

# Social Capital of the Fragrant Root Oil Workers Community in Indonesia

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***Abstract---** Social capital is something very important in the survival of a group or individual. The strength of social capital can be known through elements that are embedded in the social structure of the community which includes trust, norms, and networks. This article discusses the social capital of fragrant root oil workers in Garut Regency, Indonesia. This study uses qualitative methods with data collection techniques such as in-depth interviews and documentation studies. Data analysis was performed using the Miles & Huberman model. This study found that social capital formed in the fragrant oil worker environment is social capital that grows from active participation, trust, cooperation, and reciprocity.*

***Keywords---** Social Capital, Workers, Society, Fragrant Root Oil.*

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## I. INTRODUCTION

This article discusses the social capital of fragrant root oil workers in Indonesia. Social capital is very important in the survival of groups or individuals because it is part of social energy for the community (Malik, et al., 2015). This social capital plays a role in binding interactions between landowners, tenants, and perfume oil workers, bridging between social groups in a community of fragrant oil workers or even suppliers and landowners and being able to establish wide collaboration with existing stakeholders (Indrajaya, et al. , 2013).

Each community has a source and potential for social capital that can be accessed and utilized by its members. A community or community is a potential social capital, where the community or community provides awareness and boundaries of citizens, including contributing to meet the needs and common interests. The strength of social capital can be known through the elements that are embedded in the social structure of the community (Pratiwi, et al., 2017). Some elements of social capital include trust, values, and norms of reciprocity, institutions and associations, reciprocal relationships and networks. The implementation of the power of social capital is understood in three typologies, namely social capital as an adhesive for community members, as a connector and as a connection or access.

Social capital plays a very important role in the functioning and strengthening of the life of modern society (Tasdemir et al., 2017; Portes, 1998; Coleman, 1988). Social capital is not only a company asset but also serves to

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help develop the company's business (Putri & Hidayat, 2011). Many companies have indirectly used social capital in running their companies, both from within or outside the company. Thus, for companies to develop, the problem is how to maintain and increase social capital.

The network discussed in social capital shows relationships in people or groups that enable problem-solving to run efficiently and effectively (McMillan & Chavis, 1986; Kawachi, et al., 1997; Maas, 2015; Fafchamps, 2006; Wibisono & Darwanto, 2016; Taylor, 1998; Smith et al., 2002; Bhandari & Yasunobu, 2009; Glaeser, et al., 2002). The essence of all of this basically refers to the social principle that is working together is easier to overcome problems than working alone. Social capital as a basic capital for the community can make effective capital and other potentials, but the inherent element provides benefits and can be received by all community members and does not conflict with universally applicable standards of value (Abdullah, 2013).

Studies on social capital have been widely conducted (Khoirriini & Kartika, 2018; Malik, et al., 2015; Kusumastuti, 2015; Wallis et al., 2014; Trigilia, 2001; Rahn & Transue, 1998; Woolcock, 2001; Billiet et al., 1999). But no one has examined the social capital of perfumed oil workers in Indonesia. Studies on perfume rootworkers become important due to several factors including; the availability of an increasingly limited workforce, business continuity is fragmented in the weak economic strata. For this reason, this study aims to analyze the social capital of fragrant root oil workers in Indonesia by taking the case in Garut Regency.

## **II. METHODOLOGY**

The research was carried out in Sukakarya Village, Samarang District, Garut Regency, West Java Province, Indonesia. This research is a qualitative study (Gunawan, 2013; Somantri, 2018; Moleong, 2007). The number of informants to be interviewed is 25 people taken purposively. Informants are landowners, land tenants, leases and collectors or buyers of refined oil in Sukakarya Village. Researchers conducted in-depth interviews with informants and also sought information through library research. The analysis technique used in this study follows the concepts put forward by Miles and Huberman namely data reduction, data presentation, conclusion drawing or verification (Miles & Huberman, 2002; Forman & Damschroder, 2007).

## **III. RESULTS**

The existence of fragrant root trees in Sukakarya Village, Samarang District, Garut Regency, West Java Province, Indonesia is a blessing for most of the population around it, by taking root and distilling it, the oil produced can be the main source of income for the family. Since the division of the region, the population density in Sukakarya Village has increased, one of the main causes is that Sukakarya Village has been made the Capital of the District and the development of education and health infrastructure so that it attracts most of the surrounding population to settle around the village. Population growth in the village of Sukakarya that continues to increase, in fact, is not followed by an increase in the number of fragrant rootworkers as presented in the following table:

**Table 1 Ratio of Fragrant Root Oil Workers to Population**

No	Year	Worker	Population	Percentage
1	2015	218	1850	11,78
2	2016	197	1906	10,33
3	2017	164	1969	8,32
4	2018	129	2014	6,40

Source: Field Research (2019)

Table 1 shows the percentage of fragrant rootworkers to the total population were in 2015 fragrant oil workers had a high percentage, in the following years it became clearer that there was a reduction in the number of workers so that in 2018 the percentage left only 6.40 percent of the total population. There are several indicators of the reduction in perfume rootworkers, among others; the availability of new workplaces outside of refined root oil distillation, work orientation due to increased education levels and the use of machinery in the refining process so that landowners or tenants no longer work on refining but only collect roots to be sold to owners of modern refiners. This condition is the cause of the reduction and shift in the number of perfume root workers in Sukakarya Village.

With the reduction in the number of workers, these conditions will also influence the amount of fragrant root oil production from year to year. In producing fragrant root oil there are several elements of society that are interrelated including landowners, land tenants, rental laborers and collectors (buyers of fragrant root oil). Each section has different functions and authorities and is closely related to one another. Tenants have a dependency from the owner to get a refining permit in the area of the landowner, as well as the leased worker who has a dependency to use his energy in the refining process, the pattern of the network that is built can be seen in Table 2 below:

**Table 2 Network Patterns**

Landowners	Land Tenants	Hired Labor	Catcher
Rent out with a 25-75 percent profit-sharing agreement	Looking for workers for refining eucalyptus oil with a 50-50 percent share	Receive work in accordance with the agreement with the land tenant	Receives refined oil from tenants at generally accepted prices
Does not cover work needs	Bear the needs of workers during the refining activities	Get debt facilities (needs while working) and severance pay for families	Can help workers and will be replaced by depositing refined oil
Buy oil from the work of land tenants	Buy oil from the work of tenants/cut financing with refined oil	Deposit oil to tenants to reduce the burden of work debt	Receives refined oil from rental workers at sub-standard prices and is hidden from landowners and tenants
Not responsible for meeting the needs of the worker's family	Responsible for meeting the needs of the worker's family	Get a profit after the work period is finished by calculating the amount of oil deposited minus working capital and debt	No responsibility for meeting the needs of the worker's family except with certain agreements

Source: Field Research (2019)

Table 2 presents a network pattern where there is a symmetrical relationship between landowners, tenants, rented laborers, and collectors. Between landowners and tenants, trust arises from agreements and work contracts that are agreed upon so that the basis of the agreement becomes the basis of trust for landowners and tenants. For tenants and laborers, the basis of the cooperative relationship is only based on trust where most tenants do not work but give full confidence to the distillation process carried out by hire workers consisting of 4-7 people in one group. Meanwhile, the container is part of the working network in Sukakarya Village but does not have a direct relationship in the refining process, the container has a relationship in the distribution and marketing process of refined oil.

Social capital found in society grows and develops along with human development (Anggita, 2013). Likewise, social capital contained in perfume-root workers, for that matter needs to be understood about the pattern of cooperation that prioritizes trust between workers and landowners and tenants without suspecting the fraud committed by one of the groups. In this context, social capital has an important role. Fragrant oil workers' social capital is an asset, value, and business that is based on interests, common environmental conditions (social, economic, resources) that also determine the development of workers' activities and hire workers (Harahap & Herman, 2018).

In the process of refining fragrant root oil, hired labor becomes the most important part where the process of taking root until the distillation is carried out in groups and each group member is given duties and responsibilities. These tasks and responsibilities are given with consideration of work experience, the following table 3 is presented on the distribution of the work tasks of rental workers in Desa Sukakarya.

**Table 3 Distribution of Work Tasks**

<b>Anaconda</b>	<b>Cook</b>	<b>Leaf Sorter</b>	<b>Labor</b>
Responsible for all workers in the work location	Responsible for fuel (wood) and refining equipment	Responsible for the supply of eucalyptus leaves during the distillation process	Doing the work given by an anaconda
Recruiting workers for cooking and root cleaning and other rental workers	Perform filling and changing leaves in the kettle	Providing firewood, looking for additional food and maintaining the distilled oil	Help the cook to put in the firewood and remove the remaining leaves
Control the quality of roots and the quality of refining	Maintain the quality of combustion and control water temperature	Cleaning all equipment and duty to maintain security at night	Take a leaf and help provide food
Responsible for the entire production	Providing food for all workers		Responsible for supplies and all refining equipment

Source: Field Research (2019)

The distribution of tasks in the distillation process is the basis of the trust of the tenants of the land to the workers, through the division of the task division is expected to achieve maximum results. Anaconda is a person who is valued by his experience in conducting the distillation process. In table 3, it is seen that the distribution of work tasks prioritizes the relationship of cooperation and trust.

Social capital that is built on the division of work tasks anaconda, cook, root cleaner and hired labor is a capital that is constantly changing. Thus the dynamism of fragrant root oil workers in carrying out refining activities is

inseparable from the social capital that is built on the lives of fragrant root oil workers. Social capital is essentially a set of values and norms that are a tangible manifestation of an institution that is dynamic (Harahap & Herman, 2018). The concrete manifestation of social capital in fragrant oil workers is shown in the form of trust, social networks, responsibility, and cooperation.

The division of work assignments to each worker results in each person involved in the refining process having activities that are interrelated with one another. In practice, if one worker does not carry out his obligations then it will be a burden for others who are together in one workgroup, then the elements of reciprocity, trust, value systems and norms, tolerance, will be an indicator that will become social capital in activities perfume oil workers as the data presented in table 4 below:

**Table 4 Activities of Fragrant Root Oil Workers**

<b>Time</b>	<b>Description</b>
04.00-05.00	All workers get up and start activities, an anaconda will control the burning and rootstock, some workers prepare coffee and breakfast, the cook reports the amount of rootstock needed, while the root cleanser does the activity
05.30-07.00	Root cleaning left the tent to the location where the fragrant root was taken, the cook made the replacement of firewood. Root cleaners on duty during the day will replace the roots assisted by laborers and anacondas will check the oil produced
07.00-12.00	Root cleaners are tasked with returning and stacking roots, while the cooks begin to provide consumption for all workers, the anaconda will check the quality of the roots taken by the root cleaners and the workers will move the roots from the basket into sacks for further stock.
12.30-13.30	All workers take a break and have lunch, root cleaners on duty during the day get ready to continue the rest of the work by the previous worker. Root cleaners on duty in the morning, together with workers preparing to search for firewood to increase the existing stock
13.30-17.30	Daytime root cleaners carry out activities at a predetermined location, cooks do burning and adding firewood activities, root cleaners who are on duty in the morning continue to work together with laborers searching for firewood
17.30-20.30	Morning and afternoon root cleaners returned from the site and stockpiled roots and wood that would be used as fuel, most of them rested and bathed and washed, cooks began providing food for the evening, anacondas checked the quality and stock of fragrant roots and fuel
20.30-04.00	All workers do dinner, the daytime root cleaning will continue with the night watch, in addition, there are also workers and some cooks who have to maintain water, the quality of combustion and fuel stock that must be supplied into the fragrant root cooking stove

Source: Field Research (2019)

Table 4 shows the circulation of activities of fragrant root oil workers while they were in the refining location. The description of time worked without being formally agreed but has been understood by each individual in the fragrant oil working group. The author tries to construct that the social capital possessed by perfume oil workers is a force that can be used to stimulate collective action. The collective action that is present is used to respond to situations within the group which is then developed into the ability to adapt each individual to the habits or traditions that already exist in the workgroups they follow.

Social capital is not capital in the usual sense like assets or money, but rather contains a figurative meaning, namely in the form of assets or tangible capital that is important in social life. Social capital that contains trust,

mutual exchange, social norms, and ethical values, is a supporting foundation that will determine the development and sustainability of various business activities in various sectors of life (Pratiwi et al., 2017).

Understanding social capital that leads to aspects of social organization, such as beliefs, norms, and social networks that can facilitate collective action (Rahmadi & Santoso, 2016). Social capital is emphasized on the community togetherness to improve the quality of life together and make better changes and adjustments continuously. Burt (1992) defines social capital as the ability of people to associate with one another so that it becomes a very important force, not only to economic aspects but also to every other aspect of social existence (Kusumastuti, 2017).

Social capital in the form of bonding is social capital in the context of ideas, relationships, and inward-oriented attention (Kusumastuti, 2017). This form of social capital generally arises and exists in societies that tend to be homogeneous. Putnam termed society by bonding social capital as a hallmark of sacred society, that is, a society that is dominated and endures with a totalitarian, hierarchical, and closed society structure that is covered by certain dogmas. Fragrant oil workers in Sukakarya Village are a form of a community dominated by land tenure and working capital by a group of people but not in totalitarianism or certain dogma as stated by Putnam. The division of the hierarchy and patterns of daily social interaction make the perfume-root workers in Sukakarya village always guided by values and norms that are considered beneficial to all parties even though they are dominated by landowners and tenants.

The author assumes that social capital owned by perfume rootworkers is a power that can be used to stimulate collective action (Prasetyono, et al., 2017). Collective actions that are present are used to respond to situations outside the community which is then developed into adaptability as described in the following table:

**Table 5 Description of Social Capital of Fragrant Root Oil Workers**

<b>Description</b>	<b>Orientation</b>	<b>Action</b>
Participation	Involvement in work by involving emotional and willingness elements	Work in the distillation process based on awareness according to agreed agreements
Trust	Openness to the conditions that occur by each individual. Feelings of security to leave the trust and agreement with other parties.	Receive the work given and maintain the trust given by the landowner and trust the distillation results obtained.
Collaboration	Willingness and ability to work together to achieve goals.	Complete tasks and responsibilities are given. Help other friends to ease the workload. Understand their role in groups.
Reciprocal	Help each other and lighten the burden of fellow fragrant root oil workers.	There is communication between the cook, root cleanser and laborers with an anaconda or land tenant to overcome household economic problems.

Source: Field Research (2019)

Table 5 presents the orientation and actions of perfume oil workers, participation, trust, cooperation, and reciprocity are indicators of social capital that exist in a group. The orientation shown by perfume rootworkers shows their awareness of temporary collectivity for action, is a manifestation of beliefs, value systems and norms,

and tolerance.

Then the description of the orientation and actions of the perfume oil workers explains that the dimension of social capital grows within their group in which contains a set of values and norms and patterns of social interaction in regulating their activities during the refining activities. The main dimension of social capital lies in the ability of fragrant oil workers to work together to build a social network in order to achieve common goals (Prasetyono et al., 2017). Basically, the ability of workers to establish and build a common life is very dependent on the condition of the willingness of all workers to find values and norms, which will make all subject to the collective interest.

#### IV. CONCLUSION

The existence of a system of cooperation in the refining of fragrant root oil in Garut Regency makes the community in groups benefit and fulfill their needs. The system of hiring and recruiting refining workers makes the relationship between landowners, tenants, hired laborers, and collectors interact with each other so that trust and reciprocal relationship can be strengthened that can strengthen the cooperative relationship that they will create. The growing trust of landowners and tenants of land for workers makes the opportunity to meet household needs can be realized. Social capital formed in the environment of fragrant rootworkers is social capital that grows from active participation, trust, cooperation, and mutual relations.

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