

Development of Social Capital as a Trigger of Agro-tourism Economy in Horticultural Farming Communities in Rurukan Village

Yoseph D. A. Santie¹, Siti Fathimah^{2*}, Romi Mesra³

^{1,2,3}Sociology Department, Universitas Negeri Manado, Indonesia

Abstract. The research starts from an understanding of how the concept of social capital can be applied in an effort to accelerate the improvement of community empowerment as one of the important steps to achieve successful development in the economic field. The research method used is descriptive qualitative method with research model referring to the theory of Miles and Huberman, with stages starting from data collection, data classification, data presentation, and data verification or drawing conclusions. The results of this study are the development of social capital in supporting agro-tourism economic activities can be applied in the horticultural farming community in Rurukan Village through the application of elements of social capital, namely elements of social networks; reciprocity or the exchange of kindness, with the exchange of kindness by maintaining social networks, of course, being able to foster harmonious relationships so that this agro-tourism activity can be remembered beautifully and peacefully. This of course must be patterned and run continuously so as to form a pattern of social norms so that these rules can be a reference for the community, which are then poured into good values and realized by proactive actions in implementing all elements of social capital.

Keywords. Social capital, Horticulture, Agrotourism

1 Introduction

The problem of social capital has actually been discussed by various disciplines for a long time, and studied from various perspectives. Sunyoto Usman [1], explaining the results of studies of social capital in general shows that in social capital there are elements that play a very significant role in spurring innovative and productive behavior. Even though it has been widely discussed, until now the discussion of social capital issues still leaves a number of questions that have not received satisfactory answers. The remaining questions, among others, revolve around whether social capital is a phenomenon that grows and develops as a consequence of certain social structures and systems (macro), or vice versa in the form of behavioral patterns inherent in people (actors) as a result of the insistence of certain interests (micro).), then adopted by the actor as a way to create and take advantage of the opportunities around him. Another question that remains is whether the problem of social capital can be taught through formal institutions, or can only be institutionalized through real life (practiced in society)?

Social capital is then considered a useful theoretical framework in the sustainable inclusive development paradigm. The position of social capital is important to highlight considering that the development paradigm applied is more bottom-up than top-down. Social capital is included in the social dimension of the sustainable development paradigm which tries to integrate three dimensions: social, economic and environmental. Meanwhile, Bourdieu [2] explained, social capital as a total of both actual and potential resources related to the ownership of a fixed network of institutional relationships based on mutual knowledge and recognition. In other words, by becoming a member of a group of people will get support from the capital that is owned collectively. Furthermore, he said that the amount of social capital owned by a member of a group depends on how far the quantity and quality of the network of relationships that can be created, and how large the volume of economic, cultural and social capital owned by everyone in the network of relationships.

The study of social capital should not always be related to mere economic activities (creativity and productivity related to trade), but also related to the problem of adaptive capacity as a negative impact of

* Corresponding author: sitifathimah@unima.ac.id

environmental change. Environmental changes can occur due to human patterns, but can also be caused by nature (disasters and climate change). Responses to these negative impacts may vary, but people usually try their best to adapt to these new and changing conditions. This kind of adaptation is usually developed as part of a survival strategy, or not simply giving up on fate.

In principle, social capital talks about social bonds or cohesion. The central notion of social capital about social bonds is that networks are an invaluable asset – the basis for social cohesion because they foster a climate of cooperation for mutual benefit [3]. In fact, using relationships to work together helps people improve their lives [4]. These social relations can be empowered as capital to obtain not only economic benefits but also social benefits [1].

This paper starts from an understanding of how the concept of social capital can be applied in an effort to accelerate the improvement of community empowerment as an important step to achieve successful development in the economic field. The basic principle of social capital is that only community groups that have a set of social and cultural values that value the importance of cooperation can progress and develop on their own.

It is not enough for a community group to rely on outside assistance to overcome economic difficulties, but they must jointly think about and take the best steps to overcome these problems by mobilizing all their potential and resources. Thus, social capital emphasizes the need for independence in overcoming social and economic problems, while external assistance is considered as a complement to trigger initiatives and productivity that arise from within the community itself.

As is the case with the people in Rurukan Village. Rurukan Village is one of the villages that has a unique tourist charm, ranging from agronomic tourism, cultural tourism and is also supported by the presence of views of mountains, lakes, seas, all visible from the village of Rurukan tourism which is located at 1000 meters above sea level. This condition is certainly beautified by the presence of artificial beauty and the facilities provided by investors. This is certainly a good potential for horticultural farming communities who want to take part in developing tourism, especially in the field of agro-tourism.

As a sociological concept, social capital is an increasingly intensive approach used in overcoming the problem of poverty in many countries, including in Indonesia. Starting from this idea, this study tries to describe the concept of social capital and how this concept can be applied in various efforts to improve community welfare, especially in the application of social capital for horticultural farming communities as a trigger for agro-tourism economic activities in Rurukan Village, East Tomohon

2 Research Methods

Based on the research focus and the objectives to be achieved in accordance with the problems studied, namely seeing the application of social capital in the

development of social networks for horticultural farming communities, this research is a descriptive study with qualitative methods. The location of this research was carried out in Tomohon City, precisely in Rurukan Village. Meanwhile, the informants were selected by considering that they have extensive knowledge and experience in the fields of culture, agriculture, and government systems that exist in the Rurukan Village community. Data collection techniques that will be used in this study are observation, interviews, and documentation studies. In addition, to ensure the validity of the data obtained, data inspection techniques are needed, so in this study data triangulation will be used. Consists of two techniques, namely source triangulation and method triangulation. Source triangulation compares and checks the reliability of information obtained through different people and different sources. Based on the research flow above, the development model in this study refers to the theory of Miles and Huberman, namely data collection, data classification, data presentation, and data verification or drawing conclusions.

3 Results and Discussion

Social capital is a form of social relations or social relations that have strength as a form of struggle in which they produce and reproduce so that a useful resource will be created for the success of a business and commitment. Pierre Bourdieu has classified capital into three categories, namely economic, cultural and symbolic, while the role of economic capital acts as a source. The brilliant idea of this concept puts capital is not solely related to the economy and is not the only general force, but there are economic, cultural, social and symbolic forces. There are no absolute and relative forces and their sources are generally available, so capital can be identified as a socio-economic group. Bourdieu's thinking illustrates that economic capital or money cannot stand alone and there are other factors of capital or non-economic capital that also influence, and each of these capital forces is interconnected with one another [5].

This research framework is also based on some of the thoughts of Francis Fukuyama [6] which states that social capital plays an important role in the functioning and strengthening of modern society. The main elements include: Participation in the network, reciprocity (reciprocity or exchange of kindness), Trust (Trust or trust), social norms, values, and proactive action. The community groups studied were horticultural farmers in Rurukan Village.

Social networks or network relations can be realized in the form of participation of horticultural farmers in a network that accommodates their activities. This container can be in the form of social institutions, religious social institutions, social organizations, mass organizations and groups of other institutions or organizations. Efforts to fulfill individual interests can be seen from the formation of social relations in society according to their environment and abilities. Humans will naturally relate or form social relationships with

other people. This participation is a form of the community's ability to always unite themselves in a synergistic relationship pattern, which will be very influential in determining the strength of the social capital of a community or group.

Horticultural farmers in Rurukan Village participate in several organizations, both formal and informal organizations. The informal activities carried out by these farmers include column gathering, mapalus groups and congregational groups. The formal ones are the village PKK, other kelurahan activities. In arisan column activities or congregational group activities, of course, they have their respective roles in social institutions, which have a function to gather, meet and strengthen relations between community members. Arisan reflects the cultural activities of the community that prioritize activities that are carried out together, exclusively, intimately and privately as well. This assumes that in the social gathering activity, each individual will conduct more efficient direct interactions so that the communication that occurs is more primary.

Likewise, with congregational groups, as we know that the majority of the population in Rurukan adheres to Christianity. In this religious activity, various congregation groups were formed. The activities formed are also varied, ranging from religious activities to other social activities. The existence of this group certainly results in a variety of mutually constructive interactions between each of its members. Do not escape also in the activities of building networks to introduce tourism economic activities. This is as found in various religious activities by carrying out spiritual festivals.

No less important, this community is also known for its mapalus group activities. Mapalus group is a group consisting of several people, who have a purpose in working on an activity. Mapalus can also be interpreted as a system or technique of cooperation for common interests in Minahasa culture. Fundamentally, Mapalus is a form of traditional gotong royong that differs from modern forms of gotong royong, because this cultural element contains several norms that apply to maintain the continuity of the group. With this group, of course, building a pattern of interaction that supports each other, and this positive activity can certainly have an impact on the pattern of participation in building a good and healthy social network.

The formal organization is the PKK. PKK stands for Family Welfare Guidance. PKK is a community organization that empowers women to participate in the development of Indonesia. The participation of horticultural farmers in associations or organizations certainly has many positive impacts for horticultural farmers, this is of course without realizing that the community is able to build and add business and social relations, establish intimacy as a medium of information, add insight and knowledge, facilitate and increase fortune, get rewards and benefits. etc. These benefits have more influence on their social life, business life and religious life of the farmers.

Thus, the relationship between social capital and the development of agro-tourism economic activities for horticultural farmers in Rurukan Village can be realized through active participation activities by farmers.

Participation in the network can be done in formal activities or informal activities. Examples of informal activities are column gatherings, church groups, mapalus groups and so on. Not only that, this participation activity can also be channeled by involving in various other formal activities. This activity provides a space for interaction for farmers and as a suggestion to strengthen ties of brotherhood with one another, be it between farmers or the community. In addition, there are many benefits that can be obtained economically, namely expanding friendship relations in tourism activities which tend to be required to be able to introduce tourist objects to all groups.

The second element is reciprocity, while reciprocity or reciprocity is meant here is the tendency to exchange kindness, exchanging kindness can take the form of social care (social solidarity), caring for each other and helping each other. This reciprocity occurs because it is driven by norms and values that are internalized within the farmers. The sense of social care, caring for each other and helping each other that exists between farmers and farmers, and farmers with other people is already rooted in their daily social life. This is like the formation of the Mapalus group which has been explained at the point of social networking, in this group the essence is a value and norm in working together and doing good. Maintaining these values will certainly have a positive impact on the development of agro-tourism economic activities.

This attitude and feeling of concern for farmers can also be seen from the daily life routines of farmers as part of groups or community members. As part of a group or community, it causes them to care about what is happening around them, for example, when a disaster occurs (illness, death, etc.), or things related to celebrations (wedding, thanksgiving, etc.), there are poor people or people who need help, there are activities (in associations, in the neighborhood).

The third element is trust, this is the main element in fostering a relationship between two or more individuals, especially in a cooperative relationship and trust is also the main reason as well as individual social capital to achieve its goals. Trust in each other (mutual trust) is useful for maintaining the relationships that have been nurtured so that they are well-maintained. The trust that occurs produces a relationship that can benefit both parties, so that the trust that occurs will greatly affect the decisions that will be taken by the individual, whether he will trust someone or not.

As a farmer and a member of the community, trust in a relationship will be very important if the relationship is based on trust. To trust others, individuals have a basis that makes these individuals trust people, the basis is seen from: 1. The goodness of a person seen from daily social life and whether or not he often comes in life cycle activities both around the place of residence and around the workplace, 2. Behavior that does not distinguish social status, does not distinguish religion and does not discriminate ethically, 3. Actions, traits, behaviors that are often carried out, 4. Individual's closeness to other people and long time to know the individual with others (about a sense of trust) [7].

Farmers' trust in other people in a relationship will exist and arise by considering the track record (such as behavior, actions, behavior, traits and experiences relating to other people), the time span of knowing and close people, even though our close neighbors or close friends. If the track record is not good then we cannot trust and give trust, in any case (social life, business).

The fourth element is the norm, which is a form of rule, both written and unwritten, which is always obeyed and carried out by individuals in their behavior. Social norms are a form of norms that are more social in nature, where these social norms do not rule out the possibility of originating from norms oriented to religious norms (religious teachings), these social norms are more directed to a form of rules used by individuals in social relations or social interaction. with other individuals.

In this case, the norm is defined as the formation of a new organization that is able to support the sustainability of the agro-tourism economic activities. The organization is an organization that manages agro-tourism activities in Rurukan Village. However, in this case the farming community in Rurukan Village does not yet have a specific organization formed to increase the existence and development of the agro-tourism economy. But the organizational activities that are indirectly able to support this activity take place. Such as mapalus groups (local wisdom), congregation groups, column groups and so on.

The rules that exist in individual social associations or associations can be said to be a social norm, in this study social associations or associations followed by horticultural farmers have several rules that must be followed by each of its members. The sanctions also vary according to the group of activities that are followed. As with the Mapalus group, where there are several rules in the implementation of group activities, such as in the Mapalus Tani group, where if one member is unable to attend a collaborative activity with one of the other members, those who are absent will also be treated to the same thing by the person who is not present. not helped. Therefore, every member of the group really respects and obeys these rules so that rarely happens. However, in the arisan column group and several other groups, the applicable rules are flexible, for example there are members who cannot attend the arisan activity, the person concerned can entrust cash to other partners. But of course, still uphold the values of honesty in its activities. Thus, each group has different rules in maintaining the continuity of the group's activities. These social norms lead people to live to always be useful for others. This social norm is rooted in the teachings of parents and religious teachings that are embraced by the majority of farmers and residents of the surrounding villages.

Based on the above findings, strengthening and developing agro-tourism economic activities can be done through strengthening social trust through: formal and informal organizational activities. In addition, by expanding local participation through: funding of community projects, support for community development programs, initiatives that strengthen families. Creating networks and collaborations through: collaboration between government agencies and

between government agencies NGOs and business institutions, support for voluntary organizations to build networks and alliances.

There is growing evidence that social capital has a strong influence on development outcomes, including growth, equity and poverty reduction [8]. Various associations and institutions provide an informal framework for sharing information, coordinating activities, and making collective decisions [8].

In turn, social capital plays a very important role in community empowerment. Empowerment is characterized by activities to increase access to information, participation, strengthening the capacity of local organizations and are immediately inclusive [9]. Meanwhile, both in rural and urban areas, the form of empowerment that is considered appropriate is community-based empowerment. In other words, there must be growing trust between the government and the community which is marked by a good climate of cooperation.

4 Conclusion

Based on the research, it can be concluded that the development of social capital in supporting agro-tourism economic activities can be applied in the horticultural farming community in Rurukan Village through the application of elements of social capital, namely elements of social networks; through the development of social networks can increase tourist visits, this can certainly increase the income of farmers. The development of this social network can be through introduction on social media, inclusion or promotion through various events organized by the City of Tomohon such as flower festival activities and others. The second element is reciprocity or the exchange of kindness, with the exchange of kindness by maintaining social networks, of course, being able to foster harmonious relationships so that this agro-tourism activity can be remembered beautifully and peacefully. Through the element of trust that is fostered by every community so that every visitor feels satisfied when they are at tourist sites, for example through comfort while at tourist sites, not deceiving tourists and others. This of course must be patterned and run continuously so as to form a pattern of social norms so that these rules can be a reference for the community, which is then set forth in good values and realized by proactive actions in implementing all elements of social capital. With the maintenance of the social capital of the horticultural farming community, it is hoped that they will be able to support and develop adequate agro-tourism activities in Rurukan Village, Tomohon City.

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