

## The role of social institutions in building the youth's social resilience in Bandarharjo, North Semarang

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### Abstract

Social resilience is one of the vital social capitals for youth, especially in Bandarharjo, North Semarang, a marginalized area with many juvenile delinquents. Social resilience is an attempt to transform social behavior in a place that is safe, conducive, and upholds tolerance. Therefore, this article aims to examine the social institution's role in building youths' social resilience in Bandarharjo North Semarang and analyze the youths' social resilience in Bandarharjo with Bourdieu's theory as the leading theory. This research employed a qualitative approach with a phenomenological description study that investigated the individual's subjective experience through the social institution leaders and youths in Bandarharjo. The results showed that the social institutions involved in the establishment of social resilience are family, village community, religious institutions, and educational institutions; youth social resilience predominantly comes from religious and family social institutions; and social resilience can alter most of the negative behaviors of marginalized youth in Bandarharjo and sustain them through internal and external negative influences. This research reinforces Bourdieu's theory that a good environment and social capital affect individuals' habits in developing social resilience.

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## INTRODUCTION

Indonesia is a country with a diversity of ethnicities, cultures, and beliefs, where conflicts and social problems quickly occur if there is a variety of destructive information that cannot be filtered with knowledge and positive character in the nation and state (Humas Kemenko Polhukam RI, 2019). Social resilience, therefore, serves to avoid or reduce social conflicts due to this diversity.

Social resilience is part of national resilience that affects the quality of a country's society against the influence of the times. Social resilience is defined as the ability of a community/society to overcome risks due to conditions, social effects, and social changes around it (Latifa et al., 2019). Therefore, social resilience can reduce social conflict due to the diversity of ethnicities, cultures, and beliefs in a country like Indonesia.

Social resilience is an effort to overcome social pathology or social problems that have long existed in a community habitus, one of which is juvenile delinquency. Social capital is needed to form social resilience in youths in marginalized environments in an era that continues to develop rapidly with globalization that is difficult to control. Based on Bourdieu's theory, social capital is essential to change social behavior to develop a better society (Harvey et al., 2020).

Various studies reinforce this statement that social capital can influence the progress and welfare of society and provide positive outcomes for the benefit of institutions or the community (Kusuma & Asrawijaya, 2022). Social capital is a set of values and informal norms shared by all group members, enabling cooperation between them. The tendency of activities to understand values and norms in the community can build trust between social institutions (Fathy, 2019).

Social resilience plays a significant role in the sustainable development goals (SDGs) agreed upon by world leaders, including Indonesia, to end poverty, reduce inequality, and protect the environment (Alizadeh & Sharifi, 2021). Social resilience needs special

attention to reduce social pathologies that have become a trademark in areas with high poverty and social problems, such as Bandarharjo, North Semarang (Marlin & Rusdarti, 2016). Social institutions are predicted to be more responsive and capable of anticipating various social problems, including those that have become societal pathologies.

The Bandarharjo area was once a marginalized area, reinforced by the fact that the settlements are still known as slums and an area prone to tidal impacts (Nurhayati, 2012). This is because Bandarharjo's average groundwater level is similar to the sea level. Inundation occurs not only during the rainy season but also during high tide. Additionally, the income or economic level of the Bandarharjo community is low because most of them only work as laborers and fishermen. Furthermore, most of the people in Bandarharjo have a low educational background. The reason for their low level of education is that the place and facilities of education are unequal to the number of people in the community.

The average education of Bandarharjo youths at that time was limited to elementary school, and many could not pursue education due to low social class factors. This condition is a tradition of urban slum communities (Fajar et al., 2014). Low education, few people who take education to a higher level, poverty, and a damaged environment, cause most Bandarharjo youths to fall into juvenile delinquency (Fröcklin et al., 2018). Bandarharjo's juvenile delinquency is mainly related to gambling, promiscuity, and alcohol consumption, leading to criminality (Sumihudiningsih et al., 2019).

Youths, in essence, struggle to find their identity when faced with an environment that is less harmonious and full of contradictions, and unstable with all negative social influences. Therefore, they are easily entangled in inner misery and have a life full of anxiety, uncertainty, and indecision (Muhammad et al., 2022).

Youths' social resilience is buildable through character education, adaptation, and social skills development. Social resilience can

assist them in dealing with social change and being more responsive to social problems. The community and social institutions in Bandarharjo play a vital role in the youths' development and significantly influence their social resilience in their environment by providing qualified social capital.

This research contributes as a study material for developing social science or society. The contribution focuses on the perspective of non-formal education on the influence of social institution education on the formation of youths' social resilience. Moreover, this research can be one of the solutions for social institutions to get involved in fostering and forming youths' social resilience to improve social and emotional skills to overcome the problems and pressures they face.

Based on the research background, this study aims to examine the role of social institutions in building youths' social resilience in Bandarharjo, North Semarang and analyze the social resilience of youths in Bandarharjo with Bourdieu's theory as the leading theory. Bourdieu's theory serves as the grand theory of study on the habitus of youths in Bandarharjo, social capital connected to the role of society, social institutions, and arenas related to the realization or non-realization of the building of social resilience of youths in Bandarharjo. Furthermore, the provision of national resilience can function as an effective way to establish a civil society that is tolerant and obeys the rules of society.

## METHOD

This study employed a qualitative approach with a descriptive analysis research design based on phenomenology exploring the subjective experiences of individuals, which are several Bandarharjo youths, particularly situations based on predetermined categories. This study focused on the experiences of Bandarharjo youths and how they interpret and understand them.

The study was conducted in Bandarharjo Village, North Semarang District, Semarang

City, Central Java, as it is a densely populated and heterogeneous community. Most of the residents came from Solo, Klaten, Brebes, and other areas and have been in an area with a high juvenile crime rate of approximately 10 percent (Setiawan & Wijaya, 2018).

In this phenomenological study, the data collection techniques utilized observation, in-depth interviews, and related documents. The study subjects were selected through purposive sampling with a total of fourteen informants comprising six Bandarharjo youths to investigate the social resilience of Bandarharjo youths. The youths were categorized based on the social status of their parents; low, medium, and high economic status and their educational background. Furthermore, informants who play a significant role in youths in Bandarharjo, such as family institutions, were chosen to discover the role of social institutions in building social resilience. The secondary informants were selected by choosing a representative of the youths' parents to explain how they educate their children based on their background. Village community institutions, such as the Head of the Village of Bandarharjo, the social welfare department, the head of the youth organization, four heads of neighborhood units (RW), and one representative of *Mandali* (the community security unit), were interviewed to obtain additional information. Consequently, the head of the mosque (*takmir*) was also interviewed as the representative of the religious institution.

This study focused on describing the role of social institutions in building youth social resilience in Bandarharjo. Social resilience follows the factors of youth member protection, youth social investment/social capital, ability to manage conflict, and youth social resilience, which includes knowledge, responses, and attitudes derived from social resilience by social institutions in Bandarharjo.

The data were analyzed by transcribing the interview results and checking the data through triangulation techniques. After that, the data was sorted based on several categories of problems studied, followed by preliminary conclusions, data presentation, and conclusions.

## RESULT AND DISCUSSION

### The Role of Social Institutions in Building Youth Social Resilience in Bandarharjo

First, the role of social institutions is to effectively protect their members, including individuals and families, who are vulnerable to surges of change and social problems that affect these changes (Arfidiandra et al., 2020). This role can take the form of constructing guidelines for the behavior and attitudes of youths in Bandarharjo.

Based on observations and interviews with the village staff, three social institutions play an essential role in building social resilience. They are village community institutions (the village, neighborhood associations, youth organizations, and village security (*Mandali*)) in Bandarharjo; family institutions; and religious institutions (mosque *takmir* and mosque staff, as well as Al-Quran boarding schools) in Bandarharjo with the support of the youths' parents.

Bandarharjo is an area with a dark history. Most of its residents are migrants who are fond of committing criminal acts. This condition is triggered by their habit of consuming alcohol, fighting over parking areas, and some entangled in drugs. This tendency also occurs among the youths who are exploring their identity. Their living environment also makes it easier for them to be influenced by the bad habits of the previous generations.

In the 1990s, religious leaders from the village to the neighborhood units discussed measures to reduce the negative stigma of the community in general, specifically about solutions so that the next generation does not continue the bad habits of their parents. The discussion was related to the need for action from social institutions to change bad habits in the environment.

As a result of cooperation with the Semarang City Social Office, several counseling activities were explicitly held for parents at the village and neighborhood levels. The counseling was related to the rules and norms of manners and the prohibition of activities that can provoke

commotion and disturb the community, such as drinking alcohol in public areas.

Second, social institutions' role in building youths' social resilience in Bandarharjo is channeling social capital into a beneficial social network (Bahrianoor, 2020). This social capital is a supporting factor for social resilience for the youths.

Social capital is a community resource in building societal norms and values, as well as facilitating and conducting cooperation to create conducive and harmonious social interactions (Rogošić & Baranović, 2016).

Based on information from various informants, two types of social capital are provided to Bandarharjo youths. They are internal social capital, which includes prohibiting youths from drinking alcohol in public areas, strict punishments for youths caught in brawls, and counseling by residents in collaboration with Babimkamtibmas as a sustainable measure.

External social capital is not only a result enjoyed and has a significant impact on youths. External social capital is a process that is constantly undergoing construction in society and among youths. Compared to other modalities, social capital will always be present.

Social capital will improve and significantly impact youths if frequently utilized. The improvement can be realized by implementing routine activities that sharpen youth's organizational skills, knowledge, and abilities, such as youth organization activities, sports championships at the neighborhood unit levels, routine youth religious activities, and other positive activities.

The principle of social capital is social bonding or cohesion related to empowering socially beneficial relationships (Wojciechowska & Forsman, 2021). Based on the results of the interviews, the Village administrative cooperates with educational institutions and the city government by providing various social capital related to the development of youth social resilience, both related to nationality, prevention of youth deviant behavior, and mental management, such as the socialization of

comprehensive sex education for resilient youth, socialization of packing, marketing of female youth empowerment activities, and instilling national values. The activities of the Youth Organization and religious institutions in Bandarharjo contribute to nurturing the morals of youth through religious activities and the fostering of good manners.

Not all social capital given to youths is absorbed and implemented in their personal lives. This finding is related to the habits of youths who are prone to the influence of bad habits. Providing social capital stimulus to youth in Bandarharjo can minimize the crime rates and bad habits ingrained in the youths. Many abandoned bad habits and opted to pursue higher education, such as high school, vocational school, and university.

This encouragement is amplified by the numerous people who obtained decent jobs due to their education and polite behavior as teenagers. Many of them work in well-known industries with decent salaries, become civil servants, and some even attain positions in the government, both at the provincial and central levels. Many parents then want their children to have a decent life too by sending their children to school up to high school/vocational school level and even university.

Third, another effort of social institutions in developing youth social resilience in Bandarharjo is through social institutions capable of developing effective mechanisms in managing youth conflict and violence. On the other hand, social institutions act as institutions involved and responsible for dealing with problems of conflict and violence committed or experienced by youths.

In 2017, Bandarharjo Village and various elements of society, such as community leaders and neighborhood unit representatives, supported by the local Community Police Officers (Bhabinkamtibmas), assembled a *Mandali* Task Force with members including heads of neighborhood unit, community leaders, and volunteers totaling  $\pm$  50 members who helped secure the area.

*Mandali* is one of the social institutions that contribute to providing a sense of security to the residents of Bandarharjo village as a substitute for the community security unit (*Satlitmas* or *Linmas*). Consequently, *mandali* is a social institution responsible for supervising and fostering youths through activities related to roaming patrols. The patrol activities are undertaken every Sunday and every day during Ramadan. *Mandali* also strives to ensure that the youths in Bandarharjo behave conducive and avoid dangerous activities such as drinking parties on the roadside and brawls.

### **Social Resilience in the Youth of Bandarharjo, North Semarang**

First, Bandarharjo youth's knowledge of social resilience indicates the success of social institutions in the neighborhood.

Social resilience is the ability to protect oneself from external and internal threats that negatively impact a community environment. The ability to restrain oneself is related to avoiding various deviant behaviors or social diseases (social pathology) prevalent in society.

Based on the results of interviews with informants, some of the youths in Bandarharjo perceive social resilience as the ability to protect themselves from the harmful environment. They also define social resilience as being directly involved in community activities, such as participating in community service and helping neighbors affected by disasters such as death and celebrations. Meanwhile, some youths believe that social resilience is an attempt to unite the community in harmony (*guyub rukun*), where issues are dealt with in a family manner. All of these interpretations follow the parameters of social resilience, which are understanding the nature of social resilience.

This indicator is in line with one of the elements of national values, which are the values of humanity. This value relates to human interaction in terms of recognizing the equality of social status, equal rights and obligations between fellow human beings, and developing an attitude of tolerance (Supriyono et al., 2020).

The youth's knowledge is correlated with their educational background. The higher the education of youth, the higher his or her social science knowledge will be as opposed to graduates of elementary or junior high school. Therefore, some youths also need help understanding social resilience and its types. In this case, the role of social institutions could have been more optimal in providing them with knowledge about social resilience because most of them learn from formal education and digital literacy that they read on social networks.

Second, there is a response to all social capital by social institutions. The response can be positive or negative, depending on the individual or group receiving it. Furthermore, another response to the social capital provided is evident in youths' active involvement in social or youth activities in the area. Their involvement is rooted in solidarity with principles or values emphasizing the significance of unity and mutual support in the community, empathy to understand others, and culture related to a set of community norms, values, and habits that constitute their way of life. (Laura et al., 2018).

Based on the information, Bandarharjo youths' response to social capital is very positive. However, in practice, they are somewhat passive. This situation is apparent from the need for more active participation in community service activities at the neighborhood unit levels. Youth involvement is typically only in certain activities or events, such as village invitations related to socialization and annual Independence Day activities. The constraint for most youths in Bandarharjo is that most already have jobs. Their neighborhood's economic background and social conditions require most of them to work to meet their needs. As a result, they cannot regularly spend time attending social activities in the community. Nevertheless, they are still active in social and religious activities at a particular time or event.

Third, the successful establishment of youths' social resilience attitudes or behaviors. Social resilience refers to an adaptation attempt toward global influences. Social resilience is divided into three aspects, aspects of social

actors; transformative, which means that youths are actively engaged in youth organization; and adaptive, which means adapting to the day-to-day challenges of life.

The function of social actors and transformative aspects in building youth social resilience systems is strongly linked to Youth Organization as an institution that accommodates youth activities.

Based on the results of observations and interviews with several youth informants, the Bandarharjo Youth Organization group has yet to show the maximum output of its program compared to other Youth Organization groups. They are only active at the urban village level and hold one monthly meeting. In truth, the other activities Bandarharjo Youth Organization can conduct besides regular meetings are data collection activities on social problems, particularly problems among youth at the neighborhood unit levels. They are aimed to be performed by all or most of the Youth Organization members at the neighborhood units. Their activities in the neighborhood units are typically recreational, such as soccer, volleyball, badminton, and other leisure activities. The youth are also encouraged to be organizers of national holidays, such as Independence Day celebrations.

The group's plan is realistic: to encourage and empower unemployed young people to engage in social activities. According to Semarang City Government regulations, the funding for Youth Organization groups is Rp. 10,000,000 (ten million rupiah). However, based on information from the head of the Youth Organization, they have yet to receive the funds for one year already. The reason is the need for a clear proposal for Youth Organization's activity plan. Meanwhile, most Youth Organization administrators in the village have busy schedules.

There are adaptive aspects of dealing with the challenges of everyday life consisting of three indicators, including the ability to adapt to social changes, have a good quality of life, and obey the rules and norms of society (Keck & Sakdapolrak, 2013). On the other hand, these

indicators are in harmony with Bandarharjo youths who can adapt to social changes.

Their adaptability comes from the parents' influence as part of the primary social institution and their education. Based on interviews with the parents, they want their children to attend at least senior high school/vocational school because of the changing situation. This statement is evident from the 4,776 youths who studied up to senior high school/vocational high school. Education also shapes Bandarharjo youths' determination to pursue further education to qualify for increasingly complex job requirements.

The average youths in Bandarharjo opt to work after graduating high school or university. Most of them work in the industrial sector, while some are corporate employees and civil servants in the legal field. The findings prove that the livelihood of Bandarharjo's youths has highly evolved in contrast to the preceding generation, who primarily worked as fisher laborers with low salaries and economic conditions.

Education and employment partly influence the mindset of Bandarharjo youths. Based on information from several Bandarharjo youths, education, in particular senior high school/vocational high school and university, can facilitate the youths' knowledge and skills to comprehend the environment around them. Through education, the youths also acquire social skills that help them respectfully engage with others. Work also affects youths' adaptive mindset as it demands continuous learning, adapting to coworkers from different educational backgrounds, and developing problem-solving skills. Moreover, some Bandarharjo youths obtain valuable experience and knowledge that enable them to resist being easily susceptible to the unfavorable environment around them through their working experience.

Religious institutions and rules from the neighborhood unit (RW/RT) effectively establish youths' obedience to community regulations and norms. Religious institutions consisting of various religious organizations, especially Islam, in Bandarharjo have managed to change the youths' mindset to abide by the

prevailing rules and norms. For instance, there is a restriction on committing immorality and not drinking alcohol. In addition, some rules oblige youths to partake in religious activities aimed at youths frequently.

The influence of religious institutions can provide religious values in obedience to humanitarian rules and norms that are instrumental in appreciating, caring for, respecting human rights, and recognizing differences between individuals.

Additionally, the road sealing policy at night and the involuntary dismissal of youth gatherings that allegedly posed a danger to the surrounding community substantially affected the establishment of Bandarharjo youth's compliance with community norms. The youths became cognizant of the prevailing rules through these policies and supervision.

## CONCLUSION

The social institutions' contribution to establishing social resilience is evident through several control and training programs for Bandarharjo youth. They have also provided various social capital to youths concerning social resilience. The development of youths' social resilience is predominantly attributed to religious and family institutions with parental support for their children's education. On the other hand, society only serves as a control instrument that governs and resolves conflicts and youths' misbehavior. Some youths still need to grasp social resilience and norms in the community to develop social resilience that has yet to progress effectively. Besides, some youths are passively involved in community activities and still violate the community's rules and norms due to work and social factors. Moreover, there are constraints on social capital that Youth Organizations should manage as empowering youth organizations. Thus, it is crucial to obtain city government assistance and reconstitute Youth Organizations to reinforce youth's social resilience.

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