Empowerment of Coffee Farmers Though Social capital Construction in the Mandigu Mountain Area Mumbulsari Subdistrict Jember District

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ABSTRACT: This research, which was conducted in the mountainous forest area of Mandigu, Suco and Lampeji villages, Mumbulsari subdistrict, Jember district, aims to (1) describe how the social capital development efforts in the Mandigu forest area are; and (2) describe the impact of social capital on forest village communities, especially coffee farmers in the Mandigu mountain forest area.This study uses a qualitative approach as the main approach (predominantly qualitative). Data were collected through in-depth interviews, involved observation, and documentary studies. The results showed (1) the development of social capital empowerment of coffee farmers through: (a) paragliding sports media in the Mandigu mountain area into local communities: (i) access to forest land resources in cooperation with Perhutani; (ii) recruiting local service athletes; (ii) network and market activities; (b) the election of a very paradoxical informal figure, namely a former figure of forest thugs in the Mandigu mountain area as the leader of the community; (c) build role models that are committed to ethical values, can be trusted; honest; a giving mindset; mutual support, (d) development of mass banana and lemon cultivation to secure daily / weekly income (safety first) and (e) development of quality and trusted upstream and downstream coffee commodity networks with branding "Cadjoeng Coffee" with strict Implementation Operational Standards (SOP) . (2) The impact of the development of social capital on forest management in the Mandigu mountain area, among others (a) the first welfare, namely sustained weekly and monthly income (safety first) and means of sharing for poor families; (b) forests are managed in a sustainable manner from the aspect of the natural environment; social; and local culture; and safe from timber theft; (c) the development of quality upstream-downstream coffee cultivation with changes in harvest and post-harvest technology and culturally becoming farmers' dignity; (d) the development of sustainable forest agroecosystem; (e) a growing network of upstream-downstream triple coffee arrangements with the branding "Cadjoeng Coffee"; (f) The development of an international community of paragliding activities that is localized in the Mandigu area with a large multiplier effect on the welfare of farmers.

I. INTRODUCTION

The phenomenon of forest destruction and poverty in forest villagers is a social reality in Indonesia, including in the area around the Mandigu Mountains in the Mulbulsari Subistrict, Jember District. From a geographical point of view, the circumference of Mount Mandigu covering an area of 1500 hectares is characterized by cliffs with a sloping to steep slope depending on the physical characteristics of the rocks and soil forming slopes, vegetation cover is sparse and is in the potential for high rainfall so that it is one of the areas with the potential to threaten landslides. The social reality in this area has been going on for a long time, ranging from 1997 to 2016, including the frequent occurrence of horizontal conflicts between communities around the production forest area and protected forest, as well as the community and the officers of *Resort Pengelolaan Hutan* (RPH) Perhutani Mumbulsari who manage the forest; high crimes, including illegal logging and illegal mining, besides that, there are often physical clashes between the community and legal officers / institutions; prone to disasters in the vicinity of the Mandigu mountains due to excesses in meeting the needs for clothing, shelter, food for the community that are not in accordance with applicable regulations.

Various government programs through Perhutani and district governments in collaboration with the TNI / Polri or other stakeholders have not been able to empower and improve community welfare.

The practice of community forest management or often called Pengelolaan Hutan Berbasis Masyarakat (PHBM) is still a scientific debate regarding community capacity and forest sustainability. Various studies on PHBM have identified theoretical and practical gaps that have led to different assessments of PHBM performance. Some researchers suggested sociological and anthropological studies to strengthen previous studies on PHBM. The concept of social capital is a concept that can be used to describe PHBM performance because this concept is considered capable of explaining socio-economic and socio-ecological phenomena as a whole.

Several studies have shown that the success of PHBM is built on a strong linkage of social capital. Local management rules, trust, and networks in the forest development process conform to the core concepts of social capital, as proposed (1, 2), and (3), and (4,5, 6).Theoretically, the social capital structure of community forest development in Mandigu area independently in Jember Regency is currently thought to be very strong at the micro level (7), namely the existence of horizontal cooperation networks between individuals and / or between family groups (Appang) based on values and shared norms. Meanwhile, social capital at the macro level (policies in forest management) did not play much role in the early development of the community forest in the Mandigu area. The PHBM policy as a macro-level social capital in community forest development is expected to provide a normative environment and strengthen social capital at the micro level, but in reality, it destroys the existing management system.

This paper examines efforts to construct social capital formation and its impact on coffee farming communities in forest management involving LMDH, Perhutani and Tahura. The question to be answered is how the role of social capital in forest management so that it can make the communities around the forest more prosperous.

II.   METHODOLOGY

When all of the respective big kind data is stored basically in a single type data centre, the Map type Reduce schema is The approach used in this research is a qualitative approach with the aim of describing and providing an explanation (explanation), providing a comprehensive (comprehensive) and deep (in-depth) understanding of the social phenomena that are the object of study. This research was conducted through cases, with the case units used were village communities with coffee farming communities managing forests in the Mandigu Mountains ring area in Mulbulsari Sub district, Jember District. Observations are made through empirical phenomena, namely by collecting as much information as possible from informal figures, formal figures and the coffee farming community about what the community sees, feels, does, defines and understands. To deepen understanding at the individual level a biographical method is also used. The type of life history study used is a topical curriculum vitae, which is a curriculum vitae that describes a single stage in the life of an individual subject, which is adjusted to the social symptoms and context to be understood.

Social capital is currently widely used by academics and practitioners in various studies. Defines social capital as figuratively not in a material sense, namely real assets or capital that are important in people's lives, including goodwill, friendship, mutual sympathy, social relations and cooperation as well as between individuals and families that form a social group (8). That social capital is a social and cultural aspect that has economic value and can be institutionalized, that is, the entire resource, both actual and potential, associated with the ownership of a network of institutional relationships that are still based on mutual acquaintance and mutual recognition (9). Social capital as obligations and expectations, channels of information and social norms. Form the ability to work together to face all problems, to achieve goals in a group or organization. Community is built by social capital through the development of active social relationships, democratic participation and an emphasis on community ownership and trust (10). Social capital as a picture of social institutions, such as social networks, norms, and beliefs that facilitate mutually beneficial coordination and cooperation (11).

To construct the formation of social capital, the approach of Hobbs (12) is used, which argues that if social capital is useful, is it possible to create more? Likewise, can social capital be destroyed? Do external agents have a role in creating social capital? Putnam (13) argues that social capital in Italy is a legacy of a long period of historical development, and therefore cannot be added in the short term. This prognosis has been challenged by a number of

recent empirical studies (14). For example, it has been shown that changing the structure and composition of school boards can significantly increase the level of parental involvement in school-related activities and in turn help build social capital. Others present similar conclusions about irrigation project design (15). Many people argue that creating social capital is possible, although the process is gradual. Furthermore, they argue that social capital can be eroded faster and easier than it can be created. Falk and Kilpatrick (16) argue that the accumulation of social capital is the result of a learning interaction process. Learning interactions require a learning event (actual events) and occur in a contextual dimension (broad, socio-cultural and political terms of reference).

The prerequisite for social development, by Hobb (17), is the need to build adequate and quality learning interactions. For Example Falk and Kilpatrick suggest that quality learning interactions include historical context, external interactions, reciprocity, beliefs, shared norms and values. Planning and implementing community projects can be one such learning interaction. Uphoff (18) distinguishes between structural and cognitive social capital. Structural social capital involves various forms of social organization, including roles, rules, precedents and procedures as well as various networks that contribute to cooperation. Cognitive social capital includes norms, values, attitudes and beliefs. Structural and cognitive social capital are complementary: structures help translate norms and beliefs into well-coordinated goal-oriented behavior. Other authors (19) argue that social capital is built as a result of all actors committing to ongoing negotiations based on a shared understanding of common goals. Hechter (20) suggests a multistage process for building solidarity groups. After joining together the members have to develop rules and procedures, which are institutionalized over time. Internalizing rules and procedures, members moderate their behavior so that it matches the expectations of others. This builds up social capital - formal rules and shared expectations - facilitating the expansion of group activities into previously unexplored areas.

III. RESULTS AND ANALYSIS

Efforts to develop social capital to empower coffee farmers were first carried out by "localizing" the paragliding sports media in the Mandigu mountain area into local communities and train local paragliding athletes. The step taken is to coordinate and permit the PT. Perhutani KPH Jember, to obtain land use permits, as well as access to land management using the PHBI system. Lobbying efforts are not only at the Perhutani Administration as the top manager, but also at the Perhutani organizational structure to the lowest level. Socialization of the vision and perception of Paragliding activities to Malang Abdulrahman Saleh Airbase as an institution that is authorized to manage airspace as well as the ex officio Chairman of the aerospace sports coach in the *Federasi Aero Sport Indonesia* (FASI) Indonesia, in addition to the East Java Provincial Paragliding Management as the Technical Advisor and finally the District Government to the Village Government.

Finding alternative activities to increase income, which is then followed by the community, begins with a social analysis, mapping the position of the community as a culturally acclaimed "figure" who is a person or more commonly known as a dominant trusted person, capable of coordinating certain fields, Kyai, in the field of Religion, RT / RW in the field of formal government, "bastard" in the field of conflict, cultural peace and security, and the Head of Village Security structurally and many other fields with their respective figures. These personalities are usually used as a place for sharing by the community to find solutions together to various problems in their respective fields. If the cognitive transfer of vision and shared perception is conveyed and the patronage subsequently understands and believes in (trust), then with a certain process it can affect the public at large (client). In the research it was found that in the process of creating trust from the community, the agent places social capital, namely interacting with norms, providing role models and sacrifices.

Interacting with norms with the "bastard" character as a patron requires the agent's caution, so that there is no misperception, misunderstanding that could lead to conflict between the character and the agent. Therefore avoiding this potential Agents adapt and adapt as well as comply with and uphold the values of the norms of the surrounding community. Perceptions of alternative income increases are communicated by adult education techniques. With this techniques and strategies, leaders and communities in the cognitive transfer process are positioned as figures and communities who are considered experienced in solving problems in the community, placing them as adults who participate more in various activities. Agents only function as "connector" and ignition of alternative ideas for business to increase the income of leaders and the community. The agent is also obliged to consistently apply the understanding of the norms he adheres to that may not be adopted / implemented by the figures. Consistency in the application of

norms that become agent principles, both the agent's own norms and the norms of local figures and communities, is a strong foundation for the potential for trust to emerge, with the practice of norms (exemplary) by agents in interacting, simultaneously campaigning for values as part of the technique of constructing social capital towards figures and the surrounding community. The election of an informal figure is very paradoxical through a dynamic interaction process, namely a former forest gangster in the Mandigu mountain area as the leader of the community.

The third step is "to be them" and "explore local wisdom" to build role models who are committed to ethical values, can be trusted; honest; the mindset of giving; mutual support. Economically and socially, then mass cultivation of banana and lemon is carried out to secure daily / weekly income (safety first), as the fourth step. The last step is the development of a quality and trusted upstream and downstream coffee commodity network with the branding "Cadjoeng Coffee" with a strict Standard Operational Implementation.

The impact of the development of social capital on forest management in the Mandigu mountain area includes (a) the first welfare is maintained weekly and monthly income (safety first); (b) forests are managed in a sustainable manner from the aspect of the natural environment; social; and local culture; and safe from timber theft; (c) the development of quality upstream-downstream coffee cultivation with changes in harvest and post-harvest technology; (d) Development of sustainable forest agroecosystem; (e) a growing network of upstream-downstream triple coffee arrangements with the branding "Cadjoeng Coffee"; (f) The development of an international community of paragliding activities that is localized in the Mandigu mountain area with a large multiplier effect on the welfare of farmers.

IV.   CONCLUSION

The research results show that:
A. Developing social capital for empowering coffee farmers through:
   a) Establishment and development of paragliding sports media in the Mandigu mountain area into a local community capable of enhancing their image and bargaining position of this community as well as being a vertical and horizontal mediation and lobbying institution: (i) access to forest land resources by coffee farmers and farmers the forest becomes open; (ii) recruiting local service athletes; (ii) network and market activities;
   b) The selection of informal figures who are very paradoxical, namely former forest thugs in the Mandigu mountain area as community leaders; become a gateway for access to forest area land in an informal and safe manner; Through alternative figures the increase in income is communicated with adult education techniques (POD), the cognitive transfer process to strengthen the existing foundations of local wisdom.
   c) Build role models that are committed to ethical values, can be trusted; honest; a giving mindset; mutual support,
   d) The development of mass banana cultivation at the beginning of the program is important to secure the farmer household economy as a weekly income (safety first)
   e) Developing a quality and trusted upstream and downstream coffee commodity network with the branding "Cadjoeng Coffee" with a strict Standard Operational Implementation (SOP).
B. The impact of the development of social capital on forest management in the Mandigu mountain area are:
   a) First, welfare for coffee farmers in the form of weekly and monthly income is maintained and becomes a means of sharing for poor families;
   b) Forests are managed in a sustainable manner from the aspect of the natural environment; social; and local culture; and safe from timber theft;
   c) The development of quality upstream-downstream coffee cultivation with changes in harvest and post-harvest technology and culturally becoming the dignity of farmers;
   d) A growing network of upstream-downstream coffee triangles with the branding "Cadjoeng Coffee"; even become the pride of the people of the Mandigu mountain range
   e) The development of an international community of paragliding activities that is localized in the Mandigu area with a large multiplier effect on the welfare of farmers.
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