UTILIZATION OF SOCIAL CAPITAL IN THE IMPROVEMENT OF TOURISM POTENTIAL

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CHAPTER I

INTRODUCTION

Indonesia is a great country with so much potentials of nature. Those potentials belong to people to increase their prosperity. Ocean and land in Indonesia can be economic resource for everyone who lives in the country. From Sabang till Marauke, Indonesia has so much potential which are useful to decrease the poverty. So that’s all the purpose of nature that gave Indonesia those potentials.

During the kingdom age, Indonesia has never escaped from poverty problem, even the world. Financial crisis in the world’s never become extinct since the beginning, when people knew exchange system and collecting gold for their own good. The world forced every country in the world to explore their potentials and use them to increase their prosperity.

The world has named Indonesia as an independent country on 17th August 1945 and admitted that Indonesia is a country which has so much riches of nature.

1 Disampaikan pada seminar Internasional Globalisasi, Kebudayaan, dan Pariwisata di Laboratorium Pariwisata USU Medan.
and culture. There are more than 350 ethnic and culture which are widespread on Indonesia. By those things, Indonesia could solve their poverty problem. But in fact, Indonesia’s still facing the poor people who are widespread on the country either.

The poverty will never end if the society’s still divided in some social class; upper class, middle class, and low class. So that, low class will be always the poorest class in the society and the upper class is the richest class. Economic growth and poverty is an important indicator to see the successful development of a country. Each state will strive to achieve optimal economic growth and reduce poverty. In many countries of the world the main condition for the creation of a poverty reduction is economic growth. However, the conditions in developing countries, including Indonesia's economic growth achieved was also accompanied by the emergence of problems increasing number of people living below the poverty line.

For Indonesia, poverty has long been a problem of the nation, in which up to now is still not showing signs of ending. Based on the results of the National Socioeconomic Survey (Susenas) conducted BPS, Indonesia's population living below the poverty line in 2009 was still big enough that, about 32.5 million people, or approximately 14.2 percent. Condition of the people who live within the confines of poverty in general suffer from malnutrition, poor health levels, high illiteracy, poor environment and lack of access to infrastructure and public services are adequate.
Based on data from the National Socioeconomic Survey (Susenas) of BPS, in the period 1976 to 1996 the number of poor people in Indonesia decreased from 54.2 million people or about 40% of the total population to 22.5 million people, or about 11%. With the onset of the economic crisis in 1997 has resulted in the drop in economic growth in Indonesia. Even as a result of the continuing economic crisis Indonesia next two years getting worse with minus growth, namely respectively in 1998 amounted to -13.13 percent and -1.29 percent in 1999 reached. The impact of this crisis caused the number of poor people back swell. Various poverty reduction efforts continue to be the Government of Indonesia in order to remove the poor out of poverty due to the crisis, such as through quality economic growth, improving access to basic needs such as education and health, empowerment of the people through the National Program for Community Empowerment (PNPM), which aims to open opportunities for the poor to participate in the development process and increase the chances and bargaining power of the poor, as well as the improvement of the social security system and assistance through the Family Hope Program (PKH).

According to Sharp, as quoted Kuncoro (2006), the causes of poverty in terms of the economy is a result of the low quality of human resources. The low quality of human resources is due to the lack of education, quality of human resources means low productivity is also low, which in turn wages are too low. On the other hand, according Kartasasmita (1996) poverty condition can be caused by a low degree of health. Health and nutrition level low causing low physical endurance, intellect and initiative. In order to improve the economy of the
community, especially the fishing community. They always make use of the existing potential, both natural and human potential. The things we can see we trace of the ability of people to organize local communities to exploit their natural potential, especially tourism.
CHAPTER II
THEORETICAL BASIS

According to Birdsall, social capital is a source of power generated by humans in social life. The community itself is stored in a number of potential and strength, which if utilized properly will make a positive contribution to development. Social capital itself according to Cohen and Prusak is a collection of active relationships among men; trust, mutual understanding and shared values and behaviors that bind the members in a network and community that allow for cooperation.

Meanwhile, according to Fukuyama social capital is a set of values or norms shared informally among the members of a community group that allows the establishment of cooperation between them. Fukuyama opinion is in line with the opinion of Coleman that social capital is the ability of people to work with to achieve common goals in the various groups and organizations. Social capital refers to features of social organization in the form of horizontal networks that contains norms that facilitate coordination, cooperation, and mutual control that benefits can be shared with members of the organization.
From the definition above, it is the social capital is a set of values or informal norms, such as mutual trust, mutual understanding, shared values and behaviors, which is shared among the members of a community group that allows the establishment of cooperation between them and ultimately achieve common goals.

Social capital can be discussed in the context of a strong communication (strong community), a strong civil society, as well as the identity (nation-state indenty). Social capital includes elements such as trust, cohesiveness, alturisme, mutual assistance, networking and social collaboration has great influence on economic growth through a variety of mechanisms, such as an increased sense of responsibility to the public interest, peruses the widespread participation in democracy, strengthening community harmony, and reduced levels of violence and crime.

Thus, in a broad sense, social capital can form a social network of people who are connected groups of sympathy, obligations, norms, exchanges, and are then organized into an institution that gives special treatment to those formed by the social network to obtain capital from network The. Level mechanism, social capital can take the form of cooperation as a behavioral adjustment and coordination necessary to resolve the conflict.

Of the definition-definition noted above, it can be seen that the views of experts of social capital in line with the realities of society, where people who have social capital is a harmonious society and dinamis. This happens because
social capital can also be sensitivity and sense of responsibility responsibility between individuals in a group that directs to a horizontal relationship despite differences in economic status is still felt.

Social capital has some basic elements. The main elements can be explained as follows:

1. Participation In A Network.

One key to the success of building social capital is also on the ability of a group of people in an association or associations to involve themselves in a network of social relationships. Society always in touch with the other communities through a wide variety of relationships that coexist and carried on the principle of voluntary, equality, liberty (freedom) and civilization (civility). The ability of members of the group / community to always unite themselves in a pattern, synergistic relationship will be very large powerful influence in determining whether a group of social capital.

2. Resiprocity.

Social capital is always characterized by a tendency to exchange goodness among individuals within a group or between groups themselves. This exchange pattern is not something that is done in reciprocal instantly as the buying and selling process, but rather a combination of short-term and long-term in shades of altruism (a passion for helping and altruism). In the Islamic concept, the spirit of this kind is called sincerity. A passion to help for the benefit of others. The payoff is not expected to immediately and indefinitely. On society, and the social groups
formed, in which has a weight of strong reciprocity would give birth to a society that has another advantage level, the community will be easier to build self, group and social and physical environment they are exceptional.

3. Trust.

Trust or confidence (trust) is a form of willingness to take risks in social relationships based on the feeling assured that others will do something as expected and will always act in a pattern of mutually supportive action, at least. others will not act in self harm and his group, trust is mutual trust in society that allows these communities to each other unite with others and contribute to the improvement of Social Capital.

4. Social Norms.

Social norms will be very instrumental in controlling forms of behavior that grow in the community. Understanding the norm itself is a set of rules that are expected to be obeyed and followed by members of the public in a particular social entity. These norms are usually terinstusionalisasi and contain social sanctions that may prevent an individual to do something distorted and habits that prevail in society. The rules of the collective usually unwritten but understood by every member of masyarakatnya and determine patterns of behavior that is expected in the context of social relationships.

5. Value.
Value is something that has been handed down ideas considered true and important by members of the community.


One important element of social capital is a strong desire and a member of the group to not only participate but always find a way for their involvement in a community activity. The basic idea and this premise, that a person or group is always creative and active. They involve themselves and seek opportunities to enrich the opportunities, and not just the material side but also a wealth of social relationships relations and benefit the group, without harming others, together.
CHAPTER III

DISCUSSION

Fishermen have a variety of unique characteristics in each region. Uniqueness can be seen with a variety of things. One was from the way fishermen make a living at sea. Small fishermen generally be reluctant if the weather was bad or ocean currents. For ocean currents that are dead tide, fishermen usually do not find fish because fish is hard to come by, the fishermen have another alternative, namely "miaow".

As well as the capture of fish, nets used have berbabagai mesh size in accordance with fish or seafood to be caught. To catch seafood such as squid can not be captured by ordinary fishing gear. Fishermen use snail shells that are large by linking each shell. The distance between the shells to one another is 2 m. At the end of the rope tied to the flag as a marker in the ocean. ± 1 m high mast. Bottom in pairs of ballast such as cement, in the middle of a float mounted in the form of the bottle and the flag at the top. Shell is fitted for each set of ± 200 shells.
And at the end before the flag in the form of pairs of ballast stones to sink to the bottom of the sea shells.

The trick is to fool squid in the ocean floor that it ± 4 m. Squid eating marine animals such as clams, snails, crabs, and others. Shells intended as a trap for the squid so squid into the shell. "Mew" is installed and then left to stand for 15-20 minutes for waiting squid and then pull off the end of the flag to the other flag.

Other preparations for "mew" is salt water in the bottle to remove the squid from the shell. The squid has a very strong glue strength. If squid is entered into the shell until it was hard to take, then sprayed brine to squid and cuttlefish was immediately wriggle out shells and immediately put in fresh water in a bucket that has been provided. In addition to squid, can also be paired fishing lines and fishing hooks with squid bait small so sometimes stingrays can also be drawn.

Miaow became one of the local indigenous communities that have been carried from generation to generation until kini.Ngeong be regarded as local wisdom because local people wisely take advantage of the season to find the pairs of dead squid. They know that when the tide death occurs, the fish would be difficult to find. So as to seek other alternative is to "miaow".

Replace the dead is one of jenir pairs that typically occur dilaut.Pasang die without ikan.Ikan identified with sea-fish reluctantly approached. Local people know the times tide with their reading skills to nature. Usually they see the moon
to determine what will happen pairs. The knowledge that they know of since heredity from their parents. so knowledge about nature is regenerating.

Natural wealth in the village of Sei Nagalawan not the only potential to be grateful. There are many other potential ranging from human resource potential in a creative, potential utilization of social capital so instrumental in the progress of the village, cultural potential and also potential lokal. All potential wisdom was so deceived by the local community so that the village becomes quite village developed and developing progressively.

One such potential is the potential of human resources kreatif. It’ll be seen from the activities of the manufacturer of woven by the women of the village. If there are no jobs, the female Sei Nagalawan always plays another role as a maker of woven mats. They usually gather with neighbors to weave in the backyard one of the residents.

Before doing weaving, woven raw material pulverized by using a mortar pestle. Its use is quite unique, with only the stepping-ningjka leseung by one stau person standing behind lesung. One other person holding the webbing material for inverted stamping balik.Setiap produce enough blow keras. Event as it is useful to make the fabric woven into delicate that it can be easily woven. Sei Nagalawan only had about 5 lesung. They let anyone who wanted to use a mortar tersebut.Setelah pounded, then the material is ready to be woven. The weaving activities have a lot of functionality, such as for emmperkuat solidarity among citizens because the manufacturing process not only can be done by one
person, they also make woven in a gang every afternoon as spare time being. The women are sitting abuzz while ebrecerita-story and while weaving pula. Sehingga time they spend not only futile bergitu only. Results woven mats made normally used for personal mat, but if not possessed enough, then it is sold. So woven mats in addition solidarity, activity mat weaving skills useful to add to the economy of the people in the village of Sei Nagalawan.

CHAPTER IV

CLOSING

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