

## STUDY CASE: IMPLEMENTATION AND UTILIZATION OF RESPEK PROGRAM SOCIAL CAPITAL IN NENGKE VILLAGE OF WESTERN EAST COAST DISTRICT OF SARMI REGENCY PAPUA

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### ABSTRACT

*Social capital is very important in the development process. Community empowerment policies if not followed by social capital, it can lead to the community empowerment program will be hampered. Achieving the goal to improve the community participation is not only being done by providing capital financially, but also by availability of the social capital in community empowerment program to make the program run properly.*

*As one form to support the implementation of special autonomy in Papua, in 2007 the Papuan provincial government issued a policy known as the Village Development Strategic Plan (Rencana Strategis Pembangunan Kampung /RESPEK). The general objective of the RESPEK program is to accelerate the poverty reduction sustainably to community independence by increasing community capacity and public's ability to realize main program of human-centered development, e.g., food and nutrition, health, education, community economy, and basic infrastructure. In managing the RESPEK, it is done through the policy process in three stages of planning, implementation and conservation.*

*This study concluded the existed community's social capital which consisted of norms, trust and networks, by Nengke village community into RESPEK program. Norms of orbonau tradition are utilized as a reference for the community in implementing the partnership of RESPEK market development and sanitary facilities. Trust is formed in participation to help which provide motivation in delayed distribution and disbursement, as well as the relationship of social networks of kinship ties of aroba and become means of information distribution and supply of labor in the RESPEK market program.*

*Based on this study, the using of social capital in RESPEK program has a very important benefit to encourage people to perform together, and it is expected to look at the existence of social capital in each community empowerment program.*

**Keywords:** RESPEK Program, Social Capital

### A. INTRODUCTION

Granting Special Autonomy (Otonomi Khusus /OTSUS) to the Province of Papua indicated the existence of a large responsibility for the government of Papua province to empower all levels of society. In 2007, the Governor of Papua, Barnabas Suebu, has released an innovative policy that aims to empower the

community. The policy is known as the Village Development Strategic Plan (Rencana Strategis Pembangunan Kampung /RESPEK). As the name, this program based on village-oriented. This policy was believed by the Governor Bas Suebu as a panacea to address the problems of poverty for the people of Papua who living in the villages. As a program to empower village

community the RESPEK program has successfully achieved the goals as follows:

1. Embodying human existence both individuals and families of indigenous Papuan women residing / settled in District and Village especially for their capacity of knowledge, attitude and skills.
2. Manifestation social life of the law of political economy and culture of Papuan people in District and Village into better living conditions and self-reliant.
3. Improving life quality of Papuan people, and women included the provision of food and nutrition, health and local economies.
4. Increasing the community's potential and capacity in any decision-making, from planning to development, implementation, control and conservation.
5. Enhancing the people's institutional capability to facilitate the process of community empowerment in development program.

There are grants (block grant) in large numbers supplied by Government to each villages (totaling Rp. 100 million and the community

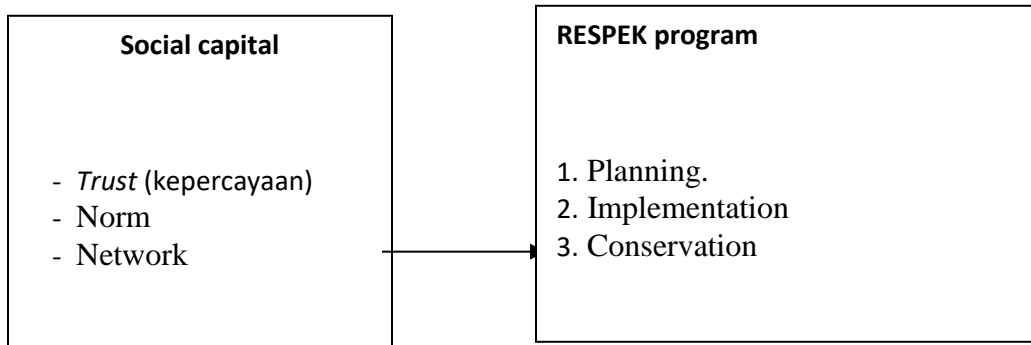
should manage it. The involvement of villagers that received large amounts of funds to implement the RESPEK program is the interesting topic to study. It is noted that resource constraints, both quality of human resources is not absolutely become a significant obstacle.

Social capital as generally known is a tradition that has been owned for generations. Social capital has been known by Indonesian people with the term mutual cooperation (gotong royong). In tradition with mutual cooperation, solidarity and social solidarity manifested into a cooperation, to carry out an activity or manage a program. Therefore, the driving force of citizens to help each other among their group. Social capital has been owned by people who live in village, are norms or values of traditions, social institutions, and social networks. It has long been fused and melted into the social order of life. Based on the background above, the research will show the utilization of social capital in RESPEK program through several stages including planning, implementation, and conservation activities.

**B. PROBLEM DEFINITION**

How to use social capital in RESPEK?

**C. THEORITICAL FRAMEWORK**



In executing RESPEK program, it predicted a link of empowerment with utilization of local social capital. Before showing the link, these two concepts will be discussed as follows:

1. Social Capital

Conceptually, in social capital social, it has interaction and relationships. Social capital is always seen related to joint activities, group / network, where social interaction is the main media. If people do not act then the achievement of common goals will not be achieved. The act meant that pro active social

action by member of any existing group. It is also not limited to standby participation alone but a method for community involvement in activities to enrich the building of community social relationships. (Jousairi, 2006:16). To determine the workings of three elements of social capital possessed by community it will be described the definition of Trust, networks and norms as discussed above.

#### a. Trust

Fukuyama (2002 :) describes trust or confidence as an important by-product of cooperative social norms to rise social capital. If people maintain a commitment to helping each other among public members, and avoid behaviors of opportunistic character, then the group can develop more rapidly and achieve common goals immediately. Trust is the result of virtues to arise when people share norms of honesty and willingness to helping each other, which to cooperate with others.

#### b. Norm

Social norms are a set of rules is expected, respected and followed by public members in a particular social ethnicity. Norms of social capital serves to control the behavior of community life. Norms makes social values in society beyond the formal legal power which is then amplified as a social sanction, and can prevent possible biases concerned individuals within a community. When norms are effectively formed, it becomes a powerful form of social capital but sometimes fragile. Norm serves as power of social cohesiveness since making someone let go of their own interests to act in the collectivity interests. (Coleman, 1988:9 in Field, 2010:15).

#### c. Network

Putnam' study (1993a: 114 in Field, 2010:53)

Conducted in Italy showed mostly civil realm is the southern traditional village. Kinship relation is important in solidarity than contact and membership to unite different and separate individuals of small groups. Putnam (1993:115) argues that "vertical" bond is weak compared to

"Horizontal" bond, because it weakens the capacity for collective action and creating suspicion.

## 2. Description of RESPEK Program

Village Development Program Strategic Plan (RESPEK) is a poverty reduction program on an ongoing basis to the independence of the community by Increasing communities' potential and capacity and institutional capacity to realize the basic program. In explanation of manuals book of PNPM RESPEK (2008), the implementation process undertaken by community has three stages namely:

### 1. Planning.

The planning stages in RESPEK mechanism called Joint Planning Community (PBM). PBM is has effort to find the proposed problem (identification of problems through plans implementation to suit the needs and determine funding based priorities competition by public. The steps to implement in PBM include refinement of data early, improving social map of the village, brainstorming, writing proposals, proposal verification, proposed competition, design, and village meetings

### 2. Implementation

After performing the planning stages in this activity with the Community Planning (PBM), the next stage is the stage of implementation. The objectives of this phase are to implement activities in accordance with the identification and needed in planning stages above. Before carried out an activity, it discussed in Village Consultative Implementation Preparation (MKPP). MKPP is a forum to socialize the PBM result. After MKPP implemented, then the next process is handed over to community groups directly involved in the Village Activity Implementation Team (TPKK).

### 3. Conservation

Conservation is the phase for post-implementation stage and the community responsibility. It meant that conservation efforts or how to make the results that have

been done by the people to serve and benefit the community optimally at all times sustainably. Besides the results is to ensure the continued conservation of community management systems and mechanisms, the increased functionality of existing community institutions in villages is aimed to foster and enhance a sense of community ownership.

### 3. Social Capital Utilization in RESPEK Program

the workings of social capital (norms, beliefs, and Networking) in RESPEK for the village people, then the logical relationships is shown as follows

#### a. Trust (Trust) in RESPEK Program

Variety of collective action above will underlie the high mutual trust and increase community participation in various forms and dimensions, especially in building common progress. Therefore, Fukuyama (2002: iii) stated that trust beneficial to the creation of superior economic order because it will reduce cost and trust can be counted on to reduce costs and time.

#### b. Enforcement of Norms in RESPEK Program

Enforcement of norms in the community empowerment program should be able to move the entire group of people being able to take part or participate in a program. In enforcement of norms, it aimed at decision-making processes of each party of the working group members to understand, comply with and implement. Norms held by people of Nengke village if enforced, it can encourage the creation of mutually beneficial cooperation, for all communities in activities of RESPEK program.

#### c. Network Utilization in RESPEK Program

Network utilization in the program will benefit the RESPEK community toward awakening a relationship which motivated by shared interests therefore, society can come together to solve problems. Besides network utilization can be taken from the increased ability of people to

obtain information from both inside and outside group. It aimed to create a social network extension owned by community groups to give advantage in every transaction activities.

### D. METHOD

This study uses case study research conducted an intensive, thorough and deep. Cases in this study are to see the utilization of social capital of Nengke villagers, Western District of the East Coast, District Sarmi, in implementing the RESPEK program. Therefore, researchers sought to develop concepts and data to explore opinions from those who are considered competent in this study.

Research type used in this study is descriptive qualitative. The study can be interpreted as qualitative to capture information from the state for granted in the life of object, connected by solving problem, from both theoretical and practical point of view. (Hadari Malawi and Martini Hadari, 1992: 209). By this method the researchers can express the problem by in accordance with data obtained, therefore, researchers can learn about the utilization of social capital in Nengke villagers about Norms, Trust and Networks used in the RESPEK program.

Data collection techniques used interview technique by performing in-depth interviews with research informants. Retrieval technique is based on objective informant (purposive) in the study. Generally, there are three categories of informants, first, government, which government officials from the government and the Nengke village East western Coast district, and coordinator of RESPEK in Sarmi district. Both societies are activists and prominent figures, the political observers among members of NGOs, especially Foker LSM Papua.

Second, the technique used to find data in this observation is participant observation to collect research data through observation that researchers actually involved in the respondents activities. Daily activities become social life of the people especially concerning the influence of social capital, s norms, networks and trust. Participant observation techniques will also be

used to observe the behavior of groups of people who are members of Village Implementation Teams (Tim Pelaksana Kegiatan Kampung /TPKK) in conducting RESPEK in the process of planning, decision making and activities implementation.

## E. DISCUSSION

### A. Social Capital capacities in Nengke village.

Generally, group of people with local wisdom that have been around for generations. The wisdom that conserved, looks and feels its existence is the living conditions of social interaction. The relationship between communities will be explained as follows based on social capital owned.

#### 1. Norm of Togetherness in Nengke People.

Nengke communities have a philosophy associated with the basic values of long life for generations. These values are an indigenous tradition of Nengke community which sacred of its own. This is the belief in values that tend to have produced a social compliance in the community therefore; it will show the attitude of fear to violate these values. Philosophy of life values held by Nengke communities can be seen as follows:

##### a. Orbonau

Nengke villagers have mutual aid of manifestation both in plantation processing, build relatives' house, as well as other social activities. The attitude of helping other in the Nengke community known as Orbonau. One example implementation of orbonau tradition shown in housing construction of orbonau. There are orbonau members which has big members and small orbonau. The definition of large is orbonau dealing with capacity building houses. For example, a large house with a model of the custom house karwari Nengke requires orbonau big stage. But when it simply built, small orbonau then used to finish. Similarly the need for large or small orbonau it also depends on the needs. In contrast the same with small *aroba*. In terms of orbonau members

recorded 20-30 people. The small for the job completed by a member of 5 up to 10 people.

##### b. *Immu mo tana mo touw*

Nengke village communities have a habit of living together. Tradition of living together is referred as a form of Nengke villagers to coexist harmoniously. Harmonious attitude is poured in wrong form of value which known as *immu mo tana mo touw* which meant to regulate any behavior, action or behavior, among Nengke villagers in maintaining relationships among human beings and the surroundings.

From the field study, the mean *immu mo tana mo touw* shown as an avid of Nengke villagers into the forest, with tree whose wood used to build materials or to make a boat, then the tree will be marked with a cross [ X], and the grass which shrubs around the trees will be cleared. It is intended as a sign that the tree is already owned. And thus have become his property and other people are not allowed to take it without permission from the owner. As expressed by following Nengke village youth leader.

"... Nengke villagers have mutual respect to each other. Nengke villagers did not dare to take or use what instead of becoming his property..."

(Interview with Youth Villages Nengke figure, Mark Donday)

##### c. makarway Forum

Makarway Forum is village community to discuss and talk about an issue related to village affairs even to obtain an information. Makarway tradition is commonly used by villagers to discuss issue of affairs of village development. Makarway Forum is sometimes also used as a forum to give strict punishment against villagers who violates or make a mistake such as committed acts which violate the norms of Nengke villagers.

#### 2. Social trust in Nengke village

Mutual trust that owned by Nengke villagers is still very strong in upholding cultural values.

Beliefs held by them as a local tradition has a significant influence in the community's life either individually or in groups. The following will describe in the customs forms Nengke villagers especially in realizing mutual trust in their daily lives:

a. Raw and auxiliary raw return

Attitude of mutual trust can be seen from the raw custom & standard aids owned by people back home to Nengke villagers. Raw and auxiliary raw tradition countered serve as guidelines in the life of the Nengke villagers to cooperate with one another. The awareness to donate what they have voluntarily either in the form of time, effort, cost, and equipment needed. While the standard reply has meaning to provide assistance as a sign of gratitude for what he has done. As expressed by the following Ondoafi Nengke village

"... *Baku bantu* and *Baku balas* are often used in important community events, whether it is a welcoming birth, marriage and death events..."

(Interview with Ondoafi Kampung Nengke, Mr. Obet Dwemanser)

For example, there are activities that Baku Bantu tradition can be seen if one member is having a celebration of welcoming births, marriages and deaths, the other members will come to help voluntarily. The assistance is usually in material and non material. Contribution costs, equipment are chairs,

setting up tents, dishes, glasses and so forth. After the celebration, the community members who have conducted the event must also be involved in events conducted by other community members. This is a form of gratitude that is realized in a way involved in the celebration-celebration also made by other community members. This is what came to be known as the *Baku Balas*.

3. Stratification in Nengke village kinship

a. *Aroba*

Nengke community kinship systems evolved from smallest neighborhood of core families, large families, which later developed into a village or villages. Social cohesion is built on relationships such as more genealogy. To date the bond is not yet faded in the association of life as brothers and sisters. Family ties such as the ongoing influence of the traditional ceremonies, a case of election of village heads, the activity of mutual help between people or orbonau, and others because of their ties of kinship ties are in the area.

*Aroba* (sub-village) in Nengke village consists of two major *aroba* namely Bear *aroba* and Dwemanser *aroba*. Community groups who inhabit in the Nengke *aroba* are divided according to their clans based on kinship ties. Kinship identity of a person in the family group can be known from the name of the clan or family or commonly abbreviated to *fam* as can be seen in the table below.

Table 1

*Aroba* name (Sub-village)

No	Name <i>Aroba</i>	Families
1.	Dwemanser	a. Dwemanser b. Tonjau c. Jober d. Yakaib
2.	Boefar	a. Demena b. Donday c. Wausu d. Nemantar

Sources: processed Primary data , 2011

From field research on Nengke kinship group it consists of two forms above, each member of society is *aroba* they live in groups according to their own in certain moments to do something related to the social function of their kin group. The social functions they perform in meeting berorbonau such as birth, marriage, death, and carrying out ceremonies such as welcoming ceremony into the ceremonial planting of new homes and other ceremonies conducted on a large scale.

#### b. Social relationships of Nengke and Amber people

Besides kinship shapes the nature of family, society in general Nengke village also has a neighborhood kinship-based relationships. To simply note that in addition to original village is dominated by people from the tribe *Nengke fitouw*, there are also groups of tribes from immigrants, either Buggies, Makassar, Java and other tribes. The familiarity of Nengke village community known as Amber people. As expressed by the following chief of Nengke

"... People in amber Nengke village have lived a long time. They regard us as our brothers, too, the usual activities they are doing is trading like a business and has to have food stalls, coffee shops and stalls selling nine basic needs (basic needs) which is used in daily needs of Nengke village communities. "

(Interview with Chief of Kampung Nengke, Marten Tonjau)

### **B. Tracking the implementation of RESPEK program effective (Planning, Implementation, Conservation in Nengke Village.**

#### a. Planning Stages

The planning stage in RESPEK is effort to teaching and learning processes to broaden awareness, maintain, enhance and increase capacity of local values in society, through the planning process. An agenda in planning stages of RESPEK program is implementing the Joint

Planning Society (PBM) PBM. The program held on January 10, 2009 which housed in Nengke hall. The meeting was facilitated by the board PBM TPKK RESPEK of Kampung Nengke to cooperate with village government officials. As stakeholders in the program RESPEK are two main participants are assigned as a facilitator in meeting Nengke villagers.

#### b. Implementation

##### **b.1. Preparation of Kampung Consultative Implementation (MKPP)**

After the activities implementation by Perencanaan Bersama Masyarakat (PBM), the next activity is undertaken in Musyawarah Kampung Persiapan Pelaksanaan (MKPP). MKPP is a forum held if PBM completed. In Nengke village MKPP activity was held on January 25, 2009. MKPP forum was attended by a number of community leaders by inviting Nengke village both Dwemanser village and Boefar sub-village. Facilitator and mediator in this activity is the management TPKK RESPEK of Nengke village consisting of a chairman, secretary and treasurer. The main agenda discussed in MKPP is to form a committee that will work on activities that build physical infrastructure of RESPEK Market and public toilet facilities.

##### **b.2. initial process of market development and MCK RESPEK**

The initial process of market development RESPEK and toilet facilities are to first clear the land or a place that will serve as the location of the construction market. Clearing process is done independently by the Nengke community coordinated by John Yakaib as market development committee chairman RESPEK and toilet facilities. Work on clearing was done on Saturday morning. It is not only the committee and the community involved in the process but the work is also involved in several community leaders Nengke village, as expressed by an clergy Nengke :

"... The presence of several community leaders in all development activities a motivate the citizens here to go hand in hand and together to build this market..."

(Interviews with religious leaders Nengke village, Yohan Rumborias)

### B.3 anomalies of RESPEK grant disbursement

From the results of field research, the funds received by the Nengke village TPKK RESPEK distributed to team building committee market and toilet facilities to carry out development activities of market infrastructure and sanitary facilities set out by MKPP. RESPEK market development activities and toilet facilities on schedule previously set by the forum MKPP TPKK began work on the first week of February 2009. For the second phase RESPEK disbursement of

funds was received by the board RESPEK TPKK RESPEK Nengke village on May 4, 2009. TPKK RESPEK hometown party Nengke also realizes its use. As the disbursement of third phase (30%) received by the board of TPKK RESPEK on June 25, 2009 and distributed to TPKK on July 3, 2009.

### b.4. Nengke active community.

Based on the results of governmental support of the community with the donations received by the board TPKK RESPEK Nengke village in form of goods which given voluntarily from the Nengke village in building RESPEK market and toilet facilities. These basic construction materials such as wood, stone, sand, and so forth. Besides material goods, there are some items needed for consumption of market development committee for the RESPEK team and toilets facilities. it shown in the following table:

Table 3

Recapitulation of donation organizations

No	Item	Number	Description
1	Stone	3 copies RIT	Pure self-financing
2	Pasir		
3	Cement		Pure self-financing
4	Nail	2 rit	Pure self-financing
5		3 sak	
6		2 Kg	Pure self-financing
7.		5 Buah	
8	Timber	1 Karung	Pure self-financing
	Rice	4 Kg	
		6 Kg	Swadaya Murni
	Beras		Swadaya murni
	Gula		Swadaya Murni
	Kopi		

Sources: Summary of revenue contribution TPKK RESPEK Nengke village, 2009

### c. Conservation Stages

In conceptual stages of conservation it attempted to make the results of activities have been undertaken by the society to keep functioning and optimal benefit to the

community or the activities results can be useful for people as beneficiaries of RESPEK program.

Context of conservation stages occurred in the establishment of Maintainer Team as a result



set out in Technical Guidance Operational RESPEK. Maintenance tasks for RESPEK market and toilet facilities entirely become responsibility of the board of RESPEK.

It shown in the execution of Kampung Consultative Handover (Musyawarah Kampung Serah Terima /MKST). MKST is executed when the consultation has completed withdrawal of funds and implementation of activities. MKST hall held on July 8, 2009 which attended by figures of RESPEK Nengke village. An agenda meeting was creating caretaker team, to maintain RESPEK market and toilet facilities. But it also offered to the forum, members of communities prefer to submit fully to the Nengke board TPKK RESPEK to perform maintenance tasks of RESPEK market and toilet facilities.

It concluded that process of exercising RESPEK had been carried out effectively with the cooperation between the board of TPKK RESPEK by working with village communities, and the result is RESPEK market and toilet facilities can be successfully built. But it is undeniable during development process RESPEK MCK and market facilities have many obstacles.

### **C. Contributions of Social Capital In RESPEK Program**

#### a. Utilization of social capital in planning stages

##### a.1. Makarway tradition in Joint Planning Society (PBM)

PBM held in village halls by Nengke villagers called " *para-para* "village. Forum meetings are used as containers excavation to make people can submit their program proposals. PBM in Nengke village held on January 10, 2009 which housed main room of the Nengke

village hall. The meeting was facilitated by the board PBM TPKK Kampung Nengke to cooperate with the village government officials

In implementing PBM, one tradition of public meetings are held in makarway " *para-para* tradition " or village hall which attended by several members communities between 30-45 people. Makarway forum is then TPKK RESPEK by the board of social institutions Ne, especially to discuss issues relating to the interests of their village. Not only community members are invited to the activities of the PBM, but also several community leaders were also present in PBM agenda. As religious leaders, traditional leaders, government leaders. Local community leaders who invited directly by the board of TPKK RESPEK, PBM activities in order to watch the process of extracting ideas and suggestions from the public. It is expressed by an RESPEK administrator following:

"... When discussing RESPEK program, we use tradition as stewards over the meeting as customary makarway to discuss village issues, through meeting..."

(Interview with secretary of village RESPEK Nengke, Mr. Welem Nemantar)

##### a.2. Aspects of trust in PBM

From the results of research in the field known at the time of the PBM activities conducted on January 10, 2009 at the village hall or in the "loft" hometown Nengke seen some community leaders who attended the Nengke village seeks to convey the ideas and proposed activities. The presence of village communities in PBM meeting due to fight for their particular aspirations to deliver a program in his hometown RESPEK as shown in the following table:

Table 4

## Rating of Proposed Activities

No	Proposal / Acquisition Activity	Ideas voting
1	paving Program-Measure Nengke street off throughout ± 250 Meter 13	13
2	RESPEK Market Development Program and toilet facilities 25	25
	<b>TOTAL</b>	<b>38</b>

Sources: primary data processing, 2011

The table above is known of people who attended the meeting was as many as 45 people. There are 7 (seven) people present did not take their vote for one proposed RESPEK program. Therefore RESPEK market development plan to get the vote by 25 votes were cast by people who attended embodiment of mutual aid that had long been owned by the Nengke community. They prefer to see the relationship between them as essence of support.

### A.3. Network aspects in PBM

When the implementation phases of planning activities with Community, the presence in Nengke villagers who attended the meeting, based on kinship. Those present in PBM, have kinship and been settled in a region or *aroba* (sub-villages). The result is PBM agenda implemented on January 10, 2009 housed the "*para-para*" in village hall have many visitors present at the meeting about 45 people. Nengke residents who attended the PBM are from two *aroba* (sub-villages) of Dwemanser *aroba* and Boefar *aroba*. One cause of these two groups presence was based on a call from their relatives of which represented by their *aroba* 's chief. This is done either from the Boefar and Dwemanser *aroba* communities or PBM to attend the meeting held in village hall.

b. Utilization of social capital in implementation stage.

### b.1. Orbonau tradition in RESPEK Market Development and toilet facilities

This orbonau activities begin at 8:00 am CDT followed by Nengke community that around 20 people. The activity ended in afternoon. They jointly worked together to clean up the area to build the market. As expressed by the Chairman of TPKK RESPEK as follow:

"... Usually they who involved in the development work is erratic, sometimes 15-20 people depended upon busyness of each every society, because they have to take care their garden first..."

(Interview with Chairman TPKK RESPEK Nengke village, Father Welem Nemantar)

From the results it determined that Nengke villagers basically have a sense of brotherhood and kinship are still high, which has been attached since heredity is essential for villagers in helping each other by mutual society needs. It is the spirit of social capital owned by the community in the implementation of the RESPEK program.

### b.2. Participation in implementation stage.

As known that community has a philosophy of life as standard mutual aid and back standard in which the values of mutual trust is social commitment to the community in and

cooperative relationship between them. Then, it makes the Nengke village to realize their social support in a spirit of self-financing o in terms of village society which well-known of Nengke orbonau tradition to speed up the implementation of RESPEK market development and toilet facilities in the village.

From the results of research in the field to restore the confidence of villagers Nengke, forms of collective action undertaken by the board TPKK RESPEK is to utilize a third party to be a bridge in orbonau recalls spirit inherent in the life of the Nengke village. As expressed by the village board Nengke RESPEK following:

"... We try to involve the Ondoafi order to explain to public, in order to build a RESPEK market that has been previously agreed..."

(Interview with the Chairman of RESPEK Nengke village, Welem Nemantar)

The dialogue result with villagers is to provide assistance in the form of materials to build and market RESPEK toilet facilities. Supports and donations given in the form of goods and labor. Donations made by citizens is coordinated directly by the board TPKK RESPEK, which collecting data to help developing RESPEK market which conducted by a team building committee.

### B.3. Network aspects in the implementation.

Network aspects in Nengke villagers is the construction phase s shown in the involvement of community members who come from villages Nengke of two *aroba* (sub-villages) in Dwemanser *aroba* and Boefar *aroba*. Although the proposed development program RESPEK market will come from Dwemanser *aroba* but did not dampen the desire of the Boefar *aroba* community (sub-village) become discouraged.

It shown in the meeting held by MKPP on January 25, 2009, residents those attended the meetings was not only from Dwemanser *aroba* but also from Boefar *aroba*.

In addition to using the network of kinship-based family ties in activities of RESPEK, it also inseparable from the existence of kinship based of neighborhood relationship. Form of kinship ties are reflected through the involvement of community members which is not a native neighborhood. Their involvement in the process of market development showed their take part to come into the market development committee.

c. Weakening the role of social capital in conservation stages.

#### C.1. Lack of *immu mo tana mo touw*

Stages of conservation are the last stage in the program implementation which considerable problematic. It shown in the formation of team keeper for RESPEK market and toilet facilities are facilitated by the board when executing TPKK RESPEK Kampung Consultative Handover (MKST) on July 8, 2009 in the village hall.

From the results, the community who attended the MKST meeting prefers to leave the task to the committee TPKK RESPEK. Considering the problem, the forum is not reached agreement with MKST in forming a team keeper RESPEK market and toilets facilities. It is expressed by village women leaders as follow:

"... If the responsibility for maintaining RESPEK public toilet facilities market is handed over to the community then the community must pay more to treat RESPEK market and toilet facilities..."

(Interviews with village women Nengke, Mrs. Karla Wausu)

It is logic to accept the reason as well. Given the generally most of the villagers have busyness then, it not only sell in the market alone. But the daily activities are mostly located in the garden or sea fishing. This course gives an overview of their own norms owned by the village community as expressed in their terms of the *immu mo tana mo touw* that people living in harmony can not motivate people to get

involved as a team keeper RESPEK market and toilet facilities.

#### C.2. Discretion standard aids in conservation phase

In conservation stage, the mutual trust among villagers has been inherited from generation to generation of social capital which going well to play its role properly. When a problem appears, then, the establishment maintainer team RESPEK market and toilet facilities meet. Mutual trust or help each other has been declined. As expressed by traditional village leaders Nengke as follow:

"... RESPEK program is a program which quite good, but the government also must realize that the ability of society has its limits. While these markets have to manage by using cost as well..."

(Interview with Ondoafi Nengke village, Mr. Obet Dwemanser)

From the above interviews and field research, it is noted that values of cooperation owned by the village community reflected in terms of aids have gone well, thus the support of help-each other in conservation process does not take place optimally which indifference of society itself.

#### C.3. Network aspects in conservation stage.

Some villagers consider it is need a consciousness of Dwemanser *aroba* with the managers in take care of TPKK RESPEK market and toilet facilities. However, the study results found several members of the community of *Dwemanser aroba*, is willing to get involved as a member.

It is expressed by the village head as follow:

"... We've tried to contacted people in *Dwemanser aroba*, but most of them are reasonable, not ready, can not saying to make anything..."

(Interviews with village heads Nengke, Father Marten Tonjau)

Problems of lack of human resources owned by Dwemanser *aroba* resulted in absence of dwemanser *aroba* community which involved as maintenance task of RESPEK team. While the villagers from Boefar *aroba* prefer to hand over the affairs of the market maintenance on management off TPKK RESPEK and community groups are proposing the construction of RESPEK market toilets and facilities.

#### F. CONCLUSION

It is interesting to understand the utilization and contribution of social capital in response to government policy of RESPEK Papua province, a third form of social capital as shown in the empowerment stage including Planning, Implementation and Conservation stages. Although in fact it found various stages. However, the power of social capital possessed by the community is not only in Nengke village, but also in other villages, that cannot be capital guarantee for the attainment of prosperity throughout the land of Papua.

Social capital comes from the interactions that occur within a community / society. The interaction existed among individuals reborn an emotional power and then finally manifests a strong bond with other. This is a strong bond among other which including trust, networks and norms. Interactions can occur from various backgrounds, including interest to share, communicate, and even closer ties to cooperate. The contribution of social capital of Trust, Norms and Networks is then designed as a program designed by the government either RESPEK empowerment program and other community program will be more effective by elaborating some values of local wisdom and local content as a major reference in designing a program of public empowerment.

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