

Inclusive Villages and Creative Economy Development: Analysis of Social Capital in MSME Communities in Sidoarjo Regency

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Abstract: Participatory creative economic development can be realized through inclusive villages. Inclusive villages are a transformative and modern village concept that accommodates the interests of people with disabilities in socio-economic practices. However, there are still challenges and problems in realizing inclusive villages, which are inherent in creative economic dimensions.

Purpose: This study aims to analyze social capital within the MSME community in Sidoarjo Regency, providing a basis for achieving inclusive villages and fostering a creative economy.

Design/Methodology/Approach: This study employed qualitative descriptive methods in Dukuh Tengah Village, Sidoarjo Regency. Then, observation and in-depth interviews were used as data collection techniques with 30 informants who were recipients of the KURMA program.

Findings: This study found that the informants' perspectives and understanding of inclusive villages and the creative economy were excellent. Apart from that, this

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study analyzes four opportunities to realize a just creative economy: the majority of people are entrepreneurs, have a good understanding of inclusive villages and the creative economy, get assistance from the KURMA program, and have good digital literacy. This study explains that the dimensions of trust, values, norms, and strong social networks in the community in Dukuh Tengah Village largely determine social capital in the MSME community. Therefore, this becomes the primary basis for creating inclusive villages, which are inherently tied to creative economic aspects.

Originality/value: This study contributes to analyzing the challenges and potential that exist in Dukuh Tengah Village to create an inclusive village. It also successfully analyzed the dimensions of social capital present in Dukuh Tengah Village, serving as a basis for creating a creative village that is inclusive of people with disabilities.

Keywords: inclusive village; creative economy; people with disabilities; entrepreneurship; social capital

Paper Type: Article-Research

Introduction

Efforts to realize equal access for all citizens are a fundamental principle of an inclusive city (Gebhardt 2014). This is also related to strategic steps from the government, private corporations, and non-governmental organizations to ensure equality for people with disabilities. However, these strategic steps have not been very successful because issues regarding structural, cultural, and negative perspective barriers—such as stigma and discrimination—are pretty massive (Fitzgerald 2018). Therefore, a constructive perspective is essential as a guideline for accommodating the needs of people with disabilities through the concept of an inclusive village.

Conceptually, inclusive villages promote equality and justice for all village communities (Annahar et al. 2023). In practice, inclusive village development faces various challenges and structural constraints. Among these are limited infrastructure

(facilities and resources) and a lack of innovation and government intervention in the micro-business industry. Thus, village communities' participation is minimal in building inclusive villages (Gutama and Widiyahseno 2020). This can happen because the social construction of village communities regarding the essence and concept of inclusive villages is minimal. Thus, efforts to develop inclusive villages that align with equality and justice are hampered (Rifai and Aminah 2022).

An inclusive village is a transformational concept that aims to create an environment that encourages the participation of people with disabilities, women, and other social groups in development activities (Badrudin, Tkela, and Siregar 2021). Synergy and appreciation for people with disabilities are integral components that can help reduce obstacles and challenges in achieving an inclusive village. In a principled context, an inclusive village upholds aspects of openness, friendliness, and tolerance towards all typologies of society to present social justice symmetrically (Kementarian Desa 2021). On the other hand, inclusive villages are also a variable. Inclusive village development is not only limited to providing essential services but also involves improving the quality of services and engaging marginalized and vulnerable groups in village management.

These marginalized and vulnerable groups include the poor, people with disabilities, women, children, the elderly, Indigenous peoples, minority groups, and other vulnerable groups (Hanjarwati and Suprihatiningrum 2022). From a public policy perspective, an inclusive village is a form of government planning and budgeting that creates a participatory society (Widodo 2020). Inclusive villages are open, dialogical, embracing, and tolerant. They function as systems and networks that support the fulfillment of the rights of marginalized community groups, people with disabilities, and individuals with diverse abilities.

Law No. 6 of 2014 provides a foundation for implementing a strong, advanced, independent, and democratic village. In this case, a “strong village” means being able to withstand any external intervention that could threaten the structure of village community life. An advanced village is a village that adapts to the times without leaving its local community. “Independent” shows the village’s ability to meet needs independently with its capacity and resources. Democracy emphasizes that the town has a mechanism for organizing society in village governance and development that actively involves the community, with respect for human dignity.

Social inclusion is a value inherent in democracy and village democratization (Ariyanto 2024). Building an inclusive village requires an approach that cannot be standardized, considering the village is a collective entity with diverse local values and practices. The approach to the village must be tailored to each village’s context and local characteristics, allowing the concept of an inclusive village to be realized optimally. Contextualization of the principle of an inclusive village requires synergy and collaboration between communities as a social basis for realizing inclusivity in practice. In this context, the principle of social inclusion is not only based on creating equality for people with disabilities but also for other marginalized and minority groups.

Social life in the village requires acceleration and escalation of the economy as a variable in forming a prosperous, inclusive village. An advanced economy is highly dependent on the role of the entrepreneurial world. The business world plays a vital and innovative role in driving economic progress. This is called creative destruction, which represents innovation by entrepreneurs that will introduce new products and services, increase efficiency, and grow the economy (Galindo and Méndez-Picazo 2013). Therefore, economic development highly depends on active and creative entrepreneurs in various business fields.

The concept of the creative economy is particularly relevant for inclusive villages.

The creative economy is a cycle of creating, producing, and distributing goods and services that use creativity and intellectual capital as primary inputs. Knowledge-based activities produce intellectual or artistic goods and services with creative, economic, and market-oriented values (UNCTAD 2022). From another perspective, the creative economy is an effort to develop a sustainable economy that relies on creativity. The primary resources in the creative economy are ideas, concepts, talents, and creativity, which are both renewable and unlimited (Purnomo 2016).

In the modern era, the economic value of a product or service no longer depends solely on raw materials or production methods, as in the industrial era, but rather on the creativity and innovation inherent in it. Global competition requires industry players to present added value through innovation, imagination, and price or quality factors. In line with the previous narrative, the creative economy will be a stepping stone in forming an inclusive village (Murthi et al. 2022). Of course, inclusive villages will provide space for people with disabilities, including children with special needs.

People with disabilities face obstacles and constraints in physical, intellectual, and cognitive contexts. These obstacles and constraints hinder people with disabilities from interacting socially and carrying out activities in general (Schalock, Luckasson, and Tassé 2021). However, according to *Law No. 6 of 2016*, people with disabilities have the same rights (in harmony) in accessing various public facilities and services. Therefore, realizing an inclusive village means accommodating and involving people with disabilities in creative economic practices. Social participation by people with disabilities is fundamental to achieving a proportionally inclusive village.

Based on the explanation above, this study aims to map the community's potential knowledge in rural areas, specifically in Dukuh Tengah Village, Buduran District, Sidoarjo Regency, regarding the concept of inclusive villages and their acceptance of people with disabilities. This study also aims to identify opportunities for creative economic development in Dukuh Tengah Village, laying the groundwork for an inclusive society by harnessing the potential for innovative economic growth. This study represents an initial step in exploring the possibility of developing an inclusive village community and the potential contribution of the creative economy to creating a more inclusive social environment.

Methods

This study employs a qualitative-descriptive approach, involving the general public and individuals with disabilities within the Micro, Small, and Medium Enterprises (MSMEs) sector in Dukuh Tengah Village, Buduran District, Sidoarjo Regency. This study selected this village as a social setting due to its strategic location and proximity to the sub-district center. The sub-district center has easy access to training, services, and information for people with disabilities. In addition, the Sidoarjo Regency also has an MSME development program in the form of the Independent Women's Business Card (KURMA), which provides capital assistance for women's business groups. Dukuh Tengah Village has the most KURMA recipients in 2023, with 154 recipients in 29 business groups, where most of its residents are self-employed.

On the other hand, the uniqueness of Dukuh Tengah Village as a social setting for the study is the openness of MSME actors to live side by side with people with disabilities, including children with special needs. Some business actors have even involved people with disabilities to become employees in various business sectors. This study has 30 informants who are recipients of the

KURMA program and are active in business activities. The selection of informants employed a purposive technique, considering the informant criteria of recipients of the KURMA program, business owners, and residents of Dukuh Tengah Village, Buduran District, Sidoarjo Regency.

Data were collected using observation and in-depth interviews with informants, using the Participatory Action Research (PAR) method. The PAR method was chosen to encourage transformation within the community through empowering and liberating actions from the bonds of ideology and power relations, increasing community awareness and empowerment (Qomar et al. 2022). PAR actively involves informants in training from start to finish and uses pre- and post-tests as data collection instruments. The research process includes interviews, observations, and documentation.

Table 1.
Informant Profile

No.	Group name	Level of education	Gender	Type of business	Length of Business
1.	Orchid	Senior High School	Woman	<i>Fashion& Frozen Food</i>	5
2.	Flamboyan	Junior High School	Woman	Convection	20
3.	Afifah Grocery Store	Vocational School	Woman	Necessities	17
4.	Diamond Hamlet	Senior High School	Woman	<i>Laundry</i>	8

5.	Squid	Senior High School	Woman	Food	9
6.	Orchid	Junior High School	Woman	Food	5
7.	Tulip	Vocational School	Woman	Food	10
8.	Cempaka	Vocational School	Woman	Necessities	5
9.	Edelweiss 1	Vocational School	Woman	Roadside stall	4
10.	The Beautiful	Vocational School	Woman	Coffee shop	20
11.	Heroine	Junior High School	Woman	Tailor (Sewing)	25
12.	Chicken Cut	Senior High School	Woman	Chicken	8
13.	Salfah Catering	Senior High School	Woman	Food	2
14.	Edelweiss 2	Senior High School	Woman	Food	10
15.	Rose	Senior High School	Woman	Necessities	7
16.	White Jasmine 21	Senior High School	Woman	Necessities	5

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17.	Light	Senior High School	Woman	Necessities	8
18.	The Fresh Food Stall	Senior High School	Woman	Coffee shop	7
19.	Prosperous Nila	Vocational School	Woman	<i>Sound System</i>	5
20.	Necessities	Senior High School	Woman	Necessities	10
21.	Vegetables	Junior High School	Woman	Vegetables	9
22.	Morning	Junior High School	Woman	Food	10
23.	Barokah Catering	Vocational School	Woman	Catering	5
24.	Blessings of Glory	Senior High School	Woman	Necessities	7
25.	Prosperous Fortune	Senior High School	Woman	Food	6
26.	Paprika	Junior High School	Woman	Food & Beverages	5
27.	Blooming Prosperous	Junior High School	Woman	Necessities	10

28.	Grandma's Coconut Satay	Bachelor Degree	Woman	Catering	10
29.	Cempaka	Senior High School	Woman	Food & Beverages	8
30.	Mr. M	Senior High School	Male (Disabled)	Sew	8

Source: Primary Data (2024)

The collected data was analyzed by systematically compiling and organizing the data through editing and classification techniques. This was done to ensure that the data obtained was complete and valid. The interpretation stage involved analyzing the data to gain a deeper understanding, followed by data reduction, presentation, and drawing conclusions. Data verification was conducted using the member-checking method to ensure accuracy and validity, thereby enhancing the credibility of the conclusions. This study aims to understand the community's needs and find solutions to the problems, with the results presented in the following discussion section.

Discussion and Findings

Community Perspectives on Inclusive Villages and the Creative Economy

Inclusive as a concept is inherent in the theory of social justice developed by Iris Marion Young (2016). According to her, inclusiveness is an integral part of the principle of social justice, which views recognition as an instrument for creating equality for individuals or groups (Young 2016). Young analyses that recognizing different individuals or groups is better than forcing them to become one. This aligns with Nancy Fraser's (2020), theoretical framework, which posits redistribution and

recognition as key sources in an inclusive world. In this context, redistribution is linked to achieving economic justice, while recognition is associated with promoting social justice (Fraser 2020). An inclusive social world can be achieved through the integration of aspects such as economic redistribution and social recognition.

An inclusive village is a transformative one that opens up living and livelihood space for the entire community. It is managed in a transparent, participatory manner and respects differences (Hariyono 2020). Inclusive village development encompasses not only the provision of essential services but also the improvement of their quality, as well as the active participation of vulnerable groups, including the poor, people with disabilities, women, children, the elderly, indigenous peoples, and minorities, in village management (Kementerian Desa 2021). Therefore, the perspective and understanding of the village community regarding inclusive villages becomes essential.

This study found that the community of Dukuh Tengah Village in Buduran District, Sidoarjo Regency, understood the concept of inclusivity, even though the term “inclusive village” was not commonly known. Informants acknowledged that inclusivity is a value and concept that includes equality without barriers based on background or ability. The community recognizes this understanding as an essential value in the village’s change toward inclusivity, primarily through cultural transformation. An inclusive society includes all individuals without differences in background, ability, or identity (Powell 2012).

This knowledge serves as a good starting point, enabling the community to discuss and engage in a dialectical process to change the village or community into a more inclusive one. The community recognizes that cultural transformation is one way to improve the social values that exist within the community. This

study demonstrates that the community understands the concept of an inclusive community or village, where the local community is aware of the presence of their diverse brothers and sisters, specifically individuals with disabilities.

The investigation results, which were conducted through in-depth interviews, show their concern for people with disabilities. Some members of the community have collaborated with individuals with disabilities. One of them is an informant who stated his understanding of Inclusive Villages as follows:

"An inclusive village means a village that is kind to people with disabilities, right, ma'am? In my opinion, an inclusive village is good, ma'am; it can help people with disabilities. I used to work with people with disabilities, but not in this village. I'm a tailor, ma'am; if I need to make lace or sewing, I send it to that person in the next village. So I think it's good if my village is inclusive. Everyone can work together to build the village, ma'am" (Mrs. Kiptiyah, MSME, 2024).

Inclusive villages and people with disabilities are two things that cannot be separated. People with disabilities are subjects and objects that help build inclusive villages. This study found that informants have an objective understanding of the essence and substance of inclusive villages. Inclusiveness is a concept that integrates aspects of equality and social justice in various areas – such as education, economics, public policy, politics, and law – and is the basis for creating inclusive villages (O. H. Popova 2020). Although the village community may not be familiar with the concept of an inclusive village, the value of inclusivity, which emphasizes that everyone is considered equal, and the village's efforts to facilitate access for people with disabilities, is well understood by the local community. This is explained by the informant below:

"An inclusive village means a village that is essentially open to children with special needs. This village is also friendly to them

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because it always provides assistance. They are always included in events; for example, today there was one for individuals with disabilities who participated in training” (Mrs. Irnaini, MSME, 2024).

The village community can socially construct the substance contained in an inclusive village. So, in the context of practice, the village community also tends to be open to people with disabilities who have various limitations, from physical, intellectual, and mental. On the other hand, the inclusive village approach also accelerates the emergence of the creative economy as a collective effort by the community to enhance the village's economy. The creative economy is an aspect of the economy that emphasizes the dimensions of expertise and creativity of human resources as the basis of the economy (Wahyuningsih and Satriani 2019). Therefore, the creative economy becomes a transformative concept that can develop village potential by examining the unique aspects of society and villages (Triono 2020).

However, this study found that the community's understanding of inclusive villages is limited to disability determinism alone. In other words, the concept of inclusiveness, which encompasses aspects such as gender, ethnicity, religion, and others, is not understood in a constructive manner by the community. This is attributed to the community's low literacy level regarding inclusive issues. So that inclusive villages are not limited to the disability dimension without making symmetrical accommodations for other inclusive issues. Inclusive is a concept that reflects the dimensions of equality, openness, and justice for all individuals or groups (O. Popova 2020). This is the foundation for realizing an inclusive village.

This study found that informants from villages have an excellent perspective and understanding of the creative economy. Moreover, informants are creative economy practitioners with businesses in various fields, from food and convection to coffee

shops. Informants understand that contextualizing the creative economy is an economic endeavor based on talent and creativity. Interestingly, several informants said that the creative economy is an economic activity that utilizes aspects of technology and digitalization. This was conveyed by the informant below:

“Regarding the creative economy, for example, using applications. It is profitable, especially nowadays. But I am not tech-savvy, and I don’t understand it. If there is training, I am happy. All of that can be trained. If there is training like this, it would be great; we would know and be informed. If there is training, anyone can do it” (Mrs. Desiyanti, MSME, 2024).

The informant explained that technological instruments are necessary to accelerate the development of the creative economy in the village. However, this is complex because the informant is an individual who does not understand technology. On this basis, the informant feels a great need for government training to increase digital literacy to help MSMEs in the village. This is in line with various other studies that explain a positive correlation between the use of technology and a significant increase in income from MSMEs (Ma’rifah and Aisyah 2023). Therefore, technological instruments become very important in increasing the economic power of MSMEs in the village.

Another informant revealed that special training is essential for improving the creative economy. This special training is related to systematic efforts from the government, private sector, or NGO (Non-Governmental Organization) in holding specific and relevant training to empower MSMEs (Rauf, Prayuda, and Munaf 2023). This informant explained that specialized training from the government is essential to enhance the knowledge of micro-entrepreneurs, enabling them to remain relevant in today's conditions. This was conveyed by the informant in the following interview:

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“There used to be several trainings on moringa. This village used to be a moringa producer. Many residents planted moringa trees, so there was training to empower moringa as a food and beverage ingredient. This is a creative economy, right, ma’am? Unfortunately, there has never been more training; only now, from the ma’am, is there more training. I believe more training should be needed” (Mrs. Kiptiyah, MSME, 2024).

In a linear context, other informants also felt that economic capital is a means of increasing the wheels of the economy. Financial capital can be business loan funds and infrastructure to support MSMEs in driving the economy. Synergizing with the government and economic institutions—such as Banks and nonbanks—to provide capital loans is one solution to improve the microeconomy of the community (Anggraeni and Kurniawati 2018). The informant felt that economic capital could help his business. This was conveyed in the following interview:

“... what is needed is capital. If there is capital, everything can run—for example, capital for new tools. Like me, a tailor, I need capital for new tools to work faster. If the tools are modern, it will be fast. All of that requires capital” (Mrs. Hidayah, MSME, 2024).

Capital as a social instrument becomes a determining factor in accelerating the economic wheels in the village. From a sociological perspective, capital can be understood not only as a financial aspect but also as encompassing various other aspects, such as social, cultural, and symbolic (P. Bourdieu, 2018). In other words, capital becomes an instrument of resources owned by individuals, serving as a basis for carrying out social practices in various arenas (Jackson 2009). In this regard, the informant believes that proportional government capital allocation will enhance the local economy of MSMEs in the village.

In a historical context, Dukuh Tengah Village is one of the settlements in Sidoarjo Regency that focuses on agricultural,

livestock, and fisheries production. The community becomes the dominant social capital with acceleration in micro-production. In addition, the integration between technology and the economic system is also aligned with a more modern mechanism. This is reflected in the innovation of catfish processing production, which positively contributes to economic growth in Dukuh Tengah Village through the empowerment of MSMEs (Rofii et al. 2023). The strength of social capital inherent in the collectivity of society has a positive meaning for the acceleration of economic capital (Beugelsdijk and Smulders 2009). This is a fundamental foundation that is reproduced simultaneously by society.

Realizing the Creative Economy in Dukuh Tengah Village: A Substantial Idea

Dukuh Tengah Village in Sidoarjo Regency is one of the villages that emphasizes the creative economy as the primary basis for receiving economic value. The creative economy generates added value by leveraging innovative ideas from human resources, utilizing knowledge, cultural heritage, and technology. Creativity in the creative economy includes art, culture, science, technology, engineering, and telecommunications. Creativity, innovation, and discovery are the three main elements underlying the creative economy (Purnomo 2016). Therefore, the informants who are community members in Dukuh Tengah Village understand the substance of the creative economy very comprehensively.

The informant has proportional capital to realize the creative economy in Dukuh Tengah Village, making it an inclusive village. *First*, most of the community are practitioners in the business world, including entrepreneurs. The community in Dukuh Tengah Village has businesses engaged in various sectors, such as food, beverages, coffee shops, and convection. As an entrepreneur, the informant stated that he has an excellent understanding of the operational aspects of business and a unique

perspective on the creative economy. The informant's knowledge of these technical matters can be strengthened through digital integration and social media, which can increase economic income in an escalatory manner (Hartana and Yasmianti 2022).

Second, a constructive understanding of the concept of an "inclusive village." An inclusive village is a modern concept that tries to align aspects of tolerance, equality, and justice for all village communities (Huda 2019). From a sociological perspective, the social construction of society regarding inclusive villages can be a driving factor in realizing Dukuh Tengah Village, which is friendly to people with disabilities. People with disabilities are not only seen as objects of development but also as subjects who build the creative economy in Dukuh Tengah Village. With the right Human Resource Management strategy, people with disabilities can work as employees at MSMEs in Dukuh Tengah Village, such as conducting competency training, implementing work discipline, and sufficient compensation (Amaria et al. 2023).

Third, entrepreneurs are included in the KURMA program. The KURMA (Independent Women's Business Group) program is a government assistance initiative designed to distribute business capital to the community in the Sidoarjo Regency. The government formulated this program to accelerate the creative economy dimension at the community level. There are several concrete assistance from the government to accommodate the needs of the community in the creative economy sector, namely (1) Distribution of financial capital, (2) Providing intensive assistance and coaching, (3) Becoming a bridge for gender inequality in the MSME aspect, and (4) Embracing women and people with disabilities to be involved in accelerating the creative economy (Firdausi 2024). Therefore, the KURMA program can increase the economic income of MSMEs in Dukuh Tengah Village.

Fourth, digitalization and social media. Informants admitted that they are aware of using social media as a digital tool to increase economic income for their businesses. Additionally, the government often provides training to enhance digital literacy among business actors. Business actors can utilize digital tools and social media to market their products on e-commerce platforms and other online applications. Another study suggests that the use of social media by MSMEs has positive implications for rapidly increasing their income. Social media can be a digital marketing tool that expands the scope of promotion and marketing more widely (Hidayati, Pungkasanti, and Wakhidah 2020).

Social Capital in Creative Village Development: Theoretical Implications

Social capital is an integral part of social life that involves cohesiveness. James S. Coleman was one of the initiators of the concept of social capital. According to him, social capital is a resource individuals own that strengthens social relations and integration (James S. Coleman 1990). Social capital is an instrumental basis that strengthens social relations by realizing a collective value. In other words, Coleman uses social capital to explain the rationality of individuals or groups in achieving collective goals (James S. Coleman 1990). Unlike the social capital constructed by Pierre Bourdieu (2013), Coleman is more of a functionalist who emphasizes the dimension of social reproduction, albeit in a critical manner. Social capital becomes a fundamental asset that helps individuals or groups achieve their goals. Therefore, social capital is inherent in individuals or groups that coordinate to achieve collective goals.

As a concept, social capital presents three interconnected and fundamental substances: trust, values-norms, and social networks as an integrative aspect (J. S Coleman and Fararo 1992). In creating symmetrical social capital, individuals or groups use instruments of trust, values, norms, and networks as a basis for

legitimizing a social relationship (J. S Coleman and Fararo 1992). In a reciprocal relationship, individuals or groups establish a proportional network to facilitate interactions based on shared values, norms, and trust. On this basis, social capital will reproduce cohesiveness between individuals or groups – which functionally makes it easier to realize collective goals (J. S Coleman and Fararo 1992).

In this context, the community in Dukuh Tengah Village has a comprehensive understanding of what it means to be an inclusive village. The paradigmatic aspect that claims to be community knowledge reflects that the values and substance of an inclusive village have been practically implemented. This can be seen from the integrative cohesiveness of the community and the process of social accommodation for people with disabilities in the economic arena. People with disabilities who are generatively always identified with individuals with physical, intellectual, and mental limitations are not an obstacle to forming an inclusive socio-economic structure. Several MSMEs also employ people with disabilities to internalize inclusive values. This study highlights that Dukuh Tengah Village is the epitome of an inclusive and creative village characterized by numerous MSMEs.

Theoretically, social capital developed by Coleman emphasizes the dimension of social integration as a basis for strengthening social relations between groups (Sandefur and aumann 2009). With symmetrical integration, the aspects of social capital – such as trust, values, norms, and networks – owned by each individual will be more substantial. In this regard, Dukuh Tengah Village, through its community, has strong trust. This is reflected in the excellent interaction and social cohesion between communities. Synergy and cooperative relations are also built to help each other achieve a more advanced and creative village. According to Coleman, trust also reflects aspects of social exchange between individuals and individuals or groups and

groups (Sandefur and Aumann 2009). Therefore, the community in Dukuh Tengah Village has high confidence, which is part of the social capital, to achieve a creative and inclusive village.

Social capital, reproduced through trust in reciprocal relationships, also requires values and norms as an integral basis. Values-norms are social constructions arising from network symmetrical relations (Bhandari and Yasunobu 2009). Values and norms are objective standards that govern the behavior of individuals or groups in social practices. This study examines the norms that emphasize the dimensions of tolerance and openness under the umbrella of inclusivity as essential components in the practice of social capital. The values of tolerance and openness constructed by the community in Dukuh Tengah Village are part of the social capital that enables the realization of an inclusive village. With these values and norms, the community carries out social practices cohesively, integrally, and harmoniously. This has implications for the community's efforts to realize an inclusive and creative village in Dukuh Tengah Village, Sidoarjo Regency.

Social capital is based on implicit aspects—such as trust and norms—and explicit aspects, namely networks. Networks are the accumulation of information obtained through reciprocal social relations (Opp 2018). By having a network, individuals or groups can access information to achieve specific goals. This study found that the community-owned network in Dukuh Tengah Village is very high. This is evident in the community's open and interactive social practices. Moreover, the majority are practitioners in the business world, specifically entrepreneurs. The community in Dukuh Tengah Village has businesses engaged in various sectors, such as food, beverages, coffee shops, and convection. In addition, social networks are becoming more substantial due to the relationship between the government through the KURMA program and the community. In addition, the adoption of high technology amplifies the community network significantly.

Conclusion

Dukuh Tengah Village has vast potential to realize an optimally inclusive creative economy. Informants have an excellent understanding of the concept of inclusive villages and creative economy. This can be seen from informants who can explain the substance and principles of the concept comprehensively. On the other hand, most people who work as entrepreneurs reflect a linear social pattern towards the creative economy aspect. In another context, village communities also have an excellent conceptual understanding of the principles of inclusive villages and the creative economy. This understanding can serve as the basis for strengthening the socio-economic practices of the community, which are oriented towards the creative economy dimension. Regarding public policy, village communities are also included in the KURMA program, which aims to foster the development of creative economy practitioners in the Sidoarjo Regency. Additionally, digital literacy within the community has also developed significantly in line with the government's digital and social media training programs. This study explains that the dimensions of trust, values, norms, and strong social networks in the Dukuh Tengah Village community largely determine social capital within the UMKM community. This becomes the primary basis for creating an inclusive village that is inherent to the creative economy aspect.

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