

“Gaduh Culture” as a Model of Capital Access for the Poor Through Cows Cattle in Trenggalek

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ABSTRACT

“Gaduh Culture” is one of the model of community based empowerment (development) that based on the Local Wisdom in the region of Trenggalek. Theoretically this model wil bes effective in autonomy era today as a media for the poor acces to the capital, because this kind of community development is based on the potential and local dan social fabric conditions. Community development programs based on potential and community condition, it will not change the social construction and social values that are valid, so it will get the support and participation from the community according to the optimal conditions for the local culture.

This research aims to develop a model of "Gaduh Culture" as the economic empowerment of the poor based on a diversified cattle of Cow in Trenggalek District. With the hope for community-based economic empowerment program of the cattle rancher of cow in the community can result a synergy that is complementary in promoting the local economy in the region, without changing the construction of the value and prevailing culture. In other side by ‘Gaduh Culture’ system on cattle cow, there are acces of capital from the have to the poor in the region, especial on cattle cow community.

This study is identify the model of “Gaduh Culture” at cattle business cow, which is still traditionally grown a lot in the environment the object of research, This study use qualitatif method (Lincoln & Guba, 1985), that can explose what happen inside the field (getting inside situation) of the cattle ranch of cow in this district by the Gaduh Culture system.

Keywords: "Gaduh Culture", Community, Development, Trenggalek

INTRODUCTION

Economic hardship in rural farming communities, not allowing them to have access to sufficient economic capital to improve their economy. Through the model of "Gaduh Culture", marginal poor in rural areas to get access to capital allows indirect owner of the cow, which “economically has a great potential for economic development in rural communities diversified-based cattle culture model of the Cow” (Dwiyanto, Priyanti & Zaenudin. 1996).

Cow cattle, in rural areas, can be the center of economic development for the poor in rural areas, given that nationally, the number of cattle breeders reared not by the number of cows. The market demand is much higher than the number of cattle that are maintained by farmers and the number of born cows. To meet the shortage of demand or beef cattle, cows and imported thousands of tons of meat continue to be increasing every year. This is an opportunity for the farmers market in the country. Hence the need for an increase in terms of

“diversification of agribusiness cow” (Manti, Azmi, Priyotomo & Sitompul, 2003), maintenance and effort in institutional strengthening, zoning and appropriate technology support, and enhancement of Human Resources. Local Wisdom is the potential energy of the system of “collective knowledge of the community to live on top of the carrying values of civilized survival”; live in peace; live in harmony; moral life; of living mutual love, grindstones, and parenting; live in diversity; life is full of forgiveness and understanding (Rhodes, 1996).

Along with the regional autonomy, strategic momentum that must be filled is how to build the capacity of local communities in accordance with their own competence and potential. The most promising theory in the momentum is the building of community-based local communities/Community Based Development (Korten, 1986).

METHODS

This research design using qualitative research method, which is can expose “the insight situation” of the field (Lincoln & Guba, 1985). This method is very proper to get the real situation of the field in depth of the “Gaduh Culture” in Trenggalek and it can describe the model of capital access for the poor in this culture in Trenggalek District.

Object of this study is the investigation of Gaduh Culture system, how this culture can access capital for the poor by doing the cattle cow in Gaduh Culture system in Trenggalek district area.

The technique used to collect the data was focus group discussions, observation and documentation. Focus group discussion were supported by interviews are used to identify the interests and needs of the farmer and community of the cattle cow, as well as a variety of potential persons who involved in this activity of cattle cow.

Data analysis was performed using the approach, the qualitative approach (Miles & Huberman, 1984) Qualitative data were analyzed qualitatively based on logical thinking of Gaduh Culture System on Cattle Cow between the owner of Cow as Capital Owner (the Rich) with the worker of this cattle of cow (the poor).

Analysis technique used in this research is the analysis of interactive models as developed by Miles and Huberman (1984), which consists of three components of the analysis, namely (1) data reduction, (2) presentation of data, and (3) conclusion.

RESULTS AND DISCUSSION

Community based Development With “Gaduh Culture”

Thoughts on the importance of community-based development in the area is that the implementation process of development in the region (especially in rural areas), to catch up with urban areas, it can take place without damage to the joints of the life and wisdom of local (Local Wisdom) which still exists in rural communities .

With the act of a decentralized system of governance, and democratic today (McAndrews, 1986), this is an opportunity to revitalize the Community-Based Development in the development and empowerment of communities in rural areas; to spur development in the region, in order to catch up to the development of urban areas. So that the increase in the state's economy and the welfare of the people, can be felt by all Indonesian people in all corners of the country.

Because of this development model is more respectful to socio-culturally compatible mechanisms. This socio-cultural compatibility is considered to be more flexible in adjusting

the structure and procedures conform with local variations. So, it can be avoided in the design of the structure and mechanism of technocratic, without any attempt to understand the social fabric of a given territory and without any attempt to adjust to the socio-cultural context. Thus, actually, to perform a development strategy centered on human society, should instead emphasize the importance of the implementation of community-based development.

Local knowledge, or in a foreign language is often conceptualized as local wisdom "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius", an outlook on life, science, and life strategies of intangible activities carried out by the community local in answering the problems in fulfilling their needs. Local knowledge in various areas throughout the country are cultural treasures that need to be brought to the surface as a form of national identity. Minister of Culture and Tourism, Jero Wacik, in his speech at the International Symposium IX Pernaskahan Baubau archipelago, dated August 5, 2005, said; "local wisdom contained in the various regions in the archipelago, should be appointed and respected as one of the reference values and norms to address the various issues Indonesia facing the nation today".

Wisdom is the potential energy of the system of collective knowledge of the community to live on top of the carrying values of civilized survival; live in peace; live in harmony; moral life; of living mutual love, grindstones, and parenting; live in diversity; life is full of forgiveness and understanding; tolerant life and heart; living in harmony with the environment; life orientation values that led to the enlightenment; live to solve problems based on their own mosaic collective reasoning. Wisdom as it grows from deep within their own communities. That's the deepest part of the local culture wisdom (Nasir, 2003).

Rowdy cattle culture, as a habit which has become the universal truth of the relationship between workers and livestock owners (owners of capital), can be developed as an integral part of the development of dairy farms in rural areas, which can involve a large number of communities within the region. This is because of the potential turnover of cattle-based economy (in the Java language "Rojokoyo"), is huge considering the potential economic value of cattle is high and the market potential is still vast beef demand in the Indonesian nation and global society in general.

Therefore this rowdy culture can be used as a model in an effort to provide access to capital cattle ranch workers, allowing them economic development linearly with the local culture that has developed and recognized the truth in the culture system noise on communities in the region Trenggalek.

Diversification Cattle Cow by Gaduh System.

The results of the research that has been conducted on the cattle business diversification, suggesting that there are some businesses that can be developed from cattle raising, in addition to the benefits that can be obtained through the cattle.

Some results of diversification that can be developed from cattle, at the micro level or slightly livestock among others, can be developed as follows:

Maintenance Cage System with Biogas

Maintenance cage system with biogas in cattle can be done by making the system enclosure that allows the utilization of gas from cow dung is collected in a simple plastic gas tube, so as to provide drought will load gas requirements for the family, every day. Both for cooking and for lighting needs in the home of the gas produced from cow dung are maintained. From the results of a survey of cattle breeders Gaduh, which generally are farm workers showed that each family has cow maintainability between 3 to 5 cows. In general, two 2 head of cattle

dung has been able to produce the required gas for household biogas when the enclosure is made intensive use of cow dung for the sake of the family's needs. But when the cattle that are more than 3, biogas produced from the biogas cage, can be used by households or people around who do not keep cows, for the benefit of lighting and cooking in homes around it. So the cow keepers can actually optimize the results of this biogas as an effort to increase their income to increase household economy.

Organic Fertilizer Production from Cow Manure

Impurities resulting from the raising of livestock can be used for compost materials, or organic fertilizer that can be packaged in a certain pack and can be sold as organic fertilizer to supplement the family income penggaduh cow. By way of utilization of manure management efficiently, in addition to environmental hygiene is maintained well, dirt resulting from the small intensive cage systems. Sustainer rowdy cow, can earn extra income generated from manure fertilization of agricultural land for the benefit of, or sold as organic fertilizer that can be sold on the market. Thus allowing additional economic revenue of cattle-keeping households.

On the other hand, the presence of the cattle those keepers are rowdy, even if no benefits are many, but can provide multiple positive effects on other farms. Thus diversification besides cattle will benefit from these efforts, for the farmer communities will also provide a double benefit, for cattle-keeping is generally poor and do not have their own cattle by means of the system of raising cattle rowdy.

Thus the cow maintenance of effort, it can be argued there are three advantages to be gained by cattle keepers rowdy (the poor), namely, a. Biogas to meet the needs of: 1) household lighting and 2) gas needs for the sake of cooking and various other fire needs of the poor households. b. Organic fertilizer produced from cow manure can be utilized agricultural interests fertility enhancement is done by the cattle keepers who generally also works as a farmer. So as to improve his farm and can be packaged in the form of organic fertilizer that can be sold into the market in order to increase their economic needs. c. Given the rowdy cattle breeders, in general is poor, then the cow keepers of community empowerment with the rowdy system, can be used as an access media capital of the cattle owners are generally the rich to cattle-keeping communities with rowdy systems are generally poor. So this rowdy culture can actually be used as a media access capital from the rich (owners of cattle) to the poor (cattle keepers).

Result

The results of the civil registration in 2013 showed that the total population of 50 million lives in Trenggalek consists of 60% women and 40% men with a growth rate of 7%. A relatively large number of occupation/resident is one of the potential that can be developed in support of the development for the area by the RTP of agribis farm that is thirty-thousand cows. (Rianto, 2013).

Cattle population in Trenggalek district showed a tendency to increase in 2013, the total population of cows is 83.932, consisting: 41.228 adult, 32.381 youth, and 10.234 kids, production of calf (birthrate was 1,031 head / year). Cattle population is spread over 14 districts and centered in Tugu district.

In the meantime, there are still cattle business which are cultivated secondary, although shades of agribusiness is quite visible. Replacement and addition of productive livestock population requires approximately 30-40% of the total number of calf produced. Naturally the child sex ratio is balance. Therefore, seed cows business can be used to support the feeder

cattle procurement program (60-70% of children) who currently have a very good market. The development of cattle ranch starting in 2009 to 2013 can be seen in the table below.

Table 1. Number of Cows at Trenggalek Year 2009-2013

<i>Year</i>	<i>Number of Cows</i>	<i>Number of Sole Cows</i>	<i>Number of Cows born</i>	<i>Number Import Cows</i>	<i>Number of Export Cows</i>
2009	10.156	4.325	4.125	1.352	6.623
2010	10.754	5.012	4.843	1.897	7.078
2011	9.862	4.876	4.327	1.261	7.386
2012	9.928	4.927	4.567	1.189	7.789
2013	10.042	5.125	4.678	1.234	7.876

Source: Animal Husbandry and Veterinary district offices, Trenggalek in 2014

Based on the geographical conditions and the farm potential in Trenggalek it is very good to be developed further. Technically, farmers in rural areas have had the ability to maintain good cattle. This is evident by the never lessening cattle business in the countryside, although still as a sideline and the maintenance are done still the traditional way. Limitations in raising cattle for ranchers (knowledge, capital, labor and land ownership), makes the farmers are in a weak bargaining position.

Trenggalek district as a center of production of cattle, cows have a birth rate that is quite high when compared to other districts. However, that number of births can not yet meet the demand for the cows outside the District of Trenggalek. The traders and farmers in Trenggalek, in addition to buy cattle from farmers in Trenggalek, they still bring in the cattle, both in and out of the district to another. The market opportunity is still not significantly affecting the farmers in the rural economy because of problems in the upstream and downstream of marketing channels that are less favorable for cattle ranchers.

Discussion

Cattle of “Gaduh Culture”, as a habit which has become the universal truth for the relationship between workers and livestock owners (owners of capital), can be developed as an integral part of the development of dairy farms in rural areas, which can involve a large number of communities within the region. This is because of the potential turnover of cattle-based economy (in the Java language "Rojokoyo"), is greatly huge considering “the potential economic value” of cattle is high and the market potential is still vast, also beef demand in the Indonesian and global society in general (Morgan & Bacon, 1996).

Therefore this Gaduh culture, can be used as a model in an effort to provide access to capital cattle ranch workers, allowing their economy to develop linearly with the local culture that has developed and been recognized the authenticity in the system of Gaduh Culture in communities in the Trenggalek region (Umiyasih, Aryogi, Anggraeny, Zulbardi & Kuswandi, 2003).

Cow maintenance in Trenggalek are mostly done with Gaduh system, cows are still a great investment in the community of farmer. Besides, the cattle owners are generally not pristine farm/cattle workers whose income to rely on the results of dairy farms. So in general, the implementation of cattle raising is done indirectly by profit-sharing system with the existing cattle workers in the public environment. In general, the upkeep of the owner of the cows is submitted to acquaintances or relatives who are trusted to maintain cattle that are deposited or in Gaduh way.

Cow maintenance with Gaduh system allows access to the model of the owner happens to workers cattle cow was calculated as follows:

1. For cattle breeders, has given birth to a child when the value of the calves in the second, it will be shared half to the owner and half for the maintainer. Such systems are commonly applicable in Trenggalek and has been accepted as an economic system that is considered fair by the locals.
2. For bulls, a cow owners do not need to “gaduh” the cows to gain results from raising cows, Gaduh System maintenance for the bulls is usually for cow breed, to a count of distribution of work, Gaduh system is given by the difference between the purchase price for the sale price later, the advantage in the second, half to the owner and the other half for livestock workers or custodians.

They who keep cows in these activities, must be accompanied by other activities, as a laborer or other handyman, so that survival and family consumption needs can be met. So, in essence to raise cattle for the poor is a side activity that should be maximized the utilization of the cattle-keeping for those ranchers. It is as said by Bejo (interview, May 13, 2014) as follows:

“Menawi tumbas piyambak nggih mboten kiat bu, awit yotrone mboten wonten. Sagedipun nggih naming nggaduh kemawon, mangke saged dipun sambi kalia dateng sabin, wangsul mbeto rumput kangge ingon-ingonipun, nggih sapi meniko” (If I have to buy (cow) by myself, I am not able mam, because I have no money. I only just take of care cow like this, it can be done later while to doing rice farmer, and continue to bring home pet grass for the cows).

Ability to maintain I only a maximum of 5 cows, because the work can not be done in particular. Maintaining the cows in this manner, not only to provide a more optimal benefits for working cattle keepers, because cows have to be fed every day apart from dried rice straw which can be stored for a long time, but also have to be fed with fresh grass lawn every day that can be obtained from rice or moor around the house.

It is as stated by Mr. Bangun (Interview, May 14, 2014) as follows: "Feeding the cows can be given with comboran made from cassava bran and dried rice straw mistress. But each day also have to be fed with fresh grass, so that the condition of healthy cows and “nggayemi” can continue feeding on the sidelines. "

Daily work as a sideline to feed the cattle, as well as delivered by Mr. Suwardi (Interview, May 13, 2014) as follows:

"Gaweyan kulo sabendinane nggih ngaret, kalia nggarap sawah yen wancine tandur utawi panen,dados nggih nyambi kemawon ngopeni sapi meniko. Lha menawi ngopeni sapi tok nggih mboten saged nedo, wong sapine nggih mboten saged dipangan. Milane paling katah ngopeni sapi meniko, paling nggih gangsal, langkung niku nggih mboten kiyat” (My job is to scythe everyday, all the time working at the fields when harvesting or planting, so also must keep cows while doing other work. Because if I take care of the cows only, I have nothing to eat, my capability is only 3 until 5, if more it is too much).

Based on this information, the researchers also conducted surveillance or observations indicate that the Gaduh system in cattle yard maintenance is generally placed around the house. Usually, a special enclosure is made for cattle, which is located on the side or back of the cows’ keeping-house. So there is the potential that can be developed to optimize the cultivation of cattle raising, for the sake of household rubbish considering the actual maintenance of the cow can still be optimized for other purposes for the cattle-keeping households.

CONCLUSION

1. The investment costs for dairy farms with Gaduh system (*especially for the poor*) is estimated to be between Rp 30.000.000, - up to Rp. 50.000.000, - per-householders including the required biogas system enclosure, for maintenance as much as 2 to 5 tails based on a family's ability to care for the cattle. The cost of such, it becomes very hard for poor farmers in the rural areas, because of lack of funding for such a large investment. So that a comprehensive system or system maintenance Gaduh cow + cage biogas and compost, it is possible to improve the Gaduh sistem that is still generally poor who work in real exertion and thoughts directly to maintain cows in Gaduh.
2. Each poor families, who generally work as a laborer and working odd jobs in rural areas only have the ability to maintain a maximum of 5 cows tails, for each family. Thus giving loads exceed this amount, the more burdensome maintainer farmers because there are other activities that are not fixed but are able to directly provide revenue to meet the needs of daily consumption. Therefore, to compensate for the energy and thoughts to keep cows, need to get additional rewards everyday needs through a comprehensive system that is keeping cattle Gaduh + intensive cage, to get economic value of biogas and compost produced.
3. For a family of poor farmers, who do not have access to capital and adequate information or networking to become cattle trader, or managing livestock industry that enable them to collaborate and influence the buying price and the selling price of cattle. Maintenance can be performed only with Gaduh system, which allows them to perform maintenance of cattle, as well as meet their needs with a comprehensive Gaduh system and to keep cows with higher economic benefits not only from the Gaduh cow.
4. In order to improve the welfare of animals that are still poor based maintenance of the cow, the model can be developed in order to alleviate their poverty is through intensification and extension enclosure means cattle business results through the cage results biogas and organic fertilizer it produces. Development of Biogas Cage with simple technology, to meet the household energy from Gaduh cattle of Cow, both for the sake of ignition everyday cooking or for the benefit of daily home lighting, as well as cow dung compost. It is possible that additional increase in Gaduh cattle income are concerned, as well as their economic improvement.

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