

## **Bonding Social Capital in Social Activities of *Urang Banjar* in the Martapura Riverbank**

**Bambang Subiyakto**

bambangsb@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**Nina Permata Sari**

nina.bk@ulm.ac.id

Counseling Guidance Education Department, FKIP Lambung Mangkurat University

**Mutiani**

mutiani@ulm.ac.id

Social Studies Education Department, FKIP Lambung Mangkurat University

**M. Faisal**

faislmuhmmd@gmail.com

Social Studies Education Department, FKIP Lambung Mangkurat University

**Rusli**

rusli0017@gmail.com

Social Studies Education Department, FKIP Lambung Mangkurat University

### **Abstrak**

Kekuatan modal sosial dijelaskan secara teoritis melalui tiga tipologi, yaitu; bonding social capital, bridging social capital, dan linking social capital. Artikel ini bertujuan mendeskripsikan satu tipologi modal sosial yakni sistem perekat (*bonding social capital*). Perihal ini dimaksudkan agar memberikan analisis nilai apa yang menjadi pengikat-perekat pada *Urang Banjar*. Penelitian dilakukan di tiga kelurahan yang berbeda, antara lain: Sungai Jingah, Sungai Bilu, dan Kuin. Pemilihan lokasi untuk memberikan representasi aktivitas sosial *Urang Banjar* di bantaran sungai. Pendekatan kualitatif dengan metode deskriptif digunakan pada penelitian. Observasi, wawancara, dan dokumentasi dilakukan untuk mengumpulkan data penelitian. Analisis data model Miles dan Huberman yakni: reduksi data, penyajian data secara naratif, dan penarikan kesimpulan menghasilkan data yang redundan. Adapun uji keabsahan data dilakukan dengan teknik triangulasi. Hasil penelitian mendeskripsikan bonding social capital diwujudkan dalam aktivitas sosial gotong royong. Adapun aktivitas gotong royong tersebut antara lain; *mengawah*, *babarasih*, *batimbuk/manimbuk*, dan *bahandil*. Bonding social capital dipengaruhi oleh rasa kepercayaan satu sama lain. Kepercayaan kemudian dijadikan sebagai pegangan dalam berinteraksi sosial untuk mewartakan asosiasi sosial internal keluarga.

**Kata kunci:** Bonding Social Capital, *Urang Banjar*, dan Gotong Royong.

### **Abstract**

The strength of social capital is explained theoretically through three typologies, namely; bonding social capital, bridging social capital, and linking social capital. This article aims to describe a typology of social capital, namely the bonding social capital. This matter is intended to provide an analysis of the value of the binders in *Urang Banjar*. The research was conducted in three different kelurahan, namely: the Jingah River, the Bilu River, and the Kuin River. Location selection to provide a representation of *Urang Banjar* social activities along the river. A qualitative approach with descriptive methods is used in the study. Observations, interviews, and documentation were carried out to collect research data. Data analysis by Miles and Huberman's model, namely: data reduction, narrative data presentation, and concluding produces redundant data. The data validity test was done by using the triangulation technique. The results of the study describe bonding social capital manifested in social activities of mutual cooperation. As for the mutual cooperation activities, among others; *mengawah*, *babarasih*, *batimbuk/manimbuk*, and *bahandil*. Bonding social capital is influenced by a sense of trust in each other. Trust is then used as a guide in social interaction to accommodate the family's internal social associations. Bonding social capital is influenced by a sense of

trust in each other. Trust is then used as a guide in social interaction to accommodate the family's internal social associations. Bonding social capital is influenced by a sense of trust in each other. Trust is then used as a guide in social interaction to accommodate the family's internal social associations.

**Keywords:** Social Capital Bonding, *Urang Banjar*, and Mutual Cooperation.

## **PRELIMINARY**

The cultural diversity that exists in Indonesia is wealth. Indonesia has an identity from various cultures as an identity. Cultural diversity is manifested by the existence of a cultural conception that is built concerning values that are understood, embraced, and guided by certain communities (Moeis, 2009). This value is then transformed into a noble value. Also, noble values are manifested in the cultural elements of language, art, clothing, and ritual ceremonies. Noble values generally characterize national culture (Dayakisni & Yuniardi, 2012). One of the cultural diversity that Indonesia has is the *Urang Banjar*. *Urang Banjar* is the name for the Banjar tribe who inhabit the South Kalimantan region.

*Urang Banjar* refers to the meaning of a large group of people, which consists of the Banjar Kuala group, the Banjar Batang Banyu group, and the Banjar Banjar Pahuluan group (Daud, 1997). The first group lives in the Banjar Kuala area to the Martapura area, the second group lives along the Tabalong River from its mouth in the Barito River to Kelua, and the third group lives at the foot of the Meratus Mountains which extends from Tanjung to Pelaihari. The Banjar Kuala group comes from the Ngaju ethnic unit, the Banjar Batang Banyu group comes from the Maanyan ethnic unit, and the Banjar Pahuluan group comes from the Bukit ethnic unit.

This article focuses on discussing the social life activities of *Urang Banjar* who live along the river. As explained by Idwar Saleh, Banjar grouping is determined by the area of residence (Saleh, 1986; Abbas, Mutiani, & Nugraha, 2018). Regardless of the extent of the riverbank area, the discussion is narrowed to the Jingah River, Bilu River, and Kuin River areas. The cultural values of *Urang Banjar* are often studied in-depth because they are very close to the religious values that bind the Banjar ethnic group (Istiqomah & Setyobudihono, 2017). Of course, this value comes from social activities in everyday life.

The idea of cultural values as part of the estuary of research studies touches on more fundamental joints, namely social capital (Abbas, 2018; Mutiani, 2019). Several sources of social capital include local values and wisdom that accommodate common interests, customs or traditions, educational institutions, religious teachings, traditional institutions, and others. Of course, this is a harmony between the conception of culture side by side with the potential for

social capital. More specifically, the potential for social capital, among others; values and norms that can become a forum for regulating for the common interest, some institutions or institutions contribute in providing services for the common interest, there are community leaders who are trusted and trusted by the community (Mutiani & Faisal, 2019).

The strength of social capital can be explained through its three typologies which include bonding social capital, bridging social capital, and linking social capital (Coleman, 1988; Putnam, 1993; Fukuyama, 1995). Even the strength of social capital can be a lubricant that facilitates relationships and cooperation so that individual expectations can be achieved efficiently and effectively. Apart from the existence of three typologies of social capital, this article aims to describe one typology of social capital, namely the bonding social capital. This matter is intended to provide an analysis of the value of the binders in *Urang Banjar*.

## **RESEARCH METHODS**

Qualitative research is carried out in natural and discovery conditions. In qualitative research, researchers are a key instrument (Cresswell, 2010). Therefore, researchers must have broad theoretical and insight provisions so they can ask questions, analyze, and construct the object under study to be clearer (Iskandar, 2008; Gunawan, 2014). The research conducted emphasizes the meaning of the social life of the Banjar ethnic group on the banks of the Martapura River. The essence of qualitative research is observing people in their environment interacting with them, trying to understand their language and their interpretation of the world around them, approaching or interacting with people who are related to the research focus to try to understand, explore their views, and experiences to obtain the necessary information or data (Neuman, 2015). The research was conducted in three sub-districts namely; Jingah River, North Kuin, and Bilu River. The research was carried out from July 13 to August 31, 2020. Three research steps, namely; observation, interviews, and documentation were passed. The following is a list of informant names:

**Table 1. List of Resource Persons**

<b>No.</b>	<b>Name</b>	<b>Age</b>	<b>Information</b>
1	Desy Anwar	19 years old	
2	Khairun Ni'mah	19 years old	
3	Randewi	39 years	Jingah River Village
4	Khaidir	21 years	
5	Ambani	60 Years	
6	H. Mahyuni	56 years	North Kuin Village
7	H. Mukandar	53 years	

8	H. Nasrun	61 years	Kelurahan Sungai Bilu
9	Hj. Mastiah	57 Years	
10	Ati	45 Years	

Source: Researcher (Data processed, 2020)

Data analysis of Miles and Huberman's interactive model was chosen to get data clarity (Sugiyono, 2016). The data analysis stages; 1) data reduction that is not following the focus of the study, 2) presenting data in the form of descriptive narrative, and 3) concluding based on research findings so that they systematically describe the research results (Kasiram, 2010). The data validity test was done by using the triangulation technique. Examination of data with comparisons of data from different sources to anticipate missing data, in triangulating the data found in the study, both from interviews, observations, and documentation (Yusuf, 2017).

## RESULTS AND DISCUSSION

Social capital is not a single entity but a variety of different entities with the same two elements. This definition of social capital implies that the two same elements will join in a social structure to facilitate joint activities (Coleman, 1988). Through the strength of the social structure, it allows the interacting individuals to create new values to achieve the common interests of the parties to the relationship. Social capital depends on the existing capacity in the group to build several associations and social networks to create social relationships. The following are some expert opinions regarding social capital which are presented in the following table:

**Table 1. Definition of Social Capital**

Expert	Definition	Purpose / Goal	Analysis
Bourdieu	Resources that provide individuals as economic capital in economic competition	Economic Capital	Individuals on economic competence
James S Coleman	Aspects of social structure to provide the individual as human capital in the family and society	Human Capital	Individuals in the family and implementers who develop society
Putnam R	Trusts, norms, and networks to provide effective areas that facilitate democratic and economic cooperation	Obtaining effective territory at the national level facilitated by democracy and economy	National territory

Source: (Winter, 2000)

Social capital in the context of social bonding capital has basic characteristics inherent in both individuals and groups. However, attention is inward-looking rather than outward-looking (Putnam, 1993). The types of society or individuals who are members of this group are generally homogeneous, for example, all members of the group come from the same tribe. The focus is on efforts to maintain the values that have been passed down from generation to generation, which are recognized and implemented as part of the code of conduct and moral behavior (code of ethics) of the tribe or entity. They tend to be conservative and prioritize solidarity making rather than more tangible matters of building themselves and their groups following the demands of the values and norms of an open society (Coleman, 1999).

The relationship between social capital bonding and social activities at *Urang Banjar* along the river is shown through the close relationship between family, religious groups, neighbors, and close friends. As explained above, the relationship that appears is very closed, strong, and occurs based on repeated interactions. The interaction relationship between them is established because they have strong beliefs with social backgrounds that tend to be the same. The form of bonding social capital is the behavior of community cooperation. Community cooperation as a form of traditional cooperation that has been passed down from generation to generation has not disappeared. Gotong royong can be obtained in several social activities as follows:

**Table 2. Forms of Gotong Royong Social Activities**

No.	Forms of Social Activity	Activity term
1	Mutual cooperation in preparing food for religious and celebratory events ( <i>Selamatan</i> )	<i>Mengawah</i>
2	Mutual cooperation in maintaining cleanliness	<i>Babarasih</i>
3	Gotong Royong in repairing roads and bridges	<i>Batimbuk/Manimbuk</i>
4	Gotong Royong in raising funds for religious events	<i>Bahandil</i>

Source: Researcher (data processed, 2020)

Gotong royong is defined as voluntary work carried out without expecting anything in return. This matter is only based on someone's sincerity to take part in the success of an activity. Gotong royong which is carried out through social activities is not related to personal interests but for common interests. Based on the four forms of social activity, *Urang Banjar* reflects the bonding of social capital which is strongly influenced by a sense of mutual trust. Although social bonding capital is closed in the sense that it only occurs in a very close relationship. However, *Urang Banjar* provides a large space of trust for every element of the family to participate.

For *Urang Banjar*, the value of the trust (saling percaya) which is rooted between families is bound as part of cultural roots, such as ethics and morals. Trust between families becomes a guide in social interactions to instill moral values, as a way to develop honesty values (Daud, 1997). The participation of family members becomes a forum for local social network associations to have a positive impact on the surrounding community. Well-established mutual cooperation is defined as placing common interests above personal interests (Abbas, Winarso, & Meilina, 2019). Trust that was initially based only on family relationships is expected to function as social energy that can make community groups or organizations able to survive the various problems faced.

The subjects who mobilize mutual cooperation in *Urang Banjar* social activities are people who are older in the surrounding community (sometimes called master teachers) (Istiqomah & Setyobudihono, 2017). Of course, a moving leadership element is needed. These elements are social values, being helpful, respecting other leaders, and having polite language speech. However, every member of the family in particular, and society, in general, has the right and the obligation to carry out mutual cooperation. Based on the results of an interview with Mr. Ambani (60 years old) "if there is a social activity under the leadership, then other family members must help, if they are absent from this obligation, they will be excluded from social activities".

Every family who has a desire to carry out mutual cooperation activities, it is necessary to communicate with the surrounding community. *Urang Banjar* has a habit of offering something to people. Offers are not only material but also non-material. This offer can be made in unexpected circumstances, for example, while drinking coffee together at a shop, or returning from the prayer room. Of course, the offer is not mere lip service and must be interpreted as seriousness towards a request for help. This is what makes *Urang Banjar* accustomed to the belief that all family elements, neighbors, close friends are always willing to assist without expecting anything in return.

Bonding Social Capital provides space for social trust to emerge from reciprocal norms and social networks (Mutiani & Faisal, 2019). The attachment and obedience of family members are intended to lead to social norms providing reciprocal relationships in an agreement of rules that are guided and carried out. This matter is believed to make it easier for community members to recognize and form social network groups. In the context of social trust, it is used as a key component of social capital. Thus, through bonding social capital, namely social activities (mutual cooperation), social capital is formed. The prevalence of trust in society or in certain parts of it. The existence of trust and norms of reciprocity, justice, cooperation, and benefits obtained in social

relationships, it is very important to facilitate and strengthen performance efficiency institutions. Various collective actions based on mutual trust will increase community participation in building mutual progress.

## **CONCLUSION**

Bonding social capital has basic characteristics inherent in both individuals and groups. Bonding social capital is oriented into relationship bonds that are manifested in the social activities of family, neighbors, and close friends in the surrounding environment (Coleman, 1999). For *Urang Banjar*, bonding social capital is manifested in mutual social activities. As for the mutual cooperation activities, among others; mengawah, babarasih, batimbuk / manimbuk, and bahandil. Gotong royong which is carried out through social activities is not related to personal interests but for common interests. Based on the four forms of social activity, *Urang Banjar* reflects the bonding of social capital which is strongly influenced by a sense of mutual trust. Trust is used as a guide in social interaction. Through trust between communities,

## **BIBLIOGRAPHY**

- Abbas, E. W. (2018). *Penguatan Pendidikan IPS Di Tengah Isu-Isu Global*.
- Abbas, E. W., Mutiani, M., & Nugraha, D. S. (2018). SOCIAL VALUES IN ZAINAL ILMI BIOGRAPHY AS LEARNING SOURCE OF SOCIAL STUDIES. *The 3rd ISSSHE International Seminar Social Studies & History Education "Promoting The 21st Century Skills in Social Studies"*. Bandung: UPI Press.
- Abbas, E. W., Winarso, H. P., & Meilina, N. (2019). Religious Activities at Sultan Suriansyah Mosque, Banjarmasin. *The Innovation of Social Studies Journal*, 1 (1), 55-64.
- Coleman, J. S. (1988). *Foundation of Social Theory*. Harvard University Press.
- Coleman, J. S. (1999). *Social Capital in The Creation of Human Capital*. Cambridge Mass: Harvard University Press.
- Cresswell, J. W. (2010). *Research Design Pendekatan Kualitatif, Kuantitatif, dan. Mixed*. Yogyakarta: Pustaka Pelajar.
- Daud, A. (1997). *Islam dan Masyarakat Banjar: Deskripsi dan Analisis Kebudayaan*. Jakarta: Rajagrafindo.
- Dayakisni, T., & Yuniardi, S. (2012). *Psikologi Lintas Budaya*. Malang: UMM Press.
- Fukuyama, F. (1995). *Trust: The Social Virtue and The Creation of Prosperity*. New York: New York Press.
- Gunawan, I. (2014). *Metode Penelitian Kualitatif Teori dan Praktik*. Jakarta: Bumi Aksara.
- Iskandar. (2008). *Metodologi Penelitian Pendidikan dan Sosial (Kuantitatif dan. Kualitatif)*. Jakarta: GP Press.
- Istiqomah, E., & Setyobudihono, S. (2017). Nilai Budaya Masyarakat Banjar Kalimantan Selatan: Studi Indigenous. *Jurnal Psikologi Teori dan Terapan*, 5 (1), 1-6.
- Kasiram. (2010). *Metode Penelitian Kualitatif-Kuantitatif*. Malang: Uin Maliki Press.

- Moeis, S. (2009). *Pembentukan Kebudayaan Nasional Indonesia (Makalah)* . Bandung: Universitas Pendidikan Indonesia.
- Mutiani, M. (2019). SOCIAL CAPITAL DAN TANTANGAN ABAD 21: Kontribusi Pendidikan IPS dan Eksplorasi Nilai Sosial melalui Biografi KH Zainal Ilmi. *SOSIO DIDAKTIKA: Social Science Education Journal Vol. 6 No. 1 2019*.
- Mutiani, M., & Faisal, M. (2019). Urgency of The 21st Century Skills and Social Capital in Social Studies. *The Innovation of Social Studies Journal, 1 (1)*, 1-11.
- Neuman, W. L. (2015). *Metodologi Penelitian Sosial: Pendekatan Kualitatif Dan Kuantitatif*. Jakarta: PT Indeks.
- Putnam, R. (1993). The Prosperous Community: Social Capital and Public Life. *The American Prospect (13)*, 65-78.
- Saleh, M. I. (1986). *Sekilas Mengenal Daerah Banjar dan Kebudayaan Sungainya Sampai Dengan Akhir Abad 19*. Banjarbaru: Museum Negeri Lambung Mangkurat Provinsi Kalimantan Selatan.
- Sugiyono. (2016). *Memahami Penelitian Kualitatif*. Bandung: Alfabeta.
- Winter, I. (2000). *Towards A Theorised Understanding of Family Life and Social Capital*. Australian Institute of Family Studies.
- Yusuf, A. M. (2017). *Metodologi Penelitian Kuantitatif, Kualitatif & Penelitian Gabungan*. Jakarta: Prenada Media Group.