

EXPLORING THE SOCIAL CAPITAL ELEMENTS IN PANCASILA

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ABSTRACT

The difference in the definition of social capital is a matter of academic debate. The six elements of social capital, namely network, interaction, trust, solidarity, tolerance, and norms, will be used as a measuring tool for assessing social capital in Pancasila. This paper uses a literature study to examine BPUPKI's efforts to find solutions for living together and ratify Pancasila as the ideal foundation and establish Pancasila as the constitutional law. Pancasila June 1, 1945, as the ideal foundation contains values, born from the feel and awareness of living together, while Pancasila August 18, 1945, as the constitutional law to the regulations that are binding and coercive as one country. Pancasila was born from agreement and consensus, where the role of fundamental Islamic groups agreed to Pancasila as the basis of the state because of humility for the sake of the country. This process shows the strength of Pancasila as social capital which contains six elements of social capital. But the element of trust has not been able to form social bonds that run well and in the long term. In fact, the belief element is the strength of Pancasila as social capital because religious teachings are about good and bad, as well as "taboo" beliefs about what can and should not be violated as a local genius.

Keywords: Modesty, belief, Pancasila

1. PREFACE

Every community has the ability to survive from generation to generation. Usually, the ability to survive and improve the welfare of life occurs because one another cooperates and helps each other. This is known as a form of social capital. The concept of social capital contains three main parts and is interrelated into a single unit. First, it is called bonding social capital. It is said to be social capital because it has a strong attachment to all parties involved in it. Second, it is called bridging social capital. This means that social capital must act as a connecting tool to be used by all parties so that the processes that occur in it run well. Third, it is called linking social capital. Here, social capital must have a network and continuous relationship to bridge the social gap. Thus, social capital includes aspects of capabilities and strengths as resources that are built in the form of bonding social capital, bridging social capital, and linking social capital that are connected, related, bound, and all parties jointly contribute to achieving common interests.

Furthermore, when Pancasila was ratified as the basis of the state on June 1, 1945 by Soekarno as a joint force because it was the result of a common desire with reference to the principle of national unity. Although the Committee of nine produced the Jakarta Charter which became a debate regarding the contents of Pancasila in the first principle which reads "a state based on God with the obligation to carry out the Islamic law for its adherents". However, finally, Pancasila which was ratified on August 18, 1945 contains five precepts that can be accepted by all Indonesian people with their diversity, as a form of compromise between fundamental Islam and national Islam. So, it can be said that there are two major groups that are quite dominant in BPUPKI as

stated by Soepomo when giving his speech on May 31, 1945 at the BPUPKI session that there are two understandings, namely the understanding of members of religious experts advocating Indonesia as an Islamic state, and the recommendation of religious groups. Mohammad Hatta as a national unified state that separates state affairs from Islamic affairs. This shows the strong spirit of nationalism from the members of BPUPKI.

Based on common interests and to maintain national pride in the eyes of the international community, after declaring independence, all parties, especially the fundamental Islamic group, were able to accept the proposal of Ki Bagus Hadikoesoemo. The magnanimity of the fundamental Islamic group became a historical force, which was ratified by Pancasila as the ideal foundation and constitution of law of the state. This is supported by a very strong community tradition of belief in the form of belief as Geertz researched about Indonesian culture by studying the lives of the Javanese and Balinese people about community beliefs associated with tradition and having sacredness. Moreover, for the sake of regulating human life, supernatural powers in the traditions of Indonesian society are very strong. In the culture of the Indonesian people, belief and belief in the existence of "strength" has religious values and this culture is still survival and is often found in society. which causes people to feel afraid if they violate the rules given.

2. RESEARCH METHOD

This paper uses a historical descriptive method by reconstructing how the process of the birth of Pancasila was based on the reasons and thoughts of BPUPKI members who were representatives of all groups that existed in Indonesian society at that time. Thus, this paper uses primary sources such as books and historical records, plus secondary sources as a complement. Furthermore, it is studied using social capital theory to get results about the spirit contained in Pancasila as a force that unites society with its cultural peculiarities.

3. RESULT AND DISCUSSION

The author maps out several important elements in the concept of social capital given by experts. First, having a network as connecting access that occurs in society and how the network, namely culture, is able to unite the community. Second, the importance of routine interaction in communicating to get a relationship of social cohesion. Third, trust is not only about trusting each other but also how to maintain that mutual trust. Fourth, there is a bond of solidarity in which there are collective actions such as social efficiency, cooperation, social order, integrated self-management. Fifth, have tolerance, where mutual respect and respect for differences are needed as a result of the diversity of characteristics but are interrelated with each other. Sixth, having rules and norms as a means of collective control that has been agreed to maintain and maintain sustainability as a form of social capital. However, how it is implemented in the life of each community is largely determined by the social and cultural aspects of the community.

Thoughts about the form of social capital have actually existed in several eighteenth and nineteenth-century writings. For example, Weber's work, "Die Protestantische Ethik und der 'Geist' des Kapitalismus", describes the power and ability possessed by religious teachings to encourage people to work in the spirit of capitalism guided by perseverance, frugality, and rationality to achieve success in life. However, conceptually, the idea of the existence of social capital was first used by Hanifan in 1916, when he highlighted the importance of social structure through community involvement and participation in school performance as a form of social capital. After that, Jane Jacobs in 1961, discussed how to build the vitality of the city using the network as a control tool, and the standard of voluntary participation, and has a strong commitment. Furthermore, the term social capital in the modern era became popular when Pierre

Bourdieu discussed institutionalized networks as a resource for achieving success developed social ideas and explored the importance of social structure as a force in society. In addition, Putnam sees community involvement that has become entrenched into a civic force forming political equality, solidarity, trust, tolerance, norms, and the existence of a strong network to form an association in society. Likewise, Fukuyama sees the importance of people's ability to work together in order to achieve group and organizational goals determined by values and norms. Then Nannicini, et al, include the political aspect, regarding the ability to improve economic welfare which functions as political accountability.

Innovation in social capital is also able to produce an integrated theory because it can combine aspects of sociological and economic studies. Thus, social capital can not only show the existence of bonding, bridging, and linking, but also examines it using various perspectives. This difference in approach causes the emergence of various definitions of social capital and produces interdisciplinary concepts. Although the definition of social capital varies, academics agree that in the concept of social capital there is a bond of togetherness and a desire to achieve goals and can provide benefits for the development of welfare. In other words, the meaning contained in social capital is very clear and even undeniable, because it can be proven substantively and ideologically. The difference in the results of the study of social capital above shows that there has been a development of science.

Discussing Pancasila cannot be separated from the role of BPUPKI. BPUPKI is tasked with making preparations for independence, including drafting the state constitution. Referring to the concept of social capital, it can be said that BPUPKI is the first network facility used to produce Pancasila which functions to strengthen the Indonesian community as a whole. The role of BPUPKI members who have charisma and status has formed a network and filled the form of the network giving birth to social capital for mutual survival. This is also reinforced by the opinion of Chen and Meng who see that social capital is able to show the mechanism as a strong network. Thus, the role of BPUPKI is able to make the institution the first step to form a network as a community of people who live in the same area and have the same interests. In addition, differences from one another become the strength of the network that is built because based on these differences and diversity as self-identity. Including understanding correctly and well to live together as *weltanschauung* where Pancasila is the basis of the state. This is where Pancasila as the basis of the state becomes a network that is used to get to know each other and get closer as children of the nation as the first element of social capital.

Furthermore, Pancasila is not just a network but as a strength of community bonds, as a community through communication, routine interaction, close relationships with one another, and ongoing relationships occur. The meeting at Raden Saleh Park was quite strategic because together we were looking for the right "concept" to be discussed in the BPUPKI session. BPUPKI members are of the opinion that the principle of national unity is appropriate if they want to establish an Indonesian state. In the BPUPKI session, the concepts presented by both Muhammad Yamin on May 29, Soepomo on May 30, and Soekarno on June 1, 1945, all used the principle of national unity as a binder of togetherness. So, it can be said that the unity of thought and the unity of opinion from all representatives of groups and groups are attitudes and actions to achieve the common good. Moreover, the Japanese representative, PT Soomubutyoo, gave the view that the development of a country is a living thing, so it must seek decisions that are adapted to the place and conditions of its people. Therefore, Soekarno mentioned several names such as Soekiman, Ki Bagoes Hadikoesoemo, Moh. Yamin, Ki Hajar Dewantoro, Sanoesi, Abikoesno, and Lim Koen Hian as representatives of diversity to seek agreement on the understanding that will be the basis of the

state. Even Soekarno confirmed the concept of nationality to Lim Koen Hian as a representative of the Chinese ethnicity. It is very clear that the consensus and agreement of the Pancasila which was established as the basis of the state on June 1, 1945 and was the result of deliberation. So, the Pancasila produced by BPUPKI is part of internal relations as a form of a collective and integrated structure into a single unit that provides mutual benefits. So that when people face problems leading to conflict, Pancasila will be a communication tool to pacify conditions. Conflicting communities will consolidate and communicate reciprocally to resolve problems. Moreover, differences of opinion and situations that lead to conflict need to be resolved together through the power of interaction. This is one part of internal relations by applying the values of Pancasila, making close bonds through interaction as the second element of the concept of social capital. In addition, routine and reciprocal interactions are attitudes and efforts to maintain the unity of the Indonesian people which refers to Pancasila.

The third element in the concept of social capital is trust. Trust can be formed when relationships occur interpersonally. This process is of course through routine communication to gain interpersonal trust. The debate about the first precepts that Mohammad Hatta was able to negotiate with fundamental Islamic groups proves that there is a very strong relationship so that it becomes an interpersonal trust. The role of Ki Bagus Hadikoesoemo in proposing a change in the first principle in order to form a network into a state shows the power of trust with facts that show diversity. Moreover, the bitter experience of the colonial period led to the emergence of beliefs that were group and personal experiences that gave birth to "trustworthiness" as a social bond. So it is not only trustworthy but also mutual trust which is caused by the role of the "feeling" aspect because of the awareness that arises from conscience for the sake of common interests and to create stability and prosperity for living together. The attitude and behavior of all BPUPKI members who want to find the right state principle is a form of interpersonal trust. The attitude of *gotong royong* shows a sense of unity and enthusiasm. The community believes in the common strength between the community and the state through mutual assistance, cooperation, and mutual trust to form a sense of "virtue". Where the community will do the common good without being selfish or certain groups.

Furthermore, the fourth element is solidarity. Evidence of solidarity in Pancasila can be seen through the process of the birth of Pancasila starting from the emergence of ideas, discussions until it was agreed and compromised that Pancasila became the basic of the state. Pancasila as the basis of the state, which was established on August 18, 1945 is the result of a very long process involving many people so it is said to be a noble agreement. This is evidenced by the roles of Ki Bagoes Hadikoesoemo, Abikoesno, Lim Koen Hian, Ki Hadjar, and Muh. Yamin agreed to seek an understanding that was not only for one person or one group. This is in line with Soepomo's speech on May 30, 1945 regarding state ideology which is called integralist. Soepomo defined an integralist state as an orderly nation, a structured unity of the people, so that there is no dualism of state and individual. In other words, the solidarity contained in Pancasila is very strong and penetrates the soul and spirit of all parties. The power of solidarity in the form of a sublime agreement is very difficult to ignore by all groups. Indonesia does not want the integration process because of the dominance of certain powers, groups, or regions.

In addition, social solidarity in the tradition of society has helped the formation of modern civil society. Thus the integralist understanding contained the value of solidarity of all parties to become a social bond until now. Moreover, in the values of Pancasila, solidarity is a binding tool and a force for living together in differences. Even this sense of solidarity gave birth to the concept of unity contained in Pancasila as the basis of the state. In addition, solidarity in the form of the

Unitary State of the Republic of Indonesia becomes the strength and resilience of a pluralistic society in accordance with the state motto, namely Bhineka Tunggal Ika. Bhineka Tunggal Ika is a tool of integration and further strengthens the bonds of unity and integrity. Bhineka Tunggal Ika is a tangible manifestation of solidarity that is closely related to Pancasila in the Indonesian constitutional system. History has proven how Indonesia is inseparable, not divided by differences of opinion due to ideology. Because in the end, differences in perceptions about differences in values and ideologies are very individual. Individual differences of opinion are not a decision, because the decision is the result of managing individual differing opinions into a collective opinion decision as a form of solidarity.

The fifth element is tolerance. Tolerance in the concept of social capital practices mutual respect and respect. Commitment from the representatives of fundamental Islam and representatives of royal descendants regarding the principle of national unity is very important and eagerly awaited by all members of BPUPKI. This can be seen when Soekarno conveyed "*charaktergemeinschaft*", native Indonesia, the Indonesian nation became one and received a very good response from all members of BPUPKI. Guided by national unity emphasizes the strength of tolerance. BPUPKI continues to seek the basis of a state that is able to accept diversity and differences. Tolerance is not just mutual respect and appreciation, but also implies that the majority protects the rights of minorities as a fact of their existence and accepts the fact that everything is God's creation that cannot be determined and chosen by humans.

The first change of precepts by Ki Bagoes Hadikoesoemo because he thought that the actual meaning contained in the sentence "God Almighty" is as "tawhid" implies believing in the oneness of God and is contained in Surah Al-ikhlas, sura 112. Thus the element of tolerance has become part of Ki Bagoes Hadikoesoemo's thinking. By way of consensus, replacing the word "God by obliging to carry out Islamic law for its adherents" to "God Almighty". So it is very clear that the process of accepting Pancasila as the basis of the state which was established on August 18, 1945, resulted in an agreement even though it was through a very complicated difference in principle. In addition, the role of BPUPKI members, the majority of whom are Muslims, seek state principles, which are acceptable to all parties. Here it can be seen, the efforts of all members of BPUPKI to provide protection to minorities. Moreover, Soekarno stated that everything contained in the territory of Indonesia as a whole is a gift from God as a unitary area that must be protected. Furthermore, in today's national and state life, tolerance has always been a part of people's lives as a social bond. Pancasila which is extracted from the cultural values of the community contains the values of tolerance, which is very good because it thinks about the common interest. Pancasila as the basis of the state is always capable of being a guide for tolerance and respect for differences. Although it is undeniable that sometimes these differences become part of friction in the community.

Then in the course of Pancasila as the basic of the state which was established on June 1, 1945 and ratified on August 18, 1945, Pancasila faced various challenges. Even in the era of independence, the challenges of Pancasila continued to roll. At the time of independence, the challenges of Pancasila continued to roll. The change of the 1945 Constitution into the 1949 RIS Constitution, and again into the 1950 Constitution, and back again to the 1945 Constitution, is very clearly visible, the change in the contents of Pancasila in the Preamble of each of these Constitutions. This is the upheaval of the Indonesian people who have experienced ups and downs as a country. In the era of 1949, Indonesia was tested for its resilience as a country. The diversity of Indonesian society is being tested by time. If within the community there tends to be conflict due to politics, the community tries with common awareness to return to using standard values as community

traditions in order to create togetherness, unity, and order in life as an equilibrium, including the importance of communication in strengthening community resilience. The form of Pancasila, can be seen in the function of Pancasila which protects the existence and diversity of society. The same thing happened in the events of 1965, namely how Pancasila continued to play a role as the basis of the state and become a guide for social life. The community is aware of the existing conditions and situations as a social reality that society is diverse. The values contained in Pancasila further strengthen social social bonds. Tolerance becomes a bonding tool for dealing with problems that come suddenly. This is the concern of Hawkins and Maurer who see the importance of network strength because it will be quite effective as a social capital. Through the tolerance contained in Pancasila, it becomes a tool to maintain and strengthen the network.

If in the concept of social capital, trust is related to norms as part of effective enforcement of provisions, it is different with belief. Belief is a sense of awareness and attachment to the universe as Geertz once conveyed in Javanese culture about integrity with the forces of nature. In Pancasila, it teaches people to do good and be honest in social relationships and must be done because of the "supernatural" power in the traditional beliefs of the community. When doing good and honesty is ignored, people believe that something bad will happen to the person as a punishment. The form of belief in the concept of Pancasila can also be found in the symbols of Pancasila in the form of images. Belief of the past society is still maintained as a traditional belief. This belief aspect is also what causes trust between communities. The belief context is in accordance with Soekarno's speech at the BPUPKI session about the territory of Indonesia as a gift from God, so that no one can choose where to live, race, religion, his own culture. In addition, people who live in the territory of Indonesia must protect each other and help protect the homeland of Indonesia as a form of gratitude for God's gift. Thus, belief is the sixth element as social capital in Pancasila.

The seventh element is having agreed rules and norms as a form of obedience. Even though every community has social resilience and strength, it still needs values and norms, as guidelines and guidelines for living in society. The importance of norms because society is dynamic which can experience a shift or become loose in one's attitude. The diversity of ethnicity, race and religion of the Indonesian people causes differences in patterns of culture, language, and beliefs. Therefore, we need a common reference in order to create social order. This is the ultimate goal of Pancasila as the basis of the state which was established on June 1, 1945 as the ideal basis and ratified on August 18, 1945 as the constitutional basis. As an ideal basis, Pancasila contains spiritual values and physical values extracted from the culture of the Indonesian people. Pancasila became a means of control.

The functioning of the norms in Pancasila as social capital cannot be separated from trust and belief. However, norms need to be institutionalized as a reference for people's behavior. This is very clearly seen in the position of Pancasila as the ideal foundation. So Pancasila as the basis of the state must be patterned in Indonesian society and become part of life as well as a way of life. This is not difficult for the community to do because Pancasila is extracted from the nation's cultural values. Especially if social capital that comes from culture continues to be passed on through the attitudes and behavior of parents to their children.

Even though the main principles of social capital have been implemented by the community, it still requires resilience, care in order to survive, and needs to be mutually reinforcing. Pancasila June 1, 1945 will continue to be a way of life because it emerges from the pattern of taste as part of the values that exist in the family. In addition, Pancasila also functions as a control tool in the relationship of social community ties. The power of taste is a form of awareness that it will become

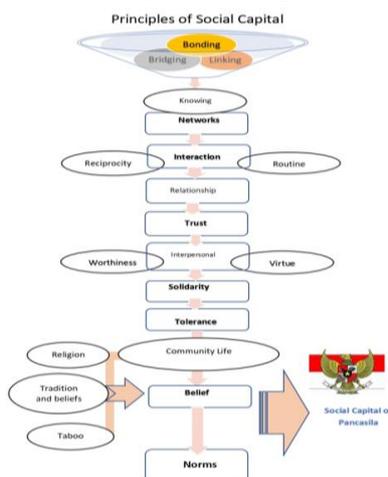
a rule and morals as the strength of the Pancasila June 1, 1945. In fact, attitudes and behavior as well as this mindset will become strong as a guide when the stability of the country is disturbed by political interests which often contradict the problems of the majority and minorities both in terms of ethnicity, race and religion. With public awareness, the parties involved in the conflict will use Pancasila as a tool to defuse conflict in society. So it can be said that the journey of Pancasila as the basis of the state shows the ability to face various challenges.

Furthermore, the establishment of Pancasila as the basic of the state that is adhered to together and as a tool of state control is in line with Ansari's opinion who sees the power of a sense of togetherness as a means of control and the role of norms in society as a reference for behavior for which there must be sanctions. Pancasila does not only function to prevent disputes between different groups and become a reference for norms to prevent and suppress disputes so that they do not continue, but Pancasila provides sanctions because the function of Pancasila as the state basis is binding and coercive as a constitutional basis. This is needed not only for the sake of the nation's political stability but also for the sake of the country's economic stability. Therefore, the state must have a policy to regulate its people for the interests of the state and the welfare of the people. When Pancasila is used as a reference in attitude, including to maintain public order, automatically the economic welfare of the community will increase as a result of the peace of life in a country. At the same time, it becomes a motivational tool and maintains the stability of social life and as an integralistic country, which sees diversity as a unit. By making Pancasila as the constitutional basis, which is the norm that has an impact on the imposition of sanctions as the final policy for the stability of the country.

Based on the thoughts above, it can be described the model of social capital contained in Pancasila as the basic of the state as follows:

Figure 1

The model of social capital contained in Pancasila as the basic of the state



4. CONCLUSIONS AND RECOMMENDATIONS

Pancasila is the social capital of the people, nation and state of Indonesia. When society experiences shock due to diversity and differences, Pancasila is used as a tool to face and overcome these shocks in accordance with the position of Pancasila as the ideal foundation and constitutional law. Pancasila as social capital is closely related to the initial desire of all parties to find a tool as a unifying social life. Including the role of fundamental Islamic groups who participate together

in seeking the basis of the state and humbly accept Pancasila as the basic of the state for the benefit of living together in the Unitary State of the Republic of Indonesia.

The strength of Pancasila as social capital is that its values are extracted from the culture of society and are dynamic in following the development of society. The strength of Pancasila as social capital in the era of globalization lies in the historical strength of Pancasila as the ideal foundation. In other words, historical values are very important so that “fill” and “ownership” remain part of the younger generation as the pillars of the state.

The characteristic of social capital contained in Pancasila is the element of belief which is different from trust. The concept of social capital that has been conveyed by experts, trust is an important element so that it runs well and with unlimited time. But in Pancasila, trust still exists but is not enough to make social bonds strong and indefinite. In fact, the most decisive thing is belief, where people try to implement it because they feel bound by religious teachings and belief traditions that should not be violated, as well as taboos that should not be done. This is a form of local genius which is still firmly held by the community as cultural values in Pancasila. The element of belief is strength and excellence as a concept of social capital and is the very basis on Pancasila as the basis of the state.

This study is expected to be developed and deepened, related to the efforts of the younger generation in this globalization era to maintain Pancasila as social capital, for the welfare of living together.

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