

Social change moral perspective conceptual case study by basuki Cahya Purnama as Jakarta governor with insulting a religion in Indonesia

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Abstract

Social change refers to any significant alteration over time in behavior patterns and cultural values and norms. By “significant” alteration, sociologists mean changes yielding profound social consequences. Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organisation government is due to make important changes and to get the progress about dynamics of government but also to change institutions, Reorganization of government and good bureaucratic. Social change may be defined as modification in ways of doing and thinking of people. How people act and live is shaped in large part by the social structures in which they find themselves. In here, this paper aims to provide a perspective to understand the meaning of a phenomenon that observed and analyzed through the reveal of ‘hidden transcript’ behind the phenomenon.

Keywords: social change, religion, moral perspective

Introduction

In any other social species, despite some variation caused by differences in their environments, one society is remarkably like the next in size, complexity, and activities of its members. Human societies, however, which also have similar genetic heritages, are different in many ways. The explanation of the tremendous variations among human societies is that their common genetic heritage enables them to develop very different cultural heritages. Because human societies, unlike those of other species, have both a social and cultural dimension, sociologists and other social scientists often refer to them as effect of technology.

Technology is the application of scientific knowledge to the making of tools to solve specific problems. Technological advances such as, radio, television, cellular phones, computers, Technology has long played a major role in human behavior. The high value placed on new technological invention in many parts of the world has led to increasingly rapid and inexpensive communication. And last but not least, social capital would increase along with explosion of online communities. The development of future digital society would depend on building close relationships with others and restoring common ties that bind people.

According to Herman Tavani and James Moor (2004) [5], argue that in some cases giving the user more control of their information may actually result in greater loss of privacy. Their primary argument is that no one can actually control all of the information about oneself that is produced each day.

Information security is also an important moral value that impacts the communication and access of user information. If we grant the control of our information to third parties in exchange for the services they provide, then these entities must also be responsible for restricting the access to that information by others who might use it to harm us (Epstein 2007; Magnani 2007; Tavani 2007) [2, 3, 6]. With enough information, a person's entire identity might be stolen and used to facilitate fraud and

larceny. But On the other hand, information wants to be free, because the cost of getting it out is getting lower and lower all the time. So you have these two fighting against each other” (Posner, E. 2000) [4].

In the case of indonesia by governor, widely known as Ahok, needs all the goodwill he can get. He is the highest-ranking Indonesian official to have ever been charged with insulting a religion in Indonesia. Many already fear that the trial will end in guilty verdict. Ahok, whose appointment to the Indonesian capital's top job was opposed by hard-line Muslims, was accused of insulting Islam in a campaign speech on Sept. 27. In the address, he said that religious conservatives who cited a Quranic verse in support of their position that Christians should not hold high office were being duplicitous. He told a crowd: “Ladies and gentlemen, you don’t have to vote for me — because you’ve been lied to by those using (the Quran’s) Surah al-Maidah verse 51.” (An edited transcript and video of his speech that twisted his statement went viral and helped fan public anger.

According to Bicchieri (2006) [1], that social norms ought to be understood as a kind of grammar of social interactions. Like a grammar, a system of norms specifies what is acceptable and what is not in a society or group. And analogously to a grammar, it is not the product of human design and planning. This view suggests that a study of the conditions under which norms come into being, as opposed to one stressing the functions fulfilled by social norms, is important in order to understand the differences between social norms and other types of injunction, such as hypothetical imperatives, moral codes or legal rules.

In here, the social science literature conceives of norms as exogenous variables. Since norms are mainly seen as constraining behavior, some of the important differences between moral, social and legal norms, as well as differences between norms and conventions, have been blurred. Much attention instead has been paid to the conditions under which

norms will be obeyed. Because of that, the issue of sanctions has been paramount in the social science literature. Moreover, since social norms are seen as central to the production of social order or social coordination, research on norms has been focused on the functions they perform, and whether they do so efficiently. Yet even if a norm may fulfill important social functions such as welfare maximization or the elimination of externalities, it cannot be explained solely or mainly on the basis of the functions it performs.

The simplistic functionalist perspective has been rejected on several accounts since, even if a given norm can be conceived as a means to achieve some social goal, therefore all societies provide for these standards specifying appropriate and inappropriate behaviour. The standards which regulate behaviour have been termed social norms. The concept of norms is a central one in sociology.

Discussion

The term social change is used to indicate the changes that take place in human interactions and interrelations. Society is a web of social relationships and hence social change means change in the system of social relationships. These are understood in terms of social processes and social interactions and social organization. It is related about social statics and the question of social dynamics,

On the other hand, exogenous sources of social change generally view society as a basically stable, well-integrated system that is disrupted or altered only by the impact of forces external to the system.

Although no hard and fast categories have yet been developed into which we can fit different types of change, the use of the foregoing distinctions, may be helpful in clarifying one's conceptualization of any type of change or at least, they can help one to understand the complexities involved in developing a definition of the subject of social change

5 Factors of Social Change are

Physical Environment

Major changes in the physical environment are very compelling when they happen. Human misuse can bring very rapid changes in physical environment which in turn change the social and cultural life of a people. Many human groups throughout history have changed their physical environment through migration. In the primitive societies whose members are very directly dependent upon their physical environment migration to a different environment brings major changes in the culture. Civilization makes it easy to transport a culture and practice it in a new and different environment.

Population changes

A population change is itself a social change but also becomes a casual factor in further social and cultural changes. When a thinly settled, secondary group relations multiply, institutional structures grow more elaborate and many other changes follow. A stable population may be able to resist change but a rapidly growing population must migrate, improve its productivity or starve. Great historic migrations and conquests of the Huns, Vikings and many others have arisen from the pressure of a growing population upon limited resources. Migration encourages further change for it brings a group into a new environment subjects it to new social contacts and confronts it with new problems.

Isolation and Contact

Societies located at world crossroads have always been centers of change. Since most new traits come through diffusion, those societies in closest contact with other societies are likely to change most rapidly. Areas of greatest intercultural contact are the centers of change. War and trade have always brought intercultural contact and today tourism is adding to the contacts between cultures.

Social Structure

The structure of a society affects its rate of change in subtle and not immediately apparent ways. When a culture is very highly integrated so that each element is rightly interwoven with all the others in a mutually interdependent system change is difficult and costly. But when the culture is less highly integrated so that work, play, family, religion and other activities are less dependent upon one another change is easier and more frequent. A tightly structured society wherein every person's roles, duties, privileges and obligations are precisely and rigidly defined is less given to changes than a more loosely structured society wherein roles, lines of authority, privileges and obligations are more open to individual rearrangement.

Attitudes and Values

Societies differ greatly in their general attitude toward change. People who revere the past and preoccupied with traditions and rituals will change slowly and unwillingly. When a culture has been relatively static for a long time the people are likely to assume that it should remain so indefinitely. They are intensely and unconsciously ethnocentric; they assume that their customs and techniques are correct and everlasting. A possible change is unlikely even to be seriously considered. Any change in such a society is likely to be too gradual to be noticed. A rapidly changing society has a different attitude toward change and this attitude is both cause and effect of the changes already taking place. Rapidly changing societies are aware of the social change. They are somewhat skeptical and critical of some parts of their traditional culture and will consider and experiment with innovations. Such attitudes powerfully stimulate the proposal and acceptance of changes by individuals within the society. Attitudes and values affect both the amount and the direction of social change.

Cultural Factor

Cultural Factor influences the direction and character of technological change. Culture not only influences our social relationships, it also influences the direction and character of technological change. It is not only our beliefs and social institutions must correspond to the changes in technology but our beliefs and social institutions determine the use to which the technological inventions will be put. The tools and techniques of technology are indifferent to the use we make of them. Thus cultural factors play a positive as well as negative role in bringing about technological change. Cultural factors such as habits, customs, traditions, conservatism, traditional values etc may resist the technological inventions. On the other hand factors such as breakdown in the unity of social values, the diversification of social institutions craving for the new thoughts, values etc may contribute to technological inventions.

Technological Factors

Technology is a byproduct of civilization. When the scientific knowledge is applied to the problems in life it becomes technology. Technology is a systematic knowledge which is put into practice that is to use tools and run machines to serve human purpose. Science and technology go together. In utilizing the products of technology man brings social change. The social effects of technology are far-reaching. According to Karl Marx even the formation of social relations and mental conceptions and attitudes are dependent upon technology. He has regarded technology as a sole explanation of social change. Social change has to be contrasted with social order. It has a tendency to resist and regulate change. It refers to active maintenance and reproduction of particular pattern of social relations and of values and norms. Some of the things that contribute to keeping societies stable called social order. Stability requires that people should obey the same rules, and that individuals and institutions should behave in a predictable manner.

Parsons' theory is still used by sociologists to explain recurrent social behavioral patterns as due to socialization, which produces motives or dispositions to act in the observed way. Given the widespread explanatory use of the theory, one is justified in treating it as a set of testable empirical assertions. There are a several such statements we can infer from the theory of the socialized actor, e.g, (a) Norms will change very slowly and only through intensive social interaction; (b) Normative beliefs are positively correlated to actions. Whenever such beliefs will change, behavior will follow; (c) If a norm is successfully internalized, expectations of others' conformity will have no effect on an individual's choice to conform

The polemic of Ahok is delivering the joke triggered a violent mob of 150,000 Indonesian Muslims to take the streets in September, demanding he be killed. Ahok, who is currently campaigning for reelection, apologized on multiple occasions. In court, he cried, insisting that he had no intention of insulting Islam and that, having been raised by Muslim adoptive parents, he respected the religion. "I did not intend to misinterpret Surah Al Maidah 51 [the Quranic verse in question] nor commit blasphemy nor insult ulemas [Islamic scholars]," Ahok told the jury. He explained that his joke was meant to target Muslim politicians who use Surah Al Maidah 51 to convince low-information voters to vote against better candidates who happen to not be Muslim.

The governor appeared to refer to Surah Al Maidah 5:51, which reads, "*O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.*"

The reason for their anger was a speech that Ahok gave in September. Among other things, he warned his listeners about people who invoke verse 51 of the Surah Al-Maidah in the Quran. In Indonesia, the MUI, a council of Muslim clerics that produces religious edicts, use the concept of deviation to determine whether a group is deviant or sacrilegious.

Conclusions

Governments should always strive to be effective and efficient in achieving the clearly stated objectives of their programmes

and policies with specified outcomes and transparent monitoring and reporting.

Example above that The theory of the socialized actor assumes that norms affect action by becoming part of an individual' preferences and goals. In this case, ongoing social relationships such as group memberships can have only marginal effect on behavior. Against this tendency towards over-socializing human action, it has been argued that most behavior is closely embedded in a network of personal relations, and that a theory of norms cannot leave the specific social context out of consideration.

The moral issues revolving around the production, access and control of any basic necessity of life. But there is one major difference, if one party controls the access of some natural resource, then that by necessity excludes others from using it. This is not necessarily so with digital information, it is non-exclusory, meaning we can all at least theoretically possess the same digital information because copying it from one digital source to another does not require eliminating the previous copy.

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