

Social Constellation of Warjabakti Village: A Sociological Study on Structure, Interaction, and Social Change

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ABSTRACT

This study examines how the community of Warjabakti Village in West Java, Indonesia, constructs social resilience amid structural transformation and digitalization. Employing a qualitative approach through three months of participant observation, twenty in-depth interviews, and document analysis, the research reveals that digital platforms such as WhatsApp and Facebook have redefined traditional social spaces without displacing communal values. The findings show three interrelated strategies of resilience: conserving local values, selectively adopting technology, and rearticulating social roles through hybrid gatherings and youth-led initiatives. While digitalization enhances communication efficiency and youth participation, it also generates symbolic inequalities that marginalize elders and less-connected residents. Social capital remains a key resource, bonding ties sustain trust, while bridging ties link generations, migrants, and new digital actors. Theoretically, the study contributes to global debates in rural sociology and social resilience by demonstrating how peripheral communities transform from mechanical to hybrid forms of solidarity that blend tradition with innovation. Practically, it highlights the need for inclusive village development policies that integrate social structures, technological adaptation, and participatory governance. Warjabakti exemplifies a communicative and reflective model of rural transformation in the digital era.

Keywords: Community, Digitalization, Empowerment, Participation, Resilience

INTRODUCTION

Rural villages have long served as vital spaces for understanding social structures, everyday interactions, and dynamic processes of social change (Long, 2022; Mormont, 2023). In Indonesia, particularly in West Java, traditional forms of interaction such as gotong royong (mutual cooperation) remain present, although they have begun to be influenced by technology and urbanization (Afriansyah & Sukmayadi, 2022; Agung, 2023; Hastuti et al., 2021). A study by Marlianawati et al. (2019) in Sukamulya revealed that an airport development project altered patterns of interaction and the social structure of village communities: gotong royong weakened, individualism increased, and economic disparities emerged. These findings raise an important question as to whether a similar phenomenon is occurring in Warjabakti, given the shifts in social space caused by infrastructure development and digital media. Such transformations not only affect patterns of communication and social relations among residents but also have the potential to reshape forms of social capital that have long been the foundation of village community strength. In this context, research on social capital and rural development becomes crucial for understanding the emerging dynamics.

Aritenang (2021) demonstrated that social capital, manifested in the form of trust, networks, and community participation, contributes to the improvement of productive enterprises in villages through Village-Owned Enterprises (BUMDes). The emphasis on trust and local networks becomes increasingly significant when physical

social spaces are supplanted by digital ones, as is beginning to occur in Warjabakti. Meanwhile, Prihono et al. (2022) found that community participation and the strength of social capital serve as the primary pillars of successful village programs, with participation rates reaching 85 % in support of development effectiveness. Together, these studies affirm that social interaction is not merely a cultural or traditional legacy but also a form of collective capital with strategic value for building and maintaining social cohesion in villages, particularly amid spatial changes driven by development and digitalization.

In the context of transformation, Rifandini, (2022) observed that post-authoritarian rural development in West Java requires civil society initiatives to ensure that empowerment programs are meaningful rather than merely top-down policies. This underscores the need to integrate village institutional structures with collective community awareness so that social change can occur more effectively. Such findings align with those from the transmigration area of Muna Timur Raya (Romadhoni, 2023), where social capital and institutional change were found to foster more democratic rural development processes, albeit with limited success in improving welfare.

Furthermore, international studies, such as that of Papamichalis et al. (2025), indicate that external interventions in rural social networks can “reshape the underlying structure” of community interaction networks without disrupting the broader social framework. Meanwhile, Haque et al. (2021) highlight how patterns of connectivity in Indian villages reveal segregation along caste and gender lines, even within dense networks, demonstrating the importance of mapping internal variations within social structures. These insights are particularly relevant to Warjabakti, where the community is heterogeneous and characterized by complex social stratification layers, including lineage, economic class, and differential access to information.

Warjabakti, as a West Javanese village influenced by modernization, village politics, and digital penetration, requires a comprehensive approach to map: (a) social structures, such as economic and political stratification; (b) social interactions, including traditions, social networks, and communication patterns; and (c) social changes, encompassing conflict, shifts in solidarity, and patterns of mobility.

This study adopts a “social constellation” approach that integrates these three elements within the framework of social systems theory, encompassing solidarity, social capital, and rural social transformation. The primary objective is to describe and analyze the social constellation of Warjabakti Village by mapping its structural features, interaction patterns, and dynamics of social change. The findings of this research are expected to contribute theoretically to rural sociology and provide practical recommendations for more inclusive development strategies and social governance.

METHOD

This study employs a qualitative research design to obtain an in-depth and contextual understanding of the dynamics of shifting social spaces and the role of social capital in the process of village development in Warjabakti. The qualitative approach was chosen because it enables the exploration of social meanings and interpretations embedded in everyday interactions, allowing the researcher to capture how spatial transformations, both physical and digital, shape the patterns of community participation in development. Warjabakti Village was selected as the research site due to its ongoing social transformation, where traditional face-to-face interactions are increasingly intertwined with digital communication networks. The fieldwork was conducted continuously for three months, from September to November 2024, allowing the researcher to gain prolonged engagement and a comprehensive view of community life.

Data were collected through three main techniques: participant observation, in-depth interviews, and documentation. The researcher carried out participant observation by actively participating in various community activities, including village deliberation meetings, youth group gatherings, and everyday interactions within digital spaces, such as the village’s WhatsApp and Facebook groups. These activities provided an opportunity to observe firsthand how social relationships and patterns of cooperation are constructed and negotiated across physical and digital settings. Detailed field notes were written after each observation session to record events, conversations, and contextual impressions that enriched the understanding of local dynamics.

In-depth interviews were conducted with twenty informants who were purposively selected based on their relevance to the research focus. The selection process considered diversity in roles, age, and occupation to ensure the representation of multiple perspectives. The informants consisted of village officials, Village-Owned Enterprise (BUMDes) administrators, community leaders, and residents who were actively involved in community activities or development programs. Each interview lasted between forty-five and ninety minutes, conducted in an open and conversational manner to encourage participants to share their experiences and reflections. All interviews were conducted in Indonesian, recorded with the participants’ consent, and later transcribed verbatim to maintain data accuracy.

Documentation served as a complementary source of information that provided context and validation for findings from observations and interviews. The documents analyzed included village archives, official development

reports, and digital materials such as announcements, online discussions, and postings related to community initiatives. The combination of these three methods allowed for a comprehensive understanding of the research problem while ensuring data triangulation and depth of insight.

Data analysis was conducted using a thematic analysis approach. The process began with familiarization through careful reading of all transcripts and field notes, followed by open coding to identify recurring ideas, statements, and meanings. These initial codes were then compared and grouped into broader categories that reflected core themes emerging from the data. The next stage involved refining and interpreting the relationships among themes to reveal key patterns surrounding the transformation of social spaces, the manifestation of social capital, and the forms of community participation in development. The analysis was carried out in an iterative manner, moving back and forth between empirical data and conceptual interpretation to ensure that findings remained grounded in participants' experiences.

To ensure the credibility and trustworthiness of the data, several validation strategies were employed. Source triangulation was conducted by comparing data obtained through different methods, observation, interviews, and documentation, to identify convergences and inconsistencies. Method triangulation was also applied to assess whether similar patterns appeared across different types of data. Furthermore, member checking was conducted by discussing preliminary interpretations with key informants, allowing them to confirm or refine the researcher's understanding. Throughout the research process, the researcher maintained reflexive notes to record positionality, potential biases, and methodological decisions, thus enhancing transparency in how interpretations were developed.

Through this methodological procedure, the study aims to produce a rigorous and transparent account of how changes in social spaces, both physical and digital, reshape the configuration of social capital and community participation in the village development of Warjabakti. The step-by-step approach described here provides a clear methodological pathway that can be replicated or adapted in other rural contexts undergoing similar processes of social transformation, thereby contributing to broader comparative studies on community development and social change.

RESULTS AND DISCUSSION

Transformations of Social Space and Community Response in Warjabakti Village

The transformation of social space in Warjabakti Village illustrates how digitalization has redefined the material and symbolic dimensions of rural interaction. Empirical data from observations and interviews reveal that the widening of roads and construction of new public facilities have altered the traditional spatial layout that once centered around physical communal spaces such as house yards, neighborhood watch posts (*pos ronda*), and hamlet halls (*balai dusun*). These spaces have gradually lost their role as arenas of daily social exchange, replaced by virtual arenas such as neighborhood WhatsApp groups and the village's social media accounts. This shift signifies not only a spatial reorganization but also a reconfiguration of social relations and communicative practices, where the sense of community is increasingly mediated through screens rather than shared physical presence.

Approximately 80 percent of the informants reported being active in at least one digital community group, with an average interaction frequency of three to five times daily. This high level of digital engagement reflects a new form of spatial embeddedness, where the locus of social capital shifts from tangible meeting points to algorithmically organized spaces. However, access to digital media remains uneven. Village officials reported that older residents and those with lower education levels encounter barriers in device ownership, internet literacy, and participation confidence. Table 1 below summarizes this digital inequality:

Table 1 presents the distribution of digital media access within the Warjabakti community by age group and educational attainment:

Table 1. Distribution of Digital Media Access in the Warjabakti Community.

Age group	Low Education (%)	Secondary Education (%)	Higher Education (%)
15–30 years	85	91	100
31–50 years	63	75	96
> 50 years	28	41	67

The data demonstrate a clear correlation between education level and digital access, underscoring how digital transformation reproduces existing social hierarchies. Younger and more educated groups adapt more easily to digital environments, while older and less educated groups risk marginalization. This digital divide introduces a new layer of social exclusion, transforming what Lefebvre and Nicholson-Smith (1991) termed “the production of space” into a hybrid process shaped by both physical infrastructures and the socio-technical affordances of digital media.

From the perspective of social capital theory (Putnam, 1994), the emergence of digital spaces in Warjabakti represents both an opportunity and a tension. Online platforms facilitate new forms of network-building, collective coordination, and trust formation across spatial boundaries, which can be described as digital bonding capital. Yet, as the findings show, this capital is unevenly distributed and tends to reinforce bonding within already-connected groups while weakening bridging ties across different social categories. Such dynamics resonate with recent debates in global sociology (e.g., Castells, 2009; Chua & Wellman, 2015) that question whether digital networks expand or fragment the public sphere. In Warjabakti, digital networks create efficiency in communication but also foster what could be called selective social cohesion, where participation depends on connectivity rather than proximity.

Giddens' (2014) structuration theory provides a further analytical lens for understanding these transformations as the outcome of a continuous interplay between structural constraint and human agency. Residents are not passive recipients of digital modernization; they reinterpret and renegotiate the meaning of "togetherness" under new spatial conditions. The emergence of *kopdar warga digital* ("digital residents' meet-ups") exemplifies this agency, as villagers collectively reintroduce offline gatherings to preserve warmth and emotional connection otherwise diluted in online exchanges. This hybrid practice reflects what Anthony Giddens terms "reflexive adaptation", where actors consciously reshape social structures to maintain coherence in rapidly changing contexts.

In line with Castells' (2009) notion of the network society, these findings show that influence within the village is increasingly derived from connectivity and informational capital rather than formal authority. Interviews revealed that residents who actively manage or moderate digital groups often exert greater influence on development agendas than formal leaders. This finding adds to the global discourse on digital power asymmetry, illustrating how rural communities, often assumed to be technologically peripheral, participate in the same structural reconfigurations of power and agency that characterize urban digital societies.

Nevertheless, the study also uncovers the emotional and cultural consequences of spatial digitalization. Many residents expressed that online interactions, while efficient, lack the depth and intimacy of face-to-face communication. The perceived formality and brevity of digital exchanges generate nostalgia for the spontaneous and affective encounters once common in physical spaces. In response, *Kopdar Warga Digital* and women's organizations (PKK) have actively sought to restore social warmth through periodic offline gatherings. This hybridization of digital and physical interaction signifies a localized form of cultural resilience, where traditional values of *guyub* (togetherness) are rearticulated within modern communicative frameworks.

Overall, the transformation of social space in Warjabakti demonstrates that digitalization is not merely a technological process but a sociocultural negotiation that reshapes social capital, authority, and everyday interaction. Theoretically, this study contributes to international discussions on digital social transformation by (1) extending the application of social capital theory into rural digital contexts; (2) empirically illustrating Giddens' structuration dynamics within community-level digital adaptation; and (3) contextualizing Castells' network society within the Global South's rural settings. As recent works suggest (Angelstam et al., 2021; Wang & Li, 2022; Zhang et al., 2023), the sustainability of rural development depends not only on infrastructure and technology but also on preserving the social relations and cultural meanings that sustain community resilience. The Warjabakti case provides evidence that inclusive digitalization must move beyond technical access to consider the social ethics of connectivity, how communities maintain trust, reciprocity, and belonging amid rapid spatial transformation.

Social Capital and Community Participation in Village Development

The findings of this study demonstrate that social capital remains a critical and evolving foundation for sustaining community participation in Warjabakti Village's development. Rather than being confined to formal deliberation arenas such as *musyawarah desa*, participation now unfolds through hybrid spaces, a blend of physical, social, and digital interactions that reflect both continuity and transformation in collective life. Residents' engagement is evident in diverse activities such as the management of Village-Owned Enterprises (BUMDes), youth organization initiatives, communal work (*kerja bakti*), and active involvement in online discussions and monitoring of development programs through digital platforms like WhatsApp and Facebook.

Participation in Warjabakti is multilayered and intergenerational, adapting flexibly to the communication medium and social setting. Older residents tend to dominate physical activities, sustaining the traditional ethos of *gotong royong*, while younger residents and migrants, especially those studying or working outside the village, contribute through reflective and discursive participation in online forums. These online engagements, such as budget consultations via Google Forms or policy debates in Facebook groups, indicate that digital participation serves as a new mode of civic expression, bridging spatial distances and allowing diasporic citizens to maintain involvement in local governance.

The following are the forms of participation identified during the field research:

Table 2. Forms of Community Participation in Village Development Based on Media and Social Actors.

Form of Participation	Media Used	Dominant Social Actors	Additional Notes
Physical Mutual Aid	Direct/Offline	Permanent Residents, Community Leaders	Monthly Community Clean-Up Activities
Informal Deliberation	WhatsApp, Neighborhood Meetings	Neighborhood Heads, Youth Groups	Coordination of Road Repair Activities
Development Proposals	Google Form, WhatsApp	Village Officials, Housewives	Proposals for Village Budget (APBDes) Allocation
Village Project Oversight	Video Documentation	Youth Groups	Uploaded to Village WhatsApp Groups and Social Media
Policy Discussion	Online Facebook Forum	Migrant Residents, University Students	Discussions on Youth and Village-Owned Enterprise (BUMDes) Policy Directions

This typology reveals that social capital in Warjabakti has expanded beyond traditional kinship-based relationships, finding new expressions in digital interactions that transcend geographical boundaries. Trust, reciprocity, and collective norms, the core elements of social capital, are now reconfigured within a hybrid communicative environment. Digital media have become not only tools for coordination but also symbolic spaces where participation and belonging are continuously negotiated.

From the perspective of Putnam (1994), social capital theory, the coexistence of gotong royong and online participation illustrates the interplay between bonding and bridging social capital. Bonding capital emerges from dense, emotionally close networks among permanent residents, fostering mutual aid and cohesion. Bridging capital, in contrast, connects heterogeneous groups, such as migrant villagers, digital youth, and local officials, enabling the flow of new ideas and collaborative problem-solving across social divides. This finding contributes to ongoing global debates in social capital research by highlighting how digitalization reshapes the boundaries between bonding and bridging, a phenomenon increasingly relevant to rural governance in the Global South.

Furthermore, analyzed through Giddens' (2010) structuration theory, citizens' adaptive engagement across online and offline arenas illustrates how agency and structure interact dialectically in the production of social order. When residents use WhatsApp or Google Forms to submit proposals instead of attending formal meetings, they do not reject the structure of village governance but rather reinterpret and reproduce it through new modalities. This reflexive capacity demonstrates that community actors possess the ability to transform institutional routines while maintaining legitimacy within the broader structure of participation. The Warjabakti case thus contributes to a theoretical understanding of reflexive modernization at the village level, showing how rural citizens exercise agency within both institutional and digital constraints.

Additionally, the diffusion of participation into digital platforms aligns with Castells' (2009) concept of the network society, where social interaction, information, and power circulate through networked structures rather than hierarchical institutions. In Warjabakti, village WhatsApp groups and Facebook pages have evolved into micro-public spheres, spaces where information transparency, collective decision-making, and horizontal oversight emerge. These digital arenas facilitate new forms of accountability and "everyday democracy," as residents monitor projects and discuss policy directions publicly. In this sense, the Warjabakti experience enriches the global discourse on digital citizenship in rural development, showing how technological connectivity enables participatory governance even in non-urban contexts.

Nevertheless, the study also identifies the persistence of digital inequality, which creates asymmetries in access to participation. Elderly residents or those without internet access often remain excluded from online deliberations and decision-making processes. While participation has expanded quantitatively through digital inclusion, qualitatively it reveals new hierarchies of visibility and voice, echoing findings in recent studies (Cortés-Ramos et al., 2021; Fantinelli et al., 2024; Tkalac Verčič et al., 2024). This underscores the paradox of digital empowerment: it can democratize communication yet simultaneously marginalize those outside the network.

In conclusion, social capital and citizen participation in Warjabakti are undergoing a process of hybrid transformation, where traditional norms of gotong royong coexist with emergent, network-based modes of civic engagement. This research contributes theoretically by bridging classic social capital and structuration perspectives with contemporary debates on digital networks and rural governance. The Warjabakti case demonstrates that community resilience and development depend not only on preserving existing social structures but also on expanding digital inclusion and reflexive participation. Strengthening such inclusive participation can serve as a model for equitable and sustainable village development, resonating with global goals of social cohesion and inclusive digital transformation (Djatmiko et al., 2025; Tim et al., 2021).

The findings of this study indicate that the Warjabakti Village community possesses a remarkable capacity for social resilience in navigating two major dimensions of transformation: physical village development and the digitalization of everyday interactions. This resilience is not merely reactive but strategic, demonstrated through the preservation of local values, the selective use of technology, and the rearticulation of social roles. Empirical evidence shows that residents continuously engage in processes of adaptation and innovation rooted in their collective norms. Rather than being displaced by modernization, traditional frameworks such as *rukun* (harmony), *gotong royong* (mutual cooperation), and *rembug warga* (deliberation) have been recontextualized within new modes of communication and participation.

Based on field data, three forms of community social resilience strategies were identified: (1) the conservation of local values, (2) technological adaptation with value-based selection, and (3) the rearticulation of social roles within a new structure. For instance, although much of the residents' interaction has shifted to digital spaces, the values of *rukun* (harmony) and *rembug* (deliberation) are still maintained through offline gatherings initiated by youth groups. Women's community organizations (PKK) continue economic activities such as rotating savings groups (*arisan*) and MSMEs, now combined with digital promotion. Similarly, the Karang Taruna youth association bridges online and offline interactions, demonstrating flexibility in fulfilling contextually relevant social roles.

Table 3. Social Resilience Strategies of the Warjabakti Community in Responding to Social Change and Digitalization.

Resilience Strategy	Field Practice Examples	Key Actors
Local Value Conservation	Regular offline community deliberation traditions are maintained	Community leaders, elders
Selective Technology Adaptation	Promotion of PKK products through social media	PKK women's group, youth
Rearticulation of Social Roles	Youth organization (Karang Taruna) acting as a bridge between online and offline interactions	Youth organization, village officials

The findings not only document the adaptive capacity of the Warjabakti Village community in responding to development and digitalization, but also reveal how the three main elements of social life, social structure, patterns of interaction, and the dynamics of change, operate in an interconnected and mutually influencing way within a single, resilient social system. The social structure, which previously relied on traditional relationships such as family ties, hamlets, and community leaders, has now undergone reorganization through the integration of technology and the expansion of digital social networks. Patterns of interaction have also shifted, from being primarily face-to-face to a combination of direct and online communication, without eroding long-established values of togetherness. Meanwhile, the dynamics of change, marked by social mobility, information exchange, and local innovation, have enriched the ways in which the community adapts to new challenges. Together, these elements form a social system that not only endures but is also capable of reflective and strategic adjustment. This means that the community's resilience is not merely about surviving under pressure, but about the ability to redesign the social order so that it remains aligned with local values while remaining open to renewal (Korosteleva & Petrova, 2022; Ren & Chai, 2025; Szemzõ et al., 2022).

From the perspective of Luhmann's (1995) social systems theory, Warjabakti can be understood as an autopoietic social system, one that reproduces itself through communication and differentiation. The digital transformation is thus interpreted and internalized within the system's communicative logic rather than imposed from outside. For example, the integration of WhatsApp groups into mechanisms of village deliberation shows how technological tools are appropriated into existing communicative codes of *rembug warga*. This empirical evidence contributes to the theoretical debate on how peripheral or rural systems maintain systemic autonomy amid digital modernity, providing a grounded example of functional differentiation within a non-urban context.

Viewed through Durkheim's (1973) conceptualization of solidarity, Warjabakti demonstrates a transition from mechanical to organic solidarity, yet without linear rupture. Traditional values such as *gotong royong* and *rembug* remain the moral foundation of community life, but they are now enacted through more functionally differentiated structures. The emergence of youth-led initiatives, online forums, and participation of migrants in digital networks shows that solidarity in Warjabakti operates through functional interdependence rather than homogeneity. This challenges conventional assumptions that rural modernization necessarily weakens social cohesion; instead, the data affirm that digital infrastructures can extend and diversify solidaristic ties when locally appropriated (Marzana et al., 2022).

Furthermore, these findings enrich the theoretical discourse on social capital by integrating insights from Putnam (1994), Bourdieu (2011), and Flora (1998). In Warjabakti, bonding capital manifests in enduring trust among long-term residents and community elders, while bridging capital emerges through intergenerational and digital collaborations involving youth and migrant villagers. However, following Bourdieu's critical approach, the analysis reveals that access to digital platforms and decision-making processes is not equally distributed. Certain groups, such as technologically literate youth and village officials, possess symbolic and informational capital that

enables them to influence community agendas, while others remain less represented. This finding contributes to global debates on digital inequality and symbolic domination (Husu, 2022), highlighting how the digital transformation of rural life both democratizes participation and reproduces subtle hierarchies of capital.

According to Flora's (1998) distinction between vertical and horizontal social capital, Warjabakti's resilience rests on its ability to balance both. The community sustains dense horizontal networks through local deliberations, savings groups, and joint economic initiatives, while simultaneously cultivating vertical ties with external actors such as NGOs, digital entrepreneurs, and governmental agencies. This dual orientation strengthens the community's adaptive capacity by linking local trust networks to broader systems of innovation. The Warjabakti case thus expands existing understandings of rural social transformation by illustrating how traditional collectivism can coexist with the fluidity of digital networks, forming a hybrid model of development grounded in relational and communicative resilience.

When mapped through the interrelation of structure, interaction, and change, Warjabakti's social system emerges as both flexible and integrated. The structure evolves without disintegration; interactional forms diversify without fragmentation; and the dynamics of change promote, not destabilize, local coherence. This demonstrates that rural communities, often portrayed as vulnerable or passive, are in fact capable of reflexive agency, actively interpreting and reshaping their environments in ways that align tradition with modernity (Priyadharna, 2024).

Ultimately, the significance of these findings extends beyond empirical documentation. Theoretically, this study contributes to global discussions in rural sociology and social resilience theory by offering a grounded model of communicative resilience, where local moral systems interact dynamically with technological and structural changes. Warjabakti illustrates that resilience is not resistance to modernity but a reflective negotiation between continuity and innovation. In an era of pervasive digitalization, this study suggests that villages are not the peripheries of change but laboratories of adaptive social systems, spaces where the boundaries between tradition and modernity are continuously redefined through communication, participation, and collective meaning-making.

CONCLUSIONS

This study set out to describe and analyze the social constellation of the Warjabakti Village community by mapping its structure, interaction patterns, and dynamics of social change driven by physical development and digital transformation. The findings demonstrate that the Warjabakti community exhibits a high level of transformative social resilience, the ability not only to adapt to external pressures but also to redesign social order through the creative integration of local values, structural flexibility, and technological innovation.

First, the village's social structure has undergone reorganization while retaining its moral and cultural foundations. Traditional actors such as community leaders, neighborhood heads (*ketua RT*), and women's groups remain central in maintaining social cohesion, now working in synergy with new actors such as digitally active youth and migrant residents who contribute through online spaces. This hybrid configuration indicates that structural transformation in rural settings does not entail disintegration, but rather functional differentiation that strengthens the system's adaptive capacity.

Second, patterns of social interaction in Warjabakti have expanded from predominantly face-to-face encounters to multi-layered, hybrid interactions across physical and digital domains. Digital platforms such as WhatsApp and Facebook have become new arenas of communication that facilitate deliberation (*rembug warga*), coordination, and solidarity-building. These digital spaces do not merely transmit information; they function as extensions of community life where collective values are rearticulated and citizen participation is broadened.

Third, the dynamics of social change in Warjabakti are characterized by reflexive adaptation. The community does not respond passively to modernization or digitalization; instead, residents strategically reconstruct their social practices, preserving core values of *rukun*, *gotong royong*, and *rembug* while incorporating modern tools that enhance inclusivity and efficiency. The interplay between these three elements, structure, interaction, and change, forms a self-referential and resilient social system capable of maintaining coherence amid transformation.

Theoretically, these findings contribute to ongoing international debates in rural sociology and social resilience studies. Warjabakti illustrates how resilience in rural communities can be conceptualized not merely as endurance but as communicative resilience, a process in which social systems reproduce meaning and cohesion through adaptive communication between traditional and digital spheres. This case enriches Luhmann's systems theory by showing how peripheral communities maintain systemic autonomy in the digital era, extends Durkheim's notion of solidarity into a hybrid form that combines mechanical and organic dimensions, and refines Bourdieu's concept of social capital by exposing how digital access reconfigures symbolic power and participation. Such insights offer a non-Western, empirical contribution to the global discourse on how rural societies negotiate modernity through local moral economies.

Practically, the study underscores the importance of designing village development policies that integrate social and technological dimensions. Effective rural development should not be limited to physical infrastructure or

digital connectivity but must also reinforce local social structures, ensure equitable access to participation, and empower informal actors, such as youth groups, women's associations, and migrants, as connectors between tradition and innovation. Policy frameworks that promote hybrid communication models can help bridge generational divides, prevent digital exclusion, and sustain social capital as a foundation of collective empowerment.

Future research should explore the evolving power relations within rural digital spaces, gendered transformations in social capital, and the long-term effects of digital migration on collective identity and belonging. By deepening these inquiries, scholars can further develop a critical and contextually grounded understanding of how rural communities navigate the intersection of development, digitalization, and resilience. Ultimately, this study affirms that villages like Warjabakti are not the passive peripheries of change but active laboratories of adaptive modernity, where tradition and innovation coexist through reflexive and communicative processes that define the evolving landscape of rural life.

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