

Cultural Capital as Support for Development: A Case Traditional Tourism Village Samin

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Abstract: Social capital and cultural capital are two things that cannot be separated. Both form the characteristics of society that make their identity or characteristic. Cultural capital possessed by the community if properly utilized can contribute to development. Sustainable development involves a wide range of people, not only from the government but also across society. Cultural capital consisting of embodied cultural capital, objectified cultural capital and institutionalized cultural capital, these three modalities will be effective when combined for development. Strong cultural capital is owned by indigenous peoples. The capital can be used as a material to determine development policy, especially tourism development. Sector tours can help improve the economy of the community, so by utilizing the cultural capital owned by indigenous peoples then they can build a culture-based tourist village.

Keywords: cultural capital, embodied, objectified, institutionalized, indigenous people, tourism village, development.

INTRODUCTION

Cultural capital is the involvement of human self with one another against cultural sources. Cultural capital can be formed if language, traditions, beliefs and values become a major thing to use other capital. There are three types of cultural capital, namely cultural capital, the bond of cultural capital of objects and cultural capital of the institution [1].

Cultural capital ties are distributed to the community consciously and are gained from generation to generation by inheriting the properties of oneself. One example of cultural capital is the ties of language capital. Cultural capital of the object consists of physical objects that are stored and owned by a group of people, such as equipment for traditional ceremonies, household goods, agricultural equipment or artwork. The goods obtained from the ancestors are still preserved, used and preserved until now. Cultural capital of the institution manifests in the form of organizations owned by individuals or community groups. This cultural capital is the ownership of the institution or community of a society that can accommodate them in helping to preserve the culture.

Cultural capital is closely related to indigenous peoples because they still maintain the cultures left by their ancestors until now. In Indonesia has 1340 tribes scattered throughout the archipelago [2]. One of the indigenous people who still survive in Central Java Province, Indonesia is the Indigenous Samin community. Indigenous peoples Samin live in Klopoduwur Village Blora Regency, the location is also the beginning of the emergence of the teachings of Samin. The Samin people believe that the customs and cultures left by the ancestors must be preserved and

lived. The belief in the Samin teachings will help them live a peaceful and happy life.

Indigenous Peoples Samin has unique customs, cultures, local knowledge and different way of life, so that in 2014 Klopoduwur village is designated as a traditional tourism village by Blora District Government. Traditional tourism village was built in order to improve the economy of indigenous people Samin and surrounding areas. Tourism is one of the alternative economic development of society. Because tourism is able to promote other economic sectors [3]. But in fact, the implementation of village tourism program is still not maximal because it has not utilized the potential that exist in Klopoduwur Village. Whereas Indigenous people Samin have cultural capital that can be utilized as supporting the development of traditional tourism village. There are three kinds of capital, namely money capital, social capital, and cultural capital [4]. All three models will be more effectively used in development if there are three interactions between social or social relationships. But so far stakeholders are still not utilizing the cultural capital. So it needs to do research about cultural capital that can be used as a supporter of tourism development.

This research is different from other research because during this research conducted is about social capital in society. In addition, cultural capital research has not been done with the object of indigenous peoples. In fact according to [4] there are three kinds of capital, namely money capital, social capital, and cultural capital. All three models will be more effectively used in development if there are three interactions between social or social relationships. So that cultural capital owned by the community is a unity that cannot be separated in improving the success of a development. The cultural capital under study focuses on indigenous peoples as one of the strongest owners of cultural capital.

MATERIALS AND METHODS

The type of research used is descriptive qualitative to understand a phenomenon about what happened and experienced by research subjects [5]. The method of determining the location of the research using the purposive method because the Indigenous Peoples Samin in Klopoduwur Village still practice traditions, customs and preserve the cultural heritage of their ancestors to this day. In addition, the determination of the location in Klopoduwur Village Banjarejo District Blora as the center of Indigenous civilization Samin who is currently in the process of development of Traditional Tourism Village. The method of determining informants was done by snowball sampling technique in which samples can be obtained through the process of rolling from one informant to another informant [6]. In this study in finding the informant, conducted a search of information provided by previous informants. Informants in this study as many as 18 people consisting of 3 people Chairman of Indigenous Samin, Indigenous people Samin 11 people, Klopoduwur Village Equipment 3 people, representatives Tourism Department Blora 1 person. Data collection techniques that will be used in this study are in-depth interviews, observation, focus group discussion. Data analysis techniques used is data collection, data reduction, data presentation and conclusions [7].

RESULTS

Know the History of Indigenous Peoples Samin

The originator of Saminism is a native of Central Java named Samin Surosentiko who was born in 1859 in Blora. His real name is Raden Kohar who is the son of RM Brotodiningrat who was a regent in power in 1802-1826. R Surowodjoyo since childhood gets upbringing in the royal court with all the luxuries and amenities. But in the depths of his heart arose resistance because he knew that his people miserable because of the Dutch government colonization. In 1840, Raden Surowidjoyo dared to leave the palace and segela luxury then formed a youth group called Tiyang Sami Amin. This youth group is like Robin Hood from America, with the leadership of Raden Surowidjoyo

they robbed the Dutch minions and distributed the robbery to the poor

In 1859, son of Raden Surowidjoyo was born then continued his father's struggle, he used the name Samin Surosentiko came to Klopoduwur Village in Blora and settled there. Various teachings that deviate from the life of Javanese society and dissent against the Dutch government colonization more incentive disseminated. In the end, November 8, 1907 Mbah Samin was arrested and exiled by the Dutch then exiled and then died in 1914 in Sawahlunto West Sumatra. Figure 4 shows a photo of Samin Surosentiko. Sepeninggalnya Samin Surosentiko, Samin teachings continued by the faithful student Samin Surosentiko that is Mbah Engkrek which until now known as one of Samin figure in Klopoduwur Village.

Cultural Capital “Embodied”

Indigenous peoples Samin is a descendant of the tribe of Java, but the use of language is different from the community of Java in general. Indigenous peoples Samin in accordance with the guidelines of his life, do not discriminate between people so that the language used is the Language Ngoko (in Javanese level terms, Javanese Ngoko used to talk to peers or people who already familiar) In the daily life of society Adat Samin using Ngoko Javanese language. The majority of Indigenous Samin people cannot use the Indonesian language, because for the old Saminyang Adat people do not have a school so they cannot use the Indonesian language. If there are guests who come, then there will be a translator who helps guests to communicate with Indigenous peoples Samin.

Indigenous peoples Samin is famous for its distinctive language, Sangkak. This language is seen when a resurgence against the Dutch colonial era. The Samin Indigenous peoples of that era did not fight the Dutch physically, but used communications as the culprit of resistance. Indigenous Peoples Samin has its own meaning in communicating, so if it is not included in the Samin community then, the listener will not understand the meaning and will feel that the Indigenous people of Samin is crazy. Indigenous Peoples Samin has a unique and distinctive language that is not found in other indigenous communities. The language is one of the expressiveness of a form of resistance against the Dutch colonial government that uses the term Samin's peoples.

The use of the Sangkak language for the Samin Klopoduwur Indigenous people is no longer being used for now, according to them Sangkak is a language of resistance used against the Dutch government during the colonial period. The language Sanggak if used today is not appropriate, because it can cause hostility. Indigenous peoples Samin strongly avoids enmity or quarrel among other Sikep or other communities, so

they no longer use the language Sangkak but using ordinary Javanese language.

Indigenous peoples Samin using Ngoko Javanese language in all activities even in customary activities are routinely performed as *Malem Selosoan*. The Samin language is always used by Indigenous Samin people so that their next generation will not forget the language left by their ancestors. In communicating at home with their family also using Ngoko Javanese Language, but for children in Samin families who have attended school they begin proficient in using Indonesia Language. This is in accordance with research on Selection of Indigenous Language Samin in the Family Area, Indigenous people of Samin in communicating always use the Java language, which is simple or understated Java language [8]. Until now Javanese ngokomasih still used in everyday communication. But in line with the development, currently Indigenous Samin people (especially the younger generation) are familiar with the level of Javanese. Therefore, in communicating they can already choose to use a particular code. In communicating in the family domain, Indigenous People Samin.

Capital Culture “Objectified”

Based on historical writings listed in Samin’s rendezvous, Indigenous Peoples Samin began to be known by the public in the 1870s. Indigenous peoples Samin is not among the people who like the relics of the objects of keris, spear, statue and temple. The heritage of Indigenous Samin people is the science and way of life. According to Mbah Lasio, his ancestor Mbah Engkrek did not give a relic in the form of objects, but the science of how to live life in accordance with the teachings of Samin that must be passed on to his offspring.

Indigenous Peoples Samin until now still doing a ritual performed every month *Suro* such as *Jamasan*. *Jamasan* is a traditional ceremony to wash things that are considered sacred by a community or indigenous people. As for the indigenous people Samin sacred objects they have are the tools of agriculture such as hoes, sickles, bamboo grass baskets. People who adhere to customs tend to perform rituals as a form of traditional values that are still maintained together [9]. The maintenance of these traditional values has had a positive impact with the continued unity and adherence.

The uniqueness of the object of indigenous people Samin is tableware that still uses goods made of pottery. Plates, bowls, vegetable cooking places, and jugs (where drinking water is stored) come from clay. According to the wife of Mbah Lasio, using equipment derived from clay will feel more delicious than using ceramic or glassware. The author was given the opportunity by wife Mbah Lasio to enjoy typical dishes Samin by using cutlery from pottery.

Cultural capital of objects owned by Indigenous Peoples Samin according to informants is not a relic statue, ceremonial knives, temple but the relics that are maintained in the form of science of the teachings of samin inherited to the descendants of Mbah Engkrek. Until now the surviving descendants of Mbah Engkrek are Mbah Lasio, so the Mbah Lasio for Indigenous Samin is a relic of ancestor that is respected to this day.

Cultural Capital “Institutionalized”

Indigenous Peoples Samin has a legal institution that has been legally named Sedulur Sikep Nuggal Rasa Association. According to Mbah Poso in focus group discussion together with the author, he conveyed that the Society of Sedulur Sikep Nuggal Rasa Association Rasa stood in 2014. Sedulur Sikep Nuggal Rasa Association has had legal legality in 2014 at the beginning of its formation by notarial deed kept at Mbah Lasio's house. Association has a function as a container for Indigenous People Samin to get facilities and secure assurance gathered to discuss the teachings of Samin. In addition, this community serves to be the first door to meet other Indigenous Samin communities, Indigenous Samin communities often get help from companies around Blora regency such as sugar factories, Rembang cement factories who often ask for help Mbah Lasio to perform rituals in the location their factory. It is the Association who will decide and manage the assistance that will be given or distributed to other Adat Samin communities fairly.

Association of Indigenous Peoples Samin has a duty to preserve the culture of Samin. With the existence of this institution Indigenous people Samin can still conduct daily life in accordance with the rules that have been determined by the Traditional Samin. In addition, this adat institution serves as a liaison between the Indigenous People Samin with outside community communities other than Samin. So far, Adat institutions serve to channel the assistance provided by companies that provide their CSR funds to Indigenous peoples Samin.

DISCUSSION

The Indigenous Peoples of Samin Klopoduwur Village is still living and maintaining the values and norms, cultures, customs and local wisdom that they believe to date. The bond between Indigenous People Samin is strong because of the similarities in living the culture, customs, values and norms applied in everyday life, so it can be called as a cultural capital. Cultural capital is a set of shared values or informal norms among group members that can generate cooperation among them [1]. Similarly, the Indigenous People Samin has elements of cultural capital such as cultural capital bonding, cultural capital of objects and cultural capital of the institution.

Cultural capital “embodied” are distributed to the community consciously and are gained from generation to generation by inheriting the properties of oneself. Cultural capital cannot move on as easily as gifts or wills are obtained easily but the cultural capital of bonds is accepted from generation to generation. Cultural capital ‘embodied’ owned by Samin community is language and belief [1]. The language that is owned by Indigenous Samin is Sangkak language. This language is seen when a resurgence against the Dutch colonial era. Indigenous peoples of Samin at that time did not fight the Dutch physically, but used communication as a form of resistance. Such as: when asked: from where? The answer is from Rear. Where? The answer is forward. Indeed at first glance identical to the language that is conservative and retarded. However, the use of Sangkak language has meaning Samin resistance against the Dutch government at that time.

Language culture capital owned by Samin community can be used as material to analyze the characteristics Samin society. Stakeholders must understand the characteristics of Indigenous Peoples Samin so that in the construction there is no misunderstanding in communication that can hamper the development itself. Understanding language becomes one of the important elements in communication, because communication also has a role as a process of information exchange in development. Communication in development has the role and function of communication as an activity of exchange of information or reciprocal messages among all parties involved in a development effort, especially among communities with stakeholders, since starting from the planning, implementation and evaluation of development [10]. So the use of language in communicating must be considered in the process of custom village tourism development.

Cultural capital of the object consists of physical objects that are stored and owned by a group of people, such as equipment for traditional ceremonies, household goods, agricultural equipment or artwork. The cultural capital of objects owned by the public Samin is not a spear or ceremonial knives, according to Mbah Lasio in FGD said that the relics of their ancestors is a science. Mbah Lasio as a descendant of Mbah Engkrek has the responsibility to always maintain and spread the science of Samin through regular meeting of custom called *Malem Seolosan*. In this activity Indigenous Peoples Samin will gather to exchange information about science Samin teachings. In addition, the cultural capital of objects owned by Indigenous Peoples Samin is their eating utensils from clay and still used today. The cultural capital of the object owned by Indigenous Peoples Samin is unique, so it can be utilized as one of the tourist attraction. Tourists who come to Indigenous Tourism Village

Samin can be given facilities to eat using pottery equipment owned by the community Samin.

Cultural Capital of the institutionalized manifests in the form of organizations owned by individuals or community groups. This cultural capital is the ownership of the institution or community of a society that can accommodate them in helping to preserve the culture. The capital of institutions owned by Samin community is Sedulur Sikep Nunggal Rasa Community. This community was formed to preserve the culture and teachings of Samin should not be lost because of the influence of changing times. The cultural capital of institutions owned by Indigenous Peoples Samin can be utilized by stakeholders as one of the tourist village managers. This community understands what is needed and desired by Indigenous Peoples Samin. In addition, by cooperating with the community as a tourist village manager, the other Indigenous Peoples Samin will also participate in the management and implementation of the tourist village. If the community is willing to participate actively in the management and implementation then the village tourism program will run well and smoothly.

There are three kinds of capital, namely money capital, social capital, and cultural capital [4]. All three models will be more effectively used in development if there are three interactions between social or social relationships. So that cultural capital owned by the community is a unity that cannot be separated in improving the success of a development. In the case of Samin custom village tourism development, cultural capital can be utilized as one of the basic considerations in determining custom village tourism development policy. Stakeholders can utilize Sedulur Sikep Nunggal Rasa Community as a partner in managing traditional tourism village, because so far the managers are not members of Indigenous Samin community. By holding the community as a manager, the Indigenous Peoples Samin will also feel that they are also involved in the implementation and management of the program, not as a spectator only. In addition, Samin Indigenous food equipment that is unique can be used as one of the attractions of tourists by inviting guests to eat by using traditional food equipment Samin.

Cultural capital has been described as one of the fundamental factors by making humans able to adapt and defend themselves in their environment [11]. Cultural capital can be used as a support for success in development because it is part of society that cannot be separated. Sustainable development demands a shift in the way management and use of natural capital such as cultural capital. Cultural capital is one of the important elements in development, but so far still many dormant in the development process. Cultural capital is an important component in understanding a community-based, sustainable development program [12]. The research that has been done by Udu in Wakatobi that

cultural capital can be used as a supporting force for tourism development in Wakatobi [13]. Cultural capital is very important for the welfare of the culture of society, but also affects other aspects of development. So that cultural capital owned Samin community can be utilized as one of the components of determining the development policy of traditional tourist village of Samin.

CONCLUSION

Indigenous peoples Samin has a cultural capital “embodied” in the form of language and belief Saminism creed. Language capital can be used as an assessment of community characteristics to support the development communication process. The cultural capital of objects owned by Indigenous People Samin is the use of tableware from pottery that can be utilized for tourist attraction. The cultural capital of the institution in the form of Sedulur Sikep Nunggal Rasa community can be used as a manager and implementation of the tourist village, so that the Samin Indigenous people can also actively participate in the management of traditional tourism village. Cultural capital owned by Indigenous Peoples Samin can be utilized as supporting the development of traditional tourism village in the form of cultural capital “embodied”, cultural capital “objected” and culture capital “institutionalized”.

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