

STRENGTHENING SOCIAL CAPITAL IN IMPLEMENTING SEGORO AMARTO MOVEMENT TO ALLEVIATE POVERTY IN YOGYAKARTA CITY

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Abstract

This article aims to examine the efforts of stakeholders to strengthen social capital in implementing Segoro Amarto Movement to decrease the number of poverty in Yogyakarta City. The research method of this article was descriptive-qualitative. The data were collected through depth interview, focus group discussion, observation and documentation. The research shows that the implementation of Segoro Amarto Movement Gerakan Segoro Amarto (GSA) had not succeed yet in alleviating poverty in Yogyakarta city since all of actors have not employed social capital well. In strengthening social capital, it needs the mixed between top down and bottom up approach in which the government, community and other stakeholders such as private business, universities and non-governmental organization actively involve in building and enhancing trust, norm and networks to implement Segoro Amarto Movement.

Keywords: Segoro Amarto Movement (GSA), social capital, poverty

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Introduction

Poverty recently is still one of the basic social problems that are problematic in all regions in Indonesia including in Yogyakarta. Various poverty reduction strategies have been undertaken by reducing the burden on the expenditure of the poor, increasing the capacity and income of the poor, developing and ensuring the sustainability of small micro enterprises and forming synergy policies and poverty reduction programs but the results have not been as expected.

Poverty alleviation programs by the government are in fact not very effective in reducing poverty, because of data mismanagement, sectoral handling, and project approaches favor bureaucratic procedures and top down policies. However, it is not easy to alleviate poverty because poverty is a multidimensional problem that not only involves economic, but also social, cultural and political factors (Heru Nugroho dalam Awan Setya Dewanta, 1995). Moreover, the failure of various poverty reduction programs, presumably because poverty reduction programs tend to focus their efforts on the distribution of social assistance to the poor (Asep Suryahadi, 2010). Assistance programs oriented government's generosity can actually exacerbate the moral and behavior of the poor.

Moreover, Rusydi Syahra (2003) states that to overcome the economic difficulties, a community group is not enough just to rely on outside assistance but they themselves have to also jointly think and do the best steps by mobilizing all the potential and owned resources. Social capital thus emphasizes the need for self-sufficiency in overcoming social and economic problems, while external assistance is seen as complementary to trigger

initiatives and productivity that arise from within society itself. Many research show that social capital has significant relation to poverty reduction. Narayan and Pritchett (1999) found that social capital was an important factor affecting household income in rural Tanzania. Grootaert (2001) found that social capital affected welfare by reducing the chances of households in Bolivia, Burkina Faso and Indonesia falling into poverty. Aker (2007) found that households with higher levels of social capital were associated with an increase in household expenditure in rural Tanzania.

In addition, the research by Lena Satlita and Dwi Harsono (2013) show that social capital in Yogyakarta society has potential to reduce poverty. But in reality the result of implementation of several poverty reduction programs has not been as expected because poverty is a multi-dimensional common problem. There are many problems that have occurred in poverty alleviation in Yogyakarta City such as unclear poverty programs that enter to the urban village (*kelurahan*) level, lack of coordination among government agencies, inappropriate data validity, unsuitable target group, and unsustainable intervention activities. These problems cause poverty alleviation as endless, never ending.

Learning from unsuccessfull of various existing poverty reduction programs, and inspired by the success of the public movement "Semaun Undong " which was held in South Korea in 1970, the Government of Yogyakarta City made a new strategy approach in the effort to overcome poverty in the city of Yogyakarta by strengthening social capital that has existed for a long time in the people of Indonesia, especially people in the

city of Yogyakarta. Social capital is the existing values of mutual help (*gugur gunung*), togetherness, caring and independence, which then by Hery Zudianto, the Yogyakarta Mayor year period 2006-2011, has become a new spirit in fighting against poverty in the city of Yogyakarta. This spirit is then packaged in an integrated poverty alleviation called "*Segoro Amarto*" (*Smangat Gotong Royong Agawe Majune Ngayogyakarta*).

Vision of the *Gerakan Segoro Amarto/Segoro Amarto* Movement (GSA) is *Sedaya Nyawiji Rila Gumreget Ambangun diri lan Nagari*, while its mission is to inculcating noble values of *Segoro Amarto* (independence, discipline, caring, and togetherness values), developing GSA at the grassroots (community) and increasing public participation in the context of development activities, in particular poverty alleviation. GSA principles are to increase the sense of unity on the basis of awareness to achieve a strong and prosperous society and build motivation to always eager in implementing *Segoro Amarto* values. While the purposes of GSA are to promote social justice in community, to make life more comfortable, prosperous, and independent, and to encourage community development by promoting the spirit of independence, discipline, caring and sharing, as well as togetherness values in order to jointly tackle poverty (TKPK Yogyakarta, 2011).

In 2015, the socialization has been carried out to all urban villages in Yogyakarta City, after the *Segoro Amarto* Parameter and Family Raportes have been completed in 2013. Then in 2016, Family Book Raport trial was conducted in six urban villages: Prawirodirjan Urban Village, Gedongkiwo, Prenggan, Terban, Pringgokusuman, and

Pandean. The results of the Family Raport Book trial by comparing with KMS has indicated that in May 2017 there was a decrease in the number of poor families of 500 people from about 2900 families holding KMS. However, the implementation of the *Segoro Amarto* movement has not significantly reduced the poverty in Yogyakarta. This result occurs because there is commitment to employ social capital that has well existed in Yogyakarta community.

This article aims to examine the strengthening social capital of *Segoro Amarto* Movement for the improvement of people's prosperity in Yogyakarta City. Putnam (1995) defines social capital as "*features of social organization, such as networks, norms, and trusts that facilitate co-ordination and co-operation for mutual benefit*", the characteristics of social organization, such as networks, norms, and beliefs facilitate coordination and cooperation to obtain mutual benefits (Rusydi Sahra, 2003). In the implementation of *Segoro Amarto*, the community network and the spirit of mutual assistance and mutual help are social capital that are potential in reducing poverty in the city of Yogyakarta. Strengthening of social capital is an important thing to do given the urging of globalization that makes people in urban areas become less tightly in maintaining bonding and bridging social capital. Strengthening of social capital can be done through internalization of *segoro amarto* values that is discipline, caring, togetherness and independence. In the process of internalizing the norm or value of *Segoro Amarto*, the government and the community play roles by employing top down and bottom up approach.

Method

This article is the result of descriptive research with qualitative approach. The location of this study was in the Yogyakarta City, which is in the urban village where the Segoro Amarto Movement has taken place namely Kricak, Gedongkiwo and Prawirodirjan urban villages. The subjects of the research were the parties involved in the Segoro Amarto Movement: Yogyakarta City TKPK, Special Staff of Bappeda, Urban Village Head, Urban Village TKPK, Head of RW, Head of RT and community members in urban village who are members of independent business groups and social activities groups established in order to create community independence in poverty alleviation. Data collection techniques were documentation, interviews and observations, as well as the Focus Group Discussion (FGD). Validation is done by triangulation of data sources and triangulation techniques. Data analysis was performed using inductive analysis (Moleong, 1996).

Result and Discussion

1. Potentials of Yogyakarta City for Poverty Reduction

Yogyakarta City has potentials and opportunities that can be used as capital for reducing poverty. Each village in the city of Yogyakarta has economic and social potentials which can be developed in order to improve the welfare of poor citizens. Economically, several villages have culinary potentials to be developed into the peculiarities of the region and the source of income. For example in Umbulharjo, Giwangan and Kotagede, they have famous traditional food: *kipo*, *yangko* and *wingko*. Meanwhile, Pathuk urban village has bakpia industry as a source of people's

livelihood. Furthermore, some areas in the city of Yogyakarta are also famous for their handicrafts namely silver products, leather, fiber, T-shirts and souvenirs. Rejowinangun is also wellknown as Herbal village, a center for the manufacture of herbal J'Ger (*Jamu Gendong* Rejowinangun).

Besides having traditional foods and crafts, some areas in the city of Yogyakarta have geographic potentials for business activities that support communities to increase economic welfare. Village of Gedongkiwo have Winongo river bank and the Code River which divides the city of Yogyakarta and crossing several villages. It is potential to be developed as an alternative tourist destination

Moreover, the existence of social institutions in the city of Yogyakarta such as *arisan*, *paguyuban*, *paseduluran* (group/organization of people that has spesific goal) and joint business groups are other aspects of social capital that have the potential in reducing poverty. The existence of these organizations or forum becomes a place for all society to share and help each other. Social activities are coordinated in this forum so that the spirit of mutual assistance and mutual help are always awakened to the people of Yogyakarta. For instance, in Gedongkiwo there is Winongo Asri Forum (FKWA) that has role to coordinate any social activities in order to keep the cleanliness and the beauty of Winongo River as well as assisting economic activities of the *angkringan* (traditional food and style) traders along the banks of the Winongo River. Other community institutions include Kelurahan Community Empowerment Institution (LPMK) Tegalpanggung, Family Welfare Empowerment Team, WKSBM *Taruna Jaya* &

WKSBM *Jaya Bersama* (RW 10 Tegalkemuning), Tegalpanggung Art Society, Garbage Mandiri, Pangrukti Loyo, Gerbangmas, Art and Culture Village, *Mertidesa*, Family Welfare Business, Waste Bank, *Paguyuban Bener-Kricak Maju*, *Paguyuban* of Tourism Village (*Kampung Wisata*) and (*Kampung Budaya*) in Kelurahan Kricak. The detailed data on institutional potentials in the research object is as shown in Table 1 below:

Table 1.
Community Organizations in Kricak, Gedongkiwo and Prawirodirjan

N O	URBAN VILLAGE	NAME OF COMMUNITY ORGANIZATION	ROLE
1	Kricak	a. <i>Kelurahan Wisata</i> (Tourism Village)	Coordinating the development of tourism potential
		b. <i>Kelurahan Budaya</i> (Culture Village)	Coordinating the development of cultural potential
		c. Business organization/ culinary and herbal medicine industry	Developing culinary and trading potential
		d. <i>Paguyuban Bank Sampah</i> (Waste Bank Association)	Coordinating the management and recycling of waste into selling and use products
		e. Green Space Forum (Becak Maju, Segoro Amarto and Jatimulyo)	Coordinating the development of green open space in urban areas and settlements
2.	Gedongkiwo	a. <i>Kali Winongo Asri</i> Forum	Coordinating social activities to keep the cleanliness and beauty of Winongo River and assisting economic activities of traders/ <i>angk</i>

			<i>ringan</i> along the riverbank of Winongo
		b. Business Industry Group and Culinary industry	Developing potential of small and culinary industries
3	Prawirodirjan	a. Productive Business Group and Culinary Industry	Developing small and home industries potentials (bamboo fans, coconut shells and convection) and culinary
		b. Waste management association	Developing Takakura Cart method for healthy and beautiful environment and waste-free environment
		c. Group of health organizations	Coordinating the provision of community-based health services for children, mothers and the elderly.

Source: Data Analysis of Researcher, 2017.

This institutional potential is also supported by the strong spirit of mutual cooperation, mutual help and solidarity of the people of Yogyakarta City. These potentials are also categorized as social capital. If so, the Segoro Amarto movement will be easier to be successfully implemented because the spirit of mutual cooperation, mutual aid among communities to alleviate poverty and to improve the society's welfare, are at the core of the Segoro Amarto Movement. Spirit of mutual cooperation can be seen in *jimpitan* (money collecting) activities, patrolling (*ronda malam*) and other activities to help the less fortunate families in facing natural disasters or important family events (celebration), such

as when a family member dies, marriage or other celebrations.

Moreover, nowadays Yogyakarta City Government has formulated *parameter* or indicators of each noble pillars in implementing GSA. Each pillar consists of several values as principles of GSA. For example in discipline pillar, it consist of values: honest, obedient to the rules, timely, consistent, introspection, and responsibility. These values are broke down into several parameters/indicators. Each parameter/indicator has fixed score. The implementor and community can employ these indicators to measure whether the value has been achieved or not.. The community of targeted areas also has to fulfilled progress report (*Buku Rapor*). It has function to determine to what extent the community involvement in GSA activities and its impact to reduce poverty. Each family in RW should provide detail information on family identity, income and asset and monthly expenditure.

Another potential of implementing GSA is the establishment of private business. A number of private businesses operating in the city of Yogyakarta may contribute in *Segoro Amarto* Movement to improve society's welfare. The spirit of mutual cooperation which is the main value of *Segoro Amarto* Movement can succeed when communities can afford, both economically and socially, helping underprivileged communities. Yogyakarta is a center of economic activity in DIY where many hotels and shopping centers are located. It is an economic assets that can support poverty reduction. In Sayidan, for example, a famous personal culinary business has regularly helped people affected by the disaster by providing a grant of Rp 5,000,000.00 per family. If this is followed by

all privately owned businesses in the city of Yogyakarta, such as hotels and shopping centers, then poverty will be reduced. Each month a private business can provide minimal funds, for instances, Rp100, 000.00. This amount of collected money will be very great to help poor families. However, the *Segoro Amarto* Movement is not identical with free of charge assistance. Aid collected from private businesses can be used as working capitals or supporting to infrastructure development activities in order to improve people's welfare. Also, disadvantaged communities can be involved in labor intensive activities during the infrastructure constructions.

In addition, the *Segoro Amarto* Movement would be successful when it is supported by human resources (human capital) with a good level of knowledge. Participation in the GSA is not limited in providing financial assistance. Citizens with advanced knowledge or having a network/wide business network, may help in giving assistance for the sake of new ideas emergence and new business opportunities in order to improve the welfare of society. In one region of *Rukun Warga* (RW) in the city of Yogyakarta, a number of community groups has involved in community activities and helped in contributing ideas and introducing to other parties to help the community. For example, a bank clerk will assist the people in making proposals in order to get funding from the bank where he/she is working. It has also become a potential or opportunities for the successful implementation of the GSA.

2. Strengthening Social Capital to Alleviate Poverty

The potentials in Yogyakarta City represent social capital that play significant

roles in reducing poverty. This article based on Putnam (2013) and Tenzin (2013) who state social capital as representation of social trust, social network and norms that encourage participation in community. The central idea of the network approach framework is that social networks are a valuable asset that generates an income stream for the household. Social capital is built during interactions, which occur for social, cultural, or religious reasons (Nasution, et al, 2015) .It enables people to build communities, to commit themselves to one another, and to knit social order. It is argued that a sense of belonging and the concrete experience of social networks can benefit people (Yusuf, 2008). In other words, the assumption of the network approach is that individuals' involvement and participation in groups (i.e. having social ties and relation with others in social activities) can have positive socioeconomic consequences, not only for the individual household but also for the community at large.

The integrated movement of poverty alleviation known as Segoro Amarto Movement (GSA) is a joint movement of the whole community for development, especially poverty alleviation, with emphasis on strengthening the cultural values of society which is reflected in attitudes, behavior, lifestyles and forms of togetherness in life that includes both physical and non physical aspects. This movement promotes the values of togetherness which not only the poor are given more opportunity to participate, but also the involvement of other parties, especially people with upper middle economy. In the implementation of GSA, the spirit of social solidarity, diligent, disciplined, hard work, mutual respect, and willing to sacrifice

are developed to be the mental of community. These values or norms are the social capital that becomes the basic capital in the implementation of the poverty alleviation movement.

Putnam (in Syahra, 2003) states that the social capital embodied in norms and linkage networks are preconditions for developing economy. There are three reasons it is important for Putnam to say so. *First*, the existence social networks allow for coordination and communication can foster mutual trust among members of community. *Second*, trust has a positive implication in social life. This is evidenced by a fact how the relation of people who have mutual trust (mutual trust) in a social network strengthen the norms about the need to help each other. *Third*, different successes achieved through cooperation in the past time in this network will encourage the continuity of cooperation at a later time. Putnam further said that social capital can even be bridging the difference among different groups ideology and strengthen agreement on the importance of empowerment community.

Through the implementation of the noble values of mutual cooperation and mutual assistance, Segoro Amarto Movement will be more easily successful because the spirit of mutual help does not only expect assistance from outside communities or even the government, but people are trying to help each other with capital and ability they have. The spirit of *gotong royong* is seen in the activities of *jimpitan* (collecting money from each household), night patrol and other activities to help the poor people in the face of unfortunate or important family events or celebrations (*hajatan*). The chance of Segoro Amarto's success in improving the welfare of

the people in Yogyakarta City is also supported by the number of private businesses operating in Yogyakarta City. The spirit of mutual cooperation which is the main value of the Segoro Amarto Movement can be successful when economically and socially capable group of people help the poor.

Strengthening social capital is an effort to strengthen societal capacity (capacity building), by training and educating the public to better understand and know about the critical function of values and norms regulating behavior system. This strengthening of social capital concept is a concept that is expected to solve the various problems that arises in the management of development that comes at the beginning of the increasing awareness of the environment important role in supporting development until reform developing mental attitude oriented (Darsono Wisadirana, 2015).

Strengthening social capital owned by the people of Yogyakarta can be done through internalization of values or norms and network development that has been owned by community institutions in the city of Yogyakarta. In strengthening social capital in implementing GSA, the government can play significant roles by enhancing community's networks and institutional capacity. The government, by employing top down approach, can intervene the community to obey the norm. Since 2013, the government of Yogyakarta City and TKPK have launched raport book and value indicators of Segoro Amarto as tools for implementing this movement. The individual household has to fulfill the raport book and follow the value indicators to measure the achievement of each principles in Segoro Amarto movement

namely discipline, caring, togetherness and independent.

Moreover, the government may strengthen the social capital by providing assistance and improving the capacity of community institutions. The government of Yogyakarta City has given several aids to community organizations and business groups in each urban village. The government also provides trainings for members of those community groups to improve knowledge and skill. The objective of this capacity building is to empower human capital so that they can develop their living standard and alleviate poverty. Many trainings are provided such as developing business, managing business, producing marketable goods and marketing products.

Another top down approach to strengthen the social capital is by legalizing the community institutions. By doing so, the society will have social trust to those institutions. Hence, this institutions further can play roles to implement programs in developing economy and strengthen norms to help each other (Putnam, 1995). In 2016, the government has launched the policy that every urban village should have for minimum one community institution in the form of paguyuban, *paseduluran* or business group. This institution then is the organizer for social activities to develop society's economy.

Besides the government, other actors (private business, educational institutions and non governmental organizations) have play significance roles in doing social empowerment and enhancing social networks. Those actors support the government to provide assistance and capacity buildings to improve the quality of human capital and community organizations.

The private businesses, for example, in the implementation of Segoro Amarto give regular fund for the community business groups so that these small business can run well. Meanwhile, the educational institutions especially universities have functions to develop human and social capital through empowerment activities. By doing research and community services, the scholars play roles to build community awareness on the importance of social capital in improving social economy and decreasing poverty. Moreover, the universities can provide capacity buildings for community organizations in maintaining organizations and business. Finally, the non governmental organizations are also important in building social capital and enhancing social networks and trust.

The top down approach intervened by the government and the roles of other stakeholders namely private business, universities and non-governmental organizations, are not enough to strengthen the social capital without active support from the community itself. The community is the key actor to reinforce social capital in implementing Segoro Amarto. The social networks, trust and norms as the foundation of social capital can be flourished by the active involvement of community in building and maintaining social capital. Segoro Amarto is called as a movement since the main actor of this program is community itself by employing active involvement in doing need assessment, planning, and actuating and controlling social organizations's activities.

The main aspect of strengthening social capital is the community awareness on the importance of social trust, norms and networks. Therefore, the community can play

significant roles in building social trust, obeying norms and enhancing networks in order to improve the social economy and alleviate poverty. In the implementation of Segoro Amarto, recently the community is aware that the development of their social life is depend on their roles in building and enhancing social, economic and human capital. In each urban village in Yogyakarta City there is a leader who has lead the community to strengthen their capital. In Kricak, this actor has played roles to identifying the local potentials and building the *Kampung Wisata* organization to support Kricak's development. This pioneer organization has motivate the establishment of other community organizations such as Kampung Budaya, small business organizations and green space forums in Kricak. These institutions have developed social economy and supported in decreasing poverty in Kricak. Therefore, community participation through bottom up approach is essential in strengthen social capital instead of government's intervention (top down approach) and stakeholders's support.

3. Challenges in Strengthening Social Capital of Segoro Amarto Movement

In spite of some potential supports in the successful application of Segoro Amarto Movement, there are a number of constraints and challenges in strengthening social capital in implementing Segoro Amarto Movement. These obstacles are :

- a. The low level of community awareness that their social capital may support the economic development including alleviating poverty. This condition may be caused by the globalization and the

individualistic character of people. The globalization has created less social interaction and hedonism style that affect community relationship. This also leads to the the condition of reducing mutual help and *gotong royong* activities in Yogyakarta City.

- b. Not all of citizens in Yogyakarta City understood *Segoro Amarto* Movement policy. People do not understand what and how the GSA's objectives in helping poverty alleviation by exploiting the potentials of the community and employing the noble value of GSA. Those values are social capital forms of mutual support, solidarity and mutual cooperation. This condition may lead to the lack of community participation in the GSA.
- c. Community leaders, especially religious leaders have not been involved in the *Segoro Amarto* Movement. Their roles are significance since religious leaders have had a great influence in giving understanding to the community in embracing the social capital.
- d. Noble values of Yogyakarta as the social capital of the GSA have not been institutionalized in the community of Yogyakarta. Most people still think that the program is identical to the poverty relief money from the government . Though GSA aims that people can alleviate poverty by themselves with the spirit of mutual help and solidarity. Community members can participate in helping other community members (especially the poor families) by employing their capabilities. For example, the rich can

help by providing money while community members who have advanced education can contribute to innovative ideas and others.

The characteristics of poverty alleviation programs that are providing assistance and services have caused the poors (KMS holders) become reluctant to participate in community driven development programs as *Segoro Amarto* Movement. This is occurred due to the mismanagement of government polices on poverty reduction programs and overlapping government agencies's responsibilities.

Conclusion and Recommendation

a. Conclusion

Strengthening social capital in implementating *Segoro Amarto* Movement in order to accelerate poverty reduction in Yogyakarta can be achieved by the active participation of community, stakeholder and government intervention.

- 1) Yogyakarta city has social, economic and human capital potentials that may be enhanced to improve economic condition and alleviate poverty.
- 2) Strengthening social capital in implementing *Segoro Amarto* needs a combination of top down and bottom up approach that requires the active roles of government, private sectors, educational institutions, non-governmental organizations and the community.
- 3) In strengthening social capital to implement *Segoro Amarto*, the government can intervene (using top down approach) the community by employing regulations and empowering community. The regulations have function as guidance

and tools to developing social capital. In addition, the government may take many empowerment programs, such as trainings and skill advancement to improve human and community organization's capacities.

- 4) Other actors or stakeholders in strengthening social capital are private business, universities and non-governmental organization that play roles in enhancing networks and developing social capital. Also, these actors can boost the community awareness on the importance of trust, mutual help and *gotong royong* for developing economy and reduce poverty.
- 5) The community is key actor to strengthen social capital since they are the target of Segoro Amarto Movement. The community has role in taking need assessment of their needs and participating in the implementation of Segoro Amarto by increasing their social trust, mutual help and networks.

b. Recommendation

- 1) Creating a model of social capital's investment in *Segoro Amarto* movement in order to decreasing poverty by utilizing economic, natural, and human capital.
- 2) Strengthening the institutionalization of *Segoro Amarto* by providing continuous and sistematically assistance to create social trust and independency.
- 3) Increasing the participation of all society, especially religious leaders in the implementation of GSA by employing social capital in the form

of social trust, norm and networks to achieve economic development.

- 4) Synergizing the roles of government agencies in enhancing social capital by collaborating with private business, universities and non-government organizations.

Acknowledgement

Thanks to DRPM Ristek Dikti of Indonesia. This Article is resulted from the research entitled "Model Pelembagaan Nilai-Nilai Segoro Amarto pada Masyarakat Yogyakarta" funded by DRPM Ristek Dikti of Indonesia in the scheme of Applied Product Research (Penelitian Product Terapan) from 2016 - 2018.

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