

Utilization of Social Capital by “Dukuh” and Existence of Floating Market: Study on Lok Baintan Floating Market Banjar Regency, South Kalimantan

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Abstract: This article discusses the use of social capital owned by 'Dukuh' as it is called for farmers who also act as first-level traders in Lok Baintan Floating Market in improving the Existence of Lok Baintan Floating Market. Lok Baintan Floating Market as part of the traditional market in Indonesia still exists today, and even tends to increase its existence as evidenced by the increasing number of visitors coming to this market and seen from the increasing number of traders. This condition is different from traditional market conditions in general and several other floating markets. One of the factors that have been ignored and is thought to influence the existence of floating markets is social capital. The dimensions of social capital analyzed are networks, norms, and beliefs within the scope of bonding and bridging social capital, as social capital that has been present since the beginning of the formation of this market. This research is intended to find out and understand the use of social capital by "dukuh" so that it still exists, even though the risks they face such as the possibility of "jukung" are reversed due to heavy river currents and uncertainty about the benefits obtained. The existence of 'dukuh' as an indicator of the existence of a floating market. In the process of collecting and exploring data and information, qualitative research methods are chosen in the form of phenomenology approaches. Phenomenology studies to look closely at individual interpretations of their experience and try to understand the meaning of experience from their perspective. In addition, there were also observations and in-depth interviews with the informants. The findings of this study indicate that "Dukuh" tends to be more dominant in utilizing social capital bonding than its bridging social capital in maintaining its existence in the Lok Baintan Floating Market. this indicates that traders in Lok Baintan Floating Market rely more on their relationships within their communities if they face problems compared to their relationships with outside communities such as thickening trust, strengthening networks and maintaining the traditional culture of the "papadaan" concept. So that policies need to be directed to encourage relationships in the community to be maintained through events that involve active involvement of the community.

1 INTRODUCTION

Rural communities rely on the agricultural sector as their main source of livelihood. Traditional markets as one of the main places to market their agricultural products (Angmor, 2012). For farmers, traditional markets are an easy and inexpensive place in terms of transaction costs to sell their crops. For the buying community, the traditional market is a strategic and inexpensive location to get living necessities. The existence of the market becomes a mediator for economic activities both for farmers and the buying

community. Therefore, the role of traditional markets becomes very vital for rural communities (Syahyuti, 2008).

In South Kalimantan, the role of traditional markets is replaced by floating markets, especially in areas that are flowed by rivers. Unique trading activities make the role of the floating market not only as a traditional market but also as a tourist attraction. Floating Market became a South Kalimantan tourism icon.

The beginning of the emergence of floating markets is in almost all waters of the river, but what survives to date is only 2, namely the Muara Kuin

floating market and the Floating Lok Baintan Market. The government in order to preserve Banjar's distinctive culture, namely river culture, has led to the Siring tendean floating market which is active every Saturday and Sunday in downtown Banjarmasin. But because of its emergence based on the interests of the government, this market is not the center of attention of researchers.

Muara Kuin Floating Market experienced a decline in existence seen from the decline in the number of tourist visits and the number of traders who trade in this Market. While the Lok Baintan Floating market has increased in terms of the number of tourist visits, as well as the number of traders who trade. The above is evidenced by data from the Department of Culture and Tourism of Banjar Regency, South Kalimantan (2017) that in the period of 2015-2016 there was an increase in the number of visitors both domestic and foreign to Lok Baintan by 42% from 25,935 people to 44,830 people. A significant increase implies that there is an economic stretch in South Kalimantan, especially around the Lok Baintan area.

Traders as market participants have become one of the important indicators of this market's survival to date. If no one trades in this market, then there is no activity in the Baintan floating market. Search results of researchers, traders in this market are categorized as 2 things, namely

1. The first level trader who works as a farmer who in the Banjar language is referred to as "Dukuh".
2. Second-level traders are referred to as collectors or miners.

This research foccus on "dukuh" is because dukuh has the choice to sell their crops not at Lok Baintan floating market but in other nearby traditional markets. The reason behind this is an important thing to explore. By exploring the background of hamlet, this market still exists, with so much risk being borne, that is, the risk of backing is reversed because of heavy flows, erratic income and working hours activities which are started before the prayer becomes important to study.

The consistency of the dukuh in this market has become an indication of the presence of social capital in the midst of traders. As stated by Acil Hj. Bustan, there is a feeling of being lost if just spending a day is not present in the market:

Dimapa caranya, diusahakaan agar bisa tetap bajualan hari-hari disini (how to do it, so that we can continue to trade every day here). This means that market players not only rely on the purpose of transacting only for motives of profit for sellers and

low prices for buyers. There is trust that is built between market participants through repeated transactions which are a sign of strong bonding (bonding) and bridging relationships (bridging) between communities have been formed through the culture adopted. Therefore this study seeks to reveal in detail how "dukuh" utilizes social capital (bonding and linking) that already exists in the market at Lok Baintan Floating Market.

2 THEORICAL FRAMEWORK

a. Social Capital and Economy Development

The definition of social capital that is widely accepted is part of social life such as networks, norms, and beliefs that encourage participants to act together more effectively to achieve common goals (Coleman, J, 2000). Whereas according to Mohsenzadeh (2011) explains social capital is a characteristic of a society or group which includes: information, ideas, trust and cooperation that increase the organizing capacity to find solutions to community problems.

More deeply, there are three main attributes of social capital, namely beliefs, norms and networks. Fukuyama (2002) defines trust, namely cooperative norms such as honesty and willingness to help which can be divided between limited groups of society and not with other communities or with others in the same society. Trust allows traders to have the opportunity to build a reputation for reliability, making transactions cheaper and more stable. A good reputation fosters trust and will eventually disseminate information quickly and cheaply (Murshid, 2011).

Networks can be created through friendship or friendship relationships that provide alternative channels for information flow in an organization (Fukuyama, 2002). Communities can make and use networks to improve the quality of life in their cities. Networks help to get information, ideas, influences, and resources so they can achieve goals (Woolcock & Narayan, 2000).

McDonald (2015) defines social norms as an expectation of appropriate behavior that occurs in a group context. Medium Putnam (2000) explains norms consisting of understandings, values, expectations and goals that are believed and carried out jointly by a group of people. Norms can be derived from religion, moral guidelines, and secular standards as well as professional codes of ethics.

Based on the connection relationship between actors located at different levels, social capital has been presented as a bond (bonding), bridging (bridging), and linking (linking). Putnam (2000) in Heenan (2010) draws the distinction between

bonding and bridging social capital. Bonding social capital is based almost entirely on bonds of solidarity between groups that are the same as people and aims to help people get something. Relationships in the family can be considered as examples of social capital ties. Whereas Bridging social capital refers to horizontal trust and reciprocal relationships between diverse individuals. This means that bridging social capital is inherently more valuable than social capital bonds because it has the potential to generate broad benefits.

According to Chou (2006) social capital exists at three levels. First, micro-level social capital is in the

network of individuals or households. Micro level social capital consists of 'bonding' and 'bridging' social capital. According to this first model, that social capital bonding at the micro level plays a key role in the accumulation of human capital. Second, the analysis of social capital at the meso level extends the concept of social capital to include vertical and horizontal associations and behavior among other entities, such as companies. Third, social capital at the macro level includes the most formal institutional relationships and structures, such as political regimes, legal rules, court systems, and civil and political freedoms.

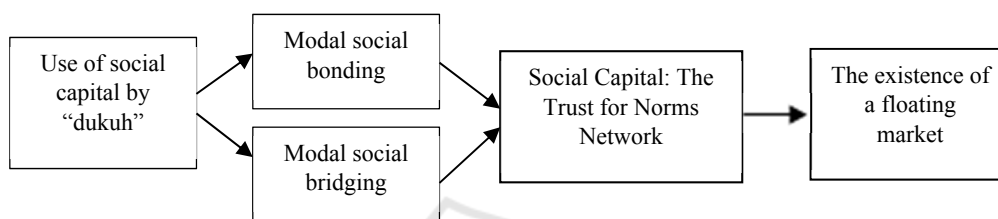


Figure 1: Conceptual Framework

b. The Important Role of Bonding Social Capital in the Economy Activity

According to Cecchi & Molinas (2006) social capital plays a role in development through three main lines: First, at the micro level, informal social networks of relatives and neighbors are fertile land to build mutual insurance mechanisms and form a survival strategy. Second, social capital can improve the ability of the poor, especially in underdeveloped areas where market institutions have failed and the role of the state is limited. The bond of social capital and social capital bridges to encourage information diffusion and trust, enforce contracts, and create informal credit networks, or access to formal credit. In particular, social capital can be considered a key asset for the development of small businesses. And third, social capital can help poor people improve their living conditions through collective action, enabling people to advocate and lobby activities. At the macro level, social capital can play an indirect role in reducing poverty and inequality through a positive influence on economic growth.

Chou (2006) further proposed three models of the impact of social capital on macroeconomic performance, namely: (i) assisting in the accumulation of human capital, (ii) influencing financial development through its impact on collective trust and social norms, and (iii) facilitating collaboration and network between companies that

results in the creation and diffusion of technology and innovation business.

The impact of social capital on growth is divided into three, namely: first, at the micro level the bonds of social capital help to accurately formulate human resources. The second model, the impact of social capital bridges influences financial development through its impact on collective trust and social norms. The last model, meso level in the form of "connecting" social capital arises from networks and collaborative activities of companies, which then results in the efficient formation and diffusion of business and technological innovation (Chou, 2006).

3 RESEARCH METHOD

This study uses qualitative research for several considerations. First, this study wants to understand in-depth social interactions, the meaning behind data, unclear research problems, understanding people's feelings, developing theories and ensuring the correctness of data in the field (Fatchan, 2013). Second, this research attempts to examine a truth naturally and this requires evidence based on "natural" truth in a subjective context. "Natural" meant here is that researchers can recognize subjects, feel what they experience in everyday life. Third, the perceptions of individuals in Floating Market (related government institutions, traders, suppliers and buyers, including tourists) about floating markets will

be different and influenced by several factors, and these differences will be easier explained through qualitative methods (Fatchan, 2013).

The qualitative method used is the phenomenology method. This is because phenomenological research aims to provide an understanding of the response to the existence of individual human beings or groups or communities, as well as experiences that are understood in interacting as a whole and thoroughly (Fatchan, 2013). To describe the phenomena occurring amongst traders' interaction in Lok Baintan floating market, the researcher used Phenomenological approach. Pietersen (2002) and Anderson (2007) stated that phenomenological studies is not encouraged by previously formed theoretical construction and the hypothesis, but by the willingness to describe a specific phenomena'.

The research took place in Lok Baintan floating market in Lok Baintan village in the District of Sungai Tabuk, Banjar Regency, and South Kalimantan Province. Lok Baintan village is one of 21 villages located in the District of Sungai Tabuk (District of Sungai Tabuk in Numbers, 2014).

Early observation showed that there were 200 to 300 traders in Lok Baintan, who were mostly women. They were flocking the market during the fruit season in October to December because they came to trade their harvest in the market.

Lok Baintan floating market is now different from it was the early time of its appearance. In the last few years, it gained special attention from the local government for the provision of several access both in transportation and communication. This then became the researchers' particular interest to see the effect to bonding social capital amongst the traders. The informants participated in this study is the sources who directly involve in the activity of Lok Baintan floating market and who could provide information on the phenomena being research such as wholesalers, retailers and consumers.

The technique used to select the informants were snowballing technique to find informants continually from one informant to the other within the district and the village. Informant consisted of the figure of the society, religious figures to obtain rich, complete and in-depth data. Snowball technique was stopped when data saturation occurred

4 ANALYSIS

Commodity items traded at Lok Baintan Floating Market are dominated by agricultural products from surrounding villages. Therefore farmers in this case

act as the main suppliers in this market. Farmers who sell their crops directly in this market are called dukuh.

Dukuh in its daily life has a direct relationship with fellow hamlets, miners and household consumers. This relationship creates bonding and bridging relationships.

a. Farmers make use of "bonded" social capital with the aim of increasing income through:

As is known, the market participants in Lok Baintan Floating Market are homogeneous. Those involved in the market have strong family relationships, friendships and friendships (Rahmini, 2015). This relationship characterizes strong bonding relationships and becomes the basic foundation in every interaction of market participants in Lok Baintan Floating Market. Hamlet relations with other merchants such as miners as relationships need each other and complement. Hamlet if there are no miners, then the crop must be carried alone to the city (traditional land market). For the miners, the crops purchased from hamlets will be sold back to traditional markets in the city of Banjarmasin and its surroundings. The products produced are products that are of interest to consumers because they are still fresh and halal. *Penyambang* gets a profit from this sale and purchase activity.

The profit that can be obtained is not certain, depending on the condition of the transaction. Sometimes profits are enjoyed by miners, but sometimes the benefits are more enjoyed by the shaman. The two responded to this with a sense of sincerity as revealed by Hj. Bustan:

"Ada haja rajaki masing-masing. Kada tapi usah bahimat-himat. Dahanu tebanyak kulihan, dahanu kada sabarapa. Nang penting barang habis. Nang nukar senang."

Sustenance has already been arranged. No need to work too hard. Fortunately, what is obtained is uncertain. the important thing is selling behavior. the buyer is also happy.

The lower price offer is not only due to the proximity of the location but also supported by social capital bonding and also coloring the relationship between the shaman and the miners. The combination of both makes the prices offered by hamlets lower. At one time the hamlet benefited from bonding relations when other miners benefited from bonding relationships. This is considered to be a form of help between the two. Helping financially is not possible, so assistance in bonding relationships is a form of helping others.

Strengthening the Network.

The existence of a long hamlet in the Floating Market makes the network that occurs very strong. If there is one member affected by the disaster, then as much as possible the market participants try to help. Likewise, when there is a buyer who wants to buy the item but the desired item does not exist, the purchase is directed to the seller (seller) to another seller. This will not happen if there is no long-standing network, so there is a high sense of empathy for community members, namely the merchant community in Lok Baintan Floating Market.

Prioritize capital assistance obtained from bonding and bridging relationships rather than linking relationships

Dukuh facing capital difficulties is more entrusting capital issues in the relationship of 2 types of bonding and bridging relationships compared to linking relationships. For farmers, getting capital from bonding and bridging relationships is not as complicated as getting capital from a linking relationship. This is also related to habit factors. Erratic income factors make farmers need to think more deeply if they get capital assistance from linking relationships, unless the nature of the assistance provided is not binding.

Capital assistance from bridging relationships which are currently used by farmers more in expanding capital such as loans from cooperatives, Pokdarwis. Capital assistance obtained from bonding relationships is still often used by farmers but this is used limited to loans that are sudden in nature and cannot be obtained through relationships other than bonding.

Marketing Through Customer Relationships

Dukuh in the activity of selling their harvest habits in large numbers (bungkalang). This is because consumers are dominated by miners who buy on a large scale. Relationship between *dukuh* and customary miners apply subscription relationships. Subscription relationships cause the two parties to prioritize mutual trust in each transaction that occurs, both barter, exchange and money.

There is a minus plus value from bonding relationships in the relationship between the *dukuh* and the miners. As stated by Hj. Bustan that the trust is sometimes misused by the buyer. But apart from that bonding relations make it easy for *dukuh* to market their crops through trust and reciprocity between the two. So is the bridging relationship, making the *dukuh* know where consumers need their crops.

b. Utilization of Bridging Social Capital

The findings of the researchers are known that the bridging relationship that is established in Lok Baintan Floating Market is trust and cooperation between a group of equal people (community) and has the same goal in terms of the common source of raw materials, capital in formal and informal relationships. This bridging relationship arises because the relationship between actors is no longer in a homogeneous community, but has been diverse in communities. The perpetrators began to realize that by making the container a place to accommodate their aspirations if there were problems they would make them more secure from various risks such as the "Tambangan Balarut" cooperative, a farmer group, Pokdarwis.

The bridging social capital that is established seeks to be utilized by the organization that accommodates the individuals in it in achieving the welfare of its members. The welfare of members will deliver the standard of living of its members at a better level of livelihood. The following is explained how actors use bridging social capital in the organizations they follow to achieve a better level of progress. Actors take advantage of bridging social capital in the form of:

Strong Commitment and Collective Action

Strong commitment of members is needed for the development of the organization. This is also the case for cooperatives built by members in 2012. The commitment of its members to jointly promote cooperatives for mutual progress is evidence of members' collective action in an effort to improve their economic level.

Members realize, they cannot only rely on one type of relationship, but also require bridging social capital relations that are able to connect them to a higher level, namely the government and related agencies. Only by utilizing social capital bonding that they have not been able to solve a larger problem in trading activities at the Lok Baintan Floating Market more thoroughly because of the limitations of bonding relationships. This is evidenced by the findings of Chou (2013) that the impact of bridging social capital influences financial development through its impact on collective trust and social norms.

Share the latest Knowledge

Traders who are members of formal and non-formal organizations are gradually given the knowledge that supports them in a better direction. In the "Tambangan Balarut" cooperative members are taught how to manage the income received. The goal is that members who borrow from cooperatives are able to pay loan installments in cooperatives. The smooth payment of installments in cooperatives will have an impact on larger absorbed funds, where other members have the turn to get loans.

Regular monthly meeting of members does not only attract monthly contributions to members but also as a venue for sharing knowledge. Besides being taught how to manage finances, members of the cooperative share knowledge that is controlled by one member. Like the knowledge of how to hook new customers to keep repeating purchases. This is a manifestation of the togetherness of members in cooperatives in an effort to increase members' income together.

Latest Price Information

In addition to some of the bridging relationship advantages mentioned above. Members who are members of the "Tambangan Balarut" cooperative get information on prices and goods they want and potential customers who want their merchandise. The monthly routine meeting of the "Balarut Mining" Cooperative is a place for members to exchange information on the price of goods and where the desired item is located.

The benefits of bridging relationships seem to be very helpful for members who are members of formal and informal organizations. Members who are members of the organization at Lok Baintan survive one of them due to income factors. This is also reflected in Fischer's (2012) study of farmer organizations in Kenya that positive income effects keep group members alive and active, through collective marketing price advantages. Apart from prices, farmer groups function as an important catalyst for the adoption of innovation through increasing efficient information flows, where there are conditions where collective action is useful, and emerges through a potential benefit mechanism.

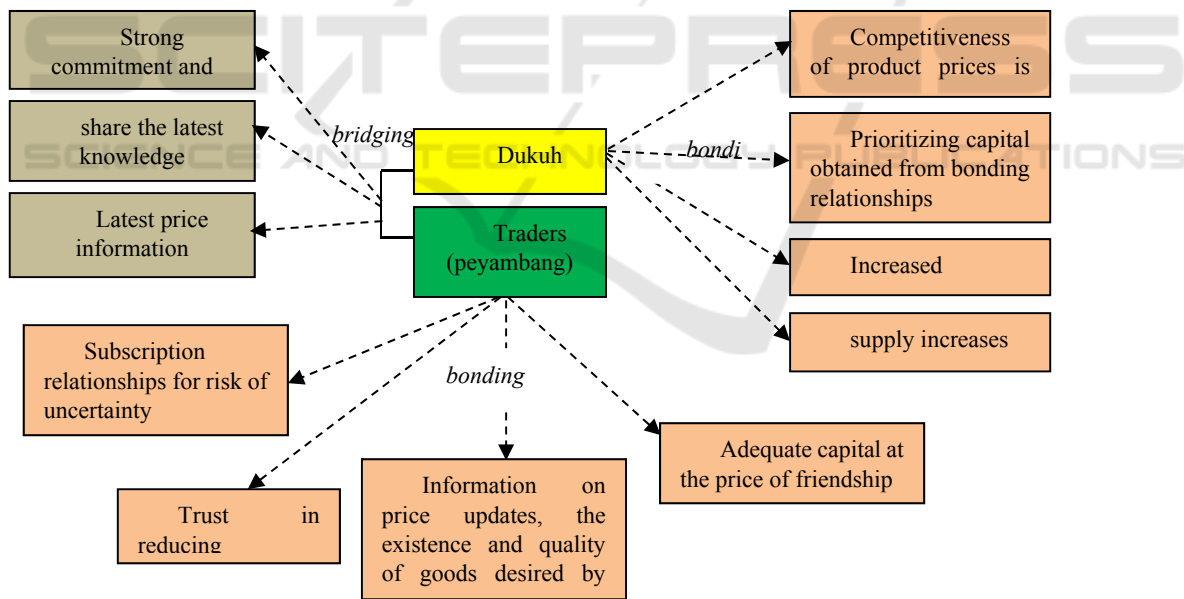


Figure 2: Utilization of Micro Social Capital by *Dukuh* in Lok Baintan Floating Market Area

market participants. This transaction is one of the forms of informal relationships that are established in this market and is a solution for traders in facing financial difficulties. The financial difficulties solved by this informal relationship are in line with what Evan (1996) stated that informal relations will not directly improve welfare but without this relationship, welfare will be very difficult to achieve.

5 RESULTS

Transactions “*bepanduk*” are the hallmark of buying and selling at Lok Baintan, which is still used by

Simply put, how farmers and traders in the Lok Baintan Floating Market area utilize social capital at the micro level can be seen in the Figure 2.

6 CONCLUSIONS

The use of social capital by *Dukuh* in improving the existence of the Lok Baintan Floating Market is summarized at the micro level including bonding and bridging relationships. At the bonding level, *Dukuh* utilizes social capital by utilizing social capital such as thickening trust, strengthening networks and nurturing traditional culture on the concept of "papadaan". At the bridging level, through commitment and collective action, share the latest knowledge and the latest information.

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