

# Social Capital of Forest Protection Community Association (PMPH) in Muria Forest Preservation Efforts

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## Abstract

*The values, norms, and habits of the community can be used as social capital in an effort to preserve the environment, especially forests as one of the sources of survival in the future. Concern for the environment carried out both personally and in groups such as forest protection communities can be done to minimize the damage to muria mountain marble forests, especially the muria village area used as a tourist attraction with high community mobility. The purpose of this study is to find out what elements of social capital are owned by the forest protection community association (PMPH) in preserving the muria forest area. The study focused on forest protection communities and the involvement of local communities. This type of research is a qualitative research case study (case study). Data collection techniques with interviews, document studies and Focus Group Discussion (FGD). Data validity tests use triangulation method techniques, while data analysis techniques through data collection, data reduction, data presentation and conclusion withdrawal. The results showed that the elements of social capital owned by the members of the muria forest protection community are mutual trust and have that forests are an integral part of life that must be maintained, strong solidarity between members of the community and the community to maintain the forest ecosystem for mutual benefit, commitment and consistency of the community in handling the problem of forest destruction and continuing to socializing to all citizens the importance of maintaining forest sustainability. Forest conservation efforts also have a significant impact in processing and utilizing wisely and wisely the gift of God, if no one cares for and preserves then the forest will be damaged by the flow of human mobility and irresponsible hands.*

Keywords: social capital; muria forest protection society association (PMPH).

## **Introduction**

People who live in one region will instinctively have similarities in terms of customs, customs, norms that are upheld together and attachment in their social interactions. In this social interaction, society upholds the values that have been mutually agreed upon, these conserved values that will achieve goals and strengthen relationships between communities. In addition, the importance of strength and attachment between communities makes the integrity of society maintained, in addition, the community can also achieve understanding in the organization.

The application of values, norms, and habits that people have in everyday life can be used as social capital in an effort to preserve the environment, especially forests as one of the sources of survival in the future. Concern for the environment carried out both personally and in groups such as forest protection communities can be done to minimize forest damage. This kind of social capital can be found in forest preservation efforts in the marbles of mount muria, Kudus, Central Java. This activity is carried out for various reasons, especially the muria village area is one of the tourist attractions with high community mobility.

The purpose of this study is to find out what elements of social capital are owned by forest protection community association (PMPH) in preserving muria forest areas. This research focuses on forest protection community association and the involvement of local

communities in developing community social capital to achieve forest sustainability in order to stay awake and beneficial for the survival of many people.

## **Library Review**

A group of people does not rely solely on outside help to overcome economic difficulties, but they themselves must also jointly think and take the best measures to overcome the problem by exerting all their potential and resources. Thus social capital emphasizes the need for independence in overcoming social and economic problems, while outside assistance is considered as a complement to trigger initiatives and productivity that arise from within one's own society (Syahra, 2003).

Fathy further (2019) mentioned that social capital falls into the social dimension of the sustainable development paradigm that tries to integrate three dimensions: social, economic and environmental. In addition, the position of social capital also plays a positive role in the political dimension because it encourages participation, accessibility and freedom of society which is also a principle in the paradigm of sustainable inclusive development.

As a society that requires social capital in survival, they are also need a sustainable system, interconnected with each other in creating and Do everything related to the social capital they have. As a system, according to Talcott Parsons at least society must have four imperative functions that are at once characteristic of a

system, all four related to the system actions that in this case are related to the activities carried out by PMPH. The four systems are commonly known as AGIL (Adaptation, Goal Attainment, Integration, Learn Pattern Maintenance) (Ritzer,2012).

In a functional structural, it is known by the basic assumption that society as a stem consists of parts that are interconnected with each other so that other parts It won't work without other parts. Changes or damages that occur in one system will affect and impact the function of the other. Furthermore, Haryanto (2012) also states that the functional structural approach or theory addresses human behavior in the context of organization (society) and how it is located in the condition of the balance of community organization.

## **Method**

### *Settings and Participants*

This research is a type of qualitative research with case study approach where according to Herdiansyah (2012) that the essence of qualitative research is to understand, which means understanding "something" that can mean many things such as understanding what others feel, understanding mindsets and viewpoints, understanding a phenomenon based on a particular group or community in a set of *natural ting*. While metode case study because this study focuses on one area with a particular problem, namely the power of social modes of

forest protection communities with a research focus on forest protection community association and the involvement of local communities in the preservation of muria forests that are members of the muria forest protection community association.

### *Data collection*

Data collection techniques in this research that With interviews that according to Bugin (2011) interview is the process of obtaining information for research purposes by way of Q&A while face to face between interviewer and informant or interviewee. The next technique is document studyIt is a method of collecting qualitative data by looking at or analyzing documents created by the subject itself or by others about the subject. Documentation studies are one way that qualitative researchers can dilaulaukan to get an overview from the point of view of the subject through a written media and other documents written or made directly by the subject concerned, and The last is Focus Group Discussion is a targeted group discussion that is held in groups because of the interest of researchers to gather information from a variety of different points of view so that a form of interview is needed conducted together at one time and one place where this interview is known with the term *focus group discussion (FGD)* (Herdiansyah, 2012).

Furthermore, the data validity test uses triangulation method techniques, namely by checking the use of data collection methods, whether the information obtained by

interviews is the same as existing document data methods, or whether *FGD* results match the information provided during separate *interviews*. While data analysis techniques through data collection, data reduction, data presentation and conclusion withdrawal from all stages of research.

### **Results and Discussions**

The forest is trust, guarding it is worship. It is a philosophy for members of the forest protection community of muria mountain slopes. The muria slope society that is incorporated in this paguyuban has very strong elements as bonds, norms, and interactions that are so strong as social capital. This paguyuban was pioneered by Mr. Moh Shokib who was also the caretaker of the tomb of sunan muria, along with the community who care about the sustainability of the ecosystem forest slopes of muria

Elements of social capital owned by members of the community protecting muria include (1) mutual trust and having that forests are an integral part of life that must be maintained, people believe that forest destruction will have an impact on their own future. In this case, the community, especially the members of the association make themselves part of nature, ranging from maintaining and preserving forests with sustainable activities. (2) strong solidarity between members of the community and the community to maintain the forest ecosystem for mutual benefit. The strong solidarity, the bonds of norms and interactions that occur and

are maintained by the community members of this forest protection association make this community has a very strong social capital in carrying out all forms of forest conservation efforts. With this strong solidarity, the community also became productive not only in the forest sector of muria slopes, but also in managing the tourism system in colo village. (3) Community commitment and consistency in handling the problem of forest destruction and continuing to socialize to all citizens the importance of maintaining forest sustainability. Forest conservation efforts also have a significant impact in processing and utilizing wisely and wisely the gift of God.

The social capital owned by members of the forest protection association is moving from the concerns felt by the community, especially members of the community of muria slope forests that are starting to go unkempt. This movement was started in 1998

due to illegal encroachment carried out by irresponsible people. This forest preservation effort movement is carried out by (1) planting trees, (2) tiered extension so as not to encroach wildly, especially on trees that have not been cut down, (3) doing forest patrols by bringing new tree plant seeds in lieu if there is damage found, (4) the tradition of coffee *wiwit*, releasing birds, educating the community to care about the forest and its contents.

All community movements that are members of the muria forest protection association move naturally because of public awareness, until *pa da* in 2016 *getargaan kalpataru* for

the category of environmental builders. Natural movements like this that will run strong and consciously or unconsciously, the norms that run between members of the association will naturally bind between members and move them in an effort to cross the forest, this is what is called social strength or social capital.

If it is associated with functional structural theory then the AGIL (Adaptation, Goal Attainment, Integration, Learn Pattern Maintenance) mentioned in functional structural theory of Talcott Parson refers to;

1. Adaptation, or adaptation that means that a system must address urgent needs that are external situational. The system must adapt to its environment and adapt the environment to its needs, which in this case is the PMPH organization that adapts and overcomes problems. Urgently found in the community is the start of damage to the Muria forest area that can disrupt the balance of the forest environment ecosystem if not taken seriously.
2. Goal Attainment, or the achievement of the goal that a system must define and achieve its main goal, where the purpose of this PMPH is the preservation of muria forests, people realize that their lives cannot be separated from the relationship with forests, and if forests are damaged also have an impact on the sustainability of their lives, so that the achievement of the goal of this community organization is forest sustainability by utilizing wisely and wisely.

3. Integration, or integration that indicates that a system must regulate between the relationships of parts of its components. It must also manage relationships among three other functional imperatives. Where in this case the linkage between all that is needed in handling problems in PMPH and the sustainability of muria forests must be maintained, people who are members of the PMPH organization will not be able to work alone without the values that have been agreed and maintained as their social capital, as well as the absence of support from the surrounding community and also the government, then the efforts made by PMPH will be in vain, So that there is a need for integration or cooperation from various parties.
4. Learn pattern maintenance, or so-called pattern maintenance that says a system must provide, maintain, and update both the motivations of individuals and the cultural patterns that create and sustain that motivation. That not only enough efforts made by PMPH organizations in preserving Muria forest areas, but also the need for continuity from the surrounding community to support the preservation efforts, this is done with the education carried out by PMPH in the surrounding community, as well as the preservation of values that have been mutually agreed as social capital in the preservation of Muria forest areas.

With the values of social capital owned by the community and maintained the pattern of

society as a system that always adapts to existing problems, has a clear purpose. , integrated, maintaining the pattern of their habits and social capital values, the resulting impact in this activity is quite significant in changing the forest area Muria to be better, especially in its use by the community and also religious attractions Sunan Gunung Muria. The impact that is indirectly realized is the maintenance of forest ecosystems that in the long term can not only be utilized by the community, but also the benefits that can be utilized by the community, larger such as preventing landslides, floods, to lack of water due to damage to forest areas.

### Conclusion

The protected community of muria forests moves naturally to cover the forest slopes of muria. The elements of social capital owned by members of the community community protection community muria is mutual trust and have that the forest is an integral part of life that must be maintained sustainability, strong solidarity between members of the community to maintain the forest ecosystem muria for mutual benefit, commitment and consistency of the community in handling the problem of forest destruction and continue to socialize to all citizens. The importance of maintaining forests. Forest conservation efforts also have a significant impact in processing and utilizing wisely and wisely the gift of God, if no one cares for and

preserves then the forest will be damaged by the flow of human mobility and irresponsible hands.

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