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SOCIAL CAPITAL COMMUNITY IN CONSERVING SHEETS IN PALOAN VILLAGE RADEN SENGAH TEMILA LANDAK REGENCY

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Abstract

Humans cannot live apart from their surroundings. Environment for humans is one of the most important elements in their lives because all life necessities are available in it. Communities in and around forests have a high dependence on forests because forests are considered capable of meeting household needs in the form of food, shelter, traditional medicines and economic resources for the community. This study aims to find a relationship between social capital and the carrying capacity of the community in preserving Tembawang. This research was carried out based on exploratory and descriptive methods. Respondents studied were 136 people. Data analysis was carried out using a qualitative approach. Data collection techniques used include interviews, questionnaires, documentary studies, field observations. The conclusion of the research results is that the individual characteristics in this study are conditions that are inherent in an individual or someone. Community social capital in Tembawang management in Raden-Village Paloan Hamlet is good. Proactive actions in the Raden- Village Paloan Hamlet community are one of the important elements in social capital, namely the strong desire of group members not only to participate but always to find ways for their involvement in community activities. Based on the study, it can be suggested that the formation of a good social network in Tembawang conservation management efforts in Raden Village Paloan Hamlet; and is expected to be able to initiate the establishment of customary schools as part of the Tembawang conservation efforts.

Keywords: Financing Margin; Financing Decision Making; Social Capital

Introduction

Research on e-commerce related to SMEs has been done by many people (Daniel & Daniel, 2006; Elia, Boeck, & Lefebvre, 2005; Huy, Rowe, & Truex, 2012; Olatokun & Kebonye, 2010; Rashid, Campus, & Zealand, 2001; Sergis, Zervas, & Sampson, 2014; Solaymani & Sohaili, 2012). Small and Medium Enterprises (SMEs) are an important part of the economy of one country or region, as well as in Indonesia. SMEs have a very important role for the nation's economy because of its strategic role in the achievement of national goals, such as economic growth, poverty reduction, economic democratization, job creation, strengthening of industrial base, strengthening local economic structure, balance between sectors and sub-sectors, as well as a series of social and political goals in nation developmental (Sari & Hanoum, 2012; Licker, 2001; Olatokun & Kebonye, 2010).

Social Sciences is an integration of various branches of the social sciences and is formulated on the basis of reality and social phenomena through an interdisciplinary approach from the aspects and branches of social sciences with scope covering aspects of human, place, and environment; time, sustainability and change; social and cultural systems; and economic and welfare behavior. In line with this, the problems raised are urban problems (which are within the scope of Social Sciences) in particular the availability of public space, the development of social capital and social pathology reducer.

In essence, public space is a space that is accessible to the community both individually and in groups of activities and is intended for the wider community. Therefore, public space is a container that can accommodate community activities both individually and in groups (Rustam in Hilman 2015: 33).

Correspondingly, the formation of social capital is determined by the built environment, history and culture, social structure, family, education, residential mobility, social class and economic disparity, characteristics and strength of civil society, as well as individual consumption patterns and values personal. Social capital can also be defined as a form of human relations in building a civilization, especially a relationship of closeness between one individual and another as well as relations between groups (Putnam in Sazali et al., 2015: 40).

It was stated in the Law of the Republic of Indonesia Number 41 of 1999 concerning Forestry that Forest as one of the determinants of the life support system and source of people's prosperity tends to decrease, therefore its existence must be maintained optimally, maintained its carrying capacity sustainably and managed with noble character, fair, wise, wise, open, professional and responsible. Forests have a function to maintain environmental balance. These functions contain benefits for living things throughout the earth, especially for humans so that forests have good potential if managed properly and wisely because they have ecological and economic value.

Humans cannot live apart from their surroundings. Environment for humans is one of the most important elements in their lives because all life necessities are available in it. Every element of human life is part of the environment, including the air we breathe, the conditions of our body, and every item we consume. Human attitude and behavior will determine the good and bad condition of an environment, the impact will return to humans both in the form of profits and losses. Human behavior towards the environment is characterized by attitudes and wisdom of actions towards nature that are manifested in various traditions and customary laws that are obeyed by the community (Hamzah, 2013). This wisdom is reflected in the local knowledge and technology system in the community and in various regions that still consider traditional values inherited from their ancestors.

Communities in and around forests have a high dependence on forests because forests are considered capable of meeting household needs in the form of food, shelter, traditional medicines and economic resources for the community. The Dayak community believes that forests are an important source of life. The Dayak community uses the forest around them but remains committed to preserving the forest for the existence and survival of the forest itself. The Dayak community is provided with natural mechanisms and cultural values that support the use of forests for the continuation of life and conservation of nature. The land use system by the Dayak people is called Tembawang. Tembawang is a land use system consisting of various types of plants, ranging from understory grasses to large trees more than 100 centimeters in diameter. This system is managed with certain techniques in accordance with the local wisdom of the community and follows social rules so as to form complex diversity resembling natural forest ecosystems (Suharto, 2014). Tembawang

(Timawakng) according to the understanding of the local community is an area that consists of various types of fruit trees. But the area is also found in various types of wood-producing trees, medicinal plants, craft materials, and plants for ritual materials. Tembawang has an important role as an additional source of livelihood for the community apart from rubber farming and farming.

Research on social capital in natural resource management, among others, was carried out by Sidu (2006) proving the existence of a close relationship between social capital and the empowerment of communities around the Jompi Protection Forest. Lenggono (2004) emphasizes the importance of social capital in pond management. Suharjito and Saputro (2008) in the research of social capital in the Kasepuhan Banten Kidul indigenous community expressed the importance of trust, rules, roles and social networks in managing forest resources.

The above description illustrates the importance of looking at social capital in managing natural resources. Research in the application of social capital in Tembawang management is still very limited. Therefore it is necessary to do a study of social capital in the community in the management of forest resources, especially tembawang. The results of the study as input for policyholders in developing programs in Tembawang management in accordance with the level of social capital that exists in the community.

This research is a study that aims to find a relationship between social capital and the carrying capacity of the community in preserving tembawang. People living in Raden Hamlet, Paloan Village generally have livelihoods from the plantation and agricultural sectors. The community also utilizes the existence of forests, one of them is by maintaining and managing the Tembawang they have inherited from generation to generation. Preserving the tembawang requires understanding the social, economic and cultural characteristics of the community. The existence of Tembawang is very determined in the high and low level of human awareness of the importance of the forest in its utilization and management. Without proper management, this is a threat to the existence and sustainability of forests and tembawang.

Research Methods

This research was carried out based on exploratory and descriptive methods, where efforts were made to present a picture of the pattern of socio-economic life of the community. The survey approach was chosen to study socio-economic organizations and variables or other related aspects more deeply. Respondents studied were 136 people. Data analysis was carried out using a qualitative approach. The collected data will be analyzed by descriptive analysis method. The data collection techniques used in this study are Interview, Questionnaire, Documentary Study, Field Observation.

Results and Discussion

Monoan village monograph data in 2017 noted that the population of Raden Hamlet consisted of 136 Family Heads, with a total population of 648 people consisting of 321 men and 327 women. This hamlet is hilly, located on the Samahung Mountain Ring Road. Its position is approximately \pm 4 km from Pahauman which is the capital city of the sub-district of Sengah Temila, 46 km from the capital city of the Landak district and 141 km from Pontianak - the provincial city of West Kalimantan. We can visit this village by road with both two-wheeled and four-wheeled vehicles. Travel time ranges from 3-4 hours with two-wheeled vehicles.

The area of the indigenous Dayak Kanayatn community is divided into 6 allocations according to their respective functions, namely (1) Udas (jungle); (2) Moton (field area); (3) Rame; (4) Kabon gatah (rubber plantation); (5) Timawakng (Tembawang); and (6) sump (rice field area). This is the concept of spatial planning which is a Dayak Kanayatn natural resource management system adopted from indigenous knowledge and practices of ancestors who have and will continue to pass through experience and testing time from generation to generation.

The function of all indigenous territories as their source of livelihood for the present and for their future generations is the reason why these customary territories are always managed and utilized wisely and try to maintain their sustainability.

The topography of the village area is marked by hills and rivers. Samahung Mountain is ± 700 meters above sea level and ± 2,953 hectares wide; Samantarik Hill is 431 meters above sea level. Whereas large rivers become estuaries for other small rivers, the Sampas River and the Tumila River. Kabon Gatah (rubber plantation) and Kompokng is the second largest widest area, 137.94 Ha (36.29%), and 91.61 Ha (24.10%) respectively. Kabon Gatah is a support for the family's main economy.

The third largest area is the air or jungle, reaching 63.12 ha or 16.60%. Airspace areas other than Mototn are areas that are a source of agricultural land based on the rotation/turning system to produce rice and a variety of local leaf and fruit vegetables. Besides the fields, the Kanayatn Dayak community also knows about wetland farming or rice fields which are called bancah. The field is processed according to the cultivation cycle. While rice field processing is more about adjusting the cultivation cycle. The following is a picture of community livelihoods (Fig. 1) and Hamlet Participatory maps (Fig. 2).



Fig. 1 Livelihoods of the Raden Hamlet Community

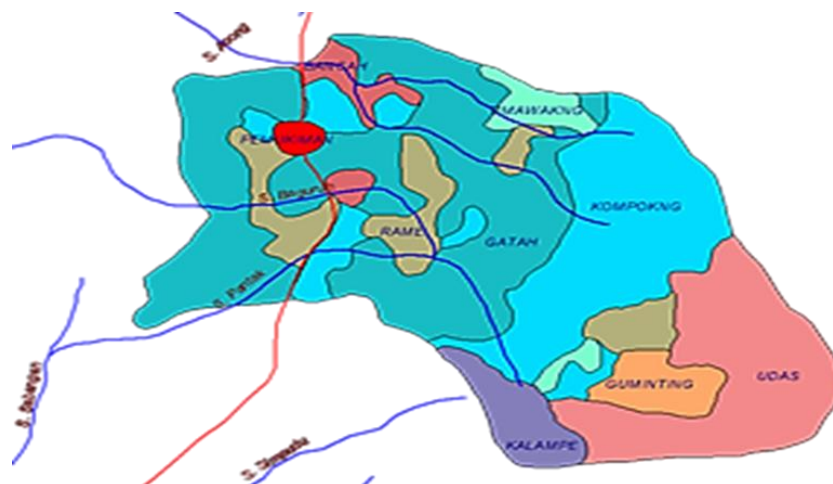


Fig. 2 Participatory Map of Raden Hamlet

A. Tembawang (Timawakng)

One important area that forms the ecosystem of the indigenous Dayak Kanayatn region in Raden Hamlet is timawakng (tembawang). The sense of belonging and close relationship with the history of the timawakng that forms the Samahung Mountain ecosystem allows indigenous territorial ecosystems to continue to be well protected and maintained until now.

An indigenous conservation area that is maintained and protected by the surrounding community. Moreover, the origins of Kanayatn Dayak, Raden Hamlet, come from Samahung Mountain, precisely in Timawakng Kalampe. The historical, socio-cultural, medical, economic, ritual-spiritual and ecological values of Tembawang (Timawakng) reinforce the reason for the existence of the Timawakng area.

Tembawang (Timawakng) is not just a concept of preserving fruit trees and land use among Dayak Kanayatn people. Furthermore, Timawakng is an area where the vegetation is overgrown by a variety of fruit tree species and a variety of wood and non-timber-producing trees, medicinal plants, handicrafts, rigging and plants for traditional rituals. The following are local fruits typical of Kalimantan in Fig. 3.



Fig. 3 Typical Kalimantan Local Fruits

Rarely does one Dayak village in West Kalimantan have up to 6 (six) Tembawang (Timawakng). This Raden hamlet may be the only hamlet with 6 (six) Tembawang (Timawakng) as a source of fresh local fruits that can be enjoyed simultaneously when the fruit season arrives.

The six "fruit market super" sources of local fruits are Tembawang (Timawakng): (1) Kalampe; (2) Angkabakng; (3) Kalapa; (4) Young ' ; (5) Mr. Anju; and (6) Mr. Jauni. The total area of the Tembawang (Timawakng) area is 26.60 Ha or 7% of the total indigenous area of the Dayak Kanayatn Dusun Raden is one of the indigenous conservation areas that is maintained and/or protected by the community. Of the six fruit parks, there are at least 34 types of local fruits that can be obtained when the fruit season arrives. Some of them can be mentioned here, such as durian, durian kalawit, various types of acids, rambutan, cempedak, and blood starfruit.

B. the Individual Characteristics of the Raden-Paloan Hamlet Community in Preserving Tembawang

The individual characteristics in this study are conditions that are inherent in an individual or someone so that the individual is encouraged to participate. Variables measured in individual characteristics are Age, Formal Education, Non-Formal Education, Income Level, Health Level, Land area cultivated, Length of stay and Social status.

The individual characteristics of the Raden-Paloan Hamlet community include (1) Age, (2) Formal education, (3) Non-formal education, (4) Income, (5) Level of health, (6) Land area, (7) Length of stay.

From the 136 household heads, there were 97 heads of households who filled out questionnaires provided by researchers. The results of the data on individual characteristics of the community are presented in Table 1.

Table 1 Age Range of Raden-Paloan Village Family Head In Preserving Tembawang

Age Range of the Family Head	Amount
20-29 years old	14 persons
30-39 years old	22 persons
40-49 years old	36 persons
50-59 years old	15 persons
60-69 years old	4 persons
70-79 years old	6 persons
Total	97 persons

Source: 2018 Processed Data

Table 2 Last Education (Formal and Non-Formal) Head of the Raden Village, Paloan Village in Preserving Tembawang

Education	Amount
Never go to school	3 persons
Courses	-
Elementary School	17 persons
Junior High School	28 persons
Senior High School	39 persons
Vocational High School	4 persons
University	6 persons
Total	97 persons

Source: 2018 Processed Data

Table 3 Income Level of Raden-Paloan Village Family Head in Preserving Tembawang

Type of work	Revenue Range	Amount
The main job	Rp 0 to Rp 500.000,-	11 persons
	Rp 500.001 to Rp 1.000.000,-	16 persons
	Rp 1.000.001 to Rp 1.500.000,-	13 persons
	Rp 1.500.001 to Rp 2.000.000,-	15 persons
	Rp 2.000.001 to Rp 2.500.000,-	15 persons
	Rp 2.500.001 to Rp 3.000.000,-	12 persons
	Rp 3.000.001 to Rp 3.500.000,-	9 persons
	Rp 3.500.001 to Rp 4.000.000,-	4 persons
	Rp 4.000.001 to Rp 4.500.000,-	1 persons

Rp 4.500.001 to Rp 5.000.000,-	1 persons
Total	97 persons

Source: 2018 Processed Data

Table 4 Land Area Head of the Raden Village Paloan Village In Preserving Tembawang

No.	Land	Amount	
1.	History of Land Ownership	Heritage	89
		Buy	8
	Total		97
2.	Land Status	One's own	97
		Rent	-
		Profit sharing	-
Total		97	
3.	Plant Types in the Land	Rubber	53
		Palm oil	12
		Durians	11
		Tengkawang	2
		Rice	19
		Others	-
Total		97	
4.	Land area	1 Acres	4
		2 Acres	45
		3 Acres	12
		4 Acres	17
		5 Acres	8
		6 to 10 Acres	5
		> 11 Acres	6
Total		97	

Source: 2018 Processed Data

Table 5 Long Stay of the Head of the Raden Village in Paloan Village in Preserving Tembawang

No.	Length of stay (years)	Number of family heads
1.	0 to 5 years	-
2.	6 to 10 years	2
3.	11 to 15 years	-
4.	16 to 20 years	-
5.	21 to 25 years	-
6.	26 to 30 years	2
7.	31 to 35 years	17
8.	36 to 40 years	15
9.	41 to 45 years	18
10.	46 to 50 years	18
11.	> 51 years	25

Source: 2018 Processed Data

C. the Social Capital in Raden Village Paloan Hamlet Community in Preserving Tembawang

Social capital in this study refers to the opinion of Hasbullah (2006) which states that social capital is anything related to cooperation in society, which provides mutual benefits to achieve a better quality of life and is supported by elements such as trust, social networks, social norms, proactive and caring actions.

1. Trust

Coleman (1988) states that a system formed from the trust is a component of social capital as the basis of obligations and future expectations. Fukuyama (2007) argues that trust is an attitude of mutual trust in society that allows these communities to unite and contribute to increasing social capital. Putnam (1993) states that trust has the power to influence the principles underlying social prosperity and economic progress achieved by a community and is the spirit of a social institution. Various actions based on high mutual trust will increase participation in various dimensions, especially in the context of building mutual progress.

In the study to find out the elements of community trust capital in Tembawang management in Raden-Desa Paloan Hamlet, researchers gave 8 questions to respondents, namely:

1. Do you trust each other in managing Tembawang?
2. Do you believe if there is someone with the same ethnicity as you to manage tembawang?
3. Do you believe if there is someone/another party with a different ethnicity than you to manage tembawang?
4. Do you believe that together in managing the Tembawang well, it will maintain the existence of the Tembawang?
5. Do you believe that Tembawang in Raden-Desa Paloan Hamlet has many benefits?
6. What is the level of trust between the owner/manager of Tembawang in maintaining the closeness of the relationship?
7. If you need a money/goods loan, how many people are definitely willing to help?
8. Do you believe in the other parties in guarding the Tembawang in Raden-Desa Paloan Hamlet?

From the 8 questions posed by researchers, the summary of answers from 97 respondents is shown in Table 6.

Table 6 the Summary of Answers from 97 Respondents

No. Question	Choice of Answers			Factors
	Believe	Doubtful	Do not believe	
Question 1	97	-	-	
Question 2	97	-	-	
Question 3	7	32	58	
Question 4	97	-	-	
Question 5	97	-	-	
	high	middle	low	
Question 6	97	-	-	
	None	1-3 persons	More than 3 persons	
Question 7	-	91	6	
	Believe	Doubtful	Do not believe	
Question 8	50	25	22	Forestry Service
	80	15	5	BPDAS

No. Question	Choice of Answers			Factors
	Believe	Doubtful	Do not believe	
	90	7	-	Sub-district
	97	-	-	Village
	97	-	-	Police Officer
	97	-	-	Indigenous people
	55	30	12	Religious leaders
	68	20	9	Non-governmental organization

Source: 2018 Processed Data

2. Participation in Social Networking

Putnam (1993) states that the collaboration network between humans is a manifestation of the dynamic infrastructure of social capital. The real form of the network is the existence of interaction so that the network is called social capital (Coleman 1998). Strong social capital as one of the keys to the success of the development is not built by one individual but lies in a strong social network that is built on the principles of voluntary, equality, freedom and civility.

In the study to find out the elements of social capital participation in social networks (participation in social networking) the community in Tembawang management in Raden-Desa Paloan Hamlet, researchers gave 6 questions to respondents, namely:

1. How many friends or friends do you have?
 - a. None
 - b. 1 to 3 persons
 - c. More than 3 persons

From the 97 respondents who answered the researchers' questions, all of them answered that they had more than 3 friends or friends (choice of answers c). this indicates that the Raden-Desa Paloan Hamlet community participates well in social networks.

2. What is the level of participation of friends in maintaining and managing Tembawang?

The character or the relationship as what is done?

 - a. High
 - b. Middle
 - c. Low

From the 97 respondents who answered the researchers' questions, 68 respondents answered high (choice of answers a), 29 respondents answered moderately, this indicated that the level of community participation in maintaining and managing Tembawang was on average high.

3. How is the relationship between fellow Tembawang owners/managers?
 - a. High
 - b. Middle
 - c. Low

From the 97 respondents who answered the researchers' questions, 90 respondents answered high (choice of answers a), 7 respondents answered moderately, this indicated that the level of public relations participation among fellow Tembawang owners/managers.

4. Do you involve the family in maintaining and managing the Tembawang that you own/manage?
 - a. Yes
 - b. No

From the 97 respondents, all answered yes (choice of answers a), which stated that all family heads who have tembawang involve families in maintaining and managing tembawang.

5. Has there ever been a conflict between the owner/manager of Tembawang?
 - a. Ever
 - b. Never

From the 97 respondents, all answered never (answer choice b), which meant there had never been any conflicts between the owners/managers of Tembawang in the village of Raden in Paloan village.

6. Do you market the results of the results you manage?

From the 97 respondents who answered the researchers' questions, 85 respondents stated that they marketed the results of tembawang, especially durian fruit, while 12 other respondents stated that the results of the tembawang they managed were not sold but consumed alone.

3. Social Norms

Norms are shared values that govern the behavior of individuals in a community or group. Hasbullah (2006) states that norms are a set of rules that are expected to be obeyed and followed by community members in a particular social entity. Fukuyama (2007) states that social capital is formed from informal norms in the form of rules that are deliberately made to support cooperation between two or more individuals. These norms besides being formed by written rules, for example in social organizations, in establishing cooperation in social interaction are also related to traditional values. The intended value is, for example, honesty, attitude to maintain commitment, the fulfillment of obligations, reciprocal bonds and others. Social values like this are actually unwritten rules in a social system that regulate people to behave in interactions with others. Social norms will play a major role in controlling behavior that grows in society.

In the study to find out the social capital elements of social norms in the management of Tembawang in Raden Hamlet, Paloan Village, the researcher gave 6 questions to respondents, namely:

1. What kind of rules are used by the community to maintain the tembawang?

From the 97 respondents answered that in maintaining the existence of the Tembawang there are written rules that apply and bind according to the prevailing customs.

2. What is your understanding of unwritten rules (customs)?

From the 97 respondents answered that they understood enough about the rules of customs that were not written. For more details, they consulted with adat instruments (traditional administrators and Temeggung).

3. What is your understanding of the written rules?

From the 97 respondents answered that when there are customary rules written, they will understand in knowing and running the rules.

4. If there are people who carry out activities that can cause damage to the tembawang. Are sanctions/fines imposed according to regulations?

From the respondent's answer it can be seen that if there are people who carry out activities that can cause damage to the tembawang, customary rules will be applied.

5. What is your understanding of the rules compiled by the government?

From the respondent's answer, it is known that the existence of rules compiled by the government is known to the public, only its understanding is not maximized. If there is socialization from the government, it might have a good impact.

6. What is your understanding of the rules that apply in religion?

4. Proactive Actions

Hasbullah (2006) states that proactive action is one of the important elements in social capital, namely the strong desire of group members not only to participate but always to find ways for their involvement in community activities. Lenggono (2004) states that proactive as part of social capital is the willingness of citizens as subjects in development. Various individual initiatives that become group initiatives are proactive manifestations that have nuances of social capital.

In the study to find out the elements of social capital proactive actions of the community in Tembawang management in Raden-Desa Paloan Hamlet, researchers gave 6 questions to respondents, namely:

1. Do you often look for information about forest management by watching television, listening to the radio, or reading newspapers every week?
2. Do you want to carry out the things obtained from this information?
3. Do you want to share with others about the things obtained from the information?
4. Are you willing to clean the environment around the residence?
5. Are you willing to maintain joint security in the neighborhood around the residence?
6. What is the level of community participation in maintaining and managing Tembawang for mutual interests?

From the 6 questions posed by researchers, the summary of answers from 97 respondents is shown in Table 7.

Table 7 the Summary of Answers from 97 Respondents

No. Question	Choice of Answers		
	Very often (>3 times)	Rarely (2-3 times)	Never
Question 1	90	7	-
	Really want to	Doubtful	Do not want
Question 2	97	-	-
Question 3	97	-	-
	Very willing	Doubtful	Not willing
Question 4	97	-	-
Question 5	97	-	-
	High	Is being	Low
Question 6	90	7	-

5. Relationship of Reciprocity and Solidarity

One important element of social capital is the strong desire of group members not to participate but to be involved in community activities. In these activities, members involve themselves and look for opportunities that can enrich not only from the material side but also the wealth of social relationships and benefit the group without harming others (Lawang, 2005). Social capital is always a tendency to exchange goodness between individuals in groups and between groups with an altruistic nuance. But the community with a strong level of reciprocity does not necessarily have a significant positive impact on other groups depending on the degree of openness of the community (Hasbullah, 2006).

In the study to find out the elements of social capital reciprocity and caring/solidarity of the community in Tembawang management in Raden-Desa Paloan Hamlet, researchers gave 12 questions to respondents, namely:

Questions for Concern for Others:

1. Are you willing to help residents who will do the celebration?
2. Are you willing to lend money to other people in need?
3. Are you willing to help affected people (sick / die)?
4. Are you willing to provide food to residents in need?
5. If you will travel far for 1-2 days or more, will you please leave your children with your neighbors?

Questions for Concern for the Environment:

1. Are you willing to participate in voluntary work to clean the village?
2. Are you willing to preserve the spring?
3. Are you willing to take part in community service to clean dirty/polluted rivers?
4. Are you willing to donate money to restore the condition of a damaged spring?
5. Are you willing to contribute energy to restore the condition of a damaged spring?
6. Are you willing to plant vacant land around without compensation?
7. Are you willing to participate in meetings that discuss environmental issues?

From the 12 questions posed by researchers, the summary of answers from 97 respondents is shown in Table 8 and Table 9.

Table 8 Answers to Caring for Others

No. Question	Choice of Answers		
	Very willing	Doubtful	Not willing
Question 1	97	-	-
Question 2	97	-	-
Question 3	97	-	-
Question 4	97	-	-
Question 5	97	-	-

Table 9 Answers to Environmental Concerns

No. Question	Choice of Answers		
	Very willing	Doubtful	Not willing
Question 1	97	-	-
Question 2	97	-	-
Question 3	97	-	-
Question 4	32	58	7
Question 5	97	-	-
Question 6	50	47	-
Question 7	58	39	-

Conclusion

Based on the results of the study it can be concluded that the characteristics of individuals in this study are conditions that are inherent in an individual or someone so that the individual is encouraged to participate. Variables measured in individual characteristics are Age, Formal Education, Non-Formal Education, Income Level, Health Level, Land area, Length of stay and Social status. The individual characteristics of the Raden-Desa Paloan Hamlet community include; Age; Formal education; Non-formal education; Income; Health level; Land area; Length of stay. In this study, it was known the elements of community trust capital in Tembawang management in Raden-Desa Paloan Hamlet both. The elements of social capital participation in social networking of the community in Tembawang

management in the Raden-Paloan Village are very high, where they are committed to equally keeping the tembawang sustainable. The social capital element of social norms in the management of Tembawang in Raden-Desa Paloan Hamlet also illustrates respondents who obey the applicable rules, that if there are people who carry out activities that can cause damage to the tembawang, customary rules will be applied. For proactive actions in the community of Dusun Raden-Desa Paloan, it is also one of the important elements in social capital, namely the strong desire of group members not only to participate but to always find ways for their involvement in community activities. The element of social capital reciprocity and concern/solidarity with the community in the management of Tembawang in Raden Paloan Hamlet Village, members involved themselves and look for opportunities that could also be of the material side but also the wealth of social relations and beneficial groups without harming others. Based on the studies that have been carried out, it was possible to establish a good community social network in the Tembawang conservation management effort in Raden Paloan Hamlet Village; and the formation of customary schools as part of the Tembawang preservation effort in the present.

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