OPEN ACCESS
Journal Homepage: http://ejournal2.undip.ac.id/index.php/jwl

JURNAL WILAYAH DAN LINGKUNGAN
P-ISSN: 2338-1604 dan E-ISSN: 2407-8751
Volume 8 Nomor 1, April 2020, 67-83
http://dx.doi.org/10.14710/jwl.8.1.67-83

The Importance of Rural Social Productive Space to Increase the Social Capital of Agribusiness Community in Agropolitan Area

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Received : 11 September 2019
Accepted : 12 December 2019
Available Online : 30 April 2020

Abstract: Agropolitan area is a concept of functional space based on agricultural production, which requires a specific population density as a capital for the productivity of the rural regions with the support of urban utilities and social infrastructure/social space. Weak social capital makes the agropolitan area grow slowly. This is the impact of unplanned productive social space as a vehicle for social capital's growth implemented in regional plans. However, social interactions occur if the social infrastructure is well articulated in creating spatial productivity, production, and multiphase inheritance for the sustainability of agribusiness activities. This study aims to identify the importance of social productive space in the form of social infrastructure to increase the social capital in agropolitan area. The method used is a case study to observe social processes that occur from time to time, supported by in-depth interview. The results indicate a typology of social capital that is not formed instantly, but contains a long history over time due to the repetition of interaction between communities in social spaces that are not technically constructed and unplanned in the agropolitan area spatial planning. This productive space is a place to build social closeness through repetition of interaction, sharing, knowledge transfer, equalization of perceptions involving residents, and collaboration between individuals and groups. The productive space in the form of social infrastructure consists of mosques, sports fields, markets, community meeting rooms (*bale*), business group rooms, and farmer groups. Therefore, the plan document must consider the functioning of social space and adaptive social space based on IT connections (cafes, sports clubs, open spaces, *bale*, and mosque grounds) into agropolitan spatial planning.

Keywords: spatial integration; social capital; social space; trust

Introduction

The agropolitan area is one of the regional development strategies in increasing production and networking in rural and urban areas. The agropolitan concept is associated with growth theory which assumes that the trickle-down effect is useful to develop

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How to Cite:
Syarifudin, D., & Ishak, R. F. (2020). The importance of rural social productive space to increase the social capital of agribusiness community in agropolitan area. *Jurnal Wilayah dan Lingkungan, 8*(1), 67-83. doi:10.14710/jwl.8.1.67-83.

marginal areas by pushing new nodes (Douglass, 1981; Friedmann, 1979). In this case, the structure of physical space and regional utilities are essential to achieve the regional development planning objectives through agribusiness as the key economic driver. Agropolitan is often interpreted as an agricultural city, which refers to the definition of 'Agro', which means agriculture, and 'Politan' is defined as a city. Such definition is not totally inaccurate although it does not refer to the making of a city in the hinterland where agricultural production fostered. Instead, the concept deals with the fulfillment of accessibility, agricultural institutions, and utilities in compliance with the city standards to support regional productivity more increased and planned. Agropolitan concept is formed by adequate spatial patterns and structures, including supporting facilities required by the entire agribusiness process (Friedmann & Douglass, 1978). Such condition justifies the importance of elaborating space to perform a supporting space for intra- and inter-regional production and networking.

Other researchers argue that the political and technical support of production is a critical superstructure in agropolitan success (Friedmann, 2006). Other theorists from different perspectives suggest the importance of agropolitan as a regional development strategy based on growth theory (Ertur, 1984; Lo & Salih, 1978). This is an interesting research area since there are many previous agropolitan studies built upon the fields of production, namely agriculture and economics. Some researchers develop novelty in terms of the production process (Dobrescu & Dobre, 2014; Rosdiana, Inayati, & Murwendah, 2014; Subagiyo, Dwiproborini, & Sari, 2017), its relationship with the market, and the sustainability of economic improvement (Agustina & Artiningsih, 2017; Katalin, Rahoveanu, Magdalena, & István, 2014).

In agropolitan area, the agricultural production space is inseparable from the process of production, processing, marketing, and institutional chains (Agustina & Artiningsih, 2017). It is a place for people who work in agribusiness ventures socially interconnected in daily life and interactions related to the production process. The role of human resources consists of performing as the capital of production success, managing local institution, and ensuring that sustainable process keeps moving forward. On the production side, the social role is critical in managing and determining the success of the production, technology, and economic management, particularly in this case that relates to product marketing (Ruhimat, 2015). Thus, social capital is needed to improve the quality of family life (Rastegar, Hatami, & Mirjafari, 2017), including to determine within and between business people (Madhavaram & Hunt, 2017).

In this case, it discusses the relationship among agropolitan areas in rural areas (Douglass, 1981) which requires a sufficient population density of more than 200 kilometers per square. This area is also necessary as the population is divided into a density of 10,000-50,000 people delineated within 5-10 kilometers commuting distance. Thus, an agropolitan area serves for 50,000-150,000 people on average. Since the population density is comparable to urban communities, supporting factors such as physical and social infrastructure should be community-based. The community in question is both the community of business and daily life people who support the regional productivity associated with information networks, the closeness between neighbors, the increasing social intensity, and the strengthening of norms and trust between people known; all these form social capital.

Social capital is a phenomenon that grows from the community, which comes from people who form social connections and networks based on the principle of trust in mutually beneficial relationships (mutual reciprocity) (Coleman, 1988b; Francis Fukuyama, 2001; Narayan, 1999; Putnam, 1993). The main principle of substantial social capital is that frequent interactions between individuals are followed by increased trust, norms, mutual reciprocal in the community, ultimately increasing community productivity, including the

agribusiness community. On the other hand, the space for improving social capital needs the use of productive social space in the form of social infrastructure. Some previous studies have revealed the absence of interaction whatsoever producing social capital other than the existence of social infrastructure (Brown & Barber, 2012; Sawitri & Soepriadi, 2014). The importance of using social infrastructure can increase community strength (Yuliastuti, Sukmawati, & Purwoningsih, 2018). Meantime, economic improvement occurs because of a healthy community that is socially facilitated so that an internalized business heir is born from the community from multiple phases of population interaction (Day & Walter, 1988). Due to the importance of social capital and its relationship with social productive space, it is essential to ensure productivity, economical atmosphere, and sustainable space in agropolitan area planning.

One of the planned agropolitan areas in Indonesia can be found in Ciamis Regency, West Java Province. It carries out agricultural potentials in horticulture, small livestock and plantations, and services. The agropolitan area development began in 2009 as part of regional development strategy. In 2010, the designation of the area was carried out as a preventive policy to overcome the impacts of Pangandaran Regency expansion towards Ciamis Regency. Ciamis agropolitan area covers five regencies, i.e., Panumbangan, Cihaurbeuti, Panjalu, Lumbung, and Sukamantri, as legalized in the Ciamis Regent Decree No. 400/Kpts.74-Huk/2010 about the Stipulation of Agropolitan Development Locations.

Since its inception, Ciamis agropolitan area has shifted into a reliable agriculture-based area, including agro-based industry, service, and building sectors. In 2015, the Statistics Bureau of Ciamis Regency reported a higher share of the agricultural sector to gross regional domestic income by 31% and to employment share by 17% in Ciamis Regency. However, such an increasing trend in the aggregate figure is not followed by rural livelihood improvement that increases slowly. Viewed from supply and marketing chains with an extended network structure, rural people only obtain a small portion income from agribusiness ventures in the agropolitan area. On the other hand, consumers must surrender to higher prices of agropolitan products purchased (Zen & Dwiyantoro, 2014).

The views of researchers in the same field of the study argue that the thing faced by business people is the low agility and skills of agribusiness entrepreneurs due to the weak implementation of government policies, as well as structured activities that can improve farmers in doing business, infrastructure including appropriate technology (Istoriyah, 2017). Other researchers consider that because the coordination between local governments, farmers, and the private sector is not directly involved in producing productivity in the agropolitan area and improving rural life (Buang, Habibah, Hamzah, & Ratnawati, 2011; Prasetyo, 2017; Rosdiana et al., 2014; Subagiyo et al., 2017; Suroyo & Handayani, 2014; Syahrani, 2001). In this case, the agropolitan area is considered to not provide benefits for the increase of rural economy, and the available resources are still low income (Diana, 2015). In aggregate, this is also evident in the income of rural communities in the agropolitan area of Ciamis Regency which is still low, namely 11.97 million per year (biro Statistik Jawa Barat, 2015 cited in (Syarifudin & Herlina, 2018)).

The circle between villages and cities is not only the availability of infrastructure in the form of networks (Ambarsari, 2017), but also requires social infrastructure in rural areas to support social sustainability (Javakhadze, Ferris, & French, 2016). The existence of social infrastructure is the key to the workplace of social capital, which is a space to form social capital naturally (O'Connor & Gladstone, 2018). It also becomes an essential social capital space for the development of information-based IT (Chen & Li, 2017; O'Connor & Gladstone, 2018; Peng & Müller, 2008; Smith, Smith, & Shaw, 2017).

It is crucial to understand the agropolitan space in the micro context of how social capital and social productive space can increase the space. Gap theory of concern in this study is an agropolitan area based on the population density of 200 kilometers per square,

which ensures success and productivity based on community-based agribusiness entrepreneurs as production drivers. On the other hand, the community strength and productivity level are determined by the existence of social capital. This social capital is not formed instantly but is the result of multiple interactions of a community whose social infrastructure utilities need to be planned and built. This social infrastructure is often overlooked by agropolitan planners as determinants of community productivity, a healthy community, and the impact of investing in the sustainability of the next generation of businesses from the multiple phases of a community.

Based on these conditions, this study aims to identify the importance of social productive space in the form of social infrastructure to increase the social capital in agropolitan area. This study reveals the importance of social infrastructure at the micro space level in improving social capital as a macro-space bridge, that is, the agropolitan area, which is completely ignored in the agropolitan area master plan as an essential infrastructure that needs to be integrated. The relationship between micro infrastructures in the agropolitan area has never been studied by researchers before; therefore, this research is expected to strengthen the spatial aspects of agropolitan studies.

Method

Research Design

The research period was conducted in March-December 2018 at the location determined through the Decree of the Regent of Ciamis number 400/Kpts.74-Huk/2010 concerning the declaration of the fast-growing agropolitan area in the Ciamis Regency. The area included Panumbangan, Cihaurbeuti, Panjalu, Lumbung, and Sukamantri districts, as shown in Figure 1. The study applied a qualitative case study approach, with a single case that focused on one issue or center of attention that were both involved. There was only one case observed related to the social capital variable (Yin, 1994, 2016). The qualitative approach was chosen to examine the actual behavior of the agribusiness people who had a unique personal character (dynamically) and varied in observing and interpreting their utterances (resulting). The research also dealt with the questions "how" and "why" need induction answers in explaining phenomena. The question allowed the researchers to find different results in elaborating the statement even though it was displayed in a simple qualitative form as a percentage.

Data Collection

Data collection was done by collecting documents from the fields, relevant previous studies, and supporting literature. The other data sources were from various local government agencies, i.e., the Regional Development Planning Agency, the Public Works and Spatial Planning Office, the Industry and Trade Office, the Food Crops and Horticulture Office, and the Livestock Department. Data collection through documentation was from letters, administrative documents (such as annual reports), articles, and formal studies.

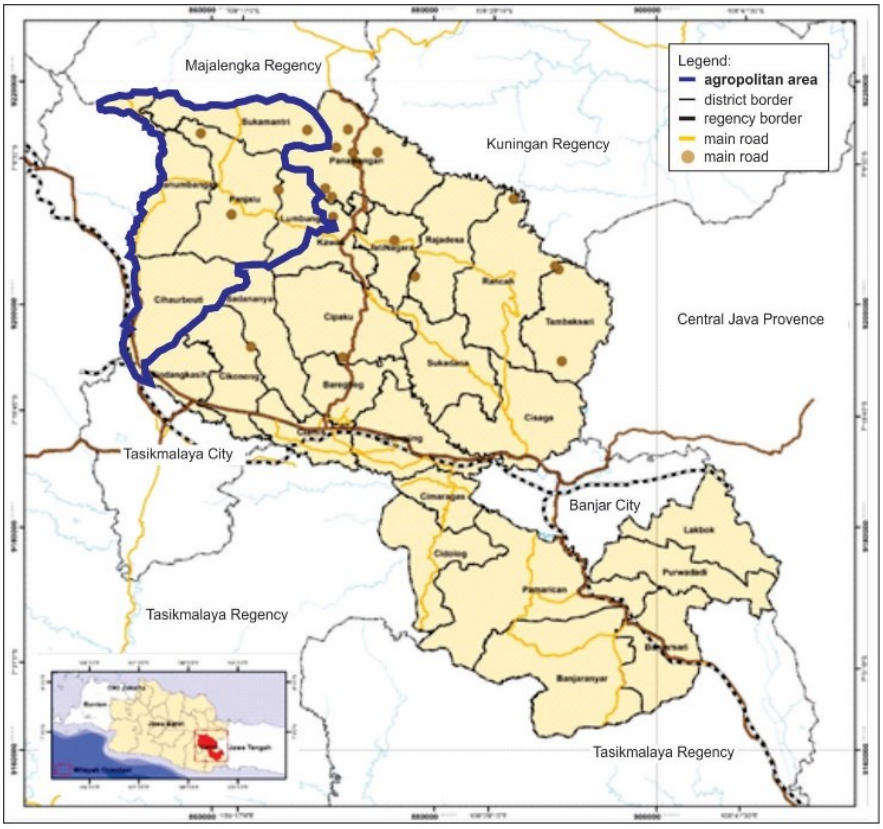

Figure 1. The Agropolitan Area in Ciamis Regency

The primary data was collected from an in-depth interview towards the selected 40 respondents, which represented business groups in the fields of animal husbandry (10 persons), plantation (10 persons), agricultural equipment and plantations (10 persons), and off-farm business and its derivatives such as food processing (10 persons). Another criterion for selecting respondents was the length of business activity (10-20 years), which was necessary to identify the level of business maturity. The age of respondents was in a range of 25-45 years old, which was considered a productive age in the business. Interviewees from the local government agencies were treated as a second opinion source for concluding the interview results.

Data Analysis

The research consisted of four stages: (1) research design, (2) case selection, (3) data search, and (4) data analyses. The research design applied a single-case method that led to social capital issues. The case selection was based on the use of social space in the sub-district unit divided into five units based on the administrative boundaries of the district. The selected case covered the agribusiness actors who represented different types of agribusiness activities in the agropolitan area. Regarding data search and interviews, the purposive sampling method was used for determining respondents that met business maturity criteria in terms of social, age, and length of business. Stakeholder involvement during the interview session was considered complementary for interpreting the results. The data analyses focused on (1) the characteristics of social capital captured from the types of business, age and length of business on social aspects, daily life and the level of importance of social space; (2) social trust analysis compiled from social capital variables

converted to distances that produce a radius of trust, and (3) analysis of agribusiness to business development needs, which were sorted by district analysis unit by synthesizing the results of interviews based on weaknesses and potentials linked with social space.

In general, the research process was divided into three parts (see Figure 2), namely (1) the issue studied concerning the macro and micro space gap in the agropolitan area, (2) the method used and its analysis; and (3) the results and conclusions section.

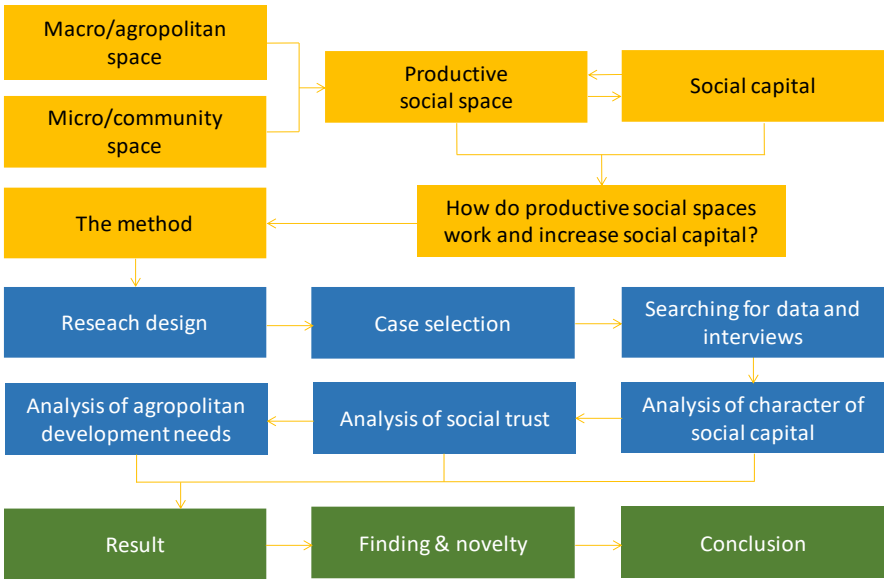

Figure 2. Research framework

Presentation of results is displayed based on the synthesis table, distance conversion, and synthesis needs for the development of the agropolitan area. Variables that are studied to determine the typology of social capital include voluntary, equality, freedom and civility. The ability of members of the group/community to always unite themselves in a synergetic relationship pattern will significantly influence the determination of the social capital of a group (Coleman, 1988a, 1988b; Friedmann & Douglass, 1978; Helliwell & Putnam, 1995; Lim & Putnam, 2010). To measure the radius of trust, the researchers use the distance variable and the trust variable consisting of trust own family, trust of people of the neighborhood, trust of the community in the village and other villages, trust of local government officials, trust of government official regional, trust of legislative, trust of the press, and, trust own business (Coleman, 1988b; Narayan, 1999; Portes, & Landolt, 2014; Putnam, 1993; Woolcock & Narayan, 2000).

Results and Discussion

Typology of Social Capital

The demographic characteristics of respondents in the agropolitan area in Ciamis Regency were explored based on the typology of social capital. They were agribusiness entrepreneurs aged between 25 and 40 years old. At this age period, the entrepreneurs have had the business experience long enough to exist. As many as 70% of 40 respondents have run the business for at least ten years, while 24% for 20 years and the rest below ten years. This shows that the agribusiness entrepreneurs have been in the business for a long time, so they understand well how to develop and to innovate. The educational background

completed by the respondents were mostly elementary school (38%) and high school (35%), making them have had relatively lower levels of education. However, their lower education level attainment has not correlated much to their business experience since the business continuation has lasted for 10-20 years.

The typology of social capital was measured by network participation, activities of sharing the goodness, trust, norms, values, and proactiveness of the community, especially between entrepreneurs, and providing a good climate in building social ties. Regarding network participation among the community, the entrepreneurs have shared lifetime religious views in doing daily routines. Religion has become 'a common belief' inherently embedded in the social system of everyday life (Lim & Putnam, 2010). They believe that a good relationship with God must grow together with good relationship with others. As such, sharing goodness on religious holidays, sharing goodness by sharing money and food, sharing ideas and good ideas in participation are some forms of action in the community involvement. This has been exercised for years in the public of the rural areas studied.

In terms of voluntary attitude, almost all informants have agreed that they were very happy in assisting any participation, especially in various activities in the production of agricultural products and marketing. They considered that voluntary attitude is a way of maintaining relationships that are not only social but also business-friendly. Cooperation in rural communities is sustained to maintain social participation. The entrepreneurs in Ciamis agropolitan area have sustained caring of others, neighbors, and family. This represents natural characteristics of rural communities in prioritizing their families and close relations in various activities, including business (Durston, 1999). Thus, they are accustomed to run a family business by involving neighbors as a factor of production.

In general, building a broader participation between the entrepreneurs and the community members reinforces a willingness to conduct socially affected activities. The indication is that they are always tied in social relations with one another through a variety of relationships founded by the principles of voluntary, equality, freedom, and civility. The ability of members of the group/community to keep themselves united in a synergetic relationship pattern will greatly influence the social capital of a group (Coleman, 1988a, 1988b; Friedmann & Douglass, 1978; Helliwell & Putnam, 1995; Lim & Putnam, 2010).

On the other hand, traditional societies sometimes preserve unequal position of leadership for a few people at the center stage due to their influential role in the society. These privileged leaders may come from different interest groups of businesspersons, *kiayi* (religious leaders), village heads, and politicians. They also share similar participation to form social cohesiveness (Lang & Novy, 2014). Besides, in the carried-out synthesis, the bridge blocking rural communities is comparing them with material through certain individual perception. The role of participation of the leaders and customary leaders and other central figures is considered important because of the contribution in the form of money, equipment, vehicles, and other items.

Although some respondents show constructive actions in participation, but in addressing the similarities between stakeholders, they show barriers to people's attitude caused by their perceptions of ownership and position (material). The disclosure of the barrier is only found in agricultural labor communities, which can be understood in addition to its position as a laborer also due to the custom of Panjalu people who are still conservative towards the position in society.

Freedom of participation and equity/equality are often interpreted as the same things. But the keyword for freedom of participation is in the absence of shackles from other communities such as prohibition, prevention, and even intimidation (Tulin, Lancee, & Volker, 2018). Daily life of people in the agropolitan region in Ciamis Regency has the characteristics of people who have a good personality, such as an attitude of courtesy, respecting each other, and supporting each other. Freedom in participation is not an

obstacle. Based on the analysis of the results of the interviews, all respondents agree that they have freedom of participation in the community or business groups in the agro sector.

The community likes to do many things together, especially in business, and the embedded community togetherness is applied in business affairs as well. The business that they have built is a trust-based business that puts family members and neighbors first to get involved in supporting the business as investors, workers, and marketers. When someone wants to start a particular business, they hold discussions with family and neighbors. The neighbors involved also do not hesitate to give advice and even help in the initial steps in supporting the business.

Based on the results of the interviews, it is concluded that there are some things related to various aspects contained in social capital for agribusiness entrepreneurs in general. This structure is understood because of the religious attitude of people implemented in everyday life. An important foundation in human relations is also affected by Sundanese utterances that contain important philosophies in life, namely *ciri sawargi-cara sadesa* serves as a good guide in cooperation, mutual deliberation activities, mutual interest, reciprocity, kindness, trust in neighbors and business partners, have norms that are support social life. This is the formation of traditional societies of the past which are still relevant today (DeFilippis, 1992; Portes, & Landolt, 2014), but it has not been tested in other age groups. Through the results of interviews and observations in the agribusiness community, we present the recapitulation in Table 1, where the high, medium and low scores are not from the calculation but the representation is dominated by the results of the interview.

Radius Spatial of Social Capital

The radius of trust is indicated in the distance and space of the complaint using variable social capital. This distance is obtained from the furthest distance where people still know each other both from one sub-district and between sub-districts. By using distance conversion, we can change the distance of social space that could otherwise be used to maintain social capital. Conversion of community or individual trust in the level of trust with or between other individuals is a radius that contains an effective social space (Lin, 1999; Materne, Henderson, & Eaton, 2017). Trust their family, cannot be denied because it puts the business in collaboration with the family. Therefore, the level of trust in the family is high, and the business built on average is a family business so that the ability to survive and to improve its business is very high. This is because every family member is responsible for the work that they field with the family for their survival (Herlina, Syarifudin, & Kartika, 2019). Based on the statements of agribusiness entrepreneurs, workers who help both in production, financial administration is not only held by their family.

Trust is also given to workers who are close neighbors and neighbors between districts. They do not hesitate to the practice of fraud committed by employees because they personally are very familiar with the people around them even though the people are from different villages. Even though they are not close to their employees, they always use friends' references, and colleagues or through personality confirmation. This concept is a local-indigenous family concept so there is no need for psychological tests to get to know the employees who work for them. This is also done not only with business, but also with daily life. People do not hesitate to leave their house keys to their neighbors when they leave, just to borrow and borrow vehicles, or entrust their children to play in their neighbors. This becomes capital and guarantees social closeness between communities; it is easy to increase development, business, and moreover, it is responsive resilience (Berkes & Ross, 2013; Perrings, 2006).

Table 1. Synthesis By The Research of Social Capital in the Agropolitan Area in Ciamis Regency

Measurement	District					Annotation
	Panjalu	Panumbangan	Sukamantri	Cihaurbeuti	Lumbung	
1. participation in a network						
a. voluntary	high	high	high	high	high	High: all elements are met with frequent frequency Moderate: equality is still centered on community leaders
b. equality	moderate	high	moderate	moderate	moderate	
c. freedom	high	high	high	high	High	
d. Civility	high	high	high	high	high	
2. reciprocity						
a. Reciprocal	high	high	high	moderate	high	High: sharing often (food, ideas, helping other people) Medium: sometimes sharing with others)
b. Altruism	high	high	high	moderate	high	
3. Trust						
a. the trust own family	high	high	high	high	high	High: a high level of trust in all variables in question Moderate: lack of trust (especially government programs that are rarely sustainable and change policies)
b. the trust of people of the neighborhood	high	high	high	moderate	high	
c. the trust of people another village	high	high	high	high	high	
d. the trust of Government official local	high	high	high	high	high	
e. the trust of Government official Regional	moderate	moderate	moderate	moderate	moderate	
f. the trust of legislative	low	low	low	low	low	Low: low level of trust (specifically legislative often does not match campaign promises. Press is considered a nuisance)
g. the trust of press	low	low	low	low	low	
h. the trust own business	high	high	high	high	high	
4. norm						High: have good norms in education, business, high work ethic, humble society. Moderate: less healthy, garbage not treated, discarded.
a. norm of education	high	high	high	high	high	
b. norm of Health	moderate	moderate	moderate	moderate	moderate	
c. norm of business	high	high	high	high	high	
d. norm of work	high	high	high	high	high	
e. norm of civilizing	high	high	high	moderate	high	

Table 1 Continued

Measurement	District					Annotation
	Panjalu	Panumbangan	Sukamantri	Cihaurbeuti	Lumbung	
5. values						High: a long business history, clear achievements. Moderate: sometimes it's not fair because of competition.
a. value of competitive	high	high	high	high	high	
b. value of fairness	high	high	high	moderate	high	
c. value of achievement	high	high	high	high	high	
6. proactive						High: height awareness and responsiveness. Moderate: waiting for other people's responses.
a. awareness	high	high	high	high	high	
b. responsiveness	high	high	high	moderate	high	

The level of trust in the village government is very strong. Development carried out by the village is a development that can be directly felt by the community. This is very much accepted by the community, and only the funding built by the village community knows that the funds are limited. While trust in the district government is rather weak, their opinion is that the programs carried out by the district are often unsustainable and aim at projects. For the national program, the community and agro entrepreneurs believe that at present, there is no national concern related to community welfare. This attention is important to be done by the government to increase government confidence in the community towards development (Woolcock & Narayan, 2000). It has been confirmed that the government of Ciamis Regency itself has carried out infrastructure programs, agriculture and animal husbandry programs, which are coordinating between agencies including in the field of community welfare and regional development. We consider that there is asymmetrical-social information between the community and the government that needs to be classified together. Balanced cooperation from the public-private sector and the community can increase production within the region (Leydesdorff & Etzkowitz, 1996) if initiated with the cooperation of government, industry, and universities in helping people in the agropolitan area (Rajagukguk & Indonesia, 2018).

This distrust also occurs in the people's representatives in the legislature, where political promises at the time of the campaign according to the community are rarely kept. Only councilors from their areas according to the community and entrepreneurs can be relied upon for their involvement in the community. Besides, especially in their business base, they are very confident that the business is going well. This is also in line with their belief in neighbors, family, and other people outside the region (Anderson, Mona, Pile, & Thrift, 2003). They explain that if the company is built based on kinship, then the family, community, and people entrusted in the company will not cheat their business. The stigma that arises in their mind is that those who become workers will improve their performance and services for survival (Nugroho, 2015), the basis of survival response is the basis of agro entrepreneurs.

Distance 'trust' community and agribusiness entrepreneurs can recognize and trust with the family, stakeholders, and press converted at kilometer distance that shows the activity of using the space they use in their daily life and business. This distance conversion can be seen in Table 2, which is synthesized as follow: seen from the generalized trust radius, there are three categories, namely > 5 km radius of the agribusiness entrepreneur

community in Panjalu District, Sukmantri District; 1-3 km radius of trust in the community in Panumbangan and Lumbung Districts; and <1 km radius of trust is found in the community of agribusiness entrepreneurs in Cihaurbeuti District. They claim that with the existence of social media, they are not affected and able to maintain kinship, good relations and socialize.

Social capital and the distance of trust in the agropolitan area are high, as well as choosing traditional socialization rather than using social media friendship because it has the importance of humanity and socializing. This is still in line with the qualitative statement that the high value of trust can be explained based on the spatiality (García-villaverde, Ruiz-ortega, Rodrigo-alarc, & Parra-requena, 2017). The spatial distance of agribusiness entrepreneurs in Panjalu and Sukamantri sub-districts is very high because culturally they still hold tight cultures such as (in Sundanese language) *ngawangkong* (storytelling), *ngadu bako* (public sharing), *guyub* (gathering). The social spaces they use today are markets, village-meeting rooms, mosques, group meeting halls, and sports fields such as badminton, volleyball, soccer field, and Hamlets residents' security guard post.

The other side, like Panumbangan and Lumbung Districts, has begun to decrease, as well as many social spaces that have been converted by allocations, especially soccer fields, volleyball courts, and outdoor badminton. This is because the ownership rights of this social space belong to individuals who have lent them to residents, so it is not land owned by the village or district government.

Meanwhile, Cihaurbeuti District is a border community with Tasikmalaya Regency, and geographically separated from Mount Syawal so that its perspective is different from other communities. It becomes a sub-ordinate of Tasikmalaya community and acculturates the city's individualistic culture.

The Direction of Social Capital on Productive Space

At the micro/social scale, actions in integrating social productive space into the structure plan and spatial pattern of the agropolitan area by the government are urgently needed. The relevant spaces need to be supported by a spatial structure that makes it easy to reach social spaces. Revitalizing and functioning social productive spaces and the addition of social productive spaces both by the more innovative private sector (cafe, sports club, and product display space) have given flexibility in their involvement. What is being done by the government is due to the conversion of the existing spaces with other functions, the addition of active green open spaces, and other interactive spaces based on IT (Information technology).

Internet network is now a must in order to always exist in every social space; social space with internet access creates an atmosphere of social interaction (Jang, Hessel, & Dworkin, 2017). They can share knowledge (knowledge sharing), teach others (knowledge transfer), develop creative and innovative ideas, and develop participatory responses to the community environment. Social media for entrepreneurs is very important (García-villaverde et al., 2017) although there is no gadget for them, but in the future, it is very necessary to capture the global opportunity and bright ideas in their business (Peng & Müller, 2008). These productive spaces make them physically interact with friends, colleagues, family, and distant business colleagues with them.

The market shift cannot be avoided at this time, where the market is not only a form of a place of transaction, but the market can also be cybernetic or virtual like the internet. This creates a transition space that is completely untouched by regional and city planners. The virtual world becomes a separate spatial structure and pattern that is not planned by its spatial planning. Next, Figure 3 shows an important scheme in creating productive social spaces, which indirectly creates cybernetic space for social capital of agribusiness

entrepreneurs. The house is not only a place to transmit the internet, but also a place for the activities of life need to be given a node for access to cyberspace.

Table 2. Conversion of 'Trust 'in Kilometers within the Study Area

Measurement of Trust	Distance / Spatial Average Conversion (Km)				
	Panjalu	Panumbangan	Sukamantri	Cihaurbeuti	Lumbung
1. trust of own family	0,8 km	0,3 km	0,7 km	0,2 km	0,3 km
2. the trust of people of the neighborhood)	9 km	3 km	7 km	0,8 km	3 km
3. the trust in the village community and other villages	5 km	2 km	7 km	1,5 km	1 km
4. the trust of government official local	2 km	2 km	2 km	2 km	0.7 km
5. the trust of government official regional	16 km	14 km	18 km	12 km	14 km
6. trust of legislative	16 km	14 km	18 km	12 km	14 km
7. trust of press	-	-	-	-	-
8. trust own business	350 km	350 km	350 km	350 km	350 km

This integration is very different from the calculation of the need for social facilities that compare the population with the needs for social facilities planned in the agropolitan area master plan. Our understanding of the needs of the existing social productive facilities should be functioned in a form that allows frequent community interaction in culture or customs, as well as hobbies, sports, and daily life. The existing formal planning does not pay attention at all to this level of interaction as capital for the success of future development. Social spatial integration in realizing community development that has an impact on the economy and environment gives a new identity to spatial planning (Pogačnik, 2005).

Some recommendations for productive space in the future are to provide opportunities for the community and the private sector as well as universities to be involved in community service to help their social life and the transfer of knowledge. This cannot be done instantly to maintain social space while increasing its business and socio-economy. Weak space and licensing recommendations made by the government will eliminate important assets in social space. Currently, many sport fields are converted into buildings and housing, hamlet security posts disappear, open space disappear, and rural landscapes are replaced by artificial buildings.

Anxiety about poor influence of internet access is not found in this study. Specifically, in the study area, social capital that is built in an 'embedded' community does not easily fade into an individual (Bourdieu, 1985). Religious power is what makes them 'embedded', their concept of worship to God and fellow humans, such as maintaining togetherness of the community, influences the behavior of the business being run. Recommendations for the integration of current social space in the future are divided into current and future social spaces that are important to be considered by the government to provide social infrastructure to improve people's adaptation to agricultural technology, as well as guide people in recognizing IoT (Internet of Things) and managing agribusiness going forward. The current agro production side based on the results of research is synthesized based on dimensions and divided into the agropolitan area itself.

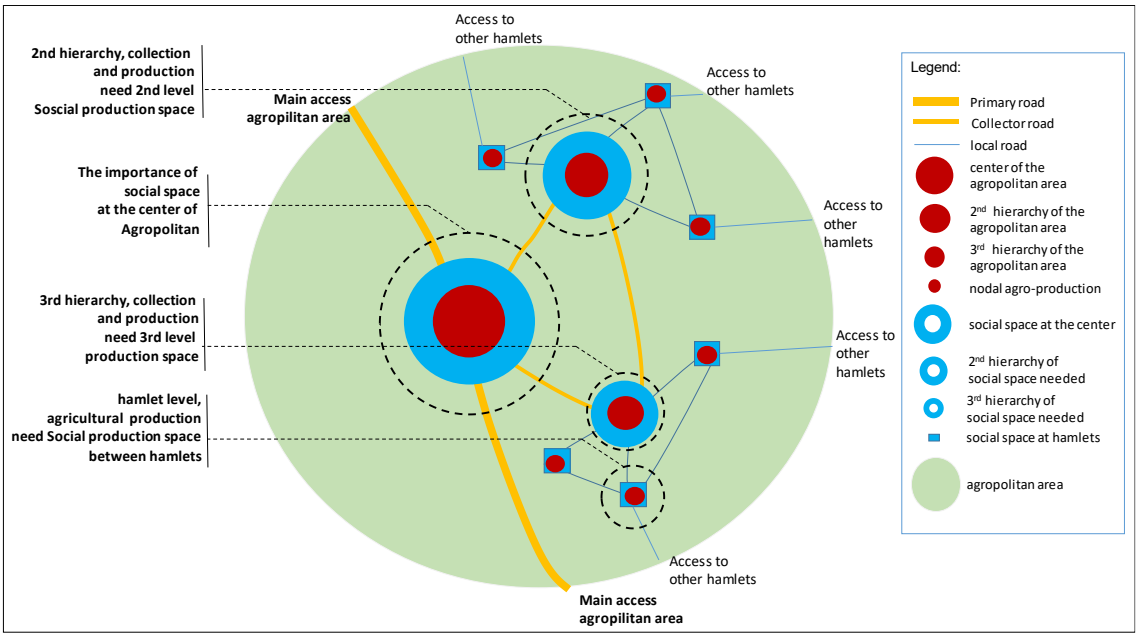

Figure 3. Integration of Social Productive Space into Master Plan of Agropolitan Area in Ciamis Regency

There is a gap in the production and production activities of the entrepreneurs in the study area. The consequence of the gap in the dimensions of industrial segment where the products and supporting facilities existing today, is still trapped in the focus that does not create an added-value process. In the future, enhancing the added-value process is an absolute must for agribusiness actors and other stakeholders to have (Helliwell & Putnam, 1995; Istoriyah, 2017). This is the social process needed through the effort of mentoring and transfer of knowledge and cooperation between actors such as universities, government-industry, and society as well as the integration of policies, plans, and programs (Kenny, 2017). The added-value process is not only pursued through technology development, but also various efforts to overcome gaps in each of the other strategic dimensions based on social approaches.

Conclusion

This study concluded that that the social capital in the agropolitan area has similarities in terms of already being 'embedded' in the life of the community. This is due to the hereditary internalization of community life in the agropolitan area, which is a long interaction and upholds the principles of humanity and religious responsibility. Based on theories about social capital, social capital does not reside in individuals but groups of people 'bounded'. The proven community has a good togetherness in social behavior because of the bounding of life in common, the same way of maintaining social relationships, and empathy attitudes towards neighbors and surroundings. Having these attitudes, productivity affects the life of agribusiness that is more concerned on the cooperation with neighbors; the closest people have a family relationship and work with people around the region at a certain radius.

The community members always help each neighbor's difficulties in the form of financial, opportunities, and contributions of ideas. Collective strengths such as mutual reciprocity, obedience to norms, voluntary, and equality of position in society come from

inherited culture. This inheritance provides internalization for their children for their parents' actions to provide goodness in participation in networks such as volunteering to help, freedom as individuals and being open to others, and goodness in society. Other attitudes they have in worshiping God must be prioritized, especially in doing good to fellow human beings. In addition to social capital, a 'trust' also does not conflict with the life of their tribal philosophy, namely the Sundanese as a 'bond' in building social goodness and closeness.

During this time, the preparation of agropolitan master plan has never discussed about the social infrastructure in the form of social productive space. The high social capital in the agropolitan area in Ciamis Regency shows a very strong repetition in the use of this social space. Unofficial space forms such as *bale-bale*, *siskamling* security post, open space alongside football fields, paddy fields, and *langar/musola* are spaces that are not technically considered in the master plan. Spatial planning in the agropolitan area rarely pays attention to and considers how social capital agribusiness entrepreneurs work in social spaces. One important thing in spatial planning is not only the structure and land use, but also the productive social space that needs to be designed by following the planned land use structure and land use. Productive social space is a space where many people meet and interact, and where social reinforcement between them recognizes and affects production activities. This is what makes the business community in explaining their social capital can be categorized as 'embedded' to internalize the lives of the next generation in the community.

Based on the belief in the community which is converted based on distance, people know each other between individuals in a very far radius, on average, 2-3 kilometers. This trust is established not only knowing, but being involved in agribusiness activities and having partnered. Strengthening the concept of social capital is important to be implemented in a spatial manner such as the provision of facilities and infrastructure, paying attention to spatial patterns and micro-spatial structures that form the planned closeness, in addition to the need for strong encouragement from the community itself. The presence of the internet and the proliferation of various social media does not reduce people to be individualists, because they also need social interaction as part of society. Just as two sides of a coin, cyberspace, and social interactions both benefit their business, so task planners must be able to identify their needs in spatial planning.

Acknowledgement

We would like to thank the Dean of the Faculty of Engineering, *Universitas Pasundan* for the financial support and motivation to provide FT-Unpas research grant 2017. We are also grateful for the support from the Head of the Research and Cooperation Center (LPM-FT Unpas) who help manage and improve the quality of this research.

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