



Agricultural Social Capital: Study of Trust and Reciprocity in Tanah Towa Village, Bulukumba Regency

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Abstract

The purpose of this study was to determine the Agricultural Social Capital, especially the elements of trust and reciprocity in Tanah Towa Village, Bulukumba Regency. The research method used is qualitative with interviews and discussion data collection techniques. The results of this study indicate that social capital in Tanah Towa villagers can be seen from the trust, cooperation and networks, collective action, reciprocal relationships (reciprocity), which occur in the community. And based on the overall results obtained by the trust of the village community quite well, cooperation such as farmer groups and farmer groups combined and reciprocal relationships with the community not only occur in close relatives but on all communities depending on the level of closeness between individuals social capital is a big thing in the development and progress of human resources for the development of a nation.

Introduction

Social capital is a social resource that can be seen as an investment to get new resources in the community. Therefore social capital is believed to be one of the main components in driving togetherness, mobility of ideas, mutual trust and mutual benefit to achieve mutual progress. An important part of social capital is trust or trust (Rothstein & Stolle, 2008). Trust is a form of desire to take risks in social relationships based on feeling confident that other people will do things as expected and will always act in a pattern of actions that support each other, at least the others will not actively harming themselves and their groups. Trust is an attitude of mutual trust in the community, allowing the community to unite with others and contribute to increasing social capital (Fatima, 2016).

Then the element of reciprocity, simply reciprocity is a mutual exchange between individuals or between groups. The occurrence of a reciprocity in a small community sample of people in the village due to the existence of symmetrical relationships between groups or between individuals (Porter & Monard, 2001; d'Arlach et al., 2009). This symmetrical relationship is a social relationship with each party putting themselves in the same position and role when the exchange process takes place, for example, is at the same time and in the same environment there are two people who hold salvation, but one of them has a higher position in social stratification in the community (Pandupitoyo, 2012). Based on the description, it is necessary to conduct research on Social Capital in Tanah Towa Village, Kajang Subdistrict, Bulukumba Regency to see clearly the elements of the social capital of farmers.

Methods

The research method used is qualitative with interviews and discussion data collection techniques. field of Agricultural Social Capital (agro social capital) which was held on April 5-7, 2019, along with other courses organized by the Department of Agribusiness, Faculty of Agriculture, Hasanuddin University

Students are grouped into several small groups consisting of 3 people. Each member interviewed and discussed with 3 residents residing in Tana Toa Village, Kajang District, Bulukumba Regency, South Sulawesi Province. The elements of social capital observed in field practice include groups and networks, trust and solidarity, as well as collective action and cooperation on social level at the village level.

Results and Discussion

Belief in the Social Performance of Tanah Towa village

Trust is a form of desire to take risks in social relationships based on a feeling of confidence that others will do things as expected and will act in a pattern of action that is mutually supportive and does not harm oneself and the group (Lewicki & Bunker, 1995).

Based on the results of interviews conducted in the village of Tanah Towa, Kajang Subdistrict, Bulukumba Regency, some residents or respondents who felt trust were something that must be believed without the slightest hesitation so as to form or create a good relationship between them. The people in Tanah Towa Village highly uphold the name of mutual trust between them. Trust is a very important thing because with trust the community can establish

cooperation and good social interaction. Actions of a social interaction can usually lead to trust usually arises because of the existence of a particular community or group.

As for the trust that is established in the farming community in Tanah Towa Village according to each respondent interviewed are as follows:

The Trust of Mr. Rizal

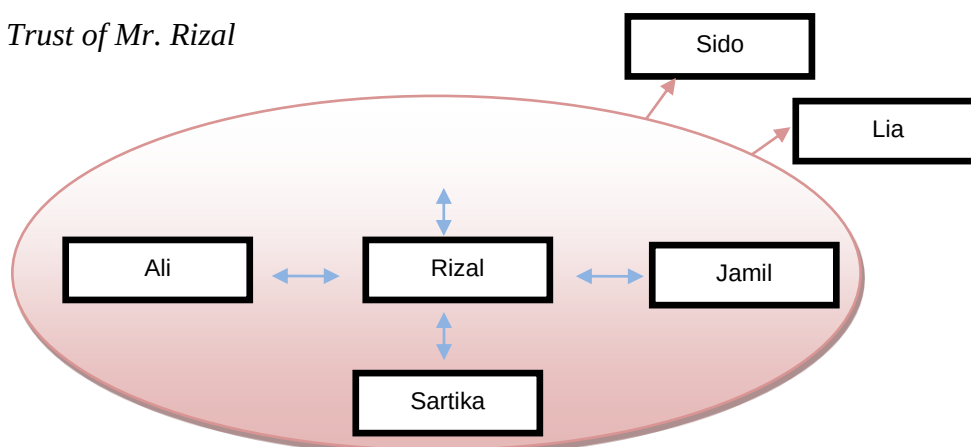


Figure 1. *Belief in the Social Stage Mr. Rizal*

Description:

1. = Internal Trust
2. = External Trust

According to Mr. Rizal, trust is a simple form of building community life for the better. According to Mr. Rizal, the entire community of Tanah Towa village is very trustworthy

because as long as Mr. Rizal works as a farmer, no farmer has tried to take his own profit or cheat on Mr. Rizal. In my opinion, an indicator of Mr. Asrul's level of trust in Tanah Towa villagers is fairly high, this can be seen from Mr. Rizal who often establishes forms of cooperation with communities in the Tanah Towa village area.

In the form of cooperation, Mr. Rizal often communicates with Mr. Ali as the leader of his farming group, and for social affairs, Mr. Rizal is very familiar with Mr. Salam as the village head of Tanah Towa, this intimacy is formed because of continued interaction and a very high form of trust. each other.

According to Mr. Rizal, most Tanah Towa villagers are very trustworthy because villagers tend to use the principle of kinship in communicating and providing assistance with fellow villagers. Mr. Rizal's level of trust in Tanah Towa villagers is quite high because Mr. Rizal understands that distrust of people others will cause a social conflict between people, so it is fitting to trust each other.

The trust of Ms. Lia

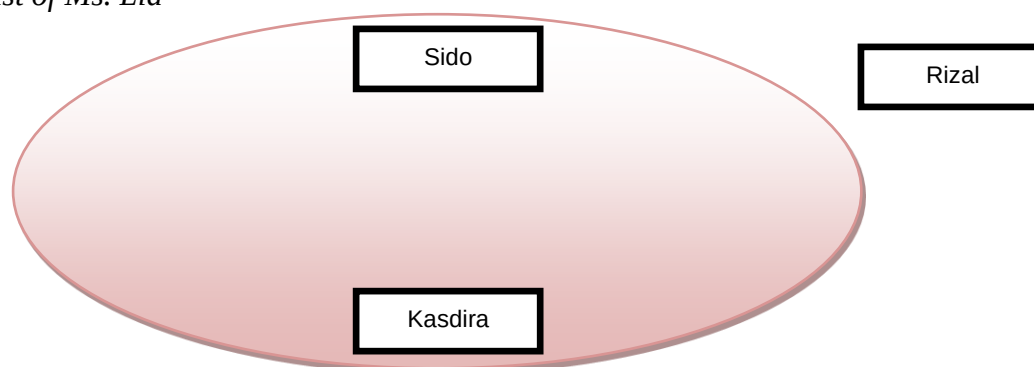


Figure 2. Trust in the Social Performances by Ms. Lia

Description:

1.  = Internal Trust
2.  = External Trust

According to Ms. Lia, trust is a belief that belongs to someone else. Hints that the person will trust others without evidence or questions. Trust can have a rationale in some cases, but in others, it tends to trust others without any reason. Trust involves a person's willingness to behave in certain ways because of the belief that his partner will give what he hopes and a hope that is generally owned by someone that the word, promises or statements of others can be trusted. Ms. Lia said that the majority of Tanah Towa villagers were very trustworthy, although there were still a small number that had to be dealt with cautiously. According to Ms. Liat, the level of trust of the people of Tanah Towa village is quite high. This can be seen from how Ms. Lia usually helps each other fellow villagers in terms of energy assistance and in the form of material assistance.

Mrs. Lia usually communicates with Mr. Salam because it deals with various problems and needs of the village, according to him establishing a relationship with village officials will make it easier to get important information relating to the village.

Trust of Mr. Bella

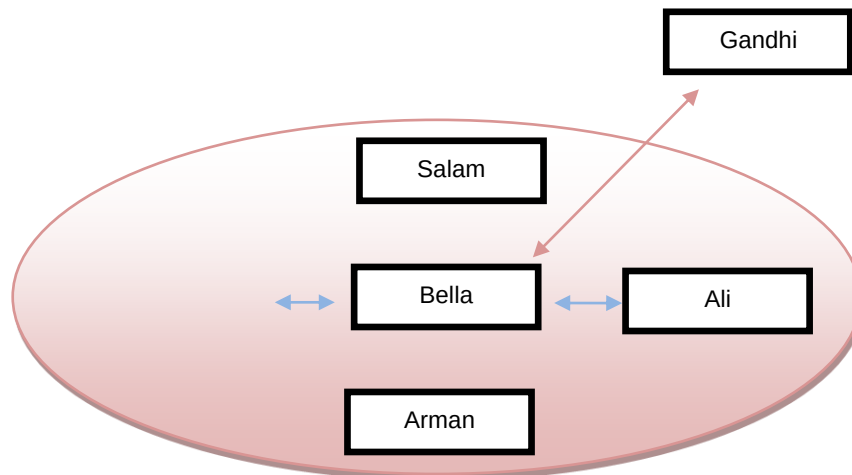
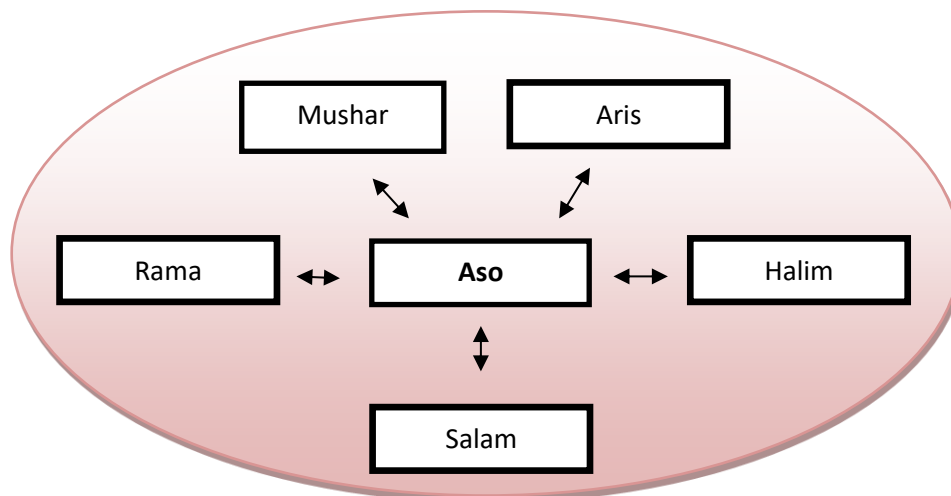


Figure 3. Belief in Social Performance Mr. Bella

Mr. Bella's level of trust with villagers is very high, he who in the village environment is quite well known by the community pushed him to become a very close figure and very upholds the trust among fellow villagers. This high trust can also be seen from Mr. Bella's frequent borrowing money from Mr. Gandhi, Mr. Gandhi, who is a merchant collector, feels that he trusts Mr. Bella because of the nature of Mr. Bella's openness so far, so Mr. Gandhi does not hesitate to lend money if Mr. Bella very needs it in an urgent condition.

The Trust of Mr. Aso

The element of trust in Mr. Aso's social interactions can be seen in the chart below.



Description :

1. = Internal Network
2. = External Network

Based on the chart above it can be seen that he has internal trust with several residents in his village. The level of trust in Mr. Aso in the community in his village is that he can trust everything. The reason Mr. Aso trusted the people in this village was because they were all very good in matters of help. there and have good intentions to visit.

As for the people who Mr. Aso believed were Mr. Rama, Mushar, Aris, Halim, and Mr. Salam. He was a relative and neighbor of Mr Aso. Mr Aso had high trust in them because he had known him for a long time and since then he had understood each other's characters.

Mr. Aso also believed that the village officials in Tanah Toa Village included the village head, RT head, RW head, Camat, Head of Farmer group, and other village officials because he assumed that they were all elected as village officials because trusted by the local community. Likewise, with Mr. Aso's level of solidarity, his level of solidarity with the people in this village is strong because he often participates in helping as in marriage events, traditional events, and other activities.

The Trust of Mr Hatta

The element of trust in Mr. Hatta's social interactions can be seen in the chart below.

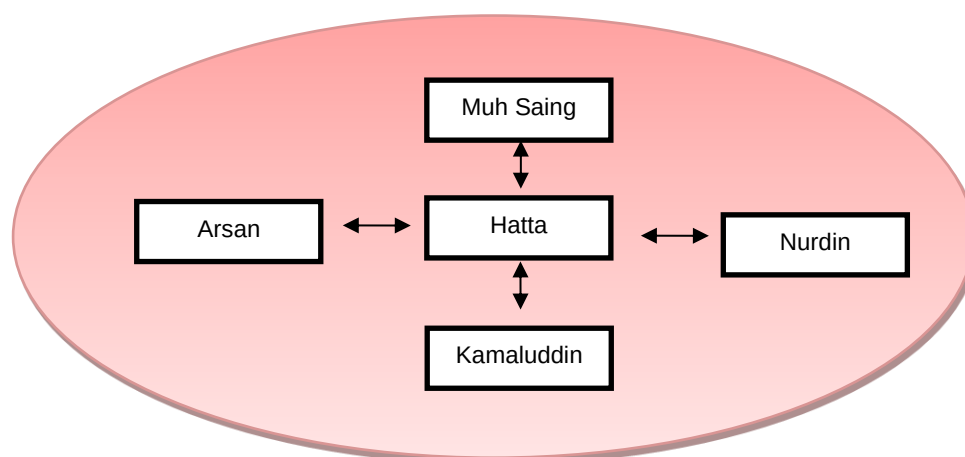


Figure 5. Confidence of Social Performance Mr. Muh. Hatta

Description :

1. = Internal Network
2. = External Network

Based on the chart above it can be seen that Mr. Hatta has internal trust with several residents in his village. The level of trust in Mr. Hatta in the community in his village is all that he can trust. trusted. And for people who have just entered this village, he said he still felt confident, but he also said that he still had to be vigilant because these people were people who were not well known for their true nature.

As for those who Mr. Hatta believed were Mr. Nurdin, Muh. Competitiveness, Arsan, and Kamaluddin. Mr. Arsan is the sibling of Mr. Hatta, Mr. Nurdin is also a

his family, and Mr. Kamaluddin and Mr. Saing are neighbors of Mr. Hatta. So with that Mr. Hatta has a very high trust towards them.

Hatta also trusted the village officials who were in Tanah Towa Village, including the village head, RT head, RW head, sub-district head, head of the Farmer group, and other village officials because he assumed that they were all elected to be village officials because trusted by the local community.

Likewise, with the level of solidarity of Mr. Hatta, his level of solidarity with the people in this village is very high because he often participates in helping as in mutual assistance activities, wedding events, traditional events, and other activities.

Mr. Kahang's Trust

The element of trust in Mr. Kahang's social interactions can be seen in the chart below.

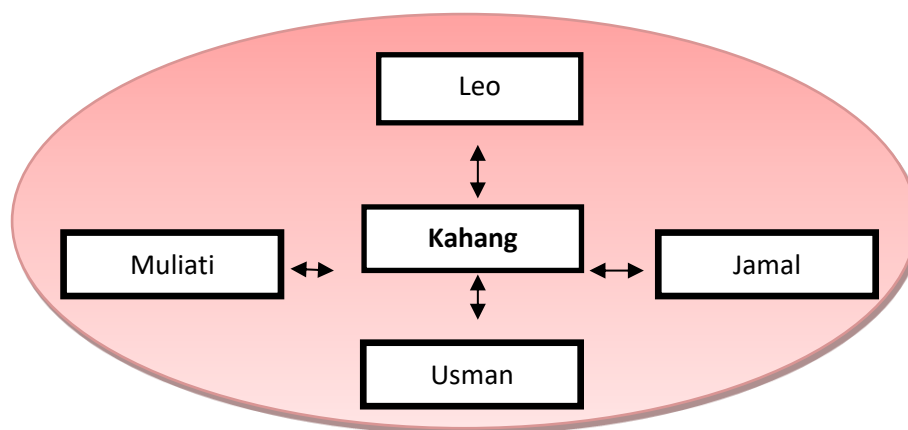


Figure 6. *Belief in the Social Performance of Mr. Kahang*

Description :

1. $\longleftrightarrow$ = Internal Network
2. $\longleftrightarrow$ = External Network

Based on the chart above it can be seen that Pak has internal trust with some residents in his village. Mr. Kahang's level of trust in the community in his village is largely trustworthy because he has lived in this village for a long time. According to Mr. Kahang, that trust arises when there is something that guarantees that someone is truly trustworthy. And for those who just enter the village, according to Mr. Kahang, it is also largely trustworthy, because he can trust someone from the nature and attitude of the person in the sense that as long as the person does not do things that are not commendable or violate the customs in this village.

Mr. Kahang also trusted the village officials in Tanah Towa Village, including the village head, RT head, RW head, Camat, Head of Farmer group, and other village officials because he assumed that they were all elected as village officials because trusted by the local community.

Likewise, with Mr. Kahang's level of solidarity, his level of solidarity with the community in this village is strong because he often participates in helping as in marriage events, traditional events, and other activities.

The Trust of Mr. Amiruddin

The element of trust in Mr. Amiruddin's social interactions can be seen in the chart below

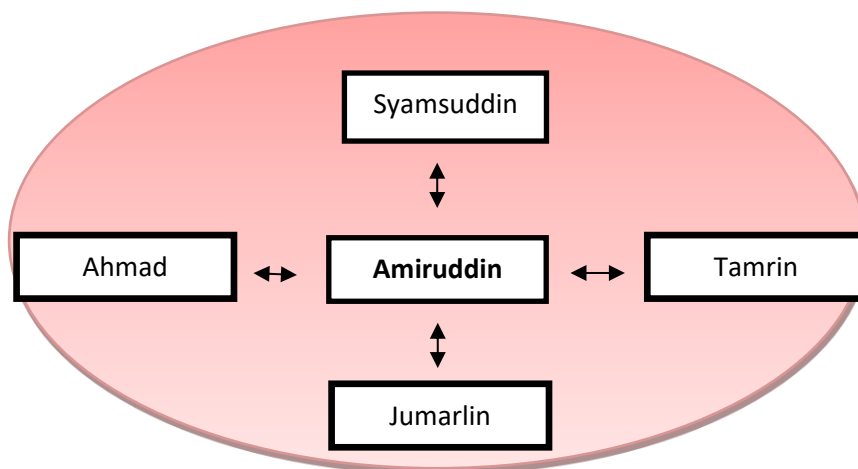
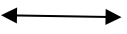


Figure 7. *Trust in the Social Performances of Mr. Amiruddin*

Description :

1.  = Internal Network
2.  = External Network

Based on the chart above it can be seen that Mr. Amiruddin has internal trust with several residents in his village. Mr. Amir's level of trust in the community in his village is that all can be trusted because he has lived in this village for a long time and the culture there is still very thick. In addition, there is also a sense of mutual respect, respect, courtesy, and courtesy among residents. And according to Pak Amir, all new people who enter the village can also be trusted, because besides he is very happy when there are guests who come to the village, also new people who come to the village also really appreciate their culture and can draw conclusions that He is happy with people who know and are interested in the culture of the village there, such as students, students, and even the nation's artists.

Mr. Amir also believed that the village officials in Tanah Towa Village included the village head, RT head, RW head, Camat, Head of Farmer group, and other village officials because he assumed that they were all elected as village officials because trusted by the local community.

Likewise, with the level of solidarity of Mr. Amir, his level of solidarity with the people in this village is strong because he often participates in helping as in marriage events, traditional events, and other activities.

The Trust of Mr. Ali Muslim

The element of trust in Mr. Ali Muslim's social interactions can be seen in the chart below.

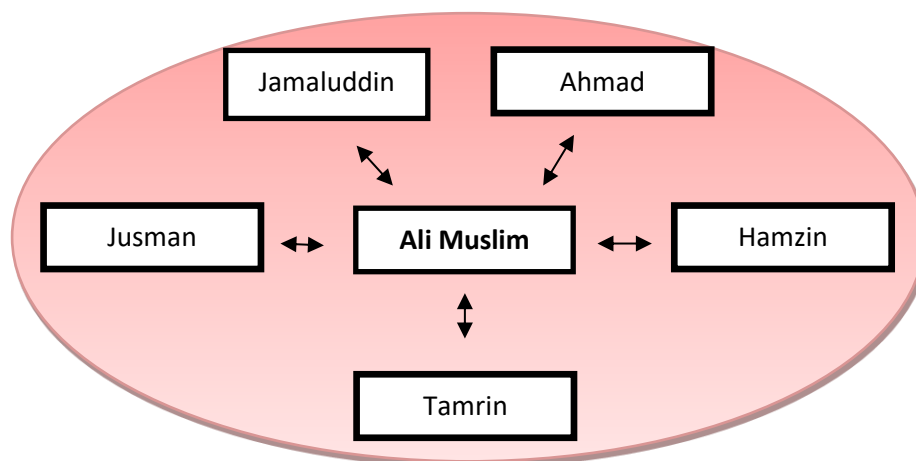
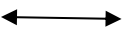


Figure 8. *Belief in the Social Performances of Mr. Ali Muslim*

Description :

1.  = Internal Network
2.  = External Network

Based on the chart above, it can be seen that Mr. Ali has internal trust with some residents in his village. The level of trust in Mr. Ali in the community in his village is that he can trust everything. The reason Mr. Ali trusted the people in this village was because the people in the village had a thick culture so that there was a sense of mutual respect, respect, courtesy and courtesy, and to look after one another. In addition, according to respondents, the village is also very safe because the community holds a culture of siri' or shame so that its security is guaranteed. And for the people who have just entered this village, everyone can be trusted because according to him, every new person who comes he always considers that person as himself, who is always being honest and talking the way he is. In addition, they also always show a good attitude towards the existing community and have the intention good for a visit.

The people whom Mr. Ali trusted were Mr. Jamaluddin, Ahmad, Hamzin, Jusman, and Mr. Tamrin. He was a relative and neighbor of Mr. Ali. Mr. Ali had high trust in them because he had known him for a long time so he had understood each character other.

Mr. Ali also believed that village officials in Tanah Towa Village included the village head, RT head, RW head, head, Farmer group leader, and other village officials because he assumed that they were all elected as village officials because trusted by the local community.

Likewise, with Mr. Ali's level of solidarity, his level of solidarity with the community in this village is strong because he often participates in helping as in wedding events, traditional events, August 17 events, and other activities.

The Trust of Mr. Tambang

The element of trust in Mr. Tambang's social interactions can be seen in the chart below.

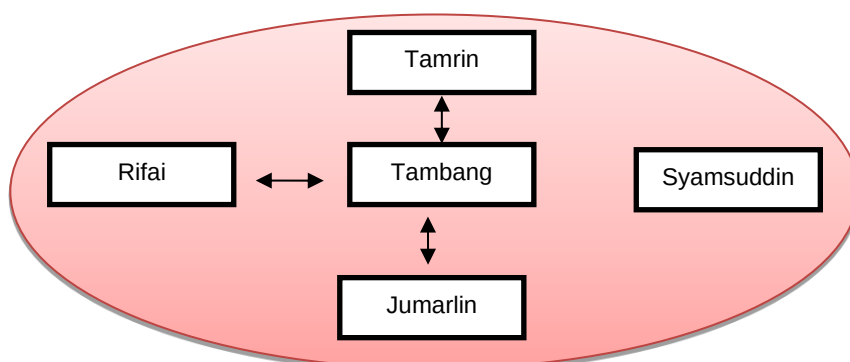


Figure 9. *Belief in the Social Performance of Mr. Tambang*

Description :

1. = Internal Network
2. = External Network

Based on the chart above, it can be seen that Mr. Tambang has internal trust with several residents in his village. The level of Mr. Tambang's trust in the community in his village is all he can trust. That is because the people there understand each other and the ties of friendship are still very deep so they trust each other. In addition, mutual respect, respect, and caring for each other is also one of the reasons respondents can trust local residents. And for people who just entered the village, he said that he could be trusted. Because he said that people who came to the village until now being kind, polite, and polite. But he also said that it must remain vigilant because these people are people who are not too well known for their true nature.

As for those who Mr. Tambang trusted were Mr. Tamrin, Syamsuddin, Rifai, Jumarlin, and Mr. Jamaluddin. Mr. Tamrin is a neighbor as well as a relative who has known Mr. Tambang from outside as well as from within. from Mr. Tamrin, Mr. Syamsuddin is also his family, Mr. Jumarlin himself is a relative of the respondent who lives or lives outside the village, namely in Jannae village which is located some distance from the respondent's house, and Mr. Rifai and Mr. Jamaluddin are neighbors of Mr. Tambang. Thus, Mr. Tambang has a very high trust towards them.

Mr. Tambang also trusted village officials in Tanah Toa Village, including the village head, RT head, RW head, Camat, Head of Farmer group, and other village officials because he assumed that they were all elected as village officials because they were trusted by the local community. Likewise, with the level of solidarity of Mr. Tambang, his level of solidarity with the people in this village is very high because he often participates in helping as in mutual assistance activities, wedding events, traditional events, August 17 events every year and also other activities.

Reciprocal Relationship

The reciprocity exchange process is relatively short, but there is also a long one that is good for profit in it (Zhang & Epley, 2009; Hidayat et al., 2011). As for the short term, if the process of exchanging goods or services is done within a period of no more than one year, for example, please help between farmers in working on the land. Please help, this can only take place in one planting season, and if both parties have provided assistance and received back assistance, then the process of reciprocity can be said to have ended (Pandupitoyo, 2012).

The process of reciprocity has a long period of time of more than one year, for example, donations in marital events. Not every household that cultivates the tradition of discordant donations. In reality, the process of reciprocity can take place throughout the life of an individual in the community, maybe even to be continued by his descendants.

Conclusion

Social capital in Tanah Towa villagers can be seen from the trust, cooperation and networks, collective action, reciprocal relationships (reciprocity), which occur in the community. And based on the overall results obtained by the trust of the village community is quite good, cooperation such as farmer groups and farmer groups combined and reciprocal relationships with the community not only occur in close relatives but on all communities depending on the level of closeness between individuals.

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