

STRENGTHENING OF CAPITAL SOCIAL IN AGRICULTURAL ORIENTED TOURISM DEVELOPMENT AND ITS POTENTIAL IN POVERTY ALLEVIATION IN BATU CITY

Prof. Dr. Ir. Darsono Wisadirana, MS.

Departement of Sociology,
Faculty of Social and Political Science Brawijaya University,
Malang, Indonesia.
darsono_wisa@ub.ac.id

Abstract — This research studies about the strengthening of social capital in agricultural oriented tourism development and its potential to decrease poverty rate in Batu City. The high rate of poverty in East Java shows a serious problem. This phenomenon makes the effort to alleviate poverty, especially in Batu City. The result of this study showed a significant effect for alleviating poverty through strengthening social capital in the tourism development. This paper uses case study method, while the data collected by conducting in-depth interviews techniques. It can be describe about strengthening of social capital in tourism development to alleviate poverty.

Keywords: Poverty, Social Capital, Tourism Development

I. INTRODUCTION

Women involvement in productive work will make a social change, because one form of social change is change in work, especially for women in Java Island. The participation of women into the labor market or productive work affects the households economic activities, resulting in changes in family economic structure (Wisadirana, 2004).

Social prosperity, according to Law no. 6 1974, Article 2 Clause 1 is an order of social life and livelihood materially and spiritually overwhelmed by a sense of safety, ethics, and the inner and outer peace that allows for any citizen to fulfill the needs of physical, mental and social for themselves, their families and communities to uphold human rights as well as obligations in accordance with Pancasila. Social prosperity based on that meaning covering the macro, meso, and micro aspects, as well as environmental, religious life, economic, social and cultural as a unity.

The development objective to achieve social prosperity which is expected to overcome the problem is still not covering the whole of society and still leaves a number of issues, causing a number of specific communities neglected. They can not enjoy the results of development, so that, it is feared there will be socio-economic vulnerability and increase of PMKS in the future.

From the various types of social issues, poverty is the most prominent and associated with all aspects of human life, although not realized as a social problem by the man himself. Poverty itself can lead to the loss of the role and social function, so that the person is difficult to adjust to the environment. According to Central Berau of Statistics (BPS), in 2007 the number of poor people in East Java amounted to 18.89% or 7,137,699 people. With that amount, is appropriate to reduce the number poverty, because poverty as a form of distortion of development has been the root of the social problems, such as street children, vagrants, beggars, psychotic, and prostitutes.

In addition to social issues, other issue that has an impact on improving prosperity is on the side of labor. Although the open unemployment rate decreased by 0.55% from 2007, but the number of open unemployment in East Java is still relatively very high. Until early 2008, the number of job seekers/unemployed reached 1,256,654 people. Therefore, more effective and efficient action is immediately needs to reduce unemployment.

II. LITERATURE REVIEWS

A. Definition of Social Capital and Tourism

It is difficult to precisely define the sense of social capital, even experts in several countries are still debating this sense. But from some of the literatures it can be concluded that the sense of social capital is a network formed by the interaction of socio-economic activities that make up a particular strength in the society.

Grotaert and Bastelaer (2002) defined social capital as an institution, relationships, attitudes and values contribute of the economic and social development.

Fukuyama (in Sairin, 2005) states that social capital can easily defined as a set of informal values or norms that give model shared among members of a group that allows them to work together. If the group members believe that others are trustworthy and honest, they can trust each other. This trust has function to make each group/organization runs more efficiently. It also said that the norms and values that general social capital must be substantive engage virtues, such as telling the truth, obligations which are fulfilled on a reciprocal basis. Furthermore, Fukuyama says that all people have a stock of social capital, differing only in the level of the beliefs. The differences were related to the norms of cooperation, honesty and mutual obligations that can be shared among groups of people. In this case the family is an important source of social capital.

Social capital, according to Uphoff (2000) (in Tjondronegoro, 2005) is divided into two parts: 1) structural social capital that form ed as a structured network, such as institutions and associations, and 2) Cognitive social capital in the form of an abstract such as a regulation values and norms, trust, behaviors and attitudes.

Tjondronegoro (2005) and Sairin (2005) gives the example of social capital in the form of mutual assistance activities, mutual help activities, gathering group, 'tahlilan' and institutions with a set of values and norms regulators, values, norms of behavior, customs, attitudes and beliefs and behavior reciprocity. According to Sairin (2005) social capital is the willingness of people to work together, to set

the intention for hands in hands, to establish a cooperation network to achieve goals with a difference which is not an obstacle to form the cooperation.

Based on some of these definitions, it can be understood that social capital is an informal values or norms shared with the purpose of working together. The values and norms can be trust, honesty, and mutual trust that encourage the formation of efficiency of organizations or institutions.

B. Condition of the Present Social Capital

Social capital is described as a social institution and a series of norms and values underlying the mutual trust between societies or individuals have owned by every society, including Batu society. Institution formed is an aspiration forum and guide in life to achieve common prosperity, while the norm and value is a behavior regulator to embody a local wisdom that has long been owned by the society cultural heritage of the ancestors.

Behavioral manners, mutual help, mutual cooperation, mutual respect and behave in respect of economic and natural resources and the environment shown by the individual or society is a social capital that already exists and inherent in the life of Indonesian society. Indonesian attitude that is well-known with wisdom, politeness and mutual respect, known as oriental custom has changed in the period between 1998 and the 2000s, because of the demands for reform in 1998, where people want a change, thus, along with the the changes, social capital also changed.

Development has been emphasized on economic growth in excess (Economic Overstone) and ignore the socio-cultural aspects causing the decline of local wisdom as a social capital of economic and natural resources. Development with emphasis on the economic approach on the one hand can enhance economic growth, but, on the other hand, cause a social inequality, economic and cultural in society. Economic and political crisis that hit Indonesia causing many people losing their jobs, disorientation, physical and emotional exhaustion which causes an insusceptibility to the possibility of being infected by various new cultural product information as endemics that opposed with old cultural and support socio-economic and politics stability. The new cultural product that has been absorbed and spread in the society causes the society be selfish that can stimulate the social deviation, people will always reject each policy and tends to destruct old institutions that are already built and established.

Social values of society as a force of development has undergone big changes in life, which is, according to Sairin (2005) there are at least three forms of the changes that have occurred are:

- 1) Level of public tolerance towards differences in social life declines, in which differences are considered as interfering in the society life, therefore, needs to be removed. Whereas, these differences can be a real wealth if managed properly.
- 2) There is a tendency in various segments of the society to revitalize regional understanding and attempt to find self-identity, in which, will make a prolonged internal conflict, because of suspicions against another person who is regarded as a dangerous opponent.
- 3) The depletion of trustworthiness in public life, resulting in declining of social solidarity in life.

Therefore, people who have lost the beliefs of this, due to the multidimensional crisis, needs to realignment the values and norms regulating behavior, in order to have belief to the culture and institutions that have already exist.

For example, with the rapid economic increasing, causing excessive levels of rationality on one group of people as the owners of capital. They will get a double benefit from the sub-ordinated process and one group of people who is sub-ordinated, will earn less revenue. They also no longer heed the values of mutual cooperation in using economic resources, for example, loss of collective harvest culture, that actually, can improve society prosperity in general (Hayami and Kikuchi, 1984). According to Tim Puspar (2004) that the development activities with economic and monetary approach which only pursuing economic growth through massive investments led to the cultural erosion and social inequality, passiveness to social, cultural erosion of mutual cooperation, loosening of family ties and a loss of respect for the natural environment that give life and living. Top Down Planning development policy cause aspirations mortality and creativity to solve their problems. This all circumstances make a loss of public beliefs in government and lead to mutual suspicion among each other. This also means the erosion of social capital that is very important for people's lives. Social capital erosion has resulted public arrogance, distrust, no longer believe in the values and regulatory norms that have already exist.

C. Definition of Tourism

According to Law No. 9 of 1990 about Tourism, stated that tourism is an trip activity or part of these activities that carried out voluntarily and temporarily to enjoy tourism objects and tourist attraction. Tourism currently is everything related to the operations of tourism. So tour understanding contains 4 elements: (1) The activities of travel; (2) Do voluntarily; (3) Be temporary; (4) The trip was wholly or partly intended to enjoy tourism objects and tourist attraction.

Law No. 9 of 1990 is also explained that Tourism is everything related to travel or tour, including the procurement of objects and tourist attractions and related to businesses in the field.

Procurement of objects and attractions, such as: tourist resort, recreational park, the area of heritage (temples), museums, dams, cultural arts performances, governance of society life; and that is natural: natural beauty, volcanoes, lakes, and beaches.

Procurement of services and tourism facilities, include:

- 1) The business of tourism services (agency/travel agent, tour guides, conventions, incentive travel and exhibitions, tourism consultant, tourism information);
- 2) The business of tourism facilities: accommodation, restaurants, tourist transportations, etc.
- 3) Services related to tourism operation.

According to Marpaung and Bahar (2000) Tourism is a trip that people do temporary, which was held from one place to another leaving its original position with a plan and with a view not to try or make a living in the places visited, but to enjoy the tour and leisure activities or to meet the diverse desires.

According to a wider definition proposed by Kodhyat (1983, p. 4) Tourism is traveling from one place to another, temporary, done individually or in groups, in an effort to seek a balance or harmony and happiness to the environment

in the social dimension, culture, nature and science. Meanwhile, according to Wahab (1975, p. 55) suggests that tourism is one type of a new industry that can accelerate economic growth and employment, an increase in revenue, living standards and stimulate other productive sectors. Furthermore, it is said, as a complex sector, tourism also realizing the classics industry such as handicrafts and souvenirs, lodging and transportation.

Soekadijo (1997, p. 8), defines Tourism is all activities of the society related tourists, pleasure. While Pendit (2003, p. 33) describes a tourism can provide a direct boost to the development progress or improvement of port, health, cultural pilot project, the environment and so on. All of those can provide benefits and enjoyment to people around as well as for tourists. Tourism can also encourage and contribute to the development projects implementation in various sectors for developing or developed countries.

III. RESEARCH METHOD

This study uses a case study method with a constructivist approach. This method was chosen in order to know the strengthening of social capital in agriculture-based tourism development in Batu, East Java. Therefore, this method can be used to learn, to open and to understand what happens to these phenomena. Qualitative method allows researchers to understand the individual personally.

IV. RESULT AND DISCUSSION

A. Potential of Batu Agriculture-based Tourism for Poverty Alleviation

In terms of agricultural potential, with the nickname Agropolitan, Batu produces various fruits and vegetables and ornamental plants that are easily cultivated. The amount of the potential in Batu especially agricultural resources, can not be denied that Batu has its own competitive advantages in competition with various regions in Indonesia and in the world to attract investors or tourists.

The tourism sector is one of the most important sectors in the revenue budget. So far, the tourism sector has made a significant contribution in both the regional and national levels, and therefore the development of the tourism sector is a necessity for the existence of a region. In addition to tourism, one of the industry that is developed rapidly in recent years is the agribusiness industry. Batu geographical condition has great potential in the agribusiness industry development. The big potential and growing market are the bases to divert a cottage industry that can boost the regional economy. Batu development as a horticultural industry area is also in accordance with the grand strategy of East Java province in 2025 as a well-known agribusiness center, globally competitive, and sustainable.

Both the industrial sectors have proved of being firm to the financial crisis so these sectors referred to leading sectors in boosting Inland Revenue. Both sectors are able to play a central role to the social and economic aspects such as the provision of food needs, industrial feedstock, foreign exchange earnings, employment establishment and poverty alleviation. Thus, the agricultural sector must be able to produce a variety of products that have reliability and excellence and can be the object of the tour. While the demands of the tourism sector related to agriculture is the importance of infrastructure at the village level that is able to be touched by tourism so that the agricultural sector can be excellent for the rural tourism sector. Therefore, agriculture

development with agro-minded agribusiness approach is a very important effort.

Two industrial sectors, that are tourism and agribusiness, an industry that has the potential to be developed in Batu City. Both industries can be integrated in an agro-tourism concept in city planning context called agropolitan, which is the success should be supported by the strengthening of Batu society social capital. Further tourism development with a concept based on agriculture and Batu society social capital will be able to increase society revenue from the tourism sector itself and agricultural product sector. This will reduce poverty rate which is likely to increase in some areas.

B. Establishment of economic values of social capital

Society social capital in institutional form, behavioral norms and values, in addition to causing production counter, but also can be used as a tool to encourage the creation of a production that have economic value, it depends on how to interpret and manage the social capital.

Effort for establishing social capital to be able to have economic value is by strengthening the social capital which is in practice consists of three activities: 1) the settlement, 2) the development and 3) stabilization.

Strengthening concept of social capital coincided with the total reform, because 32 years of development implementation is economic growth oriented, regardless of socio-cultural values in society, resulting in a prolonged multidimensional crisis and led to the waning of society local wisdom to the environment.

It seems quite reasonable, strengthening of social capital can solve environment oriented development problems and natural resources, including the tourism industry as a source of country's economics as well as to develop it for future generations. This is because the role of social capital is so important in pushing the speed of selecting and adopting eco technologies carefully and cautiously.

There are several things must be considered that related to the use of social capital to provide the ability to develop economic values of tourism:

- 1) The success of development to achieve prosperity not only depends on the availability of natural resources, but is highly dependent on the existence of social capital
- 2) The increasing of cooperation willingness can strengthen ourselves in maintaining the life and improve the prosperity.
- 3) The presence of social capital such as hard work, scrimp lifestyle and mutual cooperation can improve nation prosperity.

Indonesia, including Batu City, has a lot of social capital (the value of mutual cooperation, mutual help, independency values, hard work and local wisdom behavior) can be used as a tool to improve the nation prosperity. Indonesian people have not been able to take advantage of social capital even tended to be abandoned so that the prosperity has not been reached. Cultural values that teach environmental wisdom will bring people to live in harmony and balance with nature, man and God.

C. Social capital arrangement for development of Batu City tourism

Following Coleman thought, as figure who supports the concept of social capital, said that the concept of social capital can be used to describe the sources, a collection of

resources inherent in family relationships and in the community of socialist organizations and beneficial for cognitive and social development of children or youth. These sources can provide important advantages for the development of human capital, both children and adults. Related to the concept of social capital stated by Coleman, then a human action or behavior is the initial formation of social capital, which can be used to see how humans behave and appreciate the resources that exist. If this condition was seen in Batu society who is developing the tourism sector, then the ownership of natural resources that is the riches of tourism place that should be managed properly as capital that can be used by Batu society for improving revenue and economy as a societal empowerment for poverty alleviation in the Batu City region. It so because social capital is very important in strengthen the presence of tourism development.

Local wisdom as social capital has developed along with the society dynamic development which is also determined by the development of the surrounding environment. Social values of society as a social capital as the strength of development has undergone big changes in life. Therefore, changes that lead to disadvantages need to be handled as follows:

- 1) With the decrease of the public tolerance towards differences in society is regarded as something that interfering the social life needs to be removed and explained that differences can be a real wealth if managed properly.
- 2) Tendency in the various segments of the society to revitalize regional understanding and attempt to find self-identity will make a prolonged internal conflict, because of suspicions against another person who is regarded as a dangerous opponent, needs a realignment of the values and norms regulating the behavior, in order to have beliefs towards culture and institutions that have already exist. Besides, it is also necessary to increase togetherness in building a sense of solidarity between communities.
- 3) The depletion of trust in public life that resulting declining sense of solidarity needs to increase mutual trust and work together to take the advantages of economic resources.

Social capital arrangement in the tourism development dynamics of society through a realignment model of culture and institutions that have been established is by creating cultural values which is a blend between the old value and the new value by using modern management and bottom-up approach in the form of society counseling or other forms of community development. This activity will enhance the role of social capital in the form of values and norms and the spirit of developing together, so that, it will achieve a public prosperity again. According to Fukuyama (in Sairin, 2005) that the success of a society to achieve prosperity can not simply only depend on natural resources and human resources, but depends on the presence of social capital, that is, people's willingness to jointly hand in hand, to establish a cooperation network to achieve common goals.

Indonesia has a full enough capital (natural and human resources) and many social capitals like a mutual cooperation, mutual help and willingness to work hard and self-independency, but lack in order to achieve prosperity. This happens because of the development planning is top down planning, so that, people has less creativity and self-confidence. It is quite difficult to increase the spirit of mutual

cooperation, independency, and self-confidence, but can be done through guidance to reinterpret the values that already exist, so that appropriates with the change needs of life and change the top down policies to bottom up policies. Public, for example, needs to improve partnership to make it happens.

The other way to organize the values and norms as social capital in order to positively functioned in development is to rebuild mutual trust and fair, emphasizes common interests, restore the credibility of the leaders by truthfulness and openness. Norms and values that have been adopted by people tends to be unclear, because the implementation is not in accordance with previously adopted norms that must be returned to the values and norms that lead people to behave properly or wise. It needs to increase good relations between man and God, man to man and man with the natural environment. Structuring activities can be done through the process of values and norms socialization, raise public awareness of the functions and the importance of values and norms in regulating the societal life to move towards harmonious and balanced, communicate relevant information about values system and utilization resources.

The arrangement models also can be done by:

- 1) Make a respect for creativity and initiative, hard work, respect time.
- 2) Make or revive mutual cooperation and mutual help.
- 3) Make a harmonious relationship between man and the environment.
- 4) Make a public awareness and commitment to environmental quality.
- 5) Remake an attitude to conserve the environment and saving on energy and natural resource usage.
- 6) Arouse a care sense for natural environment that counts the life and livelihood, so that encourages an attitude that always preserve nature.
- 7) Establish a future-oriented attitude.
- 8) Establish moral nobility, honesty, mental and spiritual.
- 9) Create a good attitude to manage the nature.
- 10) Create tradition values by combining with modern values.
- 11) Dedicated and caring attitude to face future challenges.

By creating these attitudes, it is expected that future development will bring benefits not only economic advantages but also can strengthen social capital.

D. Strengthening social capital to support the tourism development to alleviate poverty

Strengthening social capital is an effort to strengthen societal capacity (capacity building), by training and educating the public to better understand and know about the critical function of values and norms regulating behavior system. This strengthening of social capital concept is a concept that is expected to solve the various problems that arises in the management of development that comes at the beginning of the increasing awareness of the environment important role in supporting development until reform developing mental attitude oriented. Therefore, we need an effort to understand cultural values of development oriented through the strengthening of social capital.

The implementation of strengthening social capital includes three activities, namely: 1) settlement, 2) development, and 3) stabilization.

It seems quite reasonable, the strengthening of social capital can solve environment oriented development problems oriented and natural resources as economic

producers, and also, can develop for future generations. This is because the role of social capital is so important in pushing the speed of selecting and adopting eco technologies carefully and cautiously.

1) Socio-cultural arrangement

The model of the arrangement which allows restoring public trust to the culture and institutions that have been established is by creating cultural values which is a blend between the old value and the new value by using modern management and bottom-up approach in the form society counseling or other forms of community development. This activity will enhance the role of social capital in the form of values and norms and the spirit of developing together, so that, it will achieve a public prosperity again. According to Fukuyama (in Sairin, 2005) that the success of a society to achieve prosperity can not simply only depend on natural resources and human resources, but depends on the presence of social capital, that is, people's willingness to jointly hand in hand, to establish a cooperation network to achieve common goals

The other way to organize the values and norms as social capital in order to positively functioned in development is to rebuild mutual trust and fair, emphasizes common interests, restore the credibility of the leaders by truthfulness and openness. Norms and values that have been adopted by people tends to be unclear, because the implementation is not in accordance with previously adopted norms that must be returned to the values and norms that lead people to behave properly or wise. It needs to increase good relations between man and God, man to man and man with the natural environment. Structuring activities can be done through the process of values and norms socialization, raise public awareness of the functions and the importance of values and norms in regulating the societal life to move towards harmonious and balanced, communicate relevant information about values system and utilization resources.

2) Socio-cultural stabilization

This stabilization activity can be done through the process of mentoring, training and non-formal education for the society about local wisdom and environment. Persuasive explanation about the role of values and norms as a human regulator in life and livelihood in the use of economic and natural resources is needed.

Utilization of natural resources in order to fulfill the needs of human life needs to be done efficiently and regenerate by recycling, so that the resource is guaranteed availability. This can be done by utilizing the resources, diversification and conservation. In order to preserve natural resources, it could also be done by avoiding the excessive use of natural resources.

3) Development of society socio-kultural

Developing the social culture efforts is not as easy as one might imagine, because of the various problems are quite complex that includes differentiation institutional structure, direct individual orientation towards progress, increase the motivation to always want to develop and social processes that occur in society will always dealing with the value of feudalistic traditions and values that have been engraved and entrenched in society. If the cultural values that were not in line with the existing value, there will be resistance and rejection of these values, because the new value will be able

to destabilize the socio-cultural situation that already established and social structures that have been arranged and balance. But, this situation is bound to happen, because of the globalization that influence to the change in technology, the environment and the values and ideas. Social globalization process will lead to the differentiation of society, namely the formation of a strong society and a weak society, due to an increase in knowledge and education.

V. CONCLUSION AND SUGGESTION

A. Conclusion

Based on the research, the results can be concluded that:

1. The social capital strengthening is one of solution to alleviate poverty, moreover, in Batu, East Java.
2. Batu is tourism area that has high potential which can be used as social capital to alleviate poverty.
3. Strengthening social capital in Batu could include three activities, namely: 1) settlement; 2) development; and 3) stabilization.

B. Suggestion

Researcher also give some recommendations, those are:

1. Improve and enhance transportation to attractive located in Batu.
2. Cooperation with the investor and the private sector for further development of local potential in Batu.
3. Provide counseling, guidance and explanation to the public, especially those who is residing around the tourism object about the importance of tourism or the benefits of tourism development in order to improve the society prosperity.

REFERENCES

- [1] Grootaert, C. dan Bastelaer, T.V. (2002). *Understanding & Measuring Social Capital A Multidisciplinary Tool For Practitioners*. Washington: The World Bank.
- [2] Hayami, Y. dan Kikuchi, M., (1987). *Dilema Ekonomi Desa : Suatu Pendekatan Ekonomi terhadap Perubahan Kelembagaan di Asia*. Jakarta: Yayasan Obor.
- [3] Kodhyat, H. (1983). *Sejarah Pariwisata dan Perkembangannya di Indonesia*. Jakarta: PT Gramedia Pustaka Utama.
- [4] Marpaung, H dan Bahar, H. (2000). *Pengantar Pariwisata*. Bandung: Alfabeta.
- [5] Pendit, I. (2003). *Ilmu Pariwisata, Sebuah Pengantar Perdana*. Jakarta: PT Pradnya Paramita.
- [6] Sairin, S. (2005). *Nilai-nilai Sosial Masyarakat Indonesia Sebagai kekuatan Pembangunan Bangsa*. Jurnal Sosiologi Indonesia Edisi no. 07/2005.
- [7] Soekadijo. (1997). *Anatomi Pariwisata*. Jakarta: PT Gramedia Pustaka Utama.
- [8] Tim Puspar UGM, (2004). *Wawasan Budaya Untuk Pembangunan: Menoleh Keraifan Lokal*. Cetaakan Pertama. Yogyakarta: Pilar Politika.
- [9] Tjondronegoro, (2005). *Pembangunan, Modal dan Modal Sosial*. Jurnal Sosiologi Indonesia. Edisi No. 07/2005. Penerbit Ikatan Sosiologi Indonesia.
- [10] Wahab, S. (1975). *Tourism Management*. London: Tourism International Press.
- [11] Wisadirana, D. (2004). *Sosiologi Pedesaan*. Malang: UMM Pers.