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SOCIAL COHESION IN INCLUSIVE COMMUNITY DEVELOPMENT: A CASE STUDY OF SUMBERAGUNG VILLAGE, NGANTANG DISTRICT, MALANG REGENCY

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Abstract
Inclusive development is development that provides equal opportunities for all members of society to participate and benefit from development without discrimination. This study aims to analyze the factors causing low social and economic inequality in Bendorejo Hamlet, Sumberagung Village, Ngantang District, Malang Regency. This phenomenon is interesting because the distribution of income in the hamlet tends to be even, in contrast to the general conditions in rural areas in Indonesia. The study used a qualitative approach with a case study, involving the Hamlet Head, community leaders, residents, and business groups. Data collection techniques included in-depth interviews, participatory observation, and documentation studies, analyzed using the Miles, Huberman, & Saldana model and tested through triangulation. The results show that low inequality is influenced by a culture of mutual cooperation, social solidarity, participatory leadership, and trust-based local economic management. The inclusive and participatory development model strengthens social justice. This research contributes to the academic literature and can be a practical reference for village governments and inspiration for other regions.

Kata Kunci:
Kohesi Sosial; Pembangunan Inklusif; Masyarakat

Abstrak
Pembangunan inklusif adalah pembangunan yang memberikan kesempatan yang sama bagi seluruh anggota masyarakat untuk berpartisipasi dan memperoleh manfaat dari pembangunan tanpa diskriminasi. Penelitian ini bertujuan untuk menganalisis faktor-faktor yang menyebabkan rendahnya ketimpangan sosial dan ekonomi di Dusun Bendorejo, Desa Sumberagung, Kecamatan Ngantang, Kabupaten Malang. Fenomena ini menarik karena distribusi pendapatan di dusun tersebut cenderung merata, berbeda dengan kondisi umum di daerah pedesaan di Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan studi kasus, melibatkan Kepala Dusun, tokoh masyarakat, warga, dan kelompok usaha. Teknik pengumpulan data meliputi wawancara mendalam, observasi partisipatif, dan studi dokumentasi, dianalisis menggunakan model Miles, Huberman, & Saldana, serta diuji melalui triangulasi. Hasil penelitian menunjukkan bahwa rendahnya ketimpangan dipengaruhi oleh budaya kerja sama timbal balik, solidaritas sosial, kepemimpinan partisipatif, dan pengelolaan ekonomi lokal berbasis kepercayaan. Model pembangunan yang inklusif dan partisipatif memperkuat keadilan sosial. Penelitian ini berkontribusi pada literatur akademik dan dapat menjadi rujukan praktis bagi

pemerintah desa serta inspirasi bagi daerah lain.

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INTRODUCTION

Development is a positive endeavor and activity that benefits society. The social, economic, and cultural aspects of society are the focus of development. As society evolves, development no longer focuses solely on economic growth but also emphasizes aspects of justice, equity, and community involvement. This has given rise to a new development concept called inclusive development. Inclusive development is development that provides equal opportunities for all members of society to participate and benefit from development without discrimination. Economic growth is a long-term economic issue and a significant phenomenon experienced worldwide in recent times. This process of economic growth is known as Modern Economic Growth.

However, in real life, development often faces various challenges. These include social inequality, low community involvement, and the exclusion of certain groups from the development process. Social factors that increase community involvement and foster harmonious relationships are essential. One factor supporting inclusive development is social cohesion.

Social cohesion can be understood as a condition where members of a community have strong social ties, a sense of togetherness, and a willingness to cooperate in social life. These bonds are formed through a continuous process of social interaction, resulting in stable and mutually supportive relationship patterns between individuals and groups. Social cohesion is also related to the existence of shared values, norms, and shared goals that serve as guidelines in community life. Social cohesion is closely related to social integration, namely the process of adjustment between different elements in society to create harmony in social life. Social integration can be realized if the community has an attitude of tolerance, mutual respect for differences, and an awareness of maintaining unity and integrity. With good social integration, social conflict can be minimized, and community life can run more stably (Soekanto, 2017).

Social cohesion is closely linked to the inclusive development process within society. Inclusive development is a development approach that emphasizes the involvement of all

levels of society without discrimination, so that every individual has an equal opportunity to participate and benefit from development. In this context, social cohesion is a crucial factor in fostering equitable, participatory, and sustainable development. Community involvement in the development process can strengthen cooperation between individuals and social groups and increase the effectiveness of development program implementation in the community (Ramli et al., 2025).

Development in Sumberagung village has occurred gradually across various aspects of community life, both physical and social. Development is not only characterized by infrastructure such as roads, bridges, and public facilities, but also encompasses improvements in the quality of human resources, access to education, and the community's economic well-being. Community participation, government policies, and local potential heavily influence development in Sumberagung village. Development also faces various challenges, including limited funding, inequity, and differing resident interests.

The phenomenon of social cohesion in Bendorejo Hamlet, Sumberagung Village, Ngantang District, Malang Regency, presents an interesting case for exploration. Based on initial observations, the Bendorejo Hamlet community shows a relatively low level of social and economic inequality. Simple indicators include the relatively even distribution of community income and the overall livability of housing. The sight of uninhabitable bamboo houses, which are still common in several neighboring villages, is no longer visible. This empirical evidence suggests the existence of an inclusive development mechanism that has successfully achieved social harmony and economic stability at the local level, fostering social cohesion within the community.

This study aims to provide an overview of the form of social cohesion in Bendorejo Hamlet, Sumberagung Village, Ngantang District, Malang Regency. In addition, this study will analyze how social cohesion creates inclusive development in Bendorejo Hamlet, Sumberagung Village, Ngantang District, Malang Regency. This study is expected to make a significant contribution to deepening social dynamics within the community, creating an integrative and constructive community environment. Furthermore, this research can serve as a reference for other regions to increase development.

The supporting theory in this research is social cohesion or solidarity, which is often found in the formation of a social group. The creation of solidarity in sociology is inseparable from the feeling of "we feeling group," which leads individuals to identify with a group. In itself, social cohesion is a bond within a social group. Therefore, when a social group is formed, it is impossible to separate it from social cohesion. Social cohesion is an important

thing that unites a social group.

This research also utilizes Durkheim's theory. The concept of social cohesion in modern society is inseparable from Emile Durkheim's thinking on social solidarity. Durkheim distinguishes between two forms of solidarity: mechanical solidarity, based on shared values, and organic solidarity, based on the division of labor and interdependence among individuals. In modern society, social cohesion is more often formed through organic solidarity, in which social relationships are built on the functions and roles of individuals in social life (Fathoni, 2024).

Durkheim divided solidarity into two main forms: mechanical solidarity and organic solidarity (Dila, 2022). Mechanical solidarity emerged in simpler, more homogeneous traditional societies, where members shared many aspects of life, such as values, norms, and occupations. This solidarity was established through commonality, where violations of norms were seen as a threat to social harmony. Meanwhile, organic solidarity developed in more complex and diversified societies, where relationships between individuals were built on occupational specialization and interdependence. In societies that adopted organic solidarity, each individual had a distinct role, yet they needed one another to live together, creating social bonds through complementary social functions. Durkheim argued that in modern societies, organic solidarity was more dominant due to the diversity of social roles and the complexity of social structures. In other words, social solidarity in developed societies no longer depended on similarities but on deeper connectedness based on the needs of different individuals. Durkheim also developed the concept of anomie, a condition of social imbalance that arises when society's norms become unclear or no longer mutually accepted, leaving individuals confused and isolated. This concept is highly relevant for analyzing rapid social change, such as that occurring in Indonesia, where urbanization, industrialization, and globalization are transforming social structures. The theory of social solidarity

Durkheim also provides insight into how societies can manage differences and build social cohesion amid change. Strong social solidarity is necessary for society to remain stable despite shifts in social structures and values. In the context of Indonesia, a country with many ethnicities, religions, and cultures, Durkheim's theory offers useful insights into how societies can maintain social bonds despite profound differences. Furthermore, Durkheim also emphasized the role of social institutions in maintaining solidarity, including education, law, and religion. Education, for example, instills social values and norms that support social harmony. Religion also serves as one of the foundations that bind society, providing moral guidance that is acceptable to various groups. Meanwhile, the law regulates behavior and

ensures justice in society, helping maintain solidarity despite differences in social structures (Fathoni, 2024).

Several previous studies have discussed village development. For example, Amanulloh (2015), in his study titled "Inclusive Village Development: Analysis of the Role of Government and Community in Achieving Social Welfare," examined the crucial role of village government in ensuring inclusive and sustainable village development. Amanulloh emphasized the importance of empowering village communities as part of the development process to reduce social inequality. An effective village government can coordinate development programs with local needs and improve the community's quality of life by leveraging existing village resources. Hidayat (2017), in his study entitled "Sustainability of Village Development in Improving Social Welfare," stated that the sustainability of village development is greatly influenced by the fair distribution of resources and transparent development management. Hidayat (2017) also highlighted the importance of adhering to the principle of distributive justice when managing village budgets and resources to avoid greater inequality among community groups. Muhammad Faisal (2018).The purpose of this study is to analyze the implications of implementing the village fund program for social cohesion. The implementation of the village fund program is important to analyze because it aims to strengthen the village community as a development subject. The study's results indicate that implementing the village fund program has positive, significant implications for the community's social cohesion. From the linear regression equation, information is obtained that the implementation of the village fund program contributes 0.539 to social cohesion. The R Square value is 0.300, indicating that as much as 30% of the variation in social cohesion is explained by the implementation of the village fund program at the 0.05 significance level. Social cohesion emerges alongside a sense of liking among community members, and this sense dominates interactions.

There are previous studies that use the theory of social cohesion, for example (Rista & Wiranata, 2024), this study uses the theory of Social Cohesion from Emile Durkheim as stated in his thesis entitled "The Division of Labor in Society" regarding Social Solidarity and the form of cohesiveness from Forsyth's figure consisting of Social Cohesion, Task Cohesion, Perceived Cohesion and Emotional Cohesion. The results of this study indicate that the relationship between micro, small, and medium business workers at the Sagu Berkah production house and the business owner is characterized by cohesiveness, as described by Forsyth.

Research by Afriliana et al (2022), Siregar et al (2025), Lakilaki et al (2025) that

Indonesia's economic growth remains insufficiently inclusive. In this study, per capita income, education spending, health spending, and FDI influence the emergence of inclusive growth in Indonesia. Meanwhile, DDI is a variable that does not support inclusive growth in Indonesia. Inclusive growth can be defined as the extent to which economic growth ensures equal access to economic opportunities for all social segments, regardless of individual circumstances.

Previous research has shown that although programs and policies have been in place to reduce social and economic disparities, the biggest challenge remains ensuring equitable and sustainable development, particularly in underdeveloped areas. Therefore, this study aims to explore social cohesion in inclusive community development: a case study of Sumberagung Village, Ngantang District, Malang Regency.

METHOD

This research uses a qualitative case study approach. The case study method is used because this research intensively examines a social phenomenon within a real-life context. Case studies allow researchers to comprehensively understand the social conditions of a community within a specific region. Through this approach, researchers can analyze in-depth how social cohesion is formed within a community and its role in supporting inclusive development processes (Creswell, 2018).

Field observations were conducted in Bendorejo Hamlet, Sumberagung Village, Ngantang District, Malang Regency, to gain a deep understanding of the data regarding social cohesion phenomena in the community. This process involved systematic and structured steps that were accurate and relevant. Researchers conducted interviews with parties who play significant roles in village development: the hamlet head and his staff, community and religious leaders, the general public, and business groups such as farmers and livestock breeders, all of whom contribute to the village's socio-economic dynamics. In addition, researchers conducted documentation through interview transcripts. Through this approach, this research is expected to provide an in-depth picture of the inclusive development that has emerged and created social cohesion in Bendorejo Hamlet, Sumberagung Village, Ngantang District, Malang Regency.

Data analysis techniques in qualitative research, using a case study approach, are conducted systematically to gain a deeper understanding of the phenomena under study. Qualitative data analysis aims to organize, interpret, and derive meaning from the data obtained during the research process. In case study research, data analysis typically continues from the beginning of data collection through the completion of the research. This process

allows researchers to gain a more comprehensive understanding of social phenomena occurring in real-life contexts (Sugiyono, 2022).

RESULTS AND DISCUSSION

Inclusive Development of the Sumberagung Village Community, Ngantang District, Malang Regency

Based on the findings of the Inclusive Development Research of the Sumberagung Village Community, Ngantang District, Malang Regency, including:

1. Participation-Based Development

Residents are involved as "subjects of development" in every stage of the project (planning, monitoring, implementation), ensuring efficiency, relevance, and a sense of collective ownership. Bendorejo Hamlet exhibits relatively low levels of social and economic inequality—interviews with various community leaders, including Hamlet Head, Mr. Edi Prawono, and Drs. Santoso, the religious leader, Mr. Saibudi, and the resident, Mrs. Juanah, revealed that the community's economic conditions are relatively equitable. The number of less prosperous groups is very small and continues to receive attention from the surrounding community. All residents have occupied decent housing, with no houses still made from makeshift materials such as bamboo. Income differences do exist, but they are not striking and do not create wide social gaps. All residents can meet basic needs, such as food, shelter, and education for children.

Furthermore, the value of cooperation remains very strong in the community, with more affluent residents actively helping those in need, so that no residents are completely neglected. This creates a comfortable and harmonious living atmosphere in Bendorejo Hamlet, a clear example of a rural community with low levels of social and economic inequality. This is reflected in the shared perception of community leaders and residents, who believe that their residents' economic conditions are relatively even, with only a few residents less prosperous and still receiving attention from the surrounding environment.

2. Utilization of Local Potential

Optimizing local natural and human resources (philosophy "from, by, and for the community"), supported by the Hipam Village-Owned Enterprise (BUMD), whose profits are returned to the progress of the village.

3. Philosophy of Local Wisdom

The philosophy of "*Guyub Rukun*" (living in harmony, respecting each other) is a social foundation that creates a climate where "people do not want to see their neighbors in trouble," serving as a strong informal social safety net. "Saling Asah Asih Asuh" (mutually

honing knowledge, loving, and guiding each other) is a functional way of life that encourages the reciprocal exchange of resources (knowledge, energy, and affection), reducing gaps arising from differences in ability or information. The philosophy of "*Sak Iki Aku, Sesuk Kowe*" in Bendorejo Hamlet reflects noble values of cooperative practices deeply rooted in the principles of reciprocity and social trust. These principles create an unwritten yet effective system of solidarity that strengthens social cohesion and reduces the burdens of community life, especially in difficult economic situations. People do not hesitate to ask for help because they believe it will be their turn to help others in the future.

Thus, "*Sak Iki Aku, Sesuk Kowe*" is not just a cultural expression, but functions as an informal social protection system that strengthens the resilience of rural communities in facing economic and social challenges together.

4. The Principle of Inclusivity and Equitable Benefits

Development in Bendorejo Hamlet prioritizes the identification and involvement of vulnerable groups in every program (e.g., house renovations and training). The "sharing program from the wealthy" initiative deliberately mitigates polarization and ensures that development benefits are shared evenly, even in the hamlet's remote areas.

Hamlet Head Mr. Edi Prawono firmly stated that the principles of inclusivity and equitable distribution of benefits are at the heart of every development program in Bendorejo Hamlet. This is realized through the identification and active involvement of vulnerable groups, ensuring that every policy and initiative truly reaches those most in need.

Identifying and engaging vulnerable groups is a strong commitment to inclusivity. Mr. Edi Prawono explained that they have "vulnerable family data" obtained from the neighborhood head (RT) and from direct, accurate field observations, and that they proactively involve these families in every program. This commitment is not just on paper, but is implemented concretely: "If there is training, we specifically invite them. If there is a house renovation, they are prioritized." Furthermore, there is an initiative born within the community itself: a "sharing program from the wealthy to the residents."

Overall, the implementation of the principles of inclusivity and equitable distribution of benefits in Bendorejo Hamlet, manifested through the identification of vulnerable groups, prioritization of programs, and community-sharing initiatives, is characteristic of a development model highly effective in reducing inequality. This is clear evidence of social solidarity, social capital, and inclusive leadership focused on the holistic well-being of every citizen.

Bendorejo. He explained, "We always hold open discussions and joint evaluations," and "always check whether those most in need are feeling the benefits." This approach is reflected in various concrete examples, such as ensuring "that those who haven't yet received assistance with cattle seeds can receive it immediately. For road repairs, we ensure roads in remote areas are maintained as well. There should be no development that only benefits certain groups or strategic areas." This is a central philosophy that ensures low inequality in the hamlet.

Social Cohesion of the Community of Sumberagung Village, Ngantang District, Malang Regency

The social cohesion of Sumberagung Village, Ngantang District, Malang Regency, is reflected in the strong norm of prioritizing land sales to families or residents of Bendorejo Hamlet. This rule prevents outsiders from monopolizing or controlling land, thereby ensuring equitable ownership of basic assets. As Mubyarto (2023) stated, society consists of a group of people bound by a specific value system. Social cohesion is established among individuals or community members and is characterized by social closeness. Every individual possesses these cultural elements. Therefore, changes in any one element can affect social cohesion.

Irrigation Water Resources Management is a form of social cohesion within the Sumbergagung village community, with a strict, mutually agreed-upon rotation schedule overseen by "ulu-ulu" officers. This system ensures equitable access to water for all farmers, both upstream and downstream, which is crucial for preventing harvest inequality and conflict. Social cohesion can also be defined as a community bond that forms naturally, rather than as the result of understanding how to achieve it. If the definition of social cohesion is based on shared values and a sense of belonging, then social cohesion can be defined as a condition created by shared values, shared challenges, and equal opportunities, grounded in hope and trust. Social cohesion is based on the ability to work together within an entity that produces it.

The social cohesion of the Sumberagung village community is also manifested in the management of the Hamlet Forest. Community leaders regulate the use of forest products (wood and bamboo) with clear boundaries, ensuring that the resulting products serve public interests or assist underprivileged residents, thereby maintaining the sustainability of resources. Furthermore, there are programs agreed upon by community groups, such as the "Cow Guliran" Program, which rotates female cattle to group members who lack initial capital. After giving birth, the female calves will be rotated again. This program is a form of community-based distributive justice that effectively equalizes access to productive assets.

The next program is a Partnership with Companies for the procurement of corn seeds (such as BISI Corn), the opening of seasonal jobs (farm laborers, sorters), and the provision of guarantees for the purchase of harvested crops for farmers. This partnership directly reduces unemployment and market risks for landless groups. There is also a Collateral-Free Capital Assistance program: Local groups (farmers/livestock breeders/arisan) have joint funds that can be lent as business capital to members without burdensome collateral, at very low or no interest, breaking the cycle of loan sharks.

These programs demonstrate mechanical solidarity, indicated by the presence of strong actors in society, and organic solidarity, indicated by the interdependence of individuals, which in turn creates social cohesion. The creation of solidarity in sociology is inseparable from the feeling of belonging (we feeling group), which brings individuals into a group. Social cohesion itself is a bond within a social group. Therefore, the formation of a social group cannot be separated from social cohesion. Social cohesion is an important factor that unites a social group. Cohesiveness (wholeness, unity) is a force, both positive and negative, that binds members to a group. Cohesiveness is a force, both positive and negative, that keeps members in a group. However, etymologically, cohesion means the ability of a group to unite; social cohesion is often characterized by social closeness. This theory of social cohesion was put forward in Émile Durkheim's thesis, "The Division of Labor in Society," or "Division of Labor in Society" (Taylor et al., 2009).

Social cohesion, or a social bond, will certainly be achieved if the relationship between group members supports each other and has a sense of equality in their vision and mission. This will not happen if the relationship within the same group, or with another group, is not mutually supportive. Therefore, the relationship between group members is the main emphasis, but all that is united is emphasized. According to We Tenri, social cohesion is the bond built by a community through familial, clan, and genealogical ties within an ethnic framework (Latief, 2017).Description of social cohesion in the Sumberagung village community. Description of emotional cohesion, namely:

1. "*Sambatan*" is the practice of volunteering to build or repair a house or prepare for a celebration. This practice significantly reduces costs and prevents low-income residents from going into debt.
2. The basic philosophy of "*Sak Iki Aku, Sesuk Kowe*" (Today Me, Tomorrow You) creates a positive cycle of reciprocity ("social investment") that eliminates the reluctance to ask for help or to lend a hand.

3. A strong sense of empathy and a habit of sharing are shown in the practice of giving neighbors harvests, food, or money without expecting anything in return. The tradition of "giving gifts/giving donations" (donating money, rice, or goods) at important events (weddings, deaths) greatly lightens the financial burden on families who are celebrating.
4. The role of the Farmers and Livestock Groups is to facilitate information exchange and cooperation, and to provide unsecured, trust-based capital loans to its members at very low or no interest, effectively breaking the chain of loan-shark debt. The role of the Tahlil Congregation and the Taklim Assembly is as a forum for worship, discussion, and dissemination of information, which also instills the values of social care, charity, and religious/social literacy. And the Youth Organization and the Family Welfare Movement (PKK) are active in independent initiatives (village cleaning, 17th August celebrations) and in economic empowerment (skills training such as sewing or culinary arts), thereby increasing mothers' income.
5. Utilizing Digital Solidarity through WhatsApp Groups as a modern tool to accelerate the dissemination of information (fertilizer prices, irrigation schedules, job vacancies) and coordinate collective actions (cooperation, Posyandu).
6. The Role of Religious and Community Leaders: Religious leaders (kyais) and community leaders function as moral architects, instilling moral values, social concern (ZIS), cooperation, and friendship, which strengthen collective awareness and high levels of trust (social capital).

CONCLUSION

Social cohesion, or a social bond, will certainly be achieved if the relationship between group members supports each other and has a sense of equality in their vision and mission. This will not occur if the relationship within the same group, or the relationship itself, is not mutually supportive. Therefore, the relationship between group members is the main emphasis, but all that is united is emphasized. The social cohesion of Sumberagung Village, Ngantang District, Malang Regency, is reflected in the strong norm to prioritize land sales to families or residents of Bendorejo Hamlet itself. This rule prevents land monopolization and control by outside parties, thereby ensuring equitable distribution of ownership of basic assets.

The social cohesion of the Sumberagung village community is also manifested in the management of the Hamlet Forest. Community leaders regulate the use of forest products (wood and bamboo) with clear boundaries, ensuring that the resulting products serve public interests or assist underprivileged residents, thereby maintaining the sustainability of

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SUGGESTION

Based on findings that social solidarity, social capital, and local wisdom are the foundations for minimizing inequality, sustained efforts are needed to address the challenges of modernization, urbanization, and macroeconomic factors that have the potential to erode these noble values. For the community and the Bendorejo Hamlet Government, it is recommended to continue actively involving the younger generation in social and religious activities to instill the values of "*guyub rukun*" (community harmony) and "mutual sharpening and caring" amidst the tide of individualism. Furthermore, it is necessary to encourage further diversification of economic enterprises and to seek new partnerships beyond the BISI Corn Company to reduce dependence on a single commodity and increase income stability amid price fluctuations. It is also important to intensify education and practices on natural resource conservation (forests and water) to maintain environmental sustainability amidst increasing demand and climate change.

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