



Social Capital Revitalization of the Sasaq Community in Lombok, Indonesia through Learning Organization



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[*Abstract*]

The Sasaq community in Lombok, Indonesia has been recognized as a peasant community with its unique and strong social capital. Sources of social capital recognition can be derived from common terms or expressions and institutions practiced in community daily life. However, there is a trend of neglecting and ignoring those values by the community, especially the youth. Through action research, we would like to revitalize social capital of the community in supporting social and economic development in the rural level. In this paper, we introduce a Strategic Leadership and Learning Organization (SLLO) approach to build community participation in solving social and economic problems. Through regular dialogue, communities come with common agreements and collective action that are perceived as emergence property. Several common agreements are intended to solve community problems actually in line with the objectives of government designated development.

Keywords: language terms, institutions, community dialogue, collective action, recognitive learning.

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I . Background

Social capital is a result of social interaction, development of norms of behavior, and institutionalization of rules and norms (Rudd 2000: 131). Social capital is now often referred to as the complex of social relationships, norms, and institutions (Coleman 1987; Ostrom 1999). Furthermore, the theory of social capital clarifies relationships between social interactions and outcomes that contribute to the production of environmental quality, public peace, and economic prosperity, as well as necessary factors for long-term social and ecological sustainability (Rudd 2000: 132).

The theory of social capital focuses on the thesis of "relationship matter" (Field 2003). Meanwhile, the central idea of social capital is that social network is a valuable asset. Through interaction, people can build communities; commit themselves to each other; and create a tightly-knit social fabric. Hanifan (1920) believes that the cultivation of good will, fellowship, sympathy, and social interaction can make up a social unit. In interactions, relationships built on trust and tolerance install social networks. An established social network potentially brings great benefits to people (Field 2003).

World Bank has elected the notion of social capital as a useful organizing principle (Knack 1999). Evidence suggests that social cohesion is critical for societies to prosper economically and for development to be sustainable. Social capital allows people to resolve collective problems easily. Through collaboration, communities maybe become better and share to support community action (Putnam 2000).

Social capital accelerates the development process of a community. Trust that enables repeated interactions reduces costs of everyday business and cultivates social transaction among community members (Putnam 2000). Fukuyama (2002: 23) emphasizes that social capital is a necessary precondition for development, but a strong rule of law and basic political institutions are necessary to build social capital. However, he admits that there are still much to be done to build strong social capital.

The development of social capital is a long-term process chronicled through language and literature. The social cohesiveness of traditional communities utilized currently as social capital is expressed in language. Category and linguistic expressions are considered to be lingual category forms and verbal expressions in the social capital domain. Lingual category and verbal expressions considered as surface structure can be transformed into deep structure as articulated by behavior (Mahyuni 2007: 84; Saharudin 2014: 140).

Meanwhile, although literature is a result of writer's imagination and creativity, it reflects the empirical situation of community a writer has experienced (Abdullah 1985). Literature is also perceived as a system or symbol since literature has a strong link to the social system form which it emerged (Kuntowijaya 1985). Therefore, social capital can be traced from practical language and existing literature through the usage of language terms, expression, and institutions.

The most popular literature portraying the Sasaq community is the Babad Lombok. It is a collection of literary works, as well as writings on values, norms, faith and beliefs, historical background, the origin of Sasaq Community, kings and nobles, and teaching of behavior and manners. Babad Lombok is written in Ancient Javanese–*Jejawen*–and it comprises 1221 *pupuh* (traditional poetry) (Djuwita 2015: 72). Saharudin (2014: 147) considers that there are at least three types of social capital in the Sasaq community which construct social cohesiveness values. Social capital here refers to the forms of interaction (brotherhood and collaboration), institutions, and norms.

As a peasant traditional community, Sasaq has several language terms relating to the activities of cooperation or solidarity in managing rice fields, which may be classified as social capital. Some of these are *najen*, *nginjam*, *bésiru*, *bêkelompok*, *bêdêrêp*, and *bêgae* (Saharudin 2014: 142). The most common term used by Sasaq community is *besiru*, which literally means “mutual help.” *Besiru* is an expression of solidarity and cohesiveness of the community in helping, as well as supporting each other without expecting any wage. It appears in social events such as farm cultivation, wedding

parties, building houses, and death and funeral ceremonies.

Besiru is reflected in expressions such as “*bareng susah atau bareng senang*,” which means togetherness in either difficulty or happiness. Another is “*bareng anyong jari sejukung*,” or to sink together in one boat. This indicates how people realize that to live in harmony requires the willingness to share the burden of others. Another is “*beriuk tinjal*,” or to push together using the feet. This idiom is similar to *gotong royong* in Bahasa Indonesia meaning freely working together.

The Sasaq community has a concept of collectivity expressed in the term of “*semeton*” or brotherhood. The social mechanism to build the concept can be found in several linguistic categories such as *ngayo*, *bejango*, *siarah*, *sempait salam*, and *belangar* (Saharudin 2014: 143). These terms have different meanings according to are to be visited, the distance one takes, the directness or indirectness of the meeting, and the reason for visiting. However, these find common ground in the context of visiting others. These indicate how people are concerned with the importance of a harmonious human relationship. This may be considered a foundation to build social cohesiveness and social capital as well. For instance, there is an expression that describes the social cohesiveness among the Sasaq community: “*bareng anyong saling sedok*.” This expression exemplifies how happiness and sorrow are similarly felt in life as well as in death.

Ngayo, for example, is a special term for describing the habit of visiting neighbors who are not family. The term *ngayo* literally means “visiting” someone close area or within the neighborhood. It is used to express the activity of visiting whoever is perceived to be able to share ideas or feelings with. *Ngayo* is an expression of sincerity, since there is no demands or obligations to do it. People do it to simply see each other. *Ngayo* is both an important and an effective way to build and to tighten solidarity among people in the community as well as to solve community problems.

The Sasaq community is known as a community that preserves much of norms and traditions as a social capital that nurtures social cohesiveness and togetherness. The term used to represent social

norm is *tendeh*, a basic ideal cultivated in the traditional Sasaq community. Its usage as a term of positive values may be seen in its relation to its meanings such as appropriateness, wellness, commendability, worth, fitness, rightness, diligence, seriousness, persistence, and endurance (Saharudin 2014: 145). Nowadays, the existence of *tendeh* can be measured by way of religious pity and educational attainment (Mahyuni 2007).

In addition to language categories or terms, traditional institutions perceived to be foundations of social capital are *krame dese*, *krame gubuk*, and *krame banjar*. *Krame* is a community association in several administrative levels that form a village, hamlet, or a small group of people. These institutions encourage the participation of the community in certain events or occasions such as weddings, deaths, and cultural ceremonies.

Another expression of social cohesiveness in the Sasaq community is the “*berugaq*.” A *berugaq* is similar to gazebo, and is an open building constructed with 4 or 6 poles. It is usually built beside, or sometimes, in front of a house. As a cultural icon, *berugaq* is a place where family members, friends, and guests share stories and experiences together. The Sasaq community puts premium on togetherness and solidarity in the hierarchy of tradition.

Moreover, the Sasaq community holds important tradition, cultural values, and the role of local institutions. Customary and community-based regulations (or *awiq-awiq*) remain an important aspect of social life, and while largely an oral tradition continues to bind local community structures and traditions (Bai et al. 2015: 6).

Local leaders also retain strong influence within Sasaq communities. However, changing social and cultural values over the past few decades brought new influences, particularly in economic development (Sukardi 2009; Fachry 2011). Unfortunately, there is now an apparent neglect and total ignoring of those values by the community.

Through action research, we would like to reintroduce the importance of a community's social capital in supporting social and economic development in rural level. In this paper, we will use a

Strategic Leadership and Learning Organization (SLLO) approach to build community participation in solving social and economic problems. This approach intends to establish synergy among stakeholders, from the government as provider of public services, the community (the village-level institution), to the household. More specifically, this paper seeks to identify suitable institutions for revitalizing social capital existing in the Sasaq community. We also would like to analyze social changes within the community as seen in common agreements and collective actions.

II . Lombok and Sasaq Community

Lombok is one of two main islands in the province of West Nusa Tenggara (NTB) Indonesia, sandwiched between Bali and the Lombok Strait in the west, and Sumbawa and the Alas Strait in the east. The topography of Lombok is dominated by the Mount Rinjani volcanic complex. It is located in the north-central part of the island. Mount Rinjani is considered the second highest volcano in Indonesia and the nation's third highest mountain at 3,726 meters high. Central Lombok is hilly, sloping to the relatively flat relief in the southern part of the island. The island is about 70 km across, with a total area of 4,738 km² (BPS 2012).

The 2010 Census pegged the population of the NTB province at 4.5 million, with 1.25 million households and an average of 3.59 family members per household (see Table 2.1). Seventy percent of NTB's population resides in the island of Lombok, although the island is only about a quarter of the province's total land area. Northern and Western Lombok show generally lower population densities and higher forested areas than other parts of the island. Lombok's annual population growth rate decreased from 2.31 percent between 1971 and 1980 to 1.12 percent between 2000 and 2010. This is generally attributed to successful family planning and improved health service programs. However, the population of Lombok has continued to increase significantly during the last three decades, doubling from 1.6 million in 1971 to 3.2 million in 2010. Population growth rates are comparatively higher in West Lombok

and Mataram City (see Table 1). Urban areas, in particular, have expanded dramatically during this time, increasing five-fold in NTB province (Fachry 2011).

<Table 1> Population change on Lombok Island

District	1971	1980	1990	2000	2010
West Lombok	510.068	654.878	583.907*	665.749	599.986*
Central Lombok	477.262	576.910	678.746	745.578	860.209
East Lombok	594.725	725.340	865.283	973.296	1.105.582
North Lombok	-	-	-	-	200.072*
Mataram City	-	-	275.089	315.738	402.843
Lombok Island	1.582.055	1.957.128	2.403.025	2.700.361	3.168.692

Sources: BPS 2012; Population Censuses 1971, 1990, 2000 and 2010 (Fachry et al. 2011)

* Mataram City and North Lombok district were separated from West Lombok in 1986 and 2008, respectively.

<Table 2> Annual population growth rate (%) of Lombok Island

District	1971-1980	1980-1990	1990-2000	2000-2010
West Lombok	2.80	2.75	1.40	1.50
Central Lombok	2.11	1.64	0.98	0.94
East Lombok	2.19	1.78	1.18	0.78
North Lombok			1.09	0.94
Mataram City			1.44	1.97
Lombok Island	2.31	2.01	1.17	1.12
NTB	2.36	2.15	1.34	1.17

Source: BPS (NTB Statistics 2011).

Based on census figures for Lombok in 2010, more than 1.6 million people (51.8%) lived in rural areas (BPS 2012). The World Wildlife Fund (2006) reported that 600,000 people live in the upland areas surrounding Mount Rinjani and are dependent on forest resources for their livelihoods. With population growth rates at 1.7

percent, it is estimated that the pressure on these limited forest resources will continue to increase.

There are three major ethnic groups in NTB province, the Sasak, Samawa, and Mbojo people, with additional populations of Balinese, Javanese, and other migrants. Sasak is the indigenous and majority ethnic group on the island of Lombok, comprising more than 90 percent of residents, while Samawa and Mbojo people originate from neighboring Sumbawa Island. More than 96 percent of Lombok's residents are Muslim (BPS 2012).

NTB province is administratively divided into eight districts (*kabupaten*), two cities, 116 sub-districts (*kecamatan*), and 1,117 villages (*desa*), while Lombok consists of four districts and one metropolitan area, Mataram City. Prior to 1986, Lombok was divided into three districts: West Lombok (Lombok Barat), Central Lombok (Lombok Tengah), and East Lombok (Lombok Timur). Mataram City was separated from West Lombok in 1986, and in 2008 West Lombok district was further divided to establish the district of North Lombok. The current number of sub-districts and villages in Lombok is at 53 and 592 respectively (NTB Statistics 2012).

NTB province ranked the second lowest among 33 provinces in Indonesia in the Human Development Index (HDI). The lowest HDI in Lombok was in North Lombok district: 57.79 in 2008, rising slightly to 61.37 in 2012. This figure reflects a life expectancy of 60.94 years, a literacy rate of 76.97 percent, an average 5.60 years of schooling, and per capita annual expenditure of Rp. 615,900 (or approximately US\$ 47.37 at current exchange rate). The latest figures (BPS 2015) indicate that Mataram City also ranked highest in HDI (life expectancy, 67.13 years; 91.85 percent literacy rate, 9.22 years schooling, per capita annual expenditure, Rp. 648,010, or US\$ 49.84). Although the average income per capita of Lombok is lower than that of the NTB province as a whole, Mataram City had the highest per capita expenditure in NTB in 2010 (BPS NTB 2012).

III. Social Capital as Non-Material Resources

In recognitive learning perspective, social capital is considered a part of non-material resources. Non-material resources consist of knowledge, skills, reputation, social networks, and spiritual resources. Spiritual resources include eagerness to engage in science, the vision of opportunities, work ethics, sensitivity to discipline, solidarity, brotherhood, norms, values, and virtue (Muadz 2013: 38).

The question then is how to build or grow non-material resources. Non-material resources grow through learning processes. There are two stages of learning, namely, first-order learning, learning in the communication domain to acquire generic competences; and second order learning, which is a cognitive learning process. Learning in the first level is considered a recognitive learning, an inevitable process since everyone communicates everyday (Muadz 2013: 261).

Recognitive learning takes place in an institution where communication or dialogue takes place. Dialogue is an occasion where we can be honest and sincere. Communication or dialogue is inevitable since it is very much part of our lives (Senge 1994: 239). The purpose of communication is to seek higher truths than subjective truths. Communication in this sense is the truly goal. If communication is a merely a means to an end, participants also turn up to be a means to a particular goal. Considering that communication is a fundamental goal, the true consequence of communication is social action (collective action) (Muadz 2013).

As a result of the communication, agreements are binding and bonding. To create communication that results in agreement and social action, each participant must comply with the rules of communication or dialogue. There are two main rules or principles that should be followed by participants: *First*, everyone has to learn not to say or to do what is believed to be wrong. *Second*, everyone has to do what has been agreed upon. Breaking the agreement, violate the principles (Muadz 2013).

Communication that aims to inter-subjective truth brings about egalitarian values of openness, patience, bravery, freedom,

respect, democracy, and mutual trust. Communication exists in the level of individual relationships. If communication is the primary institution where one can seek the higher truth, the circularity of the communication will be ensured. Communication is recursive, meaning it must be repetitive and continuous. Truth is attracts dialogue. Establishing a link between individuals comes with the communication process, repeatedly and constantly carried out (Habermas 1984).

Communication is a domain to build connectedness or mutually acceptable relationships with others. Mutually acceptable relationship occurs solely when participants communicate comfortably. When emotions are relaxed, the intelligence potential can work optimally. The truth will be easier to see. People learn to see others with humanity. Strained emotions such as fear, anger, envy, and resentment limit intelligence relationship options. They create asymmetrical relationships, which prevent the truth to be seen. Tension impedes common or shared understanding, as well as inter-subjective or shared truth. In every act of communication, the identity of the social system is established and maintained. The process of communication becomes a learning process that everyone learns from, and where all may be teachers for others (Senge 1994; Zuber-Skerritt 2002).

IV. Research Method

The design of the qualitative approach used in this research is aimed at identifying an institution model to revitalize social capital existing in certain target groups. In addition, the qualitative approach is also used to analyze the social changes occurring in the community after the intervention.

This research was conducted in three sub-districts including Tanjung, Kediri, and Narmada in West Lombok district. Each sub-district has established a core group consisting of sub-district government officials, village officials (heads of villages and hamlets), and health workers at sub-district level (doctors in community

health centers, midwives, and nurses). Meanwhile, informants of the research were composed using a purposive sampling approach consisting of village officials, health workers, and locals. The number of informants was determined by way of "snowball sampling." If acquired information is inadequate, additional information is solicited from other sources.

The technical data collection applied in the research includes observation, participatory observation, and in-depth interviews. Participatory observations are conducted during the administering of community dialogue of the core group. In addition, researchers were also involved in various activities in the initial stage of action research, the training of the core group, mentoring, and evaluation.

Data analysis was carried out continuously from the initial action research until the end of the study. The stages of qualitative data analysis consist of data reduction, data presentation, data interpretation, and conclusion. Through these stages, the institutional model developed to revitalize social capital existing in the community was described. In addition, the results of community dialogue, as well as consequent forms of collective action considered were identified carefully.

V. Results and Discussion

The results and discussion of the study will be divided into three sub-sections, namely, strategy and approach in learning organization process; implementation of recognitive learning; and results and implication policy.

5.1. Strategies and Approaches in Learning Organization

The strategy used to achieve the objectives of the research is adopted from the conceptual framework introduced by Figueroa (2002: 7) with some modifications. This model has been chosen since the model basically puts a great emphasis on the community ownership of the process and the content of communication, the

role of society in changing themselves, and community dialogue on various actual issues existing in society. The focus of this model is not only on outcomes relating to behavioral changes, but also on various aspects relating to norms, values, culture, environmental support, policy, and other issues associated with the complexity dynamic of social system.

As a catalyst, the early stage of intervention for various stakeholders such as government, community institution, and household is a 2-day training. The subject of the training comprises of basic levels of recognitive learning including the introduction of recognitive learning, theory of constraints, analysis of problem root, mental models, system thinking, shared vision, personal mastery, and team learning. The last five topics are well known as the "fifth discipline" introduced by Peter Senge (1994). In addition, the training provided subjects relating to cultural issues including social cohesiveness, value, norms, institution, idioms and expressions. By introducing the cultural issues we reminded the community that social capital plays a significance role in community daily life.

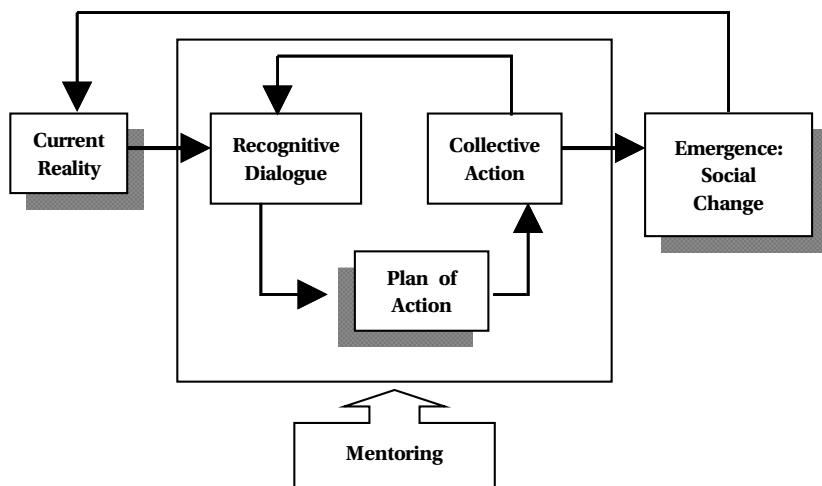
The approach used in the program assumed that the biggest problem faced by many institutions lies in people's worldview. In many cases, the problems dealt with do not actually exist externally but the mind, in the way people think. The issue was explored through the discipline of personal mastery, mental models, and system thinking. These three disciplines may be learned individually. However, there are also disciplines that not only involve the individual alone, but the individual as a member of a group or institution. This is called shared vision and team learning. The fifth discipline is needed as an effort to establish a learning organization (Senge 1994).

It is important to note that the training provided at the initial stage is merely an invitation to start learning. This is where the trainees or participants were introduced to the basic concepts of the five disciplines and recognitive learning, the philosophical basis of learning organizations and strategic leadership. After the training, participants were expected to translate training materials individually or in groups by applying the core concepts of the materials in daily

work. The translation process is undertaken through persistent recognitive dialogue and by complying as well with the rules of dialogue.

Any agreement forged by the dialogue is formulated into an action plan and then realized as collective action. If a problem occurs, it was discussed and overcome through recognitive dialogue. The circularity of the process of dialogue is maintained, as the stakeholders developed plans of action and realized collective action. This activity was carried out continuously, which made communication among individual learners no longer a means to achieve a certain goal but a goal in itself. This process instilled in the community that dialogue overcomes problems. Changes were noted during the process of recognitive dialogue and collective action among individuals, communities, and institutions.

<Figure 1> Activities Approach Framework



5.2. Implementation of Recognitive Learning

A variety of policies and programs implemented by both government and private organizations improving the quality of life or people's welfare in NTB did not yield satisfactory results. The

impact of these programs and policies is still very limited. In addition, the programs could not be sustained as they focus on the technical aspect of things rather than social engineering. In fact, if we want to build a solid foundation for the sustainability of the program, social development programs should pay more attention to the perspective of stakeholders, from the households and communities to the government. This means that before the implementation of any program, it is important to deal first with social preparation that provides a space for interaction among these three stakeholders. The continuous interaction among those stakeholders is a prerequisite for the success of development programs. Through a continuous interaction process, shared understanding could be solidly built. In turn, it raises shared agreement that becomes the basis of common programs. Through this, the implementation of common programs becomes easier as all stakeholders are in agreement. Besides, controlling the process of the common program would be easier to realize.

Currently, interactions among the three stakeholders are by far occasioned by the demands of the program as it is implemented, and does not emanate from a collective awareness problem or issues. This does not guarantee the sustainability of any program. Genuine interaction among stakeholders is built on the setting of collective goals and common understanding of things. This ensures continuous interaction encouraging a sense of belonging and of responsibility. These are secrets to assuring the sustainability of programs. A serious effort to engage continuously is necessary.

The Institute of Education Development at the University of Mataram has developed an institutional model to address various social issues. The model allows the cultivation of common awareness that produces collective agreement and collective action. The model has been tested in three different sectors as a pilot project, namely the economic sector (farmers' groups around the forest); the education sector (junior high school, Islamic boarding school, and vocational school); and the health sector (community health center in two sub-districts). The early stage of learning program was the execution of a recognitive learning training for target groups at village level. After completing the training, the target

groups formed a community learning groups at the village, as well as at hamlet levels. The community learning groups conducted a regular community dialogue in each group at village and hamlet levels. Members of the community dialogue include heads of villages or hamlets, village cadres, religious leaders, and other local community leaders. Each month during the year, researchers took part in the community dialogue to mentor and provide inputs, as well as ensure the participant's compliance to the rules of community dialogue. Through continuous community dialogue, various agreements have been realized in the form of collective action.

5.3. Emergence Properties

The results achieved in the series of trials were noted in the changes in the individual, community, and institutional levels. This section focuses on the changes at the community level by reason of their concreteness and ease in identification. Some of these include the establishment of community dialogue forums in the village and hamlet levels as well (LPP 2006). The establishment of community dialogue forums at various levels indicates the communities' confidence in dialogue as one that enables them to overcome common problems. Regular community dialogues help many ideas and common agreements surface, sustained concretely by collective action such as the establishment of institutions that engage in charity called BAZIS (*Badan Amil Zakat, Infaq, dan Sedekah*), *banjar sehat* (health union), *banjar sekolah* (school union), and school for religious teaching (*TAPAS = Taman Pendidikan Anak Sholeh*).

In Teniga, a village in the Tanjung sub-district, for example, people contributed to build a two-floor village office. In addition, people also built public MCK (mandi, cuci, dan kakus), a common place for bathing and washing, as well as a common lavatory. Lastly, local people agreed to guard the village forest to prevent it from illegal logging and encroachment. The locals came to an agreement that forest villages should be properly sustained as it supports the community.

In Sigar Penjalin, another village in the Tanjung sub-district,

people work together to rehabilitate the village road by turning it as a cemented walkway for pregnant women visiting or needing access to health facilities in case of emergencies. The local community also built a 7012 meter water pipe and a 3×2×1.5 meter water reservoir; it has also rented out an office for village health service, as well as regularly contributed to community health fundraising. People have also agreed to provide for medicines for emergencies.

The local community has also built a "*beruqaq*" (traditional gazebo) placed in the village office of Sokong, a village in the Tanjung sub-district. The *beruqaq* is intended to be the venue for community dialogue. In addition, the local community has also agreed to clean up the surroundings twice a week, as well as facilitate village health services. They also established groups such as health and school union (*banjar*) and TAPAS to support community education and health services in several hamlets.

One of significant results of recognitive learning activities undertaken in Kediri village, a village in the Kediri sub-district, is the diversification and reallocation of BAZIS funds. The BAZIS funds are usually allocated for poor people at certain times. After taking part in recognitive learning, the local community has reformed the use and allocation of BAZIS fund. As a result, BAZIS fund are spent in various forms in accordance with the needs of the community. BAZIS funds are now allocated for building village health services, scholarships for students from poor families, and donations to orphans and elderly people. In addition, BAZIS funds are allocated to support the supplementary feeding program (PMT) for children; provide capital assistance to small business; improve public facilities such as hamlet mosques; build cemetery fences; and rehabilitate the houses of the poor.

A case in point is the one introduced in Lembah Sempage, a village close to forest areas in the Narmada sub-district. Through intensive community dialogue, the local community was able to establish shari'a financial institutions (*Baitul Mal wat Tamwil*/BMT) to help people fund business. BMT's uniqueness lies in its cancellation of management costs and its practice of honesty, mutual help, trust, virtue, good deeds, among others. The BMT

board runs and manages the institution voluntarily. BMT assets grow very fast due to the increase of public trust. Some of the community's needs have been supplied by BMT, making loan sharks unnecessary.

The emergence of various institutions at the local level as initiated by the community shows that dialogue fosters public awareness on the importance of collaboration, trust, and support. Through intensive community dialogue, various agreements have been finally explored. These agreements created collective action that helped communities confront social, economic, and environmental problems. A forum for community dialogue and the emergence of collective action clearly play a major role in accelerating development in the village. Without financial support from government, local communities have consciously and independently initiated various activities in line with the government's development program. Community dialogues may be considered a catalyst in carrying out development program, especially in rural areas.

VI. Conclusion and Recommendations

From the above data, we may conclude that dialogue enables people, compels community participation, and therefore revitalizes the social capital of any given society. Participation grows if mutual understanding and unconditional mutual acceptance among stakeholders exist in a community. As an effort to establish shared values among community, mutual understanding and unconditional acceptance establish continuous dialogues conducted with honesty and sincerity. Also, mutual understanding and community dialogue inspire collective agreements that manifest collective action. Various collective agreements are actually intended to satisfy collective needs. Satisfying the needs of the public is naturally the main goal of development implemented by government and society.

In recent years, one of the failures of various development programs is the lack of mutual understanding and mutual

agreement, as well the lack of a sense of ownership. Therefore, in order to nurture common understanding and mutual agreement, as well as unconditional mutual acceptance, recognitive learning should be introduced prior to the provision of technical project assistance. By providing recognitive learning that complements projects, public participation can be nurtured to ensure effectiveness, efficiency, and sustainability.

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Received: May 25, 2016; Reviewed: Mar. 28, 2017; Accepted: June 8, 2017