DEVELOPING VALUES OF SOCIAL CAPITAL IN SOCIAL STUDIES FOR PROMOTING SOCIAL JUSTICE AND EQUAL WORLD

Nasution
The State University of Surabaya

Abstract

The first time the concept of social capital was introduced by Hanifan, when he described how a headmaster in a village in West Virginia who had been able to work together with local people in making general improvements in the field of recreation, intellectuality, morality, and economy. After that many scholars interest to develop the concept. Social capital according to Francis Fukuyama is the ability to do social cooperation on the basis of the values of honesty and reciprocity. Social capital also includes norms of cooperation that has been settled in the relationship among a group of people. The study aim to describe the development of the concept of social capital, its roles in solving the social problems and how to internalized the social capital values to the teaching social studies to boost the students' abilities in creating social justice and equal world.

INTRODUCTION: WHY SOCIAL CAPITAL

Social capital and its role in economic development and poverty reduction for the first time, were used by Hanifan in 1916. In his book *The Rural School Community Center,* he provided an example of a theoretical application of social capital in real-life practice. He described how a headmaster in a village in West Virginia who had been able to work together with the local people in developing social capital, and using it in making general improvements in the fields of recreation, intellectuality, morality, and economy.[1] Leadership skills in developing social capital ultimately benefit not only students and members of the school, but also the general public as a whole.

On the basis of the study by Hanifan, accordingly, a great number of scholars developed the theories of social capital and their applications

in society. Even the theory of social capital would eventually be used by practitioners in the economic development in the context of poverty reduction. Thus in response to economic and social gaps people are invited to take part and jointly take actions to address the problem by making use of all of the potential economic, social and cultural resources which they have.

As a theory, social capital is finally developed either as a conceptual framework or application in dealing both economic and social inequalities at the local, national, regional levels and worldwide. By taking values in social capital to be developed in the social science learning it is expected that children will have the ability in alignment with the educational purposes of social learning, that is, to enhance social lives.

The study aims at describing the social capital theories and their roles in solving the social problems as well as internalizing the social capital values to the social studies learners to boost the students' abilities in creating social justice and equal world.

THE CONCEPTS OF SOCIAL CAPITAL

Nowadays social capital becomes the topic of the day. The topic is given heightened significance. This term at first was a study of Sociology theory. As previously mentioned, the term social capital was first in use by Lyda Judson Hanifan. Hanifan stated that the term capital in this instance is not the actual meaning as real estate, personal wealth, etc, but is a figurative expression. Social capital in this instance can be more interpreted as a tangible asset that is essential in human life, such as goodwill, friendship, mutual respect, and social interactions among individuals within groups and families who make up a social unit. [2]

In his opinion, building society is similar to running a business and organizational expansion. There should be no accumulation of capital before the construction work is done. In building a large-scale and modern business, first there must be capital accumulation of a large number of individuals. A large business will require financial resources of individuals in forming a business with the good and effective management and organization that will produce consumable goods production such as steel, copper, bread, clothing, etc., or to facilitate individual as a means transportation, electricity, roads and so on. On one hand, people will benefit from those products and daily necessities be provided for society comfortably. On the other hand, although it is private, employers also benefit financially from compensation for their services to the society. The portrait of the business corporation above, according to Hanifan, could also be found in some points of the corporate social construct. In the

mind of an individual, he is not able to solve his own problems, even the bond of unity of family members are not able to satisfy his desire. Normally every individual wants to have friends and be part of a larger group of family. If he relates to his neighbors, and the neighbors are also associated with other neighbors, this will create the accumulation of social capital, which can satisfy their social needs. This social accumulation will lead to potential sources that cannot only improve living conditions but also society as a whole.[3] When people from a particular community have become acquainted with each other and have formed the habit of being together or when enough social capital has been accumulated, then the skilled leadership of social capital is easily directed in a general improvement of the welfare of the community.[4]

Pierre Bourdieu, in his book "The Forms of Capital" has clarified the concept of capital. In his opinion, social capital is the totality of both real and potential resources associated with the ownership of a network of reciprocal relations firm, either institutionalized or not.[5] The concept of capital is not only limited to understanding of capital as it is known in the theory of Economics, but also other forms of non-economic transactions that are indirectly involved in maximizing material gains. He has further added that every economic capital transaction is always accompanied by immaterial capital in the forms cultural capital and social capital. Hence the term capital can be divided into three concepts namely, the economic capital, cultural capital and social capital. Economic capital, according to Bourdieu, is easily converted into the form of money, and could be instituted in the form of ownership rights. But under certain conditions the cultural capital can also be converted into capital that has economic value, and can be instituted, such as educational qualifications. Similarly the social capital under certain conditions can be converted into economic capital and can even be institutionalized in the form of degree. Therefore Bourdieu has defines social capital as a whole whether it is an actual or potential resource associated with ownership remaining with the network of relations based on the institution in which they yang know each other and recognize. In addition, he has cited that the amount of social capital owned by a member of a group depends on the amount of quantity and quality of the network of relationships that can be created, and how much if volume of economic, cultural and social capital possessed by yang by that person in hid network.[6]

In accordance with the concept of social capital Fukuyama has interpreted it in many meanings. First, the social capital is the ability of people to organize by themselves. The portrait of social capital according to Fukuyama is like the description given by Alexis de Tocqueville in his Democracy in

America, namely the ability of association. People of the United States have the high ability of "art of association". Ordinary American people are usually in a set of voluntary association for a particular purpose, both trivial and serious. Democracy in America and the ruling party are workable because the people set for social and political purposes well. Thus the social capital also includes the ability of the community to organize itself. This is similar to the definition given by James Coleman. He has defined social capital in a quite simple way, that is, a person's ability to work in a group.[7]

Second, the concept of social capital is used in broader terms by Fukuyama that includes a series of informal values or norms shared by members of a group that make cooperation among them.[8] If the group is confident that other members are trustworthy and honest, they will trust. Trust is like a lubricant that makes the group or organization can be run more efficiently. Fukuyama explains that values and shared norms that do not necessarily generate social capital for their own values are wrong. An example is the picture of cooperation undertaken by the mafia. Norms prevailing in the group cannot be called social capital because it cannot turn the social cooperation and its devastating consequences for the government and economic development. Instead, the norms that produce social capital are values such as honesty, fulfilling obligations, and abide by the principle of reciprocity.[9]

Third, social capital is the ability to do social cooperation on the basis of the values of honesty and reciprocity.[10] Social capital also includes norms of cooperation that has been settled in the relationship among a group of people. This means that the crime indicates the absence of social capital since the crime means violating the norms of a community. According to Fukuyama, the best form of crime control is not a strong and repressive police, but the people who forge the teens to obey the law, and lead violators of norms back to the right path through informal pressure from the public.[11]

From the previous definitions, it can be inferred that the basic principles of social capital theory is how to optimize the role of the community in associating with a new set of social norms, culture, appreciate the importance of planting a sense of trust (honesty), cooperation, and the principle of reciprocity.

SOCIAL CAPITAL AND EFFORTS TO CREATE NORMS IN THE REALIZATION OF SOCIAL JUSTICE AND EQUALITY

In order to realize equality and social justice among nations in the world, many various efforts have been made to optimize the social capital at local, national, and international levels. An example of those international cooperation

includes the establishment of joint community pioneered by Europe, known as the EU. Seeing the development of several promising regional areas, one example is the establishment of the ASEAN Community. Some developments of increased social capital is quite encouraging in some parts of the world, on the other hand, there are some events that show decreasing levels of social capital.

The problem of terrorism that is now striking in almost the entire surface of the earth is the result of the attitude of the arbitrariness of the big powers against weaker countries, followed by the resistance of the weak against the great powers, which is done in ways that cannot be justified. The attitude of arbitrariness that ignores the universal rules as stipulated in the UN Charter as the case of the American invasion of Iraq --though initial objective was the overthrow of Saddam Hussein's regime of anarchy-- have caused the decline of mistrust among the public. The attacks have resulted in reinforcing the exclusive groups with negative externalities such as Al-Qaeda and ISIS in achieving the desired goals. Mutual distrust among the group of countries with another country or group of people in other societies have been buried to the majority of the public or other countries in creating a world order of peace and equal.

In other cases, recently we have been surprised also by the outbreak of racism. In the United States this problem that has been successfully extinguished for decades resurfaced in the shooting incident against white police officers in the city of Dallas (USA). The events that occurred on July 7, 2016 was a revenge for the American police treatment (whites) who shot dead at close range against traffic violators Alton Sterling, the black people in Louisiana and Philando Castile in Minnesota.[12] This event which was originally a matter of law enforcement was spread on the issue of racism as a result of police action which ignored the rules in carrying out law enforcement.

Similarly, the case of Brexit, amid the persistence of the countries in creating a new order to form regional organizations such as the EU, which will be followed by ASEAN in creating a form of the new order set out on a regional basis in overcoming economic and social disparities between one country and another, even the British exited from the EU. The exit of Britain from the EU is known as Brexit (British exit), this can be interpreted as a form of exclusivity and unwillingness to cooperate, as one of the European community's efforts through political policies in realizing the dream of making the European region as an equitable and fair region.

Fukuyama in his book *The Great Disruption* has cited that to solve the above problems is the need to develop norms to develop levels of social

capital. Francis Fukuyama has suggested that nature in human beings is the ability to solve problems together through a creation of certain selected norms in accordance with the culture.[13] Norm meant by Fukuyama is nothing but a model of Liberal Democracy.

In reinforcing his argument, Fukuyama has explained about the four ways of the origin of the creation of norms, namely, first, as the result of rational and hierarchical choice; second, as a result of irrational and hierarchical resources; third, as a rational outcome of negotiations; and fourth, arising spontaneously from arational sources. The four ways are described as follows:

Figure1 Scope of norm creation
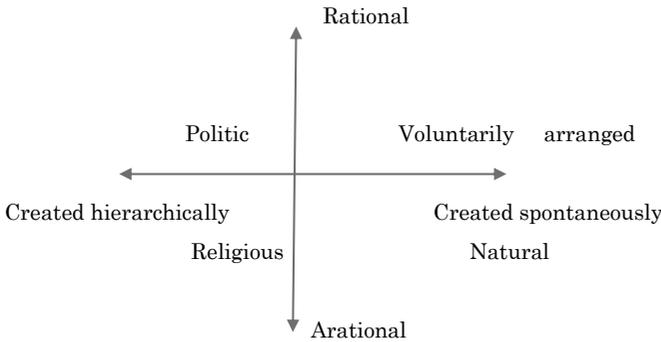
Source: Francis Fukuyama, the Great Disruption: Human nature and the reconstruction of social order (Gramedia Pustaka Utama, 2005: 230).

From Figure 1 above it reveals that in traditional societies the norm will be created under the lower chambers, in the more modern society norms created in the lower chambers tend to be less than that which is created in the upper chambers, especially in the upper left ones.

Regarding the norm in the upper room on the right side, Fukuyama acknowledges that self-management also occurs in modern society. He provides the example of the study of Ostrom regarding the joint use of shared resources. One example he gave regarding the joint use of groundwater by a number of community groups in Southern California, where water use can actually be governed by a higher hierarchical power. But Ostrom shows that districts and cities held negotiations through the justice system, and succeeded in formulating fair rules in relation to the use of shared resources without draining. The next example is the increasingly authoritarian working relationship that has been

increasingly left. At work coordination is not imposed from above but comes from below, and is based on shared norms or values that allow everyone to work together for a common goal without a formal briefing. In other words, the coordination is based on social capital, in which the role is increasingly important.[14]

Fukuyama also rejects the idea of the left who believes that all social problems can be overcome by government policy. Regarding the failure of the thought of the left as exemplified it was during the government of President Johnson and Nixon, who once asked for advice from social scientists when crime began to rise in the 1960s. American social scientists found out the underlying causes of the phenomenon including family breakdown, poverty, poor education, and so forth. From these suggestions the Johnson government policy of 'war against poverty' later emerged.[15] Although these efforts were done by spending the considerable high cost, it still did not succeed in reducing the crime rate. Similarly, his criticism of conservatives who believe that undesirable social changes are the result of moral decline and it can only be repaired by upholding the correct values.[16] Fukuyama has refused to this position because in reality the person is able to do a moral choice freely there are many cases of moral decline in America. People will make choices that vary in relation to economic incentives.[17]

Recovery values and efforts to renew the norms of society that may occur in the future have and will emerge from the four chambers of the political, religious, self-regulating, and natural norms Fukuyama has eventually come to the conclusion that all of the tasks that will be able to be solved by the creation of the norm in the upper left chamber of rational politics is capable of supporting the growth of social capital that is a liberal democracy. According to the state's role in this instance is neither the source of our problem nor the tools to solve the problem, but the motion of states can restore the social capital.

There are two reasons why the various prerequisites for political order are not considered to be available. First, liberal societies accept the political order at the expense of moral consensus. The only moral demand by liberal society is a universal obligation to be tolerant and respectful. Progress towards diversity will continue to grow in the future and to be pervasive. In the United States a new civic identity is created that is not rooted in race and religion. Americanized which is based on the principles of democracy and the Anglo-Saxon tradition, is open to all children of immigrants in the US.[18]

Regarding the religion, Fukuyama has taken into consideration the role of religion, in growing social capital, in the meantime he also pointed out that people have an innate moral and nature. Even though it is hurt, its

strength always returns. There are two main sources to expand the radius of trust: religion and politics. In the West the first Christian religions uphold the principle of universality of human dignity, the principle is then processed into a secular product and it becomes equality of mankind. The Renaisance Movement reveals that all traditional sources are irrational. In his opinion, the traditional sources in the country pave the way for war because all societies are based on different principles that continue to intersect each other on the world stage. He cited that only a political order is based on the recognition of universal human dignity-recognition of the equality of all human beings based on their ability to determine moral choices-which can avoid many of irrationality and generate orders in domestic and international order of peace, and it is democracy (liberal). Fukuyama believes that liberal democracy is the only viable alternative for the community's advanced technologies. But he also doubted that the social order has ups and downs and he imposed on the basis of the ability of human nature which is very high for updating social rules.[19]

DEVELOPING VALUES OF SOCIAL CAPITAL IN SOCIAL STUDIES EDUCATION

Development of society can be done effectively if the students have the qualified knowledge, skills and attitudes. The social studies education, here fore prepares them to be able to master three aspects so that they can establish themselves and participate in the development of society, both as individuals and as members of groups, to the development of a better society. This is consistent with the primary objective of social studies education that is, to assist young people in developing their ability to respond to issues of citizenship and can make decisions that are reasonable for the good of the public, as citizens who are culturally different, in a democratic society in the world of interdependence.[20]

Along with the development of ever-changing society, new problems in society are becoming increasingly complex and dynamic. Therefore, as stated by Parker and Kaltsounis (1986), the issue of civics education in a democratic society is also the "unfinished business". For that education which invites young people to participate is always thinking in improving the life of the nation, the state and society by using multi-disciplinary needs to be nurtured and continue to be developed, in order to create a better social order.

In designing the social studies learning in classroom, we first take the value of social capital to be developed. For example, from some exposure to the concept of social capital, it can be determined that the social capital values include the ability to organize, maintain confidence, to cooperate in a group,

reciprocity, mutual respect, networking, and respect for diversity. Then we determine an appropriate method that provide norms for the development of social capital, one example is a method of problem solving.

There are many problems to be solved, but in general people have not been able to do it successfully; for example in cases of problems of economic and social inequality in various parts of the world. Traditionally, the social studies are expected to facilitate people to develop the competencies to solve the various problems faced by the community. The basic principles of problem-solving learning method are to allow students to define problems and conduct research to solve them. This kind of learning has no room for tasks assigned by teachers in one way or passive learning although it requires support of the active idea of learners who take their own initiatives and activities to solve the problems.

Solving problems and class meetings produces the characteristic that the students solve a given problem through discussion, even though they are different from previous ones. This requires the use of more advanced and technical materials. The social studies learning is therefore designed to provide learning facilities to students with more experience and solve problems in learning activities. Consequently, they can develop the disposition and competence to participate more effectively in society.

Problem solving requires students to apply and test hypotheses and select the most appropriate, discussion among students plays an important role. The six steps of problem solving are as follows:[21]

1. Students are looking for a variety of problems;
2. Students ask questions and gather facts with regard to the problems;
3. Students select the problem that they can solve;
4. Students propose a hypothesis to solve the problem;
5. Students decide on one solution (e.g. one way to evaluate the hypothesis);
6. Students make a plan of action to implement the solution offered.

The six steps above in the practice of learning can be explained as follows:

The first step that must be done by the teacher is to guide students to search for the various problems through reading relevant textbooks or other sources. For students, to test one problem they first need to find the problem type. For instance, teachers can present images or videos of socio-economic inequality in different countries or teachers could assign students to read textbooks. At the end, students are assigned to make a list of issues of economic inequality in some countries. From the economic disparities that exist in many parts of the world, then they may take on a similar problem of

economic inequality that exists in their surroundings.

Second, students create questions and gather facts regarding the problems created. This step is important, because with any questions (problems) on the basis of desired facts they will have been able to think of a survey to find answers to solving the question that has been made.

Third, from a variety of inquiries made, students are directed to select one problem that can be done most. Students take only one interesting case which they think they can solve. This kind of learning is designed to help students connect with the material at a deeper level.

Fourth, teachers help students build hypotheses of problem-solving. Before students begin to perform problem-solving activities, they need to have a hypothesis (or initial answers) on solving the problem. The more hypothesis of solving this problem as proposed by students, the better.

Fifth, students are directed to select one hypothesis solving most problems. Students are required to apply and select one hypothesis of problem solving and they must do the problem solving by themselves. While teachers can let students construct their own hypothesis, they can also organize a debate among students to clarify the hypothesis. (In this process, a teacher can sometimes withdraw from its role as a "teacher" who explain to the students, but allow students to explain their hypothesis to him).

Sixth, it is to condition a student to an action plan to implement the solution offered and help students document the results of problem solving. It is very important to offer students documenting both the process and the results of their research in order to facilitate their learning. Such documentation may include a student worksheet, a newspaper, and a research report. This involves learning activities where students organize what they have done and provide them to think more deeply and take a decision.[22]

In making the problem-solving plan, students are directed in accordance with the framework of the theory of social capital, such as community participation, working in groups, networking, maintaining trust, reciprocity, etc.

CONCLUSION: DEMOCRACY AS A MEANS TO OPTIMALLY GROW SOCIAL CAPITAL AND BASIC FOUNDATION OF SOCIAL SCIENCE
As the premise of Fukuyama that the policy of providing political norms, i.e. democracy is a main means to grow social capital. As a democratic country in which people nationals has neither sovereignty nor authority will not be effective if there is no education that makes them become educated or responsible citizens. This is in line with the social studies learning objectives,

namely, educating democratic citizens. If students do research individually, it will not produce a democratic education of citizens. One school is a community that consists of a wide range of students (including teachers and staff). School environment, then, helps students begin to learn what comes to conflict, cooperation with one another; this is the basis of democracy. The research activities in the social studies would require cooperation activities with classroom discussion group. Moreover, the study is an important activity in fostering democratic competence, to find solutions to problems in social life, to critically evaluate information, and to make decisions.

In this instance the fundamental principle of education is to motivate students to do on their own initiative. It is not only a teacher, though, he can influence student motivation. Students can also influence each other in positive things among themselves through collaborative work. The principal task of social studies learning is to provide students with an opportunity to positively influence each other through mutually beneficial activities. In other words, social studies itself must be democratic. The social studies must give students with various opportunities to discuss and transform their classroom into a collaborative learning community.

The problem of reducing poverty in order to create a world order that is fair and equitable is the duty of us all. Those in world institutions such as the UN and so forth or regional institutions such as ASEAN, EU, etc., have taken various measures to abridge and reduce socio-economic inequality in a great number of countries in all fields. In social studies learning, what can be done by the students in the form of the real activities by using the concept of social capital (involving the community, working in groups, to maintain trust, etc.) In order to address issues of social justice and equal world is a manifestation of a form of their real participation.

Notes

[1] L. J. Hanifan (1916), The Annals of the American Academy of Political and Social Science, Vol. 67, pp. 131.

[2] Ibid., p. 130.

[3] Ibid., p. 130

[4] Ibid., p. 131.

[5] Alejandro Portes, Social Capital: Its Origins and Applications in Modern Sociology. In: Annual Reviews. Sociology. 1998. 24:1-24, pp.3.

[6] Rusydi Syahra, Modal Sosial: Konsep dan Aplikasi. Jurnal Masyarakat dan Budaya, Volume 5 No. 1 Tahun 2003, p. 2-3. See also Bourdieu, Pierre [1983](1986) ''The Forms of Capitl'', dalam J. Richardson, ed. Handbook of Theory and Research for the Sociology of Education. Westport, CT: Greenwood Press, pp. 249.

[7] James Coleman, in: Francis Fukuyama, Social Capital and Development: The Coming Agenda. SAIS Review vol. XXII no. 1 (Winter–Spring 2002), pp. 23.

[8] Francis Fukuyama, The Great Disruption (Indonesisan translation: Guncangan Besar: Kodrat manusia dan Tata Sosial Baru. Gramedia Pustaka Utama, 2005), p. 20.

[9] Ibid., p. 21.

[10] Ibid., p. 25.

[11] Ibid., p. 34.

[12] Jawa Pos, 9 Juli 2016, p. 3.

[13] Fukuyama, The Great Disruption, p. 229.

[14] Ibid., p. 237.

[15] Ibid., p. 158.

[16] Ibid.

[17] Ibid., p. 159.

[18] Ibid., p. 346.

[19] Ibid.,p. 347. According to Fukuyama, in Indonesia the political norms have been available, that is democracy of Pancasila. The Democracy of Pancasila constitutes a political order beyond race and religion, that is, a democracy rooted from five basic value principles:, godness, humanity, unity in diversity (respect in diversity), democracy, and social justice. The difference from what Fukuyama cited is that the concepts of traditional religion are still recognized as social capital resources which remain important and its existence becomes its positive social capital resources including the principle of unity in diversity.

[20] NCSS. 1994. Expectation of Excellence: Curriculum Standards for Social Studies (Washington).

[21] Alison Sewell M., Sue Fuller, Rosemary C. Murphy, Barbara H. Funnel. "Creative Problem Solving: A Means to Authentic and Purposeful Social Studies", in: The Social Studies, July/August 2002, vol. 93, number 4 (pp. 176-179).

[22] The design of instruction needs to be followed up in another research.