The resolution of the transition conflict from tourism to mining in Pangkal Niur Village through the strengthening of social capital

Penyelesaian konflik transisi dari wisata ke tambang di Desa Pangkal Niur melalui penguatan modal sosial

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Abstract

Utilization of social capital is considered capable of addressing conflicts that arise in rural areas, especially those related to tourist areas that are part of community empowerment programs. This study examines the crucial role of social capital in dealing with conflicts arising from the transition from the tourism sector to mining in Pangkal Niur Village. This study used qualitative methods. The analysis results depict in-depth how social capital significantly mitigates conflicts between the tourism and mining sectors. The implications of this social capital are also highlighted in the context of modernization and globalization, especially concerning the local community in Pangkal Niur Village. Additionally, this research emphasizes the importance of social relationships in forming the basis of trust, cooperation, and community participation. In the context of post-mining land restoration efforts, sustainable actions are crucial to reduce environmental damage caused by such functional changes, especially in regions with significant mining sectors like Bangka Belitung. The findings of this research have broad implications, especially in environmental management and sustainable development. The study concludes that social capital can play a role in resolving conflicts, but continuous efforts are still needed to preserve the environment and enhance community well-being.

Keywords: transition conflict; Pangkal Niur community; land restoration; tourism-mining

Abstrak

Pemanfaatan modal sosial di nilai mampu mengatasi konflik yang muncul di pedesaan, terutama terkait dengan kawasan wisata yang merupakan bagian dari program pemberdayaan masyarakat. Studi ini mengkaji peran krusial modal sosial dalam menangani konflik yang muncul akibat perubahan dari sektor wisata menjadi tambang di Desa Pangkal Niur. Studi ini menggunakan metode kualitatif. Hasil analisis menggambarkan secara mendalam bagaimana modal sosial memainkan peran penting dalam meredam konflik yang timbul antara sektor wisata dan tambang. Implikasi dari modal sosial ini juga disoroti dalam konteks modernisasi dan globalisasi, terutama terhadap masyarakat setempat di Desa Pangkal Niur. Selain itu, penelitian ini juga menyoroti pentingnya hubungan sosial dalam membentuk dasar kepercayaan, kerjasama, dan partisipasi masyarakat. Khususnya, dalam konteks usaha restorasi lahan pasca penambangan, di mana tindakan berkelanjutan sangat diperlukan untuk mengurangi dampak kerusakan lingkungan akibat perubahan fungsi seperti ini, terutama di wilayah dengan sektor tambang yang signifikan seperti Bangka Belitung. Hasil penelitian ini memiliki implikasi yang meluas, terutama dalam konteks pengelolaan lingkungan dan pembangunan berkelanjutan. Studi ini berkesimpulan bahwa modal sosial dapat berperan dalam menyelesaikan konflik, namun tetap diperlukan tindakan berkelanjutan dalam menjaga lingkungan dan meningkatkan kesejahteraan masyarakat.

Kata Kunci: konflik transisi; masyarakat Pangkal Niur; restorasi lahan; wisata-tambang

Introduction

In the context of community life, social capital plays a crucial role as access to resources that have the potential to provide various benefits (Tulin et al. 2018, Alcala et al. 2019, Maskur & Supriatna 2021, Zola et al. 2022). Social capital can shift the focus of research from the individual level to the community level (Shen 2016). In other words, social capital allows researchers to analyze not only from an individual network paradigm but also from the perspective of participation and trust guided by prevailing societal norms (Garrigos-Simon et al. 2018). Trust, networking, and norms, which are important concepts of social capital, are interconnected and determine the success of an institution/organization/group in achieving its goals (Nieto & Gonzalez-Alvarez 2016, Saz-Gil et al. 2021).

The concept of social capital has served as a foundation for researchers to explore and analyze the natural potential and social interactions in local communities, especially in rural areas. Lawang (1986), as cited in Adriaansz et al. (2019), defines social capital as access that enables the merging of social forces in a community to achieve common goals. The importance of this concept is evident in its ability to measure the dynamics of social relations in society. Social capital facilitates communities in facing various situations or difficulties, especially in overcoming obstacles in utilizing the local potential of the community (Spognardi 2019, Kustepeli et al. 2020). The process of forming social capital begins through intensive interactions between individuals and community groups, followed by the development of mutual trust. Therefore, social capital facilitates smooth cooperation in social contexts (Wuepper et al. 2018, Lank & Fink 2019, Carradore 2022).

This research focuses on utilizing social capital to address conflicts in Pangkal Niur Village, particularly related to the Sunor Lestari tourist area within the community empowerment program. The village, where most of the population relies on agriculture, responded to the controversy surrounding mining activities, vehemently opposing them due to their negative impact on economic well-being and the influx of illegal miners in 2018. The tin-rich and historically significant Sunor Lestari coastal area became the center of the conflict. The community, including the village government, community leaders, and fishermen, united in a rejection action and transformed the beach into a creative tourism destination through collective effort. This involved the development of tourist facilities such as docks and historical education tourism, with financial support from the village government. These efforts are expected to create opportunities to develop the creative economy, including the culinary sector for tourists.

Mechanisms of change involving the local community as actors have also been implemented in several regions in Indonesia (Margareta & Salahudin 2021, Yuswarni et al. 2023). Community participation in this context involves the planning stage, implementation, monitoring, and evaluation (Tanrikul 2023). Increased community involvement in development indicates a shift from the perspective that the community, initially treated as an object, has become a subject (Sobhani et al. 2022, Aldegheishem 2023). Community participation as a determinant of development implementation is also based on the government's obligations legitimized in the principles of village development policies (Senit 2019, Brass 2021, Farel et al. 2023). Forms of community participation vary widely, including idea/thought participation, financial participation, disaster relief, physical/labor participation, skill participation, social participation, decision-making participation, and representation (Ali & Abdullah 2019, Herman 2019, Abildgaard 2020, Liorente et al. 2020, Purnama 2021, Nugroho et al. 2022).

Unlike previous studies that successfully brought about change, the phenomenon in Pangkal Niur Village has faced obstacles. Some community members who were initially opposed to mining activities, in some cases, have changed to support these activities. This shift in attitude is generally triggered by irresponsible external support. This change in attitude has further complicated the ongoing conflict. This conflict reflects a transition that has significant consequences for the community's social life, including stability, social harmony, and community identity (Glaveanu 2017, Resch et al. 2020). This phenomenon is also reflected in the increasing number of conflict and violence cases in various aspects of community life, including social, economic, political, and cultural aspects (Susan 2009). Managing this conflict

has become one of the crucial challenges Pangkal Niur Village faces in its transformation process. Other studies, such as those conducted by Ratner et al. (2017) and Lin (2019) investigate how local community participation in natural resource management can affect environmental sustainability and mitigate potential conflicts.

The findings from this research are relevant to the current research focus on analyzing the role of social capital in resolving conflicts in Pangkal Niur Village. Moreover, other studies, such as those conducted by Turner & Caouette (2009), Mabin et al. (2013), Putri & Buchori (2015), Wiwin (2019) and Matdoan et al. (2022), observe how economic changes in rural communities can influence social dynamics, including the emergence of conflicts and the role of social capital in addressing these changes. The findings from these studies can provide deeper insights into the functional changes of regions and the potential for conflict in the current research context.

Other studies, such as those conducted by Caxaj et al. (2014), Mthenjane (2019), Frederiksen & Banks (2022), and Setyowati (2023), address environmental ethics and sustainability issues in the context of communities affected by mining activities. The findings from these studies can provide additional insights into environmental impacts and how communities respond, which is relevant to the current research focus. Anwar (2013), Aldrich & Meyer (2015), Carmen et al. (2022), and Liu et al. (2022) analyze how social capital in the form of social ties and trust can contribute to community resilience in the face of environmental changes. These studies support the current research analysis regarding the role of social capital in addressing conflicts and changes in Pangkal Niur Village.

Conventional open-pit mining tends to alter land topography and the balance of surface ecosystems, impacting soil productivity and environmental quality (Myrstener et al. 2019, Feger & Mermet 2020, Huckleberry 2022). However, efforts can be made to mitigate the impacts of open-pit mining, such as block mining starting from the lowest slope and direct land reclamation or filling after mining is completed. Land surface shaping through terracing methods can also be applied (Subowo 2011, Kusuma & Haeruddin 2022). Nevertheless, communities' social capital limitations in restoring former mining lands have significant impacts.

Herdiyanti (2017) emphasized the crucial role of social capital in post-mining land restoration efforts. However, this research reveals a low level of social capital among the community, reflected in minimal participation in the efforts to restore former mining lands. Additionally, there are limitations in the flow of information and communication between village officials and the community, which can hinder effective coordination and collaboration in restoration efforts. Conversely, research conducted by Amelia et al. (2019) presents a different perspective. Although social capital among the mining communities in Central Sulawesi can be considered relatively moderate, this social capital leads to resistance against government efforts to close illegal mining. This is due to the general perception that mining activities are the community's main income source. Furthermore, support from traditional leaders and village officials becomes a symbolic strength that can drive the formation of collective actions among the local mining communities. This indicates that a profound understanding of the dynamics of social capital is crucial in designing and implementing effective and sustainable post-mining land restoration strategies.
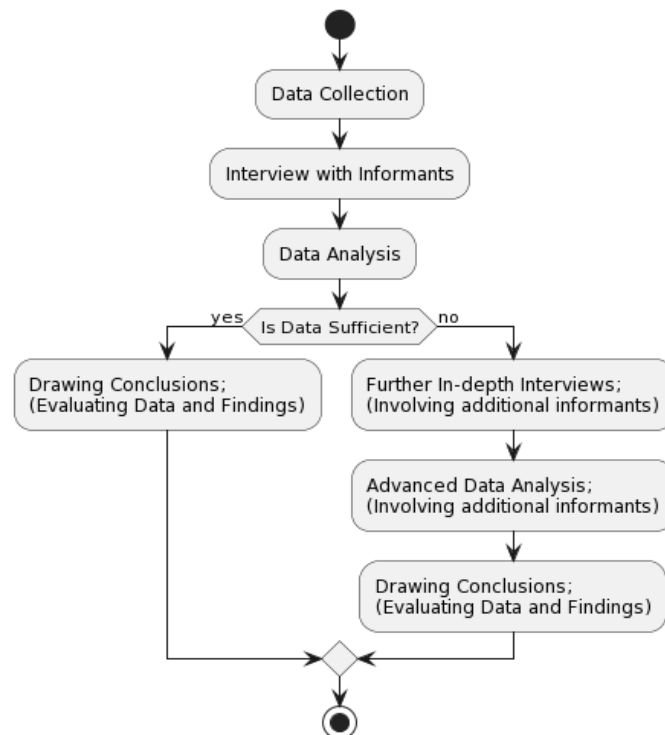
Social capital is one of the highly relevant theories in the social sciences. The concept has been developed by various scholars, among whom Putnam is one of the most influential. According to Putnam, social capital involves horizontal relationships among individuals, communities, and society (Ferragina & Arrihoni 2016, Murray et al. 2020). These relationships form "networks of civic engagements" bound by norms and play a role in the productivity of society and communities. Social capital emerges through interacting norms and networks (Song 2020, Fredette & Bernstein 2021). Putnam's two main assumptions about social capital, as cited in Field (2010), are: first, the existence of network relationships bound by norms, and second, these networks mutually support the success of individuals involved in them. Trust and coordination play a central role in social networks, helping build trust among community members. This trust positively impacts social life, reinforcing norms of mutual assistance. Successful cooperation

results from norms and trust established in society and communities. Social capital is also divided into two forms: exclusive and inclusive (Huang 2018, Kwok et al. 2019, Shin 2021).

This research is noteworthy as it addresses environmental ethics and the application of the social capital concept in resolving conflicts in Pangkal Niur Village. The research analyzes functional changes in the area where the Sunor Lestari tourist zone transforms the mining sector. This study aims to delve into how the concept of social capital can contribute to resolving conflicts arising from this change in the land's function. This approach allows for a comprehensive analysis of the role of social capital in facing the challenges of complex environmental conflicts within the community context. Although some previous studies have discussed the role of social capital in the context of conflicts and environmental changes, there is limited in-depth research on how social capital can be specifically integrated into conflict management strategies involving transforming an area's function from tourism to mining.

Research Method

This descriptive study provides a detailed overview of conflict resolution in the Sunor Beach area of Pangkal Niur Village. The adopted approach in this research is qualitative analysis, following the methodological guidelines outlined by Creswell (2013). An in-depth analysis of the ongoing conflict in Pangkal Niur Village is conducted using this approach. Additionally, this approach provides comprehensive insights into various conservation initiatives and government assistance programs that support local initiatives for well-being in the face of modernization and globalization changes. The data analysis process in this context is focused on examining the social capital used by the community in Pangkal Niur Village to resolve various conflicts.

Figure 1.
Research methodology flowchart
Source: Prepared by the authors

The interview technique used was in-depth interviews with various categories of informants. The interview guide was designed to explore information related to strengthening social capital undertaken by the community in Pangkal Niur Village. Data obtained from these interviews were then analyzed using purposive data analysis techniques, where informant selection was done selectively according to

the research needs to obtain relevant and representative information. The results of this data analysis will be processed into field facts, which will be used to draw conclusions based on on-site observations and empirical insights gained from the interviews (see Figure 1).

Results and Discussion

In this section, the discussion focuses on two essential aspects: the study's highlights. Firstly, it delves into the detailed history of the Pangkal Niur Village community and the transitions it underwent, including conflicts involving the village community. Secondly, it examines the role of social capital in resolving conflicts within the community in Pangkal Niur Village through two approaches: bonding social capital and bridging social capital.
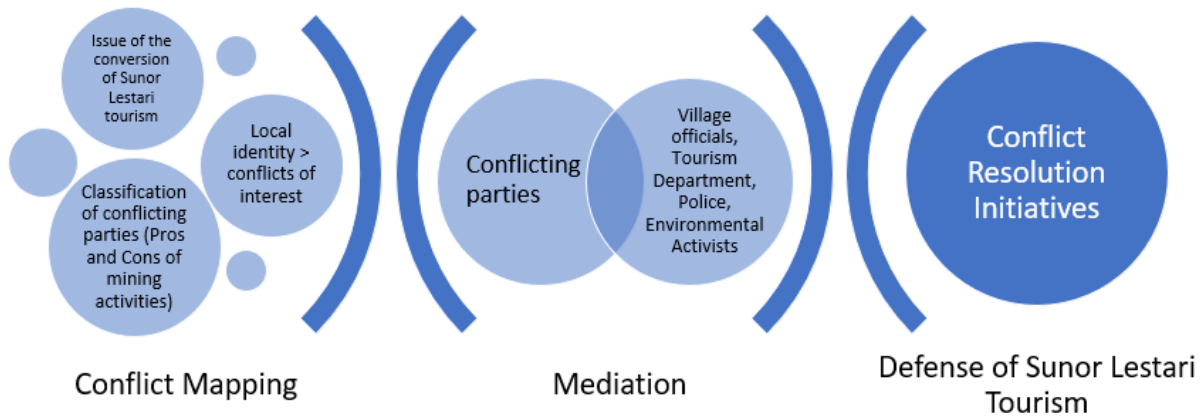
Transition conflict in Pangkal Niur Village

In the context of the significant tourism potential for Indonesia, Pangkal Niur Village becomes the focus of this research. Most village residents depend on agriculture, but there is a high level of attention to mining activities, particularly tin mining. The community is aware of the negative economic impact of mining and strongly opposes it. Mining activities have affected Sunor Lestari Beach and triggered prolonged conflicts with tin miners, creating various problems and disputes. This conflict involves various root causes, including latent conflicts that create tension in Pangkal Niur Village. However, the community is not merely passive; they adopt various conflict management strategies, including transitioning livelihoods to the tourism sector. Thus, the community addresses conflicts and strives to harness tourism potential sustainably and responsively to environmental issues and resource management.

Conflict management and economic transition in Pangkal Niur Village are key elements in balancing economic interests and environmental preservation (Thebe 2018, Bigon et al. 2021, Zafar 2022). This research reveals more in-depth conflict management strategies adopted by the community to uphold the value of tourism and achieve sustainable economic well-being. Facing conflicts related to mining activities around Sunor Lestari Beach, the community of Pangkal Niur Village adopted accommodative strategies through Focus Group Discussions (FGD) in March 2022, collaborative strategies with joint meetings with local government, tourism departments, local government representatives, and the police, as well as compromise strategies with mining parties. Despite adopting these strategies, complex challenges must be overcome through active cooperation with various stakeholders. Regarding conflict resolution in Pangkal Niur Village, several strategies have been implemented by the village and community opposing mining activities, but positive results have yet to be achieved. While mining activities continue to increase around the Sunor Lestari area, latent conflicts increasingly affect the relationship between those supporting and opposing mining.

In line with this, it is important to map conflicts to address them in Pangkal Niur Village effectively. It is well-known that conflict mapping is an approach that can assist in problem-solving and conflict resolution within a community (Ehiane & Moyo 2021, Sadiq & Ali 2022). Marzuki (2015) explains that conflict mapping is conducted to understand and resolve conflicts in a specific situation. Additionally, Sulistyanto (2020) emphasizes that conflict mapping involves various parties engaged in the conflict to identify the classification of the involved parties, explore relationships among the parties, identify key issues that need to be addressed, and seek solutions acceptable to all parties. Adapting to the context of Pangkal Niur Village, conflict mapping involves village officials and the community opposing mining activities. The steps in conflict mapping are (Figure 2): (1) Classification: Identify the parties involved in the conflict, including village officials and the community opposing mining activities. (2) Correlation: Analyze the relationships and dynamics among the parties involved in the conflict and the impacts caused by mining activities. (3) Issues: Identify the key issues that are the root of the conflict, such as environmental protection, tourism sustainability, and the socioeconomic impact on the community.

Figure 2.
Conflict mapping and resolution at Sunor Lestari Tourism
Source: Prepared by the authors

With a comprehensive conflict mapping (Figure 2), the involved parties are expected to understand each other's perspectives and seek solutions together. Although the situation is complex, conflict mapping efforts are an important initial step in easing tension and finding sustainable solutions for the ongoing conflict. The community has already undertaken conflict mapping and conflict resolution efforts involving various stakeholders. However, this situation has not brought a new dimension to the expected solutions to preserve Sunor Lestari Tourism as a cultural heritage. The statement of the village official, GUN, the Head of Pangkal Niur Village, supports this:

> "As the village representatives, we have made many efforts, especially in resolving the current conflict. This conflict arises because of irresponsible parties attempting to incite the community, which initially supported the preservation of Sunor Lestari Tourism but has now shifted to mining activities in the area. To address this, we have organized Focus Group Discussions (FGD), inviting various parties, hoping to find and offer solutions to the ongoing conflict. Although the community that initially supported the preservation of Sunor Lestari Tourism has become apathetic, through regular FGDs involving various stakeholders, those supporting mining activities have become more aware and are no longer in conflict with the community that is more proactive in developing Sunor Lestari Tourism." (Informant GUN).

Pantai Sunor Lestari is considered to have excellent potential as a tourist destination that the community can develop. In efforts to promote tourism, several practical steps and proactive attitudes have been taken to reject mining activities, with the construction of a pier being a concrete example. The pier's construction serves as clear evidence that the area around Sunor Beach is unsuitable for illegal mining. The pier's construction symbolizes a collective commitment to preserve ancestral heritage. The Pangkal Niur community diligently maintains the environment at Sunor Beach because it holds strategic value as a natural resource and is crucial for local fishermen. The richness of natural resources at Sunor Beach provides insights into how wisely their ancestors managed them. The conservation forest area and Sunor Beach are precious parts of the heritage preserved by their predecessors. The statement of SUR, a resident of Pangkal Niur Village, supports this:

> "We, as the community here, enthusiastically engage in the development of Sunor Beach Tourism, and we believe in its tourism potential. Our direct involvement includes beach cleaning activities, event support, and active participation in tourism promotion. For us, this beach is a significant natural resource, especially for local fishermen who rely on the sea for their livelihoods. Through close collaboration, we hope that this tourism's development will not only boost the local economy but also ensure environmental sustainability and enhance the local community's well-being." (Informant SUR).

The historical traces of the transformation of Sunor Beach into a natural and cultural conservation area are highly valued by the Pangkal Niur community, revealed through the narratives of traditional figures and the last elders. This underscores the importance of developing and preserving Sunor Lestari Beach amidst corporate risks such as palm oil companies and unauthorized tin mining. A key community figure, Mr. Haji Amin, the landowner of Sunor Lestari Beach, plays a pivotal role in maintaining environmental sustainability. The Pangkal Niur community, over seven generations, has shaped a cultural identity and values passed down from one generation to the next. This collective identity integrates with a unique cultural identity, forming a cohesive heterogeneous community. This solidarity grows from the natural conditions with vast vegetation and conservation areas, directing livelihoods toward natural resource management. Pangkal Niur Village, sandwiched between Mount Maras and Sunor Beach, faces its first conflict with the arrival of newcomers engaged in illegal mining.

Considering the transition in Pangkal Niur Village, laden with many interests and potential conflicts, conflict becomes an inevitable aspect of community life. All parties within the community cannot avoid or escape from conflict, especially when there are clashes of interests and life goals within the community. Sudarnoto (2015) explains that conflict arises when individuals or groups obstruct, hinder, or disrupt others. This situation can occur within a group or community. Morton Deutsch, as cited in Muliono (2020), a pioneer in conflict resolution education, states that in conflict, social interaction among individuals or groups is more influenced by differences than similarities. The research by Herdiyanti et al. (2022) depicts that conflicting interests serve as a trigger and a primary factor causing some people to oppose mining activities in communities whose livelihoods depend on the mining sector.

The potential environmental damage caused by illegal mining has prompted a community movement to resist (Balarabe & Sahin 2020, Park & Chung 2022, Parth & Singh 2023). The burning of the Ponton ship in 2019 marked the beginning of the Pangkal Niur community's resistance to illegal mining activities, with support from other villages, such as Pusuk Village, Berbura Village, and Jebus Village, which also experienced similar impacts. The collective awareness driving this movement began with developing the tourism area in Pantai Sunor Lestari the previous year. This resistance is closely related to the collective memory embedded in the Pangkal Niur community, motivating them to preserve Pantai Sunor and its natural conservation through tourism development.

The early resistance is demonstrated by constructing a pier to symbolize that illegal miners should not exploit the area. The community collectively built the pier from the shore to the sea as the foundation for tourism development. However, this plan was hindered by the Conservation Forest Law, which impeded the opening of access roads to Pantai Sunor Lestari. Active roles were played by the older generation and the youth, bringing a high spirit of mutual cooperation and creativity to support this movement.

The role of the youth, especially in the Karang Taruna organization, brought initiative and creativity to motivate the participation of the older generation in the Pangkal Niur community. They also monitored illegal mining activities and consulted with miners to voice Pangkal Niur's rejection of illegal mining. The active participation of Karang Taruna opened space for different generations in Pangkal Niur Village to rebuild their social vitality. This social vitality, driven by ecotourism initiatives and the potential for Community Based Tourism (CBT), serves as an alternative for developing the area by involving the local community. Ecotourism here is about preserving the environment and providing education to the local community and visitors, emphasizing community participation in tourism development and generating greater benefits for them.

Community-Based Tourism (CBT) is further developed by emphasizing the principles of balance and harmony among the interests of the government, private sector, and the community (Haldane et al. 2019, Shetunyenga 2023). Active participation of the local community is prioritized as the driving force and primary beneficiary in this tourism development (Demartoto 2009). Ecotourism emerges as a symbol of resistance against illegal mining, which residents consider to have the potential to harm the environment (Atieno & Njoroge 2018). However, this transformative resistance faces the reality that the conflict between illegal miners and the local community of Pangkal Niur continues to persist until now. Despite

the moral responsibility of humans toward environmental conservation, the ongoing conflict highlights the challenge of balancing human interests, especially in the context of modernization or globalization. Despite having the right to exploit tin mining, humans often focus on human interests rather than the natural environment. Herdiyanti et al. (2022) argue that, although humans have the right to exploit tin mines, this view can lead to conflict. This demonstrates that humans often position themselves as actors controlling the environment.

Efforts to develop ecotourism and community participation in Sunor Lestari Tourism, Pangkal Niur Village, show resistance to illegal mining. Despite the ongoing conflict, the community remains committed to preserving cultural identity and the environment through resistance and sustainable tourism development. This reflects the global challenge of exploiting natural resources that can damage the environment and cultural heritage. The village's history shows sensitivity to tin mining, and despite conflict resolution efforts, disputes continue to evolve, especially with illegal mining groups. The Pangkal Niur community actively manages conflicts with accommodation, collaboration, and compromise strategies. The conflict mapping approach becomes crucial to ease tension and seek sustainable solutions. Through resistance to illegal mining, the residents of Pangkal Niur maintain cultural and environmental identities, developing the concept of ecotourism as an alternative to sustainable development. Collective awareness and active community participation in preserving the environment and cultural values remain the main focus, especially in Community-Based Tourism (CBT), where sustainability and environmental conservation principles are highly relevant and important.

The role of social capital in resolving conflicts in the Pangkal Niur community

In analyzing the social capital that emerges in the Pangkal Niur community, this study employs the framework of Putnam. According to Putnam, as cited in Field (2010), social capital is the resource individuals, groups, or communities possess to form commitments, where trust and reciprocal relationships are core values in building and achieving common goals. Hasbullah (2006) defines social capital as crucial in driving togetherness, ideational mobility, mutual trust, and mutually beneficial relationships to achieve progress.

Social capital is a key concept in social science that explains the network of social relationships formed within a community (Saz-Gil 2021, Zola et al. 2022). This concept emphasizes the importance of trust, norms, shared values, and social interaction in forming a strong foundation for cooperation, conflict resolution, and sustainable development (Spognardi 2019). Strengthening social capital has significant implications in various aspects of community life, especially in achieving sustainability and social harmony (Lang & Fink 2019, Song 2020, Shin 2021). Strong trust is crucial for reducing potential conflicts and shaping an environment that supports productive cooperation (Huang 2018).

Strengthening social capital also encourages cooperation and active participation from various sectors in community life (Shen 2016, Carradore 2022). With strong social capital, communities can better face challenges, plan sustainable development programs, and contribute to local initiatives (Kwok 2019). The ability to work together enhances the collective resilience of the community against changes and crises. Social capital is also crucial in constructive conflict resolution (Nieto & Gonzalez-Alvarez 2016). The presence of trust allows conflicting parties to communicate openly, seek solutions that benefit all parties, and avoid damaging conflicts.

The strengthening of social capital also has a significant impact on sustainable development (Maskur & Supriatna 2021). With solid social capital, communities develop development programs considering sustainability aspects, including sustainable natural resource management, environmental preservation, and improved social welfare (Zola et al. 2022). Strong social capital provides a foundation for communities to face environmental, economic, and social changes more effectively, thus enhancing their resilience.

Moreover, social capital is also related to cultural identity and shared values. With strong social capital, communities can preserve their culture, local knowledge, and traditional heritage. This plays a vital role in shaping a strong collective identity and preserving cultural roots amid globalization (Fredette & Bernstein 2021). In achieving human well-being and development, social capital plays a significant role. The existence of strong social capital provides better access to resources and opportunities, improves the quality of life of communities, and promotes development focused on empowerment and well-being. Strengthening social capital is key to shaping an inclusive, harmonious, and sustainable social environment. Solid social capital supports cooperation, constructive conflict resolution, and sustainable development. Therefore, investment in developing social capital is crucial for the progress and sustainability of communities. These values are reflected in the trust and value-based interactions among the Pangkal Niur community, forming a participatory foundation that supports the sustainability of the community.

Bonding Social Capital

In the village of Pangkal Niur, social interaction is a key aspect of developing social capital. As a crucial resource, bonding social capital reflects the attachment and commitment among individuals and groups. Each village community has unique characteristics in interaction and socialization. This diversity is reflected in an openness to change and modernization. The process of social interaction in Pangkal Niur is highly dynamic, especially in the development of Sunor Lestari tourism, which faces challenges from mining activities involving various actors with different interests. The Pangkal Niur community consistently rejects mining activities, intending to develop Sunor Lestari as a community-based tourism destination, expected to provide well-being in various aspects. The statement from GUN, the Head of Pangkal Niur Village, describes the continuity of conservation efforts for tourism despite conflicts related to mining activities:

> "Alhamdulillah, we still receive support from the community that rejects mining activities in Sunor Lestari tourism. This is reinforced by the appreciation for the rejection from the community that remains consistent in preserving Sunor Lestari Tourism. In addition, tourism development continues amid the conflicts occurring in Sunor Lestari. Despite the real conditions, the community continues to build bridges or piers for Sunor Lestari tourism. It develops various festivals rich in local wisdom every year as a manifestation of preserving the tourism destination." (Informant GUN).

The importance of bonding social capital is reflected in the enduring collectivity despite conflicts and conflicting interests (Murray et al. 2020). Actors who reject tin mining activities form intense internal relationships and do not rely entirely on village officials as mediators in issue resolution. Consistency in rejecting mining activities indicates attachment and cohesion within the community. Additionally, the community opposing mining also holds consultations with actors involved in mining activities in the Sunor Lestari region. These consultations aim to rebuild collectivity between the pro and anti-mining factions in the community. As stated by RIZ, a resident of Pangkal Niur Village:

> "I strongly oppose Sunor Beach becoming a mining area. For me, this beach is a valuable asset that needs to be preserved for its beauty. Transitioning to a mining area will destroy the natural beauty, harm the marine ecosystem, and pollute the surrounding environment. Moreover, it will also harm the livelihoods of local fishermen who depend on the beach and the sea. I hope the relevant authorities can listen to the voices of the community and consider the long-term impacts before making decisions that could jeopardize environmental sustainability and the well-being of the local community." (Informant RIZ).

This action illustrates the importance of bridging social capital, which bridges external relations and opens up opportunities for broader collaboration (Murray et al. 2020, Anja & Zhang 2023).

Bridging Social Capital

As one form of social capital, bridging social capital plays a crucial role in bridging external relations in the Pangkal Niur Village community. Its ability to connect various external parties proves its significance, comparable to bonding social capital (Krasny 2020). Moreover, bridging social capital has the potential to be a key player in driving community development (Maunganidze & Dzingirai 2021). Herdiyanti et al. (2022) revealed that bridging social capital is vital, generating synergy between bonding and bridging social capital, providing a more complex dimension to social relationships. Wynne (2007) explained that the effectiveness of social capital is achieved when there is a balance between the strength of bonding and bridging social capital as a unified entity.

Furthermore, social relations have become crucial in community development in an era of widespread modernization. The reality experienced by Pangkal Niur Village illustrates the strength of social relations with external stakeholders. These external parties act as mediators and intermediaries in resolving arising conflicts. The Head of Pangkal Niur Village, GUN, stated:

> "Regarding relations with various individuals outside the village, alhamdulillah, the relationships have been consistently good so far. External parties from the local government and environmental activists are enthusiastic about assisting the community that opposes mining activities by monitoring Sunor Lestari tourism." (Informant GUN).

The importance of bridging social capital is also reflected in the community's high level of trust in external actors involved in the development of Sunor Lestari tourism. Concrete actions, such as tight supervision conducted by external parties in collaboration with the police at night in response to the local community's rejection of mining activities, prove the effectiveness of this relationship. Mining activities have a significant negative impact on environmental damage. Based on the Environmental Impact Assessment (EIA), the importance of conducting an Environmental Impact Analysis (AMDAL) becomes evident. The goal is to ensure that negative impacts on the environment or non-biological damage can be minimized or avoided. This study reinforces previous findings by Sari (2014) and Alhakim & Lubis (2021) , indicating that AMDAL is central to sustainable development.

The situation in the village of Pangkal Niur provides a real picture of the negative impacts that can arise from tin mining activities on environmental sustainability and preservation, especially in the Sunor Lestari tourism area. In this context, AMDAL will provide insights to the community regarding the potential damage to marine ecosystems and its impacts on other ecosystems. The social capital formed in the Pangkal Niur community has a significant positive impact. Active involvement in environmental conservation and ecotourism development reflects shared commitment and interactions based on values. This social capital serves as the foundation for participatory decision-making, sustainable development, and the protection of natural ecosystems.

Conclusion

This study concludes that social capital has played a crucial role in maintaining environmental sustainability and addressing conflicts related to mining activities in the Sunor Lestari Beach area. The village community has adopted conflict management strategies, such as accommodative, collaborative, and compromise, to balance economic interests and environmental preservation. The community's experience facing conflict challenges and developing ecotourism indicates a shared commitment to preserving cultural identity and environmental heritage. Conflict mapping involving village officials and the community opposing mining activities provides deeper insights into the root causes of conflict and the key issues that need resolution. Social interactions in the Pangkal Niur community, in the form of bonding and bridging social capital, have helped build strong and mutually beneficial collaborations with various external parties, such as local governments and environmental activists.

The practical implications of this study highlight the importance of considering social capital in designing conflict management policies and ecotourism development. Theoretically, this research strengthens the understanding of how social capital can be a primary driver in easing tensions and generating sustainable solutions. However, it's important to note that this study has limitations, such as focusing on one village and a specific geographical context. Therefore, a recommendation for future research is to reach more locations or communities to obtain a broader perspective on the role of social capital in conflict resolution and sustainable development. Overall, the findings of this research provide valuable contributions to understanding how social capital can be a primary driver in maintaining environmental sustainability and addressing conflicts in ecotourism development. By effectively leveraging social capital, communities, and stakeholders can build strong collaborations to achieve shared environmental preservation and sustainable development goals.

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