Social Capital Agus Wahyu Triatmo

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Social Capital in the Empowerment of Muslim Communities Face 5.0 Society

Agus Wahyu Triatmo[4]

Introduction

The era of globalization ushered in every country or community becoming a member of a global village. No matter a country or community has the same level or not as another country or community, but surely all global villagers are faced with the same challenges. The ability to respond to these challenges becomes a condition for them to continue to exist. There's no reason to hide in the face of that challenge.

The challenge that is happening right now is the presence of the industrial revolution 4.0. Revolution 4.0 is characterized by the development of information technology as one of the aids used by humans doing work, which among others; Internet of Things (IoT), big data, 3D printing, Artificial Intelligence (AI), driverless vehicles, genetic engineering, robots and smart machines[1].

As laypeople, the presence of revolution 4.0 has had an impact on our lives. In the economic field, the development of revolution 4.0 has given rise to e-commerce (electronic commercial) which is increasingly in demand by the public[2][3]. In the social field, the development of digital technology has also led to an explosion in the number of unemployed, especially in developing countries, where the presence of digital technology is not balanced by an increase in the quality of human resources.

The various things mentioned above must certainly be addressed and responded appropriately by any community so that they can get the blessing of the presence of revolution 4.0. The Japanese government, for example, is aware of the impact of the development of digital technology brought by revolution 4.0. In response, the Prime Minister of Japan launched a more humanist roadmap, known as the super-intelligent society (5.0 society). Namely, the order of society that is human-centered and technology-based[4].

The World's Muslim community currently makes up 24% of the world's population.[5]. Most Muslim communities occupy Asia and Africa, a small portion on the other three continents.[6]. Indonesia is

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the country with the largest Muslim population in the world. No less than 231 million Muslims are Indonesian citizens. [7].

All Muslim communities are part of the world's population that must answer the challenges that exist so that they still exist in this global village. Failure to respond to these challenges will be the cause of the Muslim community as a bankrupt community.

As a religiously based community, whatever the Muslim community does is always related to Islam as a religion as well as a guide to life. Islam is the social capital of Muslims. When Islam is understood as an anti-change religion, it will certainly have implications for Muslim social behavior which is also anti-change. Conversely, if Islam is understood as a value and life guideline that supports change, it will also have implications for Muslim behavior that responds and proactively to social change.

Against that background, this short article will try to describe Islamic values as social capital, which may potentially be a reference for Muslims in response to the presence of industrial revolution 4.0 and 5.0 society.

Discussion
Activation of Islam as Social Capital

Social capital becomes an important concept in community empowerment because, in community empowerment, development is carried out from the bottom up. Society, complete with values, attitudes, and beliefs that affect trust, solidarity, a reciprocity that encourages the creation of cooperation in society – which is then referred to as social capital – plays an important role and determines the development process. This is where social capital becomes one form of development capital in addition to financial capital and physical capital. As stated by Bisena in Mardikanto [8], Social capital, as well as financial capital and physical capital, can also be converted into strategic resources and have economic value in realizing development goals.

The concept of social capital arises from the thought that members of society are unlikely to be able to individually address the various problems at hand. There is a need for good togetherness and cooperation from all members of the community who are interested in overcoming this.[9]. This is where the importance of social capital can be a foundation of cooperation among community members to achieve development goals.

According to Putnam, social capital is the parts of social organizations such as beliefs, norms, and networks that can improve people's efficiency by facilitating coordinated actions. [10]. Fukuyama

in Norton[11], Social capital is a set of informal values or norms shared among the members of a group that enables cooperation.

As Fukuyama stated in Mardikanto [8], Social capital is the capability that arises from a common belief in society or certain parts of it. Social capital is transmitted through cultural mechanisms such as religion, tradition, and historical customs. Social capital is the backbone of human development and economic development in every country.

Based on the explanation of the above experts, it can be understood that for the Muslim community, Islam is social capital. Islam as a religion becomes a reference for its people to determine good, right wrong, noble, and despicable an action. Therefore, every Muslim anywhere and at any time has the same standards and finally has a mutual agreement to do noble things and instead abandon the things that are considered despicable. It is at this point that Islam becomes the norm system that becomes the basis for the emergence of positive actions for all members of the Muslim community.

As a social capital, Islam can improve the efficiency of society by facilitating coordinated actions. Islam is also a system of values embraced by all members of the Muslim community that allows cooperation both in small scopes and in large spheres such as the state and even between countries.

Based on these values, Muslims everywhere can be motivated and encouraged to perform broader social roles. Further, Islam for regional and international Muslim communities can be used as a foundation for cooperation in the fields of economics, politics, and the development of knowledge and technology.

But has Islam become a social capital for development among the Muslim community? The answer is that many variables affect the effectiveness of Islam as social capital. Among them is whether the Muslim community has made Islam an active system of values, becoming the cornerstone of the lives of individual members of the Muslim community. When they have not activated Islam as a system of values, then of course Islam has not functioned as social capital. For secular Muslims, for example, Islam has not been activated as a system of values that underlie their lives. Islam has not yet become social capital for secular Muslims.

As Coleman said [12], social capital can be created, maintained, and undermined by the consequences of the individuals' decisions. Some of the factors that destroy social capital include closure, stability, ideology, class, and wealth. In the case of ideology, for example, a Muslim community but forced to adhere to another ideology, especially if the ideology is contrary to Islam, then

automatically Islam as social capital cannot be activated by the Muslim community.

Therefore, social capital is not merely seen as a result but rather a process. Social capital undergoes continuous formation and always accumulates itself. Unlike other forms of modalities, social capital will never run out when used. The quality of social capital will be better if often used. The quality of social capital will be better if often used. In this regard, some common factors that influence capital formation are habits, position (role of actors), education, socioeconomic classes, and personal values.[13].

In the context of the Muslim community, Islam is not an automatic social capital that actively serves to encourage community members but rather needs to be activated through a process of understanding the teachings of a religion that values common sense (not doctrinaire), enlightening education, and culture, so that Islam can be freely implemented in real life in the Muslim community.

The Industrial Revolution 4.0: A Challenge

The term Industrial Revolution 4.0 was first coined by Professor Klaus Schwab. A famous German economist wrote in his book: The Fourth Industrial Revolution. Professor Klaus Schwab is convinced that we are at the beginning of a revolution that fundamentally changes the way we live, work and relate to each other, which he explores in his new book, *The Fourth Industrial Revolution.*[14]

Please note that there have been four industrial revolutions in our lives. Revolution 1.0 is marked by the discovery of steam engines that cause mass production. The second revolution was marked by the occurrence of electrification. Revolution 3.0 is characterized by the use of computerization. Industrial revolution 4.0 is characterized by the digitization of data and information.[15]. If the previous revolution freed humanity from animal power, it enabled mass production and brought digital capabilities to billions of people. However, Revolution 4.0 is fundamentally different. It is characterized by a variety of new technologies that blend the physical, digital, and biological worlds, impact all disciplines, economics, and industry, and even challenge ideas about what it means to be human.[16].

Revolution 4.0 is not just an extension of revolution 3.0. Revolution 4.0 was marked by the spectacular development of digital technology. These developments include the internet of things (IoT), big data, 3D printing, artificial intelligence (AI), and robotic technology. The synergy between these findings led to rapid and not linear development. That is why revolution 4.0 has caused a graying

or uncertainty, especially in the industrial world, and other areas of life.

Revolution 4.0 has forced changes to the old order to be replaced with a new order. In the socio-economic field, for example, revolution 4.0 led to the loss of many old professions and instead has given birth to many new types of professions. In revolution 4.0, man is not fully able to control or as a subject of the changes that occur. Many people feel that humans occupy a position as objects of change.

Human phenomena as objects are widely experienced by citizens who come from developing countries. With various problems wrapped around it, causing citizens of developing countries are less able to use the development of digital technology as a tool to improve their welfare.

5.0 Society: An Opportunity

Anticipating the human tendency as an object in revolution 4.0, the Government of Japan through its Prime Minister delivered a road map for the development of a new social system that is more humanistic called society 5.0 (super-smart society). 5.0 society is the further development of the hunting community at 1.0, the agricultural community at 2.0 society, the industrial community at 3.0 society, and the digital information society at 4.0 society.

Revolution 4.0 is a super-smart society. With IoT, everything is inanimate and alive, as well as humans are connected through sensors and wireless connectivity. All data about the state of rial time is collected in Big Data. Robots with AI intelligently analyze data while making decisions. Each of these consumes and produces data at the same time.[17].

"Society 5.0" aims to create a cyber-physical society where (among other things) the daily lives of citizens will be enhanced through increasingly close collaboration with artificial systems.[18]. In society 5.0, people are not the only members of society. Humans will live alongside increasingly autonomous social robots with AI. With these 5.0 societies, where there is integration between cyber and physical, it is expected that there is a balance between economic welfare and social harmony. Humans will be easier to live life, not the occurrence of gender discrimination, the loss of social inequality of cities and villages.

To achieve a community that is defined as a super-smart society, it takes various future services in various sectors. This can be met with strong technological capabilities, as well as the presence of competent human resources in their respective fields to carry out

their profession digitally while contributing to providing better services for the community. [16].

It takes human resource competencies to be able to realize humans as subjects in 5.0 society. Some of these competitions are critical thinking, communication, cooperation, and collaboration. This picture is also a kind of demand for anyone who wants to continue to exist in society 5.0. The question is how can the Muslim community qualify with Islam as its social capital?

Muslim Community Development: Islam as Social Capital faces 5.0 Society

In this section, it will be explained the extent to which Islamic values as social capital can be the basis for the birth of the constructive attitude of Muslims to survive in the era of 5.0 society.

Science

The most important part that makes Islam a resilient social capital for Muslims to enter the industrial revolution 4.0 as well as the order of society 5.0, even the modern era in general, is Islam's commitment to science.[19]. This commitment to science has been proven to make Islam a social capital for classical Muslim societies, which with the role of Muslim scholars in the development of science in the middle ages, succeeded in lifting the dignity of Islamic civilization to lead world civilization. Islam in the middle ages was not only a doctrine, but the spirit of science, with which Islamic civilization even became an advanced civilization.

Likewise Islam in the era of 5.0 society today. It is true that in the era of 5.0 society, religion was not something that mattered.[20], But the religion that gives the spirit of its adherents to think rationally, objectively, pragmatically, efficiently, supporting the development of science and technology, is still needed by humans. *Tawhid* — is the most basic value in Islam — is not only a formal theological formula, but a value that will give birth to other values that are always needed by humans, such as truth, justice, usability, and beauty.[21]. According to the author, an unnecessary religion is one with rigid doctrinal formalism. Meanwhile, the religion that will always be important in human life is a religion whose values do not conflict, even supporting the progress of the times.

Work ethic,

Another value that strongly supports Islam as social capital is work ethic. Because of the strong work ethic in Islam, some teachings that are often suspected to be the basis of passivities such as *tawakal* and *zuhud* or asceticism, are not left to stand alone but are combined

with the obligation of effort and doing. This work ethic is rooted in Islam's view of the world. Unlike other religions, Islam views the world positively. That's why the view of Sufism who extremely rejects the world will always be resisted by mainstream scholars, and finally only in peripheral positions.

But why are Muslims in general in this world still a defeated people? The answers that Muslims still fail to present the noble Islam in their personal and social personalities, because Islam has not been activated by Muslims. Some things should be suspected to be the cause. The first is because some Muslim communities are not rulers or governments that can control their country and nation. Even some Muslim communities, the majority in a country, are currently in a powerless state. Muslim communities are still more objects controlled by those who politically, economically, socially carry secular aspirations. This is where the boundaries of Islam appear to not be activated by the Muslim community.

The second reason is the factor of the quality of human resources in the Muslim community that is still low compared to other nations. In general, it can be stated that many Muslims live in countries that are classified as still lagging, and some others live in some developing countries. In some developed countries, Muslims are a minority. The low quality of human resources will certainly limit their model and religious quality. Muhammad Abduh in Nurcholis Majid[19], stated that *al-Islam mahjub un bil-mukminin* (Islam is closed by Muslims themselves). Even, for now, Islam is identic with negative stigmas such as terrorists, violence, coercion of will, criminality, underdevelopment, seedy, and so on. It could all be due to the low cauldron of Muslim human resources.

Islam as a doctrine has been perfect, as evidenced by the many positive recognitions of Islam from the intellectual circles of Western countries. Among them is Ernest Gellner.[22], Garaudi[23], and other Western scientists, who with their critical thought and intellectualism, eventually discovered Islam.

Conclusion

Islam is one of three pseudo-religions that will serve as social capital in empowering Muslim communities facing the 5.0 era of society. It is based on two reasons; First, Islamic principles are in line with the development of science. Second, the Islamic view of work ethic. This is not automatically actualized in Muslim civilization. Islamic activation steps are needed in the Muslim personality personally and socially.

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Transformation Of Religiousity Of The Community At Wonolagi Gunung Kidul Yogyakarta

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Introduction

Change or transformation is a necessity that cannot be avoided in aspects of human life. All aspects of human life must undergo changes, either caused by internal or external factors in human life.[1] Internal factors consisting of perceptions, values, public beliefs can affect changes in human life. External factors such as modernity which is marked by the development of science and technology will clearly affect demographic changes, the level of formal education of the community, and can also affect religious activities that occur in society.[2] People's religious activities that are based on values can experience changes both in terms of how they are carried out, time, and place.

This change in religious activity is mainly influenced by social changes as a result of relations and dialectics in society. Globalization which is marked by the rapid development of science and technology has a major role in changing the religious activities of the community, because through this technological assistance, community relations occur globally and massively.[3] This relationship has many implications for changes in perceptions and values held by the community in responding to the forms of religious rituals that exist around them. In a global context, changes in religious activity do not only occur in urban communities but also occur in rural communities.[4] The difference between urban and rural communities is very thin and even difficult to separate and distinguish. The form of transformation that occurs in urban areas is also found in rural areas, and vice versa. For example, *genduri* activity can be found in these two communities, although with different innovations.

The Wonolagi community is a group of people who inhabit at Wonolagi Ngleri Hamlet, Playen Gunung Kidul D.I Yogyakarta. As a mountain community, residents still maintain the traditions that are the hallmark of the community. There are many traditions related to the values and beliefs of the community which are manifested in

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various religious activities. Some of the religious activities carried out by the 215 people are; the apostleship ceremony, offerings, alms, *metik*, *merti dusun*. The character of rural communities with farmers (54.7% of the total population) as the main source of livelihood is the dominant factor in maintaining several traditions that have internalized in this community.

Along with the ongoing social changes, some of these religious rites underwent changes, both in the procedures for their implementation and the time so that it had implications for the reduction of the sacredness of existing rituals. Many activities in the name of religion in society lose the meaning, activities are just routines that are more oriented to social and economic aspects apart from the meaning of religion which is sacred. So this research is important to do, because researchers will reveal the relation of community rationality to the transformation of religious rites in society as well as several supporting factors in the transformation of religious practice.

Discussion
Religious Rituals of the Wonolagi Community of Gunung Kidul Yogyakarta

Rural communities have several characteristics, one of which is being subordinate to nature.[5] This reality is very realistic when viewed from the livelihoods of many people related to nature, namely farmers. This condition has implications for the number of community activities that rely on nature around their environment. Several religious ritual activities have a lot to do with efforts to protect the community from the nature that surrounds them. Ritual activities are a form of dialectic between humans and nature to achieve a balance in society, so that nature does not pose a threat to human existence, and vice versa, nature is not damaged because of the existence of humans around it.

As a Javanese society, which is famous for its steadfastness in holding on to existing traditions,[6] So the Wonolagi people try to maintain the traditions that have been rooted in the community. The preservation of this tradition is not only intended to maintain the relationship between the community and the natural surroundings, but also to maintain harmony between residents. Although there is contradiction of interest in social, religious and cultural contexts due to the development of the community concerned in multi-dimensional life, but in real terms, religious rituals in such a society are still ongoing.[7] Because religious rites are one of the instruments that can bring together citizens in society.[8] Through various religious

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