

VILLAGE COMMUNITY DEVELOPMENT AND SOCIAL CAPITAL

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Abstract— Law No. 6 Year 2014 on the Village defines a rural community empowerment as an effort to develop independence and public welfare by improving the knowledge, attitudes, skills, behavior, ability, awareness and use of resources through the establishment of policies, programs, activities, and assistance in accordance with the essence of the problem and the priority needs of rural communities. The definition illustrates the government's desire to make the existing villages throughout the territory of the Unitary State of the Republic of Indonesia into an independent village in accordance with the potential owned by each village.

The empowerment of rural communities into an alternative development to realize the wishes of the government to establish the village community so that the goal of Indonesian independence to realize prosperous and just society can be realized soon. The rural-urban development disparities that have occurred so far can be overcome by the issuance of the new Village Law. The empowerment of village communities will only work well if the empowerment process is able to utilize and utilize the potential of social capital in the village.

Keywords— Development; Village Community Empowerment; Social Capital; Law No. 6 Year 2014 on the Village.

I. INTRODUCTION

Law No. 6 of 2014 on the Village brings new hope for the village community in order to realize the ideals of the nation towards a just, prosperous and prosperous society. The presence of the Village Law is expected to accelerate village development so that rural-urban development gaps can be minimized.

The Village Law that requires the Central Government to allocate the Village Fund will be able to reduce village-to-village gaps when Village Governance and Village Communities are able to utilize it well. Conversely, if the village management is not done well, it is not impossible that the opposite happens, the village will be more lagging behind the progress of the city, even very likely the conflicts in the village.

In Law No. 6 of 2014 on the Village mentioned that one that must be done by the village government is to empower the village community. In the Law the empowerment of rural communities is defined as an effort to develop the

independence and welfare of the community by improving knowledge, attitude, skills, behavior, ability, awareness and utilizing resources through the establishment of policies, programs, activities and assistance in accordance with the essence of the problems and priorities needs of the village community. In other words, the empowerment of village communities is an effort to build capacity of all villagers, both in terms of individual and community. As an individual his knowledge needs to be enhanced, his awareness, his skills in viewing opportunities and potential resources in the village so as to be beneficial for the welfare of himself and his family. As the community needs to increase awareness and ability to organize with the aim to be able to jointly overcome and deal with all the problems of life that exist in the midst of village communities. It is generally acknowledged that our village community today, both individually and socially, is in a position of powerlessness. Village community empowerment thus becomes very important to be able to realize the success of village development as mandated by Law No. 6 of 2014 on the Village.

When traced carefully, actually villagers in the past has had a socio-cultural mechanisms capable of solving various problems of life in the middle of the village community, which is now known as local wisdom local communities. Local wisdom according to Sibarani (2012) is the value of local culture that can be utilized to regulate the life of society wisely or wisely. It further mentioned that local wisdom belongs to society whose attitude and personality are mature to be able to develop local potency and source in making change for the better. Today, however, local wisdom is fading along with the process of modernization and globalization that continues to hit our society including rural communities. Efforts to revitalize local wisdom become important to be done so that the village development process does not deprive the socio-cultural values of local communities.

Law No. 6 of 2014 on the Village gives an enormous opportunity for the village community to revive its local wisdom. This is exactly the one that distinguishes this new village law with earlier village Act (Law No. 5 of 1979 On Village Governance).

Villages Law No. 14 of 2014 will be properly implemented only when there is awareness and willingness to jointly (villagers-village officials-external force) for the

progress and prosperity of the village. Awareness and willingness together for progress and prosperity of the village can only arise if the dosage elements of social capital that could be used and accumulated in such a way through the village management and rural development. Such social capital provision is part of local wisdom. One effort that can be done to realize the success of the implementation of Law No. 6 of 2014 on the Village is to empower rural communities by leveraging social capital. Ostrom (1993), attempting to analyze development programs in Third World Countries using the social capital concept suggests that development using social capital demonstrates better success rates, thus concluding that social capital is one of the prerequisites for the success of a development program.

Ostrom's view indicates that community empowerment (village) will only be able to succeed well if in the process of empowerment, social capital is utilized and utilized properly. Therefore, an understanding of the concept of social capital becomes important. In this paper will be discussed include: 1) The concept of Social Capital; 2) Development, Empowerment, and Social Capital.

II. THE CONCEPT OF SOCIAL CAPITAL

As a concept, social capital is defined variously by scholars. Lyda Judson Hanifan (1916) was the first to introduce the term social capital. According to him, social capital is not capital as we understand so far is property or money, but rather an asset or real capital required in social life, ie goodwill, a sense of friendship, mutual sympathy, and social relations and cooperation between individuals and families which form a social group.

Scholars who try to develop the concept of social capital in the conceptual level are Pierre Bourdieu. Bourdieu (1986) argued that to be able to understand the structure and how the functioning of the social world should be discussed capital in all its forms. Bourdieu further said that it is not enough to discuss the capital as it is known in economic theory. It is also important to know the types of transactions that in economic theory are considered non-economic because they can not directly maximize material profits. Bourdieu said that there is still another capital that is social capital and cultural capital that also contribute in the economic capital transactions.

Further development of the understanding of the concept of social capital is done by Putnam (1993), which defines social capital as the appearance of social organization such as networks (networking) and trust that facilitate coordination and cooperation for mutual benefit.

Fukuyama (1995), a Sociologist also developed the concept of social capital is more and defines social capital as the ability arising from a lack of trust in a community. Fukuyama (1995) also mentions that the core elements of social capital is the confidence (trust). Fukuyama argues that beliefs are closely related to cultural roots especially those related to ethics and morals.

Meanwhile, Hasbullah (2006) defines social capital as a resource that can be seen as an investment to get new resources. Definition Hasbullah showed that social capital is

one of many other capital capital required for the development process. Efficiency and effectiveness, for example, is an indispensable element in the development, while investing new resources are necessary aspects of the construction work. Ostrom (1993) calls using the concept of social capital to highlight the phenomenon of development in Third World countries. In studies with the use of the concept of social capital, Ostrom says that development utilizing social capital show a better success rate, so he concluded that social capital is a prerequisite for the success of a program development. Meanwhile, Woolcock and Narayan (2000) mention that social capital is formed from norms and networks that can enhance togetherness (collectivity). Togetherness is something that is very necessary in the achievement of a goal, including the purpose of development. Togetherness or collectivity will manifest in a container called an organization or association. In relation to the organizational phenomenon, Rose (1999) in her research in Russia found that social capital is a key element for the working of informal organizations in society as an alternative to formal organization.

When associated with the Village Law No.6 of 2014, what Rose said (1999) is highly relevant, where the law explicitly explains the need for organizations (institutional) in the context of village development, both formal and informal institutions. Therefore, social capital becomes important in the implementation of the Village Law. If the results of the study and research findings from Ostrom and Rose are linked to the current rural context in Indonesia, the villages in Indonesia also have formal organizations and informal organizations. The results of research Badaruddin, et al. (2016) found that in the research village found the existence of formal organizations such as village administration. (Village Apparatus, Village Consultative Agency, Family Welfare Development). In addition to formal organizations, there are also informal organizations such as perwiratan associations, Help Togethers Union (Serikat Tolong Menolong-STM), clan associations, youth associations, and social gathering.

The main elements of social capital are not something that grows and develops by itself, but must be created and transmitted through social-cultural mechanisms within a social unit such as family, community, voluntary associations, the state and so on.

III. DEVELOPMENT, COMMUNITY EMPOWERMENT (VILLAGES), AND SOCIAL CAPITAL

Development can be interpreted as a the transformation of the governance system from a centralized system of government to decentralization with the issuance of Law No. 22 of 1999 which was revised by Law No. 32 of 2004 on Regional Autonomy, making the direction of development policy also changed. The Law on Regional Autonomy has provided an opportunity for the regions to implement regional development in accordance with the strength of the local context. Nugroho (2012) states that regional development through autonomous decision making mechanisms is believed to be able to respond to the real problems that will often arise in the still high intensity of natural resources allocation and development.

Autonomy In the administration of this development is felt more and more relevant in line with social and ecological diversity (bio-social diversity) in the region.

The issuance of Law No. 6 of 2014 on the Village is a follow-up of the Law on Regional Autonomy, which is expected to accelerate the ramp of development in the village so that the rural-urban development gap can be reduced. This Village Act actually allows the village government to make village development policies more autonomous by taking into account the potential of the village and local wisdom. In addition, the Village Law also mandates the central government to allocate village funds gradually to reach 2 billion rupiah per village as operational and rural development funds. Gradually, in the first year (2015) the new Central Government is able to allocate around Rp 300 million per village, and in the second year (2016) the central government increases it to around Rp 700 million to Rp 800 million per village. However, the results of research conducted Badaruddin, et al. (2016) showed that the first year of this Act is implemented mostly village officials do not understand the Law of the village as well. The same conditions are also found in the community. Most of the funds are still allocated for infrastructure development such as trenching and road hardening. At the location of the research village has not found the funds intended for productive economic activities and to establish a Village Owned Enterprises (Badan Usaha Milik Desa-BUMDes). This situation makes the village funds have not been able to lift the economic welfare of the poor villagers, whereas one of the mandate of the Village Law is the empowerment of village communities. This condition indicates that the empowerment of rural community is a necessity in order to realize the goal to improve the welfare of the community, especially the village community.

Zubaedi (2014) mentions that community development and community empowerment can be interpreted as a preferred strategy in the context of alternative development. As an alternative form of development, community development and empowerment emphasizes the importance of community based development, bottom-up and locality. The conceptualization of alternative development as proposed by Zubaedi is relevant as the basis of conceptualization in research that wants to see and know how the model of village community empowerment based on local conditions and local culture.

The empowerment of village communities (including village officials) is important so that village laws can be implemented properly. Zubaedi (2014) argues that empowerment contains two trends. First, the process of giving or transferring some of the power, power or ability to society to make the individual become more empowered. This process is complemented by building material assets to support the development of their independence through the organization. This type of empowerment tendency is called the primary tendency of empowerment meaning. Second, do conscientization. It is a process of understanding and growing awareness of the current situation, both in relation to political, economic, and social relations. A person is in a stage of conscientization if he is able to analyze their problems, identify the causes, set priorities and acquire new knowledge

independently. Within this framework, empowerment is identified with the individual's ability to control his environment.

In line with what Zubaedi said, Usman (2004) stated that the effort to empower the village community and to tackle poverty and inequality is becoming an increasingly complex phenomenon, rural development in its development is not solely limited to increasing agricultural production. Rural development not only covers the implementation of social welfare improvement programs through the distribution of money and services to meet basic needs. More than that is an effort with a spectrum of activities that touch the fulfillment of various needs so that all members of the community can be independent, confident, independent and can be separated from the structural shackles that make life miserable.

In order to empower the community, Suharto (2004) suggests that the empowerment refers to the ability of people, particularly vulnerable and weak that they have the strength or the ability to: 1) meetig their basic needs so that they have the freedom; 2) reaching productive sources that enable them to increase their income and obtain the goods and services they need, and 3). Participate in the development process and the decisions that affect them. Suharto's description of empowerment shows that a person is only said to be empowered when he is autonomous in both economic, social and political terms (contributing to the birth of a policy for them).

Village Law is expected to become a lever of villagers to be empowered economically, socially, and politically, because the real village community has a number of local wisdom that is part and parcel of the potential of social capital owned by the villagers. Therefore, it is important to dig and re-identify the potential of social capital of village communities in the context of successful implementation of Law No. 6 of 2014 on the Village.

The study, which uses the concept of social capital in the phenomenon of community empowerment is also done by Badaruddin (2006), which examines the "Social Capital and Development Model Transmission Social Capital in the effort of Family Welfare (Study On Three Community Farmers Rubber in District Rao Pasaman West Sumatra)". From the results of the study it was found that "the rubber sale organization with auction system in the village was formed because of the availability of social capital in the village, and the ability of the local community to utilize and utilize social capital. The research findings Badaruddin reinforce what was raised by Putnam (1993) that the elements of social capital (trust, norms, and social networks) tend to self-reinforcing and are cumulative. That is, the stocks of social capital will be growing (cumulative) when used.

The Research of Badaruddin (2009) on "Alternative Model Implementation of Corporate Social Responsibility (CSR) based Social Capital in North Sumatera (Studies in the Three Corporate: Enterprises, Domestic Investment and Internasional Investment)" found that the implementation of CSR corporates are not yet fully exploit social capital, which has an impact on the outcome of the CSR program. From the results of research conducted offered an alternative model of

CSR-based social capital implementation through "Collaboration Work Model" as shown in Figure 1.

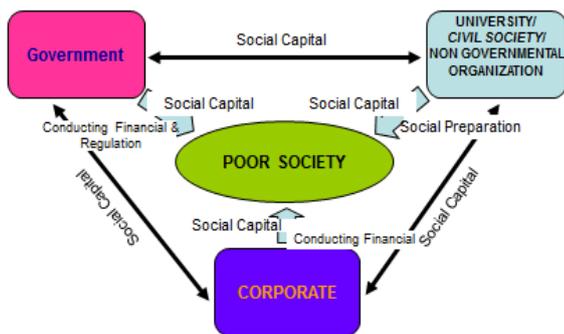


Figure 1. The Model Of Collaborative Working for Community Empowerment Through CSR Program That Utilizes Social Capital

The World Bank as one of the world's financial institutions are widely distributing aid, especially for third world countries, are also interested in the results of the study which uses the concept of social capital (see Dasgupta dan Serageldin, 1999). The World Bank defines social capital as the norms and social relations embedded in the social structure that is able to coordinate actions to achieve goals.

From the various studies using the above social capital concept, it provides guidance that development (including village development) and community empowerment process should also utilize the potential of existing social capital for successful village development and community empowerment process itself. Law No. 6 of 2014 on the Villages that have a passion for the welfare of the village community, it is appropriate to be implemented properly and correctly by utilizing and using social capital.

The social capital owned by a society (village community) is inseparable from local cultural values (local wisdom). Each community community has a local wisdom that serves to ensure their welfare. In the context of rural community empowerment, the utilization of traditional values (local wisdom) becomes a necessity. Related to this, Sibarani (2015) mentioned that there are some local wisdom that is beneficial for the improvement of welfare are: 1) hard work or hard study; 2) diligent; 3) discipline; 4) creativity and innovation; 5) independent and efficient; 6) education; 7) health; 8) cooperation and mu-tual cooperation); 9) gender management; 10) cultural preservation and creativity; and 11) care about the environment.

IV. CONCLUSION

Development requires a variety of capital, one of which is social capital. Social capital is actually something that is natural to every community including the village community. The difference lies in the degree of potential and utilization in the midst of society. The more potential social capital that

exists in a village and the potential of social capital is utilized and utilized, it will be more positive for the development of the village community. A positive development is development that empowers the public, so that people become more self-reliant and become better level of welfare.

Acknowledgment

This study is dedicated to The Ministry of Research and College The Republic of Indonesia and the University of Sumatera Utara that has been providing assistance funding for this research in 2017.

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