

Social Networks as Social Capital in Facing Local Political Dynamics in the Globalization Era In Bali

Gede Wirata^{1*} Nyoman Diah Utari Dewi² Ida Ayu Putu Sri Widnyani³

^{1,2,3}Universitas Ngurah Rai, Denpasar Bali

*Corresponding author. Email : gedewirata17@gmail.com, drnyomandiahutari@gmail.com, dayusriwid@gmail.com

ABSTRACT

Balinese are known for their agrarian culture and strong social culture such as mutual cooperation, hospitality, and a high level of togetherness. This is the main attraction for tourists to visit Bali, because he higher level of tourist visits has an impact on the creation of a global network society which is also supported by various social media to interact massively between Balinese people and the global community that characterizes the conditions of the globalization era. Global network society as one of social capital strengthens local politics. But the shift in mindset and strategy in politics emerged in some Balinese people oriented to the short-term interest with nuanced materialistic effects of globalization era. This results in the occurrence of local political dynamics with the phenomenon of giving rise to conflicts, differences of opinion both in the internal family and society. In fact, if it is realized that the social culture possessed by the Balinese, if it is strengthened by a global network is social capital in the face of the dynamics of local politics. This paper emphasizes on maintaining social culture as a local wisdom of Balinese people, building a Global network society by utilizing the era of globalization and making these two components strengthen social capital in the face of the dynamics of local politics.

Keywords: *Social Networks, Social Capital, Dynamics, Local Politics and Globalization.*

1. INTRODUCTION

The development of science and technology is increasingly encouraging renewal efforts in the utilization of technological results. Technology has a great influence on globalization. According to its origin, globalization is taken from the word *global* meaning the world. Globalization can be interpreted as a process of entry into the scope of the world. Many people realize that globalization has many positive impacts, including more sophisticated communication, faster transportation and others. But unknowingly globalization also has many negative impacts.

Globalization touches all the important aspects of life. Globalization creates various challenges and new problems that must be answered, solved in an effort to utilize globalization for the benefit of life. Globalization itself is a term that emerged around twenty years ago, and began to be so popular as a new ideology for the last five or ten years. As a term, globalization is so easily accepted or known by people all over the world. The discourse of globalization as a process is marked by the rapid

development of science and technology so that it is able to change the world fundamentally [31].

The dynamics and future of local politics in democratic social capital in various parts of the world have grown and developed in a long process. The process of democratization in the countries of Western Europe turned out to originate from the local politics of the aristocrats, the landlords, who fought against the arbitrary authority of their king. Meanwhile in other countries, Eastern Europe, after World War II, proclaimed itself to be a democratic country. Following efforts to separate states by freeing themselves, this means that the history of the development of democratization in countries which is claimed to be the source of the birth of democracy originates from local politics [13].

Not much different from the history of the democratization of Western societies, in developing countries struggling to liberate themselves from the clutches of colonial invaders such as Spain, Portugal, England, France, and the Netherlands in the countries of the peninsula of Liberia (South America), always full of local political turmoil between powering capitalists property of landlords (latifundista) with revolutionary

socialists fighting on behalf of the people. Meanwhile, in such countries as Africa and East Asia, the journey to democracy in their societies is also full of the struggle of ethnic groups to fight for livelihoods that are widespread in their regions [15].

In Indonesia, the history of local politics is almost as old as the age of colonial rule, the decentralization of power, and the administration of government itself. Even if we trace far back to the era of the kingdom that once stood majestically throughout the Archipelago, the aristocrats used local politics to expand their territory and power, so that local politics could be said to be nothing new in the history of forming the nation and state's character to the present.

Based on the background stated above, the formulation of the problem in this paper is raised in the form of the question "How is social networking as social capital in the face of the dynamics of local politics in the era of globalization in Bali?".

2. LITERATURE REVIEW

2.1 Globalization

Globalization is a special phenomenon in human civilization that moves continuously in global society and is part of the global human process. The presence of information technology and communication technology accelerates the process of globalization. Globalization touches all the important aspects of life. Globalization encourages us to identify and look for symmetrical points so that we can bring together two things that seem paradoxical, namely Indonesian education with national and global implications. The impact of globalization has forced many countries to review their insights and understandings of the concept of the nation, not only because of factors.

Malcom Waters [17] argues that globalization is a social process that results in geographical limitations on the socio-cultural conditions becoming less important that are incarnated in people's consciousness. Globalization is also a global network that simultaneously unites previously scattered and isolated communities into world interdependence and unity. Selo Soemardjan (2014) defines globalization as the formation of organizations and communication between people throughout the world to follow the same system and rules.

Based on the opinion of the experts aforementioned, it can be concluded that globalization is a very rapid growth of interdependence and relations between countries in the world in terms of trade and finance. Globalization is a special phenomenon in human civilization that moves continuously in global society.

Globalization as a process is not a new phenomenon because the process of globalization has actually been around for centuries. At the end of the 19th century and the beginning of the 20th century the flow of globalization grew rapidly in various countries when communication, information and transportation technologies were discovered. The technological leap is increasingly

sophisticated in the mid-20th century, namely the internet and now has mushroomed mobile phones (cellphones) with all its facilities.

For Indonesia, the process of globalization has been very pronounced since the beginning of development. With the return of Indonesian experts undertaking studies abroad and the arrival of experts (consultants) from foreign countries, the process of globalization in the form of thinking or life value systems began to be adopted and implemented according to conditions in Indonesia. Physical globalization is marked by the development of cities that are part of the world's urban network.

2.2 Social Capital

Social capital according to Bourdieu is the sum of tangible or intangible resources that recognize individuals or groups based on the ownership of a long-lasting network that more or less institutes an introduction and reciprocal relationship [3]. The notion of social capital does not begin with economic discipline, but has its main roots in sociology. This was said by scholars of classical sociology since the nineteenth century [20]. Explicitly who seems to use the first term roughly in the United States is Hanifan [11]. Jacob [12] uses concepts in his book in America and Anthropologist Hanner uses the term in his book culture. In Europe, Bourdieu [3] made a concept that is commonly known, namely the concept of social capital, in addition to the concepts that are better known are cultural capital.

The concept of social capital arises from the idea that members of the community cannot individually overcome the various problems encountered. There is a need for togetherness and good cooperation from all members of the community who are interested in overcoming the problem. In his writings entitled *The Rural School Community Center* in 1916, Hanifan said that social capital, not capital in the ordinary sense such as wealth or money, but more figuratively, is an important asset or tangible capital in social life.

According to Hanifan [11], social capital includes good will, friendship, mutual sympathy and close social relations and cooperation between individuals and families that form a social group.

"I do not refer to real estate, or to personal property or to cold cash, but rather to that in life which tends to make these tangible substances count for most in the daily lives of people, namely, goodwill, fellowship, mutual sympathy and social intercourse among a group of individuals and families making up a social unit..."

If he may come into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. The community as a whole will benefit from the cooperation of all its parts, while the individual will find the advantages of the help, the

sympathy, and the fellowship of his neighbors in his associations.”

Even though Hanifan [11] has used the term social capital almost a century ago, the term has only begun to be recognized in the academic world since the late 1980s. This is due to the making of decisions and public policies, generally more technical and economic in nature, not paying attention to factors social and cultural.

Another scholar who has described social capital as a resource related to individuals is Loury [16]. Coleman [4] defines a concept then places it in a vehicle different from the individual. In basic social theory Coleman [4] uses figures to explain the distinction between human capital and social capital. Human capital is a resource associated with individuals, while social capital is found in the chain of relationships between individuals or actors.

Coleman [4] underlines the difference between social capital and personal resources. He refutes the theory that views social capital from a good general aspect, namely social capital forms an attribute regarding social structure and a person is glued together in it. Social capital is not the private property of all people who are certainly beneficial to him.

This view is contrary to the view of Bourdieu [3] who cares about network completeness. In Coleman's [4] view, this principle becomes a link in groups or between groups that underlie social capital. Whereas Bourdieu [3] takes the view that individual or group networks give way to social capital.

2.3 Local Politics

Local politics according to Halim [10] has its roots in political terminology which is interpreted as the art of regulating collectivity, which consists of a variety of different individuals through a series of mutually agreed laws. This terminology then develops and opposes aspects of the reality that politics contains people from different backgrounds. However, conditions within the individual have the same goals, such as wanting to live safe, prosperous, and prosperous. The rules created are a form of political ties that unite various individuals in achieving the same goal.

Of course, it is not easy to regulate and identify the aspirations of people who are very far from the government in the Capital City, not to mention the diversity and patterns of psychological reasoning that are unpredictable (unpredictable). Thus, the centralistic government is not able to present the invisible narrative. Local politics here then becomes the right formula to regulate the people in aspects of regional government. Only then will local politics be realized as democracy can understand the historical and psychological background of each country's people. The intended local politician is political activity on the smallest scale or space in the State as a regional government.

Local political struggles rarely get attention in the new order era. Centralized government has been sued a lot and led to separatist movements that condemned Jakarta.

Thus, Soeharto stepped down from his power, and the reform era rose. Such a political configuration gave birth to Law Number 22 of 1999 concerning Regional Government, Law Number 25 of 1999 concerning Central and Regional Fiscal Balance, and then was further emphasized in Law Number 34 of 2004 concerning Regional Autonomy. Likewise, the next reform regulation is Law Number 23 of 2014 concerning Village Government.[4]

The conception of power in the subsequent regions which mediate local politics is inseparable from the decentralization discussed above. The purpose of decentralization in the political context of regional autonomy, according to Dormiere Freire and Maurer as stated in Halim's writings is that decentralization can be interpreted into three concepts. Both the concept of delegation, deconcentration and of course devolution. [4]

2.4 Social Networks

The dynamics of relations (networks) of society increasingly complex today starting from the dimensions of cultural, social, economic, religious, to political relations and so forth is a social reality in the current era of modernization. The flow of social change in modern life today is very diverse in ways to make social "relationships" in this social life. Beginning with networking, interacting, adapting, and social networking is one of the modes of how the community deals with individuals or individuals with groups that are very trend nowadays. Social networks are a special type of network, where the ties that connect one point to another point in the network are social relations . [1]

Social networks are relationships that are created between many individuals in a group or between a group with other groups. Relationships that occur can be in formal and informal forms. Social relations are a picture or reflection of cooperation and coordination between citizens based on active and reciprocal social ties . [6]

The term social network that has begun to be used is a trend in society, not only in social media (print or electronic) but in terms of engaging (network) with the community directly or indirectly. Social networks are used as a strategy for social life in institutions, groups and so on. For the first time, the concept of social competition was introduced by Barnes when he researched the fishing community in Bremnes, Norway.[14]

To find out more about social networks in the community in depth, it is better for us to know in advance about the basic meaning of the social network itself. Here some figures will provide a basic meaning of social networks, according to Mitchell argues, that social networks are a set of specific or specific relationships that are formed between a group of people. The characteristics of the relationship can be used as a tool for interpreting the social behavioral motives of the people involved in it. Meanwhile, according to Barnes mentioned two kinds of networks, namely the total network and the network part. The total network is the entire network owned by individuals and covers various contexts or areas of life in

society. Section networks are networks owned by individuals that are limited to certain areas of life, for example political networks, religious networks, and networks of oppression. [14]

Some of the explanations of the sociological figures above regarding the meaning of social networks can be concluded that social networks are special ties between individuals or groups that have their own knots or characteristics, are protected by norms, and trust in those ties. Social networks are one dimension of social capital in addition to beliefs and norms . [21]

So, social networks are formed as well because of a sense of mutual knowledge, mutual information, mutual reminders, and mutual assistance in implementing or overcoming something. The actual community itself needs the so-called relationships (networks) in their daily lives for the benefit and to improve their welfare.

3. METHODS

The research method used was a qualitative research method. According to Denzin and Lincoln (2017) qualitative research method is the one using a natural setting, with the intention of interpreting the phenomena that occur. Creswell [5] defines qualitative research as a study to understand social problems or human problems based on the creation of holistic images that are formed with words and arranged in a scientific setting. The reason for using qualitative research methods is because the data obtained will be more complete, deeper, credible and meaningful, so that research objectives can be achieved.

The approach used in this research is to use a phenomenological approach. Phenomenology tries to describe the phenomenon as the phenomenon shows itself to the observer. Symptoms in question are both symptoms that can be directly observed by the senses (external symptoms), as well as symptoms that can almost be experienced, felt, imagined, or thought of by researchers without the need for empirical references (internal symptoms) [2]. Phenomenology research, according to Sukmadinata [25], is to find or finding the meaning of things that are essential or fundamental to life experiences.

Data collection techniques used in this study were observation, interviews and documentation and the validity of the data was verified by the triangulation technique as shown in the following figure:

4. RESULTS AND DISCUSSION

Decentralization policy opens up opportunities for local politics to find solutions to regional independence. You can imagine the euphoria spirit of the sons of the region transferring power from the center to the regions means also giving their opportunities to the new kings of the region. Not a few regions became regions with strong natural resources planning to separate themselves from the Unitary State of the Republic of Indonesia.

Strategic steps at the beginning of the reforms in addition to providing freedom of the press, freedom to

establish political parties, free elections, and giving a referendum for the people of East Timor which led to the release of Indonesia's youngest province to become fully independent. Thus the policy of decentralization has provided the basics of administrative decentralization which has many weaknesses. According to Michael Malley [18], the rules regarding local government contain weaknesses because they do not include input from the regions.

A group of elites worked in a hurry to give birth to a decentralized Western model. Decentralization was deliberately designed on the basis of the commitment of Western thoughts that really want to apply their decentralization model to developing countries. International institutions funded by developed countries are competing to pour out their assistance for the inevitability of the decentralization process in Indonesia without regard to the institutional foundations in Indonesia which are completely weak and undemocratic.

The imposition of the Western decentralization model is strongly supported by institutions such as the IMF and the World Bank that do have an interest in rolling out financial assistance schemes to help developing economies in the crisis after the 1997 monetary crisis. Regions want expansion of power rather than vice versa.

Henk Schulte Nordholt and Gerry van Klinken (2007) say that viewed from a certain point of view the decentralization policy revived the decentralization process which had stopped at the end of the 1950s. However, if we look at it from another perspective, it is precisely decentralization such as moving the old political pattern of the past *de imper et impera* into a central government which acts as if it divides the unity of the regions.

The decentralization policy subsequently gave birth to decentralization policies called expansion. Expansion is a name used in the decentralization process that creates new administrative units in pre-existing provinces and districts. The term might mimic the redistricting system in the United States which means the re-establishment of districts.

The strengthening of local politics can be seen from the tumultuous implementation of the elections which in 2008 simultaneously occurred in nearly 300 more districts and cities including 33 provinces in Indonesia. It can be imagined how much energy, time, and money are spent in the local democracy contest. The next question is how far the local democratization process benefits political learning for local people who are not only voicing their interests. But furthermore, it is involved in every decision making that will have an impact on their lives.

For this reason, an understanding of the dynamics of local politics is crucial for decision makers and policy implementers in the regions to realize democratic governance and the success of the political and administrative decentralization process in Indonesia. Thus, the strength of the Indonesian people no longer must be defined as centrally as the past, but from the local community all political processes begin.

Seeing the future of local politics in the corridors of social capital in Indonesia is something abstract or difficult to realize until today. Difficulties in realizing local politics in social capital, due to the existence of two dominant views, namely: (1) an optimistic view of the future of local politics that sees local politics as decentralized; and (2) the pessimism view of the future of local politics in Indonesia which sees local politics from micro cases at the local level. In addition, local politics in social capital is also often identified with democracy and decentralization, even though there is no or no democracy and decentralization, local politics will still be present or present. With the two dominant views and the equalization of democracy and decentralization with local politics, an in-depth study of local politics is needed so that the future of local politics is intended to be realized in the practice of politics. There are four perspectives in understanding or seeing local politics, namely the perspective of Pluralist, Marxist, Neo-classical and Culturalist.

a. The pluralist perspective sees local politics as a political entity that stands alone because pluralism is the main normative value.

b. The Marxist perspective does not trust local politics as an entity because for this perspective local politics is an extension of politics as a result of the concentration of power that belongs to the ruling class.

c. The neo-classical perspective sees local politics as an economic entity, where local politics is used as a tool to facilitate the operation of the market because this perspective is anti-state and only believes in the market as a carrier of prosperity.

d. Whereas the culturalist perspective sees local politics as a cultural entity. These four perspectives can be used in seeing the future of local politics in Indonesia by analyzing the local politics that have developed in Indonesia even since pre-independence until now.

Politics in the reform era provides a large space for the strengthening of local politics in Indonesia because of the presence of democracy and decentralization that colors the government system in Indonesia. Bureaucratic reform, including the revitalization and the modernization of government administration and the regional autonomy, is the driving force for the creation of good governance. Decentralization and regional autonomy that was present resulted in the strengthening of local politics in the region, such as the revival of the steady Bali discourse in Bali. The emergence of a steady Balinese discourse that arose in the reform era, made Bali want to maintain its customs by reviving Pakraman villages that were competing with official villages as a result of fragmented autonomy.

The Balinese are known for their agrarian culture and strong social culture such as mutual cooperation, hospitality, and a high level of togetherness. This is a superior social capital owned by the people of Bali. Bali which is also an attraction for tourists to visit Bali, the higher level of tourist visits has an impact on the creation of a global network society which is supported by various social media to interact massively between Balinese people and the global community that characterizes the conditions of the globalization era.

The existence of the Pakraman village community in Bali in its long history is always related to and in line with the dynamics of Balinese culture. Although it has certain characteristics and characteristics, but because it is autonomous, there are variations in local forms and rules between one Pakraman village and another. From these varied variations, researchers on Bali and the Customary Institution Board of Trustees (MPLA) based on the dominant tradition that characterizes Pakraman villages, classifying Pakraman villages into three types (Danandjaja, 2010): Bali Aga Village, Apanage Village and Anyar Village. Bali Aga Village (Bali Mula) is a Pakraman village that still adhering to the tradition of the Original Bali Age (1800-1343 AD) or pre-Majapahit tradition, namely the period before the influence of Hinduism until the arrival of Hindu influence brought from Majapahit. The concept of Bali Aga itself etymologically means "Original Bali", namely Balinese Hindu inhabitants who inhabit villages in mountainous areas without or very little being influenced by Javanese Hindu culture and religion, especially those from Majapahit. [7]

The accompanying small traditions are traditions dominated by pre-Hindu cultural characteristics such as: (1) the economic system is focused on the economy of rice fields with irrigation; (2) the principle of deliberation with simple social deference and stratification; (3) house building with small rooms and consisting of wood or bamboo; (4) crafts through iron, bronze, dyes and weaves; (5) the temple system is related to family, village and region; (6) in the temple there is a fairly complex system of rituals and ceremonies; (7) local languages with oral literature; and (8) dance and percussion are used in the context of religious ceremonies consisting of: slonding, angklung, sanghyang dance (Wertheim, 2010).

Clifford Geertz (2000) conducted research on the State of Bali in the transition period from colonial rule to the Republic. The results of his research show how Bali is a theater country, where the administration of government is closely related to the ceremonies that are the focus of the organizers. The state is present for the ceremony, not vice versa. This has interesting implications and marks an attempt to not see Bali as an exotic and exclusive object of politics, a picture that has been the dominant discourse about Bali.

In terms of politics, from the beginning until now the castle has played its role in politics in Bali. One proof is the Indonesian National Party or PNI founded by Sukarno and growing in Bali, this party was the largest party in the 1960 period and this party was founded by a nationalist who came from Puri Agung Denpasar (or formerly known as Puri Satria) named Tjokorda Ngurah Agung. This proves that the castle has entered politics long ago. And during the New Order era Puri Agung Denpasar finally collaborated with the Indonesian Democratic Party of Struggle or better known as PDIP.

Some members of the castle today also take part in practical politics. For example, A.A. Ngurah Oka Ratmadi who had held several important positions in politics, then there was A.A. Gde Ngurah Puspayoga who also held

several important positions in politics and they could be said to have a brilliant career in politics and they were functionaries of the PDI-P party. While from the Golkar Party, Ngurah Mayun Wiraningrat, and from the Democratic Party, A.A. Ngurah Agung Wira Bima Wikrama. With the differences in party choice in Puri Agung Denpasar, it has the potential to disrupt the castle family's internal affairs.

The dominance of Puri Agung Denpasar also occurred due to cultural factors, because the castle is considered a cultural heritage to date. But if the community feels that the castle is no longer functional, the castle will disappear by itself. Thus its dominance depends heavily on its adaptation to modernity in the city of Denpasar, so that its existence remains functional for the community and has a greater social structure.

It is well established that the dynamics of local politics in Bali are still dominated by the existence of the castle. Castle dominance occurs due to the formation and expansion of social networks by the Puri Agung Denpasar family. These findings meet the character of social network theory or (social society) which states that the occurrence of social relations as something that seems to be a path or channel that connects between one another where through that path can flow something in the form of goods, services, and information.

The formation and expansion of social networks is also a strategy to build relationships and institutions, both formal and informal [24]. This dominance is done to strengthen the position of the castle in order to work together with various institutions for the achievement of common goals. The formation and expansion of this network was carried out in various government institutions as well as the expansion of inter-pillar networks.

The establishment of interpersonal social networks is based on blood ties with the castle which still has blood ties with Puri Agung Denpasar. The function of forming inter-thorny networks still tends to focus only on the cultural and religious domains. But on the contrary, in the context of modernity the system of forming inter-thorn networks has turned into a social network built on the rationality of various ideas, actions, and goals. This network was built to strengthen family ties, but it cannot be denied that this network is inseparable from practical political goals.

Based on some of the facts that have been found, Puri Agung Denpasar is still said to be dominated in the community, especially in political contestation. The modernization of the people in Bali, especially in the city of Denpasar did not make the castle sink; on the contrary the castle followed the flow of modernization with the aim that the castle remained strong and dominated in the community. The relationship between the castle and the community (panjak puri) is still well established until now this is evidence that the patron-client system can still be applied even though the system has experienced a shift from a cultural-based dimension to a technical and professional bond based on economic power and the influence of money.

The role of political parties in the castle shows that the patron-client system between castle figures and party

members has a different position but in this case there is a reciprocal relationship that causes the castle leaders and party members to both benefit, this is proof that the patron-system the client is relevant to the research on the dominance of the role of Puri Agung Denpasar in political contestation in Bali.

Puri as a cultural heritage is also a proof that the patron-client system is still applied, where the castle still shows its position as king as evidenced by the coronation process of the king. The reciprocal relationship between the castle and the panjak is indicated with the fact that the panjak is still loyal to visit the castle when religious activities take place in the castle, when the coronation of the king occurs, the community still help puri activities enthusiastically. And there are still trade-offs between the castle and the panjak with the establishment of a free dance studio made by the castle for the panjak puri. This has made the castle still dominated in the community, especially in political contestation. It is the real support that the castle gets from the panjak who is still loyal to the castle.

Local politics is seen as a strong political entity, where the pluralist perspective emphasizes the diversity and spread in power. However, this identified a fear of the future of local politics that could develop and be dominated by local elites. But on the other hand, decentralization and regional autonomy also have a positive impact on local political life, where the emergence of strengthening the community through the election system in playing its role as voters using rational choices. In addition, there has also been an increase in the number of non-governmental organizations, although the goals of the institution are not yet clear, but this gives an indication that there is maturity at the grassroot level at the local level.

Global network society (social network) as one of social capital strengthens local politics in Bali. However, the shift in mindset and strategy in politics emerged in some Balinese people oriented to short-term interests with nuanced materialistic effects of the era of globalization. This results in the occurrence of local political dynamics with the phenomenon of giving rise to conflicts, differences of opinion both in the internal family and society. In fact, if it is realized that the social culture possessed by the Balinese, if it is strengthened by a global network is social capital in the face of the dynamics of local politics. This paper emphasizes on maintaining social culture as a local wisdom of the Balinese people, building a Global network society by utilizing the era of globalization and making these two components strengthen social capital in the face of the dynamics of local politics.

Social Network Theory (network society theory) is also considered relevant to the dominance that occurs in Puri Agung Denpasar, this theory is considered influential, as evidenced by the success of Puri Agung Denpasar in the formation and expansion of social networks carried out by Puri Agung Denpasar and proved successful in making the castle into strong until now. And one of the goals of the formation and expansion of social networks is nothing but to get stronger and broader political support. The results of

patron-client theory and social network theory are proven to be influential in the field. This is evidenced by the continued dominance of Puri Agung Denpasar in political contestation in Bali to the present.

5. CONCLUSION

The future of local politics in Bali will be able to create true democracy if it is not only seen from the view of optimism and pessimism, but from both views and finding a way out of the problem. Now a question needs to be posed about the time to realize local politics in a peaceful social capital so that it can prosper the community in the context of Bali today and in the future. It is undeniable the success of *Puri Agung* Denpasar as a traditional institution because it is able to adapt to modernity that is happening now. It is followed by the castle's ability of taking advantage of the variety of capital it has and strengthening the importance of the competence of actors in responding to various social changes that occur. The social culture possessed by the Balinese, if strengthened by global networks is social capital in the face of the dynamics of local politics. For this reason, it is recommended to maintain social culture as a local wisdom of the Balinese people, build a Global network society by utilizing the era of globalization and make these two components strengthen social capital in the face of the dynamics of local politics.

REFERENCES

- [1] Agusyanto, Ruddy. (2014). *Jaringan Sosial dalam Organisasi*. Jakarta: Rajawali Pers.
- [2] Bogdan, Robert & Taylor, Steven. (2013). *Pengantar Metode Penelitian Kualitatif*. (Terj. Arief Rurchan). Surabaya: Usaha Nasional.
- [3] Bourdieu, P. (2010). *The Forms of Capital*. In Richardson, J. *Handbook of Theory and Research for the Sociology of Education*. New York: Greenwood Press.
- [4] Coleman, J.S. (2010). *Foundations of Social Theory*. Cambridge: Harvard University Press.
- [5] Creswell, J.W. (2013). *Research Design: Pendekatan Kualitatif, Kuantitatif dan Mixes*. Yogyakarta: Pustaka Pelajar.
- [6] Damsar. (2012). *Sosiologi Ekonomi*. Jakarta: PT. Raja Grafindo.
- [7] Danandjaja, James. (2010). *Folklor Indonesia, Ilmu Gosip, Dongeng, dan Iain-lain*. Jakarta: Grafiti.
- [8] Denzin, N.K. dan Lincoln, Y.S. (2017). *Handbook of Qualitative Research*. Yogyakarta: Pustaka Pelajar.
- [9] Geertz, Clifford. (2000). *Kebudayaan dan Agama*. (terj. F. Budi Hardiman). Yogyakarta: Kanisius.
- [10] Halim, Abd. (2014). *Politik Lokal; Pola, Aktor & Alur Dramatisnya*. Yogyakarta: LP2B.
- [11] Hanifan, L.J. (2013). *The Community Center*. Boston: Silver Burdett.
- [12] Jacob, Jane. (2011). *The Death and Life of Great American Cities*. New York: Random House.
- [13] Kaho, Joseph R. (2011). *Prospek Otonomi Daerah di Negara Republik Indonesia*. Jakarta: PT RajaGrafindo Persada.
- [14] Kusnadi. (2010). *Nelayan Strategi Adaptasi dan Jaringan Sosial*. Bandung; Humaniora Utama Press.
- [15] Liddle, William R. (2015). *Asia: Indonesia, in Comparative Governance*. Editor W. Phillips Shively. USA: The McGraw-Hill Companies.
- [16] Loury, G. (2017). *A Dynamic Theory of Racial Income Differences. Chapter 8 of Women, Minorities, and Employment Discrimination*. Lexington, Mass: Lexington Books.
- [17] Malcolm Waters. (2015). *Globalizations*. London: Routledge.
- [18] Malley, Michael. (2014). *Daerah, Sentralisasi dan Perlawanan*. Jakarta: PT Gramedia.
- [19] Nordholt, Henk Schulte dan Gerry van Klinken. (2007). *Politik Lokal di Indonesia*. Jakarta: KITLV dan Yayasan Obor Indonesia.
- [20] Portes, A. (2016). *Social Capital: Its Origins and Applications in Modern Sociology*. Princeton: Princeton University Press.
- [21] Renowati. (2013). Jaringan Sosial Gereja Kristen Jawi Wetan (GKJW) Dengan Pondok Pesantren di Malang Jawa Timur. *Jurnal Analisa Pengkajian Masalah Sosial Keagamaan*, 20(1), 39
- [22] Smith, A Jonathan. (2016). *Psikologi Kualitatif*. Yogyakarta: Pustaka Pelajar.
- [23] Soemardjan, Selo. (2014). *Setangkai Bunga Sosial*. Jakarta: Yayasan Badan Penerbit Fakultas Ekonomi Universitas Indonesia.
- [24] Suharno. (2013). *Dasar-Dasar Kebijakan Publik*. Yogyakarta: UNY Press.

- [25] Sukmadinata, Nana Syaodih. (2011). *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya
- [26] Undang-Undang Nomor 22 Tahun 1999 tentang Pemerintahan Daerah.
- [27] Undang-Undang Nomor 23 Tahun 2014 tentang Pemerintahan Desa.
- [28] Undang-Undang Nomor 25 Tahun 1999 tentang Perimbangan Keuangan Pusat dan Daerah.
- [29] Undang-Undang Nomor 34 Tahun 2004 tentang Otonomi Daerah.
- [30] Wertheim, W.F. (2010). *Indonesian Society In Transition: A Study Of Social Change*. Brussel: Uitgeversmaatschappij A. Manteau N.V; N.V. Uigeverij W. van Hoeve – s-Gravenhage.
- [31] Wolf, Martin. (2017). *Globalisasi Jalan Menuju Kesejahteraan*. (Alih Bahasa, Samsudin Berlian). Jakarta: Yayasan Obor Indonesia.