

Usage of Social Capital in Supporting the Welfare of the Coastal Community

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Abstract : Social capital was a serious concern to the social development summit held in Copenhagen on 12 March 1995. According to the conference, social capital is not less important to the economy capital. The purpose of this study is to identify the fisherwomen's social capital also to know the effective utilization strategy of the social capital in supporting the welfare of the community. To obtain the data necessary to achieve the objectives of the research conducted observation (participant observation) and in-depth interviews (deep interviews) and Focus Group Discussion (FGD). One of the social capital of women's role in a group of fisherwomen is fishing in addition to roles in community organizations, and in the household. These women are directly involved in the process other than fishing and seaweed business processes within, these women also seafood market. As such, they also have a network, especially a network marketing. Trust of the network is quite high, which is characterized, for example, with a continuation of co-operation exists in at least five years. The women's role is supported by the socio-cultural values. Effective utilization of the social capital, especially through access to economic, educational, health, and expanding access to self-actualization. Social capital should be optimally utilized primarily through economic, educational, and health groups and activities because it is evident that social capital has benefits through the groups and activities.

Keywords - fisherwomen, social capital, social capital utilization

DATE OF SUBMISSION: 26-07-2018

DATE OF ACCEPTANCE: 10-08-2018

I. INTRODUCTION

Social capital is not a new concept but it becomes a talking point and a serious concern to the Summit Social Development held in Copenhagen on 12 March 1995 (United Nation, 2007). At the conference, social capital was a keyword principal agenda of the conference. According to them, the social capital and less unnoticed into consideration the organizers state, whereas social capital is not less important to the economy and other capital. Social capital is believed to play an important role in the functioning of community life across a variety of domains (Kawachi, 1999). Not only can the economic capital that may not be productive, social capital also unproductive. If social capital is not productive, other aspects can be destroyed, such as economics and politics. In contrast, social capital can be more energy and capital control. Solidarity is built on trust, for example, can be a factor in establishing the creation of mutual aid and collective needs, including the needs of economic, political and so on. With solidarity, the need can be achieved efficiently and effectively. In contrast, social capital is not enabled or not productive properly. It can undermine even and it can destroy the economic, political and other.

Family fisherwomen can not get out of the bondage of poverty despite the various empowerment programs and assistance provided, also proved to be a lot of women who are involved into fishing, why not look for another alternative, which is to harness the social capital of women (Anwar, 2004). Women's social capital as an alternative to optimize the role of women in order to participate in tackling family poverty. Therefore, women's social capital needs to be carefully identified and scientifically profound. In addition, the need to explore the use of capital-social capital, capital untapped what is optimal.

II. METHOD

In a community study research approach was considered most appropriate to describe comprehensively the existence of women's fishing community is ethnographic and historical approach, because it is expected to describe the role of social capital in the procession, including fisherwomen, domestic roles and role in

community life as well as the factors which encourages or behind them become fisherwomen according to their own subjectivity.

All women fishing in the District Coastal Soropia of Konawe and South Konawe considered worth giving classified information or be divided into groups of primary and supplementary resources are selected by snowball (snow balling). In this case, all the women who go down to the sea for fishing into a primary source of information. While the fisherwomen community leaders and women who do not fall into the sea be supporting resources. Secondary data were obtained by examining specific sources associated with the title. While to dig primary data with observation (participant observation) and in-depth interviews (deep interviews) and Focus Group Discussion (FGD) .

Data were analyzed successfully either completed during or after the research is in progress after the field research. Data analysis techniques are "qualitative interpretative" processed through the efforts of data, data reduction, categorization of data, checks the validity of the data and to the interpretation of the data. Social actions are interpreted according to the wiki meaning of all social phenomena-oriented understanding of the concept of social action.

III. RESULT AND DISCUSSION

Fisherwomen's Social Capital in Konawe and South Konawe

Social capital of women fishing in Konawe and South Konawe can be categorized together. Two of these districts did before the expansion is one district, namely Konawe. Representation of the two districts fishing also is of the same ethnicity, ethnic Bajo. In addition to ethnic Bajo, from these two districts are also fisherwomen from other ethnic groups, namely Muna and Bugis. In general, people living in coastal Bajo. Many populated coastal fisherwomen in the Bajo Konawe is in the District, such as in the village of Bajo Indah, Mekar Jaya and Village Bokori of Konawe while in the South, the Bajo Kolono widely available in the District, particularly in the village of Puupi.

Ethnic Bajo in these two districts despite social changes but is still strongly influenced their culture. They are in general still relied heavily on the sea. Almost all families have the Bajo and depending on the results of the sea. Their houses are generally built on the sea, in a sense, at the time of high tide, sea water flooded his home under. They do not want to split the sea. Even one of the informants said that they are human sea. One case in Bokori Village, across the street where the houses built by the government, but none of those who lived in the house since the government aid is not in direct contact with sea water even if only limited road from the coast. Fisherwomen in general are still productive, where the average age is 43 years old informant, the lowest age is 25 years and the highest 52 years. They are generally still strong and healthy so strong still working as a fisherman. Almost all (approximately 90 percent) with the level of elementary education. The rest with the level of secondary education (10 percent). Nonexistent informants who had high school or higher.

Availability and Networking Working Group

According Bourdie, social capital is one of the membership in the group. Women's membership in a group of fisherwomen this allows them to help each other among the members. In the group also it promotes unity and cooperation. Multiple groups available include formal and informal groups. Sociologically, membership in the group in question is where the female fishers are considered part of the group. Formally, these villagers are part of the village where he is domiciled. They have rights and responsibilities as local residents. The citizens have rights as citizens. They make use of the facilities and infrastructure provided by the government, ranging from the national government, provincial, district, sub-district and village. Means of education, health, markets, and facilities or other infrastructure used. A variety of government services they receive, such as health care, education, security, direct cash assistance and various government assistance. Women's fishing is also involved in the activities of the government program of household welfare education. They also co-participation in the various programs and activities of government pioneered, for example, the celebration of the Independence Day, and the general election.

Of this government, they are the women fishers generally received services at local health posts and health centers, both for the mother and her children. They also got waivers and delivery of health services. Fisherwomen also fish or shellfish after searching, they also are the seafood market so that they have a marketing network. Involvement in the business also means they enter a business group. These fisherwomen are a group of sellers of seafood. Interactions that are formed in groups of sellers of seafood is quite intensive. Almost every day communicating about related to marketing, such as the sale price they are experiencing these days. They are the sellers of this seafood unwittingly created a social group social relationships among females is very strong fishing. They are dealing with the same thing, namely the buyers and the price of marine products. Sometimes they are compact to get the price they want. From here is born the emotional connection as a group fared the same. This inner relationship then creates an intimate social group.

At a time when the writer or researcher visited the study site, fisher women gather in a place by the side of the road selling their marine products such as fish and shellfish. In these places they show that they exist together in determining the price. When researchers asked the price, the seller fellow who helped call price. They also help each other to take care of their catch, for example, incorporate fish in a puncture and break the shells together.

In general, women's fishing market itself the result of the sea. Their husbands are generally just looking for or catching fish or shellfish and caring for fishing equipment. Women who plays market results obtained with out. They have a network of sellers is fixed. The seller is usually approached them. Relationship with the fish traders also well established that have formed a good network. They can sometimes be loaned money from the fish merchants. Their relationship is also an interdependency relationship or interdependence and mutual need. Interdependency relationship creates dependency relationship as the primary relationship between husband and wife in a household. The fish buyers or traders can not do the job without the fish trade to get it from the fisherwomen. Price also sometimes depends on the price agreed upon by the fellow fisherwomen. These fisherwomen even be able to market itself to the market but many of them are waiting for the buyers in their homes, especially if you do not catch too much. In such circumstances means that they desperately need the fish traders.

The same thing also happened on the seaweed business. Seaweed they are interdependent among these fisherwomen with seaweed buyers. There is no sense of anything or the fisherwomen may not be motivated to work hard in the seaweed business without a buyer. With a low price or a high-level course of the merchants sea grass affect their morale. Similarly, the traders or businessmen seaweed will not be successful as an entrepreneur without the availability of seaweed farmers or fisherwomen. The fishing is also all women involved or members of various social groups such as groups taklim, groups and other social gathering. Taklim group is certainly a Muslim communication media or group. Intentionally or unintentionally is intertwined more-powerful brotherhood among them. Attendance at lectures has various benefits. Lectures are always teaches brotherhood and mutual help to be obtained such benefits members. Sense of togetherness and serenity also perceived from this fraternity. Similarly, in the gathering, wants to build a sense of mutual help among the members. Intensive meetings to encourage the spirit of brotherhood that they do not own but they have a lot of relatives who can turn to for help if you need it. It is evident that if the member has a wedding or death, members of the study and this taklim the initiative to help, either in the form of material and labor.

A group related to the economy, such as seaweed, dried fish business, national program of community empowerment, gelatin processing, cashew business, and the like, follows the most active group. They have a network associated with the enterprise. In large part seaweed business is done by women. According to informants in the group joining in the seaweed business, the cost can be cheaper than their own, and not too heavy if done together. Therefore, seaweed business is generally conducted in groups. While various social groups in community such as Majelis-Taklim, gathering groups and the like are not very active because of his work in the work for a living. Demands for a living is very high, especially due to the difficulty of living as a result of the price of daily necessities that are considered higher. Participation in these groups is due to the spiritual needs, and social status. If you do not follow this group was isolated. Participation in the activities of gathering and Majelis-Taklim make feels comfortable in his life. In addition, the group of friends is often useful also help in times of emergency, such as the need to borrow money urgently. In weddings or deaths are also a lot of help from this group. Tolerance is a group of mechanical tolerances. Involvement in religious social groups and social gathering in general is invited by friends to join (52%). Others is voluntary. No informant who felt compelled to join or become members of all the groups mentioned above. Therefore, the participation of such personnel or material donations are also generally done voluntarily.

Trust and Solidarity

All informants (100%) agreed that most of the people in the neighborhood can be trusted. On the other hand, they are also wary of associating with people in their environment. According to a informant, Novi, the Bajo is sometimes affected his daughter and brought eloped. Almost all respondents (90%) also stated that the bulk of people willing to help, and some have expressed the opinion strongly agree. Tolerance and mutual help Bajo community is very high. According to a informant, if any party or event from one of the residents, even Bajo other ethnic communities, without their initiative invited to assist, within its capabilities, respectively. The division of labor also occurs spontaneously, for example, there are looking for firewood, there is work to take care of the tent, and so on.

Almost no respondents (90%) agree to say that people do not trust each other in terms of borrowing and lending. According to informants, distrust it because if people borrow usually procrastinate debt repayment. They think it can be tolerated by the lending of money. According to the informer citizens still have a high tolerance and a sense of shame if it did not pay its debts. However, there are also people who have not or have not been able to afford so even embarrassed because of the debt but can not afford it. Among the social groups

mentioned above as one ethnic group, ethnic groups, sellers, government officials, religious leaders, political parties, unknown persons, political parties reasonably believed, even the 10 percent who strongly believe the political parties. According to the informant, a sense of confidence in the political party of the citizens as proven political parties fulfill his promise to help them, such as fishing equipment assistance.

Likewise religious leaders occupy high level of confidence compared to other groups such as the police, government officials and others. Bajo recognized religious communities, although there is still a belief in the myth. People outside of their ethnicity is also quite believable. According to informants, people outside their ethnic trusted because they always tend to be honest to them, whether because of other ethnicities may fear dishonest or indeed because of the nature of actual honest. Other ethnicities, such as the Bugis traders in general so as to ensure that customers do not leave, then by all means keep to be believed. Less disbelief of the medical community because the community still believe in traditional medicine. Less so trust the government officials because, according to informants, sometimes there are programs that do not promise or realized or not according to expectations of citizens.

Collective Action and Cooperation

In general informants (95%) continue to participate in activities that benefit the community, such as wedding events, death, and recitation. In general, participation is because consciousness itself or voluntary. Almost all respondents (95%) stated that that did not participate in community activities are generally not very question, no criticism, and no sanctions. Their tolerance is quite high. Various activities initiated by the government and villagers also participated in general informants, both with the material and with power. Activities initiated by the government voluntary work, independence day series of events, and activities of the PKK, including growth monitoring sessions.

Cohesion and Social Inclusiveness

Differences ethnic or cultural differences in social status, both in terms of education and economic terms is not a barrier to interaction and cooperation. Even 70 percent of informants believe in other ethnic groups. To other groups, even though there are differences even though the group is lacking in the assessment of trust (confidence) but did not cause significant problems. Negative prejudices do exist, especially a stranger or newcomer, but still be accepted and respected, not treated things that can offend someone. Therefore, social cohesion and capital inclusivity may be creating a network of cooperation.

Empowerment and Self-Reliance

All informants (100%) was instrumental in the decision making in marketing. In general, women's fisherwomen directly involved in the management process of the catch is that even a woman fishing market. They have been able to make their own decisions about marketing. In terms of involvement in the process of catching fish or shellfish with the management of the catch, seaweed, women fishers directly involved and very active. The role and activeness in the management and marketing of the catch and the management of seaweed, they act exceed men.

Knowledge or Skills and Information

Skills in activities procession of the catch and marketing is generally done by women. In the process of fishing higher role than men, but the management of seaweed, all of these women are quite active role. Knowledge and skills in the management of seaweed proven to obtain adequate results even though their education level in general (95%) won only elementary education. The skills they have are from experience and most (40%) obtained information from the mass media as well as counseling and group or group of friends venture or business and network. Spiritual knowledge and motivation is obtained primarily through friends group or social group in which he is a member, such as study groups, and mass media.

Social and Cultural Values

One of the social values, which are significant social capital, is generally considered something good women by women themselves if an active role in making a living as participate in the process of catching fish or other seafood and a variety of work for other ethnicities usually done by men. The women perform various jobs voluntarily or was a tradition. During a visit to the researcher or writer, witnessed predominantly working women manage marine and together in one place to sell their seafood.

In contrast to several ethnic groups in the surrounding, more women are just taking care of the household. The fisherman women play more than just taking care of the household. Their work ethic is also considerable potential. These women generally get up at dawn and work until the afternoon, but as there are no complaints tired. They claimed to enjoy working as a fisherman. They are proud as a fisherman. It was the custom of this community up early and work. On average they get up before five in the morning (dawn). They

abstinence (taboos) to sleep in the morning. Waking up after the rising of the sun is considered a 'pressed by sun'. Do not want to be called a slacker. Because the word 'slacker' is a negative stamp on this community. Therefore, in general, look for activity after waking up in the morning. They are also known by the people who love to help, either intra-ethnic and ethnic differences. They are often taught to 'do not need to be called' if anyone needs help. Value honesty is also highly valued. Principle that once they lie or are dishonest, hard to believe anymore. This value is one of the universal values of Islam. But in this community, the value of honesty is not only associated sin or associated with vertical (God), but in social life (horizontal), the value of honesty is very high in this community.

Utilization of Fisherwomen's Social Capital

Various social capital owned by women and fisherwomen in South Konawe, including membership in various groups which have ties and strong mechanical solidarity within the group as well as network with other groups. Utilization of the above mentioned social capital primarily through the following access.

Access Economics

Groups and networks.

Through the group, these women strengthen togetherness fisherwomen who then obtain various benefits. The members in the group to get help in the form of a variety of materials and labor from fellow members for various purposes if necessary. Thus, through the help of their families obtain savings and material gain, as well as help it become a motivation to exist within the group and work motivation. Bartering and borrowing habits among residents is still common. Barter they do primarily for daily necessities, such as rice were bartered for fish and such. Almost all respondents (95%) admitted they often barter with neighbors or relatives. As many as 90 percent of informants to barter with the same social status. All informants admitted they often put through bartering, especially in the form of basic food needs, such as rice, sugar and the like. Through the group also receive a variety of information, both about the health, economic, and education can be beneficial to the welfare of his family. Access to the network economy, especially as network marketing entrepreneurs seaweed and dried fish traders. Through a group of fisherwomen or groups of fisherwomen seaweed business gets a loan from the Bank service and get counseling and training of students from government.

Networks are formed mainly related businesses they do. The main benefit is obtained from network marketing or sale of the sea. Relationships with network marketing is already a relationship of interdependence. They are interdependent and need each other. Therefore, such a relationship has been formed organic solidarity. Of these networks also sometimes have additional benefits, such as if the fisher woman suddenly needs money, they can be lent money. Way as has often happened. Hence also, the added benefit is thus obtained is a bond where the seafood they have to be sold to the network. The fisherwomen sometimes women acquire knowledge related to this business's network, such as how to manage seaweed or dried fish is good. In addition to networking with groups or individuals associated with the productive economy, as well as networking in social and political fields. In the field of education, they certainly have an interest in the school. Parents always expect no help from the school. Some of them receive scholarships and contribution of education development. The teachers also would become partners in educating their children in the field of sustainability in the context of moral and education of their children in the future. In politics, networking with political parties and election successful teams also have their own benefits. Various aid derived from the efforts of political parties, including members of the House who helped them. Activist political parties often provide immediate relief in the form of fishing equipment. Political parties are also often act as a mediator to get the public infrastructure. According to informants, the help of the political parties, such as the engine for boats, fishing nets, and trawl. Representatives also get help in the improvement of roads, construction of mosques, and market development. This social group is highly trusted by the informant by more than 40 percent because of the assistance it provides. In general, informants (90%) admitted that the intensity of the relationship with the network increased in the last three years. One high intensity this initiative comes from the politically oriented groups, such as political parties and election success team. Utilization of social capital above mainly for the fulfillment of daily needs (subsistence) and temporary.

Trust

Trust is needed to strengthen and perpetuate tissue network. With the belief that a woman fisherwomen so that every need, especially the urgent need, the relationship is very easy to lend. With trust also that this relationship runs long enough. In general, the relation (80%) they have lasted over five years. In the social field, because of the trust, their membership in almost all groups, in general (80%) have never been out of the group. While in politics, the loyalty that describes the trust is high enough. In general, informants loyal to the political party of his choice. Most are not easily tempted by the seduction of the other party if it chose a party. Political

parties, as noted above, obviously giving assistance to these communities so that confidence is high enough informants to political parties, even some informants who strongly believe the political parties.

Social values and culture

Habit of hard work for the community is seen in everyday life. Almost no time without work, as tireless. Women's average fisherman got up before dawn to set out a five-hour search for fish, seaweed, or shellfish. Once back in the afternoon or evening, besides taking care of the household, also take care of their fishing results, which are then marketed. It also helped working women caring work equipment, such as nets, and so on. Work ethics such as honesty and hard work are part of the social value of this community. Honesty is of course affect the network is built. In general, the network has lasted long enough, generally over five years, shows this community can be trusted. Businesses that are not built on trust will not last long because consumers and partners will leave.

Access Education

The teacher or through a friend who is known through the recitation or neighbors, then facilitates to get help from the school or continuing education for their children. For the primary level of education, they are free intuition fee. Most elementary school students received scholarships. Therefore, almost all elementary school age children can follow this with a good education. This community has also been increasingly aware of the importance of education after going through the information and motivation from a group of friends in their activities.

Awareness of the importance of education can be seen from the many that are willing to help in their education. More than 60 percent of the informants stated that in addition to this family, there is at least one or two people willing to help. Ordinary help their children's education is relative to the socio-economic status are the same (55%), and 40 percent of informants and as stating assisted more than the rich. According to informants, Novi and Aco, Bajo community awareness of the importance of education is quite high. It's enough to take a lot from this community and graduated in college, including two informants had completed his education in college. Habit of waking up before five is one of the factors that support education. They are used to getting up early to go to school. They also had the usual hard work so that almost no complaints join tired of this education, both at the elementary through the college level.

Health Access

Through various group of friends, they get information about health. Information of this good friend of modern and traditional medicine. However, because much information is obtained about traditional medicine so that if ill, almost all (80%) informants prefer the traditional treatment, including treatment that uses natural ingredients. Almost (90%) of them believe this is more than the traditional treatment of medical treatment. They have gained from government health facilities, such as treatment with free charge but are rarely used. Health center is also available but rarely used. Which is widely used in the medical field is integrated health service post. All informants admitted to exploit integrated health service post for mother and child care. If a family member is sick, relatives and neighbors are very helpful. They have a habit that if there are sick people, spread information and voluntarily helped. One that support health is clean water for the purposes of bathing, washing, and other consumption. Their water source is water from the mountains and wells. Available of water is generally sufficient. If there are problems in terms of water resources is the compact participating citizens.

Expansion of Access Self Actualization

Women's fishing is a very important role in decision-making in the marketing of marine products obtained with family. Similarly, in terms of domestic affairs. This woman does have a strategic contribution in the family. These women as part of the backbone of the family, as a breadwinner. Perhaps because of this role in making a living that also play a role in decision making in family matters. In the group in which women become members, for example seaweed business group in which all of these informants are involved, all (100%) admitted that the members of this group of women determine the decision. All of these women do have the skills and experience of marketing so normal that they themselves can be heard in decision-making. In the election to determine the formal groups, such as village elections, local elections, and elections, women are also more independent fisherwomen. Not as in general women housewives, strongly influenced by the choice of a husband. Women's fishing is probably due to the influence of family life, as has been argued that because women fishers have an important position as breadwinner, so in other areas have autonomy in determining attitudes.

IV. CONCLUSION

The role of the various groups is one of the social capital of women fishers. The fisherman women have an important role in the family fishing. They are in addition to work directly in the process of catching or fishing work, such as fishing or something, and seaweed, also women who market and determine the price. Women's fishing is in addition to a role in making a living and taking care of the household is still a role in many activities in people's lives, such as social gathering, recitation, and other activities. Within each group, these women together is quite high. In their groups to help each other or helping each other and form a network or both partners in the economic, social, and political. Mutual trust, both among member of each group, as well as a network or relationship is high enough, which is characterized by frequent lend money to each other and the relationship that has lasted a long time, more than five years. Social values such as cultural support is also a powerful social capital that they are proud as a fisherman. Work ethic, and other such hard work is also a social capital. Social capital is then useful in accessing economic, educational, health, and within the framework of self-actualization. Social capital should be optimally utilized primarily through economic, educational, and health groups and activities because it is evident that social capital has benefits through the groups and activities.

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Muhammad Rusli "Usage of Social Capital in Supporting the Welfare of the Coastal Community" *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*. vol. 23 no. 08, 2018, pp. 26-32