

THE POTENCY OF SOCIAL CAPITAL AND THE ROLE OF SOCIAL CULTURE (INSTITUTIONAL MECHANISM) IN THE DEVELOPMENT OF BEEF FARMING

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Abstract

The aim of the research is to assess the potential of social capital and socio-cultural mechanisms (institutional) in the development of beef farming system, using Case Study Methods with a qualitative approach. Informants were determined purposively (base on information target). Data collected by in-depth interviews while data analysis was done on textual and contextual analysis with the organization, categorization and data reduction and in-depth understanding (verstehen). The results showed that: Social capital as a driver or the strength of spirit to the socio-cultural mechanisms (institutional) in form of Lembaga Kesejahteraan Kampung (LKK) – (The Village Welfare Institute). The roles of LKK are the joint business group and saving and loans of financial institution. Increase revenue to keep the four had of cattle Rp. 1.000.000. per month.

Key words: institutional, social and cultural mechanisms, social capital, welfare

INTRODUCTION

Nowadays, the preparation of development efforts, especially in beef cattle husbandry, is more emphasis to technical and economical things, rather than on social aspects of the institutional. Though the phenomenon of farm development shows that relatively mastered the technical aspects of their management and economic aspects income obvious calculation. But the passage of the technical or economic aspects, can not be separated from the aspect of social capital and socio-cultural mechanisms of institutional farms, as a mechanism of passing a business activity. Social capital include the norm or value, cooperation network, and honesty (trust), the rules of conduct, the rules of behavior, the character of behavior.[2][3][6][11] It is extremely important for current conditions, where farming communities (rural), empowerment and independence began to fade. [7]

MATERIAL AND METHOD

The research method used in this study is Case Studies with a qualitative approach. The research was done in Karang Jaladri Village, Parigi Subdistrict, Ciamis District, West Java,

Indonesia. Informans are cattle breeder LKK members. The parameters measured of social capital are indicators: trust, responsibility, cooperation and resolve problems together. While the social mechanism indicators is the breeder of cultural activities in the joint effort and cooperation in financial savings and loan institution.

RESULTS AND DISCUSSIONS

Accordance with the methods and research approaches, the results of this study are presented with qualitative data, while the quantitative data showed a monthly income increase of Rp. 1.000.000 for farming four cattles.

Based on the data, the social institution is a socio-cultural complex mechanism that has strategic roles and functions for the implementation of development activities.[9] Socio-cultural mechanism is a standard to judge the success of institutional development efforts.[5] In an effort to modernize the use of socio-cultural mechanisms (institutions), then we need to realize that there is underdevelopment of "organization" and the need for reactualizing potential socio-cultural mechanisms that will be used as project development of the organization.[1] It is the same for farm development, which needs the wisdom of looking at institutional or socio-cultural mechanisms that exist in rural communities,

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because it is assumed that these institutions are responsive to the modern values.[9]

Social and Cultural Mechanism of Village Community

Existing institutional traditions in the study area have a socio-cultural mechanism which have role in fulfilling the needs of the activity patterns of people's daily life. All activities related to community needs reflected in the various institutional traditions, both inter-related needs or among fellow citizens or that related to "the Almighty" as apparent in the following descriptions below.

a. Institutional "sambatan" (mutual help in farm work). Institutional "sambatan" is the basis for socio-cultural values for the activities of other agencies. "Sambatan", which is the unconditional cooperation by the ecological farming system, forced farmers to cooperate because it cannot be worked out individually, including in the cattle business, in which patterns of social relations of cooperation is being practiced in the cattle business, so that groups of farmers become more solid. Behavior patterns such cooperation as part of social capital.

b. Grateful ritual in an attempt to beef cattle, consisting of: "babarit" (rituals in the beef farming to thank God), "sedekah Laut" (ritual ceremony fishing communities at sea), "sedekah bumi" (ritual ceremony farmer in field), those social and cultural institutions are social and cultural mechanisms that follow the spirit of maintaining the pattern of farming. This case was as characteristic of the potential social capital.

Potential of Social Capital and Institutional (Socio-Cultural Mechanism)

The socio-capital concept studied is the element of trust, reciprocity, solidarity, mutual understanding, mutual sympathy, social obligations, honor, hope, sense of

community, good-will, know each other and recognize each other.[10] Those elements have been seen in the management of village economic institutions that are represented by two groups of economic activities, namely Kampung Welfare Institute (*Lembaga Kesejahteraan Kampung/LKK*) and the Joint Business Group (*Kelompok Usaha Bersama/KUB*). Both groups are engaged in economic activity needs of people's daily life to maintain and improve welfare.

a. Potential of Social Capital in *Lembaga Kesejahteraan Kampung (LKK)*.

The institute is a result of economic institutions-governmental organizations held at the family level (*Rukun Tetangga – RT*) amounted to approximately 40 families, with the management consists of: Chairman, Vice Chairman, Treasurer, Secretary and Member of the Family Head (Husband), other than that there are supervisors composed of members (2 persons) who are appointed by the members of the collective agreement and usually featured or elders. Mechanisms such as savings and credit activities in accordance with the agreement a sum of money taken by the villagers mainly been done by many women. LKK in the savings and loan activities are economic institutions, which indirectly boost the value of the socio-cultural institution. From the mechanisms, it can be explained that the socio-cultural institutions, which have the principle of solidarity, mutual understanding and agreement values, are also embedded in the activities of LKK, so that activities do not have much differences in attitude and purpose. This means that there is an effort to respect and tolerance if there is a difference. Aspects of values, structures and patterns of social relationships such as elements of social capital that goes into the spirit of Kampong Welfare Institute.[2][6] LKK performance looks as follows:

Table 1 Potential of Social Capital in *Lembaga Kesejahteraan Kampung* Performance

No.	Criteria	Practical activities/existing conditions
1.	Dominant value	Togetherness, resonance
2.	Structure	Informal organization, consisting of 40 families
3.	Social relationship	Mutual respect and tolerance
4.	Function	Fulfilling economic needs
5.	Scope of activities	Savings and loans

b. Potential of Social Capital In *Kelompok Usaha Bersama (KUB)*

Economic institutions of animal husbandry can be represented by the Joint Business Group (*Kelompok Usaha Bersama - KUB*), which is a business group of beef cattle breeders on the basis of mutual trust. Its activities include the provision of savings and loan activities of feed, housing, security of livestock, livestock

breeding, and marketing production facilities. It appears that aspects of the value, structure and activities of the *KUB* (Joint Business Group) has been running with the spirit of social capital, ie take the form of the standard or the value, the network of the co-operation (network) and honesty (trust). *KUB* performance is showed in Table 2, as follows:

Table 2 Potential of Social Capital in *Kelompok Usaha Bersama* Performance

No.	Criteria	Practical activities/existing conditions
1.	Dominant value	Belief
2.	Structure	Formal organization of business entities-cooperatives with members consisting of 34 peoples
3.	Social relationship	Increasing farmer income
4.	Function	Home economic: save-borrow, providing food, housing
5.	Scope of activities	Security livestock, livestock breeding and marketing

Implications of Social Capital on Economic Aspects

KUB and *LKK* conditions with the spirit of social capital, such as trust, reciprocity, solidarity, mutual understanding, mutual sympathy, social obligations, remuneration, hope, sense of community, good will, know and benefit the other each other, has had implications on the income of farmers.[4][8][10][12][13]

Implications of social capital could be seen at the achievements of farmer who maintain (fattening) four beef cattle for six months, could earn an income of 16 million rupiah. This means that farmer income 665.000 rupiah per month, sometimes it gets to earn 1 million rupiah, so it can help to increase farmers' welfare.

CONCLUSIONS AND RECOMMENDATIONS

Potential of social capital and socio-cultural mechanisms (institutions) have an important role in the development of beef cattle farm and helped improving the welfare of farmers.

Village governments, in particular, needs to provide encouragement and facilitate the implementation of livestock development activities through institutional base.

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