

Social Capital in the Capital Region of the Archipelago (Case Study of Telemow Village, Sepaku District, North Penajam Paser Regency, East Kalimantan)

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History: Received 27/09/2022 | Revised 06/10/2022 | Accepted 03/11/2022 | Published 30/11/2022

Abstract. Most of the people of Telemow village are immigrants, but can live in harmony and peace. This study aims to determine the social capital that becomes the grip and glue of the community in Telemow village. The type of research used is qualitative research and is described descriptively. Determination of informants by means of purposive sampling and saturated sampling technique. In obtaining research data, the researcher used observation, interview, and documentation techniques. The collected data is then analyzed using interactive model analysis techniques, namely the data is reduced, then presented, and finally concluded or verified. The researcher uses data/source triangulation in examining the data. The results of the study are: 1) Forms of social capital, namely a) Mutual cooperation. Gotong royong activities are in accordance with needs and are not scheduled and the funding comes from non-governmental organizations in the form of environmental cleaning activities, repairing small-scale village infrastructure, and helping communities affected by disasters such as illness, accidents, and so on. In addition, there is also a scheduled mutual cooperation that is carried out simultaneously in all village areas every year and the funding is sourced from the Village Fund called Bulan Bakti. b) Formal and informal forums. Formal forums include Gapoktan, Pokdakan, PKK, KB Village, and Dasawisma. Meanwhile, informal forums take the form of patrols, sports, and Gerakan Sedekah Harian. 2) Factors that influence social capital are trust, norms, and social networks. The social capital that is built in the Telemow village community becomes the glue that is able to arouse a sense of concern, tolerance, togetherness, trust, and brotherhood among the community so as to create harmony, unity, and oneness. The more often people meet, gather, and share stories, the potential to reduce conflict.

Keywords: *Social Capital; Social Adhesive; Community*

INTRODUCTION

Indonesian society is famous as a compound and heterogeneous society. This homogeneity can be seen from various dimensions such as ethnicity, culture, religion, language, geographical area, and so on. These differences are also what make other nations admire Indonesia. However, the differences that exist in the community make the community able to live side by side and harmoniously. Mutual respect, respect, and love are still firmly held by the people of

Indonesia. However, it does not rule out the possibility of conflicts. Sometimes there are conflicts in the community, although the percentage of conflicts is still relatively low or small.

As social beings, society cannot live alone, but rather coexist and interact with each other. In addition, it has become human nature to live in society and neighbors. Community harmony must be maintained and grown so that harmony and cohesion are established in society. To create and foster this harmony, an

adhesive is needed that makes people feel like they need each other. Therefore, the adhesive becomes the main capital in society so that society is not selfish, does not put itself first, and does not defend its will, including maintaining its culture.

The capital in question is social capital. Social capital is the main capital in obtaining new resources because it is a component in creating ideas, driving togetherness, fostering a sense of trust and gaining profits for a common goal (Kawulur et al., 2017). This is supported by the statement put forward by (Mudiarta, 2009) that being a force formed from relationships and functioning as an adhesive for unity to achieve group goals based on norms and beliefs as a guide in acting, behaving, and interacting between group members. Therefore, there are several elements that influence the formation of social capital, namely education, habits, socioeconomic level, position, and individual character (Fathy, 2019).

Research on social capital has been conducted by several researchers including (Nurchayono and Astutik, 2018) who examined the existence of social capital in the harmonization process of the Tengger tribal indigenous people. The results of his research show that people's social capital is covered in mythology that develops and is preserved in everyday life. In addition, (Faedlulloh, 2017) has also researched social capital and mutual cooperation practices of coconut sugar

craftsmen in Ketanda village. The results of his research show that mutual trust of the community becomes capital and strength in running their organization so that the business carried out is carried out jointly. Not only that, (Kawulur, et al. 2017) have also conducted social capital research on the Citawaya farmer group in Talikuran I village. The three studies both examined social capital, but all three had differences in research focus, research subjects, and research results.

Several previous studies have become a reference for researchers in conducting research. The difference between the previous research and the research that will be carried out is that the community in the IKN area, especially Telemow village, is heterogeneous. That is, the people who inhabit the village of Telemow are mostly transmigrants so they consist of different tribes and different regional origins. Not a few communities consist of a mixture of tribes so that there will be many differences and diversity of their communities, such as differences in culture, religion, economic level, social character, and so on. However, the people in Telemow village remained harmonious, peaceful, and harmonious. Therefore, researchers conducted further research to find out the social capital that is the handle of the community in Telemow village so that people can coexist and interact harmoniously. Not only that, the most important thing is that the community continues to maintain and maintain the social

capital that is built because there will be more dynamics and changes that occur after the capital of the new country is inaugurated to move and operate.

RESEARCH METHODS

This research was located in Telemow village, Sepaku District, Penajam Paser Utara Regency, East Kalimantan province. Telemow Village is one of the villages included in the territory of the new National Capital. The determination of research informants was carried out by purposive sampling. That is, the selection of research informants has been determined according to the data needed in the field. In addition, researchers also use saturated sampling techniques to limit information. The informants in this study were the people of Telemow village, in this case several village officials (Village Heads, PKK Chairmen), religious leaders, community leaders, government officials, several group leaders, and the general public.

The research method used is a qualitative method. Research data is presented descriptively in the form of words according to what happened at the research location or field. Qualitative research is a type of research used to understand the subject of research, such as actions, motivations, behaviors, and so on in the form of words by utilizing various natural methods (Moleong, 2012). Therefore, researchers observed various phenomena that occurred in the field, especially the people of

Telemow village and were then presented according to what happened in the field. Researchers use interview, observation, and documentation techniques in collecting data. Observation is intended to observe various phenomena occurring in the field, such as events, situations, conditions, and activities. Furthermore, the researcher interviewed several sources to get more in-depth information by asking several questions to the research subjects unilaterally. Not only that, researchers also use documentation techniques in collecting research data as a complement to observation and interview data.

Next, researchers analyzed the data using Miles and Huberman's analysis techniques in (Sugiyono, 2016) which uses an interactive model i.e. the data is reduced, then presented, and finally inferred or verified. It doesn't stop there, the next stage is to check the data or the validity of the data for the correctness of the data obtained through data triangulation techniques. Researchers use data/source triangulation because researchers compare or check data from other sources so that the data matches those in the field. Data validity tests or data checks are intended to reduce data discrepancies or errors.

DISCUSSION

Forms of Social Capital

Social capital is present in the community as an adhesive for harmony, maintaining the unity and unity of the

community so as to reduce differences that can trigger conflicts. In other words, social capital is the ability to work together for a common goal (Febriani & Saputra, 2018). Further, Fukuyama (Ancok, 2003) explains that social capital is a set of norms or values that exist in society that cause togetherness. Meanwhile, (Jim Ife, 2008) posits that social capital as the glue of relations between individuals or societies is due to the existence of social obligations, social solidarity, reciprocity, and community. From these two opinions, it can be understood that social capital is an adhesive between individuals or societies based on values or norms that cause cooperation. There are several elements that are important, namely a network of cooperation, trust, a sense of belonging, a sense of security, mutual participation, giving, and being proactive with each other (Cahyono & Adhiatma, 2022).

Here are some forms of social capital that exist and grow in Telemow village, Sepaku District, Penajam Paser Utara Regency, East Kalimantan Province.

Mutual Cooperation

Mutual cooperation is understood as a form of activity or activity carried out by the community together and working together to facilitate and accelerate the process of completing activities so that common goals are achieved. Added value provided by each individual to the surrounding objects, needs, or problems as a form of active participation

(Faedlulloh, 2017). Mutual cooperation is one of the cultures or traditions that have been firmly attached to the community, and has even become the identity of the Indonesian people, including the Telemow village community. Mutual aid inherited from previous ancestors was even carried out for generations.

The people of Telemow village sometimes carry out mutual aid activities. Mutual aid activities are carried out according to needs because there is no specific schedule or time in carrying it out and the funding comes from non-governmental organizations. These mutual aid activities can be in the form of cleaning the environment, such as waterways, village roads, cemeteries, mosques, and other public places. However, there is also mutual cooperation carried out by the people of Telemow village every year called Bulan Bakti. Gotong Royong Bulan Bakti is carried out simultaneously in all areas of Telemow village whose funding is sourced from the Village Fund. In addition, mutual aid activities are also carried out by many mothers through the Dasawisma forum whose implementation is tailored to the needs and the lenders are sourced from non-governmental organizations. Not only that, the people of Telemow village also sometimes work together to help people who need help with the aim of easing the burden on victims both in the form of energy and in the form of funding, such as people who are going to celebrate or

communities that have experienced disasters in the form of accidents, fires, or victims of natural disasters. People flocked and worked hand in hand to help each other. Notification of mutual aid activities is usually through announcements in mosques, available ronda posts, or directly to the individual concerned or simply spread through word of mouth of the community.

Mutual aid activities that are carried out require the awareness of each community to participate in activities. With mutual aid activities, work that previously felt heavy when done by yourself will be completed quickly and easier if done together. This is in line with the opinion expressed by (Rochmadi, 2012) that mutual aid contains inherent meanings and values, namely justice, equality, care, togetherness for the common good. Therefore, it is very important to maintain the culture of mutual cooperation because it will foster a sense of community concern and unity to achieve common goals.

Formal and informal forums

Social capital that grows in society can also be seen from various community activities or activities in the form of community forums, both formal and informal forums. A formal forum as understood as a form of community activity or association that is carried out in an organized and structured manner. In contrast, informal forums are forms of community activities or societies that are carried out in an

unorganized or structured manner. According to (Abdullah, 2013) that social capital built from community forums can be a bonding (social capital) or bridging (bridging social capital), or linking (linking social capital) of the community.

The formal forum can be seen from the activities carried out by the village government as well as traditional ceremonies, as well as religious events. Meanwhile, the informal forum of the Telemow village community is in the form of community activities in the village such as wedding celebrations, evening Ronda, sports activities, and also community associations (hang out). Formal forums are generally attended by gentlemen or mothers, because those who are directly involved in the activity are the ladies or gentlemen. However, the presence of village youth is also needed because youth is a complement to activities.

Here are some forms of formal forums that exist in the village of Telemow:

- 1) Combined Farmer Groups (Gapoktan). The group consists of 10 people in groups and holds regular meetings every month. Usually, meetings are held at the home of the head of the respective group.
- 2) Fish Farming Group (Pokdakan). The group consists of 10 people in groups and holds regular meetings every month. The meeting was held at Pondok Tambak.
- 3) Family Welfare Empowerment (PKK). The PKK Forum actively implements 10 main programs. The PKK has a regular schedule

of meetings every month at the Village Hall. Its members consist of 25 people structurally, but involve all societies especially mothers in each of its activities.

- 4) KB Village. Structurally, its members consist of 20 people, but in each activity it still involves the community, especially mothers. The schedule of meetings is held monthly at the Village Hall. The program developed is counseling and prevention of family health.
- 5) Dasawisma. Dasawisma is a mothers' forum formed from 10-20 neighboring heads of families to facilitate the implementation of an activity or program in Telemow village. The group also meets monthly in each RT or on a rotating basis. The programs developed are food health, skills for mothers, UMKM development. Each Dasawisma group has a mandatory contribution called *Jimpitan*. The *Jimpitan* fund is used as a social fund to relieve other residents who are in distress, such as illness, death, fire, natural disasters, or other social activities.

Meanwhile, there are also informal forums within the Telemow village community.

- 1) Ronda. Night Ronda with the aim of maintaining the security of the village is carried out in turns with a certain schedule. Every home that has a family that is male participates. In this Ronda activity, there are many activities carried out by the

community besides patrolling around the village, namely exchanging stories interspersed with laughter while drinking coffee and playing dominoes.

- 2) Sports. Sports activities are carried out in the afternoon even until the evening. These sports activities are generally attended and organized by village youths. The village community, especially the village youths, also do associations or better known as hanging out. The village youths chose the place of ronda posts or grocery stalls that were a bit crowded in the center of the village as a place for them to gather. When they get together, they play online games together, sing, exchange stories, or disassemble and repair motorcycles together.
- 3) Daily Alms Movement. The mothers of Telemow village also have their own forum called the Daily Alms Movement. The activities carried out are recitation and social gathering activities periodically and regularly every week. In these recitation and social gatherings, mothers collect daily alms that are deposited every week. The collected proceeds are used to help the villagers. In addition, it is sometimes used for the improvement of public facilities that exist around the community environment.

Forums, both formal and informal, are very influential on the sustainability of public relations. From the forum, a sense of community, concern, and a sense of

community brotherhood were built. Not only that, the more often people gather, meet, and share stories, the less triggering problems or conflicts will be. On the contrary, the harmony of society will be maintained.

Factors Affecting Social Capital

Social capital that is the glue of society does not necessarily grow and develop, but through long stages and processes. Bhandari dan Yasinoubu (Fathy, 2019) state that social capital is primarily rooted in informal ideas of beliefs, norms, and networks and believe that social relations are a valuable resource. Therefore, there are several factors that affect social capital. These factors become important elements in determining social capital. The following are the factors that affect the social capital of the Telemow village community.

a. Trust

Trust is the main thing in building social capital. Trust is very important and affects the continuation or continuity of an interaction. (Fukuyama, 2002) explains that trust is the impact of cooperative social norms that foster social capital. The existence or absence of trust determines the next steps to be taken. All lines of life require a trust in the transaction.

The people of Telemow village build and maintain trust in each other. Society strives to foster trust and maintain the trust placed in each other. Trust has a great influence in the improvement of individual opinions (Bakri et al., 2021). However, keep in

mind that trust is built not just like that, but goes through a long process and complex stages. The people of telemow village have a close familial relationship so they have known each other well. The reputation of the people is well maintained. Trust is based on reputation because reputation is an observed behavior and an asset (Santoso, 2020).

b. Norm

The norms that have been established in the community in Telemow village have been attached and become the identity of the community. Indirectly, these norms become guidelines or rules of the game in society. The norms in question are more informal and apply as guidelines in behaving and behaving in society. Norms that are formed by accidental or accidental, and have a binding force strong or weak (Harahap, et al., 2018). This is in line with the opinion expressed by (Wiji, 2014) that norms are mutually agreed rules of the game derived from the values of society in playing a role and interacting.

From this norm, the people of Telemow village can cooperate with each other in solving a problem or activity so that a common goal is achieved. In addition, from this norm, a sense of concern is created and grows among the community. People who deviate or violate norms will be reprimanded and reminded so that they return to the right path. Not only that, but tolerance in society is also awakened. The people of Telemow village care, respect and respect each other in the midst of their

differences. The people of Telemow village are made up of a variety of different ethnicities. There are 5 largest types of tribes in Telemow village, namely Javanese, Bugis, Paser, Dayak, and Banjar. From these different ethnicities or tribes, it automatically has different cultures, religions, regional languages, economic levels, and social characters. Individuals with diverse religions and cultures are able to be united with one agreed upon regulation in the form of norms and sanctions (Nurcahyono & Astutik, 2018). However, the high sense of tolerance among the people does not make the community become discorded or divided because they are bound by the norms or rules that apply in the Telemow village community.

c. *Social Network*

Social networks are relationships that are built in society. There are several actors in the community, such as the village government, religious leaders, community leaders, government officials, scholars, and the community itself. The relationships established between these communities are also in several categories so that interaction and communication are well established. With social networks, people can work together to improve and help their lives (Putnam, 2000) and Woolcock in (Field, 2018). Social networks bring in relationships that can be used as capital for the benefit and benefit of not only social, but also economic benefits, as well

as facilitating the acquisition of information (Usman, 2018) (Ariessi & Utama, 2017).

CONCLUSION

Each community has its own social structure and system, including the people of Telemow Village. Most of the people of Telemow village are generally transmigrants so they consist of different tribes or ethnicities, cultures, religions, economic levels, languages, and different social characters. However, the people of Telemow village were able to maintain harmony, unity, and unity in the midst of differences. The community can have a good relationship between village governments, government officials, religious leaders, community leaders, and the community at large. The social capital that grew and was well maintained by the people of Telemow village became a strong adhesive. The forms of social capital in Telemow village are mutual aid and community forums, both formal and informal forums. There are several determining factors that affect social capital, namely trust, norms, and social networks. The social capital built in the telemow village community is able to generate a sense of concern, tolerance, togetherness, trust, and brotherhood among the community. The more people meet, gather, and share stories has the potential to reduce conflict and facilitate problem solving.

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