

# Social Capital as a Strategy for Economic Recovery of Tourism Actors in the Lok Baintan Floating Market Post-Flood in the New Normal Era

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## Abstract

*This research is qualitative. This research focuses on finding and identifying the form of social capital that exists in Lok Baintan Village through the interaction of economic actors in the Lok Baintan Floating Market. Social capital is also seen in how social capital is used to reduce the impact of floods—using in-depth interview techniques, field observations, and documentation—data analysis through data reduction, data presentation, conclusion drawing/verification, and credibility. The research shows that the form of social capital of the Lok Baintan Village community consists of trust, networks, and norms. Community trust in religion, government, volunteers, and community members is relatively high. Network is formed from inside and outside the community, values and norms are still being implemented by the community, namely Bepanduk, bubuhan, gawi sabumi, and baakuran.*

## Keywords

social capital; strategy; economic recovery; lok baintan floating market



## I. Introduction

Indonesia is a country that is located in an area prone to various natural disasters, such as geological hazards (earthquakes, volcanoes, landslides, tsunamis) and hydrometeorological hazards (floods, droughts, tides, large waves). This is because the territory of the Republic of Indonesia has geographical, geological, hydrological, climatological, and demographic conditions that have the potential for disasters, both caused by natural and non-natural factors, such as disasters caused by human factors. Both can cause human casualties, environmental damage, property losses, and psychological impacts (Haryono, 2012).

South Kalimantan is an area that is relatively safe from earthquakes because its territory is not the meeting point of the three main world plates, namely the Australian, Eurasian, and Pacific plates. However, South Kalimantan does not mean that it is protected from natural disasters. South Kalimantan, as an area is partly tropical forest with mountains and peatlands, makes the South Kalimantan area prone to forest fires. South Kalimantan is also rich in mining products. Overexploitation of natural resources has caused South Kalimantan to be affected by severe flooding for some time. Almost all areas of South Kalimantan were flooded. Banjar Regency is one of the areas worst hit by floods.



**Figure 1.** North Ring Road Condition (Road Access to Lok Baintan Floating Market)  
Severely Damaged Due to Flood

The livelihood of the people of Banjar Regency is dominated by agriculture. Banjar Regency is also known as the "Veranda of Mecca" because there are many famous scholars and Islamic boarding schools in this area. This area is also home to many cultural, historical, *geopark*, and other sites. Of the many cultural sites in Banjar Regency that are famous and become icons in South Kalimantan, the Lok Baintan Floating Market.

The existence of the floating market has existed for a long time and exists today. This market is a place for transactions between traders and the surrounding community. This activity makes the relationship that exists not only wrapped in economic relations but also social activities. This can be seen from the familiarity between the actors in their daily lives. This indicates that social capital has been created since the existence of this market.

The outbreak of this virus has an impact of a nation and Globally (Ningrum *et al*, 2020). The presence of Covid-19 as a pandemic certainly has an economic, social and psychological impact on society (Saleh and Mujahiddin, 2020). Covid 19 pandemic caused all efforts not to be as maximal as expected (Sihombing and Nasib, 2020).

The existence of floods during the Covid-19 pandemic situation made this market "suspended" for its activities. However, this condition is starting to return to normal with the implementation of health protocols. Based on the author's observations, the Floating Market is starting to get busy again. This study tries to reveal how the social capital between the Lok Baintan Floating Market actors helps restore the economy of the Lok Baintan and surrounding communities who depend on the existence of the Floating Market out like in other places. As stated by Cecchi & Molinas (2006) that social capital plays a role in poverty alleviation.

## II. Review of Literature

### 2.1 Social Capital

McElroy, Jorna, & Engelen (2006), in *Rethinking social capital theory: a knowledge management perspective* explains that social capital mainly consists of knowledge (beliefs, beliefs, rules, and norms) while according to Lyon (2000), Social capital acts as an umbrella which includes various processes of social relations that are formed and form

other institutions. According to Lyon (2000), Networks are the most visible and prominent part of social capital, and for this reason, they have received the most attention in the study of social capital.

## **2.2 Elements of Social Capital**

Social capital is the resources that develop in an individual or group of individuals, such as trust, social norms, and social networks, which enable cooperation between them. The three elements of social capital are:

### **a. Trust**

The ability to associate becomes a significant capital for economic life and other aspects of social existence. Fukuyama (1995) defines trust as cooperative norms such as honesty and willingness to help that can be shared between limited groups and not with others from the community or with others in the same society.

### **b. Social Network**

Fukuyama (2002) describes a network as a group of individual agents who share informal norms or values beyond those necessary for ordinary market transactions. Networks can be created through friendly relations or friendships that provide alternative channels for the flow of information within an organization. A network with high trust will function better and more efficiently than a network with low trust (Field, 2003). The Network is a means to form a synergy between the community and the government. With the principles of equality, informality, and participation in building commitment, problems in developing community-based business partnerships can be handled synergistically.

### **c. Social Norms**

According to Putnam (1998), norms consist of understandings, values, hopes, and goals believed and carried out together by a group of people. Norms can be sourced from religion, moral guidelines, or secular standards such as professional codes of ethics. Norms are built and developed based on the history of cooperation and are applied to support a climate of cooperation. The role of social capital in dealing with disasters is reflected in his research (Straub, 2020) that for disaster mitigation, it is necessary to encourage the privatization of risk, placing the responsibility on individuals to protect themselves through mechanisms such as insurance and investment in private infrastructure, rather than relying on public assistance.

## **III. Research Method**

The research was conducted during August-October 2021 at the Lok Baintan Floating Market, Banjar Regency. This study uses a qualitative method with a case study approach. The researcher chose the location of Lok Baintan Village and its surroundings because this area was one of the areas affected by the flood disaster.

The livelihoods of residents in Lok Baintan and its surroundings are highly dependent on the agricultural sector and the Lok Baintan Floating Market. The flood disaster made traders and farmers lose their livelihoods at the same time. The purpose of this study is to describe how post-flood disaster management is managed, especially about the economic recovery process of economic actors in the Lok Baintan Floating Market. Data were collected utilizing in-depth interviews, observation, and documentation (using cellphones). Data analysis was carried out by data reduction, data presentation, and verification or

concluding. The population is Lok Baintan and surrounding areas who work as farmers and traders in the Lok Baintan Floating market.

## IV. Results and Discussion

The social capital of the Lok Baintan Village community in the recovery process Post-flood during the covid pandemic is relatively faster in recovery compared to other villages in Banjar Regency. This can be seen from researchers' observations that economic, social, and religious activities have started to return to normal as usual. The excellent synergy between the community and the government is an intermediary for accelerating the recovery process; in this case, it cannot be separated from the role of social capital for the Lok Baintan community. Social capital plays a vital role in the recovery process; there is a sense of trust, values, and networks that can accommodate every program targeted by the government by involving the community as the leading actor in recovery.

Implementation of social capital as a resource to accommodate all the potential in Lok Baintan Village was essential. By optimizing the potential of social capital such as trust, values, norms, and networking as a strategy in the recovery process, it can improve the quality of cooperation to synergize in the recovery process (Field, 2011).

The forms of social capital for the community of Lok Baintan Floating Market players consist of:

### 4.1 Trust

The trust among the affected communities is one of the determining factors for the success of the recovery program, realizing that the disaster that occurred was a warning from Allah SWT to his people. Religious values become the basis of society to build trust and positive thinking about disasters that occur. Working together in the recovery process is based on the intention to help others as victims of the same burden and mutual trust that good cooperation will lead to the common good. As said by the creator of Lok Baintan:

The people of Lok Baintan have great respect for clerical figures. If there is an activity or policy, it is through the ulama that the message is conveyed. Likewise, when Lok Baintan faced a flood situation. Spiritual showers help residents through difficult times (interview August 19, 2021)

Trust in ulama figures makes the role of social capital in the form of trust something that Lok Baintan residents need to use to overcome difficult times. Trust makes each member of society act honestly and obey all the rules. This trust strengthens the knots of social ties to cooperate between these components in implementing the program. Trust keeps individuals from being prejudiced. This causes the public's attention to be devoted to focusing on solving the problem of flooding.

The most important thing is the emergence and strengthening of the sense of solidarity because they feel that they come from the same community as the primary capital of the Lok Baintan residents. With this honest and trusting capital, the community can build cooperation with the government. This collaboration is essential because it involves the survival of local people's lives. After all, society cannot be separated from the government in the life of the nation and state. In the post-disaster recovery process, it must be accompanied by good coordination between the central government, local governments, and communities affected by floods and volunteers who play a role in minimizing the impact of floods.

#### 4.2 Network (Network)

Social relations can be seen as something that seems to be a path or channel that connects one person (point) with other people through which something can flow (Ruddy, 2007). A definition of social NetworkNetwork can be drawn, which is a social relationship that involves a group of people with informal values or norms and the values or norms needed to connect people who are seen as points, and social relationships are seen as a channel. To flow something.

The NetworkNetwork facilitates communication and interaction, enables trust to grow, and strengthens cooperation (Bali moune-lutz, 2011). One reason that people live in poverty is that they lack social networks and institutions with which to find good jobs or decent housing (Woolcock & Narayan, 2000).

The people of Lok Baintan Village are aware that the victims of the flood disaster are not only them but the flood victims are scattered in almost every area in South Kalimantan. Residents of Lok Baintan, especially the Lok Baintan Floating Market players, realize that the government's attention cannot be limited to Lok Baintan alone. However, to all areas that are victims of floods. Therefore, the NetworkNetwork built so far has been further strengthened by the flood disaster that hit South Kalimantan, especially the residents of Lok Baintan. As Arbainah said:

*During the flood last night, much help got here. One of them is from tourists who have been here (interview on August 14, 2021).*

Leveraging community relations and capacity-building partnerships, the Lok Baintan community gains complete access to volunteers who help them out of the flood.

#### 4.3 Values or Norms

The people of Lok Baintan Village have values that accommodate and regulate collective activities that are beneficial to all community members. The Lok Baintan community is a religious community. This can be seen from the discovery of Islamic boarding schools and Lok Baintan children who attend school there. As seen in the picture;



*Figure 2. Islamic Boarding Schools and PAUD in Lok Baintan*

Likewise, the value is embedded in transactions in the Lok Baintan Floating Market. There is an unwritten rule among traders to sell plantation produce at the "bottom." The point is that sellers and buyers transact in the Floating market.

#### 4.4 The Form of Social Capital as a Post-Flood Economic Recovery Strategy in Lok Baintan Village, Banjar Regency

According to Putnam (2000), social capital is part of social life, such as networks, norms, and beliefs that encourage participants to act together more effectively to achieve common goals. Meanwhile, according to Fukuyama (2002), the most crucial element in social capital is trust, which is the glue for lasting cooperation in community groups. Through trust, people will be able to work together more effectively. People become aware of the social conditions that are being faced. Communities must be able to contribute to any recovery program. The social capital that has existed since the beginning has been the initial capital for the Lok Baintan community to get out of their problems.

The post-flood recovery strategy for the people of Lok Baintan Village includes mutual assistance activities, a sense of sharing and solidarity, the use of outside assistance, and the participation of residents as an application of social capital.

**Table 1.** Forms of Community Social Capital Intertwined among Tourism Actors in Lok Baintan Floating Market

No	Form of Social Capital	Information
1	<i>Bapanduk</i> (barter)	Barter transactions between market participants that still exist today are <i>bepanduk</i> . The conditions for the occurrence of <i>bepanduk</i> (1) are different goods exchanged (2) both parties require the goods to be exchanged (3) there is an agreement to exchange goods with other goods whose value has been mutually agreed upon (4) both parties trust each other over the goods exchanged. This means that <i>bepanduk</i> requires social capital for this transaction to happen. The word of agreement between 2 parties who do <i>bepanduk</i> is called <i>baakuran</i> .
2	<i>Bubuhan</i> (community)	Mutual help arises from the trust because it comes from the "bond" of the same community.
3	<i>Gawi sabumi</i> (collaboration)	Cooperation activities are carried out if there are residents who need help
4	<i>Baakuran</i> (discussion)	The word consensus occurs when deliberation activities are carried out that do not find a way out, then the meeting members agree upon the best solution.

#### 4.5 Bapanduk (Barter)

Transactions carried out between traders in the Lok Baintan Floating market, which are still being carried out, is barter. Although it is rarely done and desired by both parties, "bepanduk" can occur at certain times. As stated by Acil Bustan to researchers:

*We rarely do Bepanduk. But unfortunately, it could happen (interview on August 14, 2021).*

(Bartering is rarely done. However, if desired, bartering can be done).

Bepanduk as a form of social capital that exists between traders is essential. This condition is conducive for traders who face cash difficulties. The existence of *bepanduk* is an effort of social capital in helping economic recovery.

#### 4.6 Bubuhan (Community)

In their daily activities, traders form a community of traders at the Lok Baintan floating market. The intensity of the meetings every day creates bonds between traders who are members of the Lok Baintan "stick." The "bubuhan" bond makes the relationship between traders like having family ties. If there is one affected by the disaster, the information circulates quickly. Like the flood that submerged Lok Baintan Village and its surroundings, the thickness of the social capital that was owned was tested.

When a flood situation occurs, relief efforts are received from the closest family. Rescue efforts, carried out by each family. However, if the family is "safe," then the bubuhan community will continue to try to ease the burden on the residents, as stated by Mrs. Dewi to researchers:

*After the flood last night, each family saved their family. However, that waste saved the other Lok Baintan affixes. (Interview on August 14, 2021).*

(When the flood-hit Lok Baintan Village, each individual saved his family members. After that, he saved the other family).

This signifies a sense of shared fate that strengthens the "affix" bond.

#### 4.7 Gawi Sabumi

The impact of the flood that occurred in Lok Baintan Village made the activities of the floating market stop. The community's economy is declining. However, the strong ties have made flood victims receive assistance from various parties such as volunteers, who work hand in hand to alleviate the suffering of the villagers affected by the flood. Assistance from fellow victims also significantly alleviated other flood victims. The assistance provided, although not in the form of money, but selfless energy assistance is felt to be very helpful and strengthens the ties that exist. As stated by Acil Arbainah:

*We help as best we can. When getting money, goods (interview on August 22, 2021).*

The impact of the flood that has been felt until now is the death of residents' crops which are commodities traded in the floating market. So that after the flood, the floating market activity was paralyzed. However, not long ago, the market began to live by presenting merchandise from other regions. As said by the creator of Lok Baintan:

The flood that hit our village made people's activities stop. Floods submerged our homes and plantations. We had lost our livelihood. Many of our plants have died. With the re-activation of the floating market, our economic condition has been helped (interview on August 29, 2021).

The dominant plantation crops are oranges and bananas in Lok Baintan Village, and its surroundings are oranges and bananas. It is not surprising that this fruit is always in the boat of the Lok Baintan Floating Market merchant. Lok Baintan is famous for its sweet citrus fruit. The people of Banjar call it 'limu madang. In season, Madang oranges adorn

the "jukung" of traders in this market. Outside of that season, citrus fruits remained in the merchandise carried by traders. If the oranges in Lok Bintan are not harvest season, traders will look for oranges in other areas, such as in the Mandastana of Batola Regency. The same applies to post-flood conditions.



*Figure 3. Citrus plantations are dead, and most of them have changed land use to plant vegetable crops*

Efforts to restore the condition of post-flood plantation land are continuously being carried out, including replanting orange seedlings in the Lok Baintan plantation area. As can be seen in the picture above, the citrus plantations are mostly dead.

Several efforts have been made by submitting a proposal asking for assistance for citrus seeds to the South Kalimantan provincial government. This effort paid off with the assistance of 1000 citrus farmers in Lok Bintan. However, according to the planter Lok Baintan, the area of citrus plants that died due to flooding, resulting in 1000 seedlings of citrus plants, was significantly less. It took a long time for the Lok Baintan area to produce citrus trees again. While waiting, the villagers planted various types of vegetables.

#### **4.8 Baakuran**

The existence of deliberation carried out to find solutions to existing problems gave rise to much input from the present participants: many participants, many inputs. The opinion chose, of course, is based on mutual agreement. Accept opinions that are not approved with grace because they realize that the chosen decision is, of course, also intended for the common good. Consensus to achieve common goals is the key to the success of the activities to be carried out.

### **V. Conclusion**

Based on the analysis and findings of the data in this study, the researcher can draw several conclusions. The form of community social capital in Lok Baintan Village, Banjar Regency consists of trust, NetworkNetwork, and norms. Community trust in religious values, government, fellow community members, and volunteers. The values and norms that are still applied by the community are the gawi salumi tradition.



The form of social capital for Lok Baintan Village is an interpretation of the community's cultural values and traditions used as a post-flood recovery strategy, namely *Bepanduk, bubuhan, gawi sabumi, and baakuran*.

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