

Strategies for Utilizing Social Capital in the "Sapta Darma" Belief Community Amidst Social Stigma

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ABSTRACT

The purpose of this research is to examine the strategies for utilizing social capital employed by the "Sapta Darma" Belief Community in maintaining its existence amidst the negative stigma that still persists in society. The legality received in the form of the Constitutional Court's decision No. 97/PUU-XIV/2016 regarding the inclusion of belief adherents in the religion column on ID cards has not fully changed public perception regarding their existence. This research is a qualitative study with data collection methods including observation, in-depth interviews, and documentation. The selection of informants was conducted purposively, specifically targeting the leader and members of the community of practitioners. The number of informants is four, consisting of one man and three women. They are in the age range of 20-70 years. The collected data were analyzed using interactive analysis techniques, which consist of data collection, data condensation, data presentation, and conclusion verification. The research results show that the strategy of utilizing social capital by the followers of the "Sapta Darma" belief is carried out in three ways: first, the practice of "Sapta Darma" teachings as a form of bonding capital that functions to strengthen identity and reinforce internal community relationships. Second, involvement in community activities as a form of bridging capital that opens up spaces for information exchange and embodies the practice of noble teachings in social relations. Third, cooperation with government agencies as a form of linking capital that provides broader access to the public sector and supports the sustainability of the community's existence.

1. INTRODUCTION

Social capital plays an important role in the lives of minority groups because it can strengthen networks, trust, shared norms, and access to broader social spaces. In the context of a multicultural society, social capital not only serves as a glue for internal relationships but also as a social strategy to reduce distance, prejudice, and stigma between groups (Sunusi, 2022). Tresna explains that social capital works thru social networks, reciprocal norms, and trust that enable individuals or communities to achieve collective goals more effectively (Tresna, 2023). This framework is relevant for understanding the position of belief communities that often face social challenges despite having obtained legal recognition. Therefore, social capital can be understood as a social resource that helps belief communities maintain their identity, build relationships, and expand social recognition. Studies on freedom of religion and belief in Indonesia show that legal recognition does not always align with social acceptance at the community level. Data from the Ministry of Religious Affairs recorded 137 cases of religiously motivated conflicts in Indonesia in 2022 (D. Saraswati & Anas, 2023), while the SETARA Institute's 2023 report indicates ongoing disturbances at places of worship, acts of intolerance, and discrimination against certain religious groups (Fanggi & Anugerahayu, 2025). This fact emphasizes that the problem of diversity is not only at the regulatory level but also in everyday social relations. In a society that still has symbolic

boundaries between official religions and local beliefs, practitioners of faith are often placed as a different, foreign, or less understood group (Abdillah & Izah, 2022). This condition shows that social stigma remains a real issue for the community of belief practitioners. Believers in traditional faiths have a long history of fighting for recognition as equal citizens. The Constitutional Court Decision Number 97/PUU-XIV/2016 became an important milestone because it opened up space for the inclusion of the identity of adherents of belief in population administration documents (Anwar & Baskoro, 2022). However, administrative recognition has not fully eliminated the stereotypes, discrimination, and social prejudices that have been formed over a long period. In Central Java, the population of adherents of traditional beliefs reaches 9,770 individuals, and the Banyumas region is one of the areas with a significant number of adherents (Widianto & Hasanah, 2024). This fact shows that the existence of adherents of belief is not a minor phenomenon, but rather a part of Indonesia's socio-religious reality that needs to be studied seriously.

Sapta Darma is one of the communities of adherents to belief systems that has moral and spiritual teachings based on *wewarah pitu*. The teachings emphasize the relationship between humans and God, fellow humans, the state, and the social environment thru noble deeds (Saputra & Mustika, 2023). Several previous studies have discussed Sapta Darma from various perspectives. Saraswati and Dewanti (2020) highlight the stereotypes against followers of Sapta Darma and how they construct their self-concept (A. Saraswati & Dewanti, 2020). Rozy et al. (2020) explain the social construction of Sapta Darma adherents in upholding the values of Pancasila (Rozy et al., 2020). Huda and Afyuddin (2022) found that social interactions between Muslims and followers of Sapta Darma can occur associatively thru harmonious relationships (Huda & Afyuddin, 2022). Meanwhile, Widianto and Hasanah (2024) show that the hegemony of "official religion" still creates ambiguity in the freedom of belief for followers of Sapta Darma (Widianto & Hasanah, 2024). These findings provide an important basis that Sapta Darma is not only related to spirituality but also to social relations, identity, and public recognition. Recent research also shows that followers of Sapta Darma still face issues of stigma, civil rights, and social position within society. Rohmawati (2020) explains that adherents of belief systems face obstacles in fulfilling civil rights, primarily due to social constructs and policies that have long placed them outside the category of official religions (Rohmawati, 2020). Trinugraha et al. (2023) assert that the process of stigmatization against adherents of belief systems occurs thru labeling, social segregation, and differential treatment in daily life (Trinugraha et al., 2023). Saputra and Mustika (2023) show that society still holds diverse views toward Sapta Darma, ranging from social acceptance to prejudice based on ignorance (Saputra & Mustika, 2023). Naeji (2025) adds that the experiences of women practitioners of Sapta Darma reveal dimensions of spirituality, identity, and social resilience that are important to understand (Naeji, 2025). These studies show that the issues of Sapta Darma are not only about belief but also about survival strategies amidst a social structure that is not yet fully inclusive. Although studies on Sapta Darma have developed quite well, there are still research gaps that have not been extensively addressed. Previous research has focused more on aspects of religiosity, teachings, stereotypes, civil rights, and social interactions of adherents of the belief system. However, there have not been many studies that specifically analyze how the Sapta Darma community utilizes social capital as a strategy to face social stigma. However, this strategy is important because minority communities do not only survive thru legal recognition, but also thru internal networks, cross-group relationships, and access to public institutions. Thus, the research gap lies in the lack of studies connecting the concepts of bonding capital, bridging capital, and linking capital with the social strategies of the Sapta Darma community in maintaining their existence amidst stigma.

Field facts in this study show that the Sapta Darma community in Purwokerto does not isolate itself from society. They strengthen internal solidarity thru teachings and spiritual practices, build social relations thru community activities, and establish connections with the government and interfaith forums. This pattern shows that social capital operates on three levels. First, bonding capital strengthens the identity and internal cohesion of the community. Second, bridging capital opens up spaces for interaction with cross-religion and social groups. Third, linking capital connects the community with government institutions and formal structures that have authority. This framework aligns with social capital theory, which emphasizes the importance of networks, trust, and institutional access in strengthening the position of social groups (Tresna, 2023). This research is important because the stigma against adherents of belief systems cannot be adequately addressed solely thru a legal approach. State recognition does provide an administrative basis, but social acceptance requires a longer process thru interaction, trust, and participation in community life (Qisthi, 2023). In this context, social capital becomes key to understanding how the Sapta Darma community negotiates its identity without losing the teachings and spiritual values they believe in. This study also makes a theoretical contribution by showing that social capital can serve as both an adaptation strategy and a cultural resistance strategy for minority belief groups. Therefore, this research aims to analyze the strategies of utilizing social capital within the Sapta Darma belief community in facing social stigma.

2. METHODS

This research uses a qualitative approach with a type of field research. This approach was chosen because the research aims to understand the social experiences, interaction strategies, and forms of social capital utilization carried out by the "Sapta Darma" belief community in facing social stigma within the community. The qualitative approach allows researchers to gain an in-depth understanding of social reality based on the direct perspective of the research subjects (Fawaid, 2010). The research was conducted on the "Sapta Darma" belief community in the Purwokerto area, Banyumas Regency, Central Java. The research subjects consisted of the leader and members of the "Sapta Darma" belief community who were purposively selected. The purposive technique was used because the informants were considered to have experience, knowledge, and direct involvement in the community's activities and social strategies implemented in daily life (Sugiyono, 2018). The number of informants in this study is four people, consisting of one man and three women, with an age range of 24 to 70 years. The selection of informants considers their position in the community, duration of involvement, and ability to provide in-depth information related to the practice of utilizing social capital amidst the ongoing social stigma.

Table 1. Characteristics of Informants

No.	Name (Initial)	Gender	Age	Position in the Organization
1	E	Male	70 years	Chairperson
2	S	Female	67 years	Member
3	D	Female	40 years	Member
4	W	Female	24 years	Member

Data collection techniques were carried out thru observation, in-depth interviews, and documentation. Observation is conducted to directly see the patterns of social interaction, community involvement in societal activities, and the spiritual activities carried out by the followers of the "Sapta Darma" belief. In-depth interviews are conducted in a semi-structured manner so that researchers can explore the informants' experiences, views, and social strategies more openly and deeply. In addition, documentation is used to complement the research data in the form of community archives, activity

photos, administrative documents, and various notes related to the social activities of the "Sapta Darma" belief community. The use of these three techniques is carried out to strengthen data validity thru source and method triangulation. The collected data were analyzed using the interactive analysis model by Miles, Huberman, and Saldaña, which includes four stages: data collection, data condensation, data presentation, and conclusion drawing or verification (Miles et al., 2014). At the data collection stage, the researcher gathered all results from observations, interviews, and field documentation. Next, the data is condensed thru a process of selection, simplification, grouping, and focusing on data relevant to the research theme. The data presentation stage is carried out in the form of descriptive narratives to facilitate researchers in understanding the relationship patterns between research findings. The final stage involves drawing conclusions and continuous verification throughout the research process to ensure that the obtained data remains consistent, valid, and aligned with the research focus. This analysis is used to understand the forms of bonding capital, bridging capital, and linking capital utilized by the "Sapta Darma" community in maintaining its existence amidst social stigma

3. RESULTS AND DISCUSSION

RESULTS

Social interaction is inseparable from the social capital possessed by individuals and communities. The utilization of social capital within the Sapta Darma belief community can be reflected in several aspects, such as:

3.1 Bonding Capital: Strengthening Internal Cohesion thru Spirituality and the Teachings of Sapta Darma

Bonding capital within the "Sapta Darma" belief community is evident thru the teachings and spiritual practices that form the foundation among its members. Spirituality not only serves as an expression of individual belief but also becomes a source of collective tranquility in facing social stigma. This is evident from the in-depth explanation of informant E, who stated: "In the understanding of practitioners, life or existence is a feeling." When someone meditates or prostrates, the meditation will permeate the entire body, allowing them to deeply feel the vibrations of energy. This energy comes from the essence of food stored in the tailbone, which then rises thru the vertebrae. When the body bends down to touch the floor, it signifies that the earth's energy has reached the crown of the head, aligning itself with the universal force. This concept is known as *nur*, which is a combination of food energy and universal energy, creating a new synergy in the teachings of the Sapta Darma belief system called *Tri Wikromo*. *Tri* means three, while *kromo* means to gather. *Tri Wikromo* means three energies united to form a new energy called the soul atom, which drives everything from physical healing to spiritual enhancement. "This concept is known as *nur*, which is a combination of food energy and universal energy, creating a new synergy in the teachings of the Sapta Darma belief system called *Tri Wikromo*. *Tri* means three, while *kromo* means to gather. *Tri Wikromo* means three energies united to form a new energy called. The statement describes that the dimension of the "Sapta Darma" teachings serves as a moral and spiritual foundation capable of preserving the community's identity. In addition, the teachings can build a cosmology that unites the body, nature, and transcendent forces. That spirituality is understood not merely as a doctrine, but as an inner experience that is "lived." The values of surrender, sincerity, and self-awareness toward God produce a sense of connection and tranquility that serve as internal social glue. The internal bonds of the community are also strengthened thru the transmission of teachings passed down thru generations within families. This is evident from W's statement: "Actually, I have been a practitioner since I was a child. My family is also a practitioner."

That statement shows that the bond with the "Sapta Darma" teachings has been ingrained since childhood thru family appreciation, thus forming a strong internal solidarity. The beliefs that have been passed down thru generations strengthen community cohesion. In addition, it also shows that membership in "Sapta Darma" is not just an individual choice, but also part of the family identity passed down since childhood. Rituals also play an important role in strengthening collective identity. As D mentioned: "Since I was a child, I was already invited to prostrate like that, but I was still following the environment." That experience indicates a process of reflection and strengthening of religious identity rooted in the teachings of "Sapta Darma." The prostration ritual becomes one form of inner appreciation that not only solidifies belief but also strengthens the sense of belonging to the community. The experience of participating in rituals from an early age can also form emotional bonds with the community. Spiritual flexibility is also an important part of bonding capital, as S stated: "I don't mind. If I already believe in God, then it's fine, do whatever you want." But I don't feel that way because I also blend in here. The informant showed that the spirituality in "Sapta Darma" fosters an adaptive attitude and deep acceptance of external conditions, without losing the beliefs that are already ingrained in the heart. Thus, the bonding capital within the "Sapta Darma" community serves as a spiritual fortress that maintains inner peace while also strengthening solidarity amidst external pressures.

3.2 Bridging Capital: Social Engagement to Dismantle Distance and Stigma

Bridging capital within the "Sapta Darma" belief community is evident in their efforts to build social bridges with groups outside the internal community. While bonding capital functions to strengthen internal cohesion, bridging capital connects relationships with the broader society thru social participation, interfaith interactions, and involvement in public spaces. This pattern is important because the position of adherents of belief systems has historically often been at a disadvantage due to a lack of public understanding and stereotypes about teachings that do not have a religious basis. Thru inclusive social relations, the "Sapta Darma" community strives to reduce social distance and demonstrate that their spirituality aligns with universal values. Field findings show that community members actively engage with other religious groups, participate in community activities, and even take part in official forums that serve as platforms for interfaith dialog. Participation in interfaith activities becomes a strategic form of social engagement to build social bridges connecting the community with the surrounding society, while also eroding the social distance caused by social stigma. W expressed that they strive to actively participate in activities with the local residents: "If there is an event, for example." In the temple or in the church, we, the believers, Muslims, all of us. We join in, so we participate. The statement above emphasizes an open attitude that not only serves to strengthen social relations but also becomes a strategy to build a positive image amidst stereotypes that view practitioners as a closed group. By participating in interfaith activities, they demonstrate that the teachings of "Sapta Darma" are not contrary to universal values and social harmony. E also emphasized the extensive interfaith network built thru his role in FKUB: "Because we are part of the community, the acceptance in the community is good, from the neighborhood level to the sub-district, and the relationships with religious leaders are also good." Especially since I am a member of FKUB, automatically the religious leaders who are part of FKUB are all good, including Islam, such as NU, Muhammadiyah, Ahmadiyah, and LDII, who are also close. The statement emphasizes that adherents of faith can have official access in dialog forums thru FKUB. Additionally, they can also open up spaces for representation, expand communication channels, and strengthen social legitimacy. Theoretically, this indicates that bridging capital is not only built at the interpersonal level but also thru institutional relationships that provide space for participation in public policy-making. In addition to participating in interfaith activities, bridging capital is also evident thru members' participation in social activities at the local community level. S stated the following: "Coincidentally, I am also an

administrator here." In this neighborhood association, I don't really hold any position. So, I became a member because I was considered old. I'm the oldest here. I became like this, I just blended in.

The involvement demonstrates that the followers of the "Sapta Darma" belief system practice noble values in the social sphere and display openness and a spirit of kinship amidst differences. In addition, it shows an effort to not distance themselves from the local residents, even tho they do not hold any specific structural position. That actually shows his presence in community activities, demonstrating natural social integration. D also mentioned the routine activities he participates in, saying: "Well, it's common in the neighborhood, mostly PKK like that." Yes, I still participate every month. That statement emphasizes that social involvement serves as a means to build mutual trust between practitioners and the wider community. Thru active participation, they demonstrate that the teachings of "Sapta Darma" do not contradict societal values, but rather enrich social life in daily life. Meanwhile, E linked the social practice to the teachings of noble character, as he stated: "Such activities are indeed routine." Events like that run smoothly because of the practice resulting from their beliefs, right? Penghayat is a belief in God manifested in its worship practices according to its understanding, and then realized in noble character. Noble character is manifested in society. The noble character is aimed at achieving the tranquility, safety, and welfare of the community or the world. Bawana means the world, so it can be personal or broad. Although simple, it turns out to be more meaningful in practice for those who have done it. A true practitioner who genuinely understands will automatically act with noble character. The explanation shows that social participation is not only about pragmatic strategies but also part of the core teachings that guide believers to do good to one another. Thus, bridging capital plays an important role in removing the negative stigma attached, affirming existence as part of society, and strengthening harmonious social relationships.

3.3 Linking Capital: Building Vertical Relationships with the Government and Public Institutions

Linking capital describes the ability of the "Sapta Darma" belief community to build vertical relationships with actors who hold authority, such as village governments, public institutions, and other bureaucratic structures. This social capital is important because it relates to access to legitimacy, recognition, protection of rights, and participation in formal village activities. Field findings show that the "Sapta Darma" community has received a form of symbolic recognition from the village government. This recognition is not only administrative but is also manifested in the direct involvement of the adherent community in official and ceremonial village activities. This is reflected in W's statement as follows: "If it's with the village government, it's good." Because earlier it was like the village events, right? We were included. "On August 17th, the prayer reading was included. It was already included by the followers." The above quote shows a symbolic recognition from the government, indicating formal legitimacy for the adherent community. The presence of the followers at the event held in the village serves as evidence that they are recognized as a legitimate entity. The access of the "Sapta Darma" belief community to public policy demonstrates a more structural form of linking capital, especially after the regulatory changes regarding population administration. Field findings show that the Constitutional Court's decision No. 97/PUU/XIV/2016 has significant implications for adherents, particularly regarding the inclusion of belief identities on ID cards, which previously posed an obstacle to obtaining public services equally. This was explained by S as follows: "In the past, I participated in Darma Wanita activities, but over time, many rules changed, including in terms of population administration such as data entry on ID cards. The impact on access to government services is indeed felt." However, before those changes occurred, I had already been involved in the world of government and social organizations for quite some time." This quote highlights two important things. First, administrative changes have a direct impact on the social position and institutional access for adherents. Before the Constitutional Court's

ruling, their involvement in formal organizations could face obstacles because their belief identity was not legally recognized. Secondly, S's experience shows that the involvement of adherents of belief in government structures and social organizations has been ongoing for a long time, so administrative recognition not only serves as a formality but also strengthens the legitimacy previously built thru social relations.

DISCUSSION

Bonding Capital: Spirituality as a Strengtheners of Internal Cohesion in the Community of Believer

Research findings indicate that bonding capital within the "Sapta Darma" belief community is built thru spiritual appreciation, ritual practices, and the transmission of values across generations within families. Spirituality is not only understood as a personal relationship with God, but also as a social glue that strengthens the bonds between community members. The practice of prostration, meditation, and the appreciation of the Tri Wikromo concept foster a sense of emotional connection that strengthens internal solidarity. These findings indicate that spirituality plays an important social role in maintaining the sustainability of minority communities amidst social pressures and societal stigma. Thus, bonding capital in the "Sapta Darma" community is not only in the form of social networks but also serves as emotional and spiritual capital that strengthens the community's collective identity. The results of this study support Putnam's (2000) social capital theory, which explains that bonding capital is formed thru close, intensive social relationships based on mutual trust among group members. Putnam emphasizes that bonding capital functions to strengthen internal solidarity and create social protection for groups in vulnerable positions (Putnam, 2000). The research findings also reinforce the study by Sunusi et al. (2022), which shows that social capital can be a source of community resilience in facing social pressures. In the "Sapta Darma" community, shared spiritual practices create a sense of security and psychological calm when facing stigma from the surrounding society (Sunusi, 2022). Thus, this research proves that spiritual practices play an important role as a social defense mechanism for minority communities. The research findings also reinforce the results of Ardiningsih et al. (2023), which explain that practitioners of "Sapta Darma" possess strong religiosity and make spiritual teachings the main guide in their daily lives (Ardiningsih et al., 2023). Additionally, Tresna's (2023) research shows that the concept of noble character in "Sapta Darma" serves as the foundation for building harmonious social behavior (Tresna, 2023). This research supports both studies, but provides a new perspective that religiosity not only functions as an individual belief but also serves as a social strategy to maintain community identity amidst social stigma. In previous research, spirituality was more often understood as a moral and religious dimension. Meanwhile, this research shows that spirituality has a social function as bonding capital that strengthens the internal cohesion of the community of believers. Thus, this research expands on previous studies by more comprehensively linking spiritual practices and social capital. The research findings also indicate that the transmission of teachings thru the family is an important factor in strengthening the internal cohesion of the community. The informants explained that they have known the teachings of "Sapta Darma" since childhood thru their families. This shows that the family functions as the main space for the reproduction of the community's spiritual and social identity. These findings support Arifin's (2017) research, which states that a person's motivation to join the "Sapta Darma" community is influenced by social and family experiences (Arifin, 2017). However, this research reveals a broader dimension because the family is not only a motivational factor but also a social institution that maintains the continuity of the collective identity of the belief community from generation to generation. In addition to reinforcing previous research, the results of this study are also relevant to Goffman's stigma theory (1963). Goffman explains that groups experiencing social stigma tend to build internal solidarity to create a sense of safety and social protection against

external pressures (Goffman, 1963). The research findings indicate that the "Sapta Darma" community builds psychological resilience thru shared spiritual practices and close social relationships among community members. Bonding capital within this community becomes a form of social resistance carried out culturally and spiritually, rather than thru open conflict. Thus, this research proves that internal solidarity within minority communities can be a social strategy in facing stigma and social discrimination.

Bridging Capital: Social Strategies to Reduce Stigma and Expand Relationships

Research findings indicate that the "Sapta Darma" community builds bridging capital thru active involvement in community social activities, interfaith forums, and other community engagements. Such involvement becomes an important strategy to reduce the social distance between adherents of the belief and the wider community. The "Sapta Darma" community does not position itself as a closed group, but strives to build inclusive social relationships with other groups. Participation in interfaith activities and environmental initiatives serves as a tangible manifestation of efforts to build social trust. These findings indicate that social interaction is an important means to strengthen public acceptance of belief communities. Thus, bridging capital becomes a social strategy to build harmonious relationships while simultaneously reducing the social stigma that still persists in society. The results of this study support Putnam's (2000) theory, which explains that bridging capital functions to connect different social groups thru open and inclusive relationships. Bridging capital allows minority groups to gain access to broader social networks, thereby strengthening social integration (Putnam, 2000). The research findings also reinforce Tresna's (2023) study, which explains that bridging capital has benefits in increasing tolerance, expanding access to information, and strengthening cooperation between social groups (Tresna, 2023). In the "Sapta Darma" community, involvement in community activities serves as a way to demonstrate that adherents of the belief system possess social values that align with the general life of the community (Kamila & Fitria, 2025). Thus, this research proves that bridging capital plays an important role in strengthening social cohesion within a pluralistic society. The research findings also support the study by Huda and Afyuddin (2022), which shows that the relationship between Muslims and the followers of "Sapta Darma" can be harmonious thru associative social interactions (Huda & Afyuddin, 2022). This study reinforces those findings by demonstrating that harmonious relationships do not occur automatically, but are built thru active and sustained social engagement. The "Sapta Darma" community consciously builds social relations thru joint activities with the society. Thus, this research shows that bridging capital is a social strategy actively employed by the community of belief practitioners to strengthen their social acceptance within a diverse society.

The research findings also reinforce the studies by Visintin et al. (2020) and Assche et al. (2023), which explain that intergroup interactions can reduce social prejudice and improve positive attitudes toward other groups (Visintin, 2020), (Visintin, 2020). The research findings indicate that the involvement of the "Sapta Darma" community in social activities can build mutual trust between the practitioners and the surrounding community. Continuous interactions make the community better understand the existence of belief adherents as part of social life on par with other groups. In this context, bridging capital not only creates harmonious social relationships but also becomes a process of transforming social perceptions toward the community of belief practitioners. This research also refutes the view that belief groups are exclusive and closed communities. Saputra and Mustika (2023) explain that some members of society still view the "Sapta Darma" practitioners as a different and hard-to-accept group (Saputra & Mustika, 2023). However, this research shows that the "Sapta Darma" community is actively building social openness thru interfaith activities, community forums, and participation in social events. Thus, this research critiques the view that

simplifies stigma as merely a result of the closed attitude of the belief community. On the contrary, social stigma is more influenced by the lack of public understanding of the existence of belief groups.

Linking Capital: Relations with the State and Strengthening Social Legitimacy

Research findings indicate that the "Sapta Darma" community builds linking capital through relationships with village government, interfaith forums, and other public institutions. These vertical relations provide access to administrative recognition, participation in formal activities, and social legitimacy within the community. The involvement of practitioners in village activities shows that the "Sapta Darma" community is beginning to gain space within the formal social structure that was previously difficult to access. These findings show that linking capital plays an important role in strengthening the social position of minority belief communities. Through relationships with the government and public institutions, the community gains legitimacy that strengthens their presence in the social life of society. The findings of this study support Woolcock's (2001) theory, which explains that linking capital is related to the vertical relationships between social groups and institutions that hold power and authority (Sayuti, 2024). Linking capital allows minority groups to gain access to resources, legal protection, and formal recognition from the state. The research findings also reinforce the results of Qisthi's (2023) study, which explains that active adherents of belief systems advocate for citizenship rights through involvement in social and political spaces (Qisthi, 2023). This research proves that the struggle is not only carried out through formal legal channels but also through the development of participatory social relations with the government and society. Thus, linking capital becomes an important strategy in strengthening the position of the belief community within the social structure of the state. The research findings also support Rohmawati's (2020) study, which explains that the Constitutional Court Decision Number 97/PUU-XIV/2016 became a significant milestone in the recognition of the rights of belief communities in Indonesia (Rohmawati, 2020). This research shows that administrative recognition has a tangible impact on the social position of the "Sapta Darma" community. Recognition of identity in civil registration documents opens up broader access to public services and social participation. However, this research also found that legal recognition has not fully eliminated the social stigma that has developed in society. Thus, this research criticizes the state's approach that emphasizes administrative recognition over strengthening social acceptance of belief groups. The research findings also reinforce Silitonga's (2023) study, which explains that religious communities can gain participatory space within the state structure without losing their spiritual identity (Silitonga, 2023). In the "Sapta Darma" community, involvement in village activities and social forums indicates a transformation in the relationship between the state and belief groups. The previously subordinate relationship is beginning to move toward a more participatory and inclusive relationship. Thus, this research proves that linking capital plays an important role in building a more equitable relationship between the state and minority faith groups.

4. CONCLUSION

This research shows that the followers of the "Sapta Darma" belief system utilize social capital through three main strategies: first, strengthening identity and internal community cohesion through the experience of noble teachings as a form of bonding capital. Second, involvement in community activities as bridging capital to build cross-group relations and reduce stigma. Third, cooperation with government agencies as linking capital to gain broader access and social legitimacy. These findings illustrate that social capital plays an important role as a mechanism for adaptation and negotiation of the identity of belief practitioners amidst social pressures.

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