

Social Capital Of Indonesia And Its Development

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Abstract: Social capital related with a collective value in the social network which is growth-develop as the implication of a reciprocal relationship that occurs therein. Collective value is naturally creating and maintaining social capital. Increases, decreases, or the survival of social capital depends on the collective values that exist in a social network. In short, social capital is recognized has great influence from economic development and poverty reduction. In Indonesia to dig and take the hidden social capital need to be knitted trust of each element of this nation. Trust is media and a first step to bind "Bridging Social Capital" of Indonesia. Ethic, religion, race, language, party, ideology, and other various primordial barriers should be fostered to strengthen social capital. Indonesia has been proven -through the struggle against the colonizer- that social capital in Indonesia is so "extraordinary".

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I. INTRODUCTION

In "The Forms of Capital", Pierre Bourdieu (1986) divides capital into three forms, namely: economic capital (economic capital), cultural capital (cultural capital) and social capital (social capital). Economic capital is more directed to the control of economic resources, such as money and property (asset). Cultural capital refers to forms of knowledge, skills, education that provide many benefits for humans to get higher dignity - including great ideals - in society. And, social capital refers to the resources contained, influences and supports a social group (and also society - pen) in the form of membership, relations/relationships and networks/networks. Of the three capitals, for the context of development strategies in Indonesia tend to capitalize on economic capital.

During this time, economic capital is often interpreted by the accumulation of money resources that affect the more pragmatic activities. In this context, it is as if money has the power to influence individual or group activities. Money is an invisible hand to integrate all human interests, both individual and group. However, according to Lawang (in Adnan, 2006: 96) economic capital is not an accumulation of finance, economic capital is not equal to money. It (read: money) only serves as a medium of exchange. While economic capital is a capacity to organize opportunities or opportunities to earn money (meet the needs). In the process of meeting the needs that social interaction takes place and ego battles always thrive.

Economic capital encourages individuals/groups to fight for money or meet needs. This makes the social relations built are materialistic-individual. Altruistic social relations, for the sake of the common good, become neglected. Development strategies that prioritize economic capital - significantly - have implications for competition (or even conflict) in society. Many cases in the field (YIIS, 2001: 26) show that social unrest is often caused by social jealousy, due to a sharp gap between the rich and the poor.

Moreover, the development orientation based on economic capital also raises complex social problems, such as crime, prostitution, juvenile delinquency, domestic violence (domestic violence), unemployment, gender bias behavior, poverty, the emergence of slums, pollution air and so on. In other languages, the development that is only based on this economic capital, in fact, gives birth to irony in the order of life of nation and state. That is, the substance of development undergoes functional distortion, such as the increasingly sharp frequency of violence and social inequality. Concrete evidence is the occurrence of social unrest and high crime in many places.

Therefore, social theorists hold that "Development Studies" is a multi-dimensional field of study. Development cannot be assessed only by using economic perspectives without considering other aspects, social and cultural aspects, for example.

This paper intends to unravel the "tangled thread" of development in Indonesia by using a social capital perspective. Social capital is a new concept in the emerging sociology of science towards the end of the 20th century. In Indonesia, an in-depth study of social capital is rarely done - almost non-existent. In fact, for the

context of development in Indonesia, the study of social capital is very relevant done. We hope that this paper can inspire our cognitive awareness of the importance of studying development in social prepare (and culture of course).

II. SOCIAL CAPITAL

The concept of social capital is based on a major premise that humans as social beings have natural instincts to bind friendship or brotherhood. Pierre Bourdieu (1986), defines social capital as follows:

"Social Capital as the aggregate of the actual or potential resources which are linked to the institutionalized relationships of mutual acquisition and recognition." (Bourdieu, 1986).

Bourdieu holds that every social network has the ability to reproduce power (power) and diversity (Dwyer et.all, 2006). The inequality that is reproduced in a social network has an advantageous value in terms of the division of the "job description" of each individual/group within the social network.

In other languages, social capital relates to collective values in a growing social network as an implication of the reciprocal relationships that occur within it. It is this collective value that "naturally" creates and maintains social capital. Increasing, decreasing or persisting social capital depends on the collective value that exists in a social network. Furthermore, Putnam, the early initiator of social capital (though not original) defines social capital as:

"Social Capital is features of social organization such as networks, norms, and social trusts that facilitate coordination and cooperation for mutual benefits" (Putnam 1995).

The meaning of social capital from Bourdieu and Putnam above suggests that - in contrast to the economic capital that tends to be individualistic - social capital requires the existence of a communally built society. Social capital is more directed to build the society (as well as state) by exploring the potential of social resources in the form of mutual connectivity in a social network.

Theoretically speaking, Lin (1999) incorporated the theory of social capital in the framework of "The Neo Capital Theories" (see Table 1). Lin himself - in contrast to Bourdieu and Putnam - sees social capital more inclined to individual perspective, ie how far the ability of individuals/groups in accessing for / and using embedded social resources on a social network. The capacity of individuals/groups in accessing social resources will strengthen and maintain their existence.

Table 1. Capital Theories
The Classical Capital Theory

	The Classical Capital Theory	The Neo-Capital Theories			
		Human Capital	Cultural Capital	Social Capital	
Theorist	Marx	Schultz, Becker	Bourdieu	Lin, Marsden, Coleman	Burt, Flap, Coleman, Bourdieu, Coleman, Putnam
Expla-Nation	Social relations: Exploitation by the capitalists (bougeoise) of the proletariat.	Accumulation of surplus value by laborer	Reproduction of dominant symbols and meanings (values).	Access to and use embedded in social networks	Solidarity and reproduction of group
Capital	A. Part of surplus value between the use value (in consumption market) and the exchange value (in production-labor market of the commodity) B. Invesment in the production and circulation of commodities.	Invesment in technical skills and knowledge	Internationalization or misrecognitio n of dominant values	Invesment in social networks	Invesment in mutual recognitian and acknowledgm ent
Level of analysis	Structural (classes)	Individual	Individual/cla ss	individual	Individual or group

Source: Lin, 1999: 30

For Lin, every community or social group must have socially embedded resources. Individuals who are able to explore, collect and utilize social resources can enjoy social capital. Therefore, Lin suggests, in order to multiply/enrich social capital, the individual must invest heavily in social networks. These social investments can be: active in social organizations; give appreciation, help or empathy for colleagues; expand social networks by opening new introductions and friendships or a new (place) atmosphere.

Although there are different views of social capital among theorists, there is a common perception among them that social networks are the most important elements of social capital.

In short, social capital is acknowledged to have a profound influence from economic improvement and poverty alleviation (Rudy, 2006, Hayami, 1997 and Quillian, 2006;), to the creation of civil society [Putnam 1993; Burt, 2000; De Fillipis, 2001; Dwyer, et.ell, 2006; and Fukuyama, 1999].

III. SOCIAL CAPITAL TO BUILD INDONESIA

Opening our discussion in this section, it's worth a look and reflects in depth the description of Indonesia described by Nababan (1995) - an environmental activist - the following:

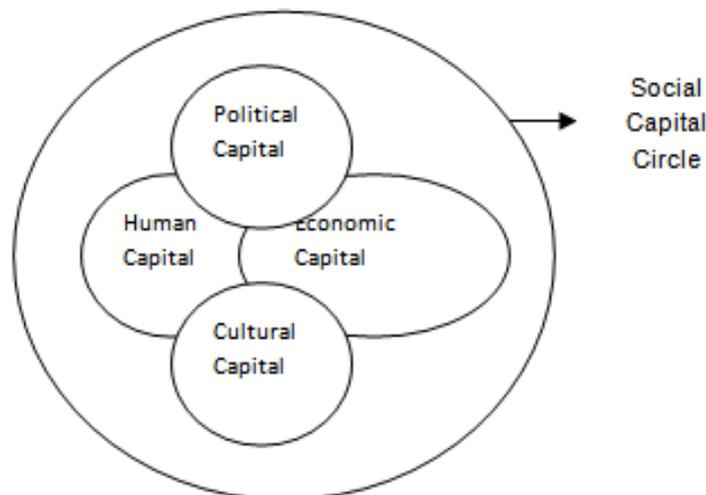
"With a total area of approximately 5 million Km² with more than 17,000 islands, Indonesia is the largest tropical island nation in the world. With its position stretching around 5,000 Km on the equator, Indonesia is estimated to have no less than 47 types of ecosystems that are very rich in biodiversity, one of the richest in the world. This biological wealth has supported more than 500 indigenous ethnic groups in this country for hundreds or even thousands of years. They live scattered from the coastline, like the Bajau tribe in the Bay of Tomini, up in the mountains, like the Dani in the Baliem Valley, the Jayawijaya Mountains. "

Extraordinary! thus the expression that should have come out of our mouth listened to the description of Indonesia. Its abundant biological wealth and natural resources are raw materials for Indonesia's economic capital. Likewise, ethnic diversity spread from Sabang to Merauke is a raw material for cultural capital. And, if Indonesia's awesomeness is prolonged, the country is home to more than 200 million people - including in the 4 largest populations of countries in the world. This abundant abundance of the population is the raw material for human capital. In short, judging from many aspects, Indonesia is a rich country.

The abundant capital, people, economy, and culture - Indonesia, if managed properly is not impossible to make this country a beacon of the world - as aspired by the founding fathers. But unfortunately, the awesomeness and wealth of capital owned by Indonesia - to date - has not been able to raise the dignity and welfare of the nation collectively. Indonesia is still trapped in a prolonged multi-crisis.

The chronic problem of Indonesia that causes this country to be so fragile is the destruction of social capital as the binding and driving force of all capital (see Fig.1). Impossible, this rich country can rise up to build itself if the social network that is inside decomposing, separated and even reconstructed.

Figure1. Social Capital As a Bond and Mover of all capital



Source: Personal Documentation

Indeed, Indonesia's success in rising is not only determined by individual intelligence (human capital), abundant natural wealth (economic capital) and cultural diversity (cultural capital) that it has. However, the main foundation in building Indonesia lies in the accumulation of collective work sought by every element of the nation's children. Every child of the nation should work hand-in-hand, work together, and suffer the pain of

building Indonesia. The values of togetherness and solidarity as a nation we must knit again. Social networks that are broken down by egoism and the interests of individuals/groups are time to be reconstructed. This is Indonesian social capital,

The author believes that a social relationship that respects, respects and trusts each other is a strong driving force to develop Indonesia. There are six items that must be upheld by every nation to keep preserving Indonesia's social capital, namely:

1. The Unitary State of the Republic of Indonesia, the initial commitment of the founders of the nation that set the NKRI as an option to organize the state must be maintained. Any attempt at separatism or that leads to separatism should be prevented. The separation of one region from NKRI will surely destroy the already built social capital.
2. The Saka Merah Putih, we have the sacred "Red-White" national flag and have heroic value. Its existence must overcome all forms of group flags, groups, organizations, parties, and interests. When speaking of national interests, all the attributes of the flag of the diverse group must submit to the sacredness of the Red and White Saka.
3. National Language, Youth Pledge 1928 has declared to make Indonesian - based on Malay - as the national language as well as the language of unity. We must maintain the existence of Indonesian language - without destroying the uniqueness of traditional languages owned by each ethnic group. Language (or rather communication) is lubricating oil to facilitate the interaction between "Bridging Social Capital" owned by Indonesia.
4. The National Anthem, the 1928 Youth Oath has also been broadcasted to the public for the first time Indonesia Raya song by WR. Supratman and this song are also sung back to accompany the reading of the text of the proclamation of independence on August 17, 1945. Spirit and energy possessed by the Indonesia Raya song are truly deep and powerful, vibrating every niche of the soul of the nation's children. The song of Indonesia Raya should be used as a binder of brotherhood for all elements of the nation.
5. Pancasila As the Ideology of the Nation, we are fully aware that Indonesia is a multi-cultural country. This diversity - to strengthen Bridging Social Capital - must be bound by one national ideology, namely Pancasila. The values contained in Pancasila should continue to be explored and applied in social relations. Each principle of Pancasila is the core character of the cultural values of every ethnic group in Indonesia.
6. TNI-Polri and Law Firms that are Tough and Authoritative, Indonesia has a TNI-Polri that functions solely as a guardian of national defense and security. The position must be strong and authoritative. Powerful in the sense of being equipped with adequate and decent weaponry equipment. The authoritative meaning has the ability to prioritize the interests of the nation rather than self-interest/group, even in the interests of the TNI-Polri itself. The charity also means being free from interference at the hands of foreign parties, and certain interest groups that can influence the independence and objectivity of the TNI-Polri. Likewise with legal institutions (Prosecutor's Office, Justice and Supreme Court) must be able to guarantee legal certainty and a sense of justice. Trusts will grow if laws and laws work properly.

The six items are abstract systems that function to guarantee trust in every element of the Indonesian nation that is multi-cultural. These abstract systems must be able to be translated and communicated well by experts and lay agents to all communities (and the international community). Failure to translate and communicate these abstract systems in everyday life has implications for the loss of trust and decomposes of Indonesian social capital. Impact, collective spirit to build a nation to fade.

The belief in these six abstract systems must also be supported by the belief in the individual (person), which is referenced in the two items below:

1. Leaders/leaders Public, leaders, both formal and informal, national and local, in addition to functioning as experts and lay agents should also be able to imitate as a trusted person. The culture of KKN - which originates from corruption - must be eliminated. The corrupt mentality, not only harms the state but also affects the crisis of trust given by the community to leaders (including officials). In addition, leaders must be good at choosing and keeping promises. The ability to choose and keep these promises will strengthen public trust. In addition to leaders, public figures - usually present and raised by the mass media - must also be able to portray themselves as strongly characterized individuals. This is important because these public figures usually have strong charisma and militant fans. The whole act of public figures is usually followed by the fans.
2. Family and kinship, Putnam and Fukuyama's studies show that family and kinship relationships have a strong influence in creating an atmosphere conducive to social capital. Moreover, Erikson (Juliawan, 2000) explains that the sense of security built since childhood, ie between a child with a mother or caregiver. Children learn to trust and trust their mother or guardian. Basic trust originally built through interaction with this mother figure then Callahan will develop into trust in others. Therefore, family and kinship must be able to conducive this trust. Domestic violence (KDRT) is a scourge for the destruction of trust. Is not the family the smallest social organization?

This synergy between belief in abstract systems and personnel will create a strong social capital for the nation of Indonesia to realize the ideals of its national development, namely: 1) protecting the entire nation and the blood of Indonesia, 2) advancing the general welfare, 3) and 4) implementing a world order based on independence, eternal peace, and social justice.

Finally, the author remembers the philosophy of broomstick. If there is a bundle of tightly tied broomsticks then he (the broomstick) is hard to break and even able to clean the filthy yard. On the contrary, if there is only one broomstick, instead of unbroken, it is impossible to clean a dirty yard. Presumably, in managing social capital to build Indonesia, we must stand from this broomstick philosophy.

I. The Indonesian Dream

In the region that now stands in Indonesia - thousands of years ago - there have been two great civilizations with amazing history and civilization philosophy. The kingdom of Sriwijaya on the island of Sumatra and the Majapahit Kingdom of Java - present in different periods - contributes to the glitter of its civilization to the world. Historically, the Kingdom of Srivijaya was present before the Majapahit Kingdom. However, if judging from the achievements of civilization, the Majapahit Kingdom is more prominent than the Srivijaya Kingdom. This is indicated by the scope of the territory under its control (Majapahit more broadly), the endurance of its civilization (Majapahit keeps longer generation) and the achievement of prosperity (Majapahit is more prosperous).

There are three visions that make the Majapahit Kingdom capable of exceeding the majesty of the Kingdom of Srivijaya. These three visions are summarized in a popular setting: "The Long Punjung Pasir Wukir, Gemah Ripah Loh Jinawi, Tata Tentrem Karta Raharja". Sesanti is popular because it is always communicated to the general public through Wayang art media. In detail the meaning of this presentation is explained in the following explanation (Purwadi, 2005):

1. The length of the Punjung Pasir Wukir, consisting of four words that decompose as follows: 1) Length, in bamboo pedalangan described long dawa postpone means have a long history. A nation whose historical roots if traced and lived will add a strong confidence. By comparing past events and ongoing events it will be easy to find a way out of each problem having similar values. Past failures and successes will provide valuable lessons. Thus is Majapahit, the great kingdom that grew up building a civilization without forgetting the past history that followed it. The glory of the past is a strong spirit to create new glories. The figure of the Modern Indonesia movement, Soekarno once said: "Never Forget History (JAS RED). 2) Punjung, referring to the nobility of authority possessed by Majapahit. The authority of the Majapahit state was obtained from the recognition of the people in the country and the recognition of sovereignty from other countries. The prosperous people are born-batin and neighboring countries that net debt is the principal capital of Majapahit state to appear prominent gets recognition and dignity. 3) Sand - in the wayang world - interpreted as an ocean. The meaning of the word and is certainly based on the reality that Majapahit has an area that is mostly the deep ocean. Admittedly, the oceans or oceans are a source of abundant natural wealth. There is enormous marine resources and is a major trade, maritime and port of Majapahit. Mining materials are also stored in the sea. Massive salt production can be carried out around the sea. Similarly, biodiversity, marine vegetation, coral reefs, and fish can certainly bring prosperity. Therefore, it is important for the people and the state of Majapahit to master marine technology and science. In its golden history, Majapahit once had a strong and dignified marine fleet. 4) Wukir means mountains, Majapahit palace - besides being in a vast expanse of ocean - surrounded by a beautiful panorama of a beautiful mountain. The presence of mountains increases soil fertility. Hutam Majapahit contains animal and vegetable wealth. Very expensive wood quality high in abundance in the forests of Majapahit. For example, teak in the forests of Java Island and rattan wood in the wilderness of Kalimantan. Open, fair and regular forest management opens wide opportunities for prosperity. Wukir can also be interpreted by the beautiful mountains. Majapahit is rich in mountain ranges that captivate, presenting beautiful panoramic views and cool air that makes people feel comfortable and comfortable. The beauty of the panorama of Majapahit attracts many foreigners to come traveling. This certainly adds to the prosperity of the people.
2. Gemah Ripah Loh Jinawi, the Majapahit State succeeded in realizing a society that is gemah ripah Loh Zenawi, meaning: 1) Weakness in the wayang world is related to the busyness of people trading. Trade is a very important economic activity. A country that is smooth and safe in its trading process, a sign that the economy is running well and dynamically. The exchange of goods makes life passionate and it is about work morale. The work ethic can be stimulated with adequate rewards. The weak trading world promises that. Day and night people selling in the market are not tired and not sleepy. Rain and heat do not undermine his efforts to thrive. To that end, the state must ensure the security of trade. 2) Ripah refers to the crowd of Majapahit State. Majapahit's fascination in many ways (nature, people, knowledge (especially religion), social and culture) made many people visit and flock to make a living, learn or just travel. Anywhere that many people go there definitely a lot of benefits gained. Like a saying: there is sugar, ants. 3) Loh means fertility. Fertile soil and can grow all plants well is called land. In the area of Majapahit, the

land is very fertile. Palawija, palagandul, and palakependem everywhere flourish green and calm their eyes. This serenity is fruitful at the convenience of everyone not to compete with one another. Violence and jealousy can be avoided. This lumpy soil needs to be well managed. 4) Jinawi in the world of wayang means what is bought cheap. The needs of everyday life can be reached by the people of Majapahit easily. The gap in purchasing power between the person and the person does not have too wide. Social jealousy related to the gap of purchasing power makes people who feel inadequate will make a desperate for himself to catch up. People want to grab, pick, rob, pirate, corrupt and become prostitutes because by fairway he can not (difficult) earn a fortune. A country that gets Jinawi predicate, its people will be a friendly and cheap smile. Greetings are not expensive and more importantly, people will begin to think about ways of meaningful life, whether by art or developing religious-scientific thought. Art, religiosity, and science are growing rapidly.

3. Tata-Tentrem Kerta Raharja, Majapahit State also succeeded in realizing a society that lay-tantrum organize. 1) The arrangement of the center means peaceful, calm, secure, peaceful and can be happy both inner and inner. Tata-centre refers to the psychological aspect. In order to achieve this peaceful atmosphere, inter-society must respect each other's rights and obligations, open, tolerant, tolerant, tepa sefira, self-knowledge, introspection, compromise, and humanist. Here, self-control of intercourse is necessary. The people of the center will make life feel at home or at home. In the atmosphere of the tentrem will not be anyone who feels insulted and underestimated, let alone feels the threatened soul and his property. 2) Karta relates to the prosperity and work activities of the people of Majapahit. Soil fertility and marine richness combined with a high work ethic will result in prosperity. This indicates the atmosphere of people who love to work, productive and busy according to his potential talents. Traders are diligent in trading, farmers busy farming, draughty shepherd farmers, state officials busy managing the livelihood of many people. A productive workload will prevent the occurrence of social irregularities that lead to crime. Each individual has an opportunity to contribute his ability to the glory of the country. 3) Raharja means far from evil. Corruptors, thieves, robbers, and other public ills will not get anywhere. Treasures and wealth, livestock and agricultural produce are safe to be put anywhere, no ignorance and harmful crimes. Those who are sufficiently assisted are not well off. This makes the shortage of work to be keen to catch up and can divide his property to others. Honesty and understanding become the pulse of life. These three things are capable of delivering Majapahit as a prosperous, modest kingdom. It is prosperous because its natural wealth is well managed and generates abundant foreign exchange. Understanding that the prosperity it generates is supported on the basis of mutual interests. Mutual cooperation and fall-mountain become part of daily life. Majapahit's social capital is very strong in sustaining and driving its prosperity. And, the diversity of religion, race, and ethnicity does not cause turmoil. We still remember the grand conception of the foundation of Majapahit's social capital: "Bhinneka single IKEA tan Hana dharma mangrwa". This conception is what we now want to implement in the Unitary State of the Republic of Indonesia.

What has been the vision and successful manifestation by the Majapahit Kingdom is what should be my dream, your dream, our dreams, the dream of Indonesia. The Indonesian Dream.

IV. CONCLUSIONS

In this paper, the author has argued that to unravel the tangled threads of development in Indonesia, it cannot if only rely on economic capital. The New Order regime is enough to prove that a one-sided orientation to economic capital will have an impact on the fragility of the nation collectively. For this reason, for the writer, the conception of social capital deserves to be an alternative for building Indonesia. Therefore, we must strive together collectively to re-establish social-networks in today's seemingly faded society.

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