

Conference Paper

Local Wisdom and Construction of Inclusion Community: Learning from Disability People Named Kolok in Bali

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Abstract

People with disabilities are part of a community that have same right and live together with others. Inclusion condition is influenced by several factors, especially: community participation, interpersonal relationships and social capital that can provide reciprocity to the community living, especially those on disability. There are 43 people with disabilities live in the Bengkala Village called as the "Kolok" people. They live inclusively with others, most of Bengkala people understand and use *kolok* people language to communicate with *kolok*. Although, the language of the *kolok* people is simple, but easily to be understood by the Bengkala inhabitant. This paper focuses on identifying the role of stakeholders in creating an inclusive life in Bengkala Village. In the other hand, will also be analyzed more deeply about the local wisdom that sustains life on the *kolok* people inclusively based on the existing social capital in Bengkala village, Buleleng, Bali, Indonesia.

Keywords: social inclusion, social capital, local wisdom, *kolok*, stakeholder's role

1. Introduction

Inclusion is nowadays widely used in the discourse of disability, social policy, and elsewhere [1]. Social inclusion of people with disabilities is an interaction between the two domains of life: interpersonal relationships and community participation [8, 16]. Social inclusion refers to community acceptance to individuals or group that communally considered different [19]. People with disabilities are a group that is vulnerable to social exclusion such as discrimination and social differentiation which can directly shut down their participation in the community. Social exclusion confirms the negative response to the disabled community who are physically or mentally disability (Oliver; 2004), and in the long term can cause people with disabilities are involved in other social problems such as poverty and dependence.

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The form of social inclusion of people with disabilities not only covers the legal rules that directly protect the rights of people with disabilities. However, the condition of social inclusion is a process carried out by the public for their mutual expectations to achieve a harmonious life. Analysis on the community's role in supporting inclusive life in people with disabilities is certainly not limited to aspects of community participation and interpersonal relationships. Moreover, the existence of local wisdom aspects, traditional leaders, and the existence of social capital have an important role in achieving social inclusion. These things are not only limited to the aspects of the neighborhood but also about values, norms, social structures, and the existence of reciprocity obtained by people with disabilities in social interaction.

Indonesia currently has several instruments that regulate the rights of people with disabilities (Adi; 2014). Law No. 39 of 1999 on Human Rights, Law No. 8 of 2016 on Disability, and some policies that pro against persons with disabilities is a proof of the Government of Indonesia seriousness regarding to people with disabilities life. On the one hand, this development would have responded positively as a form of the government's seriousness for the welfare of its citizens. But, it does not necessarily guarantee a loss of discrimination and labelling for people with disabilities in society.

Because these things can be happened and rooted in daily life of people with disabilities and also communities have a role in. This paper uses social model in defining disability. The social model of disability refers to limitations on the defect functions caused by the environment, barriers, and cultural (Oliver; 2004). Disability is a complex phenomenon [15] and the social model regard to aspects of social interaction [18], equality and justice. People with disabilities include individuals with physical, mental, intellectual or even sensory impairments in the long term and when faced with various obstacles, it may hinder their full participation in the community [20]. Persons with disabilities in the process of social interaction that occurs often get labeled [17] as a member of society who has problems that can bring an attitude of confidence on people with disabilities and the assumption disgrace to his family.

Indonesia is a unique country with a culture diversity, ethnicity and language. This diversity can be seen from the difference tribes and groups that are condensed seen at the local level. Bengkala village located in the district of Buleleng regency Kubu-tambahan Bali Province is a village with a disability of deaf mute's highest types in Buleleng. People with disabilities with the kind of the mix between the deaf and speech impaired amounted to 43 people. The deaf phenomenon becomes a natural thing for the village community of Bengkala which in locally called "*Kolok*" people. For *kolok* people the nickname of "*Kolok*" is not a matter which is considered as a slur or epithet

that are degrading. *Kolok* people do not consider disability that carried a disgrace to be regretted and impede the functioning of every citizen *kolok* own. Since the 1960s the village of Bengkala was known as a place that was inhabited a deaf-mute. Thus, the village is known as the village for *kolok* and residents not *kolok* called *kolok ningeh* which means citizens who can hear and speak.

Kolok people gathered on twelve heads of families and live with people not *kolok* then scattered throughout the Bengkala Village. *Kolok* people language is simple way to communicate with the *kolok* people in Bengkala, although not in accordance with the standard sign language, but most of Bengkala people understand and able to communicate with the *kolok* people. Bengkala Village people live in harmony, they try to help ease the lives of the *kolok*. Deaf-mute family free from any form of mandatory contribution for the ceremony were indeed many. *Kolok* people in Bengkala village empowered through Janger *kolok* Bengkala dance group. This dance group as well as a place of actualization *kolok* people and residents of the village also a pride icon of Bengkala. Janger dance is danced by *kolok* people and music accompanied by drums with drummers also *kolok* people.

This descriptive study aimed to analyze the lack of investigation of support to people with disabilities by the existence of social capital and local knowledge at the local level as the formation of the key aspects of social inclusion. Moreover, this paper analyses the support of stakeholders in developing the capacity of the *kolok* people, social capital existed in the Bengkala village, as well as their local knowledge, are able to sustain inclusion life in the Bengkala village.

2. Research Methodology

This study focused on the analysis of local knowledge and the construction of an inclusive community in Bengkala village. This paper uses primary data generated from field research in the Bengkala Village. A qualitative approach was chosen as the research method, approach more qualitative research involves digging deeper into qualitative data, as well as with the broader relying critical and interpretative approach [12]. The data collection was done by interviews with open-ended questions on *kolok* people, traditional leaders, and some of the relevant stakeholders in order to obtain valid data related to social inclusion in the Bengkala Village. Assessment carefully on the information and data of books, journals, and other sources will help to get the concept, theory, and practice of social inclusion.

3. Findings

Bengkala village demographically homogeneous. Whole of Bengkulu village residents are Hindus and native Balinese tribal people. The villagers of Bengkulu amounted 3035 people and grouped in 885 head of families which consisted of 1775 women and 1260 men. Most of Bengkulu inhabitant are in productive age, amounting to 1819 people, and the rest are in the age 0-17 (995 inhabitants), and ages 65-75> (221 inhabitants). Bengkulu village well known as the highest disability people with the type deaf-mute in Bengkulu Region, approximately 43 residents of Bengkulu are deaf then locally called as *Kolok* people. It consists from 25 women's and 18 mans. The average education of Bengkulu *kolok* people are elementary school, 8 people were graduated from elementary school, 5 people were graduated from senior high school, junior high school graduates rest, not even a school.

3.1. Trihita karana and social inclusion in Bengkulu village

Bengkala people classified as a form of community, described by (Soekanto; 2013) as a local people who has a territory, members and the system adopted as a guide in life. The system can be seen in a community's values, norms, and customs as agreed social control. A strong value in influencing community life in the Bengkulu village is spiritual values. The spiritual values manifested in the value "*Trihita Karana*", i.e., the value of life that was based on the teachings of Hinduism. This concept is divided into three sub-concepts that should be adhered to in order to have a peace life and harmony with the teachings of Hinduism. Three sub-concepts are *Parahyangan* (relationship with God), *palemahan* (relationship with the environment), *pawongan* (with inter-human relations). "*Trihita Karana*" as a set of values that embraced by the Bengkulu people is a form of non-physical culture. *Pawongan* aspect is the foundation for society to accept Bengkulu *kolok* people as part of a community. *Parahyagan* is a form of relationship with the God through prayer and the various forms of worship do. *Pawongan* refers to a good relationship with fellow human beings. While *Palemahan* concerning human relationship with the environment. *Trihita Karana* as religious values in the Bengkulu Village can be considered as core principles which could be used to facilitate bridge-building and the development of community relationships (Bonner; 2006). Value of *Trihita Karana* contains peace, respect and forgiveness.

The value to be considered as a form of rule should be manifested in behaviour. Meanwhile, social inclusion can be realized with their interpersonal relationships (Simplican et al; 2014). In an interpersonal relationship, every person need to have a sense of belonging. It can be the basic perspective to see the disability people do not the group that should be differentiated and dichotomized with others. The acceptance of the *kolok* people existence in the Bengkala village confirmed by informants IA that:

"Look, kolok people in the Bengkala village were not really weird stuff. They exist as a normal citizen, if it's like that they can be accommodated there. We packed their activities with normal citizens. So that they are kolok also no feeling of inferiority and lack of confidence."

Social inclusion for disability is more than the support, participation in the community is a key aspect of significance and ownership to minority groups (Bonner; 2006). Based on the interview excerpts above can be explained that the admission to the citizens *kolok* as disability group is already embedded in the mindset of Bengkala society. Their mindset accepts individual or group that were considered different was the spirit of social inclusion itself. The acceptance can be arrested as awareness by Bengkala society against *kolok* people.

The perspective that accepts may have an impact on community behaviour in interacting with *kolok* people. The perspective is one of the things that can be used to analyze social inclusion in a community. The perspective that accept or will not determine, whether a minority or a group that is considered differently can live inclusively with the majority group. The perspective that saw the individual in a framework that is lacking is the form of stigma. Stigma is described by [2] as a form of recognition of social exclusion. Furthermore, (Kurzban & Leary; 2001) explained that the stigma as a process that leads to certain individuals be systematically excluded from the forms of social interaction because they share certain characteristics or belong to a particular group. The perspective that accept the difference against *kolok* people in Bengkala Village was manifestation of social inclusion.

Communities are also characterized by their identity as a form of communal ownership of individuals in the community [10]. A sense of belonging to a community can be a communal identity that serves the community identity. This identity can also be the foundation of one's viewpoint in view of several cases. Thus, communities are characterized not only the administrative groups that formed it. Social identity is the ownership of a special group that is based on the value and emotional attachment to each member of the community (Bonner; 2006). Their mindset that accepts

Bengkala *kolok* people as part of Bengkulu society is a form of belonging (to have). As affirmed by (Taifel; 1972) that belonging is represented in the mind, which can affect the behaviour of individuals and groups. Adherence to the value of the things that are taken for granted because it was considered good by a community.

3.2. Community empowerment in Janger Kolok dance group as a way to increase the capacity of Kolok people

Empowerment as a way of building capacity for people with disabilities is analyzed using the social model of disability (Oliver; 2004). Empowerment is an attempt to assert human rights [10], an increase in the capacity and freedom [1]. Janger *kolok* dance group is a dance group that all the dancers are deaf and mute citizens or *kolok* people. The history of the formation of Janger *kolok* dance group has never been well documented. The phenomenon of citizen empowerment in *kolok* Bengkulu in this dance group has existed since 1967 and implemented hereditary in *kolok* Bengkulu people. One of the residents who may be asked for information only IK informant who is also the chairman of the Janger *kolok* dance group. Reviews the history of *kolok* people empowerment IK described by informants as follows:

"It used to be formed by normal citizens, the name of the late I Made Nedeng and was created in 1967. After that, I ask, why did Mr. Made have an idea like that ?, at that time in Bengkulu, there are two kinds of dance, Drama and Janger, Drama Gong took so long in performance, approximately two-hours for show. Because it was felt bored also viewed Janger Normal, and on the other hand the number of population of a deaf mute, eventually formed Janger kolok dance group which incidentally late Mr. Made Nedeng selling food in the village Rawon rice. Then deaf mute who found water from the river and bought by Mr. Nedeng, because at the time it was hard water, the course also need the occasional break, it was done by the citizens of a deaf mute named Kolok Wayan Ngasi and Wayan Trima, for long, because it is familiar then Mr. Nedeng had an idea to form a dance group Janger kolok, because also at that time the population of deaf mutes increased, there were 6 people girl, and men of 20 people, not the children. I myself never watched using lamp pumped, at the time of exercise wear public bulbs, but use only a drum. Made Nedeng was also the art of dance, so he could forge a deaf mute..... that dance should be like this movement, that's the story Mr. Made Nedeng deceased. After a long time Made Nedeng had a friend from Jagaraga Village, then, his friend had a

celebration of 3 months, because he knew that Mr. Nedeng that foster kolok people, he asked to play there, might not fare he said, while across the river, and climbed the cliffs, only given rice, not money, because it looks good there eventually spread information that in other villages that Bengkala had Janger kolok dance group, of every person spread, eventually there was invited here finally was given money for transport bit but the way you know, the car is not there, from here half an hour, the river Tukad Daya. That story develops, then nurtured by cultural tourism districts, from the governor who was, what year it was, in 1993."

Janger *kolok* dance group is an association of *kolok* people initiated and chaired by the not *kolok* people since 1967. Janger *kolok* dance group is a group that has stewardship of caretaker status but unlike in the established organization with a complete management structure. The committee in Janger *kolok* dance group consists of the chairman, deputy chairman, secretary and treasurer. Selection is done by village officials from meeting mechanism. Stewardship in Janger *kolok* dance group not only filled by not *kolok* people alone but also involves the representation of *kolok* people as a committee. Management positions in Janger *kolok* dance group was not recorded properly. Thus, the researchers confirmed that the chairman of Janger *kolok* dance group is not *kolok* person, vice chairman is *kolok*, the secretary is not *kolok* and treasurer is *kolok*.

Granting a role in Janger *kolok* dance group can serve as a form of the development potential of persons with disabilities. It is the empowerment of *kolok* people to actualizes themselves culturally. The empowerment can be analyzed from empowerment indicators classified by (Suharto; 2005) which explain that the involvement of individuals and taking a role in the cultural process is an indicator of empowerment on the type of power relations on the changes to the individual to face obstacles.

The development of the *kolok* citizen as a potency of Bengkala village is a form of local resource development. The development of local resources is an internal power that is typical (local specific) and significantly solve problems on their own (internal) (Tim Crescent; 2003). Empowering and reception of *kolok* conditions as a potency can indicate the strength of social inclusion in Bengkala village.

Empowerment of *kolok* people in Janger *kolok* dance group and their personal actualization is a form of self-determination. The concept of self-determination is a boost to the object of empowerment to decide what they should do in relation to efforts by addressing the problems that they faced so *kolok* people have full consciousness in shaping their own future (Adi; 2013). The participation of old *kolok* people is a form of

consciousness towards self-determination in term of empowerment process in Janger *kolok* dance group.

Participation of *kolok* people in decision-making process and involvement of *kolok* people as one of the administrator's Janger *kolok* dance group can be classified in an integrated structure of participation. The structure of participation, in order to realize an inclusive life of the citizens of disability by (Simplican et al; 2014), are classified in the form: segregation, semi-segregation, and integrated. The structure of participation that integrates the public participation in the state in which people with disabilities can also promote disability and social inclusion.

Participation of *kolok* people in empowering process in Janger *kolok* dance group can not be separated from the social capital that exist inside of the group. Community empowerment involves the development of social capital, strengthening social interaction in a community that brings together and helping them to communicate in a way that can lead to a genuine dialogue, understanding and social action (Putnam; 1993).

The strength of social capital that exists inside of community influences the level and effectiveness of participation for disability people [10].

3.3. Janger Kolok dance group and the manifestation of social capital

Trust is established among *kolok* people with not *kolok* people inside and outside of the Janger *kolok* dance group fostered with virtues such as openness, respect and honesty are constantly carried out on each individual. These things can be a form of social capital is high, the implication of high social capital for the mutual trust that is positive and the cooperation between members of a community (Fukuyama; 2010). Empowerment is a manifestation of their mutual need between the community and people with disabilities (Keyes; 2015). Their mutual need for the *kolok* people with not *kolok* people is a necessity to form their mutual confidence in the interaction patterns which are built into the process of empowerment. The hope from the *kolok* people and not *kolok* people is sustainability of this group, because it has become culture identity of Bengkala Village.

Hope is the main composition in a reciprocal relationship. Hopes are also needed by *kolok* people because the acceptance from community to them is first opportunity to enable social function as people with disabilities. The trust inside of the empowering and organizing processes between *kolok* people and not *kolok* people can encourage the cooperation and participation between them in Bengkala Village. Not *kolok* people

inside of the Janger *kolok* dance group have a role as the teacher and also mediator for those who involved conflict.

The social network is an investment of source that rooted in social capital, social capital focus on resources (wealth, power, and reputation) that tie up the actors, individuals or groups, which can be accessed in order to achieve certain goals (Coleman; 1998). The existence of Janger *kolok* dance group is a forum for *kolok* people develop a network with its own *kolok* people and not *kolok*. The existence of the network in *kolok* Janger dance group also affected the harmony in the daily life of Bengkulu society. The acceptance by not *kolok* people and the confidence of *kolok* people to being called *kolok* is a form of constructive interaction. The network will be stronger when the interaction and communication did intensely and foster mutual trust each other. The language of *kolok* people a determinant of whether or not the individuals involved in the network with the *kolok* people. Most of Bengkulu people understand and be able to use the *kolok* people language to communicate with *kolok* people, since early age who belong not *kolok* also taught the *kolok* people language. The existence of the *kolok* people language is confirmed the existence of the closed network because not everyone understood and able to communicate with the *kolok* people. The existing network of Janger *kolok* dance group also has an impact on the economic well-being of the *kolok* people after every performance. The existence of such economic benefits as well as a form of motivation for *kolok* people participation in the Janger *kolok* dance group. In addition to their economic benefits, the cash proceeds in Janger *kolok* dance group performance collected for ceremonial events that cost money.

Social networks that exist in Janger *kolok* dance group also has implications on the economic aspects to *kolok* people. Their economic benefits derived from the results of the performance is the income for *kolok* people. The economic profit is not necessarily distributed to private interest dancer of Janger *kolok* but it's used for the preparation of religious ceremonies. This is confirmed by the informant IK namely:

"... Besides the one hand there are economic benefits for every celebration that can be charged, in a village near here only 1, 5 million, but in a city like Denpasar yesterday was 2.5 million, but if the personal invitation to 3.5 million, but in Krishna could be 3 million. The results of performances are collected and on the day of Galungan namely every 6 months, the money was used to buy a pig. But if kolok not want tuition to buy a pig, they take the money back."

Those excerpt interview explains the advantage of their social networks compact in Janger *kolok* dance group. Their profits in social institutions are the bond between

individuals to continue and want to participate then develop a network in the community. Gains in the form of property (money) is one of the aspects of the influence of social networks on the economic well-being of the *kolok* people as a dancer. Furthermore, the use of the performance benefit for the religious event is an activity that can strengthen their confidence and social networks in a Janger *kolok* dance group. The willingness of individuals as part of who should receive the money to want to save his money to a religious event requires trust, that: money is not being misused and stronger communication between *kolok* people with Janger *kolok* dance group treasurer. Two things are the dialogical process a person to maintain a social network that he had.

Economic returns from the performance can be identified as the purpose of action. Lin (2007) explains the purpose of the action as an instrument to gain wealth, power, or reputation, even expression to maintain cohesion, solidarity, or welfare. In addition to the potential *kolok* people recognition in Janger *kolok* dance group, also their profits as a goal to participate in Janger *kolok* dance group. Objective measures may be associated with participation motif described by Huraerah (2011). Huraerah mentions several motives for participating, namely: religious motives, motives of economic and political motives. Gains in earned by *kolok* people an encouragement to participate or as an objective to act. Huraerah describes the economic motive in participation is a motif that can and often effective even encourage people took the decision to participate in activities.

Trust and networks of social capital aspects must be supported by the binding norms of mutual trust between individuals in a network. The form of norms that underlie their acceptance on *kolok* people and encouraging for *kolok* people empowerment background *Trihita Karana* their value being the teachings of Hindu people. *Trihita Karana* in the form of "*Pawongan*" which means having a good relationship with a fellow human being as a creature of God creation. It can encourage good interaction with the *kolok* people. It can also strengthen their properties that strengthen confidence towards not *kolok* people with *kolok* people. In addition, the rules governing contribution like *awig awig* on *kolok* people in any religious ceremony is a altruism manifestation by not *kolok* people. *Awig awig* are rules that ease contributions for families or *kolok* people in any religious ceremony. The form of altruism as virtuous people executed Bengkala generations. Participation is constantly performed by the *kolok* people in Janger *kolok* dance group is a form of their reciprocity towards not *kolok* people because Janger *kolok* has been a cultural identity of Bengkala Village.

3.4. The function of social capital into social inclusion for Bengkulu Kolok people

The function of social capital refers to the “strong” or “weak” tie among individuals. Granovetter in Halpern (2005) explains that the weak bonds, as well as contacts and relationships, are diverse, it is functioning in a shorter time and with many individuals’ size bound as well as the ties that bind between individuals is not too strong. Furthermore, a strong bond as well as with family and close friends, who have been raised in an intense relationship with a tangle of strong mutual support, and may be expected to play a greater role in emotional wellbeing. How strong the bond will also have implications on the challenges and benefits of a relationship.

The function network of social capital in the Janger *kolok* dance group is bonding and bridging. It can be seen from the Janger *kolok* dance group function as social capital custodian institution capable of connecting *kolok* people with not *kolok* people out of Bengkulu. The presence of bridging also serves as a way of marketing Janger *kolok* to perform out of Bengkulu village. The results of the performance can provide economic benefits to the *kolok* people.

Bonding is defined as a bond between individuals in similar situations, such as a close family, close friends, and the immediate environment. Furthermore, the bond based on shared religion, class, ethnicity, gender, socioeconomic status, this bond is a bond horizontally within the existing social structure [21]. The existence of bonding within the Janger *kolok* dance group is based on the similarity of the *kolok* conditions. The tie that bind between *kolok* people in empowering in Janger *kolok* dance group can be seen from the mutual trust among *kolok* people with other people in Bengkulu village.

The form of togetherness activity among *kolok* people outside the Janger *kolok* dance group can be seen from their activity together on the one of the *kolok* home terraces. Every *kolok* people gathered at the house of one citizen to communicate with *kolok* people language and they tell some things. Like telling you about the condition of the household, joking, and edify each other when there is a problem on one of the *kolok* people. Activities Gathered at IS’s home informant also appreciated by him as the host in the form of food and drink for the *kolok* people who are there. This shows the altruistic attitude is not more concerned with the material aspect of building interaction but with an attitude of mutual respect among *kolok* people.

Their mutual trust among *kolok* people also showed their exclusive function of social capital. The exclusive social capital means that social capital is only possessed by an

individual in that community alone. Namely, the existence of social capital possessed only among citizens because of their similarity of *kolok* condition as impairment. The function of social capital as well as a way to market Janger *kolok* dance group out Bengkulu village. IW informant explained that the marketing process of Janger *kolok* by way of "mouth to mouth", it asserts that the function of social capital can connect between groups (Janger *kolok*) with individuals or other groups so intertwined relationships and the urge to invite the dance group Janger *kolok* Bengkulu. The function of social network to market Janger *kolok* dance group. Also, serves as a bridge between the citizens of the Janger *kolok* dance group with people outside the Bengkulu village. It is also described by the KS informant as *kolok* people who is member of Janger *kolok* dance group too, namely:

"I can interact out of Bengkulu Village because I could dance Janger everywhere, well-fitting me out I quickly know because I was part of Janger kolok dancer, often there is a someone request to take a photo with me."

Those excerpt interview explains the function of Janger *kolok* dance group as a bridge among *kolok* people with people outside of Bengkulu. Network form or acquaintance who is massive and not treated with intense interaction is a form weak bonds.

Weak network refers to the temporary interaction with the number of individuals in a network. IN and KS informant explained that as *kolok* people who had the opportunity to show Janger *kolok* outside the Bengkulu village as opportunity for *kolok* people to develop the network.

KS informant (*kolok* Mame) and KM informant explained that the social networks that have been built already showing the form of reciprocity. Forms of exchange between the informer KM as a fisherman in the form of fish and informants KS as a farmer who provides agricultural produce to the informer KM. KM informant also describes how bridging that has been established with the KS informant can foster their altruism properties, namely:

"The story at the time was 10 days before the event. Exactly someone dies, they (kolok) come together to dig the grave, I get there and meet 8 kolok people. I get there and meet people who participated kolok dug the grave, I told you there for help and help their communication kolok Mame so that others understand. Kolok Mame says if the money is not how it's just not eliminated friendship."

A form of altruism obtained by the KM informant as individuals who have a network of bridging with KS informant can be identified that bridging that exists already formed

their trust. KM informant quote interviews can be described as a form of transparency in bridging, transparency by Halpern (2005; 20) is described as the extent of social capital in society can facilitate the flow of information and generally reduce the "transaction costs". The process of the meeting between KM informant with KS informant as *kolok* and people in the interview excerpt above shows the process of delivering information directly to the *kolok* people by KM informants who supported the remarks KS informant who has first become familiar with the informant KM.

3.5. Stakeholder roles in maintaining the sustainability of social inclusion on the Kolok people

The existence of the figure has an important role in maintaining the sustainability of trust among individuals in a Janger *kolok* dance group. The existence of a figure in a community served as a mediator in an internal conflict community. Figure role in solving the problem can be seen either at the time of the conflict between the IN informant and IS (*kolok* Mame) are both dancers and dance groups also on the committee of Janger *kolok* Bengkulu. Chronology and the role of not *kolok* people in resolving the conflict between the informant IS and IN informant described by IW, namely:

"For example, yesterday when Sudarma and Ngarda family conflict. The first we call the first party to a conflict to the village office, we take away from the ultimate source of the problem, then I ask, then we conclude, to be taken to the police station, fortunately both parties understand and we explain that until the problem continues they could not work and only fed three times a day, would like this? both sides had answers each, and peaceful, but it's peaceful they are certainly no agreement, the agreement was written at the village office and signed by the parties in conflict and Perbekel, and who wrote it must be able to communicate with citizens kolok. I then explain the per-point, if the word is the deal we signed both parties and each party holds the results of the agreement, the settlement biweekly, just not every day that his emotions down first."

Interview excerpt above confirms that the relationship of trust between the *kolok* people and not *kolok* people in the reconciliation process between *kolok* people conflict is indispensable. Private figures and lack of confidence by the *kolok* people be the deciding factor in the preservation of trust in the relationship between *kolok* people. Trust in framework of social capital serves as a baseline of their strong social interaction. The strong interaction, the trust may be the lubricant of their hopes for

the purpose of empowerment of *kolok* people in the Janger *kolok* dance group. Trust implications of the existence of strong cooperation and solidarity between individuals in a group dance Janger *kolok* Bengkulu.

3.6. Kolok people language as the practical of social inclusion

Communication is a crucial aspect in view of the existing network in the Janger *kolok* dance group. Communication is an exchange in the process of sharing information between agencies related trust network providers. Networks can provide an opportunity to obtain information agent (Coleman; 2009). Deaf and mute condition can only be an obstacle when the interlocutor does not understand what is said or messages conveyed by the *kolok* people. Learning the language of *kolok* people be a press point their social media networking between *kolok* people with not *kolok* people inside and outside of the Janger *kolok* dance group in the Bengkulu village. Their efforts to understand the language of *kolok* people described by the IK informant as chairman Janger *kolok* Bengkulu, namely:

"Yeah because villagers of Bengkulu with kolok people often mingle, meet, so language here was created by the kolok itself, so that 90% kolok familiar with the language, because in other areas created normal citizens, you have to do this, it is sometimes difficult for kolok citizens. That is normal here in the fact that studies so communication easier."

Interview excerpt above describes their effort of Bengkulu society to teach their children to be able to communicate with the *kolok* people early. Language as a communication tool determines whether or not a message is conveyed given or received by the *kolok* people. *Kolok* people language that is understood by not *kolok* people inside or outside the Janger *kolok* dance group possible for *kolok* people to establish a social network to the not *kolok* people. The exchange of information that can be trusted and are not qualified with the material must also be supported by the ability of not *kolok* people to communicate with *kolok* people. This is reflected in the presence of intense interaction between *kolok* people with the management committee are classified not *kolok*. A good grasp of *kolok* people language is capital that can be used to support the success of the process of empowerment and maintain social inclusion efforts in Bengkulu village.

The existence of *kolok* people language in Bengkulu village confirms their nature closed social network. The nature of social networks that are enclosed in Janger *kolok* based on one's understanding of the language of *kolok* people. Thus, an agent that

elicits a social network is not deliberately shut their tissues outside the Janger *kolok* dance group or outside the Bengkala village. However, the presence of *kolok* people language that serves as a medium channeling restricting information on individuals who only understand the language *kolok* people.

4. Conclusion

Field interview with the head of the village, some of *kolok* people, the organizer of Janger *kolok* dance group, and some indigenous leaders asserted that the preservation of inclusion life in Bengkala Village determined by their local wisdom in the form of Value *Trihita Karana*, social capital, and Janger *kolok* dance group as a place for *kolok* people empowerment. *Trihita karana* value in the Bengkala village teaches that human beings must respect each other. *Pawongan* concepts that exist in *trihita karana* is the underlying acceptance *kolok* people to citizens as part of God's creation. The internalization of the citizens Bengkala which implies an attitude of respect, forgiveness, honesty, caring and does not form a stigma on a defective condition on the *kolok* Bengkala people.

Virtues that based on *trihita karana* is a cornerstone in the sense of belonging to the *kolok* people. The existence of this sense of belonging can realize the condition of the community that does not distinguish among individuals in the Bengkala village. That can encourage confidence for the *kolok* people to perform activities of daily are not limited to the nuclear family coverage. It can give *kolok* people the opportunity to participate either in the activities in the Bengkala village citizenship.

The awareness of not *kolok* people to the *kolok* people in Bengkala manifested in Janger *kolok* dance group. This group is an organization for *kolok* people to develop potency as a disability in form of dance activity. This dance group is the identity and pride of the Bengkala people. Organizer in this dance group also engages *kolok* people, it is a manifestation of their involvement and participation in process of management decision making by *kolok* people in Bengkala Village.

Janger *kolok* dance group is a place management of social capital for *kolok* people and not *kolok* people to village society inside and outside of Bengkala. The virtue performed by Bengkala society such as openness, respect, and honesty is a form of coaching attitude of trust in Bengkala Village. *Kolok* people have become an icon of Bengkala village and with their dance group, known by the public out of Bengkala village. The expectations for the sustainability of the Janger *kolok* dance group by society and not *kolok* people are their sense of belonging to this group. It is a realization

of their trust in Bengkala are deliberately maintained and used as one of the benefits Bengkala village. Another function of this dance group is a social network that is owned by the *kolok* people. This network is an investment owned by Bengkala society to promote Janger *kolok* dance groups as well as promoting social inclusion in Bengkala village. Network and the confidence to act on the *trihita karana* value become one of the characteristics of a harmonious life Bengkala society. *Pawongan* concepts and their *awig-awig* in Bengkala community showed their joint set of rules obeyed by the Bengkala society.

The role of stakeholders such as traditional authorities, village leader, and their companions for *kolok* people as when there is conflict among *kolok* people. Stakeholders are also becoming an intermediary among *kolok* people with not *kolok* people when Janger *kolok* dance group was performing outside the Bengkala village. The role of stakeholders as well as the dictionary of *kolok* people maker in Bengkala village. The language of *kolok* people is a means of communication with the *kolok* people to another *kolok* people either not *kolok* people. The *kolok* people language is taught from generation to generation by Bengkala society to their descendants. It also as a form of social capital networks is covered, only individuals who understand *kolok* people language is able to communicate intensely and build a network with *kolok* people.

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