ABSTRACT
One of cases of development raised around 1990s is especially addressed to the compensation process and the migration of inhabitants who were removed from their land by the development project of Kedung Ombo reservoir. Even, many inhabitants who kept staying in their houses where the inundation process of water was getting increased that would inundate their houses. Since the past up to now, the green belt around Kedung Ombo reservoir has been managed by the farmer group of green belt management, that of course must be accompanied by the agricultural counselor, DPU (Dinas Pekerjaan Umum/Public Works Service), NGO, and university community. In line with this, Brata (2004) said that recently, the social capital is an interesting issue to be discussed and studied more. The World Bank conveyed that the social capital has a significant impact on the developmental process (World Bank, 2000). The developmental activities will be easier to reach and the cost will be less if there is a social capital. Therefore, the importance of the influence of the social capital’s economic value for the farmer group of green belt in Kedung Ombo reservoir bank on the self-help attitude in managing the green belt land is necessary to be studied in depth. Social capital does not mean ‘capital’ in a usual meaning such as property or money, but it has a metaphor meaning. It is a really important asset or capital in the society. Social capital includes good desire, sense of friendship, sense of sympathy, as well as social relation and tight cooperation between individual and family to form a social group. The social capitals also understood as a set of norms, social network and organization where the society get access to the power and resources, and where the decision and policy making are conducted. Similarly, in the field of managing the green belt land, the regional government also implements the program of empowerment on the society’s potential, with the hope that there is a strong partnership between the officials of the Local Government of Sragen and the inhabitants of Kedung Ombo reservoir bank. Through this strong partnership, the society is hoped to be encouraged to help and cooperate with the local government.

Keywords: Social capital, Information capital, Farmers community, Green belt land

1. INTRODUCTION
The development of reservoirs in Indonesia in general, includes the development of Kedung Ombo reservoir for many interests, is one of regional development aspects in order to increase the prosperity and welfare of Indonesia (Bintarto, 1992). In the history of the development of big reservoirs in Indonesia, Kedung Ombo reservoir can be said as the most popular and attract much attention from the world, which was established in the new order which was around 1985. A case raised at that time is especially about the process of compensation and migration of the inhabitants who were removed from their land by the project. Even, many inhabitants who kept staying in their houses where the inundation process of water was getting increased that would inundate their houses (Ravik Karsidi, et al. 1992). Green belt is an area around the reservoir puddle in which Kedung Ombo reservoir it was determined as being in the height of 90 up to 92.5 meters above the sea level. The management of the green belt around the reservoir area is based on a thought that the development of an area is a management of natural resource and habitat in order to give as many as benefits for the society’s welfare and keep considering the harmony, the balance, and the preservation of habitat. Efforts toward it is based on an area insight which orients to the development of potential, considers the ability of the existing government officials and social institution, and grow the society’s role in the development of many sectors.

By considering that the role of the farmer group of the cultivators of the green belt is positive enough in the developmental process, it is reasonable that the fate of the farmer group of the cultivators of this green belt needs to be considered. Several policies either directly or indirectly to help managing the farmer group had
really been conducted. Nevertheless, there is a trend that the economic activities of the farmer group have not undergone many changes especially in their welfare.

As one of elements contained in the civic society, the social capital refers to value and norm believed and conducted by majority of community members in the daily life, that directly or indirectly influences the individual’s life quality and the survival of community. Like the social relation in general, which almost involves the social capital, it also exists in the doers of the farmer group. The social capital can be explained as a product of human relation each other, especially an intimate and consistent relation. The social capital refers to network, norm, and belief which has a potential on the society’s productivity.

The social capital will not used up but getting more and more increased. The deterioration of the social capitals more often caused by not being used rather than being used. Different from the human capital, the social capital also shows a person’s ability to associate with others. Based on the mutual norms and values, the association among people results in a trust that in turn having a big and measured economic value.

According to Marfai (2005) in his article entitled “Angkringan sebuah simbol perlawanan”, conveyed that angkringan (a kind of foods vendor) is as a kind of small economy which is able to survive amid the difficulty of the Indonesian economy signifies the role of the social capital in the society’s economy. Why does it call as social capital? Because to begin the activity of angkringan, it is usually begun by information from relatives, friends, neighbors, or families which previously run the business. They help each other in the capital, foods supply, residence, and information. In this stage, this angkringan has been able to give a symbol that the social capitals one of important factors in the society’s economic activities.

In line with this, Brata (2004) said that recently, the social capitals an interesting issue to be discussed and studied. In a yearly report entitled “Entering the 21st Century”, for example, the World Bank revealed that the social capital has a significant impact on the developmental process (Word Bank, 2000). The activities of development will be easier to be conducted and the cost will be less if there is a big social capital. From the above explanation, it shows the importance of “The Influence of Economic Value and Information on the Social Capital for Farmer Group of Green Belt in Kedung Ombo Reservoir Bank on Their Self-help Attitude in Managing the Green Belt Land”

1.1. The Notion of Affordances

A continual environmental-insight development is developed using a patter of spatial plan which harmonizes the functional plan, land, water, and other natural resources in a unity of harmonious and dynamic environmental plan (Emil Salim, 2010:34). The spatial plan needs to be managed based on an integrated pattern through a regional approach by considering the characteristics of natural and social environments.

According to the Regulation of Minister of Public Works No. 63/PRT/1993 concerning the river demarcation line, the reservoir, the area of river benefits, and ex-river, in the Chapter II article 3, it is explained about the determination of the river demarcation line or the green belt land is intended to becomes an effort in order that the activities of protection on the use and the control of the resources in the river included lake and reservoir is able to be conducted according to the purposes.

Regarding the river demarcation line or the green belt land, in the Regulation of the Minister Public Works, it also regulates criteria as follows:

1. A river which has depth no more than 3 m, the demarcation line is determined at least 10 m counted from the river or reservoir bank in the time of determination.
2. A river which has depth no more than 3 m up to20 m, the demarcation line is determined at least 15 m from the river or reservoir bank in the time of determination.
3. A river which has depth maximally more than 20 m, the demarcation line the demarcation line is determined at least 30 m counted from the river or reservoir bank in the time of determination.

About the width of the green belt land cultivated by the farmer group of the green belt cultivators Kedung Ombo reservoir bank, it has an average of 30 meters distance from the reservoir bank, even, from the field observation, it is more than 30 meters because the continuation land is the farmer’s personal yard land.
In reducing the rate of land surface erosion, the members of the farmer group had made many kinds of terrace such as bench terrace and gulud terrace, therefore, it can prevent the erosion of ditch and block the water stream rate and is able to increase the absorption of water into the ground.

**Social Capital**

Naturally, all society groups (national ethnics) in Indonesia has social cultural potential which are conducive and supporting the development (Berutu, 2002:9). This potential sometimes is forgotten by the society group, therefore, it can be functionalized for certain purposes. Nevertheless, many society groups are aware on the social cultural potentials they own, therefore, the potentials can be used fairly for the interest of the society group itself. One of social cultural potentials is social capital. Simply, the social capitals the people’s ability to organize themselves in the struggle to reach their goal (Sutopo, 2013: 34).

The social capital can be said as the social resource owned by the society. As the resource, this social capital gives power or natural power for several social condition in the society. Actually, in the human life, it is known several kinds of capitals, they are: natural capital, human capital, physical capital and financial capital. The social capital that will support the four above models can be used more optimally. The concept of social capital made as the focus of this study was conveyed first by Coleman (Portes, 2000:2) who defined it as aspects of relation structure among individuals which enable them to create new values. Putnam mentioned that the social capital refers to the main aspects of social organization, such as trust, norms, and networks that can increase the efficiency in a society (Lubis, 2001).

Portes (2000) mentioned that this social capital actually has two different meanings: social capital in the meaning of individual and social capital in the meaning of collective. According to an individual, he/she is possible to have a social capital which is useful for his/her actualization, similarly, the society group also has a social capital that can be used in optimizing their best potential. From the above statement of Portes, we can know that the popularity of the concept of social capital has been accompanied by the addition of meaning and its influence actually. Portes considered an alternative of the used and the concept of social capitals a character of an individual also a character of a group. Putnam (1995:2) defined the social capitals: By analogy with notions of physical capital and human capital-tools and training that enhance individual productivity-social capital refers to features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit. Similar to the above meaning of physical capital and human capital, the social capital refers to a social organization with social networks, norms, and
The results of research conducted by Putnam (1995) in the United States conveyed that the social capital has a positive correlation to the democracy life in the nation. Norms and social networks are collectively agreed that have influenced the quality of society’s life and the quality of social institution’s performance. The social relation which has been created results in the betterment of the school quality, the rapid economic development, the decrease in crime, and even having influence on the government’s performance itself as a representation of the local people community.

In a research (Brata, 2004) that studied the social capital on the merchants in Pasar Angkringan (Angkringan Market), the meaning of social capital is networks or social informal relations owned by the angkringan merchants. In short, social capital can be said as facilitating or multiplying “what you knows” and “who you knows”. The World Bank itself, in its yearly report, defined the social capitals a network and relation which support the belief and reciprocity and determine the quality and the quantity of people’s social interaction (World Bank, 2000).

From the above meanings, it can be concluded that the social capitals a capital owned by people which refers to a cooperative behavior which refers to the social organization with a social network, norms, social belief that can bridge the emergence of mutual cooperation to support the order and the increase of people’s economic welfare.

1.2. Social Networking Technologies and Learning Limitations

Fukuyama (2002) gave opinion that the most important element in the social capitals belief which is an adhesive for the eternity of cooperation in the society group. By the people’s belief, they can cooperate more effectively. As mentioned by James Coleman (Sutopo, 2015:37) who said that the system created from a sense of mutual trust is a component of social capitals a base of obligation and future hope, which is according to Putnam (1993) further conveyed that belief or sense of mutual trust is the power source of social capital that can maintain the survival of dynamic economy and government’s effective performance. On his book, Fukuyama (1995) said that the sense of trust and mutual trust determine the ability of a nation to develop the society and institution within the nation in order to reach the advance; the sense of mutual trust will also influence the spirit and the ability to compact healthily amid the society. The sense of trust grows and stemmed from the values adhered to the group’s culture. Fukuyama discussed about the social capital in the countries where their social economic life has been modern and complex. The element of social capital which becomes the center of Fukuyama’s study is the belief because in his opinion, it is closely related to the belief. Fukuyama elucidated in depth about how the belief condition in a community in several countries, and tried to find its correlation with the level of economic life of the related country. Fukuyama (2002) said that the economic success of society of his sample countries is caused by the work ethics which support the cooperative economic behavior. What Fukuyama would asserted is that we cannot separate the economic life and the cultural life anymore. Fukuyama argued that recently, the social capital is as important as the physical capital, only the society that has a high level of social trust that will able to create flexible big-scale business organizations which are able to compete in the global economy. The cultural factor which is often considered as irrational according to Fukuyama is not fully correct. Culture, in his opinion, has been able to emerge many kind of rational results, even, imply in the economic activity. To discuss a set of culture and social capital of countries, Fukuyama (2002) divided the countries into high-trust country and low-trust country. Countries which was included in the high trust country according to Fukuyama are: Germany, Japan, and the United States. The society’s economic in the high trust society has an excellence of high flexibility, because the people have a high trust level on their social system. Meanwhile, the society in the low trust society is considered as more inferior in their collective economic behavior. Such countries are China, Korea, France, and Italy. The low trust country is caused by the developing cultural pattern especially in relation to the culture which were used to place mutual trust only in the family environment, friendship community, and relatively limited relation. In other words, a society which has a cultural pattern with a short trust scope tends to have a weak social capital and weakens the people and the country. This usually happens in a country or a region which is still be left behind with strong traditional life patterns which dominate the people’s values, norms, and life perspective. In the traditional society, the cohesiveness of a group is high enough, the relation among individuals in a group tends to be cohesive and the solidarity is also built from the values considered and believed collectively, but it has a short belief scope. As said by Fukuyama that most of all kinds of traditional cultures with an introvert society such as primitive tribes, the tribes which still adhere to clan and
feudal cultures, commonly, their life and behavior are based on the mutual norm. Such group has a social capital but it is not able to become an investment as well as bring in advance and an idea richness for the whole group and the individuals within the group. In a group which traditionally relies the group dynamics upon the group solidarity, it will limit the members’ ability in making cooperation with other societies or individuals outside their group radius. The daily attitude is sometimes colored by the spirit of the group’s strong ego and negative perspective about the world outside their group scope. Fukuyama, for example, gave an example about the society in the countries of Latin America. His findings concluded that a belief which limitedly grows in a family, in a big family or in a small friendship circle which is very personal which becomes an descend habit creates a difficulty in the members of society to trust each other and to have a belief that people outside their group are reasonable to be trusted and to be partner in many business. People outside their group are foreigners who have an “insufficient” way of life compared to “our” way of life. Our way of life is the best, other people’s way of life is not appropriate. They tend to give a low weight standard to others outside their tribe and community. Solidarity is one of adhesive factors in the social capital movement. Because the sense of solidarity, the society can unite their perception on the thing they want to struggle. The kind of solidarity in the social capital movement can be in the two forms. In the form of organic solidarity the society’s condition tends to be very complex and heterogeneous in which the social capital appears not because of similarity in job but more in another purposes such as struggle to obtain a proper education. In the form of mechanical solidarity, the society is still homogenous and the social trust including honesty, good example of cooperation, sense of responsibility for others are very important to grow individual virtue (Fukuyama, 2002).

Social Network and Social Capital
Social network occurs because of the emergence of interrelation between individual and community. The interrelation embodies in many types of group either in the level or higher level. A strong social network among members in the group is absolutely needed in maintaining the synergy and solidarity. Moreover, if the social capital group is in the form of formal group. The emergence of networks of social relation among individuals in the social capital gives benefits in the context of mutual-owned resource management, because it facilitates the coordination and cooperation for a mutual benefit, that is what Putnam (1995) said about the social network as an element of social capital. As quoted from Badaruddin on Nasution’s book (2005). Social capital is a concept which is often used to figure out the social capacity to meet the life needs and to maintain the social integration. The meaning of social capital which develops recently leads to the creation of three levels of social capital, they are: value level, institutional level, and mechanism level.

The Arrangement of Formulation Concept on the Development of Preservation Policy of Social Capital for the Social Integration. Bardhan (1995) said that the social capital is understood as a set of norm, network, and organization in which the society gets access to the power and resources, and in which the decision making and policy making are conducted.

According to Sutopo (2012), the parameters of social capital are: (1) Social network, 2. Trust, and 3.Norms. Social network simply can be explained as who is talking to whom (Beebcand Masterson,1994). Further, DeVito (1997) defined the social network as a certain channel or path used to pass the message from one person to others. Then, GonzalesinJahi (1993) said that the relation between a person (who) to another person (whom) can be illustrated in a sociogram which is useful to trace the information network or diffusion of an innovation.

Communication network is a channel used to pass a message from the members of farmer group to members of another farmer group or to outsiders related to the management of the green belt. This network can be viewed from two perspectives. First, the small group according to the resources they have will develop a communication pattern that incorporates several structures of communication network. This communication network is then a system of public communication that will be used by a group in sending a message from a person to others in which the information current is opposite to the arrow. Second, this communication network can be viewed as a formalized structure which is created by an organization as means of communication among the members of farmer group.
Social Capital Related to Information Capital

The farmer do many observations on other farmers’ success, besides, the farmer shared information each other about many things related their agricultural business. This information network supports much the agricultural business and has been organized in the agricultural society’s life.

Organize agreement on the use of technology information network. The enlargement of information network of merchants and partners of saprodi supplier has been conducted in the village level. Even, frequently, several information sharing also occur among villages. The development of information about the commodity price in the regional and national levels can be followed through the developed information network.

According to Bain and Hick quoted by Krishna and Sradder said that the social capital has two dimension. The first dimension is cognitive dimension related to the value and belief, solidarity, and reciprocity which support toward the creation of cooperation in society in order to reach the mutual goal. Every ethnic group has a cognitive dimension or sometimes is also as cultural dimension although in a different degree. The richness of cultural values as the social capital enables the maintenance of harmonious relation, either among the people internally or among people from different tribal groups or ethnicity. (Soemanto, 1993:79)

The 2nd dimension of social capitals the structural dimension in the form of an arrangement which covers organization and social institutions in a local level, which provides an umbrella and supports the collective activities useful for the people. Pierre Bourdieu defined the social capitals “The actual and potential resource owned by someone from an institutionalized social network and lasts continuously in the form of mutual recognition and introduction, or a membership in a social group which provides their members as a collective support”. In this meaning, the social capital focuses the importance of transformation from a temporarily weak social relation such as opposition, friendship, sense of family into a long-term relation colored by a sense of obligation to others. Berutu (2002:23) social capitals something interrelated with others, either economy, culture, or social capital forms in the forms of local institution or the property of natural resources. The social capital refers to the benefits and opportunities obtained by someone in society through his/her membership in a certain social entity (association, group money social gathering, certain association).

James Coleman: social capitals “Something has two characters: an aspect of social structure and facilitating the individual’s act in the social structure”. Kinds of social capital are obligation and hope, information potential, effective norm and sanction authoritarian relation, and social organization which is able to be used properly and creating a social contract.

The result of conference held by Michigan State University, the United States: social capitals “sympathy or sense of obligation owned by someone of group on others or other groups that is possible to result in useful potential and preferential act, in which the potential and the preferential cannot appear in an egoists social relation”.

Social capital is a concept often used to figure out the social capacity to fulfill the life needs and to maintain the social integration (Suharto, 2007:98). The meaning of social capital developed recently leads to the formation of three levels of social capital: value level, institutional level, mechanism level, as figured out below:
According to Ridell’s opinion (1997), the parameter of social capitals from the aspects of:
1. Social Network
2. Trust
3. Norms

From the field data, it can be figured out as follows:

Social Network
Social network simply can be explained as who is talking to whom (Beebcand Masterson, 1994). Further, DeVito (1997) defined the social network as a certain channel or path used to pass the message from one person to others. Then, Gonzales inJahi (1993) said that the relation between a person (who) to another person (whom) can be illustrated in a sociogram which is useful to trace the information network or diffusion of an innovation. Communication network is a channel used to pass a message from the members of farmer group to members of another farmer group or to outsiders related to the management of the green belt. This network can be viewed from 2 perspectives. First, the small group according to the resources they have will develop a communication pattern that incorporates several structures of communication network. This communication network is then a system of public communication that will be used by a group in sending a message from a person to others in which the information current is opposite to the arrow. Second, this communication network can be viewed as a formalized structure which is created by an organization as means of communication among the members of farmer group.

Conclusion
1) Social capital has brought the farmer community to the ability of controlling the existing environmental capital, physical capital, economic capital human capital, political capital, and information capital.
2) The awareness as a role of mutual life, the existing social capital has became the organizational stabilization in the level of farmer community in the green belt land.

Policy Implication
1) The government support in the form of aids for holding the agricultural business as well as the developing mechanism is needed to protect and to perpetuate the of the farmers in the green belt land area in Kedung Ombo reservoir bank.
2) People must continue developing and socializing the existing community capital.
3) The forming of next generation in order that there is no finish in the existing social capital mechanism initiated by the members of farmer groups of the green belt management.

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