

Social Capital and Poverty Reduction for the Victims of Earthquake and Tsunami: Anthropological Study at Village of Lhok Pu'uk, sub-district of Seunedon, Regency of North Aceh

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Abstracts - Strengthening collective action at the community level was built through the pillars of social capital will strengthen the bargaining power of the local community against external forces seeking to exploit natural resources. An identification study was conducted to examine the potential of social capital in fishing communities, especially in activities related to post-earthquake and tsunami economic activities. To achieve this objective, the reserachers made a combination of qualitative and quantitative approaches is used, with a population of all fishermen households that have remained for at least five years. Sample determination was done by using multilevel cluster technique. The results show that poor fishermen do not seem to have any initiative to solve the problems they face. From the main elements of social capital, some potential social capital can be identified in the fishing communities in the study sites. To improve the institutional capability and strengthening at the level of poor fishing communities, the potential of existing social capital needs to be built and created in such a way. In this context, the interrelationship between elements of social capital must be understood as a unity, where mutual trust, and egalitarian understanding.

Index Terms - collective action, social capital potential, clustertechnique, enhanced capability, egalitarian understanding

I. INTRODUCTION

The phenomenon of poverty that shackles the Indonesian fishing community has been widely studied. Various policies and programs of poverty reduction of fishermen have been widely implemented, especially by the government, as well as non-government institutions (non-government). The facts show that the economic condition of the fishing communities is still the worst compared to the economic conditions of people working in other sectors (including rice fields). This increasingly sharp economic and social polarization will strengthen the traditional institutional patron-client. In practice, patron-client institutions tend to be exploitative against poor fishermen (clients). The results of Badaruddin's research (2001) show that, consciously or coercively, these patron-client institutions remain in great demand and maintained by the fishing communities, and serve as the "safety valve" of the subsistence crisis they face.

Social capital as aspects of the structure of relationships between individuals that enable them to create new values [2]. This concept became popular after several scholars used the concept of social capital in their study, [5][7][3][8]. The World Bank as one of the world's major financial institutions that channel aid, especially to third world countries, is also interested in the results of the study using the concept of social capital [8].

The results of study shown in [5][7][3][8] norms (crafting institutions); (2) equal participation and equal participation; (3) mutual trust among the citizens of a social group. The three components of social capital are not something that grows and develops by itself but must be created and transmitted through cultural mechanisms within a social unit, such as family, community, civic association, state and so on.

Some efforts were done to reduce poverty (especially among fishermen) by utilizing the potential of social capital in society. But the problem is how the method to grow and develop the potential of social capital in the community, [6] is currently experiencing weakening and even destruction. Utilization of potential social capital is an alternative to re-establishing mutual trust among citizens, conducive to collective democratic action. The efforts to reduce poverty through the potential of social capital can be done by, first, poverty reduction efforts should be directed at achievement at the level of poor people which not only means the exit from poverty situations temporarily, but also meaning in the creation of ability for them to independently tackle the problem and get out of the crisis when there is a change in conditions that leads back to the poor situation [9]. This means that poverty reduction efforts should focus on enhancing capability building at the individual level and institutional strengthening at the level of structure and system in a poor community. Among followers of participatory approaches to poverty reduction to be two major steps in this regard, namely conscientization and community organizing, as social preparation steps that accompany the cycle of additional resource delivery programs / projects [4]. Secondly, in relation to the first point, means that in the effort to reduce poverty, social preparation and the addition of resources are equally important. The implication is that im-

provements in the delivery system and receiving mechanism levels should be treated equally as important. Here is the agenda of accountability, transparency, participatory, and rule by law in project management / poverty reduction programs.

The process of collaboration between the government and the private sector and the participation of the people in it creates social capital not only in the form of the emergence of people's organizations in solving its own problems but the networks of government, business and civic partnerships themselves are transformed into specific social capital through collaborative and trustworthy norms trust) established between them throughout the program/project rollout. This trust is one component; even according to [3] is a core component of social capital. trust as "the expectation that arises within a community of the regular, honest, and cooperative behavior, based and commonly shared norms, on the part of other members of that community" describe by [3].

The strengthening of collective action at the community level built through the pillars of social capital will strengthen the bargaining position of the local community towards external forces that attempt to exploit their natural resources (in the context of fishing communities, the main natural resource is the high seas). Through the potential of existing social capital, fishing communities can utilize natural resources effectively without harming marine habitats for their survival, and have the power to deal with external forces (market economic forces) that tend to harm fishermen. This can happen because social capital is a social infrastructure that builds up the interaction of citizens based on mutual trust, cooperates with each other to achieve common goals, and produces a civilized life (civic culture). The research identifies the potential of social capital in fishing communities, especially in activities related to post-earthquake and tsunami economic activities. Analyze the social capital transmission model that can reduce the poverty of fishermen households. Implement a social capital transmission model within the wider fishing community so that the reduction of poverty of fishermen in a wider capacity can be realized.

II. METHOD

The researcher used the design through a combination of qualitative and quantitative approaches. The combination model used is dominant-less dominant design where quantitative approach is used as dominant (qualitative-dominant), while quantitative approach is used as less dominant (quantitative-less). The population of this study is all fishermen households who have been settled in the study site for at least five years with the reason to gain a deeper knowledge about the ins and outs of fishermen's life including knowledge of the potential social capital existing within the community. Determination of research sample is done by using cluster technique for sub-district selection and fisherman village. For the determination of the respondents the research was done by simple random technique.

III. RESULTS AND DISCUSSION

A. Fisherman Society

Lhok Pu'uk village is one of 33 villages in Seunedon sub-district. Lhok Pu'uk village itself consists of 3 hamlets. The three villages are: 1) Dusun Lhok Pu'uk Barat; 2) Dusun Lhok Pu'uk Timur; 3) Dusun Lhok Pu'uk Timu. Dusun Fishermen were majority of the people work as fishermen, also including the village where the education level of its citizens is still relatively low. For the livelihoods as fishermen, most are as traditional fishermen and fishermen laborers. As traditional fishermen who have very simple fishing gear, their income is relatively small because they are unable to compete in catch with the owners of modern ships. Traditional fishermen exist not only compete with modern fishermen who come from the same village but also have to compete with modern fishermen from other regions. For the livelihoods as fishermen, most are as traditional fishermen and fishermen laborers. As traditional fishermen who have very simple fishing gear, their income is relatively small because they are unable to compete in catch with the owners of modern ships. Traditional fishermen exist not only compete with modern fishermen who come from the same village but also have to compete with modern fishermen from other regions.

B. Individual Ability

Everyone always never escaped the problem, but different types of problems and problems experienced by everyone. Different problems are of course requiring different handling as well. People who say go the way individuals generally do it individually by relying on patrons. The situation shows that the collective way of working equally in dealing with crisis situations is not yet a tradition of poor fishing communities in this village, in solving the problems they face.

Some of the reasons why they do not use the same way of collective cooperation (horizontal solidarity) to deal with their problems include: first, the difficulty of finding trustworthy people today (crisis of trust); secondly, the absence of their belief that people who are equally poor will be able to solve the problems they face, let alone the problem of poverty itself; and thirdly, the way in which they travel is the legacy of overcoming the problems they get from their parents (hereditary).

Field findings show that in managing problems encountered in their daily situations, they are more dependent on authoritative local figures and few say themselves. This situation indicates that people who are also representatives of poor fishermen do not have the ability to manage the problems encountered in their daily situations. This implies that the poor themselves are surrendering their fate to the local authorities, so that the situation of their harmful relationship survives on its own. They rarely take such a stance to challenge the prevailing social situation and strive for a change in the situation. Poor fishermen do not seem to have any initiative to solve the problems they face. They tend to depend on someone they consider to have advantages in society, such as religious leaders, traditional leaders and village officials. Such habits are also passed on to their children. The low level of their educa-

tion is one of the factors that causes their narrow insight in dealing with the problems faced.

C. *Potential of Social Capital in Fishing Community*

To be able to see and identify the potential of social capital that exists in a community (community) then first must be known elements of social capital (social capital) is. Social capital is the core elements of trust, social networks (networks, solidarity (solidarity), institutions (elements) From the main elements of social capital, it can be identified some potential social capital in the fishing community at the study site.

1) Patron - Client

In general, the patron-client order is an institution that is born from the existence of mutual trust between several groups of fishermen community, that is first, the group of ship owners (economic capital), Secondly, the fishermen community group that has no economic capital but has other capital, and energy. The existence of mutual trust among some groups of fishermen community makes them able to form a social network. The social network is formed among fishermen who act as "patrons" and fishermen who act as "clients".

2) Social network

From the perspective of poor fishing communities, it is argued that the causes of poverty they suffer are often referred to as the lack of serious government attention to their fate. From a government perspective, it is argued that fisherman poverty is the result of the difficulty of fishing communities being invited to participate in development programs run by the government. Meanwhile, from the perspective of non-government (NGO) as noted that the attention to the fishing community is the impact of top down government policies in implementing development.

The ability of the community to utilize social capital makes the use of capital more effective and efficient so as to enable the creation of a sustainable management system. There are a number of interrelated factors that lead to the utilization of social capital in "arisan" to survive, including: the ability to build consensus, the ability to set goals, the ability to build a compact social network, the ability to knit institutions, and the ability to build trust.

Increased capability and institutional strengthening at the level of poor fishing communities, the potential of existing social capital needs to be built and created in such a way. In this context, the interrelationships between elements of social capital must be understood as one unity, where mutual trust can grow if people are honest, honesty will also develop fairness, and with egalitarian understanding someone will be tolerant, because it will be cheaper to be generosity.

Collaborative work among poor communities of fishing communities with people or institutions that have the ability to enhance individual capabilities and structural strengthening are essential. It is in this context that the role of NGOs is needed as a collaborative partner. Building social capital in the context of fishing communities, some potential social capital found in fishing communities in research areas, particularly

the most effective of the elements of social capital elements such as "arisan" and "STM" can serve as a model for developing other institutions with a clear purpose in order to improve their economic welfare.

The need for a model of social capital creation through collaboration between several parties is based on the premise that no single party can afford to independently carry out the whole function. The government and the private sector have the advantage of delivering additional resources to poor communities, but on the other hand they have limitations in making social preparation efforts. In contrast, NGOs or other civil society entities have advantages in social preparatory work, but on the contrary, are very limited in the ability to provide and deliver additional resources. With the collaboration, the advantages and disadvantages of each side will complement each other.

IV. CONCLUSION

From the various descriptions that have been put forward in the previous section, and associated with the problems of this study, it can be drawn some conclusions as follows:

- a) The fishing communities in the research area still show the poor social characteristics of individuals, such as relying on individual capabilities rather than collective action in the face of crisis situations; relying on authoritative local figures in managing problems; and the lack of knowledge possessed, both knowledge of the potential of natural resources and the description of social structure.
- b) The social character of the poor individual is not a natural one, but is the product of a development policy that uses a top-down approach, so that the community is never stimulated to act and is sensitive to the potential of the natural resources owned by the environment in which it lives.
- c) Encountered some potential social capital, both dead, eroding, and still strong in fishing communities, such as patron-clients; cooperative; Unions Helps (STM); per-wiritan; "Social gathering." Potential social capital is an asset that needs to be built to foster awareness and collective action in the face of structural pressure to get out of the shackles of poverty they face.
- d) "Arisan" is one of potential social capital that utilizes elements of social capital more effectively and efficiently, and shows very positive results for the fishing community, both in the sense of social solidarity and in the economic sense as an adaptation strategy anticipate uncertain income.
- e) The creation of social capital is needed so that elements of social capital can be more efficient for poverty reduction efforts. Collaboration is one of the alternative models of social capital creations that can improve the socio-economic welfare of poor fishing communities, as well as me

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