



Guyub Kenclengan Residents: Gaining Social Capital in Village Development

Rochmat Hidayat

University of Muhammadiyah Cirebon. Email rochmat.hidayat@umc.ac.id

Abstract

Background. Villages are distinctive entities because they existed before the Unitary State of the Republic of Indonesia was proclaimed. As a social entity, villages have long had a system to organize their communities based on *their local wisdom, which directly involves* the community. In village communities, local wisdom is shaped by social values and has become part of daily life—cooperation, kinship, deliberation for consensus, and *tepa selira* (tolerance). The presence of this local wisdom cannot be separated from the religious values embraced by the community, so the values of this local wisdom are increasingly attached to them into a harmonious relationship between social relations, relations with nature and the environment, and with the creator.

Aim. This study wants to see how social capital works in the Picking Up Outstanding Duafa activities in Klenganan Village. This activity gathers the village community's self-help, spearheaded by the Rukun Warga Management.

Methods. This research method uses qualitative analysis with a case study approach by taking a locus in Klenganan Village, where the activity was carried out with community respondents who interacted with the activity. The theoretical conceptual framework of this research uses *Putnam's social capital theory*, which describes the work of social capital with the presence of *social networking, trust, and empathy*.

Result. The results of this study show that Guyub Kenclengan's activities in Klenganan Village present a working social capital component. The Community Trust component, which is the donor of the activity to the manager, does not see the formal side of the institution. However, Rukun Warga Management shows its existence and credibility in managing activities before making financial and activity achievement reports.

Conclusions. *The networking* (social network) that has been built has succeeded in uniting the ideas of the Rukun Warga Management and the community about handling environmental and social affairs for the common good and presenting mutually agreed-upon values.

Implication

Keywords: Social capital, Trust, Social Networking, Norm

INTRODUCTION

This local wisdom is what encourages people to group and form entities. For Francis Fukuyama, author of *Trust the Social Virtues and the Creation of Prosperity*, local wisdom is a social capital that is seen as a vital spice for the development of community economic empowerment. Fukuyama points out that strong social capital stimulates the growth of various economic sectors due to high levels of trust, and a wider network of relationships growing among fellow economic actors.

An observation conducted by the author in Klenganan Village, Klenganan District, Cirebon Regency found a social activity that was running which was driven by the Rukun Warga Management which gathered self-help and participation of residents through *kenceng* (money collected) in a certain place and then managed together. The management of the Village Residents Unit inventories matters related to the environment in which they live, both physical and social in order to be managed together using the material resources collected through the *kenceng*.

Observation of the activities of the Rukun Warga Management which gathers community self-help, according to the author, is interesting considering that during this period we see the fading of *social engagement* relationships as a result of shifts in cultural values. The observation of the activities of the Rukun Warga Management is seen in the frame of social capital terminology where, according to Pierre Bourdieu in Sunoto (2014), social capital is a social and cultural aspect that has economic value and can be institutionalized, namely all resources, both actual and potential, related to the ownership of a fixed institutional relationship network based on mutual recognition and mutual recognition. Social capital recognizes three crucial aspects that indicate the existence of social capital values which, according to Robert Putnam (In Lawang: 2004), social capital is seen as a social institution that involves networks, norms, and social trusts that encourage social collaboration (coordination and cooperation) for the common good.

Approaching the Problem

The activities of the Rukun Warga Management, which gathers community self-help for the Citizen Welfare Gathering program, are approached with the Social Capital theory approach, so the author states the problem, "How does social capital work in the activities of the Citizen Housing Association?" in village development.

LITERATURE REVIEW

Social capital

In the theory of social capital, it is known to have three main streams. First is Putnam and Fukuyama's theory; the second is Coleman's theory, and third is Bourdieu's theory. Putnam, Coleman, and Bourdieu agree that social capital is a resource. Nevertheless, Coleman tends to view social capital as social resources available to individuals and families to achieve social mobility. Specifically, Coleman argues that social capital is a resource that can help individuals and families have adequate human capital. According to Putnam, social capital is seen as a value of mutual trust between members of society and society as a whole towards their dreamers. This social capital is seen as a social institution involving networks, norms, and trust that encourages social collaboration (coordination and cooperation) for the common good. It also contains the understanding that there is a need for social *networks (networks of civic engagement)* that exist in society and norms that encourage community productivity.

According to Putnam (in Lawang, 2004), social capital is changed from something obtained by an individual to something owned (or not owned) by another individual or group of people in a region, community, city, country, or continent. Putnam explained that social capital is a resource that individuals or groups commit to. Commitment is understood as social norms that are components of social capital, such as honesty, attitude to maintaining commitment, fulfillment of obligations, mutual bonds, and others. These social norms are unwritten rules in a social system that govern people's behavior in their interactions. The use of this theory is shown to study, know, and analyze the existing belief patterns, norms, and networks, the dynamics created and the sources that shape the existence of existing beliefs, norms, and networks, and then how these aspects are implemented in the family and its relationship with the existing social environment.

Social capital, in Coleman's theory, has three forms: obligation and expectation, which are based on the trustworthiness of the social environment, the capacity of information flow of social structures, and norms that are carried out with various sanctions. In this case, it can be formulated that every citizen or family in the context of a disaster has a social obligation and expectation to help each other, for example, by exchanging information and experiences regarding preparedness in disaster risk reduction.

METHODS

The method used in this study is qualitative research with a case study approach. Qualitative research aims to present the social world and its perspective in terms of concepts, behaviors, perceptions, and human problems being studied. It is also essential to understand the phenomenon of what is experienced by the research subject, such as behavior, perception, motivation, action, and others. This is done holistically by way of description in words and language, in a natural, unique context, and utilizing various natural methods.

DISCUSSION

Reading Social Capital in Picking Up Outstanding Duafa Activities

Trust

Trust is one of the critical elements of social capital. It is a rope that binds people together to create solid and durable support. The core of trust between humans, according to Lawang (in Damsar, 2009), three things are interrelated, namely:

Social relationships between two or more people. This relationship includes the institution, which, in this sense, is represented by a person. A person believes in a particular institution for his benefit because the people in that institution act. This activity that invites people to collect money in a bank or piggy bank voluntarily is not based on obligation but rather because of mutual moral encouragement.

The collection results are calculated using activity management within a specific time. Then, the results of the money that has been calculated are announced on a paper sheet of notification or shared using social media. The administrators held open deliberations both at the neighborhood and neighborhood levels to discuss what problems existed in their neighborhood, both related to the physical and social environments. Physical environmental issues can be in the form of ecological street lighting, the installation of ecological security portals, the construction of ecological security posts, cooperation to repair or maintain environmental sanitation products, and other environmental infrastructure suggestions.

Social activities can be in the form of the availability of complete funeral arrangements, the availability of cash to visit residents who are sick, and supporting orphans and the elderly who cannot afford it. The organization that carries out this activity is not in the form of a foundation but a legal entity. The management of the Neighborhood Unit shows the implementation of activities in the community with self-determination so that it has the potential to affect other residents who have not been involved in the activity. Seeing the

implementation of the activities of the Rukun Warga Management through the Guyub Kenclengan activity, the community has confidence in the Rukun Warga Management, as quoted from the statement of the Chairman of the Rukun Warga Board:

"I ask the community to be willing to donate their rizqi to the Rukun Warga Subuh Alms Management, it turns out that the community's interest is good. They don't ask what institution or who the administrator is, and the community knows that GUYUB KENCLENGAN carries out this activity. So that the community is calm in donating, we make a monthly routine report, complete with the profile of the outstanding students (Hafidz: Interview on February 10, 2018)

The interaction observed between the Donor and the Scholarship Activity Manager is not formal. Even the community tends not to look at the institution but rather the activity space of the Rukun Warga Management in social activities. This interaction shows the community's trust in the Rukun Warga Management, both personally and institutionally.

The expectations contained in the relationship, which, if realized, will not harm one or both parties. This can be seen when the Guyub Kenclengan resident donor feels a good spiritual atmosphere when looking at the monthly routine report submitted by Mada Moment before Friday prayers at the end of the month and on the announcement board of the Klenganan Village mosque. As quoted from one of the residents who donated his money for the Outstanding Duafa Pick-up activity:

"I give a regular monthly donation to the younger brothers and sisters of GUYUB KENCLENGAN to be distributed to outstanding students from underprivileged families in Kklenganan Village. I get a regular report every 3 months on the progress of student achievement and monthly financial reports on the mosque bulletin board and announced before Friday prayers (Syamsul: Interview on February 10, 2018)

This information shows that donors feel comfortable and secure when donating to Rukun Warga Management. This trust shows a space for interaction that is not detrimental to each other but provides a space for mutual trust.

Social interaction allows relationships and expectations to be realized. Robert D Putnam in Hasbullah (2006:11) defines trust or mutual trust (trust) as a form of willingness to take risks in one's social relationships based on a feeling of confidence that others will do something expected and will always act in a pattern of action that supports each other, at least others will not act to the detriment of themselves and their group. A guarantee of honesty in the community can strengthen the sense of solidarity and cooperative nature in the community.

The Rukun Warga Management Association shows the community its credibility in carrying out activities with a series of student assistance activities and regular preparation of reports. This creates a sense of mutual trust between those who work together; the fewer risks are borne, and the fewer costs (money or social) are incurred.

"We believe that the donations we have issued are indeed not much, but if collected in one village and managed by trusted people, it will have a good impact, especially for the next generation of the village, I have heard the report of the committee, one of the students who was assisted yesterday by his outstanding students graduated at ITB Bandung majoring in civil engineering (Nining, Interview on February 7, 2018)

The existence of trust facilitates cooperation and mutual benefit relationships, thereby encouraging the emergence of reciprocal or reciprocal relationships from related parties. According to Simmel, the function of trust can be seen from the statement that "without an equal mutual trust between one person and another, society itself will be disintegrative, and trust is "one of the most important synthetic forces in society. "Belief is further said to be the basis for individual actions (Simmel in Mollering, *ibid*, in Lawang, 2004).

Social Networks

The network and its function in achieving a goal are inseparable from trust. Through a network of people who know each other, inform each other, remind each other, and help each other in implementing or overcoming a problem. Networks are a source of knowledge that is the main basis for the formation of strategic trust. A social network is a social structure formed from nodes (or generally individuals or organizations) that are intertwined with one or more specific types of relationships, such as values, visions, ideas, friends, descendants, and others. The Rukun Warga Management Association created this social network to socialize the concept of the importance of preparing the next generation of educated villages even though they are from the underprivileged. The bond of ideas between the Rukun Warga Management and the community is met with a feeling of trust to realize it together.

"Seeing the activities of the Rukun Warga Management, who are diligent (patient) in accompanying outstanding students and making effective programs from the donations collected, we hope that we can provide opportunities for outstanding students in this village even though they are from the underprivileged (Temu, interview February 7, 2016)."

Social network analysis views social relationships as nodes and bonds". A node is an individual actor within a network, whereas a bond is a relationship between those actors. There can be many types of ties between knots. Research in various academic fields has shown that social networks operate at many levels, from the government to the state, and play an essential role in determining how to solve problems, run organizations, and the degree of success an individual has in achieving his goals.

In its simplest form, a social network maps all the relevant ties between the nodes under study. The network can also be used to determine the social capital of individual actors. This concept is often depicted in social network diagrams, embodying nodes as points and ties as connecting lines. For sociologists, the study of social networks has been known since the 1960s, which is related to how individuals relate to each other and how the bond of affiliation serves both as a lubricant to obtain something done and as an adhesive that gives order and meaning to social life (Powel and Smith-Doer 1994; 365, in Damsar).

The social network formed from the Pickup Du'afa Achievement activity creates social marketing that naturally grows among the residents of Klengenan Village. Villagers who become donors and beneficiaries, as well as even those who only get information about activities, also disseminate information about this activity. For example, a doctor who does not live in the Klengenan Village area receives information from Klengenan residents and then becomes a permanent donor for the activity.

"I received information about the Outstanding Du'afa Pick-up Activity from villagers who often prayed with me at the Village Mosque when I stopped by before going home. I was interested and directed to meet the younger brothers of the Rukun Warga Management Association, who were the organizers of the activity. (Fardan, Dr: Interview 5 February 2016).

In this network concept, there is an element of work that, through social media, becomes cooperation. The relationships that occur can be in formal or informal forms. Social relations are a picture or mirror of collaboration and coordination between citizens based on active and reciprocating social ties (Damsar, 2002:157). Through this social network, individuals will participate in acts of reciprocity and, through these relationships, gain advantages that give each other what they need. Under certain conditions, not all people can contribute materials and donations, but because this *social networking* is formed, then social responsibility is formed where the foster children of this program also get the attention of the surrounding

community; for example, they are reminded to learn, given the encouragement to continue school, as stated by a resident,

"We are happy that the smart orphans get the attention of the residents here; the orphans of the late Haji Joni received scholarships from residents who the Rukun Warga Board pioneered. We also encouraged the spirit of Mba Minhatul Maula so that they can graduate from college and become valuable people (Ambarsari, Interview on February 6, 2016).

Social networks are formed because of mutual trust, mutual knowledge, mutual information, mutual reminders, or overcoming things. In essence, these networks and social relationships are very meaningful for every individual or group of organizations. From a sociological point of view, it can be said that we are, at least in part, defined by who we know. More broadly, the bonds between humans also become the main building blocks of the larger social edifice.

Norm

In a certain social entity, norms cannot be separated from networks and beliefs. If the network structure is formed due to social exchanges between two people, the norm is more or less as follows: The norm arises from mutually beneficial exchanges (Blau 1963, Fukuyama 1999 in Lawang, 2004). This means that if, in the exchange, the benefits are only enjoyed by one party, the following social exchange will not occur. If the two are mutually beneficial in the first exchange, there will be a second exchange, with the hope of obtaining profits as well (Homans 1974, in Lawang, 2004). Several times, the principle of mutual benefit is firmly adhered to. Therefore, a norm arises in the form of social obligations, which benefits both parties through the exchange, in which the exchange relationship is obtained.

The norm that was born from this Outstanding Duafa Pick Up Activity is the presence of a good value agreement that all supporters of this activity, both the community who donate and the activity manager, have done virtues that are worthy of being followed by other community members who have not been involved

The norms created are expected to be obeyed and followed by individuals in a certain social entity. Social norms will play a very important role in controlling the forms of behavior that grow in society. These norms are usually institutionalized and contain social sanctions that can prevent individuals from doing something that deviates from the prevailing habits in society. In this case, norms are not written but are understood by each community member,

and the expected behavior patterns are determined in the context of social relationships. The configuration of norms that grow in the community will determine whether these norms will strengthen the closeness of relationships between individuals and positively impact the development of that society.

Cover

The results of this study show that the Guyu Kencana activity in Klenganan Village presents a working social capital component. The Community Trust component, which is the donor of the activity to the manager, does not see the formal side of the institution. However, Rukun Warga Management shows its existence and credibility in managing activities through the preparation of both financial reports and activity achievement reports. The built social network succeeded in uniting the ideas of the Rukun Warga Management and the community about the dream of the village's future, which will be entrusted to the educated generation.

Empathy is the feeling of opportunity that must be given to students from underprivileged families, ultimately presenting a kind of moral agreement of society as a norm of goodness. The empathy who attended brought the awareness that being a donor of this activity is a personal investment to get God's reward and an investment for the future generation of Klenganan Village, their hometown.

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