislature, (4). prayer together (*istiqotsah*), (5). asking for advocacy from NGOs, MCW (*Malang Corruption Watch*), LBH (*Law Firm*), KOMNAS HAM (*Human Rights Committee*) (7). prepare a posse in case of eviction, and put up protest banners/billboards (8). ask for protection and advocacy.

All efforts to fight and survive to maintain the traditional Blimbing market have been carried out for more than 10 (ten) years, but it seems that the city government, in this case, the Mayor of Malang, still has not provided a real solution. According to Anderson (2010), policies that are not supported and desired by the community are considered negative. Anderson (2010) defines public policy as a series of actions with a specific purpose followed and implemented by an actor or group of actors to solve certain problems. It is clear to us that policies are made and implemented for a specific purpose. Therefore, policies should be made; (a).to solve the problem, not to add to the problem; (b). Benefiting stakeholders, not harming them; (c). Getting the community's support is not, on the contrary getting resistance from the community.

As the authorized party, the Malang city government should direct the conflict so that it remains functional with specific techniques according to the policies that have been regulated in the prevailing regulations and legislation on Traditional Markets and Market Revitalization. The problems that cause conflict can be controlled wisely so that the conflict actors (the parties involved) can positively respond to the ongoing conflict. It can foster mutual understanding and mutual understanding of differences between individuals or groups. The goal is to create a mutually beneficial (functional) situation between the parties involved in the conflict. Disputes or fights that occur can be fatal, and detrimental overall if not handled properly.

In the process of resolving the conflict of rejection (resistance) of the Blimbing Market revitalization policy, the Blimbing Traditional Market Association has tried to carry out a democratic approach mechanism through conflict resolution by persuasion and negotiation to mutually benefit the parties involved in the conflict Malang City Government and Karya Indah Sukses. Co.Ltd. The persuasive method is carried out so that the City Government and Karya Indah Sukses. Co.Ltd can accommodate the aspirations of the traditional Blimbing traders, resulting in a mutually beneficial agreement for the stakeholders.

Ideally, a democratic conflict resolution approach should feature conflict governance with three-dimensional management institutions that operate dynamically. However, each conflict context has a different institutional design for conflict governance. The dimension of democratic conflict has the main goal of changing unproductive conflicts

that arise in the form of violence into productive conflicts that arise in the form of dialogue and peace negotiations. People who are historically, sociologically, and psychologically tied to the market react by advocating together. Through the advocacy process, a negotiation process takes place, and the community chooses conflict resolution by compromise to avoid litigation which is more expensive and takes a long time.

Although this conflict of resistance has been going on for more than 10 (ten) years, in the end, the City Government and Karya Indah Sukses. Co.Ltd could not take arbitrary actions in constructing the traditional Blimbing Market, resulting in Karya Indah Sukses. Co.Ltd is not daring to build the Blimbing market according to their site plan. The case of resistance in the Blimbing traditional market has exploded into public opinion, becoming viral. The lack of transparency between the Malang City Government and Karya Indah Sukses. Co.Ltd and the acts of arbitrariness planned by those involved in this case are increasingly being reduced (minimized), and the social capital of the traditional market traders association is getting stronger when stakeholders sporadically begin to appear to defend themselves. Stimulation after stimulation carried out by the association has provided provocative action to Human Right Committee. In this case, the Malang City local house of representatives will be asked to mediate this conflict and new mayors who feel responsible for the PKS decisions created by the Mayor's order. Even now, the Paguyupan and its supporting alliances have filed a civil subpoena through *class action* to abort the Agreements. The demands were directed to the Malang City Government and Karya Indah Sukses. Co.Ltd was considered the party responsible for the stagnation of the construction of the Blimbing traditional market. However, the Malang City Government and its staff have made efforts to develop the Blimbing traditional market, which is planned to use the local government revenue budget of Rp. 200,000,000 (two hundred million rupiahs) for the allocation of maintenance funds. This conflict has finally reached a bright point, at least the revitalization plan that harms the traders can be stopped, and there are good efforts from the City Government to find alternative solutions for the construction of the Blimbing traditional market.

Based on the results of this study, it can be underlined that the social capital of the Blimbing market traders association can be built from the existence of a strong mutual trust between market traders, norms and networks of linkages. It could be used as precondition for action against the Malang City Government policies detrimental to market traders. In addition, it is a necessary prerequisite for creating good and effective conflict management. There are three important reasons why this should be, namely. *First*, the existence of a social network allows for coordination and communication that can foster mutual trust among members of the community. *Second*, trust has positive implications for social life. This is evidenced by the fact that the relationship of people with *mutual trust* in a social network strengthens the norms regarding the necessity to help each other. *Third*, the various successes achieved through cooperation in the past in this network will encourage future cooperation continuity. Furthermore, social capital can even bridge the gap between groups with different ideologies and strengthen agreement on the importance of community empowerment.

The importance of trust in achieving economic prosperity is the main focus of a study by Francis Fukuyama. In his work *Trust: The Social Virtues and the Creation of Prosperity* (1995), Fukuyama, a well-known Chicago-born American sociologist, said that the level of trust between fellow citizens determines the conditions of prosperity and democracy and the competitiveness of a society. Starting from the work of previous social capital experts, especially James Coleman, Fukuyama uses the concept of trust to measure the level of social capital. He argues that social capital will become stronger if the norms of mutual assistance and cooperation apply through a network of institutional social relations in a society. Fukuyama considers that belief is closely related to cultural roots, especially

those related to applied ethics and morals. Therefore, he concludes that the level of mutual trust in a society cannot be separated from the cultural values of the community concerned.

Based on his research in several countries in Asia, such as China and Japan, Fukuyama found that to achieve economic success, large-scale economic organizations and democratic corporations are needed. However, in his opinion, the institution can only function properly if there is sufficient attention to the importance of the role of customs in traditional culture. Regulations, contracts, and economic rationality alone are not enough to guarantee the stability and welfare of society equally. It is necessary to have the values of reciprocity, moral responsibility, the obligation to society, and belief based more on custom than rational calculation.

Furthermore, in his book, Fukuyama said that trust arises when people have a set of moral values that are adequate to foster honest behaviour in community members. The survival of large economic organizations and institutions is also determined by a healthy and dynamic *civil society*, which in turn depends on customs and ethics, as things that can only be formed indirectly with the will to do so, and there is a greater awareness and appreciation of culture. Starting from the belief that cultural values related to belief in a nation are the determining factors for the economic development of the country concerned, Fukuyama finally arrived at the distinction between nations in two categories. The first category is nations with low trust (*low-trust society*) in their cultural values. In such a society, it is challenging to develop large-scale businesses because, in its cultural values, the level of trust is limited to the family or familistic environment. Outside the family environment, trust is difficult to grow. Fukuyama cites China, France, and Korea as examples of societies with low cultural belief values.

Following, the researcher has made a recommendation model for strengthening the social capital of the Blimbing traditional market trader community in the resolution against the Malang City Government Market revitalization policy, according to figure 2.

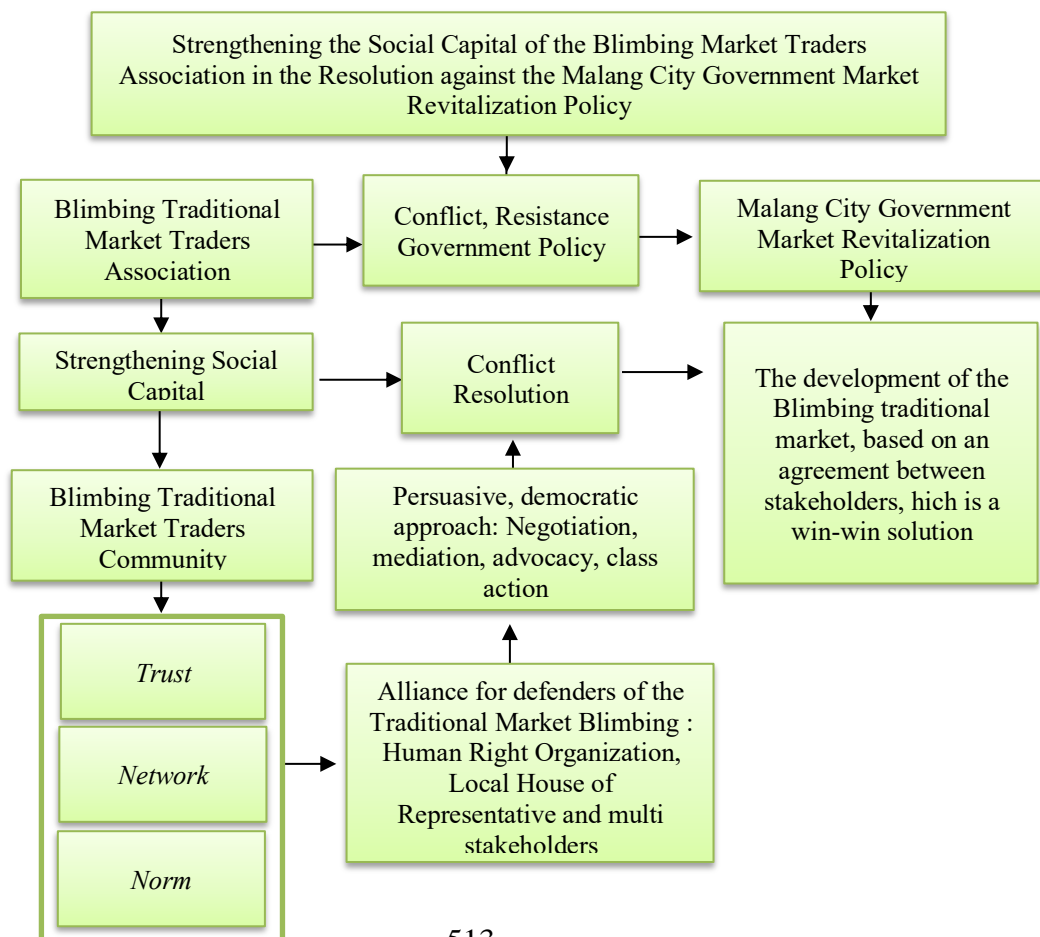


Figure 2. Recommendation model for strengthening the social capital of the Blimbing traditional market merchant community in the resolution against the Malang City Government Market revitalization policy

Source: Processed by Researchers

Conclusion

This mobilization of local resources can occur because of the development of social capital in the community. From the reflection that the author describes above, some lessons can be learned, not because of the size of the conflict faced by the community but of the importance of social capital in building public awareness to carry out social processes. Social capital is not limited to discourse and discussion among academics and social experts, but the most important thing is how the concept can be extracted from people's lives. The strengthening of the social capital of the Blimbing traditional market traders in Malang is based on an approach that does not make the community only objects but how to raise them with the awareness that they can raise their self-esteem by positioning themselves more than as subjects.

References

- [1] S. Jainuri, "Negara Versus Masyarakat Sipil Di Aras Lokal. Perlawanan Masyarakat Sipil Terhadap Negara Dalam Penyusunan Kebijakan APBD dan Perubahan Pasar Tradisional Menjadi Pasar Modern di Kota Malang," *Buku Litera*, vol. 1, no. 1. Buku Litera, pp. 1–184, 2014.
- [2] N. J. Smelser and R. Swedberg, *The handbook of economic sociology*, vol. 752. Princeton university press Princeton, NJ, 2010.
- [3] Sadilah emiliana dkk, *EKSISTENSI PASAR TRADISIONAL*: Yogyakarta: Balai Sejarah dan Nilai Tradisional, 2011.
- [4] S. Mufaroha, "Kerjasama Pemerintah-Swasta dalam Revitalisasi Pasar Tradisional Dinoyo Kota Malang," Universitas Brawijaya, 2014.
- [5] U. Sukriswanto, S. Suripin, and B. Sunaryo, "Analisis Kelayakan Revitalisasi Pasar Umum Gubug Kabupaten Grobogan," magister teknik sipil, 2013.
- [6] I. G. N. A. A. Arimbawa and A. A. I. N. Marhaeni, "Analisis Efektivitas Program Revitalisasi Pasar Tradisional Di Pasar Desa Adat Intaran Sanur," *J. Kependud. dan Pengemb. Sumber Daya Mns.*, vol. 13, no. 1, pp. 18–26, 2017.
- [7] D. Restu, N. Paramita, and D. R. Mangeswuri, "Revitalisasi Pasar Tradisional Di Indonesia," *J. Ekon. Kebijak. Publik*, vol. 2, no. 1, pp. 313–336, 2010.
- [8] A. H. Aldinur Armi, Saleh Soeaidy, "DAMPAK SOSIAL EKONOMI KEBIJAKAN RELOKASI PASAR (Studi Kasus Relokasi Pasar Dinoyo Malang)," Brawijaya University, 2012.
- [9] Z. Mustofa, "Evaluasi Pelaksanaan Program Relokasi Permukiman Kumuh (Studi Kasus : Program Relokasi Permukiman Di Kelurahan Pucangsawit Kecamatan Jebres Kota Surakarta)," *Skripsi*, pp. 1–144, 2011.
- [10] L. W. Putri, "Resistensi Petani Sayur pada Program Go Organik Studi di Desa Sumber Sejahtera Kecamatan Batu Kota Batu .," Universitas Brawijaya, 2017.
- [11] J. Sembiring, "Manajemen Perubahan," *J. Manajemen Bisnis.*, vol. 9 (1), 2009.
- [12] J. Hasbullah, "Sosial Kapitalis: Menuju Keunggulan Budaya Manusia Indonesia." Jakarta: MR-United Press, p. 169, 2006.
- [13] R. M. Z. Lawang, "Kapital Sosial Dalam Perspektif Sosiologi. Cetakan Kedua." FISIP UI Press, Depok, 2005.

- [14] L. D. Ibrahim, "Memanfaatkan modal sosial komunitas lokal dalam program kepedulian korporasi," *J. Filantr. dan Masy. Madani GALANG*, vol. 1, no. 2, pp. 19–28, 2006.
- [15] D. Analia, Y. Syaukat, A. Fauzi, and E. Rustiadi, "Modal Sosial Modal sosial," *J. Ekon. Pertan. dan Agribisnis*, vol. 3, no. 1, pp. 108–117, 2019.
- [16] F. Fukuyama, *The Great Disruption hakekat manusia dan rekonstruksi Tatanan Sosial*. Qalam, 2016.
- [17] F. Fukuyama, "Trust: Kebajikan Sosial dan Pencipta Kemakmuran (terjemahan Ruslani)," *Qalam Yogyakarta*, 2007.
- [18] J. W. Creswell and J. David, *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications, 2017.
- [19] H. Miles and A. M. Huberman, "\&Saldana.(2014). Qualitative Data Analysis," *A Methods Sourceb.*, vol. 3, 2018.
- [20] J. Moleong, "L.(2014)," *Qual. Res. Methodol. Bandung PT. Youth Rosdakarya*, 2014.