

ECONOMIC GAIN AND SOCIAL CAPITAL: STUDY OF SASIRANGAN HOME INDUSTRY EXISTENCE IN BANJARMASIN

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Abstrak. Peningkatan keuntungan ekonomi dalam kerangka ekonomi mikro menjadi perhatian pemerintah. Ragam usaha dilakukan untuk memberikan stimulus keuntungan ekonomi. Adapun satu pendekatan yang dilakukan dengan telaah modal sosial pelaku home industry. Artikel ini bertujuan mendeskripsikan keterkaitan antara modal sosial dan keuntungan ekonomi dalam keberlangsungan pelaku usaha home industri Sasirangan. Pendekatan kualitatif digunakan untuk memberikan deskripsi data naratif dari masyarakat. Model Miles dan Huberman dipilih untuk mendapatkan data yang valid dan reliabel. Hasil penelitian mendeskripsikan bahwa bentuk modal tersebut memiliki perbedaan dalam pola atau proses investasi untuk memperoleh keuntungan ekonomi. Modal sosial masyarakat menjadi satu konsep yang kuat dan hadir sebagai alternatif bentuk modalitas untuk mendapatkan keuntungan ekonomi. Faktual, eksistensi dari industri rumah sasirangan memiliki ragam potensi yang dapat digali sehingga dapat membantu perekonomian masyarakat. pada praktik industri rumah sasirangan terdapat tiga wujud modal sosial yang memberikan kontribusi positif bagi keuntungan ekonomi, yaitu kepercayaan, jaringan sosial, dan norma (nilai). Ketiganya memiliki keterkaitan untuk meningkatkan kebersamaan dan kerjasama yang baik dari segenap anggota masyarakat dalam menjalankan sasirangan *home industry*.

Kata Kunci: Keuntungan ekonomi, modal sosial, dan industri rumah sasirangan

Abstract. Increasing economic gain within the framework of microeconomics is the government's concern. Various attempts were made to provide a stimulus for economic gain. One approach is carried out by examining the social capital of home industry players. This article aims to describe the relationship between social capital and economic benefits in the sustainability of the Sasirangan home industry-based business actors. A qualitative approach is used to provide descriptions of narrative data from the community. Miles and Huberman's model was chosen to obtain valid and reliable data. The study results describe that capital forms have differences in investment patterns to obtain economic gain. Community social capital is a vital concept and is an alternative form of modality to economic gain. The Sasirangan Home Industry's existence has various potentials that are explored to help the community's economy. In the Sasirangan Home Industry practice, three forms of social capital make a positive contribution to economic benefits, namely, beliefs, social networks, and norms (values). The three are related to increasing the togetherness and good cooperation of all society members in running the sasirangan home industry.

Keywords: economic gain, social capital, and sasirangan home industry.

1. PRELIMINARY

Development is assessed for success or failure by using more economic indicators in the context that has existed so far. The new paradigm in economics is to see development in a multidimensional manner, reflected in various social perspectives (Putnam, 1993). Countries with better institutions will be able to allocate resources more efficiently to work better. These institutions are rules created to regulate various human interactions, including informal rules, one of which is social capital (Mutiani & Faisal, 2019). Social capital is currently seen as the main recipe for economic development.

Social capital, seen in the view of economic studies, plays a role in developing individual potential. Social capital is implemented as part of the concept of trust and reciprocity inherent in social networks (Iyer, Kitson, & Toh, 2005). As part of social relations, social capital develops a "bridging social capital" pattern (bridging social capital). Social capital is forming new social ties and relationships to expand networks that



provide resources for new ideas and information. The two forms of relations described boil down to the medium of distribution of information resources (Putnam, 1993; Winter, 2000).

Social capital continues to be complemented by the neo-social capital theory approach. It is used to complement the community interrelationship analysis. The positivist approach explains that social capital is a social network that contains reciprocal relationships to build trust in groups (Mutiani, 2019). Individuals can build social relationships as resources to achieve collective goals. Therefore, social capital is understood as the conception of group assets in society. In context regional, social capital appears in community behavior (Zhou, Chan, & Song, 2017). Especially in Banjarmasin. The ethnic groups who inhabit the area of South Kalimantan are called the Banjar ethnic group. Ethnic Banjar inside perspective is an ethnic group that lives in South Kalimantan (Subiyakto B., 2005). It is known that the Banjar ethnic group is attached to an Islamic identity. In general, the ethnic Banjar divided into two dialect Languages, including Banjar Hulu and Kuala dialects (Ideham, 2015).

The existence of social capital for the Banjar ethnic group has not been studied in-depth, especially regarding the home industry's economic development. If we interpret social capital as one of the important aspects of supporting the micro economy's proper growth and development. Social capital includes; trust, cohesiveness, altruism, feelings of selflessness, cooperation, and networking for collaboration. The good economy is accelerating, in addition to connectivity, accessibility, and social capital itself (Subiyakto & Mutiani, 2019; Putnam, 1993). The study of social capital concerning microeconomic development is studied in some countries like the United States. It describes the relationship between social capital, economic performance, and regional development and emphasizes social complexity. Thus, the existence of a business is influenced by the establishment of financial capital and social capital (Iyer, Kitson, & Toh, 2005). The article aims to describe the relationship between social capital and economic benefits in the home-based business actors Sasirangan industry's sustainability.

2. METHOD

The approach chosen is qualitative with descriptive methods. The qualitative approach is understood as a structured procedure in which the resulting data is descriptive. Descriptive data series in the form of spoken and written words in subjects and observed behavior (Hennink, Hutter, and Bailey, 2020; Creswell, 2010). The characteristics inherent in the qualitative approach are the natural setting (Mohammad, 2008). Natural backgrounds are indirect sources, and it is understood that process is more important than results (Strauss & Corbin, 1990; Neuman, 2015). The qualitative approach recognizes the research object as it is, not manipulated based on the flexibility research problem. Thus it means that the object is relatively unchanged (Ibrahim, 2015; Park & Park, 2016). The qualitative approach is based on harmony with the meaning of social capital in increasing economic benefits in the existence of home industries.

The data collection technique was based on three main activities, namely: 1) observation at the research location, namely Sungai Jingah Village; 2) interviews were conducted with 11 resource persons using purposive and snowball sampling techniques, 3) documentation related to research (Satori & Komariah, 2014; Farquhar, Michels, & Robson, 2020). The analysis technique used an interactive model from Miles and Huberman. Data reduction is dominated by interview data. This is because the results of interviews were found that came out of the research context. Display data in the form of narrative text (Yusuf, 2017; Sugiyono, 2016). Increasing the validity of research data by conducting member checks, an extension of observations in October 2020, and data triangulation (Satori & Komariah, 2014; Elliott & Timulak, 2005). The data collected is then compared to the focus on the research. In general, the data description shows that social capital has a contribution to increasing economic profit. The community's economic benefits are based on the existence of a Sasirangan business in Sungai Jingah Village (Moleong, 2004; Mulyana, 2008).

3. RESULTS AND DISCUSSION

In terms of the resources deposited in it, capital can be categorized into several forms: financial capital, physical capital, human capital, and social capital. Each of these forms of capital has differences in the investment pattern or process to obtain economic gain and social benefits (Portes & Landolt, 1996). Currently, social capital is widely used by academics and practitioners in various studies. Social capital is mainly an alternative form of other modalities such as economic capital, cultural capital, and human capital. Pierre Bourdieu

(1986) introduced the concept of social capital in the debate over the forms of these modalities (Coleman, 1999). It is not only economic capital that is easily converted into money, but cultural capital, which in certain situations.

Economic or financial capital is associated with managing, Upgrade, allocating, and using funds owned as a monetary resource to obtain economic benefits or social benefits through productive activities. Physical capital is more related to the factors of production of goods or services, which in this context are raw materials and infrastructure to process them. Human capital is commonly associated with efforts to utilize the intelligence, skills, levels, and diversity of education and individual experiences (Saegert, Thompson, & Warren, 2001).

Social capital focuses on efforts to make use of social relations. Social capital does not uphold classical capital theory's main properties and, therefore, does not qualify as capital. Others maintain that, to a large extent, the nature of social capital is similar to classical capital theory. Knowledge of classical capital theory is a prerequisite for contributing to the social capital debate. However, there is a belief that social capital focuses on social relations or relations, while other forms of capital mainly lie in individuals (Mutiani, 2019). The concept of social capital arises from the idea that it is impossible for community members to individually solve the various problems they face.

Social capital, as a reality owned by citizens, can be in the form of goodwill, sympathy, friendship, social relations between individuals & families that can help solve community members' problems. In such a context, good relations between members of society create mutualism and even defeat individuality, which usually surrounds the characteristics of western culture. In other words, if someone experiences a problem & is unable to handle it on their own, that resident is assisted by other residents voluntarily. With close social relations, polarization patterns, segregation, and social division are fading (Gunawan, 2005).

The social capital component consists of trusts, rules, and networks that can improve society's efficiency by facilitating coordinated actions. Furthermore, Putman said that cooperation is easier to occur in a community that has inherited several social capital in the form of rules, capital, local exchanges, and networks of agreement between citizens. Social capital in the form of norms and a network of links is a precondition for economic development and an absolute prerequisite for creating good and effective governance. Thus social capital is a prerequisite for successful development (Iyer, Kitson, & Toh, 2005). This is what the Banjar people in Sungai Jingah Village are trying to see, especially the Sasirangan home industry entrepreneurs. The progress and welfare that has been achieved cannot be separated from their social capital. Then what is the role or what is the role of social capital in economic profit?

The Sasirangan home industry players are exploring the potential of Sasirangan as a commodity that can be sold to consumers both from the city of Banjarmasin and outside. Sasirangan cloth was originally used or believed to be healing for people afflicted with an illness (request). This cloth is used in Banjar tribe traditional events. At that time, the Sasirangan cloth was in the form of a *laung* (headband), *kakamban* (veil), and *tapih* (sarong). As a coloring agent taken from natural dyes such as turmeric, turmeric-lime. ginger, banana tree water, pandan leaves, jackfruit leaves (green), teak leaves (red), ironwood leaves (brown), noni root (yellow), ramania seeds (purple), and other plants. Behind the colors of certain sasirangan fabrics, certain magical powers are believed to be a means of healing and in ancient times became the basis for the creation of these sasirangan fabrics, namely following the purpose of their manufacture, namely as a complementary means in the treatment of certain types of illnesses suffered by someone. The following is a picture of the manufacture and product Sasirangan.



Figure 1. Manufacture and Product of Sasirangan
Source: Researcher's Documentation (August 2020)

Sasirangan cloth is a cloth that is processed with a certain color preceded by sewing (referred to in the Banjar language term) of rope or thread or the like according to a certain pattern and motif. This sewing or barrier dyeing technique causes certain places to be blocked or not penetrated by the penetration of the dye solution used. The making of sasirangan is often carried out in the home industry because no special equipment is needed. It is enough with the hands' skills to get certain motifs and patterns through hand sewing and tying techniques. The raw materials for sasirangan fabrics that are widely used today are cotton (cotton), silk, semi-silk, and pineapple fibers. Other than that,

Sasirangan home industry and its relation to social capital are seen from three aspects: 1) social networks, 2) trust and 3) shared norms. First, a social network allows for coordination and communication that can foster mutual trust among fellow community members. Second, trust has positive implications in social life (Putnam, 1993). This is evidenced by the fact that people who have mutual trust in a social network reinforce norms regarding the need to help each other. The three successes achieved through cooperation in the previous time in the network encourage the continuity of cooperation later (Coleman, 1999).

The importance of trust in achieving economic prosperity is a major highlight. In practice, the condition of welfare and democracy and the competitiveness of society are determined by the level of trust between fellow citizens. The concept of trust to measure the level of social capital. Social capital will become stronger if the norms of reciprocating mutual assistance and solid cooperation apply through a network of social, institutional relations will become stronger in society. Trust relates to cultural roots, especially those related to prevailing ethics and morals. Thus, the level of mutual trust in a society cannot be separated from the community's cultural values .

4. CONCLUSION

Social capital, seen in the view of economic studies, plays a role in developing individual potential. Social capital is implemented as part of the concept of trust and reciprocity inherent in social networks. Sasirangan home industry and its relation to social capital are seen from three aspects: 1) social networks, 2) trust and 3) shared norms. First, a social network allows for coordination and communication that can foster mutual trust among fellow community members. Second, trust has positive implications in social life. The condition of welfare and democracy and the competitiveness of society are determined by the level of trust between fellow citizens-the concept of trust to measure the level of social capital.

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