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## The Urgency of Social Capital in Local Community Development

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### ABSTRACT

1 The concept of social capital is widely associated with development, and the term 'development' is always 1 synonymous with changing from an old situation to a new situation with the representation of new values and abandoning old values. This condition is reflected in almost all development that takes place in all corners of the village in Indonesia. The result of such development is physical material progress, but non-material regression such as local socio-cultural values. In this 1 context, this paper is intended to illustrate the urgency 1 of local social capital in rural community development. 1 The social setting of this paper is *Tapong* Village in *Maiwa* District, *Enrekang* Regency, South Sulawesi Province. *Tapong* village has great socio-cultural potential and social capital that needs to be preserved through development programs, especially culture, so that it can become a local asset. This potential is in the form of the *Appa Alliri* Customary Institution, and various rituals. Both of these assets are local wisdom as well as socio-cultural assets that live on to this day

## **INTRODUCTION**

Currently, development in rural areas is progressing very rapidly. This is due to a shift in the development paradigm from centralisation to decentralisation. The manifestation of this development paradigm shift is Law No. 32 of 2004 on regional autonomy. The paradigm shift of government centralisation towards decentralisation with the implementation of regional autonomy as broad as possible in a real, dynamic, and responsible manner, with a strong constitutional and legal foundation has resulted in renewed orientation, conception, regulation, and regional development policies. The context of autonomy has conditioned the village community, which previously did not have autonomous rights to take care of their region, to now have full rights to develop their own region. This has an impact on the progress of rural development. However, another impact is the shift in economic orientation. The orientation that was originally only to fulfil basic needs as a form of subsistence has now developed into an economic orientation that aims to seek high profits. (Malahayatie, 2018; United Nations, 2022).

Basically, the development process brings an improvement in the quality of human life. In relation to the development process, development is a change from a less meaningful form to a more meaningful form. In order to achieve the goals embodied in development, the resources available in society need to be mobilised to the optimum level through existing legitimacy mechanisms. (Masyhuri, 2019).

Development as a process is essentially renewal that is planned and implemented at a relatively fast tempo. The various reforms that have been carried out have brought society to scientific and technological progress, economic growth and sophistication of communication facilities. However, development based on technological sophistication and economic growth creates gaps in society. In this context, local wisdom becomes an alternative to be looked at and restored to its position in development (Suprpto, 2013).

Social capital and local wisdom are closely related to society, because everything in society is influenced by the culture of the community itself. Social capital and local wisdom are ideas or values, local or local views that are wise, full of wisdom, good value that is embedded and followed by members of the community. To know the local wisdom in an area, it is necessary to understand the good cultural values that exist in the area. Because social capital and local wisdom are good values that have been believed by the community for generations, recognizing the elements of local wisdom of a community is very important in the process of empowerment and development for them. Development is often misunderstood, assuming that development is a change in values, the construction of buildings, or even the transformation from a traditional to a modern society. However, good development is development that is rooted in and carefully considers the local values that exist in the community. Local wisdom is the basis for policy-making at the local level in the areas of health, agriculture, education, and natural resource management (Balaiah, 2015; Wee, 2001).

Social capital and local wisdom include various forms of knowledge and practices that are owned and acquired by humans as members of a community or community group, through a learning process, and passed down from generation to generation. These knowledge and practices are used as guidelines for behaviour and action within the framework of social interactions between citizens or community groups, including in modifying their natural environment. Of course, all this knowledge and practice includes noble values and wise practices that ensure a more optimized social, economic, cultural, political and legal life. Local wisdom, therefore, concerns a wide range of aspects of human life (Fukuyama, 2002).

Culture encompasses almost all human activities in life, namely as the total totality of human thoughts, works, and products that are not rooted in instinct, which are created and acquired through learning. Previously, culture was only seen as thoughts, works, and human products aimed at fulfilling their desire for beauty. Culture, according to Koentjaraningrat, in this sense only includes the arts. In fact, art is only one element of the seven universal elements of culture, which include: religious systems and religious ceremonies; social systems and organisations; knowledge systems; languages; arts; livelihood systems; technology and equipment systems. If grouped further, then the seven universal elements of culture are manifested into three forms, namely: first, the form of culture as a complex of ideas, ideas, values, norms, rules, etc. Second, the form of culture as a complex of life activities. Second, the form of culture as a complex of patterned behavioral activities of humans in society. Third, the form of culture as objects of human work. If the first form is also known as the cultural system, then the second form is commonly known as the social system. The third form is artefacts or objects of human work (Ranto, 2017).

Based on the above description, it can be said that local wisdom basically pervades and manifests in the seven universal cultural elements above, either in the form of cultural systems (cultural values), social systems (behaviour), or through the objects of work (artefacts) of a community group in the complexity of its culture. Local wisdom is often referred to as 'indigenous knowledge'. Therefore, this research will answer the following questions: (1) What is the form of local social capital in *Tapong* village? (2) What is the urgency of social capital in local development? The answers to these questions will be useful for development policy makers in Enrekang.

## LITERATURE REVIEW

### *The Concept of Social Capital*

Bourdieu's concept of capital is different from that of economics. Bourdieu's definition of capital is broader than that of economics. For this reason, capital, according to Bourdieu, includes material goods as well as symbolic goods (Ariyani et al., 2018). In relation to this concept, Bourdieu argues that the position or power of agents (individuals or institutions) in the social structure is determined by the capital they possess (Bourdieu, 1986).

The division of the types of capital in question consists of: first, economic capital, which is the level of material wealth and wealth of actors. Economic capital also includes factors of production, such as: land ownership, technology, and capital in the sense of money; second, social capital is a social network that makes it easier for actors to gather other capital. It is also the social relations that organise relationships between individuals over groups (actors). Or simply, social capital is defined as a position or relationship in a group and social networks. For this reason, Bourdieu asserts that social capital is highly dependent on the extent of the network of connections that can be effectively mobilised and the amount of capital (economic, cultural, symbolic) that a society has; third, cultural capital, is the actor's ownership of material objects that are considered to have high prestige, knowledge and skills that are recognised by official authorities, and habits (style of clothing, way of speaking, appetite, distinctive gestures, and so on) that are manifestations and objective positions of the agent. Or in other words, cultural capital is the intellectual qualifications resulting from the education system, or derived through concepts such as family background, social class, investments, and commitment to education. The forms are in the form of artistic goods, education, and language forms; and fourth, symbolic capital, namely cultural symbols that can strengthen the agent's position among other agents. Or it can also be defined as the respect that a person or social group has in their social life as an actor (Calhoun, 1993; Wacquant & Ivan, 2002)

Furthermore, capital will exist and function within the arena, and has power over the arena. In addition, capital determines the (re)production of instruments contained in the arena, whose distribution forms the structure of the arena. However, it also has power over the patterns and regularities that govern the workings of the arena, so that it determines the advantages that can be obtained by the actors in the arena (Wacquant & Ivan, 2002).

#### *The Concept of Local Wisdom*

Local wisdom is local ideas or values, views that are wise, full of good-value wisdom that is embedded and followed by members of the community. It is the wisdom or indigenous knowledge of a community that comes from the noble values of cultural traditions to regulate the order of community life. The values of local wisdom contained in a community ecosystem, can be lived, practised, taught and passed on from one generation to another which also shapes and guides the pattern of daily human behaviour, both towards the environment (Desportes et al., 2016). Local wisdom is local or local ideas or values, views that are wise, full of good-value wisdom that is embedded and followed by community members. Local wisdom is the wisdom or indigenous knowledge of a community that comes from the noble values of cultural traditions to regulate the order of community life. The values of local wisdom contained in a community ecosystem, can be lived, practised, taught and passed down from one generation to the next which helps shape and guide daily human behaviour patterns, both towards their environment. (Zamisa & Mutereko, 2019).

The characteristics of local wisdom include: (a) The spirit of independence and self-reliance, (b) Strengthening community participation in the empowerment process, (c) Ensuring livability and sustainability, (d) Encouraging appropriate technology that is cost-effective and provides

opportunities to understand and facilitate the design of appropriate programme approaches. Therefore, local wisdom is the truth that has been traditionalised or established in a region. Local wisdom has a high value of life and deserves to be explored, developed and preserved as an antithesis or socio-cultural change and modernisation. Local wisdom is a product of a coherent past culture that is continuously used as a guide to life, although it is local but the value contained in it is considered very universal. Local wisdom is formed as a cultural advantage of the local community as well as geographical conditions in a broad sense (Permana et al., 2011).

The functions of local wisdom are: (a) local wisdom serves to conserve and preserve natural resources. (b) local wisdom serves to develop human resources. (c) serves as the development of culture and science. (d) serves as advice, belief, sara and abstinence (Sauki & Hidayat, 2018).

#### *Local Wisdom and Development*

In local wisdom, there is also local cultural wisdom. Local cultural wisdom itself is local knowledge that has been integrated into belief systems, norms, and culture and expressed in traditions and myths that have been adhered to for a long time. So, to carry out development in an area, the government should first recognise the mindset and what is in the area targeted for development (Sauki & Hidayat, 2018).

In relation to community empowerment, there are five strategic issues related to local wisdom, namely: (a) Respect and uphold human rights. (b) Global commitment to the social development of indigenous peoples. (c) Environmental conservation that avoids the deprivation of indigenous peoples and over-exploitation of natural resources. (d) Eliminating the marginalisation of indigenous peoples in national development. (e) Strengthening the wisdom of local communities by integrating it in the design of development policies and programmes (Dewi & Fatmariza, 2020).

In every development, recognising the potential of the area to be built is very important so that the development is not in vain in terms of material or immaterial. Local wisdom balanced with local potential greatly supports the process of local wisdom-based community development in *Tapong Village*.

The support of a local community in the form of local wisdom is important because they have strong motivations and the most valuable incentives to protect their lives. Indigenous peoples have stronger values and motivations than others because of the sustainability of their lives. Local communities have indigenous knowledge of how to maintain and utilise the resources within their habitat. Local communities have local laws in the form of customary laws to uphold. Local communities have customary institutions that regulate harmonious interactions between them and their ecosystems. Commitment and synergy from all social forces of the community are needed for a development process that is in harmony and broadly beneficial for the entire community by involving local wisdom values (Fuadi, 2015).

## METHODOLOGY

This research is qualitative in nature using a single case study approach (Creswell, 2013; Tashakkori & Teddie, 2010). The choice of this approach was intended to reveal in more depth and detail about social capital in local development. This research took place in Tapong Village, Enrekang Regency as one of the regions in South Sulawesi. Data collection methods used Participant Observation, Indepth Interview and Documentation. The researcher also determined 5 informants (Oetomo, 2015). This research uses purposive sampling technique. In conducting data analysis, researchers used a 3-stage technique, namely data reduction, categorisation, and conclusions (Miles & Huberman, 1992). Researchers conducted data validation techniques, namely: (1) Triangulation: data triangulation, time triangulation, and source triangulation. (2) extension of the observation period, and (3) peer validity (Bungin, 2015; Emzir, 2010).

## RESEARCH RESULT

### *Social and Cultural Capital in Tapong Village*

Local social cultural capital is related to norms, values, togetherness, and so on that are part of the social life of the community. All of this is manifested in various activities, especially traditional rituals that always exist with traditional leaders. In addition, socio-cultural resources are consolidated into social resources and cultural resources. Social resources consist of *Andulang* and local wisdom, while cultural resources consist of local culture and tradition. The characteristics of socio-cultural resources in *Tapong Village* include:

*Andulang*. *Andulang* is a place where rituals are performed in *Tapong* that is closely related to the sacred character of a place. *Andulang* is an abstract belief held by a place, which materially affects individuals who pass through it.

Local Wisdom. Local wisdom is a norm that applies in a society and becomes a reference that regulates the daily behaviour of local people so that it can also be a factor that determines a person's social status in the context of community life.

In the *Tapong* community, local wisdom is manifested in all aspects of their lives. One example is the existence of the *Appa Aliri* customary institution which has the task of protecting the community in order to maintain a harmonious life. In the *Appa Aliri* customary institution, there is the task of a *Sanro* who protects the community from the disturbance of spirits.

Local resources. The *Tapong* community is very protective of the forest. Therefore, almost all of their daily activities are related to the forest, such as rituals. In addition, they do not recklessly clear the forest but must obtain permission from the *Appa Alliri* customary institution.

Decision-making system. Decision-making is the act of making a judgement to make a choice. In the *Tapong* community, consensus deliberation is carried out by the *Appa Alliri* customary institution together with the community in a meeting held at the mosque every Friday.

Traditions and Events. Traditions are hereditary customs (from ancestors) that are still practised in society. Event is an activity/attempt to bring visitors/tourists both domestic and foreign packed in an event. Traditions and events are two different cultural elements, but in this paper, traditions in Tapong are many types in the form of rituals. The biggest ritual is called '*Macceraq Manurung*' which is held every two years.

Mitos. Mitos adalah cerita dari masa lampau dan sudah terlanjur dipercaya oleh masyarakat dan bahkan disucikan. Mitos hadir dalam masyarakat lantaran ketidakmampuan akal manusia dalam merasionalkan sebuah realitas yang ada. Mitos tentang *Appa Alliri* sebagai titisan Tuhan tetap hidup sampai saat ini di masyarakat Tapong.

Belief. Belief in the socio-cultural context is related to human spirituality towards a higher power than can be processed by human reason. The Tapong people are adherents of Islam, but are still syncretic with local beliefs.

Livelihood System. In a certain culture, the livelihood system is one of the activities that are preserved. In the *Tapong* community, farming (traditionally) is considered a hereditary livelihood that must be preserved. Their farming is also free from modern elements such as the use of chemical fertilizers and tractors. This is due to the strong role of the *Appa Alliri* Customary Institution in the life of the *Tapong* community.

Table 1. Socio-cultural Capital in the Tapong Community

Function of Social Capital	Socio-Cultural Institutions		
	Community	Family	Ritual
<i>Bonding</i>	Bonding people's trust with <i>Appa Alliri</i>	Bonding trust and togetherness	Gluing together unity and integrity
<i>Bridging</i>	Bridging between citizens, strengthening trust	Bridging relatives with family, strengthening reciprocity	Bridging reciprocity, trust
<i>Linking</i>	Connecting ideas and beliefs	Connects neighbours, increases trust, togetherness	Connecting co-operation, togetherness

Source: Author's Elaboration, 2023

### *Social Capital and Customary Institutions as Drivers of Development*

The *Tapong* community has quite varied ritual assets, ranging from individual, family, and public (community). However, the biggest ritual is the *Macceraq Manurung* which is held every two years, then the *Rambu Soloq* ritual, the *Rambu Tuka* ritual, the *Macceraq Tanah* ritual, the *Andulang* ritual and several other rituals.

In carrying out these rituals, everything is carried out with the permission of the *Appa Alliri* customary institution as well as being led by them. This is very important because all rituals contain all the elements in the composition of the



customary institution so that each member of the customary institution has its own role in the ritual.

In the belief of the Tapong people, the harmony of their lives so that they are in harmony with nature, humans, and God must begin by following the rules of *Appa Alliri*, whose members are incarnations or representations of God. Therefore, the position of customary institutions has great power in the Tapong community.

In various development activities in Tapong, the village government always collaborates with *Appa Alliri*. For *Appa Alliri*, community development by the government must be supported so they order the community to be involved in it and the Tapong community complies with this. Through the *Appa Alliri* customary institution, which is a customary institution in the Tapong community with four members. The four people represent each area of Tapong community life, namely: *Tomatoa* as the head who gives permission to perform rituals, *Imang* who regulates the procedures for performing rituals and community behaviour, *Dulung* as the person responsible for livelihoods, especially related to agriculture, *Sanro* as the person responsible for public health, both physical health and health problems from the jinn.

## DISCUSSION

The social capital that takes place in the Tapong village community can be categorized into four components. All of these forms with all their respective components are social arenas for social capital to take place (Halim & Akhyar, 2021; Harifuddin & Zainuddin, 2023). This means that their social capital was very much present in the moment referred to in the "form" section.

Social capital itself has three functions, namely social capital as adhesive, connector and network/connection (Rošker, 2015). The three typologies of social capital are a source of strength for the Tapong community. Social capital, through the process of habituation, grows and develops into strength within the community (Bourdieu, 1986). The social capital as a force has played a role and contributed to creating conditions of balance and stability in society (Mana, 2013) Tapong village to date.

## CONCLUSIONS AND RECOMMENDATIONS

Community social capital is realized on behalf of the *Appa Alliri* customary institution as a form of local wisdom in the *Tapong* community that has the power to mobilize the community in development. *Appa Alliri* indirectly positively influences development through the organization of local cultural rituals. Every cultural ritual held is always attended by the *Tapong* community. This means that the preservation of local culture indirectly also has development substance.

## ADVANCED RESEARCH

This research needs to be deepened and expanded to many respondents to determine the scope of the research.

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