The social capital of the Tana Toraja community becomes one of the key strategies for social forestry development in the working area of the saddang I forest management unit

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Abstract. The success of forestry development is largely determined by the extent to which the level of community participation in contributing to forest management efforts and the quality of human resources that support it. The process of community empowerment is basically an effort how the community can recognize and reflect its own problems, potential itself and the environment and motivate in developing that potential proportionally in participatory ways or methods. Social capital is the ability of the community to relate to one another and become a very important force for the economic life of the community as well as other aspects of social existence. The characteristics of social capital become one of the indicators that will determine the sustainability of Social Forestry management. The low level of one of the categories of social capital will result in decreased support for activities carried out in the Social Forestry program.

1. Introduction
The Saddang I Forest management unit working area covers a forest area of one hundred eighty thousand nine hundred sixty-eight hectares with the following details Protected forest 84.290 Ha, Limited production forest 19.810 Ha, and Conservation Forest 4.868 Ha. Limited production forest is divided into community empowerment blocks 18.960 Ha; protection blocks 560 Ha and area utilization block environmental services non-timber forest products 402 Ha. The community empowerment block is eighteen thousand six hundred ninety Ha, where this Community empowerment block will be given the opportunity for the community around the forest to manage it. Therefore you need to know the social capital owned by community groups living in the region or around the area so that it can be a source of information in decision making on the model of community-based forest management in the Saddang I forest management unit. [1]. Social forestry is a sustainable forest management system implemented in state forest areas or customary forest rights/forests implemented by local communities or indigenous legal communities as the main actors to improve their welfare, environmental balance, and socio-cultural dynamics in the form of Village Forests, Community Forests, People's Crop Forests, People's Forests, Indigenous Forests, and Forestry Partnerships [2]. Kinship relationships in-group members or communities can support the aspects of mutual trust to build cooperation based on the values of solidarity and mutual benefit from each other. Mutual trust, collective social networks, and institutions containing values, norms, sanctions, and rules are the main elements of social capital that serve as the sustainability of social life. Social capital is the trigger for local land governance where the network structure will form the flow of information, power
and trust relationships among forest management actors. Social capital is the main prerequisite for joint action in managing community-based forest resources [3].

2. Research purpose
The objectives to be achieved from this research are as follows knowing social capital in the management of Social Forestry in Saddang I Forest management unit and can provide benefits as Information and input materials for the Central and Regional Governments in making policies for the development of Social Forestry programs for communities around forests in Tana Toraja Regency.

3. Method
This research was conducted held from October to December 2020 at the location of Saddang I Forest management unit, Tana Toraja Regency, South Sulawesi Province. Were community members of the Forest Farmers Group (KTH) who carried out forest management with the Social Forestry scheme as many as 87 people (6 KTH). Respondents who will be interviewed in-depth for the SWOT analysis are traditional leaders, religious and community leaders, employees of Saddang I Forest management unit, NGOs or outside parties involved in the development of social forestry in Saddang I Forest management unit.

The types of data used in this study are primary data and secondary data. Primary data in the form of data obtained directly from the object of research collected through direct observation in the field, questionnaires and in-depth interviews with the parties involved in the management of Social Forestry. Primary data collected consists of Aspects of social capital and individual characteristics of society. Secondary data is data obtained from literature studies and literature studies of previous research results, informal institutions and so on. The secondary data needed in this research is the general condition of the research location. Collection Techniques on Research on the Role of Social Capital in Social Forestry Development in Saddang I Forest management unit. Research Subject is Aspects of social capital Trust, Social network, Social norms, and Proactive action, and Caring for others and the environment. Observed from each variable are as follows through interview with a list of questions and observations are as follows: Trust variable with indicators covered Level of confidence in (1) People with the same ethnicity, (2) People with different ethnicities, (3) Government, (4) Community / Customary leaders, (5) External parties (NGOs), (5) Provincial Forestry Service. Network Variable with indicators covered is Level: (1) Density and Characteristics of the network, (2) Participation, (3) Willingness to build a network, (4) Group collaboration in the community, (5) Group collaboration outside the community, and (6) Togetherness in the organization. Social norms variable with indicators covered Level of obedience to (1) Unwritten rules, (2) Government regulations, (3) Religious rules, (4) Honesty, (5) Courtesy, and (6) Harmony. Proactive Action variable with indicators covered Action level (1) desire to share experiences and knowledge, (2) desire to share information, (3) participation in traditional and community activities, (4) willingness to do positive things, (5) the desire to visit each other in order to seek information, and (6) Activeness in resolving conflicts. Caring for others and the environment with indicators covered Level of concern for (1) Fellow and (2) Environment [4].
4. Result and discussion

Putnam in Pitriver (2020) suggests that there are three elements in social capital, namely trust, norms and networks.

4.1. Trust

Trust is one of the important elements in social capital which is the binding rope between each other so as to create a solid and durable support. The category of trust level of respondent farmers in forest management in KPH Saddang I is presented in Table 1.

| No | Trust Sub Element                      | level       | Number of Respondents (Person) | Percentage (%) | Score | Average |
|----|----------------------------------------|-------------|--------------------------------|----------------|-------|---------|
| 1. | Trust in fellow villagers.             | Low         | 1                              | 1.15           | 1     |         |
|    |                                        | Currently   | 3                              | 3.45           | 6     |         |
|    |                                        | Tall        | 83                             | 95.40          | 249   |         |
|    | Amount                                |             | 87                             | 100            | 256   | 2.94    |
| 2. | Trust in local government and village officials. | Low | 1                              | 1.15           | 1     |         |
|    |                                        | Currently   | 4                              | 4.60           | 8     |         |
|    |                                        | Tall        | 82                             | 94.25          | 246   |         |
|    | Amount                                |             | 87                             | 100            | 255   | 2.93    |
| 3. | Trust in community/customary leaders | Low         | 2                              | 2.30           | 2     |         |
|    |                                        | Currently   | 3                              | 3.45           | 6     |         |
|    |                                        | Tall        | 82                             | 94.25          | 246   |         |
|    | Amount                                |             | 87                             | 100            | 254   | 2.92    |
| 4. | Trust in external parties             | Low         | 11                             | 12.64          | 11    |         |
|    |                                        | Currently   | 2                              | 2.30           | 4     |         |
|    |                                        | Tall        | 74                             | 85.06          | 222   |         |
|    | Amount                                |             | 87                             | 100            | 237   | 2.72    |
| 5. | Trust in the Provincial Forestry Service | Low       | 2                              | 2.30           | 2     |         |
|    |                                        | Currently   | 3                              | 3.45           | 6     |         |
|    |                                        | Tall        | 82                             | 94.25          | 246   |         |
|    | Amount                                |             | 87                             | 100            | 254   | 2.92    |

Score and Average

| Score | Average |
|-------|---------|
| 1.256 | 14.43   |

Source: Primary data after processing, 2021

Table 1 shows that respondents have a high level of trust in others, which is 95.40%. The existence of kinship causes a high sense of mutual trust among the respondent farmers. The level of trust of respondents also seems high to the local government and village officials 94.25%, the level of trust to traditional leaders/community leaders is also included in the high category, which is 94.25%. Traditional leaders/community leaders are highly valued in social relations in Tana Toraja Regency because they are considered as elders in making decisions. Respondent farmers believe that if there is a problem regarding forest boundaries, it is customary leaders who believe in being able to complete and straighten genealogy/marga rights inherited by their ancestors. Trust in the Provincial Forestry Service, especially UPT KPH SADDANG I in the management of Social Forestry is also high low (94.25%). Meanwhile, respondents' trust in outside parties or NGOs is only 85.06%.
4.2. Social norms

Social norms are a set of rules or guidelines for life which are usually accompanied by written or unwritten sanctions and apply in society and play a very important role in controlling the forms of behavior that grow in society. The categories of respondents' level of social norms in forest management in KPHA SADDANG I can be seen in Table 2.

Table 2. Category Level of Respondent Farmers' Social Norms in Forest Management at KPHA SADDANG I.

| No | Sub Elements of Social Norms | level | Number of Respondents (Person) | Percentage (%) | Score | Average |
|----|------------------------------|-------|--------------------------------|----------------|-------|---------|
| 1. | Obedience to unwritten rules | Low   | 13                             | 14.94          | 13    |         |
|    |                              | Currently | 2                           | 2.30          | 4     |         |
|    |                              | Tall     | 72                             | 82.76         | 216   |         |
|    | Amount                       |          | 87                             | 100           | 233   | 2.68    |
| 2. | Obedience to honesty         | Low     | -                              | -             | -     |         |
|    |                              | Currently | 3                           | 3.45          | 6     |         |
|    |                              | Tall     | 84                             | 96.55         | 252   |         |
|    | Amount                       |          | 87                             | 100           | 258   | 2.97    |
| 3. | Obedience to religious rules | Low     | -                              | -             | -     |         |
|    |                              | Currently | 2                           | 2.30          | 4     |         |
|    |                              | Tall     | 85                             | 97.70         | 255   |         |
|    | Amount                       |          | 87                             | 100           | 259   | 2.98    |
| 4. | Obedience to politeness      | Low     | -                              | -             | -     |         |
|    |                              | Currently | 3                           | 3.45          | 6     |         |
|    |                              | Tall     | 84                             | 96.55         | 252   |         |
|    | Amount                       |          | 87                             | 100           | 258   | 2.97    |
| 5. | Obedience to group harmony   | Low     | 1                              | 1.15          | 1     |         |
|    |                              | Currently | 2                           | 2.30          | 4     |         |
|    |                              | Tall     | 84                             | 96.55         | 252   |         |
|    | Amount                       |          | 87                             | 100           | 257   | 2.95    |
| 6. | Compliance with government regulations | Low | 36                             | 41.38         | 36    |         |
|    |                              | Currently | 3                           | 3.45          | 6     |         |
|    |                              | Tall     | 48                             | 55.17         | 144   |         |
|    | Amount                       |          | 87                             | 100           | 186   | 2.14    |

Source: Primary data after processing, 2021

Table 2 shows that several levels of respondents' social norms are classified as high, namely obedience to unwritten rules (82.76%), honesty (96.55%), religious rules (97.70%), politeness (96.55%), and obedience to group harmony (96.55%) while obedience to government regulations related to forest management is low (55.17%), this is not because respondents do not want to comply with these rules but rather because of the respondents' lack of understanding of the rules, especially the rules, written. This is also influenced by the lack of assistance from forestry instructors from UPT KPH SADDANG I to provide counseling and socialization about the latest regulations that apply in the Social Forestry program.
4.3. Network

Networks cannot be built by just one individual but tend to grow in a group where they will socialize with one another as an important part of the inherent values. Djojosokarto et al (2012) [5] stated that the ability to get along with different people, appreciate and take advantage of these differences together will provide goodness for everyone so that creativity and synergy can be built in a network or group. The large number of networks will make it easier for someone to ask for help when in trouble because more options can appear for asking for help.

The network level categories of respondent farmers in forest management in KPH Saddang I are as shown in Table 3.

| Table 3. Category Level Network of Respondent Farmers in Forest Management in KPH Saddang I |
| --- |
| **No** | **Network Sub Element** |
| 1. | Bringing together community members involved in Forest management |
| 2. | Participate in group activities |
| 3. | Willingness to build a network for the development of the forest |
| 4. | Group cooperation network in the community to manage forest products |
| 5. | Network collaboration groups outside the community |
| 6. | Network of togetherness among members in the Forest Farmers Group |
| **level** | **Number of Respondents (Person)** | **Percentage (%)** | **Score** | **Average** |
| Low | Currently Tall | 3 | 2 | 82 | 3.45 | 3 |
| Low | Currently Tall | 4 | 2 | 81 | 4.60 | 4 |
| Low | Currently Tall | 3 | 2 | 81 | 3.45 | 3 |
| Low | Currently Tall | 1 | 87 | 1.15 | 1 |
| Low | Currently Tall | 3 | 87 | 3.45 | 6 |
| Low | Currently Tall | 1 | 87 | 1.15 | 1 |
| Low | Currently Tall | - | - | - |
| Low | Currently Tall | 4 | 83 | 4.60 | 8 |
| Low | Currently Tall | 83 | 1.521 | 17.47 |
| **Source:** Primary data after processing. 2021 |
Table 3 shows that respondents in KPH SADDANG I have a high level of network building, namely participation in uniting community members (94.25%), participation in farmer group activities (93.10%), willingness to build networks (93.10%), cooperation in KTH (90.80%), cooperation outside the community (71.43%) and togetherness network among members in farmer groups (95.40%). This shows that the intensity of togetherness between members of one farmer group with each other in building a network is quite good. The ability of community members to unite themselves in a synergistic relationship pattern will have a very large influence in determining whether or not the social capital formed is strong [3].

5. Conclusion

Conclusion The results showed that the social capital element owned by the community in and around the forest area in the Saddang I Forest management unit that falls into the moderate category is the social norm (76.16%) while those in the high category are trusted (80.06%), network (81.50%), caring (85.50%) and proactive actions (84.66%). Which means high social capital is expected to be able to carry out the management of the surrounding forests with better results where social capital is very closely related to the social relationship between one individual and another individual who will be a force in groups so that the higher the social capital owned by the community groups around the forest in the KPH Saddang I area will have a significant effect on the high productivity of forest management or by in other words strong social capital will improve forest governance at the community level itself.

References

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