



*Analysis On the Institution of Salt Farmers from a Social Capital Perspective
(Case Study: Salt Farmers in Karanganyar Village Kalianget District
Sumenep Regency)*

Ahmad Sayuti Royali¹, Fani Ika Agustini², Mellysa Nur Awalia³

^{1,2,3} Faculty of Economics and Business, Trunojoyo Madura University, Bangkalan, Indonesia

ARTICLE INFO

Editor;
Novianti Pratiwi
Reviewers;
Dr. Sutikno, S.E., M.E.
Article History;
❖ Received: 12/06/2024
❖ Revision: 08/07/2024
❖ Publish: 11/07/2024

Corresponding author;
Rozaliahmad513@gmail.com

ABSTRACT

The aim of this research is to analyze the moral economy (Gift Economy) in the perspective of the concept of social capital formed in the People's Salt Business Group (KUGAR) in Karanganyar Village, Kalianget District, Sumenep Regency. This research was carried out in Karanganyar Village, Kalianget District, Sumenep Regency. The research method used is a qualitative descriptive method with data collection techniques through observation, interviews and documentation. Based on the results of observations, it can be seen that the social capital in Karanganyar Village is seen through two relationships, namely, Bonding Social Capital and Bridging Social Capital. First, the bonding social capital contained in KUGAR is relatively low. This can be seen from the low value of social care that exists between group members, unstructured institutional patterns, and the low level of social culture of mutual help between group members. Meanwhile, secondly, the bridging social capital formed within the KUGAR group and those who are not KUGAR members is very high, the value of social awareness is high, there is no difference in attitude whether it is a KUGAR group or not. There is a high level of trust in the KUGAR group with members of the village community, which can be seen during the process of borrowing and borrowing goods and money. Collaboration between KUGAR institutions in Karanganyar Village and other farmer groups outside KUGAR is not established, this is because some people who are not members of KUGAR prefer to work outside the city.

Keywords: Economic Morals; Social Capital; KUGAR

© 2024 by Detak Publisher

Introduction

The idea of social capital actually still feels odd in discussions of contemporary economic thought. Although it has a strong intuitive appeal, it is still difficult to consider it as an economic good. Besides, social capital is also difficult to measure, this is not due to a lack of data, but because we don't know exactly what we should measure. Moreover, social capital consists of many types of relationships and participation, so that the components of social capital are quite numerous and varied and are not tangible. In the initial definition, views related to social capital were identified with things related to social organization, such as trust, norms, and networks that can improve the efficiency of society by facilitating coordinated action. (Putnam 1995) . In general, observers associate social capital with trust. There are also researchers studying components of social organizations such as rotating loans and credit associations, irrigation management systems , savings and loan cooperatives. However, many

interpret the idea of social capital more broadly to include elements of kinship, lobbying organizations, and hierarchical relationships related to patronage so that the social networks formed will lead to economic improvements, at least in the long term.

The strength of social capital can be explained through three typologies which include binding, bonding social capital, connecting, bridging (bridging social capital) and hooks, connections, networks (linking social capital). In fact, the power of social capital can be a lubricant that facilitates relationships and cooperation, so that individual hopes can be achieved efficiently and effectively. The collaborative work process of social capital becomes energy and strength in society, based on the nature and substance it has, namely trust, norms and networks that cannot be separated from each other. The results of collaborative social capital work produce positive energy such as a sense of responsibility, care, honesty, cooperation, inclusion, mutual trust, solidarity, transparency, feelings of security and comfort and even a positive work ethic. All sources of energy/strength as potential resources owned by the community can be accessed by each individual to achieve a number of common hopes, interests and needs. (Marsden 2005) states that forms of social capital include obligations and expectations, information potential, effective norms and sanctions, authority relations, and social organization.

The concept of social capital states that there are three main elements in social capital, namely: (1) The existence of mutual trust (*trust*), (2) social networks, such as participation, social solidarity, cooperation and justice, and also (3) institutions (*institutions*). such as norms and sanctions and rules. In the initial observations carried out by researchers in Karanganyar Village, the three elements of social capital had been formed. Where institutions *in* the form of the People's Salt Business Group (KUGAR) in Karanganyar Village were formed in 2007, then the attitude of mutual trust *between* communities is also very high, seen by the ease of the process of borrowing and borrowing between salt farmers without any contract being signed. the process of borrowing funds with KUGAR, because KUGAR is managed by salt farmers in Karanganyar Village itself so that capital borrowing is deemed sufficient to be recorded in the KUGAR fund lending book without any fear that these farmers will lose responsibility for funds belonging to KUGAR or in the sense that it is a joint fund with the salt farmers in Karanganyar. Likewise, with the social network in Karanganyar Village, salt farmers work together to solve the problems that are being faced by all salt farmers in Karanganyar Village, there is no sense of competition between salt farmers. When equipment assistance for salt production and financial assistance from the Empowerment of People's Salt Businesses (PUGAR) decreases, the People's Salt Business Group (KUGAR) will divide it fairly among existing KUGAR members, when there is excess equipment it will also be given to people who are not members. KUGAR, because of the high sense of family in the people of Karanganyar.

This research is important because first, seeing the potential strength of social capital that is built in the KUGAR group in Karanganyar Village, this can be a reference regarding the idea of defining social capital from an economic perspective. Second, the existence of strong social culture and customs in Karanganyar Village adds to the belief that the strength of social capital is a factor in the economic strength of the Pengaraman community. Third, the KUGAR group in Karanganyar Village in developing their economic focus is on social power and the value of community care. Therefore, it focuses on the ability of group members to work together, in order to achieve common goals, in order to achieve common goals within groups and organizations. The social capital that lives within the KUGAR group in Karanganyar

Village is classified into social capital bonding and social capital bridging, so this is the main focus of researchers to interpret the idea of social capital more broadly by including elements of kinship, organization and hierarchical relationships related to patronage so that the social network formed will lead to economic improvements.

Research Methods

This research uses a case study method, the researcher wants to know more deeply about the moral economy of the saltwater community in Karanganyar Village through the existing KUGAR institution with the concept of social capital that occurs in real life so that they can get detailed and in-depth information. The use of the case study method is able to capture the meaning of the interests of society and certain groups. The case study method is written in a qualitative descriptive format to obtain a coherent and easy to understand exploration scheme and to obtain answers to all the questions asked. The case study research method is an appropriate strategy to use in research that uses how or why as the main research question, the researcher has little time to control the events being studied, and the focus of the research is contemporary phenomena, to track contemporary events. In the case study method, researchers focus on the design and implementation of research. The case study method is essentially almost the same as the historical method, only with systematic observation and interviews added. Types of evidence in the case study method include documents, equipment, interviews, observations, and in some situations participant observation and informal manipulation can occur. This is because case studies are a very complete model for obtaining data in research.

Results and Discussion

Description of Research Area

The majority of residents in the village of Karanganyar work as farmers and in general they work as rice farmers. Some of the rice farmers in the village of Karanganyar work for their own land, some of them work for the land that they get from renting land from land owners in the local village. Some of them work as agricultural laborers in PT. Garam Kalianget who is currently working as a laborer outside the region. This shows that being a rice farmer is the main source of livelihood for the people of Karanganyar, Kalianget District, Sumenep Regency. The following table shows the number of residents based on the livelihoods of the population of the village of Karanganyar in 2022.

Table 1. Number of Population Based Livelihood Population Village Karanganyar

Livelihood	Gender		Total	Presentation
	Man	Woman		
Farmer Salt	741	186	927	32.07%
Civil servants	62	51	113	3.91%
Private	164	113	277	9.58%
Trader	41	34	75	2.58%
Fisherman	109	0	109	3.77%

Self-employed	122	27	140	5.15%
No Working	232	1,000	1,232	42.62%
Total	1,480	1,411	2,891	100%

Source: Archives Village Karanganyar 2022

The village of Karang Anyar is an area that is barren and has little exposure to rain, this can be seen from the condition of the village which is dry and a bit barren due to the lack of living plants in this area. The condition of the village, which is dry and somewhat barren, seems to have an influence on people's decisions to look for other means of livelihood other than farming rice, such as raising chickens, goats, fish and other things. There are only a few plants that can live in the village of Karanganyar, one of which is grass and other plants, where the plants that are the staple food of farmed animals have certainly become an obstacle for the community to maintain farmed animals. iKaranganyar Village is also a coastal area because the village border on the eastern side is directly bordered by the sea in iKalianget District. Some people take advantage of this condition to make a living in the sea by catching fish. Located in a coastal area, it is also very supportive for the local community to make salt farming a source of livelihood because the main resource for producing sugar is sea water. The existence of igaram farming land which is quite widespread has become the main supporting factor, in addition to being a means of igaram production which is independently managed by irakyat iPT iKalianget igaram iPT. The majority of the residents of the village of Karanganyar work as rice farmers and depend for their survival on natural conditions. For their salt farming, they really depend on their income on sunny weather, while for catching fish, the community also depends on the stability of the weather, especially during the rainy season.

Profile of the Karanganyar Village People's Salt Business Group

The People's Salt Business Group (KUGAR) in Karanganyar Village, Kalianget District, Sumenep Regency was formed in 2007, initially called the Conservation Mobilization Group (KOMPAK) because the people of Karanganyar Village also became fishermen during the rainy season. However, in 2010 it was changed to the People's Salt Business Group (KUGAR) because the main livelihood of the people of Karanganyar Village is in the salting sector. The aim of KUGAR is to strengthen kinship and cooperation between communities in order to achieve the welfare of salt farmers in Karanganyar Village, Kalianget District, Sumenep Regency. With KUGAR, it also makes the process of disbursing aid provided by the government easier through the People's Salt Business Empowerment (PUGAR) program.

Bonding Social Capital in the KUGAR Group

Direction of development of an group is inseparable from the direction of development of the quality of reliable human resources . Reliable resources apart from having abilities , knowledge , skills , must also have ability to associate. The ability to associate can be viewed as an asset in relationships between humans which provide social benefits for humans who interact with. Asset like is what is called social capital in group. Bonding social capital in group is as glue and binds within members of group because have the same interests in maintaining the existence of group. (Claridge 2018) give opinion that there are three main elements of social capital of which are (1)the number of people who are ready to interact, (2) to the extent where they ready for interact (binding force), and (3)what that does from resources that access . Referring to the two views above , the researcher tried to see how much power attached to in

group of salt farmers in village Karanganyar. From data have obtained researcher divided into three discussions starting from work patterns, value care, and culture social in group salt farmers.

1. Work Pattern

Social capital can only be implemented if there has been interaction with other people who are guided by the social structure. Social capital is related to norms or networks that enable people to carry out work patterns that interact with each other. Work patterns that increase and are carried out in a structured manner are part of the strength that cannot be obtained apart from the implementation of social capital. In general, work patterns are related to the division of work, responsibility and monitoring, and decision making from each group. In the community salt business group in Karanganyar Village, it shows that the work pattern is not structured. The decision is taken entirely by the chairman, the members only obey the and accept the assistance given. But other members are also not active in arguing regarding decision making, this proves that there is a lack of contribution from members in giving opinions. Likewise, due to the lack of leadership spirit possessed by the chairman, the chairman is unable to activate the organizational structure and system in the group. This kind of work pattern shows a lack of values as one of the forces that cannot be separated from the work relationship pattern.

2. Values Caring Social

Social concern has the meaning of an attitude of connectedness between humans in general, it can form an empathy for every human being aimed at someone else or others. Caring is a real action carried out by society on the basis of responding to problems both economic, social and cultural. The word care originates from the word care which is related to personality, emotions and needs. At this time, many people feel that there are increasingly fewer people who have a sense of concern for each other and tend to become individualistic personalities. Social care is the attitude of treating other people with kindness and generosity, being sensitive to other people's feelings, being ready to help people who need help, never being rude, and never hurting other people's hearts (Khairunnisa Kaharuddin Boru Manullang 2017). (Jumini, Ali, and Miranda 2015) explain that social care is an attitude and action that always wants to provide assistance to people who need it. One of the important points that includes the implementation of social capital is the value of caring, where this has a very influential impact. One of the strengths of a group or network is the value of caring. The community salt business group in Karanganyar Village shows that the value of concern in this group is low, and it is classified as having no collective action for each individual. Where the other members do not help to overcome any problems that exist. The problem is completely handed over and resolved by the problematic individual, the caring role between group members does not exist.

3. Culture Social

Social capital must be studied at the same time as social capital in society. Therefore, the two are interrelated. The container of social cultural values is society, this dimension of social cultural values can be seen from various aspects, therefore it is created and disseminated by humans. Some sources of social capital include local values and wisdom which accommodate common interests, customs or traditions, educational institutions, religious teachings, traditional institutions and others. The social culture of helping that occurs in the community in Karanganyar Village shows the existence of cooperation and mutual trust in the community. This condition is absolutely necessary in the formation of social capital. The existence of these two elements, apart from influencing the effectiveness of social capital, will also influence the sustainability of existing social capital in society.

Bridging Social Capital KUGAR group with other groups

In his study of the structure of social relationships, Barnes in (Kusnadi, 2000) states that each individual can enter various social groups available in society. iAnd establish a pattern of social cooperation that is based on elements of kinship, dependence, and friendship. This pattern of isocial cooperation can occur between those who have isocial status, whether they are compatible or not. iWith the existence of social cooperation patterns, such as relationships between families, neighbors or other groups, the community can use it to obtain solutions to problems that occur.

1. Social Network With Other Groups

Social network formed between groups KUGAR with group else can be said is strong so that thing proves that bridging social capital that has is in the high group . There is no difference attitude or behavior between groups, care between groups very much big. Communities always have social relations with other communities, through various variations of relationships that coexist and are carried out based on the principles of *volunteerism* , *equality* , *freedom* and *civility* . The ability of group members to always unite themselves in a synergistic relationship pattern will have a huge influence in determining whether or not the social capital of a group is strong. The network built by KUGAR members and communities who are not KUGAR members shows the high level of social concern between farmers, helping each other and helping each other in dealing with the problems they are facing. This was implemented by the community in distributing aid received by the KUGAR group from the People's Salt Business Empowerment (PUGAR). When the aid has been shared equally among members of the KUGAR group, the excess will be given to the people of Karanganyar Village who are not members of KUGAR.

2. Intergroup Trust

Trust is the hope that exists within a community group, demonstrated by honest behavior and cooperation based on shared norms (Suharto, 2006). Social trust is an application of the existence of good social capital, characterized by the existence of strong social institutions, social capital can give birth to a harmonious social life . Trust has an important role in building social capital in society. Harmonious social life can be seen through an attitude of mutual trust, such as an attitude of prioritizing common interests. This can be seen when individuals prioritize their personal

interests, they can become a serious threat in society. By acting in the name of personal interests, a society will no longer see that the problems that occur around it are a shared burden that must be sought for solutions together. There is a high level of trust in the KUGAR group in Karanganyar Village with members of the village community, which can be seen during the process of borrowing and borrowing goods and money, there is no worry that the goods or money will not be returned even though there is no guarantee. This is because people with one another are like brothers and are closely related so that there is a high sense of trust between communities and between groups.

Conclusion

First, the bonding social capital contained in KUGAR is relatively low. This can be seen from the low value of social care that exists between group members, unstructured work patterns, and the low level of social culture of mutual help among group members. Second, the social capital of those in the KUGAR group and those who are not KUGAR members is very high, the value of social awareness is high, there is no difference in attitudes whether they are in the KUGAR group or not. There is a high level of trust in the KUGAR group with members of the village community, which can be seen during the process of borrowing and borrowing goods and money.

Refrence

- Abdullah, Suparman. 2013. "The Potential and Power of Social Capital in a Community." *SOCIUS : Journal of Sociology* .
- Arifin, Bustanul. 2005. *INSTITUTIONAL ECONOMICS OF FOOD* . LP3ES, Jakarta .
- Burt, Ronald S. 1997. "The Contingent Value of Social Capital." *Administrative Science Quarterly* . <https://doi.org/10.2307/2393923>.
- Claridge, Tristan. 2018. "Explanation of the Different Levels of Social Capital: Individual or Collective?" *Social Capital Research* .
- Coleman, James S. 2009. "Social Capital in the Creation of Human Capital." In *Knowledge and Social Capital* . <https://doi.org/10.1086/228943>.
- Erani Yustika, Ahmad. 2007. "Rural Areas, Agriculture, and Capital: An Overview of Institutional Economics." *Indonesian Economy* .
- Fonchingong, Charles C. 2005. "The Mechanics of Communitarianism and Social Capital in North-West Cameroon." *International Development Planning Review* . <https://doi.org/10.3828/idpr.27.4.3>.
- Fukuyama, Francis. 1995. "Social Capital and the Global Economy." *Foreign Affairs* . <https://doi.org/10.2307/20047302>.
- Gandhiadi, GK, Komang Dharmawan, and I Putu Eka Nila Kencana. 2018. "The Role of Government, Social Capital, and Business Performance on the Subjective Welfare of Weaving Industry Actors in Jembrana Regency, Bali." *Journal of Mathematics* 8 (1): 26. <https://doi.org/10.24843/jmat.2018.v08.i01.p95>.
- Hasbullah J. 2006. *Social Capital: Towards Excellence in Indonesian Human Culture* . *Journal of Pediatrics* , .
- John Harris. 2001. "Depoliticizing Development: The World Bank and Social Capital." *Progress in Development Studies* .

- Jumini, Muhamad Ali, and Dian Miranda. 2015. "Improving Social Care Character Through Storytelling Methods in Children Aged 5-6 Years." *Equatorial Journal of Education and Learning* .
- Khairunnisa Kaharuddin Boru Manullang. 2017. "The Effect of Intensity of Use of Social Care Networks." *Psychoborneo* .
- Mahendro, Anggoro Yudo, and Ihya Ulumuddin. 2017. "Gotong Royong as Collective Action: Study of Several Middle Schools in Denpasar City." *Indonesian Journal of Sociology and Education Policy* . <https://doi.org/10.21009/10.21009/10.21009/IJSEP.021.04>.
- Marcelo, MCA, KC Mariotti, RS Ortiz, MF Ferrão, and MJ Anzanello. 2016. "Scott Test Evaluation by Multivariate Image Analysis in Cocaine Samples." *Microchemical Journal* . <https://doi.org/10.1016/j.microc.2016.02.012>.
- Marsden, Peter V. 2005. "The Sociology of James S. Coleman." *Annual Review of Sociology* . <https://doi.org/10.1146/annurev.soc.31.041304.122209>.
- Ostrom, Elinor. 2010. "Analyzing Collective Action." *Agricultural Economics* . <https://doi.org/10.1111/j.1574-0862.2010.00497.x>.
- Putnam, Robert D. 1994. "Social Capital and Public Affairs." *Bulletin of the American Academy of Arts and Sciences* . <https://doi.org/10.2307/3824796>.
- — —. 1995. "Bowling Alone: America's Declining Social Capital." *Journal of Democracy* . <https://doi.org/10.1353/jod.1995.0002>.
- Sudirah. 2015. "Social Capital and Empowerment of Tourism Village Communities." In *Proceedings of the National Seminar, Faculty of Social and Political Sciences, UTCC Open University, 26 August 2015* .
- Syahra, Rushdi. 2003. "SOCIAL CAPITAL : CONCEPT AND APPLICATION Development of the Concept of Social Capital. " *Journal of Society and Culture* .
- Woolcock, Michael. 2001. "The Place of Social Capital in Understanding Social and Economic Outcomes." *Canadian Journal of Policy Research* .
- Wright, John Paul, Francis T. Cullen, and Jeremy T. Miller. 2001. "Family Social Capital and Delinquent Involvement." *Journal of Criminal Justice* . [https://doi.org/10.1016/S0047-2352\(00\)00071-4](https://doi.org/10.1016/S0047-2352(00)00071-4).