Local Wisdom and Construction of Inclusion Community: Learning from Disability People Named Kolok in Bali

Darmawan Prasetya
Universitas Jember, Indonesia

Abstract

People with disabilities are part of a community that have same right and live together with others. Inclusion condition is influenced by several factors, especially: community participation, interpersonal relationships and social capital that can provide reciprocity to the community living, especially those on disability. There are 43 people with disabilities live in the Bengkala Village called as the “Kolok” people. They live inclusively with others, most of Bengkala people understand and use kolok people language to communicate with kolok. Although, the language of the kolok people is simple, but easily to be understood by the Bengkala inhabitant. This paper focuses on identifying the role of stakeholders in creating an inclusive life in Bengkala Village. In the other hand, will also be analyzed more deeply about the local wisdom that sustains life on the kolok people inclusively based on the existing social capital in Bengkala village, Buleleng, Bali, Indonesia.

Keywords: social inclusion, social capital, local wisdom, kolok, stakeholder’s role

1. Introduction

Inclusion is nowadays widely used in the discourse of disability, social policy, and elsewhere [1]. Social inclusion of people with disabilities is an interaction between the two domains of life: interpersonal relationships and community participation [8, 16]. Social inclusion refers to community acceptance to individuals or group that communally considered different [19]. People with disabilities are a group that is vulnerable to social exclusion such as discrimination and social differentiation which can directly shut down their participation in the community. Social exclusion confirms the negative response to the disabled community who are physically or mentally disability (Oliver; 2004), and in the long term can cause people with disabilities are involved in other social problems such as poverty and dependence.
The form of social inclusion of people with disabilities not only covers the legal rules that directly protect the rights of people with disabilities. However, the condition of social inclusion is a process carried out by the public for their mutual expectations to achieve a harmonious life. Analysis on the community’s role in supporting inclusive life in people with disabilities is certainly not limited to aspects of community participation and interpersonal relationships. Moreover, the existence of local wisdom aspects, traditional leaders, and the existence of social capital have an important role in achieving social inclusion. These things are not only limited to the aspects of the neighborhood but also about values, norms, social structures, and the existence of reciprocity obtained by people with disabilities in social interaction.

Indonesia currently has several instruments that regulate the rights of people with disabilities (Adi; 2014). Law No. 39 of 1999 on Human Rights, Law No. 8 of 2016 on Disability, and some policies that pro against persons with disabilities is a proof of the Government of Indonesia seriousness regarding to people with disabilities life. On the one hand, this development would have responded positively as a form of the government’s seriousness for the welfare of its citizens. But, it does not necessarily guarantee a loss of discrimination and labelling for people with disabilities in society.

Because these things can be happened and rooted in daily life of people with disabilities and also communities have a role in. This paper uses social model in defining disability. The social model of disability refers to limitations on the defect functions caused by the environment, barriers, and cultural (Oliver; 2004). Disability is a complex phenomenon [15] and the social model regard to aspects of social interaction [18], equality and justice. People with disabilities include individuals with physical, mental, intellectual or even sensory impairments in the long term and when faced with various obstacles, it may hinder their full participation in the community [20]. Persons with disabilities in the process of social interaction that occurs often get labeled [17] as a member of society who has problems that can bring an attitude of confidence on people with disabilities and the assumption disgrace to his family.

Indonesia is a unique country with a culture diversity, ethnicity and language. This diversity can be seen from the difference tribes and groups that are condensed seen at the local level. Bengkala village located in the district of Buleleng regency Kubutambahan Bali Province is a village with a disability of deaf mute’s highest types in Buleleng. People with disabilities with the kind of the mix between the deaf and speech impaired amounted to 43 people. The deaf phenomenon becomes a natural thing for the village community of Bengkala which in locally called “Kolok” people. For kolok people the nickname of “Kolok” is not a matter which is considered as a slur or epithet.
that are degrading. Kolok people do not consider disability that carried a disgrace to be regretted and impede the functioning of every citizen kolok own. Since the 1960s the village of Bengkala was known as a place that was inhabited a deaf-mute. Thus, the village is known as the village for kolok and residents not kolok called kolok ningeh which means citizens who can hear and speak.

Kolok people gathered on twelve heads of families and live with people not kolok then scattered throughout the Bengkala Village. Kolok people language is simple way to communicate with the kolok people in Bengkala, although not in accordance with the standard sign language, but most of Bengkala people understand and able to communicate with the kolok people. Bengkala Village people live in harmony, they try to help ease the lives of the kolok. Deaf-mute family free from any form of mandatory contribution for the ceremony were indeed many. Kolok people in Bengkala village empowered through Janger kolok Bengkala dance group. This dance group as well as a place of actualization kolok people and residents of the village also a pride icon of Bengkala. Janger dance is danced by kolok people and music accompanied by drums with drummers also kolok people.

This descriptive study aimed to analyze the lack of investigation of support to people with disabilities by the existence of social capital and local knowledge at the local level as the formation of the key aspects of social inclusion. Moreover, this paper analyses the support of stakeholders in developing the capacity of the kolok people, social capital existed in the Bengkala village, as well as their local knowledge, are able to sustain inclusion life in the Bengkala village.

2. Research Methodology

This study focused on the analysis of local knowledge and the construction of an inclusive community in Bengkala village. This paper uses primary data generated from field research in the Bengkala Village. A qualitative approach was chosen as the research method, approach more qualitative research involves digging deeper into qualitative data, as well as with the broader relying critical and interpretative approach [12]. The data collection was done by interviews with open-ended questions on kolok people, traditional leaders, and some of the relevant stakeholders in order to obtain valid data related to social inclusion in the Bengkala Village. Assessment carefully on the information and data of books, journals, and other sources will help to get the concept, theory, and practice of social inclusion.
3. Findings

Bengkala village demographically homogeneous. Whole of Bengkala village residents are Hindus and native Balinese tribal people. The villagers of Bengkala amounted 3035 people and grouped in 885 head of families which consisted of 1775 women and 1260 men. Most of Bengkala inhabitant are in productive age, amounting to 1819 people, and the rest are in the age 0-17 (995 inhabitants), and ages 65-75+ (221 inhabitants). Bengkala village well known as the highest disability people with the type deaf-mute in Buleleng Region, approximately 43 residents of Bengkala are deaf then locally called as *Kolok* people. It consists from 25 women’s and 18 mans. The average education of Bengkala *kolok* people are elementary school, 8 people were graduated from elementary school, 5 people were graduated from senior high school, junior high school graduates rest, not even a school.

3.1. Trihita karana and social inclusion in Bengkala village

Bengkala people classified as a form of community, described by (Soekanto; 2013) as a local people who has a territory, members and the system adopted as a guide in life. The system can be seen in a community’s values, norms, and customs as agreed social control. A strong value in influencing community life in the Bengkala village is spiritual values. The spiritual values manifested in the value "Trihita Karana", i.e., the value of life that was based on the teachings of Hinduism. This concept is divided into three sub-concepts that should be adhered to in order to have a peace life and harmony with the teachings of Hinduism. Three sub-concepts are *Parahyangan* (relationship with God), *palemahan* (relationship with the environment), *pawongan* (with inter-human relations). "Trihita Karana" as a set of values that embraced by the Bengkala people is a form of non-physical culture. *Pawongan* aspect is the foundation for society to accept Bengkala *kolok* people as part of a community. *Parahyagan* is a form of relationship with the God through prayer and the various forms of worship do. *Pawongan* refers to a good relationship with fellow human beings. While *Palemahan* concerning human relationship with the environment. *Trihita Karana* as religious values in the Bengkala Village can be considered as core principles which could be used to facilitate bridge-building and the development of community relationships (Bonner; 2006). Value of *Trihita Karana* contains peace, respect and forgiveness.
The value to be considered as a form of rule should be manifested in behaviour. Meanwhile, social inclusion can be realized with their interpersonal relationships (Simplican et al; 2014). In an interpersonal relationship, every person need to have a sense of belonging. It can be the basic perspective to see the disability people do not the group that should be differentiated and dichotomized with others. The acceptance of the kolok people existence in the Bengkala village confirmed by informants IA that:

“Look, kolok people in the Bengkala village were not really weird stuff. They exist as a normal citizen, if it’s like that they can be accommodated there. We packed their activities with normal citizens. So that they are kolok also no feeling of inferiority and lack of confidence.”

Social inclusion for disability is more than the support, participation in the community is a key aspect of significance and ownership to minority groups (Bonner; 2006). Based on the interview excerpts above can be explained that the admission to the citizens kolok as disability group is already embedded in the mindset of Bengkala society. Their mindset accepts individual or group that were considered different was the spirit of social inclusion itself. The acceptance can be arrested as awareness by Bengkala society against kolok people.

The perspective that accepts may have an impact on community behaviour in interacting with kolok people. The perspective is one of the things that can be used to analyze social inclusion in a community. The perspective that accept or will not determine, whether a minority or a group that is considered differently can live inclusively with the majority group. The perspective that saw the individual in a framework that is lacking is the form of stigma. Stigma is described by [2] as a form of recognition of social exclusion. Furthermore, (Kurzban & Leary; 2001) explained that the stigma as a process that leads to certain individuals be systematically excluded from the forms of social interaction because they share certain characteristics or belong to a particular group. The perspective that accept the difference against kolok people in Bengkala Village was manifestation of social inclusion.

Communities are also characterized by their identity as a form of communal ownership of individuals in the community [10]. A sense of belonging to a community can be a communal identity that serves the community identity. This identity can also be the foundation of one’s viewpoint in view of several cases. Thus, communities are characterized not only the administrative groups that formed it. Social identity is the ownership of a special group that is based on the value and emotional attachment to each member of the community (Bonner; 2006). Their mindset that accepts
Bengkala kolok people as part of Bengkala society is a form of belonging (to have). As affirmed by (Taifel; 1972) that belonging is represented in the mind, which can affect the behaviour of individuals and groups. Adherence to the value of the things that are taken for granted because it was considered good by a community.

3.2. Community empowerment in Janger Kolok dance group as a way to increase the capacity of Kolok people

Empowerment as a way of building capacity for people with disabilities is analyzed using the social model of disability (Oliver; 2004). Empowerment is an attempt to assert human rights [10], an increase in the capacity and freedom [1]. Janger kolok dance group is a dance group that all the dancers are deaf and mute citizens or kolok people. The history of the formation of Janger kolok dance group has never been well documented. The phenomenon of citizen empowerment in kolok Bengkala in this dance group has existed since 1967 and implemented hereditary in kolok Bengkala people. One of the residents who may be asked for information only IK informant who is also the chairman of the Janger kolok dance group. Reviews the history of kolok people empowerment IK described by informants as follows:

“It used to be formed by normal citizens, the name of the late I Made Nedeng and was created in 1967. After that, I ask, why did Mr. Made have an idea like that ?, at that time in Bengkala, there are two kinds of dance, Drama and Janger, Drama Gong took so long in performance, approximately two-hours for show. Because it was felt bored also viewed Janger Normal, and on the other hand the number of population of a deaf mute, eventually formed Janger kolok dance group which incidentally late Mr. Made Nedeng selling food in the village Rawon rice. Then deaf mute who found water from the river and bought by Mr. Nedeng, because at the time it was hard water, the course also need the occasional break, it was done by the citizens of a deaf mute named Kolok Wayan Ngasi and Wayan Trima, for long, because it is familiar then Mr. Nedeng had an idea to form a dance group Janger kolok, because also at that time the population of deaf mutes increased, there were 6 people girl, and men of 20 people, not the children. I myself never watched using lamp pumped, at the time of exercise wear public bulbs, but use only a drum. Made Nedeng was also the art of dance, so he could forge a deaf mute...... that dance should be like this movement, that’s the story Mr. Made Nedeng deceased. After a long time Made Nedeng had a friend from Jagaraga Village, then, his friend had a
celebration of 3 months, because he knew that Mr. Nedeng that foster kolok people, he asked to play there, might not fare he said, while across the river, and climbed the cliffs, only given rice, not money, because it looks good there eventually spread information that in other villages that Bengkala had Janger kolok dance group, of every person spread, eventually there was invited here finally was given money for transport bit but the way you know, the car is not there, from here half an hour, the river Tukad Daya. That story develops, then nurtured by cultural tourism districts, from the governor who was, what year it was, in 1993.”

Janger kolok dance group is an association of kolok people initiated and chaired by the not kolok people since 1967. Janger kolok dance group is a group that has stewardship of caretaker status but unlike in the established organization with a complete management structure. The committee in Janger kolok dance group consists of the chairman, deputy chairman, secretary and treasurer. Selection is done by village officials from meeting mechanism. Stewardship in Janger kolok dance group not only filled by not kolok people alone but also involves the representation of kolok people as a committee. Management positions in Janger kolok dance group was not recorded properly. Thus, the researchers confirmed that the chairman of Janger kolok dance group is not kolok person, vice chairman is kolok, the secretary is not kolok and treasurer is kolok.

Granting a role in Janger kolok dance group can serve as a form of the development potential of persons with disabilities. It is the empowerment of kolok people to actualizes themselves culturally. The empowerment can be analyzed from empowerment indicators classified by (Suharto; 2005) which explain that the involvement of individuals and taking a role in the cultural process is an indicator of empowerment on the type of power relations on the changes to the individual to face obstacles.

The development of the kolok citizen as a potency of Bengkala village is a form of local resource development. The development of local resources is an internal power that is typical (local specific) and significantly solve problems on their own (internal) (Tim Crescent; 2003). Empowering and reception of kolok conditions as a potency can indicate the strength of social inclusion in Bengkala village.

Empowerment of kolok people in Janger kolok dance group and their personal actualization is a form of self-determination. The concept of self-determination is a boost to the object of empowerment to decide what they should do in relation to efforts by addressing the problems that they faced so kolok people have full consciousness in shaping their own future (Adi; 2013). The participation of old kolok people is a form of
consciousness towards self-determination in term of empowerment process in Janger kolok dance group.

Participation of kolok people in decision-making process and involvement of kolok people as one of the administrator’s Janger kolok dance group can be classified in an integrated structure of participation. The structure of participation, in order to realize an inclusive life of the citizens of disability by (Simplican et al; 2014), are classified in the form: segregation, semi-segregation, and integrated. The structure of participation that integrates the public participation in the state in which people with disabilities can also promote disability and social inclusion.

Participation of kolok people in empowering process in Janger kolok dance group can not be separated from the social capital that exist inside of the group. Community empowerment involves the development of social capital, strengthening social interaction in a community that brings together and helping them to communicate in a way that can lead to a genuine dialogue, understanding and social action (Putnam; 1993).

The strength of social capital that exists inside of community influences the level and effectiveness of participation for disability people [10].

3.3. Janger Kolok dance group and the manifestation of social capital

Trust is established among kolok people with not kolok people inside and outside of the Janger kolok dance group fostered with virtues such as openness, respect and honesty are constantly carried out on each individual. These things can be a form of social capital is high, the implication of high social capital for the mutual trust that is positive and the cooperation between members of a community (Fukuyama; 2010). Empowerment is a manifestation of their mutual need between the community and people with disabilities (Keyes; 2015). Their mutual need for the kolok people with not kolok people is a necessity to form their mutual confidence in the interaction patterns which are built into the process of empowerment. The hope from the kolok people and not kolok people is sustainability of this group, because it has become culture identity of Bengkala Village.

Hope is the main composition in a reciprocal relationship. Hopes are also needed by kolok people because the acceptance from community to them is first opportunity to enable social function as people with disabilities. The trust inside of the empowering and organizing processes between kolok people and not kolok people can encourage the cooperation and participation between them in Bengkala Village. Not kolok people
inside of the Janger kolok dance group have a role as the teacher and also mediator for those who involved conflict.

The social network is an investment of source that rooted in social capital, social capital focus on resources (wealth, power, and reputation) that tie up the actors, individuals or groups, which can be accessed in order to achieve certain goals (Coleman; 1998). The existence of Janger kolok dance group is a forum for kolok people develop a network with its own kolok people and not kolak. The existence of the network in kolak Janger dance group also affected the harmony in the daily life of Bengkala society. The acceptance by not kolok people and the confidence of kolok people to being called kolok is a form of constructive interaction. The network will be stronger when the interaction and communication did intensely and foster mutual trust each other. The language of kolok people a determinant of whether or not the individuals involved in the network with the kolok people. Most of Bengkala people understand and be able to use the kolok language to communicate with kolok people, since early age who belong not kolok also taught the kolok language. The existence of the kolok language is confirmed the existence of the closed network because not everyone understood and able to communicate with the kolok people. The existing network of Janger kolok dance group also has an impact on the economic well-being of the kolok people after every performance. The existence of such economic benefits as well as a form of motivation for kolok people participation in the Janger kolok dance group. In addition to their economic benefits, the cash proceeds in Janger kolok dance group performance collected for ceremonial events that cost money.

Social networks that exist in Janger kolok dance group also has implications on the economic aspects to kolok people. Their economic benefits derived from the results of the performance is the income for kolok people. The economic profit is not necessarily distributed to private interest dancer of Janger kolok but it’s used for the preparation of religious ceremonies. This is confirmed by the informant IK namely:

“... Besides the one hand there are economic benefits for every celebration that can be charged, in a village near here only 1, 5 million, but in a city like Denpasar yesterday was 2.5 million, but if the personal invitation to 3.5 million, but in Krishna could be 3 million. The results of performances are collected and on the day of Galungan namely every 6 months, the money was used to buy a pig. But if kolok not want tuition to buy a pig, they take the money back.”

Those excerpt interview explains the advantage of their social networks compact in Janger kolok dance group. Their profits in social institutions are the bond between
individuals to continue and want to participate then develop a network in the community. Gains in the form of property (money) is one of the aspects of the influence of social networks on the economic well-being of the *kolok* people as a dancer. Furthermore, the use of the performance benefit for the religious event is an activity that can strengthen their confidence and social networks in a Janger *kolok* dance group. The willingness of individuals as part of who should receive the money to want to save his money to a religious event requires trust, that: money is not being misused and stronger communication between *kolok* people with Janger *kolok* dance group treasurer. Two things are the dialogical process a person to maintain a social network that he had.

Economic returns from the performance can be identified as the purpose of action. Lin (2007) explains the purpose of the action as an instrument to gain wealth, power, or reputation, even expression to maintain cohesion, solidarity, or welfare. In addition to the potential *kolok* people recognition in Janger *kolok* dance group, also their profits as a goal to participate in Janger *kolok* dance group. Objective measures may be associated with participation motif described by Huraerah (2011). Huraerah mentions several motives for participating, namely: religious motives, motives of economic and political motives. Gains in earned by *kolok* people an encouragement to participate or as an objective to act. Huraerah describes the economic motive in participation is a motif that can and often effective even encourage people took the decision to participate in activities.

Trust and networks of social capital aspects must be supported by the binding norms of mutual trust between individuals in a network. The form of norms that underlie their acceptance on *kolok* people and encouraging for *kolok* people empowerment background *Trihita Karana* their value being the teachings of Hindu people. *Trihita Karana* in the form of “Pawongan” which means having a good relationship with a fellow human being as a creature of God creation. It can encourage good interaction with the *kolok* people. It can also strengthen their properties that strengthen confidence towards not *kolok* people with *kolok* people. In addition, the rules governing contribution like *awig awig* on *kolok* people in any religious ceremony is a altruism manifestation by not *kolok* people. *Awig awig* are rules that ease contributions for families or *kolok* people in any religious ceremony. The form of altruism as virtuous people executed Bengkala generations. Participation is constantly performed by the *kolok* people in Janger *kolok* dance group is a form of their reciprocity towards not *kolok* people because Janger *kolok* has been a cultural identity of Bengkala Village.
3.4. The function of social capital into social inclusion for Bengkala Kolok people

The function of social capital refers to the “strong” or “weak” tie among individuals. Granovetter in Halpern (2005) explains that the weak bonds, as well as contacts and relationships, are diverse, it is functioning in a shorter time and with many individuals’ size bound as well as the ties that bind between individuals is not too strong. Furthermore, a strong bond as well as with family and close friends, who have been raised in an intense relationship with a tangle of strong mutual support, and may be expected to play a greater role in emotional wellbeing. How strong the bond will also have implications on the challenges and benefits of a relationship.

The function network of social capital in the Janger kolok dance group is bonding and bridging. It can be seen from the Janger kolok dance group function as social capital custodian institution capable of connecting kolok people with not kolok people out of Bengkala. The presence of bridging also serves as a way of marketing Janger kolok to perform out of Bengkala village. The results of the performance can provide economic benefits to the kolok people.

Bonding is defined as a bond between individuals in similar situations, such as a close family, close friends, and the immediate environment. Furthermore, the bond based on shared religion, class, ethnicity, gender, socioeconomic status, this bond is a bond horizontally within the existing social structure [21]. The existence of bonding within the Janger kolok dance group is based on the similarity of the kolok conditions. The tie that bind between kolok people in empowering in Janger kolok dance group can be seen from the mutual trust among kolok people with other people in Bengkala village.

The form of togetherness activity among kolok people outside the Janger kolok dance group can be seen from their activity together on the one of the kolok home terraces. Every kolok people gathered at the house of one citizen to communicate with kolok people language and they tell some things. Like telling you about the condition of the household, joking, and edify each other when there is a problem on one of the kolok people. Activities Gathered at IS’s home informant also appreciated by him as the host in the form of food and drink for the kolok people who are there. This shows the altruistic attitude is not more concerned with the material aspect of building interaction but with an attitude of mutual respect among kolok people.

Their mutual trust among kolok people also showed their exclusive function of social capital. The exclusive social capital means that social capital is only possessed by an
individual in that community alone. Namely, the existence of social capital possessed only among citizens because of their similarity of kolok condition as impairment. The function of social capital as well as a way to market Janger kolok dance group out Bengkala village. IW informant explained that the marketing process of Janger kolok by way of “mouth to mouth”, it asserts that the function of social capital can connect between groups (Janger kolok) with individuals or other groups so intertwined relationships and the urge to invite the dance group Janger kolok Bengkala. The function of social network to market Janger kolok dance group. Also, serves as a bridge between the citizens of the Janger kolok dance group with people outside the Bengkala village. It is also described by the KS informant as kolok people who is member of Janger kolok dance group too, namely:

“I can interact out of Bengkala Village because I could dance Janger everywhere, well-fitting me out I quickly know because I was part of Janger kolok dancer, often there is a someone request to take a photo with me.”

Those excerpt interview explains the function of Janger kolok dance group as a bridge among kolok people with people outside of Bengkala. Network form or acquaintance who is massive and not treated with intense interaction is a form weak bonds.

Weak network refers to the temporary interaction with the number of individuals in a network. IN and KS informant explained that as kolok people who had the opportunity to show Janger kolok outside the Bengkala village as opportunity for kolok people to develop the network.

KS informant (kolok Mame) and KM informant explained that the social networks that have been built already showing the form of reciprocity. Forms of exchange between the informer KM as a fisherman in the form of fish and informants KS as a farmer who provides agricultural produce to the informer KM. KM informant also describes how bridging that has been established with the KS informant can foster their altruism properties, namely:

“The story at the time was 10 days before the event. Exactly someone dies, they (kolok) come together to dig the grave, I get there and meet 8 kolok people. I get there and meet people who participated kolok dug the grave, I told you there for help and help their communication kolok Mame so that others understand. Kolok Mame says if the money is not how it’s just not eliminated friendship.”

A form of altruism obtained by the KM informant as individuals who have a network of bridging with KS informant can be identified that bridging that exists already formed
their trust. KM informant quote interviews can be described as a form of transparency in bridging, transparency by Halpern (2005; 20) is described as the extent of social capital in society can facilitate the flow of information and generally reduce the “transaction costs”. The process of the meeting between KM informant with KS informant as kolok and people in the interview excerpt above shows the process of delivering information directly to the kolok people by KM informants who supported the remarks KS informant who has first become familiar with the informant KM.

3.5. Stakeholder roles in maintaining the sustainability of social inclusion on the Kolok people

The existence of the figure has an important role in maintaining the sustainability of trust among individuals in a Janger kolok dance group. The existence of a figure in a community served as a mediator in an internal conflict community. Figure role in solving the problem can be seen either at the time of the conflict between the IN informant and IS (kolok Mame) are both dancers and dance groups also on the committee of Janger kolok Bengkala. Chronology and the role of not kolok people in resolving the conflict between the informant IS and IN informant described by IW, namely:

“For example, yesterday when Sudarma and Ngarda family conflict. The first we call the first party to a conflict to the village office, we take away from the ultimate source of the problem, then I ask, then we conclude, to be taken to the police station, fortunately both parties understand and we explain that until the problem continues they could not work and only fed three times a day, would like this? both sides had answers each, and peaceful, but it’s peaceful they are certainly no agreement, the agreement was written at the village office and signed by the parties in conflict and Perbekel, and who write it must be able to communicate with citizens kolok. I then explain the per-point, if the word is the deal we signed both parties and each party holds the results of the agreement, the settlement biweekly, just not every day that his emotions down first.”

Interview excerpt above confirms that the relationship of trust between the kolok people and not kolok people in the reconciliation process between kolok people conflict is indispensable. Private figures and lack of confidence by the kolok people be the deciding factor in the preservation of trust in the relationship between kolok people. Trust in framework of social capital serves as a baseline of their strong social interaction. The strong interaction, the trust may be the lubricant of their hopes for
the purpose of empowerment of kolok people in the Janger kolok dance group. Trust implications of the existence of strong cooperation and solidarity between individuals in a group dance Janger kolok Bengkala.

3.6. Kolok people language as the practical of social inclusion

Communication is a crucial aspect in view of the existing network in the Janger kolok dance group. Communication is an exchange in the process of sharing information between agencies related trust network providers. Networks can provide an opportunity to obtain information agent (Coleman; 2009). Deaf and mute condition can only be an obstacle when the interlocutor does not understand what is said or messages conveyed by the kolok people. Learning the language of kolok people be a press point their social media networking between kolok people with not kolok people inside and outside of the Janger kolok dance group in the Bengkala village. Their efforts to understand the language of kolok people described by the IK informant as chairman Janger kolok Bengkala, namely:

“Yeah because villagers of Bengkala with kolok people often mingle, meet, so language here was created by the kolok itself, so that 90% kolok familiar with the language, because in other areas created normal citizens, you have to do this, it is sometimes difficult for kolok citizens. That is normal here in the fact that studies so communication easier.”

Interview excerpt above describes their effort of Bengkala society to teach their children to be able to communicate with the kolok people early. Language as a communication tool determines whether or not a message is conveyed given or received by the kolok people. Kolok people language that is understood by not kolok people inside or outside the Janger kolok dance group possible for kolok people to establish a social network to the not kolok people. The exchange of information that can be trusted and are not qualified with the material must also be supported by the ability of not kolok people to communicate with kolok people. This is reflected in the presence of intense interaction between kolok people with the management committee are classified not kolok. A good grasp of kolok people language is capital that can be used to support the success of the process of empowerment and maintain social inclusion efforts in Bengkala village.

The existence of kolok people language in Bengkala village confirms their nature closed social network. The nature of social networks that are enclosed in Janger kolok based on one’s understanding of the language of kolok people. Thus, an agent that
elicits a social network is not deliberately shut their tissues outside the Janger kolok dance group or outside the Bengkala village. However, the presence of kolok people language that serves as a medium channeling restricting information on individuals who only understand the language kolok people.

4. Conclusion

Field interview with the head of the village, some of kolok people, the organizer of Janger kolok dance group, and some indigenous leaders asserted that the preservation of inclusion life in Bengkala Village determined by their local wisdom in the form of Value Trihita Karana, social capital, and Janger kolok dance group as a place for kolok people empowerment. Trihita karana value in the Bengkala village teaches that human beings must respect each other. Pawongan concepts that exist in trihita karana is the underlying acceptance kolok people to citizens as part of God’s creation. The internalization of the citizens Bengkala which implies an attitude of respect, forgiveness, honesty, caring and does not form a stigma on a defective condition on the kolok Bengkala people.

Virtues that based on trihita karana is a cornerstone in the sense of belonging to the kolok people. The existence of this sense of belonging can realize the condition of the community that does not distinguish among individuals in the Bengkala village. That can encourage confidence for the kolok people to perform activities of daily are not limited to the nuclear family coverage. It can give kolok people the opportunity to participate either in the activities in the Bengkala village citizenship.

The awareness of not kolok people to the kolok people in Bengkala manifested in Janger kolok dance group. This group is an organization for kolok people to develop potency as a disability in form of dance activity. This dance group is the identity and pride of the Bengkala people. Organizer in this dance group also engages kolok people, it is a manifestation of their involvement and participation in process of management decision making by kolok people in Bengkala Village.

Janger kolok dance group is a place management of social capital for kolok people and not kolok people to village society inside and outside of Bengkala. The virtue performed by Bengkala society such as openness, respect, and honesty is a form of coaching attitude of trust in Bengkala Village. Kolok people have become an icon of Bengkala village and with their dance group, known by the public out of Bengkala village. The expectations for the sustainability of the Janger kolok dance group by society and not kolok people are their sense of belonging to this group. It is a realization
of their trust in Bengkala are deliberately maintained and used as one of the benefits Bengkala village. Another function of this dance group is a social network that is owned by the kolok people. This network is an investment owned by Bengkala society to promote Janger kolok dance groups as well as promoting social inclusion in Bengkala village. Network and the confidence to act on the trihita karana value become one of the characteristics of a harmonious life Bengkala society. Pawongan concepts and their awig-awig in Bengkala community showed their joint set of rules obeyed by the Bengkala society.

The role of stakeholders such as traditional authorities, village leader, and their companions for kolok people as when there is conflict among kolok people. Stakeholders are also becoming an intermediary among kolok people with not kolok people when Janger kolok dance group was performing outside the Bengkala village. The role of stakeholders as well as the dictionary of kolok people maker in Bengkala village. The language of kolok people is a means of communication with the kolok people to another kolok people either not kolok people. The kolok people language is taught from generation to generation by Bengkala society to their descendants. It also as a form of social capital networks is covered, only individuals who understand kolok people language is able to communicate intensely and build a network with kolok people.

References

[1] Agiovlasitis, Stamatis. “Arguing About Disability: Philosophical Perspectives” by Kristiansen Kristjana, Vehmas Simo, & Tom Shakespeare, Eds. Published 2010 By Routledge

[2] Allman, D. (2013). The Sociology of Social Inclusion. SAGE Open, 3(1). Retrieved from: http://dx.doi.org/10.1177/2158244012471957

[3] Braithwaite, V. (2004). The Hope Process and Social Inclusion. The Annals of The American Academy Of Political And Social Science, 592(1), 128-151. Retrieved from: http://dx.doi.org/10.1177/0002716203262096.

[4] Coleman, J. S. 1988. ‘Social Capital in the Creation of Human Capital’. American Journal of Sociology, 94: S95-S120.

[5] DeFilippis, J. 2001. The Myth of Social Capital In Community Development. Housing Policy Debate, 12(4), 781-806. Retrieved from: http://dx.doi.org/10.1080/10511482.2001.9521429.

[6] Halpern, David. 2005. Social capital. Cambridge: Polity Press.
[7] Hawkins, R. & Maurer, K. 2009. *Bonding, Bridging and Linking: How Social Capital Operated in New Orleans following Hurricane Katrina*. British Journal of Social Work, 40(6), 1777-1793. Retrieved from: http://dx.doi.org/10.1093/bjsw/bcp087.

[8] Heinz, A. et al. “Inclusion As The Goal Of Psychiatric Care – Impact Of The UN Convention On The Rights Of Persons With Disabilities”. Ethics, Medicine and Public Health 13 (2015): 300-305. Web.

[9] Hutchinson, Anthony. Lee, Bill. 2004. *Exploring Social Inclusion In Practice: Perspectives From The Field*. Canadian Social Work Review / Revue canadienne de service social, Vol. 21, No. 2 (2004), pp. 119-136.

[10] Ife, J., and Tesoriero, F. 2008. *Alternatif Pengembangan Masyarakat: Community Development*. Translator: Sastrawan Manullang, et al. Yogyakarta: Pustaka Pelajar.

[11] Lin, N. 2007. *A Network Theory of Social Capital*, in Castiglione, Dario and Deth, Jan w. Van. The hand book social capital. Oxford Publication: 50-69.

[12] Neuman, W. L. 2014. *Social Research Methods: Quantitative and Qualitative Approaches 7th Edition*. Edinburgh: Pearson Education Limited.

[13] Patulny, R., Siminski, P., & Mendolia, S. 2014. *The front line of social capital creation – A natural experiment in symbolic interaction*. Social Science & Medicine, 125, 8-18. Retrieved from: http://dx.doi.org/10.1016/j.socscimed.2014.04.026.

[14] Putnam, R. 1995. *Bowling Alone: America’s Declining Social Capital*. Journal Of Democracy, 6(1), 65-78. Retrieved from: http://dx.doi.org/10.1353/jod.1995.0002.

[15] Shakespeare, T. (2008). *Debating disability*. Journal Of Medical Ethics, 34(1), 11-14. Retrieved from: http://dx.doi.org/10.1136/jme.2006.019992

[16] Simplican, Stacy Clifford et al. “Defining Social Inclusion Of People With Intellectual And Developmental Disabilities: An Ecological Model Of Social Networks And Community Participation”. Research in Developmental Disabilities 38 (2015): 18-29.

[17] Sternberg, R. & Spear-Swerling, L. (1999). *Perspectives on learning disabilities*. Boulder, Colo.: Westview Press.(P. 278)

[18] Sternberg, R. & Grigorenko, E. (2001). *Learning Disabilities, Schooling, and Society*. Phi Delta Kappan, 83(4), 335-338. Retrieved from: http://dx.doi.org/10.1177/003172170108300415

[19] Teague, P., & R. Wilson (1995). “Towards an Inclusive Society.” In Democratic Dialogue Report No. 2, Social Exclusion: Social Inclusion. Belfast: Democratic Dialogue.

[20] United Nations. *Convention on the Rights of Persons with Dis-abilities*; 2006 [last access: 06.05.2015]. Retrieved from: https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities.html
[21] Woolcock, M. & Narayan, D. 2000. Social Capital: Implications for Development Theory, Research, and Policy. The World Bank Research Observer, 15(2), 225-249. Retrieved from: http://dx.doi.org/10.1093/wbro/15.2.225.

[22] Woolcock. M. 2001. The Place of Social Capital in Understanding Social and Economic Outcomes. Development Research Group, The World Bank, and Kennedy School of Government, Harvard University. Retrieved from: www.oecd.org/innovation/research/1824913.pdf.