TA'AWUN SHARED GOAL:
A NEW CONCEPTION OF COGNITIVE SOCIAL CAPITAL BASED ON ISLAMIC VALUE

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Abstract

The purpose of this study is to introduce a new concept which is the integration of cognitive social capital and ta'awun values derived from Islamic values, namely Ta'awun Shared Goal. Cognitive Social Capital emphasizes efforts to achieve common goals in a network, while ta'awun has the meaning of helping sincerely, thus, TSG is defined as an effort to achieve common goals by prioritizing the principles of mutual help, mutual trust, using proactive actions, high commitment and seek the pleasure of Allah
Keywords: Social Capital Theory, Ta'awun, Organizational Performance

1. Introduction

Research on social capital as the glue of a community in an organization has been carried out by several previous researchers. Capital in social relations lies in the value in it so as to increase the results of actions, both from companies and individuals(Coleman, 2009). In a study of small-scale manufacturing entrepreneurs in Ghana(Barr, 2000)found evidence that Ghanaian entrepreneurs value networking. Barr finds support for his hypothesis that contacts/relationships contribute to technical informal flows between firms, and that these flows not only make positive contributions to firm or individual performance but also make positive contributions to other firms. According to (Nahapiet & Ghoshal, 2009)social capital is defined as the number of resources, both actual and potential, contained in it, and can be accessed through the relationships generated by the network of connections owned by people and organizations. three of them are Structural Dimensions, Cognitive Dimensions, and Structural Dimensions. One of the dimensions that is often discussed and becomes the dominant asset in building networks is the cognitive dimension. Cognitive dimension is defined as values, attitudes and beliefs that affect trust, togetherness, exchanges that lead to the creation of cooperation in organizations to achieve common goals.

The cognitive dimension of social capital embodies the resources that provide shared representations, interpretations, meaning systems, and shared goals among network members(Nahapiet & Ghoshal, 2009). Shared goals represent the extent to which network members share common understandings and approaches to the achievement of network tasks and outcomes(Inkpen& Tsang, 2011).

Other studies have shown that a shared vision can unify loosely coupled systems(Oussi& Chtourou, 2020), Most of the models built on this framework (Nahapiet & Ghoshal, 2009)contain a shared vision/shared purpose/congruence construct.

Social capital emerges in a variety of ways — in response to perceptions of shared threats, as feelings of obligation, respect, and loyalty, or as norms of solidarity or service. Given the affective character of many of these social bonds, it is surprising that so little attention has been paid to beliefs as the basis for the formation of social capital. Few studies pay detailed attention to the origin, expression, or maintenance of religious norms or the relationship of public policy to religion. Indeed, most studies on social capital formation – as well as studies on collective action and community development, which often examine social capital formation using different terminology – focus on instrumental motivation as the basis for social capital formation.

In previous studies that focus on instrumental motivation in the formation of cognitive social capital is still rarely done. Therefore, this study seeks to develop a new concept on the internalization of religious values in strengthening cognitive social capital, especially in physical equality and goals that need to be pursued together.

In Islam, according to (Rulloh Saher & Zaki, 2019), there is the Prophet's advice on Muslim empowerment related to social capital. Building a sense of belonging, reciprocity, and charitable behavior in society will be very simple if social capital is high. Islam also emphasizes the importance of the spirit of giving, which is a reciprocal component of altruism and social capital. Al-Hujurat: 10 Meaning: The believers are actually brothers. Therefore reconcile (improve relations) between your two brothers and fear Allah, that you may receive mercy. The meaning of the verse above is that the essence of a believer is to maintain the ties of kinship between brothers and sisters. When it comes to social capital, the verse above emphasizes the importance of a trust relationship that underlies a network or relationship and is based on the norms adopted and produces mutually beneficial reciprocal relationships so that conceptualization efforts to develop an attitude of mutual help in setting common goals are called ta'awun shared goals become important. The formation of the TSG dimension will help our understanding of how the development of Ta'awun values in cognitive social capital efforts will be discussed in this paper.

2. Literature Review

2.1. Social Capital

Social capital has been discussed by many scholars since the work of Bourdieu (1986) and Coleman (1988, 1990) in (Julien, 2015)highlighting concerns about relationships and congruence in social dynamics as important social resources. According to Bourdieu and Coleman, social capital is the reciprocal expectation of economic benefits among individuals and groups through cooperation. From here, the role of social capital has been studied from different perspectives since performance economics, for human resource development, as well as regional and state development(Nahapiet& Ghoshal, 2009)all of which produce similarities and at the same time various definitions, due to the wide scope that the subject of This social capital includes: complex network connections between social and economic perspectives(Robison et al., 1999). (Nahapiet & Ghoshal, 2009)states that the dimensions of social capital consist of three dimensions, namely, structural dimensions, cognitive dimensions and relational dimensions.

1. Structural Dimension

This structural dimension of social capital can affect the development of intellectual capital through various fields that affect relationships with other parties to share knowledge and participate in activities. Strong reciprocal relationships are often associated with the development of affective relationships (both positive and negative), the motivation of influencing individuals to engage in social interactions so that they can exchange various knowledge.

2. Cognitive Dimension

These dimensions are sources that provide shared representations, interpretations, and systems of meaning between various parties. There are several ways to view this dimension, including:

a. Shared languages and codes
Here language affects various conditions for merging and exchange. Language has a direct and meaningful function in social interaction. Language is a means for a person to discuss and exchange various information, ask questions, and do business in an organization. Language affects a common perception. Code organizes sensory data into perceptual categories and provides a frame of reference for observing and interpreting the environment. If you can recognize the communication code in a particular group, it is a valuable asset for the company

b. Shared Narrative
How a narrative in the form of a fairy tale, which seems insignificant, provides a space for a discreet exchange of practice and experience between technicians, thus enabling the discovery and development of practice. The emergence of story-sharing in communities allows the creation and exchange of new interpretations of events in a way that provides space for the combination of different forms of knowledge.

3. The Relational Dimension
This dimension has a direct and major impact on the cognitive dimension of accessibility conditions through its influence on accessibility and combination abilities, and the relational dimension of social capital affects the three conditions for exchange and combination in many ways. Meanwhile, the relational dimension is access to parties to anticipate value through exchanges and combinations, as well as the motivation of parties to engage in knowledge creation through exchanges and combinations.

2.2 Common goals

The essence of shared goals is to focus efforts and communicate important goals in a simple way, guiding subordinates to achieve organizational goals (Chow & Chan, 2008). Coherence helps employees understand how work is related across departments, levels and units in the institution and aligns employee work with the strategic direction and priorities of the institution (Pulakos & O'Leary, 2011)According to Koster, Stokman, Hodson and Sanders (2007) sharing common goals enables employees direct their efforts to achieve certain goals but to make it happen there must be interdependence and cooperation between employees.

(Pulakos & O'Leary, 2011)recommends that employees know about organizational goals, management needs to encourage outsiders and help simplify communication processes. This is done to ensure that all employees know the objectives to direct their efforts towards achieving these goals. Experts believe that sharing a common goal can have a positive impact on employee and organizational outcomes. For example, regarding organizational results, (Jing & Avery, 2011)berpendapatbah waorg an isa si yang berbagitujuan yang samad enganpekerjacenderungmengunggulipesaingmereka di seluruhbanyakindikatorbisnisdanmampumenarikdanmempertahankankaryawanterbaikuntukwaktu yang lama daripada yang tidakmemilikitujuanbersama. (Jing & Avery, 2011)argue that organizations that share the same goals with workers tend to outperform their competitors across many business indicators and are able to attract and retain the best employees for a long time than those that do not have common goals.,(Jing & Avery, 2011)state that the result of shared goals is trust in the organization, an important element that will link employees and management towards common goals.

This reinforces the sentiment(Kelly et al., 2007)that the sharing of common goals is an important condition for knowledge sharing in organizations and this promotes continuous improvement that enables businesses to timely respond to changing customer needs.

2.3 Ta'awun

Ta'awun is an activity or activity where two people help each other. This shows that ta'awun, namely the act of doing good to others, especially fellow Muslims, does not look at the throne, rank, education, or other degrees. According to the Islamic concept of ta'awun, is a relationship based on showing affection to others, especially to brothers and sisters of the same religion. This is due to the bond that exists between believers and the analogy they have with the organs of the body—when one organ suffers, the other will help to provide relief..(Balad, 2019).

Ta'awun is prescribed in the Holy Qur'an which suggests that people help each other in(Sudarti et al., 2021)KindnessTa'awun "Wata'awanu 'alalbirriwattaqwa." This verse of the Qur'an commands Muslims to help each other. This teaching of mutual help is a norm that is able to move all Muslims to move together collectively to give attention and support to ease the burden of suffering for others. Because ta'awun has a very big influence in fostering society, the lives of people and individuals. Therefore, this is the most important activity in the sight of Allah. Other benefits that can be obtained with a ta'awun attitude are: giving birth to a sense of love and compassion between people who help each other, accelerating the achievement of targets with more efficient time because time is very valuable for a Muslim's life(Wasitowati& Ken Sudarti, 2018).

3.   Ta'awun Shared Goal

Ta'awun Shared Goal is an integration of ta'awun values and shared goals developed from cognitive social capital. The integration process can be observed in figure 3.1
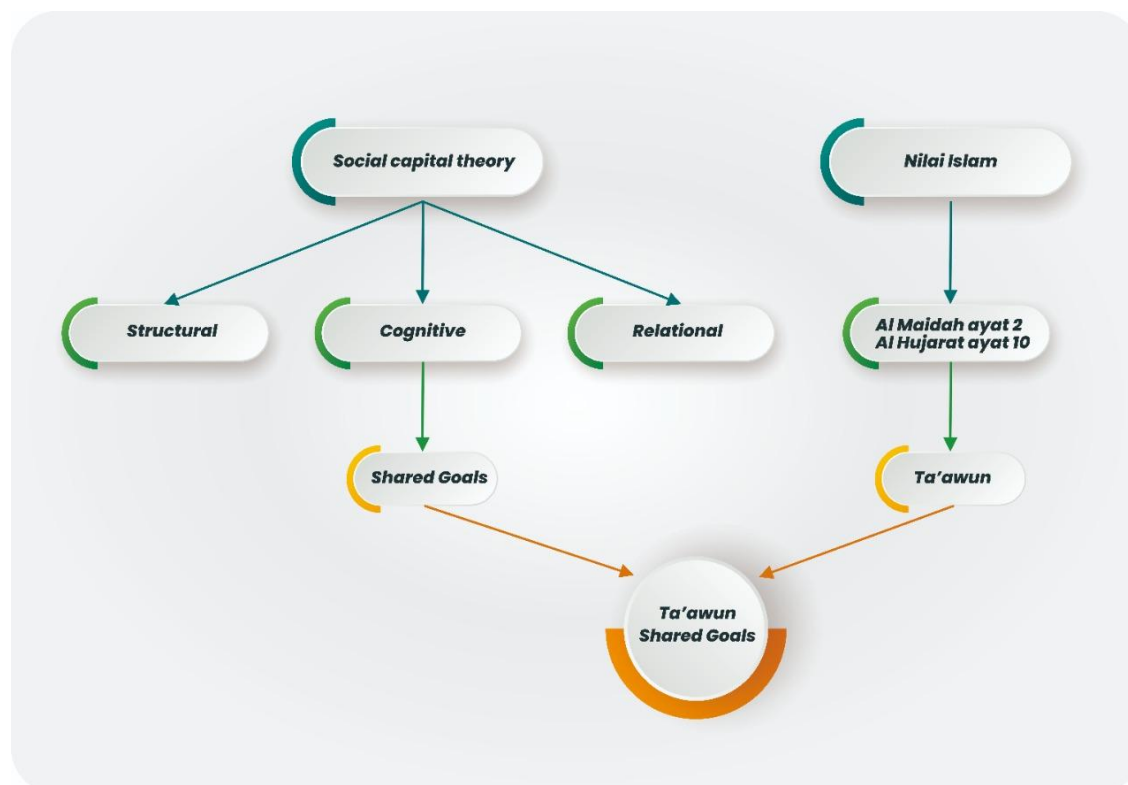

Figure 3.1. Integration of Social Capital Theory with Islamic Value Concepts

(Tsai & Ghoshal, 1998)in using the term shared vision, which embodies collective goals and aspirations among network members within the organization.(Inkpen& Tsang, 2005)When a shared vision is present in the network, members have the same perception of how they should interact with each other. This can encourage mutual understanding and exchange of ideas and resources.

Thus, shared vision can be seen as a bonding mechanism that helps different parts of the network integrate knowledge. When partner companies bring conflicting or inconsistent goals into their strategic alliances, conflicts between partners can arise. Conflicts between parties in collaboration between companies tend to produce frustration and dissatisfaction(Anderson & Jack, 2002). Such a negative atmosphere is not conducive to the flow of knowledge between partners and alliances. In studying intra and interdepartmental conflicts in large utility companies,(Schnake& Cochran, 1985)found that lower levels of goal clarity increased both types of conflict. When the goals and strategies of the alliance are clearly stated, a foundation of shared understanding and means to achieve collaborative goals are established among the partners(Das & Teng, 1998)

According to Wasitowati& Ken Sudarti, (2018) Ta'awun has indicators, namely empathy, voluntary action, the desire to serve others positively, and the desire to seek God's pleasure present in the desire to help others. benefits for organizations People can collaborate with others to produce effective results thanks to social capital. It is possible to develop an affected organization out of a sense of passion and cooperation, as well as mutual trust regarding the intensity of the task itself, when different perspectives and synergies of people are used to achieve the same goal. So that TSG can be defined as an effort to achieve common goals by prioritizing the principles of mutual help, mutual trust, using proactive actions, high commitment and seeking Allah's pleasure.

The components that make up TSG can be shown in the pictograph in Figure 3.2 below:

a. Trust

Trust is a form of desire to have an impact in social relationships based on the sense of belief that the other will do something as expected and will always take action in a mutually supportive relationship pattern so that it is not expected to cause harm between the two parties (Putnam, 1993, 1995 and 2002 dalam(Siisiäinen, 2000),Trust is important in ta'awun shared goals because with trust there will be a strong desire to understand how to create effective cooperation in organizations. Trust is key because the concept this is able to produce cooperation. While cooperation has always been an important variable in organizations, new trends in organizational dynamics have consequences for members of the organization,

First, organizations must change the nature of work which makes the old style of ensuring cooperation increasingly difficult to manage. Second, the organization must change the nature of the cooperation needed by the organization, with more emphasis on voluntary cooperation (not "command and control"), which is more difficult to motivate, this is where the role of the nature of help.

b. Social networking

Social networks describe patterns of interconnectedness in terms of measures such as density, connectivity, and hierarchy; and proper organization—that is, the existence of networks created for one purpose that can be used for other purposes (Coleman, 2009), Social capital can be found through social networks. A social network is a collection of people who are bound together by the awareness of social interactions and responsibilities as well as their existence, feelings, obligations and sympathy. Because some things related to the same geographical origin, the same political or religious views, kinship relations, etc. so this network can develop. Social networks in TSG can be formed even better with the concept based on shared values based on mutual help, this network is the most important thing in developing reliable and effective communication channels in crossing boundaries within the organization.

c. Proactive Action

Proactive action is an impulse from within a person to participate, be part of a certain group, and be involved in social interactions that occur. Proactive people are able to choose and respond in the way that works best for them. Proactive people act according to their beliefs. They are constantly working to improve living standards, have a vision for the future, and present it with hope. Proactive people will consider their actions carefully before taking them.

d. Commitment

Commitment in the organization in general can be seen by the existence of alignments or tendencies because they feel they have strong ties within the organization, be it relationships, promises, work, trust, activities, and so on. Commitment describes the meaning of responsibility. Ta'awun behavior is expected to provide a solution to make organizational members better in teamwork with attention to the needs of more important organizational members, with TSG in the organization members of the organization will become better individuals, foster trust within the organization, have a tendency to help others, as well as being highly committed to the organization.

e. Looking for the pleasure of Allah

Each employee will help others without being asked when acting in ta'awun behavior. Material gain is not the main goal because everything is done with the sole purpose of seeking the pleasure of Allah and with a firm belief that work is worship.(Wasitowati& Ken Sudarti, 2018).When this Ta'awun attitude is used, the work of others can also be fulfilled perfectly, which will foster interpersonal love and affection. In addition, the Ta'awun mindset can reduce social problems and jealousy, especially among people who can afford it and those who can't.

The model is expected to provide an overview of a new concept, namely a structural measure of social capital with cognitive dimensions representing resources that provide shared meaning and understanding between network members. Shared goals represent the extent to which network members share the same understanding and approach to task achievement and network outcomes refer to the overall patterns of relationships between individuals in a social group. Social care in the organization is shown by the consideration of members to each other and the current state of the organization. One of the manifestations of this concern is the existence of helping behavior among groups. Despite the fact that this attitude can directly affect the individual and does not seem to have a good direct impact on the organization, this effect does exist because every member of the organization is a sub-system of the current work system.

There are still some elements of social capital that exist in people's lives but are not yet popular as social capital, for example, the attitude of sense of belonging, tolerance, cohesiveness, solidarity and other attitudes that have developed and are practiced as prosocial values in society. organize When a shared vision is present in the network, members have the same perception of how they should interact with each other so that common goals will be realized and organizational performance will be achieved.

The discussion in this article refers to the formation of a new concept, namely Ta'awun Shared goals, namely Efforts to achieve common goals by helping each other based on social networks, proactive action, commitment and seeking God's blessing so as to improve organizational performance. This study implies that the better Ta'awun shared goals have the potential to improve organizational performance. Relationships based on Ta'awun are based on trust, social networking, proactive action, commitment and seeking the pleasure of Allah to make it easier to achieve common goals.

4. Conclusion

High social capital can sometimes be detrimental in the life of an organization. The emergence of group fanaticism that views other groups as inferior is triggered by the high level of group cohesiveness and member solidarity. Therefore, an organization must establish conventions, regulations, and policies that support the maintenance of shared values in order to manage existing social capital. Organizational members can act in a manner that is consistent with organizational goals by following established norms along with organizational rules and policies. This article develops a new concept that is centered on the integration of the Social Capital dimension, namely cognitive with intrinsic instrumental values derived from Islam, namely ta'awun.

The new concept of Ta'awun share goals is defined as an effort to achieve common goals by helping each other based on trust, social networking, proactive action, commitment and seeking the pleasure of Allah. This article shows the importance of mutual help in achieving common goals based on the desire to help others in goodness to seek Allah's pleasure. The evidence from the proposed model should contribute to the theory by expanding support for Social Resource Theory under the influence of Islamic values. Future research will be conducted to validate the concept of TSG and its measurement dimensions and explore the results of implementing TSG in improving organizational performance.

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