



PASEDHULURAN AS A SOCIAL CAPITAL FOR LOCAL ECONOMIC DEVELOPMENT: EVIDENCE FROM A POTTERY VILLAGE

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Abstract

The increase of both industrialization and tourism in Kasongan famous as pottery tourism Village since 1988, radically altered the local economy and domestic life. Based on oral history, survey, and documentary sources, this paper examine the impact of economics globalization to the diversity of culture in Kasongan. Globalization has two faces. If it can be managed properly, globalization can certainly give sufficient benefit to the country. The result of study indicates that pasedhuluran kinship systems in pottery production chain as one of social capital in socio-economic development in Kasongan, play an important role. This can be seen in terms of hiring local labor, then the pottery associated with the ordering system, and the use of the showroom to promote their pottery. Based on this note that the negative impact of globalization, especially the pottery in Kasongan industry can be minimized by pasedhuluran system.

PASEDHULURAN SEBAGAI MODAL SOSIAL PEMBANGUNAN EKONOMI LOKAL: BUKTI DARI DESA GERABAH

Abstrak

Peningkatan industrialisasi dan pariwisata di Desa Kasongan yang terkenal dengan kerajinan gerabah yang telah berkembang sejak tahun 1972 dan menjadi desa wisata pada tahun 1988, secara radikal telah mengubah ekonomi lokal dan kehidupan masyarakat di desa tersebut. Berdasarkan wawancara terkait sejarah, survei, dan sumber-sumber dokumenter lainnya, maka tulisan ini akan mengkaji dampak globalisasi ekonomi terhadap keragaman budaya masyarakat setempat. Globalisasi memiliki dua sisi. Jika globalisasi dapat dikelola dengan baik, maka globalisasi dapat memberikan manfaat yang cukup baik bagi negara. Namun, jika suatu negara tidak dapat beradaptasi dan menentukan strategi yang perlu diterapkan dalam rangka menghadapi globalisasi, negara akan menjadi korban dari globalisasi. Hasil penelitian menunjukkan bahwa *pasedhuluran* adalah sistem kekerabatan di rantai produksi kegiatan produksi gerabah. *Pasedhuluran* sebagai salah satu modal sosial dalam pembangunan sosial-ekonomi di Kasongan, memainkan peranan yang penting. Hal ini terlihat dalam sistem tenaga kerja, dimana sebagian besar merupakan keluarga. Selain sistem tenaga kerja *pasedhuluran* juga terlihat pada sistem pemesanan (order gerabah), dan menggunakan *showroom* sebagai tempat mempromosikan gerabah mereka. Berdasarkan studi ini diketahui bahwa dampak globalisasi dapat diminimalisir dengan adanya sistem kekerabatan (*pasedhuluran*).

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INTRODUCTION

Micro, Small and Medium Enterprises (SMEs) is one important part of the economy of a country or region, not least in Indonesia. As an illustration, although its contribution to national output (GDP) is only 56.7 percent, and in only 15 percent of non-oil exports, however, SMEs contribute around 99 per cent in the number of business entities in Indonesia and has a 99.6 percent contribution in employment opportunities (Kompas, 2001 in Brata, 2003). However, seeing the condition of SMEs in Indonesia, it can be said that SMEs have received less attention from the government. Awareness of the importance of SMEs in recent years have seen recently. Some of the reasons which led to the importance of the development of SMEs, among others (Tambunan, 2001) the flexibility and adaptability of SMEs in obtaining raw materials and equipment, the relevance of SMEs and the processes of decentralization of economic activities in order to support the integrity of creation activity in other sectors of the economy, the potential of SMEs in creating and expand employment, and the role of SMEs in the long term as the basis for achieving independence economic development in Hadiani, 2009. Kuncoro (2000) mentioned that small businesses and households in Indonesia have played an important role in absorbing labor, increase the number of business units and support household income.

At first activities makes ceramic replacement equipment designed to produce mats of foliage called *layah*. Furthermore, this activity made permanent livelihood or work to make household appliances. They chose to become potters as a full-time job because of agriculture can not meet the needs of everyday life and in the surrounding area are very supportive for the job because there are ceramic materials clay overflow in their village. Along with the development of ceramic crafts activities that declare as rural tourism contributes positively to the development of the village. The development of an impact to change the structure of the village. Inclusion of a variety of infrastructure that supports the existence of rural tourism,

such as the growth of showrooms along Kasongan Bangunjiwo road. There are also several other tourist support facilities such as hotels, restaurants, and banking facilities. Along with the development time and influenced by other factors such as the earthquake Kasongan the original development is a tourist village that based on pottery, although to this day is still running, but with the influx of outside entrepreneurs (large employers) transforms the village into the village industries. This village is not completely change lead to industrialization, this is due to the persistence of local values that apply. One is the value *pasedhuluran* (kinship). These values are also contained pottery role in the production system, among others, the ignition system, the marketing system and the system order pottery.

RESEARCH METHODS

This type of research is very important. In the context of this study, consideration is to be able to capture the pattern of kinship that support the production chain in pottery to be a major aspect in this study. Therefore the aspect of "depth" is an important consideration in selecting and implementing research strategies. This question refers to the right kind of research is qualitative research from a gender perspective.

Moleong cites the opinion of some authors (Willem and Rausch, 1969; Bogdan and Taylor, 1975; Denzin and Lincoln, 1987), Natsir (1988), and Yin (2005) that qualitative research is a research that aims to understand the phenomenon of what is experienced by the subject (behavior, perception, motivation, action, etc.) in a holistic manner, and by way of description in the form of words and language, in a specific context natural and by using various natural methods. This kind of coloring all stages of research studies conducted, including the selection of strategies or methods of research and analysis. In this context, the method or strategy is suitable qualitative research case study. The case study is a research on the status of the study subjects related to a specific phase or typical of the whole personality (phenomenon) phenomenon in the

context of real life, which in turn is able to provide a detailed description (“deep”) concerning the background, character traits as well-distinctive character of the case, or the status of the individual (Natsir, 1998; Yin, 2005).

Globalization and Industrialization

Fakih (2002) states that globalization is in fact a process of integration of national economics of the nations into a global economic system. Also globalization is one phase of a long journey liberal capitalist development, which theoretically has been developed by Adam Smith. In other words, globalization is a phase koloniaslisme rich countries to poor countries or developing countries. Hence the beginning of globalization in terms of a country’s economy.

The growing interconnection of world activities is undoubtedly one of the most significant developments of the recent years. Globalization has brought with it such an internationalization of economic transactions that activities that were essentially explained in terms of national economy in the past have sought other financing channels such as the maquila (Dicken, 1992; Perraton, Goldblatt, Held, & McGrew, 1997) in Berruecos, 2008

Globalization has also affected the cultural sphere. Economic globalization implies alliances, which force societies to reorganize the political sphere, and in turn serve to favor and strengthen the economic position of transnational enterprises that have established an internationally commercial regime (Harvey, 1990; Ohae, 1995). Some authors agree that the economy is not changing but rather transforming itself in its structural basis. This process, they assert, is irreversible, and global markets have placed national states in an irrelevant (and/or perhaps unrecognized) position. Consequently, the debate revolves around the emphasis that scholars give to one or many of the elements that form part of the core of globalization (Cohen, 1988; Giddens (2000) in Berruecos, 2008).

Thee, 1993 suggests that the development of small industry is the way it as-

essed a large role in the development of industry. small scale industries development will help address the unemployment problem of the technologies used are labor intensive technologies, thereby expanding employment, business opportunities, which in turn encourages the development of local or regional globalization is one phase of a long journey liberal capitalist development, which theoretically has been developed by Adam Smith. In other words, globalization is a phase koloniaslisme rich countries to poor countries or developing countries. Hence the beginning of globalization in terms of a country’s economy.

Kinship in Javanese Society

Javanese social network limited to the real principles of usability in the association, and the introduction of a person’s memory, and usually does not depend on a normative system or conception, and therefore for each of the Javanese kinship networks that form will vary depending on individual circumstances. In general, a Javanese villagers only associated with members of their immediate family, with the parents and siblings of their children, with both grandfather and paternal grandmother and his mother, with children his own siblings, and with the law, as we have seen in the chapters above.

Kinship functioned primarily in the sectors of life around various household activities. Basic human need to get along, which can provide a sense of warmth and also to ensure the old days it was acquired in the family bottom line. The nuclear family is sometimes extended to the nuclear family of the young woman who lived in *uxorilokal*, nuclear families children are sedentary men *virilokal*, nuclear families or young men and women who settled in *utrolokal*.

Families is a broad social units that really stands alone, in the sense that the social unity that manage the household economy as well as their property, caring for her children, and is responsible for the process of socialization and enculturation of the young generation, assist in agricultural businesses to meet their own needs, and

work together in a variety of other activities, including feasts care that is customary and religious. (Geertz, 1961)

Pattern of Kinship

There are three common factors in Javanese kinship that operate as a partly self-organizing system regulating varying expressions of the contending principles of equality, rank, and stratification. The first is marriage among status equals (homogamy) as the principal factor channeling selection of a spouse at all levels of social rank or class (Keeler 1990: 136) in Breman et al (2004). This has a differential effect on local village elites owning land whose numbers are small relative to the large proportion of landless peasantry. Although there is no evidence of any greater degree of endogamy among elites, and even if there were a constant rate of endogamy, endogamous marriages among the smaller elite groups are more likely to be among close kin, while for the larger number of landless villagers status-endogamous marriages are more likely to link co-residents than close kin. With village headmen paid salaries of land and the differential effects of endogamy there is a strong connection between degree of elite stratification via office- and land-holding and the consolidation of landholdings through endogamous marriages with close kin.

The second common factor in Javanese kinship which has differential effects by strata is the operative principle in inheritance of providing for offspring equitably so that none is without a means of support. "Children care for their aging parents, and siblings help each other in agricultural tasks and ritual obligations" (Schweizer 1988: 944-5). In this respect, "Kinship ideology stresses the fundamental egalitarianism of members of the same 'family' (Hüsken 1999: 156). But there is great flexibility both in the timing of allocations (the "gift" aspect of inheritance is in the timing - but may also create a reciprocal indebtedness) and the principles of division.

"The transfer of property to descendants is a continual process.... Throughout a

man's life he gives his children portions of his [and community] property.... such gifts are taken into account when the remaining property is finally divided up at his death" (Geertz 1961: 52).

Inheritance is regarded as customary and uncontentious, rather than based on an impersonal legal prescription, but always within the needs and contingencies of particular families and sets of individuals (Geertz 1961: 46-54). The Islamic rule that sons inherit twice as much as daughters is seen not as an alternative ideology but an alternate interpretation, "less important than the characteristics of the particular problem at hand" (Geertz 1961: 49).

"Customary solutions have a force of their own: the very fact that many people have, in the past, followed a certain path makes it easier for later arrivals to perceive the path as suitable to their values and desires. For this reason it is common, for instance, to divide the estate equally among all children of the deceased, and deviations from this rule are seen as resulting from special circumstances" (Geertz 1961: 49).

For village elites, the customary norm of equal division of inheritance, especially true for landless peasantry, would tend to disperse elite landholdings in successive generations. Both Muslim and non-Muslim elites (as in the village of Gondosari, Hüsken 1999) counterbalance the tendency to land dispersion, however, by intermarriage between relatives in status endogamous marriages, thereby fulfilling the customary norm of homogamy. In Muslim areas, such as the village of Sawahan (Schweizer 1988: 944-5), it is also not uncommon for sons and eldest siblings (especially the eldest son) to receive the major lot of land inheritance and for others to receive minor lots. Thus, we would argue that variations in customary law of inheritance, combined with marriage practices, establish variable "paths" in a structure differentiated by social rank and stratification. The same kinship principles tend to disperse property among the landless and concentrate land among elites.

The third common factor in Javanese kinship, which has differential effects by strata, is that of rank. Rank is reflected in a behavioral continuum of respect-familiarity that allots greater respect by generation and relative age. There is also a degree of rank asymmetry in affinal relations that accords greater respect and kinship involvements on the wife's side as opposed to the husband's. In elite networks, however, closure of the marriage circuits also helps to equalize differences of rank between different families. Conversely, the poorer the landless peasant families, the less the closure and the greater the potential ranking of kinship networks. In the poorer segments extended kinship ties take on the character of patron-client ties with the wealthier families (Hüsken 1999). This presupposes precisely the kind of moral commitment to ideological "equality" or sharing resources that we see among the richer landed families who allocate land to their children on the premise of providing for everyone. As we will see below for Sawahan rural elites, siblings who received land allotments allocate land for use (usufruct) to siblings who did not receive land by inheritance. Granting of sharecropping privileges to more distant relatives is an extension of this same principle. Hence kinship is a primary vehicle for resource allocation at all levels of stratification, as we move from elite circles to the landless peasantry, but the idioms of kinship shift between claims of sympathy and equality and those of elder/junior ranking.

Given these three common aspects of Javanese kinship that take different expression by social strata, although kinship is less elaborated among the poorer sector and there is greater spatial dispersion of related families, the kinship system is basically the same, and kinship for landless families retains the potential for establishing broader ties. The concept that "close kin" usually extend to the second collateral degree -- while not referring to residential arrangements -- is firmly held by even the poorest peasantry, and is in fact the means of claiming the privilege of sharecropping land held by richer relatives.

What is clearly different for elites and ordinary peasant families, however, is that the former often congregate into residential blocks, while related families among the latter are more commonly dispersed (Hüsken, 1999: 164). The consolidation of power through kinship is no accident of the smaller size of the elite strata, but a conscious strategy that builds on a common kinship base.

DISCUSSION

The development of tourism in rural tourism starting when Kasongan village declared as a tourist village in 1988. But before the area is the village by village Kasongan predominately a ceramic craftsmen. It is then triggers the growth and development of the village as a tourist village Kasongan Crafts pottery. The distribution of the ceramic industry before the earthquake can be seen on the map below. For areas with the most craftsmen are on Kajen with 3 village of the Kajen, Sentanan and Kasongan. The third hamlet is this which is the forerunner Kasongan tourist villages, and developing rapidly to the other like village like Tirto, Sembungan, Pucang Gedongan, and Kali Pucang.

Growth in the pottery industry reached its heyday in Kasongan 2000 this can be seen from the increasing number of industrial ceramics in Kasongan as shown in the table below. On the table shows that after 2003 the development of a close pretty fast growth rate of 40.2%. While the largest number of craftsmen in the village and Tirto Kajen (more than 200 craftsmen)

Regarding tourism, there are numerous anthropological studies that have researched and revealed the many consequences that the tourism industry has had on host communities (Chambers, 2000; Smith 1989). These consequences are both positive and negative and can affect a variety of entities such as the environment, economy, and social networks. Based on the primary research and a thorough review of secondary sources the following tentative conclusions can be put forward. Tourism is an economic sector with great potential not only

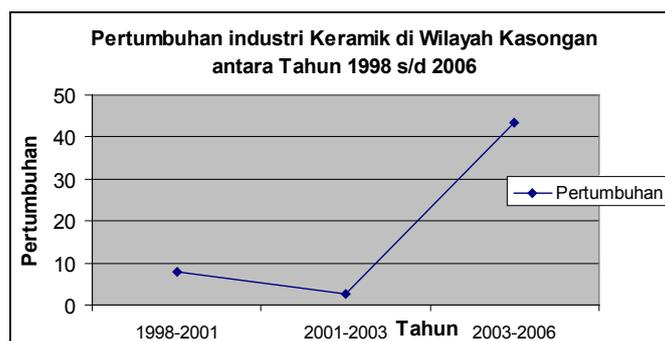


Figure 1. Ceramic Industry Growth in Region Kasongan between 1998 s / d 2006

for Kasongan, but also for the Province as a whole. This is clearly demonstrated by the success that Kasongan vilage has had in developing its tourism industry over the last 15 years. Not only does tourism bring in hard currency and support a healthy balance of payments, it also attracts many potential allies and investors into the region. Furthermore, tourism supports many backward and forward linkages in the economy, especially with transport, and communications. More importantly tourism is labor intensive and tends to employ many economically. Finally, the tourism sector offers many opportunities for the development of small and medium enterprises.

Form of *Pasedhuluran* (Kinship) in Production System

Pasedhuluran is one form of social capital that lives in the Java community, especially in rural areas. *Pasedhuluran* is a form of kinship that live and thrive due to the marriage relationship. This kinship is attributed to the presence of the wedding is also due neighbourhood relationship. In this paper, we discuss some form of kinship in pottery production system.

1. *Pasedhuluran* in combustion system

Kinship pattern based on family and neighborhood

In the cases mentioned above, some cases showed that the pattern that is built up is based on kinship. Both in the narrow sense (nuclear family), mother father and

son, as well as in the broader sense of kinship, can cover and because of the marital relationship. In some cases it is seen that the family could use some burning locations yours (*sedulur, sedherek* or *piyambak* term). Usual in the use of combustion, as well as related to gender, in one case (Case 2) he felt a closeness with daughter-in-law so that it can lend its combustion. As presented at the interview. Similarly in the case of 2 (Mrs Purwanti) and order givers, personally feel the closeness with the owner who happened to be women burning.

However, the greatest (of 6 cases) then the user is burning is dominated his own relatives (brother, sister, parent-in-law and because the marriage relationship). It's like being delivered oleh beberapa sources., That there are (2) two of the first forms of kinship ties are bilateral, and it is also happening in the hamlet Kasongan. Almost all interviewees said that the use of burning them are close relatives (*sedherek* or *sedhulur*), as expressed by some of the following sources

..... paling-paling keponakan saya, ponakan saya punya 20 guci, trus punya saya 50..trus...sekian kalo sodara gak di..dol kudu semene ndak, yang penting ngasih untuk beli kayu, ato kayunya.. biasanya ngasi uang ato kayu...

..... mostly, my niece, my nephew got 20 jars, then got my 50 jars .. then ... so if brother or family want to use it (my kiln) there is no agreement to be paid, which is important they know, usually giving money or wooden.....

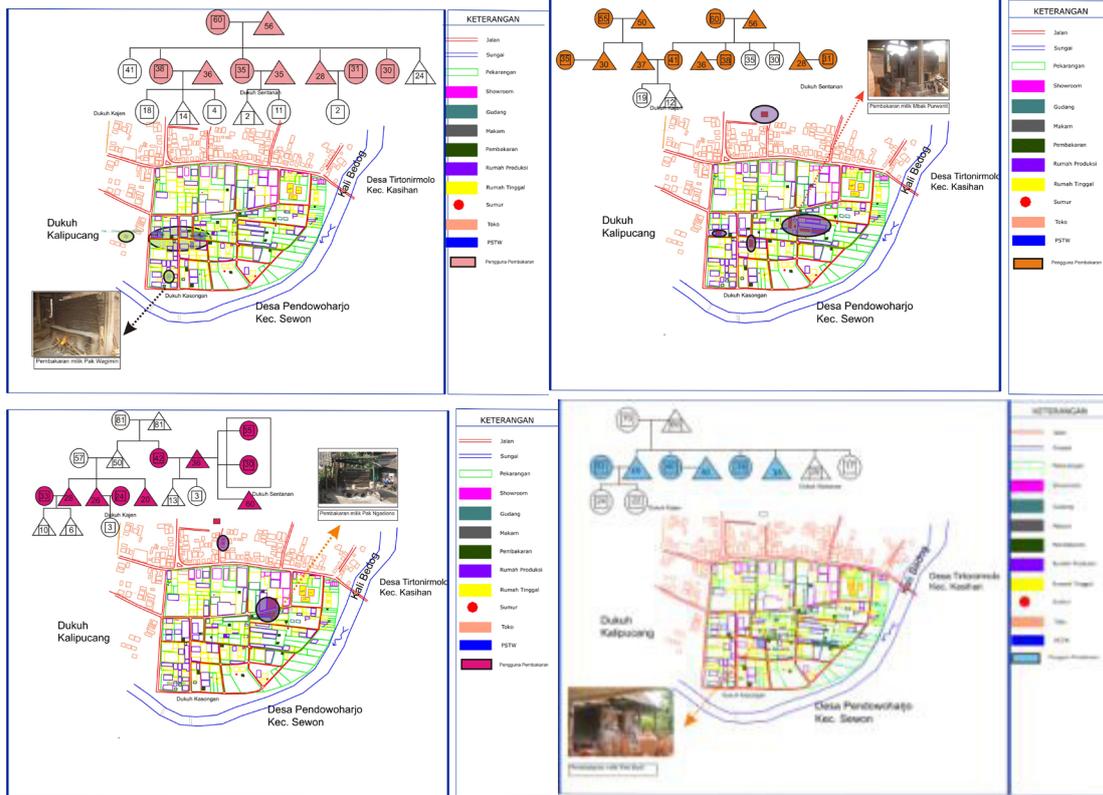
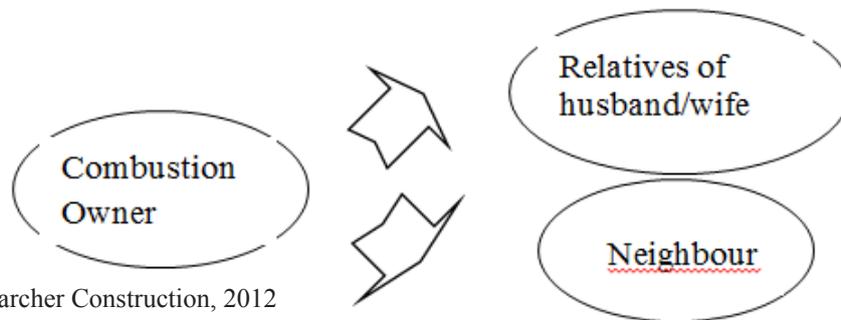


Figure 2. Some examples of combustion is shared between family and neighbors, carried from generation to generation up to three generations



Source: Researcher Construction, 2012

Figure 3. A Pattern of *Pasedhuluran* in Combustion System

in addition to using the term *sedherek* or *sedhulur* they also used the term *piyambak*, that's means self or family, such as that said by informan

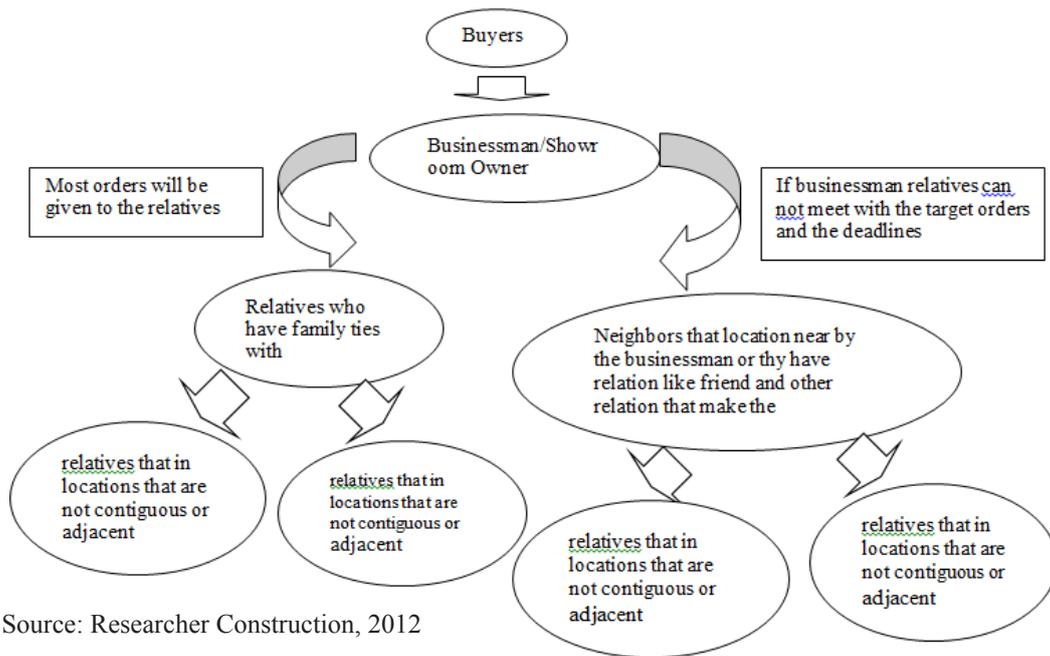
.....*templok'an niku nopo Pak...?? nek templok'an niku namung nitip sekedik, butuh cepet dados golek sinten sing badhe mbakar dititip (nemplok'ke)....biasane kaleh sedhulur nopo tonggone,*

what is templok'an sir. ...?, templokan is

fraction pottery was left to be burned by relatives or neighbors in a small amount and it was immediately before the customer is taken ..

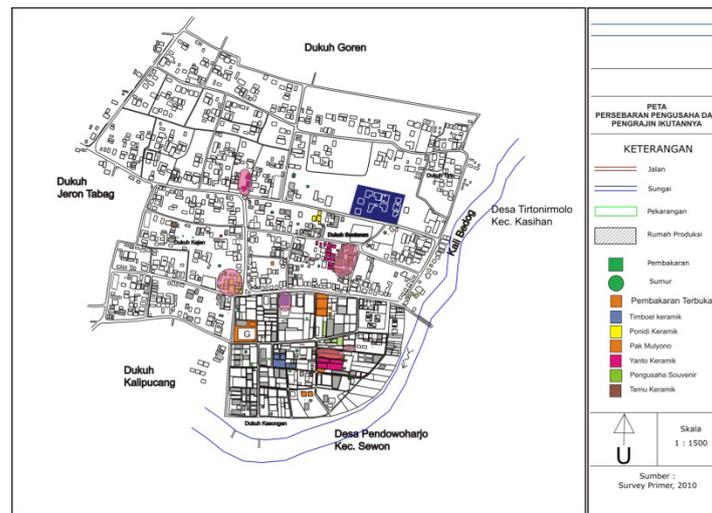
The following are some cases which show that combustion system conducted jointly by the family or neighbors with *templok'an* system, or *nunut* and *nitip*.

Based on some of these cases shows that kinship has an important role in the use



Source: Researcher Construction, 2012

Figure 4. A Pattern of Pasedhuluran in Orders System



Source: Researcher Construction, 2012

of the combustion chamber. There is a patterns in the use of combustion

Pasedhuluran pattern in order system

Pottery ordering system, is one of the chain of production of pottery is important, because in this system will continue to run the pottery production. In this system usually gets orders the majority of pottery is a great businessman or entrepreneur who has a showroom on the main road of Kasongan Bangunjiwo. Pottery order from buyers

usually not done alone by the employer, but also given to the family and neighbour. This is done because the number of orders that quite a lot and short deadlines. Here is the ordering pattern pottery in the village Kasongan based on kinship systems (*pasedhuluran*). Here is the ordering pattern pottery in the village Kasongan

Below is a schematic overview of the map, the relationship between employers and family or colleagues who get pottery orders

Pasedhuluran in Marketing System

Marketing system, is one of the chain in production system of pottery are known and used by the wider community. There are three kinds of marketing system in pottery production, that is widely used by local residents to introducing pottery products, the first is sold both through the showroom itself is owned by a few large employers, as well as those on display in front of the house craftsmen, the second system is deposited in the showroom are located along the main road as well as the system Kasongan-Bangunjiwo taken baskets and the last is sell by themselves in north alun-alun and in gem-bira loka zoo.

Marketing system based on family ties (*pasedhuluran*) is a marketing system that entrusts that pottery showroom located on the main road in front of Kasongan Bangunjiwo. Below is a schematic overview of a few craftsmen who are not on the main road, but have family that are in front of the main road.

Based on the above scheme looks, kinship bahw things indeed an important role in the marketing process of pottery. Although most producers do not have a showroom on the main road, but with the relatives then they do not have to worry about the marketing process of pottery they made. So that kinship is also one of the social capital that determines the marketing process, although there are also some other marketing system

CONCLUSION

Based on some form of kinship (*pasedhuluran*) occurring in the pottery production system, particularly the combustion system, system acceptance and system marketing orders, it can be concluded that although globalization and industrialization has occurred in Kasongan, both small scale and large scale, but with the social capital (*pasedhuluran*), the familial bond still held firm (Faqih, 2002). So that the negative impact of globalization and industrialization as a free market, the use of skilled labor and the use of high technology, absolutely not

perceived in Kasongan

The globalization are still too far away to be known. Some scholars caution about the negative effects of this phase of capitalism in terms of thepolarization of income, unemployment, and social exclusion, especially for vulnerable sectors. When capitalism arose, many warned against the need for control to prevent inequality and exploitation, and that logic is the same in global capitalism, whose obscure face is again exploitation, inequality, and exclusion.

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