



The Role of Social Capital in Shallot Farming in Ohoitel Village, North Pulau Dullah District, Tual City

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ABSTRACT

The purpose of this study is to examine the role of social capital in shallot farming in Ohoitel Village, North Dullah Island District, Tual City. The methods used are observation of the research site, interviews and documentation. The data analysis technique used in this study is qualitative analysis. The result of this research is that trust is built because of the very close cooperation and the price agreement that has been made. Traders set the price of shallots while farmers hand over their crops to traders with a debt payment system first. The social norm built by shallot farmers is that if farmers carry out the planting and harvesting process, they can discuss first with other farmers in order to determine a good month or date to carry out the process so that there is no oversupply that can reduce market prices, coordination of planting time can also regulate the availability of shallots throughout the year. Social networks are very concerned and care for each other so that farmers strengthen each other's brotherhood or sense of togetherness as well as a network of farmer groups who deliberate with each other before doing a job.

INTRODUCTION

Indonesia is a developing country, most of its population works in the agricultural sector. As an agrarian country rich in natural resources, Indonesia has a large land area and there is still a lot of potential that needs to be explored and utilized to meet human needs. Therefore, all efforts in the agricultural sector must be able to optimize the use of both natural resources and human resources, because the two are interdependent.

The success of economic development in a country is largely determined by the country's ability to use capital assets which include physical capital, natural resource capital, human capital, financial capital, and social capital, capital that has an important role in agricultural development, namely social capital, then agricultural development will not run well. Therefore, social capital needs to be considered in supporting the smooth development of the community (Kholifah, 2016). Social capital is a very important development capital for people's lives which is reflected in the high solidarity between residents and also the strong sense of kinship between them, without which social capital a person will not be able to gain profits and achieve optimal success.

Social capital functions as a link for programs that can be shared by a group or community, such as farmers, in which there are 3 main pillars: Trust, reciprocity, and social networking. This social capital is believed to be able to have a significant impact on farmers, because of its role in strengthening complex farmer groups to fight for common interests (Diniyati, 2009). Heliawaty (2016) states that social capital is an important condition for the success of a society.

Social capital reflects the internal bonds that form the collective structure and provide cohesion and mutual benefits from social dynamics in society. Cahyono (2014) also emphasized that the social capital dimension includes all aspects that allow people to work together to achieve common goals, with material support and innovation when needed.

This picture shows that the contribution of research and study results has not been able to solve the problem of information needs and is bound by existing values and norms. On the other hand, Coleman (2009) emphasizes that the dimension of social capital in social relationships and networks of society creates social obligations, a climate of trust, channels of reform, and establishes social norms and sanctions for its members.

Mudiarti (2009) defines social capital as a resource that arises from the existence of social relations and can be used as a social glue to maintain the unity of group members in achieving common goals, supported by the existence of trusts, and social norms that are used as a common reference, act and relate to each other. In this study, it is more inclined to social capital because it is a social resource that can be seen as an investment to get new resources in society, and social capital is believed to be the main component in driving togetherness, ideas, mutual trust, and mutual benefit to achieve common goals.

Tual City is an area where most of its residents make a living as farmers. agricultural development, one of which is in Ohoitel Village. This requires attention from the government in agricultural development to increase production that can encourage an increase in farmers' income, so far the

government needs to pay attention to things needed by farmers such as providing subsidized fertilizer assistance, free seed assistance, and supporting facilities and infrastructure such as modern agricultural tools. The ability of farmers to produce to meet the needs of their families

One of the commodities cultivated by farmers in Ohoitel Village is the Shallot plant. However, running their farming business, farmers are still faced with sharing problems, one of which is farming capital and crop failure. As one of the efforts to overcome the problems that occur to shallot farmers in Ohoitel Village, social capital is needed.

If you look at the presentation, it has been explained that the research that has been carried out in the development of onion business related to the title to be studied is still few that research on the role of social capital, even though the role of social capital according to (Kholifah 2016), (Diniyati, 2009), (Coleman 2009) and (Mudiarta, 2009), is very important in the development of agricultural products. In addition, agriculture in Southeast Maluku Regency is a quality agriculture and has wider prospects to be developed and can be used by farmers to increase income. Based on this background, it is necessary to conduct a study with the title "**The Role of Social Capital in Shallot Farming**"

THEORETICAL REVIEW

Social Capital

Social capital is a new concept introduced by social experts to deepen our understanding of society and community. Social capital became an important topic of discussion among social and development experts, especially in the early 1990s. This theory of social capital was first developed by a French sociologist named Pierre Bourdieu and an American sociologist named James Coleman.

According to Coleman (1990) social capital is not a single entity, but a variety of different entities have two characteristics in common, social capital consists of several aspects of the social structure, and facilitates the actions of individuals in the structure.

Shallot Farming Business

Shallots (*Allium ascalonicum L*) is one of the commodities that has an important meaning for the community, both from its high economic value and from its nutritional content Indonesia, almost all of Indonesia has or produces shallot production. Based on the average in 2011-2015, the production centers of shallots are the provinces of Central Java, East Java, West Java and West Nusa Tenggara.

Shallot planting in Indonesia is mostly carried out in the dry season, more specifically in the first season after rice planting in the second dry season. The first shallot season is usually April-May, the second and third plantings are carried out in July-August and October-November. The production of shallots in the rainy season is rarely carried out by farmers because of obstacles in the form of disruption of the photosynthesis process and disease attacks that cause production to decline so that farmers prefer to plant rice. The influence of the season not only has an impact on price fluctuations, the perishable nature of shallot products causes prices to fluctuate and change prices very quickly.

The impact of shallot farming has been carried out for generations, so knowledge about shallot farming techniques is also carried out through lineage. If done professionally, shallot farming can increase the income of farmers or shallot entrepreneurs so that the sale of shallot crops can be used for primary needs. This cannot be separated from the status of shallots as, the business of shallots is able to bring much greater profits when compared to farming in other commodities (Syamsuddin, 2019)

The potential of shallots is very profitable because this plant can be grown almost throughout Indonesia. However, shallots often experience the problem of unstable price fluctuations. This problem arises because the demand for shallots tends to be consistent throughout the year, while the production is seasonal.

The increase in consumption, demand, and demand for shallots encourages farmers to increase production, but the results obtained are still not able to meet demand consistently, which leads to price fluctuations. In addition, shallots are a seasonal commodity that is susceptible to pests and diseases. When harvesting occurs, the price of shallots at both the farmer and consumer levels tends to be low. This is due to the susceptibility of shallots to pests and diseases.

METHODOLOGY

This research was conducted in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency. The location selection was deliberately based on the potential of the village and the research objectives. The village was chosen because it is one of the producers of shallots and most of the residents work as shallot farmers. This research took place in August 2023. This study uses Qualitative Research Methods. The data sources in this study are:

1. Primary data was obtained from the results of direct interviews with shallot farmers in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency as respondents, by making a list of questions (questionnaires) as a tool, but for qualitative analysis, the data was taken using interview guidelines.
2. Secondary data is obtained through data available at related agencies and agencies, such as the Southeast Maluku Regency Agriculture Office and the Ohoitel Village Extension Center. Secondary data is also obtained from the internet and other literature.

RESULTS

Overview of the Research Location

History of Ohoitel Village

Ohoitel Village is one of the villages located in the northern part of Tual City, and the distance from the city center \pm 8 Km. Ohoitel Village was formed in \pm 1200. Before being named Ohoitel, this village has undergone a name change 3 (three) times, namely Woma Lakar then Woma Nifngiar, and then became Ohoitel, the name change occurred due to the presence of communities that inhabit Ohoitel Village, namely the first community is Balbal Taweryut Yamlaay as the leader, then the second community is led by Balafila on the handover of Balbal Taweyut, and the third community is the Abur clan, Renwarin, or the handover of balafila until now.

Geographical Location

Ohoitel Village is one of the 9 (Nine) villages in North Dullah Island District with a population of 2,698 people consisting of 1,335 male daari, 1,363 female and has 657 heads of families with territorial boundaries:

- North: Ohoitahit Village
- South : Watran Village
- West : Fanil
- East : Border with the Great Kei Sea

Number of Population by Gender

Population is one of the important elements in the formation of a country or region and is also the main asset that determines whether a country can develop or develop. The success of development in an area or region is highly dependent on the role of the population in various aspects such as social, economic, political, cultural, and educational and is a key factor in physical and non-physical development.

Table 1. Distribution of population by gender in Ohoitel Village 2022

Gender	Sum (People)	Percentage (%)
Man	1.335	49.47
Woman	1.363	
Sum	2.698	100

Source: Profile of Ohoitel Village.

Table 1 above is based on the data on the number of villagers, there are 1,335 males (49.47%) and 1,363 females (50.51%), with a difference of 28 people between the two. Although the number of men and women is almost evenly matched, there is little female dominance, which reflects a relatively balanced 1:1 ratio in terms of the overall number of villagers. This can be due to demographic factors, such as higher life expectancy for women, as well as migration patterns that may involve more men moving in search of work.

Population By Age

In the demographic analysis, the residents of Ohoitel Village have a number of age classifications based on age level and are grouped into several sections consisting of the unproductive age group 0-14 years, the productive age group 15-64 and for the unproductive group 65+
 The population of Ohoitel Village by age group:

Table 2. Number of Population Based on Age in Ohoitel Village, North Dullah Island District, Tual City.

Age (Year)	Sum (Soul)	Percentage (%)
0-14	811	30
15-64	1,286	47,7
65+	601	22,3

Total	2,698	100
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Source: Ohoitel Village Resident Data

Based on the table above, it can be explained that the division of age groups into three categories, the first of which is unproductive (0-14 years), productive age (15-64 years), and unproductive (65 years and above) is a way to describe the role of each group in economic and social activities. The unproductive age group consists of children and the elderly who depend on the head of the family to meet their living needs, while the productive age group includes individuals who are actively working and contributing to the economy.

General Facilities and Infrastructure

Types of facilities in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency. Some of them are means of education, health, a means of care, a means of government. Facilities and paramaterials can be seen in the following table:

Table 3. Distribution of Facilities and Infrastructure in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency

Public Facilities and Infrastructure	Sum	Manager/ Number of People
Village Office	1	3,33
Youth Hall	1	3,33
Polindes	3	10
Posyandu	6	20
Masjid/mushola	5	1.850
Protestant Church	2	545
Catholic Church	3	303
Kindergarten	7	23,33
Primary school	1	3,33
SMP	1	19
Jumlah	30	100

Source: Oyotel Village Profile, 2024

Table 3 above the facilities and infrastructure in the community that are used to meet basic needs, be it Health, Education or other social needs. The existence of these facilities not only meets individual needs, but also facilitates social interaction between residents and improves the quality of life of the community as a whole.

The existence of facilities in Ohoitel Village can strengthen community life in various aspects. Health facilities such as polindes and posyandu increase public access to health services, while places of worship become spaces to strengthen social and spiritual ties. Educational facilities such as schools provide better access to education for children, which will later play a role in improving the quality of human resources. In addition, youth halls and village offices also play an important role in organizing active participation in village development.

Farming Conditions

The Agriculture sector is the main economic sector that supports the lives of people in North Dullah Island District, especially agriculture. The agricultural sector is also one of the main forces that make the biggest contribution to the economy in Ohoitel Village, North Dullah Island District. This potential is supported by the abundance of natural resources. One of the plants that has great potential is shallots, which provide considerable profits for farmers. The majority of residents of Ohoitel Village still work in the agricultural sector, especially shallots. This village has a large and fertile land, so it is very suitable for building shallot cultivation. Supportive soil conditions also make Ohoitel Village a very ideal place for shallot farming. In addition to shallots, farmers also have various other types of crops that are cultivated such as kale, spinach, long beans, eggplant, tomatoes, chili. The diversity of these crops reflects farmers' environmental conditions and local market needs. With good management, the results of these crops not only support food security but also have the potential to increase farmers' income.

Identity of Farmer Informants

The identity of farmer informants is one of the important things and can help the smooth running of this research. The following is a discussion of the identity of farmer informants which includes, age, level of education, number of family dependents and the number of informants based on gender in Oyoitel Village.

Age

Farmers' business activities require productivity in carrying them out, the age of farmers plays a role in influencing their efficiency and work methods. Younger farmers, with better physical strength, tend to be quick to accept and implement suggested innovations. Meanwhile, the older the farmer, this can have an impact on their employment level.

Table 4. Identity of farmer informants by age group in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency.

Age Group (Years)	Number (Person)	Presented %
30-39	9	30,0
40-49	11	36,67
50-59	5	16,67
60-69	5	16,67
Sum	30	100

Source: Primary Data After Processing, 2024

From Table 4, it is explained that of the 30 informants, there are 11 people (36.67%) who are between the ages of 40-49 years, 9 people (30.0%) who are 30-39 years old, 5 people (16.67%) who are 50-59 years old and 5 people (16.67%) who are 60-69 years old. From the table, it can be concluded that the age of most informants is still in the productive range.

Table 4 shows that most farmers are in the age range of 40-49 years, the results show that shallot farmers in Ohoitel Village, are still carried out by farmers at a predictive age. The productive age is the most appropriate age to carry out work activities such as farming because they are still physically good, have high morale and have the obligation to support their families.

Informant Education

Informant education has a significant impact on farmers, especially in the context of practical knowledge, skills and adoption of technologists, their ability to adapt to new challenges in the agricultural sector. The level of education is needed because it can determine success in Farming.

Table 6. Farmer Informant Education Level in Ohoitel Village, North Dullah Island District, Tual City

Education Level	Sum (People)	Presented (%)
SD	7	23,33
SMP	9	30
SMA	11	36,67
College	3	10
Jumlah	30	100

Data Source After Processing, 2024.

The table above explains that of all the informant farmers in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency, there are 7 people (23.33%) who have elementary education, 9 people with junior high school education (30%) and 11 (36.67%) who have high school education and 3 people (10%) who are educated in higher education. With this, we can see that in Ohoitel Village, the level of education of informants is classified as productive education because it is dominated by those with high school education. It turns out that shallot farmers have an adequate level of education

There are several reasons why informants who are educated in high school and college choose to try to farm shallots because, those who are educated after graduating from high school, the informants resume their parents' businesses, there are also those who farm shallots because of economic limitations so that the shallot sector offers quite attractive prospects both in terms of economy and accessibility of work in Ohoitel village.

According to Supriyanto et al. (2019) in Brebes, Central Java, it shows that the education level of shallot farmers is mostly high school, in the area even though some farmers have higher education, they are still involved in shallot farming because this sector provides a fairly high income and is relatively stable compared to other jobs in the village.

Purnomo and Nurhayati (2017), mentioned that in the Nganjuk area, East Java, some shallot farmers with high school and tertiary education still choose Farming because of the limited employment opportunities that are suitable for their education in rural areas. Economic factors and profit prospects from the shallot commodity are also the main reasons.

Informant Farming Experience

The informant's experience refers to all activities and efforts made by farmers in running the agricultural business that is developed. Informants must also have skills in agricultural technology. The experience obtained by informants covers various processes, ranging from the planning stage, land cultivation, planting, plant planting, to harvesting and marketing of production products. Informant experience can also increase productivity, can have an impact on new adoption and innovation. For more clarity, please see the table below

Table 7. Farming experience of farmer informant in Ohoitahit Village, North Dullah Island District.

Farming Experience (Year)	Sum (People)	Percentage (%)
3-5	10	33,33
6-8	9	30
9-11	11	36,67
Jumlah	30	100

Source: Primary Data After Processing 2024

The table above explains that of the 30 informant farmers who have farming experience between 3-5 years, there are 10 people (33.33%), 6-8 years as many as 9 people (30%) and those who have farming experience for 9-11 years, there are 11 people with only a percentage (36.67%). This can be seen that the informant's farming experience in Ohoitel Village. The informant is very experienced in farming. Informants who have long experience will find it easy to overcome the problems that occur. And be very careful in taking actions related to their level of production in the welfare of the informant's own family. The average farmer has been farming for a long time greater than 10 years

This is in accordance with previous research by Widiastuti, E., and Harjanto, A. (2018), the results of the study show that farming experience of more than 9 years or more tends to be more efficient in managing resources and utilizing agricultural technology, they have better skills in terms of soil management, fertilization, pest control, and selection of superior varieties.

Widiastuti, E., and Harjanto, A. (2018) found that experienced farmers are better able to overcome challenges such as weather changes and pest attacks than farmers with less experience. In addition, experienced farmers are more open to adopting new technologies that can improve agricultural yields.

Number of Family Members

Family dependents include all people who live or are in the same house depending on the farmer, usually the head of the family, to meet their living needs, whether in terms of finances, health education or other basic needs. These dependents usually include children, unemployed spouses, elderly parents, or other family members who are unable to provide for their own needs. To be able to find out the number of dependents of the respondent farmers, please see the following table

Table 8. Number of Farmer Informants According to the Number of Family Members in Ohoitel Village, North Dullah Island District.

Number of Family Members	Number of Heads of Families	Percentage (%)
2-4	12	40
5-6	12	40
7-8	6	20
Sum	30	100

Source: Primary Data After Processing 2024.

From table 8. Families with 7-8 members have complex implications for social and economic life. Large families often have more labor that can help with farming activities or household chores, which is especially beneficial in villages that rely on agriculture as the main source of income. The number of family members can also increase the productivity and economic resilience of the family.

However, large families also face challenges in meeting basic needs, such as education, health, and food, due to the higher cost of living. Although many children can help in employment, the equitable distribution of resources and the management of the family economy are of paramount importance. Thus, although extended families have advantages in terms of labor resources, economic and social challenges also need to be considered to achieve sustainable family welfare.

Farmers who have many family dependents and have small and limited land, find it difficult to meet the needs of their family members. The number of dependent family members (such as children, siblings or elderly parents) has a big impact on income allocation. The larger the number of dependents, the more limited income can be allocated for other productive needs or future investments. This results in household economic conditions that tend not to develop and remain dependent on the main crop.

This is in line with previous research, (Siregar., and Saptana 2013) found that the economic condition of farming families in rural areas is highly dependent on agricultural products, which often fluctuate according to the season and market prices. Therefore, the income of farmer families is unstable and they often face sultanates in meeting basic needs, especially when crop yields are low or commodity selling prices decrease.

Informant Land Area

Land area is one of the productions, where the land area will affect the amount of crop production produced, farmers who have a large area of farmland will get large production results, but do not guarantee that the land is more productive in providing results compared to narrow land.

Table 9. Farmer Informant Land Area in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency.

Land (m) ²	Number of People	Percentage
≤ 500 m ²	15	50
≥ 500 m ²	15	50
Jumlah	30	100

Data: Primary After Processing 2024

Informant land is very important to meet food needs and support the lives of informants, so its management must be carried out in a sustainable manner in order to remain productive and productive.

Land Ownership Status

Land ownership status is a legal or legal condition that indicates the ownership rights of a person, group, or institution to land used for agricultural activities. This status determines who has authority over the land, the right to use, manage, and take responsibility for the management of the land.

Table 10. Land ownership status, shallot farmers in Ohoitel Village, North Dullah Island District, Tual City

Ownership Status	Number of People	Percentage
Own	30	100
Rent	-	0
Status	30	100

Data: Primary Once Processed: 2024

From the table above, the average informant's land ownership status is owned, because the informant is a native of ohoitel village, so the land ownership status is often inherited from generation to generation.

Belief

In shallot farming in Ohoitel Village, North Dullah Island District, Tual City, in doing shallot farming, the system of openness and honesty is very important for farmers in Ohoitel Village, especially in terms of cooperation between us fellow farmers and traders. Farmers strongly trust the traders, this is proven by farmers harvesting shallots after contacting traders to take the shallot production to sell, before traders pay the harvest price of the shallots. This is because there is a relationship of trust that has been built for a long time and is based on kinship, kinship, brotherhood and tribal similarity. Previously, farmers and traders had made a joint agreement regarding the price of shallots, so that both parties benefited.

For this reason, the trust system between farmers and traders has been agreed since the beginning of the cooperation built by both parties, as revealed by one of the informants, Mr. Abdolah Madubun

"Every time we harvest, we call traders first to see the quality of our harvest so as not to disappoint traders before taking our crops, and we also give our crops first to traders to sell them, we trust traders because the traders have a relationship of origin, kinship and fellow tribes among us," (interview August 12, 2023)

In line with that, Fatma's mother and Hamida's mother said that
"When we want to sell our crops, and there is damage to the shallots, we will notify the traders or buyers so that we avoid the conflict."

"In determining the price of shallots determined by traders and farmers, we carry out an openness system or our agreement together regarding the price that has been discussed and determined so that it is mutually beneficial". (Interview August 11-12, 2023)

Social capital plays an important role in strengthening trust among traders or farmers, which is used for mutual benefit. Shallot farmers and traders use social capital to buy crops and reach price agreements. The kinship system between them encourages good interaction and builds trust and close cooperative relationships.

From the results of the interview, it was concluded that there is a very strong relationship of trust between farmers and traders in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency, there is a very strong relationship of trust between farmers and traders in community life. Trust is built because there is a very close cooperation and a price agreement has been made. Traders set the price of shallots while farmers hand over their crops to traders with a debt payment system first.

In accordance with previous research by Rahmi, Rahmaini 2018 that trust between farmers and traders is cooperation, openness and agreement between each with a high trust between the two parties with trust that farmers can find a solution in overcoming a problem.

Social Norms / Social Values

Social norms are rules that guide behavior that are expected or considered appropriate in a certain society or group. These social norms are often not formally written but are collectively followed and maintained by members of society to maintain social order and harmony. Social norms are rules or guidelines written in the community that regulate individual behavior to be in accordance with applicable values and habits. This norm is formed based on mutual agreement and serves to maintain order and harmonization in social interactions. The rules that are followed by farmers, namely planting and harvesting time, there are rules for the right time to plant and harvest so that there is no oversupply that can reduce prices in the market. Coordination of planting time also helps regulate the availability of shallots throughout the year. The following rule is the determination of the selling price. Farmers can make an agreement on a minimum selling price to protect farmers' profits from volatile market price fluctuations. The habit of shallot farmers in Ohoitel Village is mutual cooperation where farmers help each other in shallot farming activities

starting from planting to harvesting. These activities are purely from the hereditary nature owned by farmers in Ohoitel Village, North Dullah Island District. As one of the informants of Mr. Ikram said as follows:

"When we want to plant and harvest, we have to inform each other so that we discuss when is the best time to start harvesting and planting so that in the future our crops can be sold at a good price" (interview, August 12, 2023)

As for what was revealed by Mr. Malik and Mrs. Ainia that

"We always implement the maren system or work together (kampulong) we always help other farmers in any matter like we help one farmer to manage his land, we always divide the duties and responsibilities of each to complete the work, for example group 1 clears the land, group 2 plants shallots and others prepare the tools needed, or there is another group ready to harvest shallots, the next group prepares the tools needed to harvest shallots"

"We also always carry out a maren system or mutual cooperation to help other farmers from land clearing, planting to harvesting, we also sanction farmers who violate the regulations made together, we will not help the farmers in working together"
(interview 12-13 August 2023).

The results of interviews with farmers in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency can be concluded that the social norm built by shallot farmers is that if farmers carry out the planting and harvesting process, they can discuss first with other farmers in order to determine a good month or date to carry out the process so as not to oversupply which can reduce market prices, Coordination of planting time can also regulate the availability of shallots throughout the year.

As for the maren system or gotong royong that is carried out by farmers in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency, the maren system is very helpful for farmers in carrying out the process of clearing land, planting and harvesting together because the system has existed for a long time so that it has become a tradition or habit of the farmers. As for the sanctions that have been made by farmers When one of them has violated the sanctions, they are given a fine, or removed from the cooperation group and not considered by other farmers.

This is in accordance with previous research by Putnam (1993), which defines norms as a set of rules that must be obeyed by members of the community in a group. Norms are basically formed because of the desire to keep a relationship running well. The results of this study show that rules are an important element of social capital whose application is relatively high. According to the results of interviews from the informants who adhered to the rule, farmers' activities can run well, even though the rule is not written. This is because there are rules, so there are limits for individuals to use help, so it is wiser

and more responsible. In addition, there is also the application of sanctions that have been carried out in accordance with the Mutual Agreement.

Social Networks / Reciprocal Relationships

Social networks are formed from the relationship between one farmer group and another, and there is a strong bond of brotherhood and solidarity among shallot farmers. When a farmer needs help clearing the land, planting and harvesting or information about the buyer of shallots, other farmers will share information with each other. In addition, the shallot farmer group in Ohoitel Village, North Dullah Island District often discusses or deliberates before carrying out agricultural activities, and provides information to each other. This social network is a form of social capital in the farmer community.

What was revealed by Mr. Sanen related to social networks is:

"fal aa pekerjaan na ohoi, Ohoitel I am hotul ifarr fo petani lean fal, vo harkai, tujuan ia fo, ain an bantu ain dad vee yab I fo kensa een. Na ni contoh wat, petani ain anhauk andad nie vee yab ii an hotul na petani leain harkai maa harbantu dad af afa hov aa, Petani lean har hauk panen ii hir hotul fo pe tani lean harkai fo har sebarakan ivar I naa umat lalaay naa murmurin hof na kot kaba fo umat lean harkai ma harfaha boong fulful I" (interview August 10, 2023).

It means "If there is a job in Ohoitel village, we will provide information, so that farmers can help each other complete the work of farmers so that it is completed quickly, for example, there are farmers who want to create or manage land, and harvesting shallots they will help each other and provide related information, as well as farmers who want to sell their shallots they will provide each other with information related to traders who will buy the shallots, and other farmers will spread information to the market or to villages that want to buy the shallots". (interview10 August 2023).

In line with Mr. Sanen, the same thing was expressed by Mrs. Halima and Mrs. Siti,

"If there are other farmers who want to harvest shallots, we will provide information to the community in other villages or we provide information on social media such as Facebook, Whatsapp, or other media, so that traders or the community can see the harvest of shallots"

"We always discuss with each other in discussing related to the price of shallots and discussing the problems faced by other farmers" (interview10-11 August 2023)

From the results of the interview, it can be concluded that the social network of shallot farmers in Ohoitel Village, North Dullah Island District, Southeast Maluku Regency, is very concerned and cares for each other so that the farmers strengthen each other's brotherhood or sense of togetherness as well as the network of farmer groups who consult with each other before doing a job.

This is related to previous research by Damsar (2002), Social networks are relationships created between many individuals in a group and other groups. The relationships that occur can be in an informal form. Social relations are a picture or mirror of cooperation and coordination between citizens based on active social ties.

CONCLUSION

Social capital of shallot farmers in Ohoitel Village, North Dullah Island District, Tual City. It can be concluded that

1. Trust between farmers and traders in Ohoitel Village is the key to the success of shallot farming. These relationships are based on kinship, kinship and tribal similarity thus creating close cooperation. Farmers are open about the quality of their crops, while traders set prices through mutually beneficial mutual agreements. The flexible payment system, with the delivery of the harvest in advance, shows a high level of trust between the two parties. This social capital strengthens relationships and supports the sustainability of shallot farming in the village.
2. Shallot farmers in Ohoitel Village apply social norms in the form of coordination of planting and harvesting times to maintain price stability and the availability of shallots. The tradition of mutual cooperation (*maren*) helps to facilitate the agricultural process, while social sanctions are imposed for violators of the rules to maintain order and cooperation. This norm reflects the value of togetherness and collective responsibility that has been a tradition for generations.
3. The social network of shallot farmers in Ohoitel Village reflects strong solidarity and cooperation. Farmers share information with each other, helping in work such as land clearing, planting, harvesting, and marketing of crops. Regular deliberations are carried out to discuss problems and determine the best steps. This sense of togetherness strengthens fraternal relationships and makes it easier for farmers to carry out agricultural activities.

RECOMMENDATION

1. It is hoped that the spirit of maintaining and increasing social capital that has been built since a long time ago will help in cultivating shallots
2. It is also hoped that farmers can now take advantage of social capital to build the economy in the shallot agricultural sector
3. And also for the government, it is hoped that the government can play a role in helping farmers in the social network of shallot farmers so that they can spread their agricultural products more widely.

FURTHER STUDY

The results of this study can be applied more broadly in future investigations. Examining how these ideas or approaches function in various circumstances, such as other topic areas, educational levels, or cultural contexts, for example, may yield insightful information.

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