

Optimization Social Capital for Community Development in Peatland Use

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Abstract. The research objective is to formulate a model of community empowerment in the utilization of peat-based social capital. For this purpose, in the first year analyzing the socioeconomic and cultural conditions of society; patterns of use of peatlands and the community's social capital. Research using in-depth interviews, focus group discussions, observation and documentation. Data were analyzed descriptively qualitative. Socio-economic life of society Muara Siran and Kupang Baru very closely with fisheries and agriculture businesses. In accordance with the typology spans the majority of land in the form of peat swamp wetlands, fisheries sector is an important sector of society that is the source of livelihood. Agricultural land use is highly dependent on the changing seasons. Agriculture is growing paddy and upland farming. In the region of the village of Muara Siran there are three allocation function of the area, namely Zone Nature Reserve Sedulang Muara Kaman, Production Forest and Non Forest Cultivation Areas. While the village of Kupang Baru, only two, namely the Nature Reserve Sedulang Muara Kaman and Non Cultivation Region Forestry. Social capital of trust, cooperation and participation of the people tend to change and disorientation as greater authority in managing the Village Fund Allocation (ADD) by the Village Government. Social capital can be an important asset in the business community empowerment

Keywords : *Community development, peatlands, land use, social capital.*

I. INTRODUCTION

Peatlands have an important function as water stores that are useful for reducing flooding in the rainy season and preventing drought in the dry season. For peoples living nearby, peatlands also play an important role in sustaining the economy of the community from both the agricultural and fishery sectors.

With the condition of peatlands that are poor in nutrients and the threat of degradation of ecological, social, economic and cultural values and functions, efforts and strategies of empowerment are needed by utilizing the potentials that exist in society optimally. In the culture of community empowerment so far, economic capital factor, natural resource capital and human capital has always been the focus point. Without disregarding it, social capital is actually also an important capital that must be optimized role in the process of community empowerment. The main elements of social capital such as participation, self-confidence, social norms and cultural values that develop in society are often implemented without realizing that the potential of social capital can be intervened in a positive way.

This study aims to formulate empowerment model that can be applied as a model of empowerment based on local social capital in the context of peatland utilization. The purpose of this study intact new will be formulated in the second year. In detail the objectives of the study are: 1) To analyze socio-economic and cultural conditions of the community; 2) Identify patterns of land use by the community; and 3) Identify local social capital.

II. RESEARCH METHODS

This study uses a constructivism approach. Constructivism research is a concept used to describe reality, because each reality is unique and distinctive, to get more validity depends on the ability of researchers in constructing the reality. The method used in this research is qualitative method. Qualitative is a natural method that sees reality as 'as-is', specific, specific and seeks to describe reality more deeply (Salim, 2006).

This research is carried out by the following steps: first, pre field analysis, in this stage the researcher formulates the problem, conducts preliminary study, determines the research focus, determines the research method and the data source;

Second, data collection in the field. Primary data is obtained directly in the field through observation, interview and discussion. Secondary data is obtained from documents, references and other written sources. Sources of data in the field were obtained from key informants (key informants) namely the key figures of the community, namely Customary Head, Village Head, other institutional leaders in the village and youth leaders. While other informants were obtained from other communities that were encountered on several occasions (case informants) in the field. The study used a qualitative approach so that the source data obtained from the social situation and the source of the observed social situation. The collection of data / information is done by combining in-depth interview method, focus group discussion (FGD), direct field observation which is passive participation and documentation study related to the research topic; Third, processing and data analysis. Data processing is done by classification, data reduction, data display. Then the data are analyzed and described qualitatively.

The study was conducted for 6 (six) months. The research location was focused on two villages, Muara Siran Village and Kupang Baru Village, Muara Kaman Sub-District, Kutai Kartanegara Regency, East Kalimantan.

III. RESULT AND ANALYSIS

General Condition of Research Sites

The village of Muara Siran and Kupang Baru is administratively administered to Muara Kaman District of Kutai Kartanegara Regency. Muara Kaman District is geographically located on the equator and is positioned between 116° 28' - 117° 09' East Longitude and 0° 39' LU' - 0° 18' LS with a height of 16 M sea level and an area of 3,410.10 km.

The villages in this sub-district are found along river banks, as well as Muara Siran and Kupang Baru villages. The two villages are located in the Kedantau Rantau Watershed which is a tributary of the Mahakam River that is connected to the Telen and Kelinjau Watersheds in East Kutai Regency. In both villages, almost all of its territory is peatland, and most are still found in prime peatlands.

The population of Muara Siran and Kupang Baru villages are relatively small, ie 1,349 people and 964 people respectively or only 3.8% and 2.7% of the total population of Muara Kaman District. With an area of 229.05 Km² and 149.00 Km², Muara Siran and Kupang Baru villages have an average population density of 6 Souls / Km². Furthermore, the situation of Muara Siran and Kupang Baru villagers is presented in Table 1.

The education of Muara Siran and Kupang Baru villages is still low, mostly only through primary and junior high schools. In Kecamatan Muara Siran most or about 97% of the population are Muslim, the rest are Christian. Muara Siran Village community consists of Kutai and Banjar ethnic, while Kupang Baru is dominated by Kutai tribe.

Land Use and Utilization

In accordance with the typology of landscapes, the majority of which are peat swamp wetlands, the fishery sector is the most important sector of livelihoods in Muara Siran and Kupang Baru villages. Apart from the catch of fish in nature, the community has also conducted cultivation of keramba in the river and around Lake Siran.

The utilization of peatlands by Muara Siran community is more dominant for fishery business. This can be seen from almost 90% of households relying on their income from fishing. At the time of floods, peat swamps around the settlements were then a place to catch fish, where fish will be scattered and abundant.

Crucial problems for fishermen in Muara Siran and Kupang Baru villages are first; the development of unsustainable and unsustainable fishing systems, among others, by using toxic materials and electric shocks. This method of course threatens the ecosystem, the development of fish populations, shrimp and various types of other aquatic biota. Second; waters that continue to experience sedimentation due to forestry activities (including illegal logging) and upland plantations. Third; the activity of large-capacity coal vessels, affecting the destruction or loss of fishing gear mounted along the river and interfering with the development of fish cultivation in community cages.

In addition, Siran Lake experiences an absolute volume fluctuation between the dry season (drought) and the wet season (rain). In the dry season, Lake Siran as well as other lakes in the middle mahakam area will dry up and in the rainy season overflowing most of the land.

Land use in Muara Siran and Kupang Baru villages is generally for agriculture. The growing agriculture of rice field and moor. Rice fields are developed in peatlands around the settlements by utilizing the time of the dry season for the growing season. Meanwhile, cultivated agriculture with cassava, vegetable and pulawija planting is done by river border.

In the agricultural sector of rice field, although not too broad, in the village of Muara Siran more developed than in Kupang Baru. On the contrary, the planting of moorland activities on the banks of the river, in Kupang Baru Village is more done than in Muara Siran Village. The village of Kupang Baru hardly left sufficient

Table 1. Area, Population and Population Density of Muara Siran and New Kupang Villages

Village	Area (Km ²)	Total Population (person)			Gender Ratio	House holder (Hh)	Population density	
		M	F	Total			Hh/Km ²	Person/Km ²
Muara Siran	229.05	727	626	1.349	118	374	1.63	5.9
Kupang Baru	149.00	532	432	964	123	213	1.43	6.5

Source: Muara Kaman District In Figures (2015)

management land for the community that can be used for agricultural activities because the village has been surrounded by Muara Kaman Sedulang Nature Reserve area as conservat area and oil palm plantation. Working as a laborer in oil palm plantations has become an alternative source of income by some people. The lack of community management lands, making the community very vulnerable to the risk of impoverishment in the long term.

In terms of stewardship, Muara Siran Village is better than in Kupang Baru Village. Currently, Muara Siran Village is preparing the Village Long Term Development Plan (RPJP Des) which includes strategic issues of village development based on the perspective of climate change issues. The Village Spatial Plans (RTRWDes) of Muara Siran have been stipulated in the Village Regulation (Perdes) and have been approved by the Government of Kutai Kertanegara Regency through the recommendation of the Regional Spatial Planning Agency (BKPRD) and the approval letter from the Regional Secretary of Kutai Kertanegara Regency.

In the RTRW of Muara Siran Village, there are locations of peat swamp forests:

1. Protected areas of peat swamp forest within the forest area include: a) peat swamp forest within the area of Sedulang Muara Kaman Nature Reserve covering 2,769.90 ha; and b) peat swamp land within production forest area of 8,710.89 ha;
2. Protected areas of peat swamp forest outside forest areas (KBNK / APL) include: a) core peat protected areas covering an area of 14,045.95 ha; b) peatland peatlands covering an area of 2,719.32 ha; c) peatland peatland protection area of 2,112.50 ha.

In addition there is a division of areas for the cultivation outside the forest area with details of the designated area: a) utilization of timber of the people covering an area of 2,975.49 ha; b) agriculture area of 550.49 ha; c) plantations covering an area of 819.38 ha; d) fishery of 26,428.76 ha; e) livestock area of 258.62 ha; f) energy garden area of 2,522.49 ha; g) tourism area of 7,323.78 ha; and h) settlements covering 14.95 ha.

Social Capital Society

Social capital is part of important capital to build the life and livelihood of the people besides four other development capital that is human capital, natural capital, physical capital and financial capital. Even according to Zubaedi (2013), quantitatively, the proportion of social capital intervened relatively more (approximately 75%) than the other three (human, natural and physical).

1. Institutional

Social institutions have diverse definitions. Some scholars state institutions as the set of norms that in the life of society, is a system of rules and customs with values that are considered important. Meanwhile, according to Fahrudin, from several references, there are two perspectives on social institutions. First, institutional as a form of social organization and second, institution as a complex of rules and social role in the abstract.

The villages of Muara Siran and Kupang Baru, have institutional as a social organization that is quite diverse, regardless of the effectiveness of the existence of the organization. The organization exists specifically in the areas of government, economics and social affairs. Operationally, there are at least two categories of institutions that are formal institutions that have links with government, and informal institutions that are social. Institutional as a complex of regulations, more reflected on the values and norms prevailing in society, among others that is related to the rules of custom, religion, and social norms.

2. Social norms

Social norms are common habits that become the benchmark of behavior within a community group and certain territorial boundaries, which are structured to bring about an orderly society. In the Kutai community, there are basically traditions, customs and unwritten rules in forest management and fishing. But the rules and procedures in natural resource management, especially fishing that put forward local wisdom and sustainability tend to be weakened, eroded by competition in obtaining space and the benefits of natural resources.

Despite the differences in society, strong ties and attachment of relationships between people and groups are religious norms. Religious norms become a strong reference and unifier on the various joints of community life in Muara Siran and Kupang Baru villages. Strong religious norms will reconstruct the social values in life that become the glue of the relationship between citizens.

3. Social networks

Basically norms and networks can not be separated because they are interrelated even though they have different dimensional properties. Social networks in a society can illustrate the potential for linkage of existing relationships between members of the local community and between communities and outside communities. The social network that developed in Muara Siran and Kupang Baru Village is now more dominant in the social economic network and social political network. The social economic network is built and developed from each citizen and family involved in fish trade. The market network for fish commodities with individuals and business groups in Muara Kaman, Tenggara and even Samarinda is well established. While the social political network is built based on citizens and families who have a political orientation during the election of village heads and heads of the same region.

4. Trust

Trust is the embryo of the birth of cooperation. According Fukuyama (2002), with trust (trust) people will be able to work together more effectively. In Muara Siran and Kupang Baru villages, trust or mutual trust is still shared among citizens although in reality it tends to decline. The degradation of inter-community trust is influenced by the culture of materialism and capitalism. The entry of companies such as in Kupang Baru Village and investment plans by some companies in Muara Siran Village, raises a sense of mutual suspicion among the community groups, especially related to the approval process of the village community where the company will operate.

The policy and realization of funds in the allocation of village funds (ADD) in relatively large amounts for the cost of development in the village, also affect the mutual trust in the community. Some community groups assume that the allocation and dissemination of ADD funds is only felt by certain groups. The transparency of financial governance is a crucial element as a prerequisite for community participation and accountability.

5. Cooperation

Cooperation is closely related to trust factor. Cooperation is a social capital of joint efforts in building a network to achieve common goals. In cooperation with economic orientation, the values of community cooperation are reflected in mutual cooperation among

members in groups, relatives, relatives and neighbors at the stage of economic activity such as agricultural and fisheries activities. The purpose of cooperation is in addition to lighten the workload, as well as the acquisition of results and benefits that are mutually beneficial economically.

Cooperation in terms of political interests, more prominent at the time of direct election of heads of villages and regional heads. Cooperation that tends to tend to groups that have the same political direction. Often the pattern of cooperation groups of political groups is also developing on economic cooperation. For example, capital assistance or projects aimed at members of a political one-stop group, or employment of persons of the same group. Conversely for parties or groups that are not sepemahaman, among others caused by factors of distrust, can reduce the value of participation and cooperation.

6. Solidarity

Solidarity is a major factor in attaching social relationships within a community or community. In community communities in Muara Siran and Kupang Baru villages, a sense of solidarity and strong feelings to help each other is quite high. Solidarity is stronger if the relationship of citizens or households of the same social group or social network. For example, a large family, a group of fellow tribes, a group of fellow professions, a group of fellow economic and social institutions, and a group of fellow political orientation choices, regardless of the social status of individuals in the group. According to Emile Durkheim in Schaefer, (2006), this kind of solidarity is understood as a form of mechanical solidarity that binds the individual within a social group because of the existence of togetherness, the existence of rules for grouping without the social status of the individual within the community. Some moments where solidarity is still growing in the community is at the time of the disaster such as death, ceremonial religious, on the celebration of marriage and tasmiyah.

7. Community participation

Community participation plays an important role in determining the success of development. In social life, participation is very influential to the dynamics, progress and independence of a society.

In the community of Muara Siran and Kupang Baru villages, the value of community participation, tend to be disorientated, where the initial participation with willingness and sincerity, has turned into a pseudo-oriented participation in economic value. This disorientation, among others, is triggered by a materialistic and capitalistic culture, which among others is built by the company and some outside parties such as NGOs which are in the process of engaging the community in meetings or training activities, compensate or compensate for work time.

IV. CONCLUSSION

The socio-economic life of the people of Muara Siran village is very close to the fishery and peatland agriculture business. The pattern of land use for agriculture depends on the changing seasons. The management land for community farming in Kupang Baru Village is very limited, so the source of income relies more on the fishery sector and as laborers in the plantation. Arranging the land use of Muara Siran Village has been contained in the Village Spatial Plan (RTRWDes) of Muara Siran, by prioritizing the aspects of expediency and sustainability. The social capital of trust, cooperation and community participation tend to experience change and disorientation as the authority to manage Alokas Dana Desa (ADD) by Village Government.

Needed management land for the people of Kupang Baru Village, in order to reduce the risk of vulnerability in the long term. Village financial governance should be adhered to the principle of transparency, as an effort to manage public trust and increase participation in the success of village development programs, including community welfare improvement programs.

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