

Social Capital in Environmental Conservation in Javanese Countryside (Case Study Of Village Tlogoweru-Demak and Pluneng-Klaten)

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Abstract. Environmental preservation must be a social movement involving the community. This social movement must foster community social capital. Tlogoweru village developed an owl as a way to fight rat pests that attack rice fields, so the harvest is greatly reduced. After using an owl or commonly called “a wuk manuk”, then rat pests can be overcome. Previously the eradication of rat pests used poisons, while the village of Pluneng changed the gutters that were once very dirty and dirty now into gutters that are used to raise koi fish, as a result, the community became reluctant to dispose of garbage or pollute gutters. How environmental conservation is carried out in the Javanese countryside in general and the villages of Tlogoweru and Pluneng in specific, And exploiting social capital about environmental preservation in the Javanese countryside.

Keywords: Capital Social, Environmental Conservation.

1. Introduction

Village development is often material, namely bringing money to the village to build village infrastructure; both as needed and those that are not as needed. As a result, when the project from a village development activity has been completed or not extended, the community will return to its original condition. This study studied the social aspects of developing villages, namely the development of social capital to improve community welfare.

Edi Suharto [1] defines social capital as a source that arises from the interaction between people in a community. Furthermore, Edi Suharto [1] also states that people who have high social capital tend to work in cooperation, feel safe and can overcome differences to achieve common goals. Fukuyama (1995) according to him the main elements of social capital include; (1) the existence of trust (trust) is a form of desire to take risks in social relations based on feelings of confidence that others will do something as expected and will act in a pattern of mutual support, (2) Reciprocity (mutual exchange of good) is a dimension of social capital where people can be sure to give goodness to others and others will receive goodness from others, (3) social norms, namely a set of rules that are expected to be obeyed and followed by certain members of society, (4) Values jointly owned by the community such as the value of harmony, achievement, hard work, competition etc. Development of Social Capital must also pay attention to the development of capacity so that the organization or system to carry out its functions properly in an efficient, effective and continuous manner [2] Ismail Serageldin (2007: 45) provides a classification of social capital including: (1) capital social in the form of social interaction that is durable but unidirectional relationship, such as teaching and social interaction trading relationship being reciprocal (reciprocal) such as social

networks and associations. (2) social capital in the form of social interaction effects is more durable in unidirectional relationships such as trust, respect, and imitation while in the form of reciprocal relationships such as gossip, reputation, pooling, social role and coordination, all of these contain high economic values.

2. Research Method

This study uses a qualitative method. Data collection is through documentation studies and interviews. Data is reduced by using triangulation techniques so that it can produce credible data and following needs.

3. Result and Discussion

3.1 Village Elite and Social Capital

Villages in Indonesia have common problems, among others; 1) the agricultural sector is attacked by pests, so the yield decreases, 2) low human skills to manage the natural resources owned, 3) the solutions provided by the government are not ecological. Villages in Indonesia have a characteristic that is proud of namely, human solidarity is very good, so that between one person and another person has a strong bond, but the fact of the bond between humans rarely becomes solidarity to achieve mutual prosperity or social capital.

Tlogoweru Village, Guntur Subdistrict, Demak Regency is a village that has been a disadvantaged village since 1960. Tlogoweru village is well-known as a dry village, the yield is inadequate due to rat pest and lack of water. As a result, many people live in the poverty line. But since 2011 and above, the village of Tlogoweru has transformed into an abundant rice-producing village, almost 5 to 7 tons per farmer each harvest, besides that the village also has cattle fattening, its farmers can produce 3 to 4 cows per year. Women in Tlogoweru Village are also able to use productive activities such as; Demak's distinctive batik activities, beauty course activities, clothing sewing activities, and small food-making activities. Agricultural sector activities are still the main activity.

The beginning of the change in the village of Tlogoweru was the arrival of Elizabeth Philip, a mother with limited vision, because of her commitment to visit Tlogoweru Village, she managed to contact Elit Desa; Village heads and their equipment, as well as other village elites such as religious leaders and local community leaders. Elizabeth is of Chinese descent and is Protestant Christian, while the majority of the people of Tlogoweru Village are Javanese who are Muslim. Cultural barriers can be overcome when Elizabeth states that he is only committed to developing the village, not to make rural communities convert to religion. It is just information that the people of Tlogoweru Village are very religious in adhering to the principles of Islam.

Elizabeth studied the problems of Tlogoweru Village; 1) agriculture attacked by mouse pests, 2) agricultural land lacks water, 3) population income is still very low, 4) village women have little role in the economic sector, 5) do not have networks outside the village. Elizabeth's first step was to convey his mission, that he only wanted to develop the village. The mission was delivered to the village elite so that the village elite understood what Elizabeth was committed to, evidence of support from the Village Head was to allow Elizabeth to build a skills training center on village-owned land. Then the Elit village spread Elizabeth's mission

so that the community tried to alleviate themselves from poverty.

Dissemination Ideas from the elite to the community often fail, this is due to public trust in the elite has not grown. In the case of Tlogoweru Village, the community has confidence in the implementation, while the village leader guarantees that he can carry out the mandate for mutual welfare. When farms in the village of Tlogoweru were attacked by mice, which have long been difficult to overcome, resulting in reduced yields of around 50% to 60%, village leaders have the view that the cause of the many attacks of mice is the death of natural predators of mice. No more animals eat rats in the village of Tlogoweru, besides that the community in eradicating rats uses more rat poisons, which turned out to be less effective in killing rats. A brilliant thought arises, that to eradicate pests, the principle of balance should be used, which is to produce natural predators of mice, which do not endanger the environment and are compatible with rural nature. The alternative is to use the Java Rasp (Tyto Alba) owl. In a day owls can eat mice 3 to 4 tails. The choice for birds Javanese rasp (Tyto Alba) raises problems; how to raise it and how to care for the bird.

The problem with how to eradicate mice raises problems that must be solved by all members of the community. Elizabeth as a village driving figure from outside the community, sent about 17 people to learn how to care for and breed Tyto Alba's owl in a training conducted by partners. After it was felt that 17 people had the necessary skills, the next step was to establish owl captivity in Tlogoweru Village. Starting from the egg until the owl Tyto Alba is around 4 to 5 months old it is released in the wild.

So that the owl still lives in the village of Tlogoweru, then the community makes an owl house commonly called Rubuha. Rubuha was first made with community self-help funds and placed on trees near rice fields. Rubuha is shaped like a small house with one door, because owls love relatively dark places, so rubuha is made of wood with one door to enter. Further development, Rubuha is made with 4 meter high concrete poles placed on the edge of the rice fields. Sometimes the rubble is staged so that it can be occupied by two owls. After the use of self-help funds, the government also helped in making rubuha using concrete poles. An owl that falls from Rubuha or is abandoned will be placed in owl captivity, after 4 to 5 months it will be released. Until now there have been around 500 parts. Rubuha was built in the corners of rice fields or moor. When night falls Tyto Alba birds will come out of the nest and look for mice that are nested in the rice fields. One Tyto alba bird can eat 3 to 4 rats. The impact that Tyto Alba uses on the eradication of mice is the increase in yields from 5 to 7 tons per person from 3 to 4 tons. The presence of Tyto Alba to kill mice is also felt by neighboring villages, because Tyto Alba birds also often feed rats in the neighboring fields of the village, although after full they will return to their nest in the village of Tlogoweru.

To protect the existence of the bird Tyto Alba, the village government issued a village regulation that prohibits hunting or killing Tyto Alba birds, if it kills it will be subject to sanctions of a fine of two million rupiahs. Besides that, all the villagers agreed to protect and breed the birds Tyto alba. This effort made Tlogoweru village an owl village tourism icon, on the other hand, many people from other regions began learning how to eradicate mice using Tyto Alba birds.

The next community development is to build pantek wells in rice fields. The well is used to cope with drought in paddy fields. The construction of the pantek well was carried out in cooperation. The presence of wells in rice fields can reduce the drought of rice fields.

Village elites do not stop only working in the agricultural sector when social capital begins to develop in the community. Village elites continue to develop the potential of their villages, such as pioneering the establishment of cattle fattening businesses. The people who are interested in the cattle fattening business will be trained so that they have skills in the cattle

fattening business, the perceived impact is that a farmer can sell 3 to 4 cows per year.

Women also do not forget to be empowered, spearheaded by Elizabeth and the village elite, village women develop batik patterns typical of Tlogoweru Village, one of which is the Tyto Alba batik motif. The idea of developing batik skills is a smart move, because, in the Demak district, there is still a lack of typical product development needed by tourists. Batik skills are developed by training village women with good batik techniques, making patterns while marketing problems will be assisted by other trained teams. In addition to developing batik skills, the development of dress sewing skills, makeup and beauty, and food production are also carried out. All skills that will be developed in the village are carried out at a skills training center built on village land.

The construction of the Skills Training Center that develops village potential is a brilliant idea. So far, the potential of the village has not been well managed. For example, villages that have sea potential, but the community does not have the skills to manage marine products. Not so with the development of the village of Tlogoweru, to develop a skill, some residents must be trained in the skills needed, after which the people trained must disseminate the skills mastered to other residents. This is the shared responsibility to achieve prosperity and to be instilled in the villagers. Villagers who have a good mentality together will lightly help other people learn a skill. This condition is different from egoistic life, where when a person has a certain skill, that person will not spread the skills he masters, even keep the skill secret.

Elite when developing a village, then being unable to develop social capital, the impact of an idea cannot be felt by the village community as a whole. This condition applies when studying the links between elites and social capital in the village of Pluneng Klaten.

Pluneng Village is an area that has adequate water potential. There was a resident named John, who was able to change the ditch in front of his house to become a koi fish pond. For his efforts, the front ditch of his house which was originally full of garbage became a clear ditch inhabited by hundreds of koi fish. The next-door neighbor became reluctant to throw garbage in the ditch. The idea from Yohanes was not captured by the village elite to develop a koi ditch. As a result, only the front gutters of John's house were used as Koi fish development. Unlike the Bantul area, the idea of managing village gutters was massive, which resulted in generating rural social capital, as a result, all residents were willing to manage sewers to become koi fish farms. Even the village seems to be a tourist village with thousands of koi fish, even tourists want to buy koi fish to spread in the gutter.

4. Conclusion

Village development is a strategic effort to improve the dignity of the villagers to be more prosperous. Villagers sometimes have inadequate innovation and skills. Villagers have initial capital that is harmonious, interdependent, trusting, believing in common norms, feeling a blood bond (communal), still believing in marriage. This initial capital must be used as social capital. When the power of innovation and skills is low, when there are people who have a commitment to good village development and the village elite supports it, the people's welfare will be easier to improve. This study is an effort to develop the village not just an aspect of material or infrastructure but also includes social aspects, namely social capital for the development of rural communities.

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