

Contestation of Social Capital on Transmigration Farmers Community

(Case Study of Waehatu Transmigration Settlement Unit Farmers, in West Seram District)

Leunard Onisivorus Kakisina¹, Paulus Melkianus Puttileihalat², Jeter Donald Siwalette²

¹ Department of Agribusiness, Faculty of Agriculture, Pattimura University,
Maluku, Indonesia

² Department of Agricultural Extension, Faculty of Agriculture, Pattimura University,
Maluku, Indonesia



Abstract - The research aimed to analyze social capital contestation on transmigration community in UPT Waehatu, West Seram regency. The research used constructivism paradigm, with descriptive-exploratory strategy that revealed and explored a phenomenon and drawing it through qualitative data. The results showed that, transmigration farmers from Banyuwangi use natural warning signs (latitude *wluku*) and *neptu* farmers as a benchmark in farm management activities and the work is done by *gentenan*. While transmigration farmers from Banyumas use prey as a rule of prey, and the work is done by way of *liuran*. The interrelated elements of social capital are trust, participation and mutual relationships. Social capital formed from mutual trust that encourages collective action (fallen mountains, and *kerigan*). The form of social capital contestation in both communities can be coexistence, hybridization and destruction. Co-existence, occurs at all stages of collective action, guidelines in farming and rituals on farming. Hybridization occurs in the stages of the guidelines in farming and rituals in farming. On social networks, contestation is coexistence, on: rice processing, provision of production facilities, seeding and planting, maintenance and harvesting, and post-harvest. Hybridization occurs at the stage of providing production facilities, seeding and planting, maintenance and harvesting, and post-harvest. While destructive only occurs at the stage of provision of production facilities.

Keywords - Social Capital, Transmigration Farmers Community, Waehatu Transmigration Settlement Unit Farmers.

I. INTRODUCTION

In accordance with the Act. No.29 of 2009, the purpose of transmigration is to improve the welfare of transmigrants and surrounding communities, increase and equitable regional development, open up the widest number of new jobs, and strengthen the unity and unity of the nation. Through the transmigration program it is expected that the mutually beneficial cooperation between the transmigration community and the communities living around transmigration settlements will be established, as the transmigration program is also aimed at increasing the spread of population and labor and opening up the

development of new production and agricultural areas in the framework of regional development, Java that can guarantee the improvement of living standards of the surrounding community.

Associated with the role of social capital at various levels of life together felt very impact as glue that keeps the unity of group members together. There are several studies on the role of social capital such as: By Aldler and Kwon (2000) mentioned that social capital is a description of the internal attachment that colors the collective structure and gives cohesiveness and the common advantages of the social dynamics process that occurs in society. According to

Dasgupa and Serageldin (1999), the dimension of social capital illustrates everything that makes societies align to achieve common goals on the basis of together-ness, and in it is bound by the values and norms that grow and obey. In contrast to the opinion of Fukuyama (1995), which states that the norms and values shared guided as the attitude, act, and behave automatically into social capital. Real social capital are merely shared norms and values generated by trust, in which trust is the basis for an attitude of order, honesty, and cooperative behavior arising from within a community of societies based on shared norms by its members.

While research on Transmigration has been done by some researchers among them: Lee (2010), concluded that, the first formation and process reform of local wisdom in Taiwan. Second, economic power as a driver of local wisdom reform. This study concludes that the driving forces of the local wisdom-making process of Taiwan are more political than cultural, while the reform process is more economic than political. Third, a key element of local wisdom is attachment to land, not indigenous peoples. Fourth, in the transnational social field, new strategies for maintaining or reforming local wisdom may be developed. Similarly, Candra (2011) research on the research conducted transmigration settlement of Simpang Nuki, Cirebon sub-district, Barito Kuala district, South Kalimantan Province, concludes that there has been a change of agricultural production into palm oil plantations influenced by external and internal factors of society. External factors consist of government policies that support the development of oil palm plantations. While the internal factors are the level of public knowledge and the level of ownership capital for construction and maintenance of land.

Furthermore, Widiatmaka (2013), concluded that the transmigration program in Jambi utilizes marginal dry land with low fertility and is susceptible to erosion. Also researches social capital research community at transmigration sites namely Prapti. M (2013) in Waimital village, Kairatu District, West Seram, concluded that the success of development in the village is due to social capital. The social capital that most influences the acceleration of development is trust. Trust in this most important thing is trust to the village government.

All of the above studies have contributed greatly to socio-economic studies and their application in formal and informal programs and community welfare. However, the study related to the adaptation and contestation of social capital caused by the meeting of several communities in a

new area has never been done either in journal writing or writing. Therefore, the study of social capital, especially in contestation of the transmigration community, is indispensable in the treasury of agricultural sociology development.

II. RESEARCH METHODS

The study was conducted in transmigration community, Waehatu village, Kairatu district, West Seram regency, March-April 2019. The reasons for the selection of research sites in this transmigration area were: (a) at the location of the study there were more than one community, (b) communities have different characters personally and in general, and (c) each community has different social capital.

This research uses constructivism paradigm, where researcher try to construct all activity of transmigration society residing in transmigration location, without changing the existing reality. This is related to the research location consisting of two different communities, namely the community of East Java and Central Java. To get the credibility of the research results, the researchers took several steps suggested Denzin, (2011) ie repeated observation, triangulation, and input researchers. The informants interviewed in this research are: (a) Transmigration communities from East Java and Central Java residing in the study sites, (b) Formal and informal figures on transmigration from East Java and Central Java.

This research uses descriptive-exploratory strategy that reveal and explore a phenomenon and draw it through qualitative data. The research instruments used in this study are: (a) Observation, ie data collection through direct observation of the field related to various phenomena in accordance with the problems of research, (b) In-depth interviews are data collection through in-depth interviews of informants. This data collection technique uses interview guides to direct and focus more on the issues that are the study of this study, (c) FGD (Focus Group Discussion), ie data collection through focus group discussions with the number of participants between 5-7 people, and (d) Library study ie secondary data collection, documents/archives at certain institutions or agencies.

III. RESULTS AND DISCUSSION

The elements of social capital are discussed in this research that is mutual-trust and social networking. The elements of mutual trust consist of collective action, guidelines in farming, and rituals on farming. While the elements of social networking namely land processing,

provision of production facilities, seeding and planting, care and harvest, and post-harvest. Associated with social capital contestation on social capital element can be explained as follows:

1. Mutual Trust Contestation

1.1. Collective Action

The mutual conflicts among transmigrant farmers in both ethnic (Banyuwangi and Banyumas), are reflected in collective action activities (mutual cooperation), guidelines in farming and ritual practices. Collective action activity (gotong royong), Banyuwangi community named it fall mountain, and Banyumas with *Kerigan*. Generally this form of collective action occurs in activities undertaken for the public interest such as cleaning the village, construction/repairs of facilities such as irrigation farming and so on.

Associated with social capital contestation that occurs in these two communities in relation to collective action, is generally very co-existence (mutual support). This happens because in both communities the result of collective action will benefit everyone. Such as the construction/repair of irrigation canal that can eventually facilitate irrigation water for the sake of rice farming. This means that the two communities believe that with the existence of mistrust will bring about that result. This is in line with the opinion of Fukuyama (1995), which states that the norms and values shared guided as the attitude, act, and behave automatically into social capital. Real social capital are merely mutual norms and values evoked by beliefs, in which trust is the basis for the attitude of order, honesty, and cooperative behavior arising from within a community of societies based on norms shared by its members .

Another form that describes the contestation of social capital that is co-existence associated with the collective action contested by these two communities is on village cleaning activities. Where generally this activity begins with a notification delivered by the village officials. Spontaneously people (both communities) are directly involved in the activity without any prior notification in each community. This is what Putnam (2002) says, that interdependence is a form of desire to take risks in social relationships based on the feeling that others will do as expected and will always act in a pattern of mutually supportive actions , at least, the other will not act to harm himself and his group. As well as Fukuyama (2002), trust (trustworthiness) is the attitude of mutual trust in the community that allows the community is united with each other. This opinion is considered very in line with the reality

in the field because for both communities, collective action taken on village cleaning activities will give the impact of both local communities and other villagers that the cleanliness of the village is maintained.

1.2. Guidelines In Pursuing

Another form of social capital contestation that the two communities contribute to mistrust (mutual-trust), especially the Banyuwangi and Banyumas communities is quite different. In the community of Banyuwangi in farming, guided to latitude wuluh, latitude my swallow, and *petungan*. While the community Banyumas guided by the prey and morale institutions. Where the community Banyuwangi based on latitude *wuluh* and latitude of my hygiene. Latitude *wuluh* as a benchmark it's time to plant, while my sanitary latitude as a benchmark it's time to cultivate the land. Most communities still rely on these omens in the timing of cultivation and planting. This sign is seen when the time before sunset or before sunrise (shubuh time). As for the Banyumas community, the guidelines in establishing the planting time are always dependent on the prey system (planting calendar/season determination). For this community, the prey of prey is still appropriate and most transmigration farmers still use it. This is due to the prey of prey is not considered any better than the method, because it contains information of natural phenomena such as rain, wind, floods, landslides and lightning.

Arena contestation in the form of guidance in the struggle for both communities is said to be co-existence because both are very concerned about planting time. For them if wrong in determining the time of planting will lead to losses when harvesting. Such as pests and diseases, drought or rain that resulted in crop failure or puso. In addition, the co-existence nature of these two communities is related to the guidelines of the struggle that each community still maintains the tradition of farming that they are from their home region of Java Island. Where each community believes that the culture or tradition derived by its ancestors still has many advantages when compared with other communities.

This is what Karl Mannheim (1991) says, that knowledge and existence are inseparable, making it very difficult to unite two views with different backgrounds. It means that human knowledge is inherently inseparable from its existence. Where they embrace the ideology of a particular social system will be difficult to see the truth of a theory of society that is not based on existing systems. This is what Karl Mannheim (1991) says, that knowledge and

existence are inseparable, making it very difficult to unite two views of different backgrounds. It means that human knowledge is inherently inseparable from its existence. Where they embrace the ideology of a particular social system will be difficult to see the truth of another social theory that is not based on the existing system. The opposite is where the contestation results of both communities can be hybridized. This means that both the Banyuwangi and Banyumas communities with different back-grounds of different farming practices will give birth to different forms of farming guidelines. This hybridization form of contestation generally occurs if both contestants receive new elements that generally support their farming activities. The results showed that the occurrence of hybridization contestation caused by external intervention that is beneficial to both parties. One of the perceived interventions can change the mindset of both communities, namely the government (agriculture service). The perceived form of intervention is the use of saprodi (means of production) such as the use of superior seeds/seeds, fertilizers, pesticides and so on which can increase production. In addition, the determination of planting time according to planting calendar that has been established based on the results of research by various research institutions.

This is the condition that Escobar (1999) proposes, that local knowledge in contestation can form a hybrid through a process of cultural hybridization. This condition is like found in the study sites such as a combination of *Arisan* activities with farmer group activities to help member farming capital. Especially for farmers one location in which there are both communities.

1.3. Farming Rituals

Farming activities include land preparation and planting, crop and harvesting. In the community of Banyuwangi, there are several ritual activities namely; *Labyrinth*, *nylameti*, and *pethik pari*. *Labuh tandhur* is a ritual performed before planting. This ritual is related to the preparation of seeds to be planted. Where the seeds are ritualized so that when planted will grow well so that it can produce, without any attacks of pests and diseases and other natural influences such as drought, rain and so on. While *nylameti* is a process of maintenance carried out on plants ranging from planting to almost harvest. *Pethik Pari* is a

ritual performed during harvest. Likewise with the community Banyumas, with *Mimiti tandur*, and *mimiti* harvest. Both communities still maintain the tradition of rituals carried since they were placed as transmigrants in the Waehatu area of 1979.

Associated with the social capital contestation of the mutual-trust aspect, both communities still retain the ritual largely. This means that each community still believes in applying rituals at the stages of farming (planting to harvest) is still profitable by not damaging the environment. This is reversed if both communities adopt the use of new technologies (pesticides, superior seeds and hand tractors), which are economically profitable but environmentally destructive. In contrast, there are also a small number of local farmers have turned to the use of modern technology offered by the government. This is related to the government's efforts to food self-sufficiency and improving the welfare of farmers. Intervention use of modern technology that if adopted by local farmers will produce new features in the stages of farm management. This means that when the intervention of a modern technology (new knowledge) is done in an intensive and massive, it will change the behavior of a particular community. Conversely, if only done sporadically the possibility of community retains the tradition or various rituals that have been guided. This is said During (1995), that local knowledge is very vulnerable to economic pressures, rapid propagation technology, and rapid population growth.

Associated with the social capital contestation that occurred in the study sites shows that the contestation result between Banyuwangi and Banyumas communities in the management stages of farming can be co-existence, dominant and hybridization. Co-existent if each community retains the habit or ritual in the stages of farm management. It is hybridized if both communities have adopted all modern technology that is interfered by outsiders and abandons the tradition or rituals about the stages of farming management it has had in the past.

The overall contents of social capital and outcomes in both communities in relation to mistrust (collective action, guidelines in farming and rituals on farming) to transmigrant farmers in the study sites can be seen in Table 1.

Table 1. Contestation of Trustworthiness on Transmigration Farmers

No.	Manifestation Of Mutual Trust	Community		Results of Contestation
		Banyuwangi	Banyumas	
1.	Collective Action	Gugur gunung	Kerigan	Co-existence
2.	Guidelines for dealing	Lintang waluku, lintang wuluh, and petungan	Pranata mangsa, and petungan	Co-existence, Hybridization
3.	Rituals on farming	Labuh tandhur, nylameti, and pethik pari	Mimiti tandur, and mimiti harvest	Co-existence, Hybridization

Source: Research Results, 2019

2. Social Networking

2.1 Land Processing

Stages of land processing conducted by Banyuwangi and Banyuwangi communities include: land preparation, seeding, planting, maintenance until harvest. Or with the local language is called: *tamping*, *ngisi banyu*, *mbrujul*, *mopok*, *nglawet*, *nggaru* and *ndhadhag*. This community will be interacting or building social networking on *banyu*, *mbrujul* and *nglawet*. Work related to fellow farmers ie *ngisi banyu* and *guard tirta*, for irrigation water management. While *mbrujul* and *nglawet* farmers associated with fellow farmers or with tractor owners. In Banyumas community there are differences in cooperation. At the stage of *mbrujul*, *nglawet*, and *ndhadhag* work, this community works on a turn system (the liuran system).

Associated with the social capital contestation that occurred in these two communities within relation to land treatment, the result can be coexistence and hybridization. Co-existence, can occur in horizontal or diagonal networks. Co-existence in the horizontal network, occurs primarily among farmers adjacent to their business land or farmers one location. Concrete example, if at the stage of cultivation of land using the labor of livestock. Farmers spread the livestock that generally during the day, but the work can be completed half a day then the remaining half day can work on other farmers one location. So in the process of payment of livestock rent is usually borne by both farmers.

Conversely, the contestation results will be hybridized on horizontal networks, if the farmer does not involve other farmers in the field to jointly cultivate the land. However, in processing the land using other labor with the system of labor. This means that when the stage of land-processing work is not involved because of hiring others. Furthermore,

the results of diagonal social network contestation in the arena of land processing contestation are generally co-existent. This is due to farmers in each community only among actors in one family, such as the relationship between the head of the family and children and the son-in-law with the father and son-in-law. In this mutually supportive relationship is very visible from the time of land clearing for horticultural crops or other crops, which between them help each other. Not only happens at the stage of land preparation but also at other stages.

2.2 Provision of Production Facilities

This stage includes the provision of seeds, fertilizers, and medicines. Such materials can generally be purchased or provided by themselves. What is purchased is for fertilizer provided by the government, in the form of subsidized fertilizer, which can only be purchased through a combination of farmer groups (gapoktan). While purchased in saprodi store ie drugs or labeled seeds. In both communities, in relation to the contestation between them for this stage, the result can be co-existence and hybridization, whether in a vertical, horizontal or diagonal relationship. Co-existence contestation results in horizontal and diagonal relationships. For example on the availability of seeds/seedlings, usually occurs on farmers plot. Where one farmer can provide seeds sowing to a farmer in the field if the farmer of such field needs.

Similarly, the relationship is diagonal, in which the son-in-law will give the seed or fertilizer felt more to the father son-in-law. Instead, it occurs in vertical relations, especially in obtaining the means of production of fertilizers and pesticides. Especially for subsidized fertilizer saprodi, which is only given to gapoktan. There will be hybridization contestation as a result of the limited input. This is because

the sale of subsidized fertilizer is only given to gapoktan with a relatively cheap price compared to the price of fertilizer sold in the market. Where to get the farmer group must agree with all members of the farmer's group about how much fertilizer to buy. This is closely related to the distribution as well as how much each group member bears a fair amount of money to purchase the fertilizer.

Contestation will be hybridized in the arena of contestation of the provision of production facilities is due to the distribution of production facilities (fertilizer) will not sell it if the farmer group certainly can not meet the predetermined price standard. Problems encountered in certain farmer groups that there are members of the group who are unable to deposit the deposit money according to the agreement. Whereas in the distributor side of fertilizer does not give time for transaction delays. This is because the number of buyers coming from other groups is quite high because the price is quite cheap.

Likewise, pesticide production facilities occur. Where the trader will raise the selling price if the demand for saprodi continues to increase. The means of production that usually involve traders with individual farmers, generally contestation results can be co-existence and hybridization. Co-existence occurs based on agreement between the two, ie the trader will give pesticide to the farmer if the farmer will pay off its debt with the price which is rather high from the price usually at the time of harvest. However it can be hybridized, if the above agreement (co-existence) is not met. This often happens when farmers experience crop failure.

2.3 Seeding and Planting

There are three patterns of relationships that occur at this stage of the relationship between family (children), the pattern of friendship (fellow farmers), and the pattern of relationships with farm laborers. At the beginning of the placement as a transmigrant (in 1973), there were only two diagonal patterns of relationship: family and peer friendship. Then developing and increasing the pattern of horizontal relationship between farm workers, especially on planting work. This diagonal and vertical relationship pattern occurs when it is associated with the contestation of actors in the arena of seeding contestation and planting that can result in co-existence and hybridization contestation. Coefficient if the relationship between actors is diagonal. Conversely hybridize if the relationship is horizontal. In the horizontal relationship of farmers whose land is planted must pay a sum of money to the farm laborers who do it. It was not as it used to be when they were stationed as transmigrants.

Where who have a job only provide enough food for fellow farm workers who do the stages of planting.

So it can be said that in the pattern of this horizontal relationship there has been a change in social capital in both communities due to the entry of economic elements. This is what Granovetter (1985) says to explain economic behavior in social relationships. That the concept of attachment is a socially disposed economic action and inherent in the ongoing personal social network among actors. This means that the network of social relations is as "a series of regular relationships or similar social relationships among individuals or groups.

2.4 Care and Harvesting

This stage, each community called him *Lep*, *Kokrok*, *Ngemes*, and *Matun*. *Ngemes* is the most important work done and must be timely and the amount of fertilizer. Where saprodi this can be obtained in two forms namely the purchase of subsidized fertilizer from the government and purchase in stores that are not subsidized. Therefore related to the pattern of social networks, this *ngemes* is vertical as it relates to government or traders.

Associated with social capital contestation in the arena of contestation of care and harvest, the result can be co-existence and destructive. Co-existence, especially at the stage of harvest, which there is cooperation among peasants, farmers, especially one location. In addition, at the stage of harvesting social networks that are built to smooth this stage is a group of harvest farmers who harvest in rotation. Where the need to eat and drink in this job is usually borne by the farmer himself. Stages of care in social capital contestation related to mutually destructive social networks are generally due to economic intervention with the presence of traders. The merchant will sell the fertilizer and pesticide to the farmer smoothly if the farmer in question settles the charges. Especially for saprodi merchant actors, usually they are willing to raise and lower the selling price. Especially the saprodi pesticide that is not subsidized by the government.

2.5 Postharvest

Types of horticultural commodities marketed by the Banyuwangi community are tomatoes, corn, cucumber, beans, beans, and eggplant, and mustard greens. The marketing form directly sells to the collecting traders, both from within Waehatu village and from outside the village. While the Banyumas community there are two patterns that are done in the sales process, namely: (a), sells partly directly to collecting merchants, and (b). Selling itself in the

market, both in the village market and the sub-district market (Gemba market). In both communities not all commodities are sold but some are stored for consumption, especially durable commodities such as corn, beans and eggplants.

In connection with social networking, some parties who have important positions in post-harvest are traders and middlemen. Social relationships in these activities are generally diagonal and vertical. Diagonal is generally depicted from the connectedness of farmers with the head of farmer groups and gapoktan leaders in relation to the types of commodities to be cultivated. This is important because there is mutual agreement to be made by the members of the farmer group, to jointly explore certain types of commodities. This is certainly related to the subsidized saprodi assistance regulation such as fertilizer, which is requested is a farmer group or gapoktan not individual farmers in getting the aid. While the relationship is horizontal ie farmers with traders or middlemen. Under horizontal conditions, farmers are in a very weak position or dependent on the trader/middleman. Where farmers often lose because the selling price in the market is very different far obtained by farmers when compared with traders. This happens because there is relationship farmers with traders/middlemen in relation to business capital or accounts payable. Farmers will not sell their farm products to others if they have accounts payable with the trader/middleman.

Related to social capital contestation of this aspect, the result can be co-existence and hybridization. Co-existence, because farmers can sell the results to traders at a reasonable price, but traders can give capital to farmers when farmers lack capital. Similarly, the relationship with middlemen, where farmers will give some of the results in the form of farming (not money) to the middleman.

Contestation may be hybridized, in relation to a form of marketing handling that is not the same as the form of co-existence contestation. Where there are most actors, both in Banyuwangi or Banyumas communities do direct marketing to commodities being cultivated. This means that local farmers directly sell the results of their business in markets outside their territory in the market Passo and Mardika market in Ambon City. This is done because according to them the selling price is higher if marketed around the study site, of course, supported by the increasingly smooth transportation. This means that hybridization contestation that occurs in this study location is seasonal because of the high price of horticultural commodities.

The overall contents of social capital and the results in both communities in relation to social networks covering cultivation of land, provision of production facilities, seeding and cultivation, care and harvesting, and postharvest of transmigrant farmers in the study sites can be seen in table 2.

Table 2. Social Networking Contestation of Transmigration Farmers Community

No	Stages of Work	Community		Results of Contestation
		Banyuwangi	Banyumas	
1.	Processing land	Horizontal and Diagonal	Horizontal and Diagonal	Coexistence
2.	Provision of production facilities	Vertical, horizontal and diagonal	Vertical, horizontal and diagonal	Co-existence, and hybridization
3.	Seedling and planting	Diagonal and horizontal	Diagonal and horizontal	Co-existence, and hybridization
4.	Care and harvest	Diagonal	Diagonal	Co-existence, and hybridization
5.	Post-harvest	Diagonal and horizontal	Diagonal and horizontal	Co-existence, and hybridization

Source: Research Results, 2019

IV. CONCLUSION

The social capital that exists in transmigration farming communities is an institutionalized habit in them. Community habits that are mental attitudes or actions

performed are indirectly contribute to the outcome of interaction with others. Most still believe in the goddess SRI (goddess of fertility/goddess of rice) as intermediaries fortune given by God Almighty, influence the mindset and produce values in themselves as mutual respect and

appreciation. In rice farming, transmigration farmers from Banyuwangi use natural warning signs (latitude wluku) and *neptu* ponds as a benchmark in the management of paddy field farming, and the work is done by *Gentenan*. While transmigration farmers from Banyumas use prey as a rule of prey, and the work is done by way of *Liuran*. In social capital there are several interrelated elements. These elements are trust, network participation and mutual relationships. The social capital formed by mutual trust that encourages collective action (fallen mountains, *Kerigan* and *Makurorio*), is almost out of sight.

The form of social capital contestation in both communities (Banyuwangi and Banyumas) can be coexistence and hybridization in the aspect of mistrust. Coexistence, occurs at all stages of collective action, guidelines in farming and rituals on farming. Hybridization occurs in the stages of the guidelines in farming and rituals in farming. On social networks, the results of the contestation are co-existence, there are all stages (land preparation, provision of production facilities, seeding and planting, maintenance and harvesting, and post-harvest). Hybridization occurs at the stage of providing production facilities, seeding and planting, maintenance and harvesting, and post-harvest. While the contestation of a destructive nature occurs only in the stages of supply of production facilities.

REFERENCES

- [1] Adler, P Kwon S. 2000. *Social Capital: the good, the bad and the ugly*. In E. Lesser (Ed). Knowledge and Social Capital: Foundations and Applications. Butterworth- Heinemann.
- [2] Budhi Cahyono, 2014. *Peran Modal Sosial Dalam Peningkatan Kesejahteraan Masyarakat Petani Tembakau Di Kabupaten Wonosobo*. Jurnal Ekobis Vol.15, No.1, Januari 2014: 1-16.
- [3] Burt. R.S. 1992. "Excerpt from *The Sosial Structure of Competition*", dalam *Structure Holes: The Sosial Structure of Competition*. Cambridge, MA, and London: Harvard University.
- [4] Candra (2011), *Dinamika Struktur Agraria Dan Perubahan Produksi Pertanian (Kasus Unit Pemukiman Transmigrasi Simpang Nuki, Kecamatan Cirebon, Kabupaten Barito Kuala, Provinsi Kalimantan Selatan)*.
- [5] Coleman 1999. *Social Capital In The Creation Of Human Capital*. Cambridge Mass: Harvard University Press.
- [6] Dasgupta and Serageldin., 2000. *Social Capital, The World Bank*, Washinton DC.
- [7] Denzin, N.K. 2011., *The Sage Handbook of Qualitatif Research (terjemah)*. Yogya-karta: Pustaka Pelajar.
- [8] During A.T. 1995., *Mendukung Penduduk Asli. Dalam* Lester R. Brown. *Masa Depan Bumi*. Hermoyo, Penterjemah. Jakarta. Yayasan Obor Indonesia. Terjemahan Dari: State Of The World.
- [9] Easterling D (2009). *The Leadership Role Of Community Foundations In Building Sosial Capital*. National Civic Review. DOI: 10.1002/Nrc.232. Winter 2008
- [10] Escobar. A. 1999., *After Nature; Steps To An Antiessentialist Political Ecology*. Current Anthropology. 40:1-30.
- [11] Fukuyama, Francis (1995). *Trust: The Sosial Virtues And The Creation Of Prosperity*. New York: The Free Press
- [12] Granovetter, Mark (1985). "Economic Action and Social Structure: The Problem of Embed-dedness," American Journal of Sociology, 91(November): 481-510.
- [13] Karl Mannheim (1991). *Idiologi dan Utopia: Menyingkap Kaitan Pikiran dan Politik*. F Budi Hardiman, Penterjemah; Yojakarta: Kanisius. Terjemahan dari Idiologi And Utopia, An Introduction To The Sociology Of Knowledge.
- [14] Lee H.C., 2010. *Reformation of Taiwanese Indigenesness and Transmigration to China*. Alternatives: Global, Local, Political, July 2010; vol. 35, 3: pp. 241-258.
- [15] Narayan, D., and Pritchett, L. (1999). Cents and sociability: Household income and social capital in rural Tanzania. *Economic development and cultural change* 47(4):871-897.
- [16] Ottoson And Klyver (2010). The Effect Of Human Capital On Sosial Capital Among Entrepreneurs. Journal Of Enterprising Culture. Vol 18, No.4 (December 2010)
- [17] Pelling, M., and High, C. 2005. "Understanding adaptation: What Can Social Capital Offer Assesments of Adaptive Capacity?". Global Environmental Change 15(4):308-319. doi:10.1016/j. gloenvcha. 2005. 02.001
- [18] Prapti Murwani, 2013. *Modal Sosial dan Pembangunan (Studi Masyarakat Waimital Kecamatan*

- Kairatu Seram Bagian Barat). Jurnal Populis, Volume 7 No 1 Maret 2013 ISSN 1907-9893.
- [19] Putnam, Leonard R., Raffaella Y. N. 1993. Social Capital and Institutional Success. In Elinor Ostrom and T.K. Ahn. 2003. Foundation of Social Capital. Massachusetts: Edward Elgar Publishing Limited.
- [20] Situmorang E.R, Asfi Manzilati, David Kaluge 2012. Modal Sosial dan Keberhasilan Pelaksanaan Program Pengembangan Usaha Agribisnis Pedesaan Di Kabupaten Manokwari. Jurnal Sepa : Vol. 8 No. 2 Pebruari 2012 : 51 – 182
- [21] Widiatmaka, 2013, Erosi Pada Lahan Kering Marginal Yang Digunakan Untuk Permu-kiman Transmigrasi: Studi Kasus Unit Permukiman Transmigras (UPT) Rantau Pandan Sp-5, Provinsi Jambi, <http://repository.ipb.ac.id/handle/123456789/66642>.