



Optimalization of human capital and social capital for economic empowerment, case study in Topa Bajo Traditional Tribe

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ABSTRACT

This study aims to investigate to optimize the synergy of social capital and human capital to influence economic empowerment in a traditional marine tribe, the Bajo Topa tribal community. The relevance of social capital and human capital that contribute to economic empowerment in the Bajo ethnic community was investigated. The social structure both in the micro and macro spheres and how relationships are established between them based on values, norms, sanctions, beliefs, and social networks as reliable forces in solving problems or social needs. The research was conducted using qualitative methods using interviews and observations. The results reveal that the Bajo Topa tribal community is homogeneous both ethnic and occupation which consists of a large family community (dansihitang). Social capital bonding performance is high both in the trust and networking aspects. The relevance of human capital and social capital are most likely to be anchored to the social structure of the Bajo Topa tribal community. Intermodal synergy can be applied to increase the Bajo Topa society economic empowerment in the form of complete synergy, including; social capital, human capital, physical capital and economic capital.

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INTRODUCTION

Communities that have critical role in order to meet sustainable development goals especially in goal number one 'zero hunger' and goal number 14, 'life below water' are traditional fisherman tribes (Hickman et al., 2022). The tribes depend on marine resources for their livelihood (Fajriah et al., 2023). Traditional tools to exploit marine resources make the tribe communities susceptible to poverty (Burhanuddin et al., 2023; Maru et al., 2018; Nurdin et al., 2021). The poverty condition may force the communities to earn their livelihood in a way that inhibit sustainability of marine environment (Aji, 2022). So, poverty condition forms a double edge sword that may inhibit achievement of sustainable development goals, poverty reduction and life below water

sustainability (Adewole, 2022; Akhimien & Adekunle, 2023). In order to meet the zero hunger and life below water goals, empowerment for traditional tribe communities are needed.

Community empowerment needs improvement in human capital and exploitation of social capital of a community (Amendola, 2011; Khurshed, 2022; Wall et al., 2002). Human capital has an important function in increasing community productivity, providing efficient and effective solution for the community problems (Ghore et al., 2023; Wegari et al., 2023). While social capital stimulates collaboration of community through shared values, norms and trust among the members of a community group (Adewole, 2022; Fieseler & Fleck, 2013; Mathey et al., 2023; Toschi et al., 2023). So, synergy between human capital and social capital are crucial for community economic empowerment.

The quality of human capital, according to (Aboobaker & D, 2020), consists of the ability, expertise and knowledge of a person (worker). Thus, conventionally, the quality of human capital is something that must be separated / valued separately (Ghore et al., 2023). Human capital is included in the quality of human capital is the level of nutrition, life expectancy, expertise, knowledge, abilities and attitudes (Ahmed et al., 2021; Arokiasamy et al., 2023; Ghore et al., 2023). Both opinions provide limitations that the quality of capital that humans are separate capital that can be aligned with physical capital.

This is clarified by (Dahiya & Raghuvanshi, 2022) who states that human capital is knowledge, competence, attitude, health, and traits possessed by humans. Human capital is the fundamental source of economic productivity (Aggarwal et al., 2023; Dahiya & Raghuvanshi, 2022; Humana & Janeiro, 2023). In addition, Dahiya & Raghuvanshi (2022) argue that Human capital is a blend of education, experience, training, skills, habits, health, energy and initiative that affect human productivity. Human capital is one of the most important factors in increasing economic productivity in a country.

According to Dahiya & Raghuvanshi (2022) the interrelationship between economic growth and human capital growth may be an important key to sustainable economic growth. According to Harris & Brown (2020), the success of the individual economy as well as the overall economy depends on how broadly and effectively people invest in themselves and the presence of technology can be a driver of the modern economy, especially from the high-tech sector, but human capital is the fuel. The human capital possessed by the Bajo Topa tribe is not able to overcome difficulties and poverty but they have a high life expectancy in overcoming the difficulties they experience, the role of various parties including the government with Various ways in the form of empowerment assistance to improve the economic level of the Bajo Topa tribe have been carried out, one of which is with the help of fishery equipment, basic food assistance and kitchen equipment through the remote indigenous community program from the Ministry of Social Affairs of the Republic of Indonesia, in addition to stimulant assistance from the Buton Regency Regional Government in the form of katinting body assistance and sea gelatin seeds.

Social capital is a reality owned by citizens, can be in the form of good will, sympathy, friendship, social relations between individuals & families that can help overcome the problems of community members (Mathey et al., 2023; Toschi et al., 2023; Xin et al., 2020). In such a context, good relations between members of society create a network that is mutual, and even defeats the individuality, that usually pervades the characteristics of western culture (Toschi et al., 2023). In other words, if someone experiences a problem and is unable to overcome it on their own, the citizen is helped by other residents voluntarily (Andreyanova, 2021). With close social relations, patterns of polarization, compartmentalization, and social sorting fade (Jannesari & Sullivan, 2021). Social capital in the form of norms and networks of linkages is a precondition for economic development, and an absolute prerequisite for the creation of good and effective governance (Fieseler & Fleck, 2013). According to Arbogast & Deng (2022), social capital is a source of strength produced by humans in social life which is one of the important components to support the human

development model. Norms are intended to pressure community members so that all actions they do do not conflict with the values that have been agreed upon together (Fieseler & Fleck, 2013).

Human capital development is considered a main strategy to eradicate poverty (Al Marri & Majid, 2018; Calabrò et al., 2021; Ghore et al., 2023). Therefore, individuals must sustainably invest in human capital in order to develop and sustain their creativity (Dong et al., 2023). Human capital in the Topa Bajo tribe community consisting of fishermen, papalele, courtiers, stall owners. The Topa Bajo tribe has combined in a social stratification and needs each other in the form of relationships. Community members such as fishermen and papalele, fishermen with stalls, fishermen with courtiers or papalele with stalls / stalls, papalele with courtiers then between stalls and retainers are mutually reinforcing for the economic empowerment of the Bajo Topa tribe.

Capital is also seen as a very important thing in the investment process without which it is impossible for the investment to be implemented (Arokiasamy et al., 2023; Saruchera & Mpunzi, 2023). The program/activity with the social capital approach is empowering by prioritizing the independence of Bajo Topa tribe fishermen to utilize and manage existing capital in themselves and their networks. The empowerment approach is in accordance with the framework of (Andriani et al., 2022) which integrates three types of social capital, namely (1) social bounding, which works in social groups and communities (2) social bridging, which Arise and develop in relations between social groups in one community and (3) social linking, which arises and develops in relations between social groups or communities with the government. Empowerment is carried out by referring to the concept of sustainability: ecological, socio-economic, community, and institutional (Fieseler & Fleck, 2013). According to Andriani et al. (2022), what needs to be remembered is that functional or adhered norms are social capital while those violated are not social capital.

Fishermen have a very substantial role in the modernization of human life (Aswani, 2020). They are among the most reactive agents of development to the environment (Tienh et al., 2022). Its more open nature when compared to community groups living in the interior is a stimulator to accept the development of a more modern civilization (Fajriah et al., 2023). One of the groups of fishermen who received a direct effect by the crisis is traditional fishermen, arguably the coastal community group that suffers the most and is the first victim of sudden and prolonged changes in the socio-economic situation (Bai et al., 2023). Meanwhile, when viewed from where they live, in general, traditional fishermen are in an environment of rich marine resources, but they are poor.

The existence of the concept of Same dapuna ma di laok (sea belonging to the Bajo tribe) which also means that marine environment is the living place of Bajo tribe, indicates that in general, the Bajo people have the main livelihood of fishing or utilizing marine natural resources, while the terrestrial environment with all its natural resource potentials has received less attention and is not even used properly. Burhanuddin et al. (2023) state Bajo is one of the sea tribes that survive in the sea. They have been wandering around the islands beside the archipelago and surrounding countries for a long time (Ali et al., 2019; Burhanuddin et al., 2023; Fajriah et al., 2023; Maru et al., 2018; Nurdin et al., 2021). But not so with the Bajo Topa people in the village of Talagabaru. The Bajo people in this village not only use the marine environment as a place to find sustenance, but some of them also use the land environment as their source of life.

The Bajo Topa Tribe community in Talagabaru Village, Lasalimu District, earn their livelihood in a fairly traditional way, such as gill nets, cast nets, dol nets, traps of bamboo baskets, spears, hooks and lines. The fish will be sold to residents around the coast or across villages. In addition, they conduct gelatinous farming and raise lobsters in karamba, also housing lola and sea cucumber and octopus.

Various relationships fostered by these fishermen show balanced or unbalanced relationships where fishermen often occupy a disadvantageous position (Maru et al., 2018). Unbalanced relationships are usually in the form of patron-client relationships, where patrons own and obtain more resources than their clients. While a balanced relationship shows a pattern of

friendship relationships, such as relationships between fishermen. This pattern of social relations occurs in small-scale fishing groups and large-scale fishing groups (Rasekhi et al., 2023).

In the context of the Bajo Topa tribe, the problems faced are not only problems that occur in fishing communities in general but there are a number of problems that are specifically embedded in their cultural aspect as a traditional ethnic group that still holds strong values of the Bajo cultural tradition (Burhanuddin et al., 2023). In general, the problem of the level of prosperity of the Bajo Topa tribe is a characteristic of the Bajo fishing community as well as the community. Other traditional customs in Indonesia are as follows: The average education level of the Bajo Topa tribe is still low, The income of the Bajo Topa tribe is still far below the average compared to people who live on land, The condition of a small house lived by several heads of households who did not meet basic social aspects, The ability to meet economic needs is still low.

The survival of fishermen, especially traditional fishermen, is considered a poor group of people and is often used as an object of exploitation by capital owners (Fajriah et al., 2023). The acquisition of catches at sea as a source of income is controlled by the owners of capital (Fajriah et al., 2023), so that the distribution of income becomes uneven. Various efforts in modernizing fisheries have not helped much and even made fishermen or labor fishermen marginalized (Tan et al., 2023).

Fajriah, Nurdin, Isamu, Suwarjoyowirayatno, & Sari (2023), study the technical and financial aspects of traditional fads for the bajo tribe in Torokeku Village, their findings reveal that technical and financial model are still very simple and some barter mode of exchange still exists. Burhanuddin, Amar, & Mashuri (2023), studied physical changes of occupancy and spatial of Bajo Tribe settlement in Jayabakti Village, Pagimana District. The novelty and originality of this research is where previous research discussed social capital in the form of trust relationships, networks and institutions but this research has focused on the role, contribution and synergy between capital contained in human capital, social capital and other capital in the economic empowerment of the Bajo Topa tribe so as to overcome the problem of poverty in the Bajo Topa tribal community. In addition, what is consistent with previous research is that this research in economic empowerment there is a strong bond to the social structure both in the meso scope there are social institutions that are manifested in the form of social groups, macro coverage there are layers of rowing fishermen, machine fishermen, retainer fishermen who are intertwined in patron-client relations, and micro scopes there are individuals attached to status-roles, functions that are tied to their respective positions in social structure and mutualisymbiotic relationships are the position of retainer as social security for fishermen and their families, in addition to analyzing social stratification both bonding social capital, bridging social capital and linking social capital so that in the Bajo Topa tribal community it can be known the performance of social capital found in social groups where there is integration, networking and synergy.

Based on the description as described in the background, the formulation of the problem directed to answer in this study are: How is the potential of social capital and human capital in the Bajo Topa tribal community in Lasalimu District, Buton Regency, How to contribute social capital and human capital in overcoming economic problems faced by the Bajo Topa tribe, The extent to which synergy between human capital and social capital can be applied in the economic empowerment of the Bajo Topa tribal community in Lasalimu District

RESEARCH METHOD

This research was designed by applying a qualitative approach. Researchers seek to reveal thoroughly and survey with context (holistic - contextual) through the collection of natural background data by utilizing the researcher as a key instrument. In this study, the process and meaning from the subject's point of view are more highlighted. The theoretical foundation in this study is used as a guide so that the focus of research is in accordance with reality in the field, in

other words, existing theories are used in accordance with the alignment material or context of existing problems, because in qualitative research researchers depart from data, and end with a theory.

The problem under study is a dynamic social fact or phenomenon in the form of actions of agents or actors, both individual and collective, including their respective relationships in it. In these interactions are developed thoughts, actions, and symbols according to status and role in the prevailing social structure and value system. These social actions can be observed and explained through social interactions that provide an overview of the process of changing agent or actor relations and social structures.

In this study, what was collected was qualitative data/information both primary and secondary in the form of a description or explanation of facts or phenomena that emerged in the BajoTopa tribe fishing community related to the research question. The sources of data/information were obtained among others from Bajo Topa tribe fishermen and retainer, papalele, and stall/stall owners, as well as several parties involved in the network and social mobility of Bajo Topa tribe fishermen, Lasalimu District.

Data and information obtained from fishermen, including fishermen's profiles (name, gender, age, and number of dependents) type of boat, type of fishing gear, how to operate, number of groups when going to sea, division of labor, time and provisions needed during production activities, ownership status of production equipment, average number of catches, production sharing system, and other information.

Two main techniques were applied to collect data that relevant for the study. The two main techniques are: (a) Observation, Observation is a way to collect data with observe or observe research objects or good events in the form of humans, inanimate objects and nature. The data obtained are to determine human attitudes and behavior, inanimate objects or symptoms natural. Meanwhile, the tool used is an observation guide. The advantage of observation is that the data obtained is more reliable because it was done by my own observations. This observation method is used by researchers to observe daily activities of Topa Bajo tribe, how they behave in solving their daily society problems. (b) In-depth Interview Method, elicitation process information for research purposes by means of question and answer while face to face between the interviewer and the informant or interviewee, with or without using a guide interviews, interviewers, and informants are involved in social life relatively long. Thus, the peculiarities of in-depth interviews is his involvement in the life of the informant. This in-depth interview method was used to interview head of village and Topa Bajo tribe public figure.

Validity means the closeness of a research finding to physical reality (Creswell, 2018). On the other hand, reliability is the extent to which an instrument is consistent in measuring, or to which a particular technique will always yield the same results (Creswell, 2018). The validity and reliability of participant observation and FGDs qualitative research methods used were achieved by evaluating multiple forms of evidence. This research used multiple sources of information namely key informants, observations, and interviews with Topa Bajo tribe public figure. In addition, this researcher pre-tested the instrument used for interview and public figure interviews to ensure validity and reliability of data collected from the Topa Bajo tribe community.

RESULTS AND DISCUSSIONS

Talagabaru Village is located in Lasalimu District, Buton Regency with coordinates between 0.5°10'38.88 LS and 123.04°39.36°E. The total land area of Talagabaru Village reaches 1260 ha or 2.61% of Lasalimu District with northern boundaries with the sea / Kamaru Bay in the south with Lasembangi Village in the west with Kamaru Village in the east with Bonelello Village. The location of Talagabaru Village is in Kamaru bay, to reach Bajo Topa it is connected to 3 ports, namely TPI Kamaru port, Kamaru people's port and Kamaru ferry port.

As is the case with other islands in Indonesia in general, Talagabaru Village has a tropical climate characterized by two seasons, namely the dry season which lasts from July to December and the rainy season which lasts from January to June. In addition to these weather seasons, Talagabaru Village also has two wind seasons, namely the west wind season (land wind) which lasts from December to May and the east wind season (sea breeze) which lasts from June to November.

The general conditions of the weather and wind do not significantly affect the lives and livelihoods of the community because during the rainy season and sea breeze season, residents' activities in fishing at sea continue even though it is done at a limited distance and time.

In accordance with the reality, social structures are deterministic, but empirically, there are facts that show that individual and collective actions in the Bajo Topa tribal community are not always in accordance with or obedient to their own social structure. The most fundamental change concerns economic elements or institutions where the production orientation, which was originally subsistence, namely to meet basic human needs, shifted to a market orientation, namely pursuing maximum profits according to market demand.

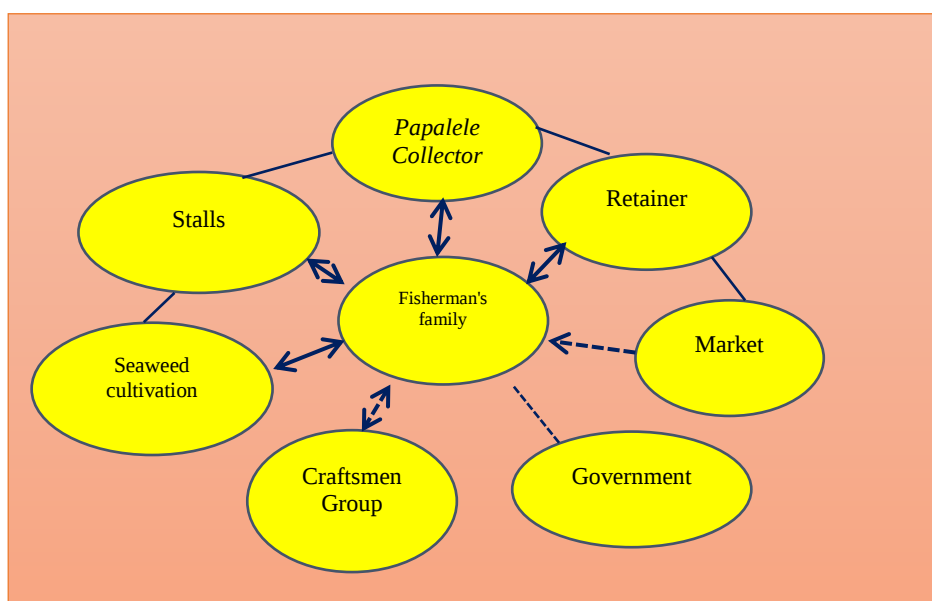
The shift in the production orientation of fishermen in the Bajo tribal community has changed other cultural institutions, including the application of simple technology towards modern technology (rowing boats towards machine boats, fishing rods and nets replaced with trawls and compressors), the organization of family fishermen groups (intragroups) towards intergroup, the role of women from domestic household activities towards a productive economy (papalele, kiosk/stall businesses, seaweed cultivation), as well as the surge in consumptive lifestyles, both excessive food consumption and consumption of tertiary needs.

Social Capital and Human Capital of Bajo Topa Tribe

Along with the growth of mutual trust between Bajo Topa fishermen and Punggawa in Talagabaru Village, in general, it has been established since the time of his parents so that the economic relationship that occurs today is a continuation of previous cooperation which still has ties / related in the form of loans or debts. They are for example Hasan (40 years old) who works as a retainer because it is a legacy of his parents' work just like Rukaya (49 years old) became a retainer in Bajo Topa because he followed in the footsteps of his parents who now live in Bajo Topa. Currently, his parents still work as retainer but are limited to collecting certain types such as sea cucumbers and octopuses. La Mane (40 years old) became a retainer because of the inheritance from his deceased parents, as did Roni (42 years) who is still the brother of Lamane (40 years). While Nurmin (33 years old) works as a retainer because she fully inherited from her parents as well.

In the scope of the community, the BajoTopa tribe has relatively homogeneous characteristics in terms of tribalism (baong same with the kinship system dansihitang) and work as fishermen as a place to depend on life (kalumanine view of life). Thus, on a community scale, the actions of both individuals and collectives of the Bajo Topa tribe are influenced by norms in the elements of Bajo culture, namely in the form of values that are considered good and bad for something and guide themselves to interact with others and their environment. In this study, the author did not present data and information about the cultural elements of the Bajo Topa tribe.

Against the scope of messo, the social structure of the Bajo Topa tribal community refers to social institutions embodied in the form of social groups to achieve the goal of meeting common needs (societal needs). These social groups in their activities have procedures or mechanisms that regulate the duties of their members. In addition to relationships between group members (internal), relationships are also established between social groups (intra) but still in one Bajo Topa tribal community as shown in the following chart.



Picture 1: Social group relations
Source: designed based on result results

Furthermore, macro coverage, social structure refers to social stratification where in Talagabaru Village there are three layers of fishermen, namely machine fishermen, paddle fishermen, and retainer fishermen. In its position as a capital owner or financier and collector of production products, retainers provide facilities or services to fishermen, including in the form of costs / capital to go to sea.

Related to social bonding, kinship relationships that exist in the Bajo ethnic community cause a sense of empathy, sympathy, togetherness, mutual obligation to each other to protect, trust, and reciprocity that are manifested and guided in the values of the Bajo ethnic socio-cultural system. Norms such as values, culture, perceptions and traditions or customs are reflected in everyday life. The norm is adhered to because it is considered useful for individuals, groups and communities, not harmful.

Human Capital and Social Capital Synergy

The concept of synergy proposes that physical capital, or human capital, and social capital alone are not enough of themselves. The energy contained within each capital needs to be united to become an effective force. The question is; Is this principle absolute? Is it impossible without the synergy of these three to achieve effectiveness? And is the synergy formed can be beaten flat? (as Fukuyama once alluded to with the 20:80 solutions where social capital is 20, and economic capital is 80). According to Lawang (2004: 221), only field research can determine the contribution of social capital in a production process. If human capital and physical capital are less available, then social capital becomes the main mainstay or if in conditions of economic crisis then social capital should stand out more than other capital capital. While regarding the completeness of capital that can affect the effectiveness of synerji, there are two possible relevance that can be developed, namely (1) complete synergy and (2) limited synergy if one of the capital is not available in society.

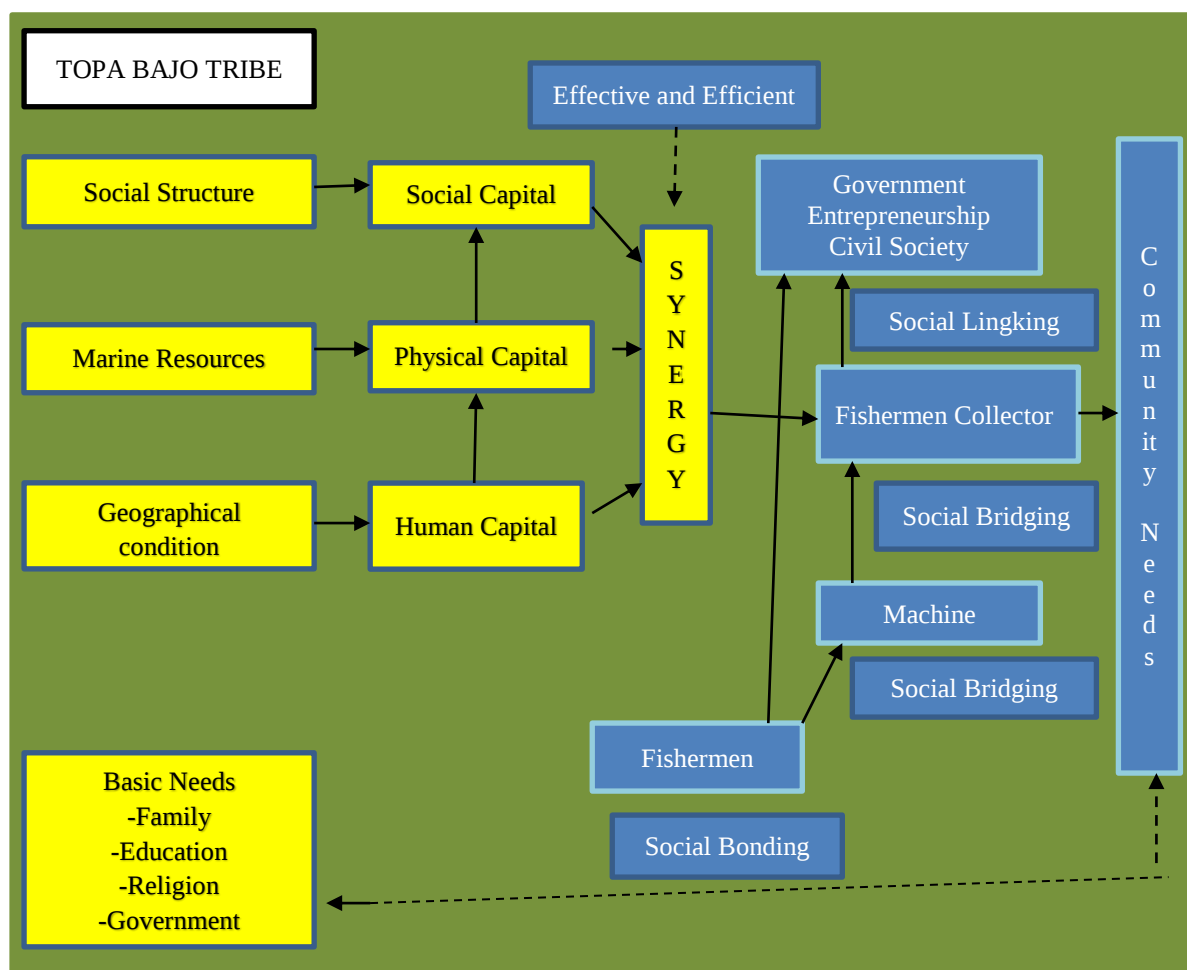


Figure 2: Human and social capital synergy

The figure 2 shows complicated relationships of aspects to develop economic condition of Topa Bajo tribe in Lasalimu District, Buton Regency, South-east Sulawesi. Human capital enhances social capital that in turn stimulate economic empowerment.

CONCLUSION

The Bajo Topa tribal community is homogeneous, both ethnic and occupational, which consists of a large family community (*dansihitang*) that is established because of blood relations, family and relatives and the same work in economic activities, livelihoods, and places to depend on life (*kalumanine*). In this situation, at the community level, human capital and social capital are most likely to be tethered because they can reach across hamlets, across groups and across social layers of fishermen to live together to overcome the problem of meeting common needs (societal needs).

The performance of human capital and social capital anchored at each level of the social structure of the Bajo Topa tribal community are at the community level, the performance of social capital bonding is high both in the integration and networking aspects. The factors that influence

the high performance are ethnic homogeneity and employment, neighborliness within the scope of villages and hamlets in limited space / land and historical factors of social relationship networks when they were still nomadic so as to allow relationships to be very thick colored by the Bajo ethnic socio-cultural system in the form of values, norms, beliefs and mechanisms that regulate individual and collective actions; at the level of social groups, the performance of social capital bonding is high where aspects of integration in each group and aspects of networks involved in other social groups, at local reach, efforts are supportive and seasonal, and each social group has the same goal of involving the community as a whole, and finally at the level of social stratification, the performance of bridging social capital is high, which is characterized by the level of mastery of fishermen's economic activities, both production and marketing elements. The performance of social capital bridging functions optimally because the capital capabilities and reach of social capital linking-retainers are not functioning, both with the government, civil society and financial and private institutions.

The contribution of the study is that it reveals the relevance of human capital and social capital in the social structure of the Bajo Topa tribal community, a traditional community. Understanding the level of social capital bonding is very important for community development. high both in the integration and networking aspects.

The implications of the study are intermodal synergy can be applied to increase fishermen's economic empowerment in the form of complete synergy, including; social capital, human capital, physical capital and economic capital.

This study limitation mainly in relation to informants capability to express their values and wisdom in Bahasa Indonesia. So, it is suggested for the next study, to involve well-educated indigenous Bajo person.

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