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## **Social Capital of Transmigration Peasants**

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### **Abstract**

Social capital is very important in social life. Implementation accommodate local values in society will give more effective in improving of welfare. In a society formed by mixing various tribes such as the transmigration site in East Halmahera in North Maluku province. The strength of social capital is needed, in particular the confidence to be the strength for the community in supporting of efforts to improve their welfare. Good trust between individuals, between individuals and society, society and the government and society with the environment is needed. The purpose of this study is (1) Determine the manifestation of social capital transmigration peasants in Sub Wasile East Halmahera Regency. (2) Knowing the social capital which contributes to welfare improvement of transmigration peasants in the District Sub-district migrants Wasile East Halmahera. With constructivism and descriptive qualitative approach, the results of this research is that the first; each of ethnic community has a transmigration peasants manifestations of social capital are relatively the same. Second; social capital that most affect the well-being of the increase is trust. Belief in this case the most important is the trust between individuals, as well as inter-ethnic trust. With the togetherness and a sense of camaraderie and supported by the social capital of the community transmigration peasants will be easier to cooperate and work together. So that efforts to improve the welfare of peasants community transmigration can be realized.

**Keywords:** Social capital; peasants transmigration; increased welfare.

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## 1. Introduction

The problem of poverty in Indonesia is a social problem that is relevant to be assessed continuously and addressed. The Symptoms of poverty is increasing in line with the multidimensional crisis faced by Indonesia. Poverty arises as a result of the development model in Indonesia is more emphasis on economic growth in excess and neglect attention to the cultural aspects of national life. In its development, orientation to try to balance growth with orientation on equity, one of which looked at specific programs to reduce poverty.

Some assumptions of the poverty causes in Java such as the results of research Ongkoham (1984) land this fellowship is not controlled permanently by medium farmers but farmers exchanged between other medium [1] stated that poverty Javanese peasant happen because they were the underlying action based on the moral principle. Important decisions in economic and social activities are based on subsistence rather than on principle moral-rational principle. On the other hand [2] stated that the development of agriculture and rural development is slow due basically peasants are stodgy, conservative, not creative, especially over small farmers. As a result of rural poverty stem from inaction farmers themselves. Poor farmer because of the attitude of life is static [3] become static because of poor farmers. The Poverty in the exploitation of farmers caused by the invaders that is too long. Furthermore, he stated the political-economic wisdom cultivation by the Dutch colonial authorities had cause to trigger the process of involution ( "*pemungkretan*") and shared poverty. To resolve this complex problem of poverty required a comprehensive approach. The completion of comprehensive approach poverty includes economic, social, cultural, political, legal and security [4]. One solution that can be done to resolve the problem of poverty is the transmigration program. This program is a form of migration that is typical of Indonesia that has been done in the Dutch colonial era by the name of colonization, until the time of the current reform [5].

Transmigration is to ensure equal distribution of the population and to open up and develop new agricultural lands. Forests are cut down and opened to serve productive agricultural lands so that ultimately can improve the lives of residents. In accordance with Act 3 of 1972, which is the goal of transmigration is: (a) The increase in standard of living, (b) regional development, (c) The balance of population distribution, (d) Development evenly distributed throughout Indonesia, (e) den unity of national unity, (f) The utilization of natural resources and labor, (g) Strengthening "*hankamnas*". Judging from the contents of the Act above can be said that the resettlement program is only physical capital given to solve the problem of poverty, in the settlement not only physical capital but also require non-physical capital is social capital.

Social capital has been believed to be able to provide a positive influence, such as the World Bank statement, which believes that social capital refers to the institutional dimension, relationships created, and norms that shape the quality and quantity of social relations in society, and as the glue that holds together members of the group together. With social capital will grow more and have values and norms and patterns of social interactions that govern their daily lives [6] state that social capital is picture of internal engagement that characterizes the collective structure and provides cohesiveness and mutual benefits of the social dynamics that occur in the community.

According to [7], social capital dimension describes everything that makes the community federate to achieve common goal on the basis of unity, and inside bound by the values and norms that run and obeyed. Meanwhile, Reference [8] also emphasizes that the dimensions of social capital inherent in the structure of social relationships and social networks in a society that creates a wide range of social obligations, creating a climate of mutual trust, bring the channel reform, and establish norm and social sanctions for community members. In contrast to the opinion of [9], which states that the norms and values shared guided by reference behave, act, and behave automatically into social capital. The social capital is actually just the norms and values shared generated by the trust, where trust is the basis for the attitude of regularity, honesty, and cooperative behavior that emerge from within a community that is based on norms that are shared by its members, Dimensions of social capital emphasis on community togetherness to achieve the purpose of improving the quality of life, so it needs the development of values that must be adopted by its members, such as: the attitude of participation, mutual attention, reciprocity, and mutual trust to trust.

## **2. Research Problems**

Dimensions of social capital described everything that makes the community federate to achieve a common goal on the basis of unity, and inside bound by the values and norms that run and obeyed [10]. Dimensions of social capital inherent in the structure of social relationships and social networks in a society that creates a wide range of social obligations, creating a climate of mutual trust, bring the information channel, and establishes norms and sanctions of social for members of the community [11]. On the other hand [12] clearly states, not necessarily norms and common values that guided by reference behave, act, and behave it automatically becomes social capital. But only the norms and values shared generated by the trust. trust is hopes to regularity, honesty and cooperative behavior that appear insides of society based on norms embraced by members.

These norms may include provisions that revolve around the noble values (virtues) and justice. At least with basing on previous conceptions, then it can be an understanding that the dimension of social capital is the emphasis on community togetherness to achieve the purpose of improving welfare. In the process of achieving that goal, the community attached to the values and norms guided by reference behave, act, and behave, as well as associated or networked with other parties. Some of the reference value and the element which is the spirit of social capital among others: the attitude of participation, mutual caring, giving and receiving each other, trusting trust.

## **3. Literature Review Social Capital**

Reference [13] stated social capital is a relationship created and norms that shape the quality and quantity of social relations in society in a broad spectrum, as the social adhesive that holds together the community members. Social capital is the ability of people to work together, in order to achieve common goal, in various groups and organizations [14]. Reference [15] defines social capital is the ability of people to associate with each other and then become a very important power not only for the economic life but also every other aspect of social existence. Reference [16] defines social capital as a set of values or informal norms shared among members of a group that allows the establishment of cooperation between them. Reference [17] defines social

capital as a set of human relations process supported by the network, norms, and social trust that enable efficient and effective coordination and cooperation for mutual benefit and virtue. On the same point [18] defines social capital as a set of values or norms embodied in behaviors that can promote the ability and capability to cooperate and coordinate to make a major contribution to the sustainability of productivity. As according to [19], social capital is as every relationship is going on and bound by a trust, the interrelatedness of understanding, and shared values that bind members of the group to create the possibility of joint action can be done efficiently and effectively.

Values that appear in the society generally can be seen from four things: (1) the enforcement of the social system in the countryside that is highly competitive but faced humanistic. (2) Upholding justice system which is based on the fulfillment of basic human needs. (3) The enforcement of the solidarity system which is based on the relationship of trust between the elements forming the public system. (4) The development of opportunities to achieve a level of independence and sustainability of community life.

Community development is a practical attempt to steer people to self-reliance, so that they are able to analyze their own social issues and to find solutions to their problems. As a social action in solving social problems, development of community gives great attention to the changes in society, the change towards a better direction. The change starts from the personal level of society, to the social level through changes in social institutions in society.

Changes related to two different actors, namely communities and individuals. Social change must start from the individual changes, and gradually, the individual changes must be followed by structural changes. Change will happen when communities met two basic requirements: (a) their values or ideas; and (b) the actors who adapt to these values. First, humans are actors who created history, the objective picture of the future that already exists in the human mind. The second, change in society is the values or ideas.

Therefore, to make changes in individuals is done by changing the quality of self, namely by increasing the potential for humans to understand, think, feel and potential of their willingness to make changes. Improvement in the human side to achieve high quality must be rooted in ideas or values on the basis in directing human being, and every people must have the values and norms they believe.

Formed individuals who have a high quality, so as to encourage individuals to mobilize the potential of attitude, thinking, feeling and willing, then gradually change the individual will be followed by social change. [20], social change is institutional change, and in practice it is more aimed at changing the social structure. Social structures are patterns of social organization, namely how the social organization associated with other social organizations and communities, individuals become part of the existing structure.

Institutional changes in the social structure required the collective efforts of all members of society. Therefore, the individual consciousness that has been achieved should be followed by community awareness. Changes in society will be difficult to achieve if only emphasize on one of the two dimensions, the human and social structures in society. Both should be changed, as has the nature of interdependence with each other. Awareness

of these individuals will encourage the emergence of a collective consciousness of society to make changes, and vice versa structure or social order that both can create the personality of the individuals are good also.

#### **4. Research Methods**

This research was conducted in April to August 2016 using Constructivism paradigm and qualitative descriptive approach the researchers will seek to construct all the activities of the community who live in the Valley transmigration Subaim, Wasile District of East Halmahera in North Maluku province. This is related to the study site consists of three different communities of the community of East Java, Central Java and Tidore. So the method is able to uncover, discover, define the situation and social phenomena of the object, behavior, and can interpret the object of research. Techniques of data retrieval is done by (1) direct observation made by looking at the daily activities of the informants in the community, (2) in-depth interviews conducted on informants by using a research instrument in the form of interview guidelines. (3) The document is done by collecting data in the form of archives and writings that has to do with issues of research or other relevant data sources.

#### **5. Results And Discussion**

##### ***5.1 Transmigration Peasants Community Overview***

In this study, the research informants consist of: the farming community transmigration, sub-district officials, village officials, and community leaders. The chosen informants purposively are peasants communities transmigration placed in 1983 in a residential unit (SP1) Subaim valley Wasile District of East Halmahera. Peasants transmigration society from East Java, Central Java and the island of Tidore.

Social capital is a tool that can be used by farmer resettlement community in order to increase their role in various activities, especially in agriculture. The various means of social capital which is actually embedded in the farming community of transmigration and served to improve welfare. The results showed that the result of the interaction between peasants communities transmigration has shown encouraging results, namely the harmonization of relations between them, as is evident by the success of the peasants community in realizing the transmigration of public facilities such as a dam which was done in self-sufficiency.

The success in constructing facility such as dam indicates that the existing social capital in peasants of community transmigration is a very strong capital, in the form of trust among them. According [21], the establishment of mutual trust is the result of interactions that involve community members in a group of neighborhood, associations, organizations, and the development of social networking systems to cross the border. Mutual trust among the peasants community transmigration as a basis for creating the responsiveness them, in order to achieve the common goal of prosperity. The values of trust and responsiveness among the peasants transigrations community will realize cooperation and solidarity. The value of the trust between them and the common goal will create a network and policy.

##### ***5.2 Social Capital and Welfare Improvement***

Various manifestations of social capital in peasants communities transmigration has been able to contribute to the improvement of their welfare. Based on the principle of trust, mutual support, and the achievement of common goals. The third principle is basically already exists in the peasants community of transmigration as social capital. However, to achieve common prosperity, the existence of social capital should be improved by involving the entire community of peasants transmigration proactively. Transmigration peasants communities have been impacted their social capital, ie the achievement of well-being and to make its territory a predicate barn North Maluku.

Reference [12] argues that social capital is transmitted through cultural mechanisms such as religion, tradition or historical habit. Social capital is more emphasis on the moral community to adopt good values such as loyalty, honesty, and dependability. Reference [22] states that people with high levels of social capital will have the physical and mental health is better, stronger economy, and a better system. This statement has been proved empirically by the Peasants community transmigration. Achievement of improving the welfare of this is due to the support of the attitude, behavior, structure, norms, and culture.

Reference [23] Starting that the trust and cooperation mediates the relationship between psychological contract and share knowledge. The concept of social capital as an important determinan in the development of the economy and the main attraction of economic [24]. The social Capital as well as a basic factor in the increased prosperity. No country in the world that can reach people's welfare without investing in social capital. Social capital is an informal norm that relies on cooperation, and improvement the understanding of its self. Social capital can improve quality of life lead to prosperity in the broader sense. Social capital will improve the productivity and creativity, which in turn contributes to economic and social security, and eventually leading to social welfare.

Welfare achieved by the peasants community is an indicator of the success of transmigration program, which is one measure of the success of development. Social capital as a means of social welfare should have to keep it as a means to accommodate a wide range of issues and split. Problems faced by the farming community in the Wasile district, East Halmahera Regency can be divided into three issues, namely: a natural problem, the problem of human resources, and management problems. Problems associated with nature in East Halmahera which has a direct impact on the farming community is the transmigration of weather problems that are different from their home regions, the problem of destructive pests of plants (mice, caterpillars, grasshoppers, and snails).While the issue of human resources (HR) is the low level of education. Issues management is also becoming a very serious problem faced by the farming community transmigration. Management problems almost occurred in all lines of rice farming rice fields ranging from management of the growing season often change implementation, irrigation management, management, procurement of seeds, fertilizers and marketing management results.

## **6. Conclusion**

The welfare level and reduction of poverty can be done not only through economic empowerment, but also through the use of social capital, and build community. Utilization of social capital is done by maximizing the

role of social institutions with a focus on strengthening the trust and pay attention to aspects of cultural factors and values that apply.

The core dimensions study social capital lies in how the ability of people (nation) to cooperate building a network in order to achieve a common goal, where cooperation is characterized by a pattern of inter-relationships of reciprocity and mutual benefit as well as built on the belief that sustained by norms and social values are positive and strong. The strength of this partnership will be maximized if supported by the spirit of proactively create harmonious rapport on the principle of participatory attitude, an attitude that is caring, giving and receiving, trusting trust, and reinforced by the values and norms that support them are able to bring the peasants community transmigrasi achieve common prosperity.

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