

The Role of Social Capital for Increasing The Income of Paguyuban Angkutan Sepeda Motor Muria (PASMM) Members in Colo Village, Dawe Sub-District, Kudus Regency

Nova Indra Kusuma^{1✉}, Ety Soesilowati² & Eko Handoyo³

¹ Public Senior High School 2 Bae, Kudus, Jawa Tengah, Indonesia

² Economic Development, Universitas Negeri Semarang, Indonesia

³ Pancasila and Civic Education, Universitas Negeri Semarang, Indonesia

Article Info

History Articles

Received:
November 2019
Accepted:
December 2019
Published:
December 2019

Keywords:
*income,
trust,
norms,
network*

DOI

<https://doi.org/10.15294/jess.v8i2.36147>

Abstract

Motorcycle incorporated in Paguyuban Angkutan Sepeda motor Muria (PASMM) or Muria Motorcycle Transportation Association is the main job of the community in Colo Village, Kudus Regency. The monopoly of PASMM in Colo Village is inseparable from a number of pilgrims in Sunan Muria. Based on this phenomenon, this study aimed at describing and analyzing socio-cultural background, social capital, and the increase in the family income of the members of PASMM motorcycle in Colo Village. The research method used is to use a qualitative approach. Meanwhile, the data used were primary data, and secondary data. These data were collected through interviews, observation, and documentation. For the interviews, the researchers involved the members of PASMM motorcycle. They were selected using simple random sampling, and grouped into two, namely morning shift group and evening shift group. The results showed that: (1) PASMM had 391 members divided into two shifts, namely morning shift group, and evening shift group; (2) it had social capital in form of trust, norms, and network which established mutual trust among the members; (3) the income earned by the members of PASMM ranged from Rp 75,000 to Rp 150.000,00 per day. What is important from this findings was the solidarity among PASMM members to maintain the existence of PASMM from online taxi. Its existence was proved by the rule stating that the only person who is able to be PASMM member is the native people of Colo Village. The findings can contribute some significances. First, they can be a reference for the development of the use of social media. Second, they can improve the welfare of PASMM members in Colo Village.

© 2019 Universitas Negeri Semarang

✉ Correspondence address:

Kotak Pos 52, Kampus UMK, Kayuapu Kulon, Gondangmanis,
Bae, Jawa Tengah, 59327
E-mail: novaindraaa@gmail.com

[p-ISSN 2252-6390](#)

[e-ISSN 2502-4442](#)

INTRODUCTION

Social capital is defined as a product of human relation with each other, especially intimate and consistent relation. It refers to a network, norms and trust which are potentials for the productivity of community. However, social capital is different from financial capital.

The difference is that social capital is cumulative, and self-reinforcing. Besides, this capital is based on of shared norms and values which further produce trust, and in turn has great and measurable economic values. Moreover, there are three social capital parameters, namely trust, norms, and networks.

Social capital is inherent in the structure of relationship between individual. This structure forms social networks which produce various social quality in form of mutual trust, openness, unity of norms, and various types of sanctions for their members (Coleman, 1990). Again, this capital is realized as "features of social organizations, such as networks, norms, and social trust that facilitates coordination and cooperation for mutual benefits" (Putnam in Margadinata, 2017). It is also utilized to stick each individual in the community, and in forms of norms, trust, and networks.

Peter L Berger's construction theory states that a community is created because there are individuals who reveal their subjectivity through a series of activities done continuously. These activities are a series of training called as habitualization (Adeyoyin, 2012).

Habitualization describes the condition that is currently happening in Colo Village, namely the existence of PASMM. This association is a place for motorcycle taxi drivers who provide services for pilgrims in Sunan Muria tomb area. In addition, PASMM establishment was initiated by community ideas to assist the pilgrims to reach Sunan Muria tomb located at the peak of Muria Mountain. This beneficial condition was well-managed by PASMM committee to improve the economic condition of PASMM members' families. Kamarni (2012) states that social capital is a way to alleviate poverty. This is in line with the initiation of

PASMM in Colo village which was initially aimed at providing transportation service for Sunan Muria pilgrims. Once PASMM started to be empowered, and have a special organization of motorcycle taxi, it can provide economic benefits for the PASMM members' family.

PASMM existence is inseparable from the support of Colo villagers. The most important support from them is trust. Trust is a hope growth in a community, and realized by honesty, orderly behavior, and is realized by cooperation between the shared norms. (Fukuyama, 1995; Yusuf, 2008). The community who has high trust level tends to be positive in any social norms, and has cooperative cooperation relation. He also adds "we expect others to manifest good will, we trust our fellow human beings. We tend to work cooperatively, to collaborate with others in collegial relationships (Cox, 1995; Isham. 2002). Those who happened to experience failure in getting formal sector jobs choose to do odd jobs because of having difficulty in looking for jobs in informal sectors. For some people, that is what so called as the last resort (Paul, 2002).

Social capital is trusted by most of the world's figures to solve a problem. Social capital is capital that will never run out like other capital. One of the unique social capital found in Colo Village is PASMM community. PASMM is one of the social capital in Colo Village which has been in 1989. The motive for the existence of PASMM in Colo Village is to help improve the economy of PASMM motorcycle taxi members.. Breaking link of the vicious circles of economic and political poverty by using the social values, and community capital of Brintik Hill Graveyard Communities. Applying of social value, collaboration, community capital and needs for achievement needed for breaking supporting the vicious circles of economic and political poverty. It is not easy to escape from poverty. An actual participation in local institutions, their use of services, and information that identifies the welfare level of households and their coping strategies. Interventions may be enhancing their conditions.

Government intervention and Non Government Organizations intervention could be

used in cutting the vicious circles of economic and political poverty. Adaptive capacity in coupled social system – ecosystem to result a model of survival strategy in historical sociology – ecology (Sunarjan, 2014).

The previously mentioned background attracted the researcher to determine “ The role of social model for increasing the income of *Paguyuban Sepeda Motor Muria* (PASMM) members in Colo Village, Dawe Sub-district, and Kudus Regency.

The objectives of this study were: (1) to describe and analyze the socio-cultural background of the members of PASMM in Colo Village, Dawe Sub-district, Kudus Regency; (2) to describe and analyze the social capital owned by the member of PASMM in Colo Village, Dawe Sub-district, Kudus Regency; (3) to describe and analyze the role of social capital for increasing the family income of the members of PASMM in Colo Village, Dawe Sub-district, Kudus Regency. Based on this phenomenon, this study aimed at describing and analyzing socio-cultural background, social capital, and the increase in the family income of the members of PASMM motorcycle taxi in Colo Village. The findings can contribute some significances. First, they can be a reference for the development of the use of social media. Second, they can improve the welfare of PASMM members in Colo Village.

METHODS

The approach used by the researchers was qualitative. It was because the researchers wanted to illustrate more deeply the description and the analysis results of sociocultural background, social capital owned by PASMM, and the socio-cultural background of the family of motorcycle taxi riders in Colo Village, Dawe Sub-district, Kudus Regency. Thus, the data analyzed were descriptive, and not in form of number as what is in quantitative approach. Whereas, qualitative study is aimed at understanding phenomena experienced by subjects of the study, such as behavior, perception, motivation, and so on holistically in form of description in a special

natural context and by utilizing various natural methods (Moleong, 2008).

The site of this study was in Colo Village, Dawe Sub-district, Kudus Regency. Additionally, this study used qualitative approach since it attempted to explain, investigate, and understand the role of social capital of *Paguyuban Angkutan Sepeda Motor Muria* (PASMM) for human resources empowerment at the site. Meanwhile, there were two data resources used, namely primary data and secondary data. The data were collected through interview, observation, and documentation. After that, they were analyzed using data reduction, data presentation, and conclusion drawing techniques.

RESULTS AND DISCUSSION

Initially, the name of motorcycle association in Colo Village was *Padat Karya*. *Padat Karya* was formed in 1989, and consisted of 44 members. At that time the tariff was Rp 1.000,00. Then, in 1992 it was renamed *Paguyuban Angkutan Sepeda Motor Muria* or *Muria Motorcycle Transportation Association* (PASMM). The tariff started to increase to Rp 5.000,00 and in 2005, it reached Rp 10.000,00. Until now, PASMM members has reached 391 people divided into two shifts, namely morning shift, and evening shift. In addition, the rate set by this association until now is Rp 15.000,00 per person.

PASMM is a product of Colo village's local wisdom in the form of a group of motorcycle taxi drivers. Local wisdom requires an effort to protect the environment in order to maintain its existence. The effort must be accompanied by an awareness of the role of local wisdom which is very important in dealing with problems and not damaging the environment itself. Wasino (2012) argues that local wisdom whose human resources are managed independently by various traditional communities seems to be able to maintain its sustainability. In addition, Setyowati (2017) mentions that local wisdom values which are used to maintain springs conservation are inseparable from Javanese people religious

systems. In association to PASMM, the local wisdom it owns is getting distinguishing. The presence of PASMM which was originally to help pilgrims to go to Mount Muria is getting clear purposes today. That is besides helping the pilgrims, it also supports PASMM economy and political monopoly. The monopoly of politics of PASMM is in form of a regulation that only accepts Colo villagers or natives as its members. It surely gives positive contribution, particularly to PASMM members' family income.

The development of science, technology, and carrier that is considered bona fide, such as working as civil servant/ teacher, and institution employee are not the priority of Colo villagers. So far, most of them consider becoming PASMM member as their main priority although there were two or three informants directed their children to work as agencies employees to continue what their parents have done. However, the majority PASMM members expect their children to have the same job as them.

Working as PASMM members is very popular in Colo Village. It covered adolescents who have just graduated from high school, and the family of PASMM members. This phenomenon is line with McClland's Need for Achievement theory (n-ach). In this theory, (n-ach) is like a virus which influences someone so that he wants to become a part of himself. This theory happened in PASMM surrounding that the effort of influencing others to be PASMM members is a pride for them. The need for achievement (n-ach) in this study was realized by a phenomenon which was considered as if an opportunity to be PASMM members is only for those who are Colo village natives. This condition triggered PASMM chairman and committees to monopolize PASMM membership. The monopoly was in form of a condition which appears as if the one who can join PASMM is the native of Colo village. In contrast, those who are not Colo villagers, and even online taxi service providers such as Gojek and Grab are not allowed to enter Colo Village, especially when it is related to PASMM motorcycle taxi service.

Handoyo (2012) in his study discussed the contribution of social capital in improving street vendors' welfare. It was found that social capitals, especially trust and network contribute to the improvement of street vendors' welfare, namely fulfilling the minimum needs to guarantee their life survival. Strong social capitals prove that even though there is something separable, it would reunite someday. This condition is caused by the feeling of getting in the same boat. In contrary, this study found that the same strong feeling arose because of the efforts to improve the welfare of Colo villagers who worked as PASMM members. It exists because PASMM is the local product of Colo village and is expected to give advantages for Colo villagers in particular.

Hardati (2013) found that the mutual cooperation activities done by Soki Village farmers, Belo Sib-district, Bima Regency make them solid. It also proved that the spirit of mutual cooperation in PASMM members. This spirit can be seen from the maintenance and construction of asphalt roads which were self-financed by PASMM members. Mutual cooperation began to emerge since the number of PASMM members was limited. These restrictions indicated that people who have joined the PASMM were lucky people. They were lucky to get a job that is certain and has clear income. Meanwhile, the forms of social capital found in this study were: (1) Trust, (2) Norms and (Networks).

Table 1. The Forms of Social Capital "Trust" by PASMM in Colo Village

No	Social Capital "Trust"
1	Selapan meeting (monthly meeting)
2	Prescribed fee
3	Family vacation

The form of social capital "trust" by PASMM members could be said complex. One of its activity is prescribed fee for all PASMM members. The total of the fee was used to meet the needs of PASMM members, such as helping PASMM members who are in difficult situations. Besides, this fee was also used for maintenance and cleaning of the roads passed by the PASMM motorcycle taxis. The last, the fee was used to maintain friendship between PASMM families,

such as by organizing Walisongo pilgrimage once in two years.

Table 2. The Forms of Social Capital “Norms” by PASMM in Colo Village

No	Social Capital “Norm”
1	Unwritten norms
2	Strict, mild, and severe sanctions
3	3 principles of sanction, namely reminder, warning, and strict action

Norms established in PASMM were unwritten. However, they were carried out by all PASMM members. Even though these norms are unwritten, the rules are strict. For those who violate the norms, they will be dealt firmly. The mild sanction is 1 year suspension of motorcycle taxi, while the severe sanction is in form of PASMM membership removal. These are unwritten, but agreed upon. Moreover, the fellow members of PASMM supervise each other and report if there are PASMM motorcycle taxi members violate the norm accompanied by evidence of violations.

Table 3. The Forms of Social Capital “Network” in Colo Village

No	Social Capital “Network”
1	PASMM uniform
2	PASMM membership card
3	PASMM Whatsapp social media group

Social capital is a significant element in an existence of an association. A strong network will contribute strength to it. The strength is in form of power in the competition of new social capitals. PASMM is a motorcycle taxi established in 1989. Different from today’s online-based taxis, such as Gojek and Grab, PASMM is still conventional. It only has Whatsapp social media group. It is used to share information regarding PASMM meetings and activities. The activities are such as monthly meeting, cleaning activities as well as maintenance of PASMM stand or community service for maintaining the road passed by PASMM taxi. Additionally, the queuing system for PASMM motorcycle taxi remains conventional, meaning that if motorcycle riders want to get passengers, they must queue at the motorcycle taxi stand provided by PASMM.

CONCLUSION

Since motivation to work as a motorcycle rider (PASMM) is very popular, PASMM obtains many advantages. This fact is in line with McClland's Need for Achievement (n-ach) theory, namely (n-ach) acts as a virus that influences a person to be a part of himself. Another important message is that PASMM is a good and beneficial local wisdom product. It is proved by PASMM contribution in improving PASMM members’ family economy.

REFERENCES

- Adeyoyin, S. O., Agbeze-Unazi, F., Oyewunmi, O. O., Adegun, A. I., & Ayodele, R. O. (2012). Effects of Job Specialization and Departmentalization on Job Satisfaction among the Staff of a Nigerian University Library ".*Library Philosophy and Practice (e-journal)*. Paper 1295. Retrieved from <https://digitalcommons.unl.edu/libphilprac/1295>
- Coleman, J.S. (2010). *Foundating of Social Theory (Dasar-DasarTeoriSosial)* Edisi Bahasa Indonesia, Jakarta: NusaMedia. Retrieved from http://library.fip.uny.ac.id/opac/index.php?p=show_detail&id=90
- Cox, E. (1995). *A Truly Civil Society*. Boyer Lectures. Page:16. Retrieved from https://www.crcresearch.org/files-crcresearch/File/cox_95.pdf
- Fukuyama, F. (2007). *Kebijakan Sosial dan Penciptaan Kemakmuran*, (Yogyakarta: Penerbit Qalam). Retrieved from <https://lib.atmajaya.ac.id/default.aspx?tabID=52&prang=Fukuyama%2C+Francis>
- Hardati, P. (2013). *PertumbuhanPenduduk Dan Struktur Lapangan Pekerjaan Di Jawa Tengah*. *Forum IlmuSosial.FIS* 40 (2): 219-229. Retrieved from <https://journal.unnes.ac.id/nju/index.php/FIS/article/view/5363>
- Handoyo, E. (2012). *Modal Sosial dan Kontribusi Ekonomi Pedagang Sayur Keliling di Semarang*. *In Forum IlmuSosial*, 39(2). Retrieved from <https://journal.unnes.ac.id/nju/index.php/FIS/article/view/5398>

- Isham, J., Kelly, T. & Ramaswamy, S. (2002). Social Capital and well-being in developing countries: an introduction. In *Social Capital and Economic Development – Well-being in Developing Countries*, eds. 3-17. Cheltenham: Edward Elgar. Retrieved from <https://pdfs.semanticscholar.org/69bc/d49d6ad33a757007d337436b65df1eb5a85b.pdf>
- Kamarni, N. 2012. Analisis Modal Sosial Sebagai Salah Satu Upaya Dalam Pengentasan Kemiskinan (Studi Kasus: Rumah Tangga Miskin Di Kecamatan Koto Tengah Kota Padang). *Jurnal Manajemen dan Kewirausahaan*. 3(3), 36-52. Retrieved from [http://journal.unitas-pdg.ac.id/downloadfile.php?file=Jur.%20Manajemen%20\(4\)%20Vol.3%20No.3%20Sep%202012.pdf](http://journal.unitas-pdg.ac.id/downloadfile.php?file=Jur.%20Manajemen%20(4)%20Vol.3%20No.3%20Sep%202012.pdf)
- Margadinata, S. L. R., & Harjanti, D. (2017). Analisis Penerapan Modal Sosial pada Pt. Rajawali Inti Probolinggo Analisis Penerapan Modal Sosial pada Pt. Rajawali Inti Probolinggo. *Agora*, 5 (1) : 1-6. Retrieved from <https://www.neliti.com/id/publications/57034/analisis-penerapan-modal-sosial-pada-pt-rajawali-inti-probolinggo>
- Moleong, L. J. (2011). *Metodologi Penelitian Kualitatif: Revised Edication*. Bandung: PT Remaja Rosdakarya.
- Paul L.T. (2007). *Konsep Knowledge Management, Konsep, Arsitektur dan Implementasi*, Graha Ilmu. Retrieved from <https://digilib.unikom.ac.id/repo/sector/buku/view/1/key/10779/KNOWLEDGE-management-konsep-arsitektur-dan-implementasi.html>
- Setyowati, D. L., & Juhadi., & Kiptida'iyah, U. (2017). Konservasi Mata Air Senjoyo Melalui Peran Serta Masyarakat dalam Melestarikan Nilai Kearifan Lokal. *Indonesian Journal Of Conservation*, 06 (1): 36-43. Retrieved from <https://journal.unnes.ac.id/nju/index.php/iic/article/download/12529/7189>
- Sunarjan, Y.Y.F.R. (2014). *Survival Strategy Komunitas Makam Gunung Brintik Semarang*. Yogyakarta: Satya Wacana University Press.
- Wibowo, H. A., Wasino., & Setyowati, D.L. (2012). Kearifan Lokal dalam Menjaga Lingkungan Hidup (Studi Kasus Masyarakat di Desa Colo Kecamatan Dawe Kabupaten Kudus). *JESS*, 1 (1): 26-30. Retrieved from <http://journal.unnes.ac.id/sju/index.php/jess>
- Yusuf, S.A. (2008). Social Capital and Household Welfare in Kwara State, Nigeria. *Journal of Human Ecology*, 23 (3): 219-229. Retrieved from <https://www.tandfonline.com/doi/abs/10.1080/09709274.2008.11906074>