GREEN INFORMAL LEADER: BUILDING COASTAL COMMUNITY PARTICIPATION THROUGH MANGROVE RESTORATION

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Abstract

This article discusses the role of Green Informal Leader in the coastal areas to build community participation in the rehabilitation of mangrove forests. So far, his roles is limited and Often marginalized by government in rural areas. Most of the leaders usually emerge and develop by natural process and come from rural areas. There consequence, coastal development programs are made in a top-down models through national programs to rural programs and Carried out by formal leaders. In this paper, we show that the green informal leader in coastal areas is Able to build and implement successful bottom-up mangrove forest rehabilitation programs. By using qualitative research methods, participant observation, in-depth interviews, and Compares to some theories, we found some interesting facts about green informal leader in coastal areas. He is not only care about the environment that usefull for communities of life and other natural resources but also can encourage coastal residents to rehabilitate mangrove forests. As green informal leaders, he has social capital and local wisdom to revitalize traditional or local wisdom of socio-cultural and environmental norms, to build public trust and social networks. As a result, some mangrove forest has been restored and functioned normally useful to provide natural resources for coastal communities.

Keywords: Green Informal Leader, Local Wisdom, Social Capital, Community Participation, Mangrove Rehabilitation

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I.   INTRODUCTION

In general, informal leader and the green informal leader are play an important role as an agent of community development and they could designed and implementating of some activities in rural societies today. Thus, informal leader or green informal leader is able to mobilize community members to realize its vision and realize the goals of coastal society[6]. Definition of the green informal leader is the figure of informal leader that grows up and develops from the local community, however, is very concerned about environmental issues, especially the environment surrounding his life. Actually one problem of environmental is damage of mangrove forests and then he took the initiative and able organizing and mobilizing community participation in rehabilitation mangrove forests activities.[7] In addition, the leaders is able to bridge the community to be aware and concerned about the conservation and preservation of mangrove forests. In this paper, discussed the role of green informal leader as agents of social change and bulid capacity community to promote of social welfare.

Green informal leader is an important component of the capacity community to building community capacity building and make up of product of social in rural communities.[8] The leader is a model of one informal leaders who is able to facilitate the rural development of the capacity coastal communities in Pasar Banggi, small coastal village in the district of Rembang, Central Java, Indonesia. By the basis of existing cases in the area of village, then the research questions can be obtained answer that is what the green informal leader and how it's role in the rehabilitation of mangrove forests? Before discussing these two cases will first be presented the theoretical framework of the development of society and the green informal leader. Then, will be presented on the research methods used, the results of research and discussion.

II.   LITERATURE REVIEW

2.1 Community Development

Until now, poverty is still widespread in Indonesia and most of them live in rural areas. According BPS (2015), data on poverty rose from 27.73 million to 28.95

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[6] Banyai, Cindy (2009). Community Leadership: Development and The Evolution of Leadership in Himeshima. *Journal of Rural Society*. Volume 19, Number 3, October 2009, p 241- 260.

[7] Purwowibowo, et al. (2016). *Hutan Mangrove Pasar Banggi Rembang*: *Rehabilitasi, Community Development, dan Pemimpin Informa*l. Yogyakarta: Pandiva Buku; Purwowibowo dan Nur Dyah Gianawati (2016). Kearifan Lokal Dalam Pelestarian Hutan Mangrove Melalui *Community Development*. *Jurnal Bina Hukum Lingkungan*. Vol 1 No 1 Oktober (2016) p 59 - 74; Purwowibowo, et al. (2017). The Role of Informal Leader in Community Development: Lessons from Mangrove Forest Conservation at Village of Pasar Banggi, Central Java, Indonesia. *International Journal of Sustainable Future for Human Security.* Vol 5, No. 1 (2017) p 58 – 65

[8] Adi, I. R. (2007). *Perencanaan Partisipatoris Berbasis Aset Komunitas*, *dari Pemikiran Menuju Penerapan*. Jakarta: FISIP UI Press.

million,[9] and 30% of which live in coastal areas. There are many steps that have been taken by the Indonesian government from policy which is national to the local level to reduce poverty. It takes a strategic step, one of which is a community development[10], which is a development model that emphasizes the process of increasing the capacity to reduce poverty based on community activities. As previously model of community development emphasizes physical development, related to the development of infrastructure that is the modernization paradigm.

Modernization is development paradigm that implementating in developing countries, including in Indonesia, it's steadily evolved since the 1950s until the 1980s. The paradigm is mainstream by giving priority of economic growth with a system that is centralized. In 1990s, new paradigm was changed and become mainstream of development in third contries by implementation of development that emphasizes the human being or people centered development.[11] Really, it's paradigm based on reaction of fact that development strategy by top-down model unexpected results, namely trickle-down effects, but difficult to achieve. In fact, the modernization paradigm that emphasizes economic growth due to many inaccuracies or distortions in the various fields. For example, the depletion of natural resources and damage the environment that it's addressing only economic growth.[12] So that, needed a development paradigm that is bottom-up model and based on local context by using the natural resources that existed in the local environment. Really, it's can be interpreted that the model of bottom-up model is a development strategy, by emphasizes local tradition, creativity, knowledge, culture, resources, skills, and processes as well as a local wisdom.[13] Community development based on local wisdom is building community participation of all members of societies in development activities.

If participation of local societies are low, then the process of community development based on bottom–up model could be run properly. Indeed the model, according Sutomo, society as a whole and that informal leader of local community from the bottom, given the opportunity and the authority to manage their own development themselves, including in the decision-making process and the identification of problems and needs, planning, implementation, evaluation, and to benefit the development for all.[14]

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[9] BPS (2015), Hasil Temuan Per 01 Maret 2015.

[10] Ife, J. And Tesoriero (2008). *Community Development*. Alternatif Pengembangan Masyarakat di Era Globalisasi. Yogyakarta: Pustaka Pelajar; Kenny, S. (2007). *Developing Communities*. Australia: Nelson; Phillips, R. and Robert H. Pittman edt. (2008). *An Introduction to Community Development*. Routladge.

[11] Korten, D. (1987). Third Generation NGO Strategies: A Key fo People Centered Development. *World Pergamon Journals*. Vol 15 supplement, p 145 - 159

[12] Midgley, J. (1995). *Social Development: The Development Perspektif in Social Welfare*. London: Sage Publication.

[13] Ife, J. And Tesoriero (2008). *Community Development*. Alternatif Pengembangan Masyarakat di Era Globalisasi. Yogyakarta: Pustaka Pelajar

[14] Sutomo (2011). *Pemberdayaan Masyarakat, Mungkinkah Muncul Antitesisnya?* Yogyakarta: Pustaka Pelajar.

When, the rural community development program was designed from the outside, it's can not be called a community development bottom –up but top-down model of community development that emphasizes economic growth only so many distorted. The paradigm are needed to align economic development and community development to minimize distortion of development due to reduce quality of life.[15] The assumptions of community development bottom-up model is the development paradigm that most people know of their own needs. If people are not involved and they do not participate actively, consequently the process of community development projects may be fail in the middle of the implementarion. In general, top-down model does not touch the basic needs of local communities.[16]

In simple terms, community development activities are designed to improve the living standards of all people, along with the active participation of all community members and initiated by the community itself. In addition, the goal of communities based on their activities end by increasing the ability of people and finally quality of life much more better. According to Green and Haines[17], community development is activities of societies that it's undertaking in the form of development that is designed to produce assets and restoring environmental assets. By the some assets can be used to improve the ability of local communities and improve their quality of life. This is consistent with Kenny [18], community development are activities that emphasis community development processes, tasks, practices, vision to empower people so that the whole community to take part in these activities together to implement their own development.

2.2 Local Informal Leader

Local informal leaders and the leadership in the community development process that involved the entire community, plays an important role and be a key success factor of rural development programs. Therefore, local informal leaders have a position and an important element of public life. Many things can be affected to the success of a local informal leaders in implementing vision and mission community, one of the factors that people become really respect to him is the origin of informal leader. In general, local informal leader grow-up and develop from the local community, which is commonly referred to as the informal leader as 'authentic informal leaders'.[19]

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[15] Midgley, J. (1995). *Social Development*: *The Development Perspektif in Social Welfare*. London: Sage Publication.

[16] Sutomo (2011). of. cit.

[17] Green, G. P. and Haines, A. (2007). *Asset Building and Community Development. 2nd edn*. CA: Thousand Oaks, Sage.

[18] Kenny, S. (2007). *Developing Communities, For The Future*, Australia: Nelson Thomson.

[19] Pielstick, C. D. (2000). Formal vs. Informal Leading: Comparative Analysis. *Journal of Leadership and Organization Studies. 7(3). p 99 -114.*

These aspects to be affect the success of the authentic informal leaders due to the same origin with his community member as appreciate the people they lead and all community may be respect to their leader. This reciprocal relationship makes up the social capital for the authentic informal leaders to realize the vision of their communities through community development activities. In addition, the leader of the authentic can build and develop three areas: relational; nonhierarchical; and contextual.[20] Build relational as well as to build a network that local informal leaders in the work is not for the benefit of himself or someone else - for the benefit and promoting quality of life in rural society. Based on relationships, the authentic of informal leader should be careful in the act, because sometimes has a problems with community. Such as, conditions may be to be worsen relation with local community that is to disrupt his role and function in society, specially to building social capital.

Furthermore, nonheirarchical aspects, related to the position of a leader in the community. In this case, the authentic informal leader does not care about his condition and structural position, that means does not distinguish between community members with the leader of the hierarchical structure, but more nonheirarchical. Thus the leader, irrespective of its structural position. Moreover, behave or act in accordance with the conditions and the situation of its existence in community. It's characterized by the authentic informal leader can act as a leader and members of the public community.

By the such leadership model, the authentic informal leader can also be referred as a grassroot leader.[21] The leader is a leader whose existence does not come from other community members, but growing up and developing from the local community itselves and also become a leader in the lowest level in rural society. So in any activities in the community, the leader always be in the community because it has the nature of social relations, such as egalitarian. The model of leadership can also be referred as servant informal leader and it's inherent in his mind always want to help all members in rural community.[22] The characteristics is: to serve and serve first; visionary; dedication; to work and to be effective excellence in the work. It is also supported by: love; humility; nature is more concerned with altruism; vision for the future; confidence , authority; and always provide services to all society. While other aspects of the authentic informal leader who is managed about his leadership by quality of the leader himself. This aspect includes a lot of things related to the informal leader itselve, character, charisma, commitment, responsibility, discipline, always willing to learn and so on.[23]

[20] Pescosolido, J. E. (2001). Informal Leader and The Development of Group Efficacy. *Small Group Research* 32(1), pp. 74 – 93. From ProQuest database.

[21] Foster, M. (2008)**.** Informal Leadership in Community-Driven Development:Implications for Transformation**.** *ProQuest Dissertations and Theses*. The Humanities and Social Sciences Collection pg. n/a.

[22] Sendjaya, S. et al. (2008). Defining and Measuring Servant Leadership, Behaviour in Organizations. *Jurnal of Management Studies*. Vol 45 Issue 2 p 402 – 424.

[23] Maxwell, J. C. (2011). *The 21 Indispensable Qualities of A Leader*. Surabaya: Mic. Publishing.

III.   RESEARCH METHODS

This research was conducted in the coastal village, Market Banggi, Rembang district, Central Java. By, perspective of social science and human ecology approach that it's namely the reciprocal relationship between humans and their environment. In this case, the relationship can not be separated from one to another because the environment can affect human life and the environment can shape the behavior of human activity. The coastal communities are conducting the rehabilitation of mangrove forests and the resources in the mangrove forests can promoting of quality life for whole coastal community.

Qualitative research methods[24], it's a method used to understand in depth the process of community development and the role of green informal leader in the rehabilitation of mangrove forests. By this methods, the researchers sought to understand the social phenomenon of the process of community development that has been running for a long time and continues to day. Community development has resulted of social product in the form of mangrove forests should recovery public assets and environmental assets. Various of these assets can be used as a community social capital in order to increase quality of life. Eventually, researcher is doing to understood the whole process of community development related with community participation along mangrove forests activities.

Whereas, the focus of this research is to understand the process of community development and how the green informal leader to building social capital, organize and mobilize community participation to be actively involved in the rehabilitation of mangrove forests. Moreover, it also to understand of the aspects that can support the success of the rehabilitation of mangrove forests, both aspects are green informal leader itselve as well as the community participation aspects. Finally, slowly and gradually to understanding of all process of the community development.

By engaging with the object of study in activities community development, it's may be able to explore the conditions and actual situation the object of studied. The collected data then compared between one data and another data by informant perspective with theoretical concept, such as literature review. This model is intended to be able describe data obtained from the field according integrative and comprehensive. The data are descriptive and images that form a narrative based on the experiences of informants and community development events related to the rehabilitation of mangrove forests.

In this study, researchers as the main instrument research so that to find out and look for reliability data as well as coherence and valid. In order to keept the accuracy of the data, researchers conducted a verification or triangulation, both to the source data and the data collection method. Triangulation source, carried out by comparing the data obtained from the one informant and the next informant. While

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[24] Creswell, J. W. (2010). *Research Design*, *Pendekatan Kualitatif, Kuantitatif, dan Mixied*. Yogyakarta: Pustaka Pelajar.

triangulation method, compare the data obtained from observation, indeepth interview, and documentation. By the research model generating the data are valid and reliable and can be used for analysis in this study. Method of participant observation and in-depth interviews were conducted and secondary data collection from various sources of information, technical and research bias can be avoided or at least to be minimized. Processing and data analysis is done simultaneously along data collection takes place.

IV. DISCUSSION

4.1 Green Informal Leader as a Grassroots Leader

As discussed earlier about the green informal leader in the coastal village of Rembang regency, Central Java, indicates that the leader of this model can be called the 'indigenous leader'.[25] It is linked to the origin of the leader come from members of the coastal community as well as called native informal leader that mobilize community members to care for the local environment. The model of leadership is not based on formal rules but informal rules based on local wisdom. In addition, the presence of these leader is influenced by many social networks that is vertical or horizontal networking.[26]

Indeed, the green informal leader was the emergence associated with the rehabilitation of mangrove forests. Initially, this activity is sporadic alone by green infomal leadeer and even get a rejection from the local community. With seriously and hard work then the green informal leaders was planted of mangrove trees and finally this activity received the support or participation form the community members actively. Furthermore, the process served as the green informal leader was based on his knowledge and experience in the activities of the mangrove forest. Secondly, it is not derived from school or read some books but from a practice was done in mangrove planting for many years with the community, then all the people considered and appointed him as their leader. This is contrast with the informal leaders in 'leadership boats' [27], a model of leadership based on the principle of 'sea captain' or the boat captain. Being the leader of the boat is based on capabilities and specific achievements to arrive at the top of the social pyramid, by the experiences, skills, and accomplishments to control the boat in stages - from pandhiga until the leader of the boat. Green informal leaders are not passed in stages, but immediately

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[25] Adi, I. R. (1998). Community Action Sebagai Praktek Pengorganisasian Masyarakat. (Studi Kasus pada WAHLI Jakarta). Jakarta. Universitas Indonesia. *Laporan Penelitian.*: Weaver, H. N. (1999). Indigenous People and the Social Work Profession: Defining Culturally Competent Services. *Social Work Journal.* Vol. 44, No.3/May 1999. p. 217 – 225.; Gomes, T. Et al. (2013) Indigenous Health Leadership: Protocol, Policy, and Practice. Pimatisiwim: *Journal of Aboriginal and Indigenous Community Health.* Vol II (3).; Gunstone, A. (2013). Indigenous Leadership and Governance in Australian Universities. *International Journal of Critical Indigenous Studies.* Vol 6 No 1 (2013) p 1 – 11.

[26] Taylor, J. (2008). *Working With Communities in Health and Human Services.* South Melbourne: Oxford University Press

[27] Kusnadi (2007). *Jaminan Sosial Nelayan*. Yogyakarta: LKiS Pelangi Aksara

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became a leader and accompanied with adequate knowledge and experience related to the rehabilitation of mangrove forests.

Green informal leader in the process of rehabilitation of mangrove forests is also different with the 'kyai'.[28] Social status on kyai in the community based on the basis of descent and 'dzurriyyah' pattern. In this pattern, a kyai in pesantren to be leader by old generation through his son directly, because some of the boarding school (Pesantren) was 'reserved' a kyai. As in a boarding school like this, personality of kyai play a key role sustainability of the pesantren in teh future, while the green informal leader is also very important presence in the rehabilitation of mangrove forests. The difference are based on the science of religion and religious scholars descent, but the green informal leader more based on knowledge and experience related to the local genius and customs of the local community and it is a descendant of the previous informal leader.

4.2 Green Informal Leader In Mangrove Forest Rehabilitation

Rehabilitation of mangrove forests in the coastal village can not be released to the existence of the green informal leaders which is capable to forming a local social institutions[29] that became a basis for activities of society to take care mangrove forest. This is by accordance with the conditions of the people of coastal villages and local organization formed by green informal leaders relation with the community members and the magnrove forest rehabilitation. Actually, green informal leader as a inisiator about local institutions that it's can be used also to accelerate some community activities and it's not only related to the rehabilitation of mangrove forests but also the productive economic activities of coastal communities. Even with, the local agencies and the green informal leaders can make new job for employment and increase incomes to local residents. As iniisiator about local institutions, the green informal leader also establish or make up of other institutions related to the womwn activities inspired by the program of the Ministry of Environment of the Republic of Indonesia, named 'Golden Chain'. That is a national wide program created with the objective of rehabilitating beaches by mangrove forests and coastal communities to reduce of their poverty.

In addition, to forming a local institution, the green informal leader is also able to build social capital. According Sulasmi[30], a formal leader and informal leader together are able to build social capital which the form of solidarity or relationship

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[28] Sirodj, A. G. (2009). Peran dan Posisi Kyai di Tengah Masyarakat Pamekasan Madura. *Thesis*. Yogyakarta: UIN Sunan Kalijaga; Sidiq, M. (2017) Pergeseran Pola Kepemimpinan Kyai Dalam Mengembangkan Lembaga Pondok Pesantren. Disertasi. UIN Malang.

[29] Winarto, Y. T dan Ezea M. Choesin (2001). Pengayaan Pengetahuan Lokal, Pembangunan Pranata Sosial: Pengelolaan Sumber Daya Alam dalam Kemitraan. *Jurnal Antroplogi Indonesia*. Vol. 64. hal 91 – 106 ; Nasrul, W. (2013). Peran Lembaga Lokal Adat Dalam Pembangunan Desa. *Jurnal Ekonomi Pembangunan*. Volume 14, Nomor 1, Juni 2013, hlm. 102-109

[30] Sulasmi, S. (2008). Pengaruh Kepemimpinan Membangun Semangat Kerjasama Dengan Kebersamaan Visi Sebagai Variabel Moderator. Surabaya: *Majalah Ekonomi Tahun XVIII, No.1 April 2008.hlm.35 – 53*

among members of community and that is an important element in developing a vision of the rural communities to reinforce the behavior and cooperative whole coastal members . The social capital of solidarity to be the soul and should be trigger passion in conducting rehabilitation of mangrove forests. Coastal community social capital consisting of: norms or values, confidence or trust, and the network.[31] By those social capitals, green informal leader has realized to be able organized and mobilized of the community participation in mangrove rehabilitation activities. Before revitalization of social capital in communities that it's as a potential energy and then to be 'kinetic' energy.[32] Finally, social capitals are positive energy to all members of coastal communities for the rehabilitation of mangrove forests.

In building social capital, mainly related to socio-cultural and the environment norms are very important to transform a coastal community vision. Consequently rehabilitation and conservation of mangrove forest was conducted easely by all coastal communities members. Green informal leader and communities member have been social assets consist of mangrove forest, coastal assets, and many assets in sea water that are an ecological assets of their environmental.[33]

One of the socio-cultural values and environmental was revitalized by green informal leader is 'mangrove forests growth then our coastal village are shaded'. These norm continue to be disseminated to all coastal community so that it's realize the importance of mangrove forests for life. If mangrove forests disappear or coastal village with not mangrove, the village will be barren that is also related to the relationship between communities life and coastal mangrove forests. Thus mangrove forest are very importance for all human life and animal life so that coastal areas should be planting a mangrove forest. Even with mangrove forests that have been rehabilitated to make coastal areas into fertile and prosperous for coastal community life. It's associated with the presence of mangrove forests that provide plenty of renewable natural resources to be usefull and uses to meets the needs of all coastal communities.

Revitalization of religious values also to be used to encourage a more enterprising in the rehabilitation of mangrove forests. For example: 'leafs of mangrove trees that blown by wind form sea as well as people rocking to pray our god'. In this religious values, people pray not only for itself but also for the sake of others. As well as leafs of mangrove trees blowing by wind look like people, it's pray for mangrove itself and also pray for the people was planting mangrove. When someone started planting mangrove will get the reward from our god by mangrove

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[31] Schneider, J. A. (2006). *Social Capital and Welfare Reform*, *Organizations, Congregations, and Communities*. New York: Columbia University Press; Putnam, R (1995). 'Bowling Alone': America's Declining Social Capital. *Journal of Democracy*. Vol 6 (1).

[32] Brown, R. H. (2007). Appropriate Technology and The Grass Roots: Toward a Development Strategy From The Bottom Up. *Journal Developing Economy*. Vol. 15 Issue 3 pp. 253-279.

[33] Delgado, M. (2000). *Community Social Work Practice in an Urban Context*: *The Potential of a Capacity-Enhancement Perspective*. England: Oxford University Press.

trees prays. Green informal leader with the revitalization of religious values of society and then easily to motivated and organized and also to mobilized participation of coastal community to rehabilitate mangrove forests. It's not only about the relationship between human and mangrove forests or their environment but relationship of human life with the environment, and our God as the creator of nature.[34]

Green informal leader have been also build social capital about trust[35] between all coastal community members as well as wider community. This social capital about trust relation with confidence of coastal community. The social relationships in the coastal communities are equivalent or horizontally that is to easy to building trust from all community through local social institutions that have been formed. The social institution called 'Kelompok Petani Tambak Sidodadi Maju', which is an local social institution concerned about the existence and preservation of mangrove forests. Based on the institution, various activities carried out so that green informal leader is facilitate to building confidence of coastal communities. By the rehabilitation of mangrove forests, form time to time the growing mutual trust was build and their togetherness for planting mangrove forests was done. It's not only personal interested a green informal leader but also the interests of the whole coastal community. Similarly, building about trust to wider community, for example with many *stakeholders* that it's supported to rehabilitation of mangrove forest in coastal area.

The role of green informal leaders in the activities of rehabilitation of mangrove forests also build social capital in the form of social networks.[36] Social networks can be used by green informal leaders in organizing and mobilizing the participation of members of coastal communities in the rehabilitation of mangrove forests, both horizontal and vertical social networks. Horizontally with the members of farmers and rural communities and coastal ponds and while vertically with various stakeholders such as private social institutions and government. Based on the various social networks that exist then green informal leader can organize and mobilize community participation to care about the existence and preserve of mangrove forests.

Furthermore, in organizing and mobilizing community participation, green informal leader was acted as an organizer. That is, brought together members of pond groups farmers and the whole community to be strong power and utilized together in accelerating of the rehabilitation of mangrove forests. With all the potential powerfull community then becomes enormous power so that activities of rehabilitation of mangrove forest can conduct more effectivelly and efficiently.

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[34] Kusnadi (2006). *Filosofi pemberdayaan Masyarakat Pesisir*. Bandung: Humaniora Utama Press.

[35] Fukuyama, F. (2002) *Trust. Kebajian Sosial dan Penciptaan Kemakmuran*. Yogyakarta: Penerbit Qalam.

[36] Schneider, J. A. (2006). Of. Cit.; Kusnadi (2000). *Nelayan Strategi Adaptasi dan Jaringan Sosial*. Bandung: Humaniora Utama Press.

Togetherness is further cultivate a heightened awareness for the whole community, so they want to participate voluntarily and without coercion.

At first, the participation of coastal community in mangrove forest rehabilitation more difficult to realize. Based on the myth planting of mangrove is not people but our God that is assumption about the failure of the green informal leaders at the beginning of the planting of mangrove trees then failed. Along with his efforts so planting mangrove trees can be succed and so far push away of the myth coastal community that happen. In addition, green informal leader to be continue to socialization and make up understand of coastal community that mangrove trees can planting by someone and important for human life espcially coastal area. Finally, all people in coastal area was participate actively to planting mangrove tress or in the rehabilitation of mangrove forests. Coastal communities felt that the mangrove forests have grown in their coastal areas and usefull directly and indirectly to the whole life of coastal communities. On the other hand, by mangrove forest, green informal leadeer could promoting of quality life of coastal people or community that are make up of any job for them.

V. CONCLUSION

Based on the results of the discussion can be concluded that green informal leader is the leader who still needed in rural communities, because it's can play an important role in the development in the rural level. Rehabilitation of mangrove forests is one form of community development activities in coastal villages, which previously suffered damage and may be recovered by the green informal leader simultance with the community. Social capital in the form of coastal values and socio-cultural environment, trust, and social networks - just 'potential energy' - in order to become a social capital that is 'kinetic energy' need to be built. Green informal leader able to build social capital to revitalize and then it's can be used as a positive energy of community development. At first the rehabilitation of mangrove forests do not get support from the community, then social capital revitalized after that finally got the support or participation community area until maintain of existence of mangrove forest included maintain and preserve of mangrove sustainability.

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