Community social capital in community forest management in Pinang Village, Cendana District, Enrekang Regency

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Abstract. This study aims to examine 3 elements of social capital, namely mutual trust (trust), network (network), and reciprocal relationships (reciprocal) in the development of Community Forests (HKm). The qualitative descriptive method was carried out as a research approach. Data were collected through observation, interviews, and documentation. The data analysis used is qualitative, data reduction, data presentation, and concluding. The results showed that the level of public trust in general, both supported by cooperation between communities, trust between members of farmer groups, farmer groups with other farmer groups, and farmer groups with the government was well established because they always believed in each other that all parties, both the community, government, and other agencies work together to bring about the development of HKm in their villages. The social network that is intertwined in the village community is well established. In addition to being motivated by kinship, communication and mutual understanding are also strong factors in social networks in the village, namely social networks in community economic activities have reaped an increase in marketing. Social networks in environmental activities are proven by the willingness of farmer groups to receive information related to forest management. Social networking in community activities is proven by the enthusiasm of the village community in participating in training held by the government. The mutual benefits that exist between the parties can be seen in the benefits received by each party, both the community, government and NGOs, and other supporting institutions.

1. Introduction

The government encourages social forestry programs to legalize the access of forest communities to manage/utilize forest areas. The social forestry programs are in the form of Village Forest Management Rights (HPHD), Community Forest Utilization Permits (IUPHKm), Community Plantation Forests (HTR), Forestry Partnerships or Recognition and Protection of Indigenous Law Communities for community prosperity and forest resource sustainability [1]. The implementation of HKm is intended to build capacity and provide access to local communities to solve economic and social problems in the community.

Social capital is the ability of the community to work together as a way to achieve common goals. Humans are social creatures who need other people in their lives. Without other people’s help, it will be difficult to finish a job [2].

Social capital is a new terminology developed by social experts to enrich the individual's knowledge of society and community. Social capital became an interesting discussion for social and development experts, especially in the early 1990s. The theory of social capital was originally developed by a French sociologist named Pierre Bourdieu, and by an American sociologist named
James Coleman. Bourdieu stated that there are three kinds of capital which are money capital, social capital, and cultural capital, and it will be more effectively used if there is social interaction or social relations among the three [3]. One form of forest management in the Social Forestry program that involves the community as its manager is the development of Community Forests (HKm) [4]. Community Forest (HKm) is a concept of State forest management that aims to empower communities without disturbing the forest functions. Minister of Forestry Regulation No.P.88/Menhut-II/2014 states that HKm is a state forest which mainly used to empower local communities. Community Forests (HKm) can ensure the availability of employment opportunities for local communities to solve economic problems in the community. HKm development requires good management planning over time. Accurate and representative data is also needed in preparing the plan. The available information on how social capital mechanisms work in all series of HKm management activities is important. This study aims to examine social capital in the implementation of HKm, Pinang Village is used as a study location because it is one of the centers for HKm development in Enrekang Regency. Accessibility to the location and ease of obtaining information are other considerations in determining the location of this research.

2. Methodology

2.1. Time and place
The research was held in Pinang Village. It started with data collection in December 2020 and continued to data processing until March 2021 in Pinang Village, Cendrana District, Enrekang Regency South Sulawesi.

2.2. Population and sample
The Research Population is Samaturue Forest Farmer Group in Pinang Village, Cendana District, Enrekang Regency South Sulawesi, and communities that have been involved directly in the development of Community Forests (HKm). A sampling of respondents was carried out by purposive sampling technique with four selected respondents: the head of the farmer group, the secretary, treasurer, and four members of the group who were active in each community forest development activity.

2.3. Data collection method
Methods used in the research are:

2.3.1. Observation technique. Doing a direct observation in management activities and capitalist society that was created in local society [5,6]. This observation aims to know all the forest products that have reached the market, meanwhile, the social capital is trust, network, and reciprocity between the farmers.

2.3.2. Interview technique. The interview is data collection done through a question and answer with the respondents using a questionnaire [5,7]. The interview target is the farmer group and government who are directly connected with HKm activities. The questionnaire is followed by data which are:
a. Respondent’s identity such as name, age, gender, education level, occupation, and the distance between their house to the HKm location.
b. The elements of social capital such as trust, network, and reciprocity [8].

2.3.3. Documentation. Recording and taking pictures in the field through a photoshoot and secondary data photocopy from a related institution in Pinang Village.
2.4. **Data analysis**

Data collected by observation and interview proceed and classified with quantitative data analysis. Qualitative data analysis is a sentence form analysis that will be arranged into an expanded text, all data from the results of the interview and observation will be collected into a summary and grouped according to the research's needs [9].

Data processing was done in three steps. The first step is data reduction. Data reduction is choosing, separating, and simplifying. This step aims to reduce the risk of errors. This process will always be done step by step during the research until the report is already arranged.

The second step is data presentation. It is done by transforming information into a statement that can be considered as a conclusion. The data will be presented into a narrative text and then arranged according to the social capital elements which are: such as trust, network, and reciprocity.

The last step is conclusion taking according to the result of reduction and data presentation. The conclusion is also done step by step and it starts from a general conclusion to a more specific conclusion. The last step will be to produce a more specific conclusion than before.

3. **Result and discussion**

3.1. **Social Capital in Community Plantation Forests**

3.1.1. **Trust.** Trust has become one of the important elements in social capital. The existence of trust is based on the attitude of taking risks in social relationships which are believed that other people will do something as we expect, at least others do not give loss to themselves and other groups. This mutual trust will lead to a positive relationship in the community.

The existence of trust can make it easier to establish a collaboration. The greater the trust between individuals, the stronger cooperation will be built. Many ways can be done so that trust can be well operational, one of those is the need for formal and informal institutions. The existence of formal institutions that are well organized will be able to increase group cooperation so that trust can become stronger. The formal institution that has long been involved in the development of community forestry in this village is the Enrekang District Forestry Service, KPHL Mata Allo, which has been developing HKm since the beginning.

The condition of mutual trust that has existed so far is supported by several things, which are: 1) interpersonal relationships between communities that are well established or because it is still on the same lineage, 2) the existence of values and norms that serve as guidelines for behavior, 3) the existence of binding social punishment people not to act as they please.

The management of HKm is given to groups, not individuals, therefore the mutual trust that is maintained in the group can advance the group itself. According to Mr. Herman and Mr. Baharuddin: “People in Pinang Village have a high sense of trust in each individual because in this village there are still many people who have blood relations. In the beginning, this HKm wanted to be formed in 2016 until early 2017 there was WALHI who helped us here to take care of the completeness of the files.” (Results of Interview with Mr. Herman in December 2020)

"At first I was moved to be a part of the group, by being invited to be able to use forest products with a permit without any more worries." (Results of Interview with Mr. Baharuddin in December 2020).

The description above shows that there are common interests among the people that unite them in a group. This interest is also oriented towards the ease of utilizing non-timber forest products, while another factor that is no less important is the kinship between them. These three factors are what bind the emergence of mutual trust between them, so if there are cooperation activities, the community will work together to achieve common goals.

One proof that the trust between farmer groups is very good in the form of their cooperation in managing the forest. Community forests can be maintained from the past until now. The village communities have collaborated in maintaining the forest by not cutting down trees in the forest area. According to Mr. Herman as the head of the farmer group:
“After holding 14 meetings and socializing the rules for sustainable forest management and not permitting people who want to take wood from community forests are only allowed to take non-timber forest products such as sugar palm, forest honey, rattan, and ornamental plants.” (Results of Interview with Mr. Herman in December 2020)

What has been stated by the head of the farmer group shows that people who do not want to obey the rules set by the government and the Samuturue Farmer Group have no right to enter the forest area to collect non-timber forest products and timber forest products with clear rules.

The community’s trust is seen from their understanding of the punishment that will be received if they cut the trees down without permission from the government or the group leader. This proves that the community adheres to the applicable rules in managing the forest. With the existence of HKm, the community is increasingly taking the initiative to strengthen trust with groups and participate in forest management.

The attitude of mutual trust between members of farmer groups with other farmer groups and farmer groups with the government can be seen in the table below following the things that support mutual trust experienced by the community. members of farmer groups, other farmer groups, and the government. Family relations are a strong basis for cooperation because of kinship with a percentage of 95.56%. This is shown by the respondents by getting to know each other among group members so that they can trust each other.

Mutual respect is the strongest basis for trusting other farmer groups with a percentage of 93.33%. This is shown by respondents who continue to invite farmers from other farmer groups to participate in assisting in activities such as joint discussions aimed at finding the best solutions related to problems faced by farmers.

Mutual respect is the strongest basis for trusting the government with a percentage of 88.89%. This is indicated by the fact that the farmers are not very familiar with the government, but if there are regulations from the government which according to the respondents can support the sustainability of their farming, the farmers will immediately apply or follow them.

3.1.2. Social Network. Social networks are relationships created as a result of interactions conducted in people's lives [6]. The network allows communication so that it can slowly grow trust and strengthen cooperation. The social network created in Pinang village is the existence of family and neighborly relationships. Family relationships between communities can help expand the network of fellow farmer groups. According to Mr. Firdaus and Mr. Herman:

"I am with the people in Pinang village is familiar with each other, many people who live here have blood relations both with me and with my wife. If I have an event then the people here do not hesitate to come home to help prepare something in need". (Results of Interview With Mr. Firdaus In December 2020)

"I as the chairman of samaturue farmer group always share the information I get from the government through meetings to my members so that my members do not lack information. Because every meeting between farmer groups and the government only a few members can come so I was a person who receives information about the rules of management I share with my members." (Results of Interview With Mr. Herman in December 2020)

Social networks in the management of community forests include several aspects, first: social networks in economic activity, especially in the utilization of forest products. The prominent economic activity in this village is in managing non-timber forest products, namely palm, and forest honey. One form of transaction made by the community is a trade transaction. According to Mr. Baharuddin:

"We are here to make use of non-timber forest products namely palm, honey, and sometimes also take ornamental flowers for sale. Aren't usually I prefer to sell by selling water only because it is a higher selling value than I make brown sugar. While honey can only be twice a year or even only once a year because it depends on the season alone. Basically, the selling price of native forest honey is
The second aspect is Social networks in environmental activities that include the involvement of farmer groups and other environmental activities such as activities related to road repairs, water cleaning, and bridge repair. According to Mr. Herman:

"We jointly built a walkway approximately 2 Kilo although not yet and still need to be added because access to the location is still not adequate" (Results of Interview With Mr. Herman In December 2020)

The third aspect is social networks in community activities. This social network is related to community involvement with social activities carried out in the village. The social network of farmer groups is adequate because of their willingness to attend every meeting or training held in the village. According to Mr. Herman as the chairman of the farmer group:

Members of farmer groups have the spirit to manage forests sustainably by participating if there is socialization from the government to increase knowledge on how to manage forests by the established rules. Although not all members can participate in the socialization activities who have become representatives of the group to participate in socialization quickly share the information they obtained to other members so that other members know the information.

The social network in the village has gone well because of the absence of selfishness in each member. Social networks are also built from communication between individuals and focuses on information exchange as a process for reaching mutual agreement and mutual understanding [10].

In addition to social networks between farmer groups and farmer groups, farmer groups with the government there are also social networks with other villages. Villagers who have a strong social network to the outside of the village become one of the keys to the success of community forest management. But behind a success must not be separated from a problem. Although it has been successful, farmer groups have faced obstacles in managing forests. As stated by Mr. Herman:

"The number of people outside the village who enter the forest area to make forest products such as honey, ornamental plants, and our borders are lost. We also have the constraints of less-skilled managing forest products e.g. from rattan. Some members were initially passionate about managing the forest but when we know that we are not allowed to cut down trees and can not grow corn in the forest area instead he becomes discouraged anymore but it does not break the spirit of the other members to continue managing the forest sustainably. There have also been forest fires in the area." (Results of Interview With Mr. Herman in December 2020)

The strengthening of social networks can be supported by the performance of village institutions. The essence of social networking is the presence of interactions and connections. Although the government has rarely visited the performance of farmer groups remains maximal. Farmer groups always interact and participate when visited by outside parties. Their enthusiasm is extraordinary in welcoming researchers. The community also does not hesitate to entertain the migrants who see their village as revealed by Mr. Herman:

"This community forest is still new and was confirmed on December 21, 2018, although it is still new this community forest has long been fought by the community in Pinang village for approximately 4 years struggling to obtain a business license for community forest utilization." (Results of Interview With Mr. Herman in December 2020)

Social networks are not separated from the trust, without trust, the network will not develop widely. So far, the network between the community or farmer groups with outside parties has been running well. A wide social network is certainly able to improve the economy. As stated by Mr. Baharuddin:

"Usually after I take palm juice I do not immediately make it into ordinary sugar I keep because there are residents from other villages who buy my water and sell it to the market at a higher price so
I no longer need to go to the market to sell my crops." (Results of Interview With Mr. Baharuddin in December 2020)

Seeing how important networking is in the field of business, some form of effort we make to maintain and maintain good relationships that have been formed for a long time and strengthen the relationship that is established. The results that can be obtained are the ease in managing forest products and the ease in marketing products.

The network in samaturue community forest management is established with 3 parties, namely with members of farmer groups, other farmer groups, and the government. Family relationships became the main basis of the network between fellow farmer groups with a percentage of 97.78%. This is shown by the selectiveness of respondents to select members of farmer groups. Members of farmer groups are chosen on their own based on a sense of kinship so that fellow group members can get to know each other without any adjustments.

Family relationships became the main basis of the network between fellow farmer groups with a percentage of 93.33%. This is shown from mutual respect between farmer groups and other farmer groups. They consider them all one family because they live from HKm Samaturue so that they all cooperate in keeping the forest productive.

Cooperation relationship became the main basis of the network between fellow farmer groups with a percentage of 92.22%. This is demonstrated by respondents having great respect for what has been regulated by the government. Respondents did not violate what is a percentage in community forest management. In addition, with the help of the government, farmers get permission to manage HKm Samaturue so that it can be used as a livelihood.

3.1.3. Reciprocal relations (reciprocity). Reciprocal relationships are a form of caring, mutual help, and mutual attention between the two parties who interact. A reciprocal relationship can not be separated from the attitude of sharing a resource and the existence of self-sacrifice to get another good in the future [11]. Reciprocal relationships can be said to be complementary actions to each individual's shortcomings and support each other.

For forest management to be successful, mutual help is required. The ongoing involvement is of course supported by the benefits that will be obtained from the relationship. The villagers will participate in the training so that they are involved in community forest management. According to Mr. Firdaus and Mr. Baharuddin:

"After officially granted a business license for community forest utilization, people who are members of the samaturue farmer group are active in managing forests sustainably and utilizing forest products permitted by the government. There are still many programs that have not been realized due to the lack of funding of facilities and infrastructure such as tools in managing forest products, as well as a lack of understanding of the community in this management." (Results of Interview With Mr. Baharuddin in December 2020)

The community held firm to his belief that what he planted was also what he would reap in the future. And if they share the good, they will be well-off. Therefore, they are eagerly awaiting training or socialization in their village to increase understanding and knowledge in utilizing non-timber forest products.

Reciprocal relations in this case the spirit of helping each other in building the village. According to the father of Paradise:

"Every member who has difficulties in managing his land we will not hesitate to help him and vice versa because we want to help each other. And I feel the change that happened before this HKm." (Results of Interview With Mr. Firdaus In December 2020)

Understanding the meaning of reciprocal relationships has been embraced by the community as one of the supporting village development. Social interaction becomes an important part of reciprocal relationships. After the continuous interaction between two people, awareness will arise in each individual [11].
The result of reciprocal relationships can be enjoyed continuously because good interactions establish good relationships. Many benefits can be felt by the community. The benefits of community forests can be felt by the community from cooperation and mutual assistance. Cooperation becomes a social relationship between individuals and groups. The relationship is supported by the norms and values embraced by society.

When there are members of the group who do not understand forest management whether it is about the benefits of trees planted, farmer groups always have discussions between groups. According to Mr. Firdaus: When there are members of the group who do not understand forest management whether it is about the benefits of trees planted, farmer groups always have discussions between groups. According to Mr. Firdaus:

"If there are members of the group who do not understand what can be planted and can not be planted we will explain as we know.” (Results of Interview With Mr. Firdaus In December 2020)

Reciprocal relations are not only conducted by farmers' groups but also with the government. The importance of good relations so that they can be established for a long time is one of the results of reciprocity. According to Mr. Baharuddin:

"Farmer groups can communicate with local authorities easily and every meeting of both group members and the government gets very good treatment.” (Results of Interview With Mr. Baharuddin in December 2020)

This kind of atmosphere indicates a reciprocal relationship between the government and members of farmer groups. There is a good attitude between the two of course will benefit each party. It appears that reciprocal relationships have enormous benefits. Interaction in Pinang village has become an ingrained basic necessity. Social interactions that are established in society characterize a dynamic that forms a pattern of relationships based on shared values in society. The existence of reciprocal relationships of individuals makes them influence each other. The success of social capital is supported by other elements of social capital so that social capital in the community will be embedded.

The reciprocal relationship of good social capital with fellow members of farmer groups, other farmer groups, and village governments. The strongest reciprocity with the relationship of fellow members of the farmer's group is good cooperation with a percentage of 95.56%. This is based on the establishment of a good relationship with fellow members of the farmer group, the trust in the members of the farmer group can be well established to create good cooperation.

The strongest good lead concerning other farmer groups is mutual help with a percentage of 93.33%. This happens because a sense of trust in farmer groups and based on a sense of kinship can make cooperation between farmer groups can be well established so that farmer groups can help each other in the management activities of HKm Samaturue such as in maintaining forests.

The strongest reciprocity in relations with the government is good interaction with a percentage of 88.89%. This is shown from the routine of farmer groups talking to extension workers related to the problems faced by farmers. Farmers' openness to the government is based on their trust in the government and interaction between the two parties can be well established.

4. Conclusion
The level of public trust, in general, is supported by cooperation between communities, trust between members of farmer groups, farmer groups with other farmer groups, and farmer groups with the government are well established because they always believe that all parties, both communities, governments, and other institutions work together to produce HKm development in their villages. Social networks that are intertwined in village community relations are well established. In addition to being motivated by family, communication and mutual understanding are also strong factors in the social network in the village, namely the first: social networks in the economic activities of the community have reaped an increase in marketing. The second is social networks in environmental activities proven by the willingness of farmer groups to receive information related to forest management. The third is social networking in community activities as evidenced by the enthusiasm of the villagers in participating in training held by the government. The mutual benefits that are
intertwined between parties are seen in the benefits received by each party, both the community, village government, NGOs, and other supporting institutions.

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