

The Exploration of Social Capital of the Religious Women Group in the Development of a Waste Bank in Banjar Serasan, East Pontianak

Arifin

Faculty of Social and Political Sciences, Universitas Tanjungpura, Indonesia
arifin@fisip.untan.ac.id

Abstract

The Borneo Waste Bank is a waste bank program with excellent managerial and operational systems. This program was founded based on the joint initiation between mothers in the Religious Women Group (Indonesian: Kelompok Ibu-Ibu Pengajian) and members of Workgroup of Family Welfare Empowerment (Indonesian: Kelompok Kerja Pemberdayaan Kesejahteraan Keluarga (POKJA PKK)) in Banjar Serasan, East Pontianak. The Religious Women Group as the prime mover involved outside parties in developing the waste bank program, making the program grow. The purpose of this study was to explore social capital in the management of the Borneo Waste Bank. In this study, the researcher applied a descriptive-qualitative approach. Data were collected through in-depth interviews, observations, and documentation. The collected data were then verified, analyzed, and concluded. The results of this study indicated that the dominant social capital in driving the Borneo Waste Bank was the cooperation between husbands and wives who managed the waste bank. Husbands acted as a supporter and sought social networking with outside parties (third parties). The mothers who were members of the Religious Women Group maintained the sense of togetherness in managing the waste bank through religious gatherings for studying the Qur'an which was carried out regularly. The waste bank program that was running could survive and went well due to being built based on a high sense of togetherness through group activities outside the program that were carried out continuously. A social network underlain by the value of togetherness and a mission of social contribution was an important aspect in the development of a program.

Keywords

social capital; husbands' social network; borneo waste bank



I. Introduction

The Borneo Waste Bank, located in Banjar Serasan, East Pontianak, is one of the most successful waste banks in Pontianak. In addition, it is one of the pilot waste banks in West Kalimantan, that has received many awards as appreciation from outside parties (e.g., Central and Regional Governments) concerning the development of the program that has been carried out since 2014. The development of the program also attracts people's interest in helping out, such as providing facilities, improving infrastructure, and giving skill-building assistance.

There are three aspects that can be used in assessing or evaluating a program run by an institution, namely (1) the achievement of the desired goals, (2) how the external aspect plays a role in the institution, and (3) the process or situation for making decisions and its observable results. In addition to these three aspects in assessing or evaluating a program,

the behavioral aspect of the target group is no less important in determining the indicators of the success of a program that is being implemented.

The three aspects mentioned previously in assessing a program have been fulfilled by the Borneo Waste Bank. This waste bank can result in productive economic activities that involve the Religious Women Group (Indonesian: *Kelompok Ibu-Ibu Pengajian*) as the prime mover. In addition, it has been successfully carried out continuously with a mutually agreed schedule. Likewise, the involvement of the community and outside parties (third parties) is very helpful in the development of this waste bank program.

Creating programs that are reliable and in line with expectations supported by social capital owned by the program movers has been realized by the Borneo Waste Bank. In this study, the researcher attempts to explore social capital in the management of the Borneo Waste Bank using the social capital approach by Putnam and Coleman stating that social capital is established based on social values that exist in society, such as trust, reciprocal relationships between community members, networks, norms, and value.

Many studies on social capital have been carried out, however, focusing on aspects other than those discussed in this study. For example, a study conducted by Rohmani *et al.* explores the impact of social capital on irrigation management, focusing on how social capital strengthens conducive conditions in irrigation management. Another is a study conducted by Sarwar *et al.* that investigates social capital as an innovation-enhancing aspect in Micro, Small, and Medium Enterprises (MSMEs). Other similar studies explore local wisdom as social capital in building and developing peace, investigate networking social capital as a component of social capital, identify social capital in the sale of sheep to farmer groups, analyze village public spaces in increasing social capital of farming communities, examine the influence of social capital on social identity for agrotourism entrepreneurs, explore social capital for tourist destinations, employ an empirical approach to examine the conceptual framework established by social capital, and scrutinize the role of social capital institutions in farmer institutions.

The basic difference between this study and those previous studies is that the researcher in this study explored well-established social capital in supporting the development of a waste bank program. For this reason, this study aimed at exploring social capital in the development of the Borneo Waste Bank in Banjar Serasan, East Pontianak.

II. Research Method

In this study, the researcher applied a descriptive-qualitative approach. Data were collected through in-depth interviews, observations, and library searches. Interviews were carried out with program implementers, namely the representatives from the Religious Women Group (Indonesian: *Kelompok Ibu-Ibu Pengajian*) and related parties. The researcher also conducted direct observations at the research location to observe the facility, infrastructure, and process during the implementation of the program. Meanwhile, library searches were performed by collecting data sourced from relevant books, journals, and electronic media.

Overall, the stages in this study were (1) conducting an assessment of secondary data, (2) organizing in-depth interviews either in person or via cellphone, (3) determining the period of the research, (4) analyzing the collected data analysis, and (5) reporting research results.

III. Results and Discussion

3.1 The Activities of the Religious Women Group in Maintaining the Togetherness

The number of members of the Religious Women Group was 30 people. This group was established to fill the free time of mothers in the afternoon. This group has existed and been carrying out its activities for a long time. This group is the one initiating the establishment of the Borneo Waste Bank in Banjar Serasan, East Pontianak.

The number of mothers managing the waste bank from this group is 15 people. These people act as the full managers of the waste bank because they have no other job. Although the other 15 members of the Religious Women Group are not directly involved in the management of the Borneo Waste Bank, they act as supporters as waste contributors and ask their husbands in communicating with outside parties.

This Religious Women Group conducts a religious gathering once a week every Friday afternoon. On this occasion, interactions occur that do not only discuss Islamic issues or study the Qur'an but are also related to the Borneo Waste Bank.

These interactions create a transfer of value for each member of the group. Information obtained from the head of the group indicated that although the gathering is conducted to discuss religious issues, discussions related to the Borneo Waste Bank also often occur, as shown in the excerpt of the interview below.

“In conducting a religious gathering, we discussed many things apart from religious issues. We talked about our economy and society's problems. That's why we also always talk about things related to the waste bank. It keeps us motivated.”

The same thing was explained by Rafeah (one of the members of the Religious Women Group), as shown in the following excerpt of the interview.

“The religious gathering that we do brings a lot of blessings. We talked about family, children, and also the waste bank on how to make it more successful. What was said by Ismiatun, the head of this Religious Women Group, is true that this gathering makes its members enthusiastic to take care of the waste bank.”

Information from those two people indicated the religious gathering activity may create a transfer of social value indirectly for the management of the Borneo Waste Bank by having a sense of belonging and a commitment to keeping the waste bank sustainable in providing benefits to the surrounding environment. In addition, the members of this Religious Women Group also stated that the presence of the gathering as a religious activity and the Borneo Waste Bank can provide social benefits to the community, making the members of the group more enthusiastic in maintaining and developing the Borneo Waste Bank.

The religious gathering which is carried out regularly has an impact on the Borneo Waste Bank, especially on its management, making them always enthusiastic and transferring the values of togetherness and trust. In other words, social capital can be established in one program to strengthen another program. This is different from the results of another study, showing that social capital is established directly in the intended program (unit of analysis). For example, the findings in a study conducted by Rohmani focusing on the impact of social capital in irrigation management showed that social capital is established in farming communities that play a direct role in the establishment of collective action. Likewise, the findings in a study conducted by Handono presented that local wisdom as social capital is shaped by the culture in developing peace in Papua. In addition, the findings in a study conducted by Khairiyah indicated that social capital among livestock traders plays a direct role in the results of livestock sales.

3.2 The Development of the Borneo Waste Bank through Social Networks

The facilities and infrastructure to support the operations of the Borneo Waste Bank are adequate, consisting of a building as a Temporary Waste Processing Site (Indonesian: *Tempat Pengolahan Sampah Sementara*), a warehouse for sorting waste, and two three-wheel motorcycles as a means of transporting waste from the community. These facilities and infrastructure are obtained from outside parties who have trusted the management of the Borneo Waste Bank for developing this waste bank, as shown in the following excerpt of the interview with one of the heads of RW in Banjar Serasan.

“Concerning the facilities in the waste bank, we got them from third parties, namely the District Government, City Government, and Public Works and Spatial Planning Office. Likewise, the Zakat Institution plays an indirect role in supporting the availability of facilities in the waste bank. In the past, the building of the waste bank was only a simple wooden house. Now, Alhamdulillah, the building has been good.”

Information obtained from the husband of one of the members of the Religious Women Group showed that the husbands always communicate with the District Government and Sub-District Government related to the activities and operations of the Borneo Waste Bank. This good communication eventually maintains good relations with outside parties. For this reason, those outside parties have full trust in the Borneo Waste Bank because what has been communicated can be proven by the results that can be seen.

Meanwhile, the mothers in the Religious Women Group do not play a direct role in seeking the availability of facilities and infrastructure by establishing networks with outside parties. Regarding social status, the members of the Religious Women Group are generally ordinary housewives. They are just busy with household activities.

They ask their husband for help in providing supporting facilities and infrastructure through establishing communication with other parties, as shown in the following excerpt of the interview with the head of the Religious Women Group.

“The building, land, and transportation equipment in our waste bank are from outside parties, such as the mayor. We cannot afford them all, sir. Thank God, the mayor and others are willing to help the waste bank. It is because our husbands working on it so that we can have them all. If not, then how can that be.”

Another aspect that develops the Borneo Waste Bank is that the Borneo Waste Bank becomes one of the pilot projects in West Kalimantan Province. Many parties (e.g., those from Pontianak and other regencies) have conducted comparative studies in the Borneo Waste Bank. These parties eventually ask the members of the waste bank to become speakers in their events related to institutional development. These events are then maximized by the management of the waste bank to promote their activity and show the performance of the Borneo Waste Bank. Promotion strategy is a concept that is close to communication science. In the promotion, there are various forms of communication learned in communication science such as advertising, publicity, communication from mouth to mouth, personal sales, and direct marketing (Amin, 2019).

The management of the Borneo Waste Bank also visited other waste banks in Pontianak for doing the comparison. These visits provided benefits for the management, especially the motivation to develop a better waste bank. This is as conveyed by the head of RT stating that the management of the Borneo Waste Bank is better than the others. This comparison can indirectly trigger the enthusiasm of members in developing the waste bank for the better.

In establishing relationships with waste providers, the husbands of the members of the Religious Women Group play a significant role. They communicate intensively with the residents as providers of raw materials (waste). They act as a liaison between the waste

bank and the residents. It is supported by the residents who share information with others. Because of this established network, the number of members who provide waste can grow. According to the head of RW, the total population of waste providers has reached 75 people.

The results of this study showed that the establishment of social networks in the Borneo Waste Bank is simple and indirect, namely due to the role of the husbands of the members of the waste bank. In this case, the members of this waste bank ask their husbands to established social networks. It is in contrast to other previous studies related to social capital in the establishment of social networks that social networks are established directly. A study conducted by Sarwar indicated that social networks carried out by MSMEs can increase their ability to innovate. In other words, social capital through social networks can play a role in increasing the innovation ability of MSMEs.

3.3 Social Contribution for Strengthening the Sustainability of the Waste Bank

The process of operationalizing the waste bank is quite simple. In this case, waste from the community that has been selected and sorted is donated to the waste bank through the waste alms program. The waste is just placed in front of the house to be picked up by the garbage collector. Some waste contributors also hand over it directly to the Temporary Waste Processing Site (Indonesian: *Tempat Pengolahan Sampah Sementara*).

The collected waste is then sorted and processed by the women for use. Once a week, 15 members of the Religious Women Group go to the processing site to sort and process the waste. Waste that has been sorted and processed is then moved to a special storage warehouse.

The management of this waste bank employs 3 men as supporting members in the operation of the waste bank. 1 person has a specific duty to pick up waste from the house of the waste contributor, while the other 2 people go to the processing site to help sort, process, package, and store the waste.

The results of sorting and processing waste can become fertilizer and secondhand materials that can be sold. The sale of processed waste is carried out every 2 weeks. Money from selling those items is managed by the management to be used for the operation of the waste bank, the purchase of goods needed by the Sub-District Government (e.g., glassware and others), and helping people in need.

Two of the results that can be utilized by the surrounding community are marquees (large tents) and chairs. In this case, people are free to borrow marquees and chairs for their needs. These benefits make the surrounding community have a high sense of belonging to the waste bank. It is highly influential in improving the spirit of the community in contributing to the waste bank.

The enthusiasm for contributing to the waste bank makes it easier for the management of the waste bank itself to get waste raw materials. In addition, it serves as high moral support from the community. This is as conveyed by Bujang Gani, a waste contributor, as follows.

“At first, we did not know what to do with this trash. Apparently, it possesses many benefits and now we can feel it. For example, if we have an event, we are not difficult anymore to borrow chairs and tents. We even do not need to rent it. They are free. Mr. Junaidi is the one who always talks to us to send trash to the waste bank. Therefore, we talk the same to others.”

In addition, one of the surrounding people commented on the benefits they had received from the waste bank, as shown in the following.

“The benefit that I feel the most is when one of my family members died, I could use the tent and chairs to accommodate the mourners who came to our house. I was greatly helped by the presence of the tent because our house is small and not enough to accommodate mourners.”

Other information obtained is that with the benefits that the surrounding community feels, the community is also enthusiastic in contributing by providing waste to be selected and processed for sale and then the sales results can be used together.

IV. Conclusion

The activities of the Religious Women Group can indirectly provide the value of togetherness in maintaining and developing other programs, namely the waste bank. The gathering that they manage can be used as a forum to transfer the value of togetherness.

The development of a waste bank is carried out indirectly through the network established by the husbands of the members of the Religious Women Group. The establishment of social networks is done indirectly through certain intermediaries.

The benefits provided by the waste bank can support and develop the sustainability of the waste bank itself. The benefits given to the community create a sense of belonging in the community, making them willing to assist in encouraging the progress of the program.

The findings in this study related to social capital are that the establishment of social capital, especially social networks, can be carried out through a forum or other people. Besides, a program/activity can strengthen the social capital of other programs/activities carried out.

Acknowledgment

The author would like to express his deepest gratitude to the management of the Borneo Waste Bank, the local community, the officers of the Banjar Serasan Government, and related parties who support and facilitate this study. In addition, the author also would like to thank the colleagues and management of the Faculty of Social and Political Sciences, Tanjungpura University, that always support morally and materially during this study.

References

- Amin, M. et al. (2019). Marketing Communication Strategy To Improve Tourism Potential. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 160-166.
- Arifin. “Efektivitas Program Penanggulangan Bencana Kabut Asap Di Kota Pontianak.” *JPASDEV : Journal of Public Administration and Sociology of Development* 1, no. 2 (2020): 189–208.
- Arifin, Arifin, and Rupita Rupita. “THE EFFECT OF ENVIRONMENTAL FACTORS TO THE LOCAL GOVERNMENT PUBLIC SERVICES AT THE BORDER REGION.” *Sosiohumaniora* 23, no. 3 (2021): 299–306.
- Budiharsana, Meiwita., and PF Heywood. *Analisis Dan Pengembangan Kelembagaan*. Jakarta: Fakultas Kesehatan Masyarakat Universitas Indonesia, 2017.
- Coleman, James S. “Social Capital in the Creation of Human Capital.” *Knowledge and Social Capital* 94 (2009): 17–42. <https://doi.org/10.1086/228943>.

- Handoko, Susanto T. "Kearifan Lokal Sebagai Modal Sosial Dalam Mengembangkan Perdamaian Di Papua." *MASA: Journal of History* 1, no. 2 (2020): 94–113. <https://doi.org/10.31571/masa.v1i2.1633>.
- Khairiyah, Nur Fauziyatul, - Riniati, and Endah Kurnia Lestari. "Identifikasi Modal Sosial Dalam Penjualan Ternak Domba Pada Kelompok Peternak Domba Bina Mandiri Di Desa Sidomlyo Kecamatan Silo Kabupaten Jember." *Media Trend* 15, no. 2 (2020): 227–35. <https://doi.org/10.21107/mediatrend.v15i2.5504>.
- Khazami, Nesrine, Ayoub Nefzi, and Mohamed Jaoudi. "The Effect of Social Capital on the Development of the Social Identity of Agritourist Entrepreneur: A Qualitative Approach." *Cogent Social Sciences* 6, no. 1 (2020). <https://doi.org/10.1080/23311886.2020.1787680>.
- Lang, Richard, and Matthias Fink. "Rural Social Entrepreneurship: The Role of Social Capital within and across Institutional Levels." *Journal of Rural Studies* 70, no. 691181 (2019): 155–68. <https://doi.org/10.1016/j.jrurstud.2018.03.012>.
- Putnam, Robert D. "Making Democracy Work." *The Civil Society Reader*, 2003, 322–27. <https://doi.org/10.2307/2606285>.
- Rohmani, Sri Asih, Ernan Rustiadi, Muhammad Firdaus, and Tahlim Sudaryanto. "DAMPAK MODAL SOSIAL DALAM PENGELOLAAN IRIGASI TERHADAP KESEJAHTERAAN PETANI DI KABUPATEN SUKOHARJO JAWA TENGAH The Impact of Social Capital of Irrigation Management on Farmers Welfare In Sukoharjo District , Central Java," 2015, 67–90.
- Sarwar, Zahid, Muhammad Asif Khan, Zhen Yang, Adnan Khan, Muhammad Haseeb, and Aaqib Sarwar. "An Investigation of Entrepreneurial SMEs' Network Capability and Social Capital to Accomplish Innovativeness: A Dynamic Capability Perspective." *SAGE Open* 11, no. 3 (2021). <https://doi.org/10.1177/21582440211036089>.
- Syarifudin, Deden, and Riza Fathoni Ishak. "The Importance of Rural Social Productive Space to Increase the Social Capital of Agribusiness Community in Agropolitan Area." *Jurnal Wilayah Dan Lingkungan* 8, no. 1 (2020): 67–83. <https://doi.org/10.14710/jwl.8.1.67-83>.
- Syofian, S, S Sujianto, and Tito Handoko. "Modal Sosial Kelembagaan Petani Karet Di Kabupaten Kuantan Singingi." *Gulawentah: Jurnal Studi Sosial* 5, no. 1 (2020): 52. <https://doi.org/10.25273/gulawentah.v5i1.6388>.
- Tichá, S., and I. Farsari. "Social Capital in the Tourism Destination of Bohemian Switzerland." *Dos Algarves: A Multidisciplinary e-Journal* 36 (2020): 59–74. <https://doi.org/10.18089/damej.2020.36.4>.
- Tohardi, Ahmad. "Model Penelitian Kebijakan Kualitatif" Tohardi ". " *JPASDEV: Journal of Public Administration and Sociology of Development* 1, no. 1 (2020): 58–77.
- Zoia, Halushka, Nafus Inna, and Nafus Inna. "International Journal of Innovative Technologies in Social Science NETWORKING AS A COMPONENT OF FORMING SOCIAL CAPITAL: THE ECONOMIC ASPECT This Work Is Licensed under a Creative Commons Attribution NETWORKING AS A COMPONENT OF FORMING SOCIAL CAPITAL: T," 2020, 0–5. <https://doi.org/10.31435/rsglobal>.