

Social Capital in Forest Management of Gunung Sahilan Village Kampar District Riau Province

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Abstract

The Village Forest of Kenegerian Gunung Sahilan is one of the village forests that has been granted forest management permits by the Ministry of Environment and Forestry of the Republic of Indonesia in 2017. Management rights are given to Lembaga Pengelola Hutan Desa (LPHD) Kenegerian Gunung Sahilan which was represented by a traditional institution (nirik mamak). The institutional role has a considerable influence in the process of managing village forests so that social capital is needed. Social capital has a role as strengthening ties, relationships and networks among various institutions and social groups involved in village forest management policies. The purpose of this study was to analyze the formation of social capital in LPHD Kenegerian Gunung Sahilan. The method used in this study is aexplorative descriptive with a qualitative approach. The results of the study showed that at LPHD Gunung Sahilan had not applied the concept of social capital in village forest management activities optimally as evidenced by the lack of coordination between implementing actors, lack of community involvement and various activities dominated by certain groups. This causes the complexity and dynamics that are still very complicated, especially in social and economic aspects.

Keywords:

gunung sahilan; social capital; the village forest management

Introduction

Indonesia is a country that was awarded the richest tropical forest in the world. Data from the Food and Agriculture Organization (FAO) in 2010 shows that the world's forests including Indonesia's forests hold 289 gigatons of carbon in total and play an important role in maintaining global climate stability. Forests function as carbon dioxide sinks, animal habitats, hydrological current modulators, and soil conservation, and are one of the most important aspects of the earth's biosphere. The biodiversity contained in Indonesia's forests includes 12 per cent of the world's mammal species, 7.3 per cent of reptile and amphibian species, and 17 per cent of bird species from around the world. Indonesia's forests contribute to reducing greenhouse gas emissions. Besides, the forest is also a place for people to

depend on life by utilizing the potential of the forest as meeting their daily needs. Forest products that have been managed by the community in the form of wood, various types of plants, and animals.

In Indonesia, forests are divided into several types, one of which is divided based on the type of management, one of which is social forestry. Social forestry is a system of sustainable forest management implemented in state forest areas or customary forests / customary forests implemented by local communities to improve their welfare, environmental balance and social-cultural dynamics. The government for the 2015-2019 period allocated 12.7 million hectares. The social forestry program is implemented through five schemes, namely Des Forests, Community Forests, Community Plantation Forests, Customary Forests and Forestry Partnerships. Conceptually, village forest is one of the schemes in developing social forestry in Indonesia (KLHK, 2017). The management of social forestry in Riau Province amounts to around 1.4 million hectares which are divided into 116,997 hectares of Tebatas Production Forest (HPT) which is a Convertible Production Forest (HPK) and 326,261 hectares is a partnership forest.

In the legislation explained that forest management aims for the prosperity and welfare of the community. forest management must also be based on the principles of justice and sustainability. In addition, in the Minister of Environment and Forestry Regulation Number P.83 / MENLHK / SETJEN / KUM.1 / 10/2016 concerning social forestry, it is explained that to reduce poverty, unemployment and inequality in management / utilization of forest areas, Social Forestry activities are needed through efforts to provide legal access to local communities in the form of Village Forest management, Village Forest is state forest managed by the village and utilized for the welfare of the village. In Indonesia, village forests are spread in several areas, including in Riau Province, located in Gunung Sahilan Subdistrict, Kampar Regency, which is called the Kenegerian village forest of Gunung Sahilan.

The role of the institution provides a considerable influence in the process of village forest management so that social capital is needed. Social capital has a role as strengthening ties, relationships and netwIn addition to social capital included in the social dimension of the paradigm of sustainable development that tries to integrate the three dimensions of social, economic and environmental (Fathy, 2019). Through social capital the process of

social capital bounding is seen, bridging social capital and linking capital is the scope of social capital itselforks among various institutions and social groups involved in village forest management. The need to identify social capital in village forest management is the first step to reduce the risk of social conflict between implementing actors and the community.

The Problem

The Gunung Sahilan Kenegerian Village Forest became one of the village forests that obtained a forest management permit by the Ministry of Environment and Forestry of the Republic of Indonesia in 2017. The village forest management rights were granted to the Kenegerian Gunung Sahilan Village Forest Management Institute (LPHD). The management of LPHD Kenegerian Gunung Sahilan consisted of elements represented by ninik mamak and also the village administration. LPHD is a social forestry actor working in collaboration with community groups, the Customary Law Community (MHA) and the Forest Village Community Institution (LMDH). As an entity called a management agency, village forest management is expected to run well. Coordination between local governments and LPHD regarding forestry issues must always be done.

Basically, village forest management is carried out by the community. In this case, it can be said that the community acts as the main actor in village forest management. But so far the role of the community is not seen and instead replaced by the ninik mamak LPHD role. This is due to the ninik mamak concern for village forest management which will later be hampered. Also, the fact that occurs at this time is that there are still interests of various parties that cause conflicts between ninik mamak, local government and village government. Conflicts of interest that occur related to the issue of partnership over the management of permanent production forest areas that have been planted with acacia trees covering an area of ± 191 hectares.

Problems with the management of the Nigerian Gunung Sahilan village forest indicate that a good social relationship has not yet been created between the village forest management actors. The process of bonding, bridging and linking has not yet been able to identify the village forest management that has been rolled out. Lack of interaction, coordination and collaboration between the community, LPHD and village government

Method

This research belongs to the type of descriptive exploratory research with a qualitative approach. The method is used to describe and explain the role of social capital in the Village Forest Management Institute (LPHD). Researchers use informants to deepen the subject under study in deep interviews. research informants originating from, village communities affected by Gunung Sahilan Kenegerian Village Forest, Sorek Forest Management Unit (KPH), Watershed Management Agency (BPDAS), Ministry of Environment and Forestry, Balai III Regional Forest Production Management, Riau Forest Management Agency (LPHD) Kenegerian Gunung Sahilan, Village Chief and Gunung Sahilan Village Officials, Sahilan Darussalam Village, Subarak Village, Makmur Sejahtera Village, Suka Makmur Village, and Sahari Village, Gunung Sahilan Kenegerian traditional institution. The company is in the area around the village forest, a Non-Government Organization (NGO) that accompanies the management of the Gunung Sahilan Kenegerian Village Forest, the Mitra Insani Foundation (YMI). This research was conducted for four months. Interpretation of interview data will be tabulated into a text format and analyzed with relevant theories on the topic being studied.

Social Capital in the Management of the Gunung Sahilan Kenegerian Village Forest

The concept of social capital begins with thoughts about the powerlessness of society in the process of solving problems. Social capital also simply talks about the need for good cooperation and togetherness between each member of the community in solving problems (Syahra, 2003). In principle, social capital talks about social cohesion or bonding. The central idea of social capital about social ties is that networks are very valuable assets for social cohesion because they encourage a climate of cooperation to benefit (Field, 2010). Coleman and Putnam, Fukuyama (2002) explain that each group has the potential for social capital to what extent it is utilized concerning the radius of trust.

Haridison (2013) concluded that the views of some experts on the conception of social capital are: (1) a set of actual and potential resources; (2) the entity consists of several aspects of the social structure, and the entity facilitates the actions of individuals in the structure; (3) horizontal associations; (3) the ability of actors to guarantee benefits; (4) information; (5) norms; (6) values; (7) reciprocity; (8) cooperation; (9) networking. While

Pierre Bourdieu put more emphasis on theoretical understanding James Coleman poured ideas on social capital based on research results (Coleman 1988, 1990) and was followed later by the writings of Robert Putnam (1983, 1985) and Francis Fukuyama (1995). Through their writings, the concept of social capital began to receive great attention from various groups (Syahra, 2003).

Coleman argues that the notion of social capital is determined by its function. Even though there are actually many functions of social capital, but he said that basically, they all have the same two elements, namely: first, (1) social capital includes a number of aspects of social structure, and (2) social capital makes it easy for people to do things in the framework of the social structure. He stressed two aspects of social structure that are very important in facilitating the creation and development of social capital in various forms. First, aspects of social structure that create confinement in a social network that makes everyone interconnected in such a way that obligations and sanctions can be imposed on everyone who is a member of the network. Second, there are social organizations that can be used to achieve common goals.

Bain and Hicks (quoted in Krishna and Shradder, 2000) reveal two dimensions of social capital as a conceptual framework for developing a measure of the level of social capital. The first dimension, which he called the cognitive dimension, is related to values, attitudes and beliefs that influence trust, solidarity and reciprocity which drive towards the creation of cooperation in society to achieve common goals. Each ethnic group actually has this cognitive dimension - or can also be called a cultural dimension - even though it is in a different level.

Andriani (2013) suggested that the role of social capital can be seen in three dimensions, and this dimension can be identified in the Kenegerian Village Forest Management Institute of Gunung Sahilan, namely; social bonding, social bridging, and linking social capital. The complete relationship between the three dimensions can be seen in the following diagram:

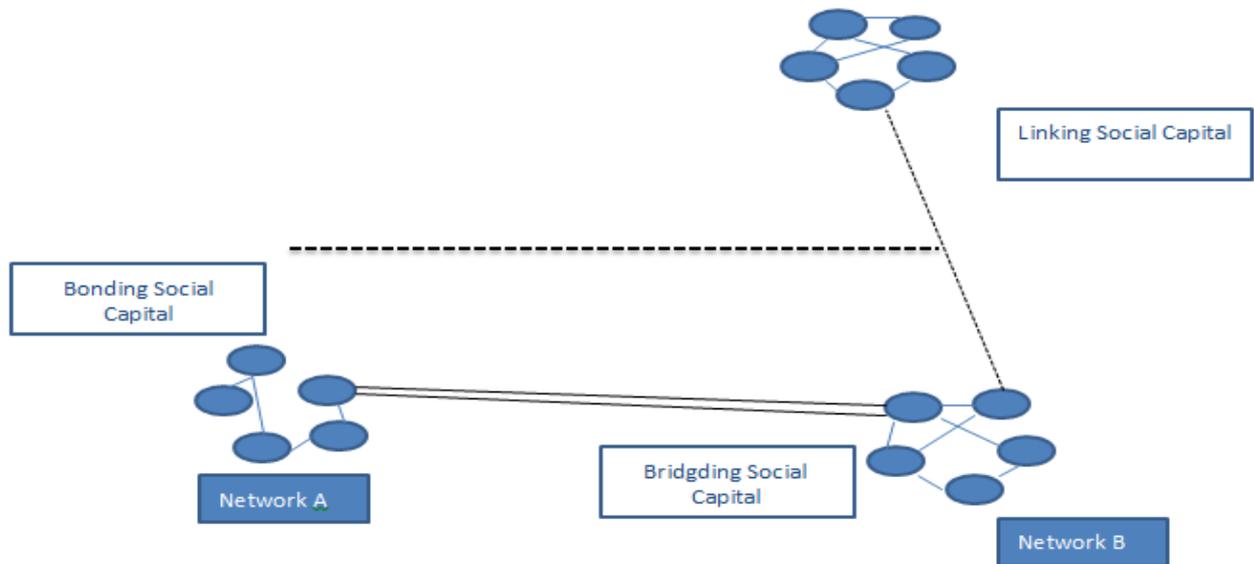


Figure 1. The Relationship Process of Bonding, Bridging and Linking Social Capital Dimensions

1. Bonding Social Capital

Social capital ties show strong family ties where social relationships are characterized by trust and reciprocity. As social capital and the mechanism of transition of low-income individuals (Narayan & Woolcock, 2000) explain this initial system of strong group connections helps its members to deal with socio-economic problems such as giving loans to someone with low-level or non-binding guarantees. Another characteristic of social capital ties is the strong reciprocity that operates between group members. This may be a consequence of a strong community system. According to Sabatini (2009) as the most popular economist who has built a structural index of social capital ties, the results of research conducted through the incorporation of elements such as; (1) family composition; (2) spatial distance between family members; (3) the relevance of other relatives; (4) the quality of relationships, both with family members and with other relatives. This element is a unique synthetic indicator of social bonding.

In the Nigerian Gunung Sahilan village forest management process carried out by LPHD there are some basic things such as the presence of elements of closeness between relatives or *ninik mamak* and the presence of local wisdom that is

highlighted in village forest management such as in government affairs then what is prioritized is the village head, besides that in religious affairs the priority is the ulama and the last in the affairs of the river forest and ulayat land that is put forward is ninik mamak. Society in general also follows the direction of ninik mamak.

Regarding the quality of the relationship between LPIN ninik mamak with the village government and the community so far has not been going well. The closeness that should still be maintained has become increasingly complex since the interventions of various parties in the village forest management process that have been carried out so far. In addition, the relevance or interrelationship between mamak ninik members regarding various interests in village forests is still very clear. Therefore, the bonding process needs to be strengthened between LPIN mamak ninik especially with the community and village government. Through bonding, a good family relationship will be formed between LPHD ninik mamak, the community and the village government. With a good relationship, it will create a strong bond.

2. Bridging Social Capital

Social Capital Relations shows a network of friends, neighbours and acquaintances. This represents the strength of weak social relations (Granovetter, 1973). In other words, it shows the relationship between groups that are bound both in cultural relations, ethnicity, descent, the similarity in nature and others that form the basis of these ties. Relationships with individuals who belong to other groups open access to resources that are different from those that already exist in a group.

The form of bridging social capital discusses the existence of an institution that manages village forests, in this case, carried out by the Village Forest Management Agency (LPHD) in terms of managing village forests based on local culture. The management of LPHD Kenegerian Gunung Sahilan consisted of elements represented by ninik mamak and also the village administration. The Gunung Sahilan Kenegerian Village Forest is a village forest based on an indigenous community that was agreed upon by 2 (two) villages, namely Gunung Sahilan

Village and Sahilan Darusalam Village which are under the umbrella of Gunung Sahilan Kenegerian umbrella. The institutional arrangement is based on lineage and origin rights, in the form of the right to administer the area (ulayat rights) and take care of the lives of the customary law community. Each village forest management agency has its role and function:

1. LPHD has a role to socialize the formation of village forest to the community, compile a village forest management plan of the kenegerian mountain sahilan village, implement village forest management based on a plan that has been prepared.
2. The village government has the role of providing oversight of the performance of LPHD in village forest management facilitating LPHD in managing village forests both in terms of facilities and budget.
3. KPH has a role to assist LPHD in developing management plans. Assist LPHD in managing village forests.
4. NGOs have the role of assisting LPHD in applying for village forest area licenses to the forestry ministry. Accompany LPHD in making management plans.

3. Linking Social Capital

Linking social capital is a bond between different social classes. Social capital networks show the bonds that connect individuals or groups with people and groups in different positions of political or financial power (Sabatini, 2009).

In detail, the process of social capital linking is shown in the form of cooperation between LPHD ninik mamak, village government, NGO, KPH and the community. The collaboration is carried out in the form of a partnership with a third party specified in the land use block space that has already been planted with acacia wood, but this is only a form of cooperation that has not yet reached an agreement in the form of an MoU. In general, a collaboration between institutions and stakeholders does not go well or even tends to show various conflicts such as conflicts that occur between LPHD and the community such as the lack of socialization from LPHD and community land that enters the village forest area but has been planted with oil palm. Management and coordination are considered not transparent by the village

government, submission of the land area is not by the realization of village forest area permits and there is no accountability report from LPHD. Next

Also, LPHD conflicts with village government such as Based on the results of field research, it shows that there is not much collaboration between LPHD and the village government and the community. This is due to the lack of initial interaction and coordination regarding village forests. The process of linking social capital is not going well, only at the stage of closeness and bonded relations such as culture which is the basis of the relationship that occurs between LPHD, village government and the community. therefore social capital has not been well-formed in the management of the Gunung Sahilan Kenegerian village forest.

Conclusion

The management of the Gunung Sahilan Kenegerian Village Forest is conducted by the Village Forest Management Institute (LPHD) ninik mamak. During the management process, LPHD is assisted by various stakeholders including the village government, NGOs, KPH, and the community. The role of the institution provides a considerable influence in the process of village forest management so that social capital is needed. Social capital has a role as strengthening ties, relationships and networks among various institutions and social groups involved in village forest management.

In the management of the Gunung Sahilan Kenegerian village forest, there are three dimensions which form the formation of social capital. The three dimensions include bonding social capital which is characterized by the presence of elements of closeness between relatives or ninik mamak as well as the presence of local wisdom highlighted in village forest management. The second bridging social capital discusses the existence of an institution that manages village forest management, in this case, the Village Forest Management Agency (LPHD) in managing village forests based on local culture and the role of various stakeholders involved. Finally, the linking of social capital is shown in the form of cooperation between LPHD ninik mamak, village government, NGO, KPH and the community. Based on these three dimensions, it can be concluded that social capital has not yet been formed due to the lack of good cooperation between LPHD and stakeholders. Therefore, it is necessary to have good communication, socialization and coordination in

village forest management which must be carried out by the management actors so that the management of the Kenegerian Gunung Sahilan village forest can run well.

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