

## Harmonization of Pentahelix Collaboration and Hindu Social Stratification in Accelerating Participatory Development

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### ABSTRACT

The development of social sciences and public policy has given rise to various approaches in collaborative governance. Hindu social stratification is the oldest form of collaborative governance in the world. Pentahelix is a form of collaborative governance that is currently developing. There are similarities between the three main groups of the pentahelix and Hindu social stratification. The purpose of this research is to discover the harmonization of pentahelix collaborative governance and Hindu social stratification in accelerating participatory development. This research uses a qualitative approach with a descriptive comparative method. The comparison is made through roles, institutions, and fields, as well as the methods to achieve them. The analysis used in this research is a literature study analysis. As for the results of this research. First, pentahelix collaborative governance divides complementary roles in participatory development. Second, collaborative governance of Hindu social stratification divides complementary roles in participatory development. Third, there are similarities between pentahelix collaborative governance and Hindu social stratification. Fourth, the pentahelix has a more inclusive and efficient concept in participatory developm

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## **INTRODUCTION**

One of the oldest collaborative approaches to grouping societies in the world is the Hindu system of grouping. This approach in Hinduism is known as social stratification (Ghurye, 1969). Social stratification is a vertical grouping of society, from the top layer to the bottom layer (Dumont, 1971).

According to (Pattinassarany, 2016) Each group cannot move from one group to another. This is different from modern social systems which are more open and allow social mobility based on individual or group competence.

According to (Dewi, 2024) there are four differences between Indian and Balinese Hindu social stratification. First, Indian Hindu social stratification adheres to the Caturwangsa system and Balinese Hindu social stratification adheres to the Triwangsa system. Second, Indian Hindu social stratification has a gap against the lower castes and Balinese Hindu social stratification does not exist. Third, there is a social gap in Indian Hindu social stratification and Balinese Hindu social stratification does not exist. Fourth, in Indian Hindu social stratification there is no vertical social mobility. In Balinese Hindu social stratification there is vertical and horizontal mobility.

In the pentahelix concept, there is a grouping of society into five groups. First, academics in the concept of Hindu social stratification are known as the Brahmin caste group. Second, the government in the concept of Hindu social stratification is known as the caste group. Third, the business world in the concept of Hindu social stratification is known as the Vaisya caste group.

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The objectives expected in this research are. First, analyzing the application of pentahelix collaboration in accelerating participatory development. Second, analyzing the application of Hindu social stratification collaboration in participatory development acceleration. Third, analyzing the similarities between the application of pentahelix collaboration and Hindu social stratification in accelerating participatory development. Fourth, analyzing the differences in the application of the pentahelix concept and Hindu social stratification in accelerating participatory development.

## **THEORETICAL FRAMEWORK**

### **1. Collaborative Governance**

According to Tay, et all (2019) collaborative development is inseparable from communication-based planning. This process consists of several stages and dialog. This process requires high participation, equality of power and competent actors. However, based on the research, collaborative processes have occurred in communities with low levels of participation and lack of equality in power. This process starts with building trust, understanding, solving problems through learning and building commitment to implement problem solving through adaptation to the system. This process can happen by strengthening the role of

leaders. The collaborative process is also not only at the planning stage, but throughout the process.

According to (Febian, 2015) village development program policies that are centralized and uniform with aid patterns tend to be incompatible with local needs and turn off diverse social contexts. In the concept of Collaborative Governance is the lack of a context system of legislative changes. Drivers of leadership that influence development planning in the village and the dynamics of collaboration that do not benefit all parties. To advance the village, collaboration of resources from all parties is needed, starting from development planning from the Central Government level to the Village Government.

According to (Syaiful, 2018) Collaborative Governance is a concept in governance by involving stakeholders to contribute to development. The involvement of all these stakeholder groups is to improve the quality of public decisions and avoid conflict in the development process. a model of balancing power and resources between government, stakeholders, and other public institutions with a commitment to empowerment for weaker stakeholders so that they depend on each other in addressing complex problems through joint decision making and consensus-oriented implementation.

According to (Purwanti, 2016) Collaborative Governance is based on the aim of solving certain problems or issues together from the parties involved. These parties are not only limited to government and non-government institutions, because the principles of good governance involve civil society in formulating and making decisions. Cooperation is initiated because of the limited capacity, resources and networks owned by each party, so that cooperation can unite and complement various components that encourage the successful achievement of common goals.

According to (Ubaedillah, 2024) there is a view that one of the scopes of development administration is the development of community participation. Achieving development in a country is not only the duty and responsibility of the government. Rather, it is the duty and responsibility of all elements of society. This view has a broad meaning between the relationship between government and society. However, there is disharmony between the government and society in development.

The collaborative governance approach has differences from one place to another. These differences in approach will lead to a more inclusive and adaptive collaborative governance. According to (Ansell, 2008) collaborative governance has five dimensions. First, initial conditions. Second, institutional design. Third, leadership. Fourth, collaborative process. Fifth, collaborative outcomes.

## **2. Hindu Social Stratification Concept**

The Hindu social stratification system is still used in social structures in India and countries with strong Hindu influence (Bayly, 1999). However, in Indonesia, the concept of Hindu social stratification is different from the concept of Hindu social stratification in India. This shows that the concept of Hindu social stratification in the original has had many changes and adaptations according to the local context.

According to (Wartayasa, 2018) in the life of Hindu society in Bali and India have differences. Balinese Hinduism has done a lot of acculturation with the local wisdom of the Balinese people. The differences between Indian and Balinese Hinduism are found in holidays, the caste system and the way of praying and worshipping. Balinese Hinduism has a more humanist approach than Hinduism in India. This shows that Hinduism has flexibility in religion according to the place and conditions faced.

In the concept of Hindu social stratification, the division of groupings in society is determined by differences in the division of roles and responsibilities of each group in society (Ghurye, 1969).

According to (Vilda, 2019) there are four main castes in Hindu social stratification. The following four main castes have different and complementary roles and responsibilities in society. These four castes are:

#### **Brahmin Caste**

In the concept of Hindu social stratification, the Brahmin group is described as a group that becomes a spiritual guide in community life through various series of religious ceremonies.

#### **Ksatria Caste**

In the concept of Hindu social stratification, the Ksatria caste group is described as a group that has courage in enforcing regulations. This group is described as warriors and war leaders, and works a lot in the world of government. In addition, this group is also engaged in political activities.

#### **Vaisya Caste**

In the concept of Hindu social stratification, the Vaisya caste group is described as a group that provides encouragement in economic development. This group is responsible for creating prosperity in people's lives.

#### **Sudra Caste**

The Sudra caste group is a group of workers and servants who are tasked with serving the group above (Dumont, 1971). Sudras have a very important role in maintaining the daily life of the community.

### **3. Pentahelix concept**

According to (Calzada, 2016) the pentahelix concept is a collaborative approach to development that involves five stakeholders, namely academia, government, business, community and media. This model is a development of the triple helix concept developed by (Leysedorff, 1998) which involves academia, industry, and government.

According to (Muhyi, 2017) the pentahelix concept has a role in developing knowledge in the field of technology by involving various parties, this concept can accelerate the development of innovation and technology that can improve the welfare of society.

In the context of pentahelix, there are five main groups that play a role in development, namely:

### **Academics**

In the context of pentahelix, academics are groups in society that are engaged in developing knowledge in creating innovations in development.

### **Government**

In the pentahelix concept, government groups are community groups engaged in making policies in determining appropriate policies in development. Government groups are responsible for making policies and providing infrastructure and regulations.

### **Business World**

In the pentahelix concept, the business world group is a community group engaged in driving economic activities. It plays a role in driving economic growth and creating jobs.

### **Community**

In the context of Pentahelix, community groups are groups of people engaged in mobilizing community life. They become social mobilizers that help implement policies and strengthen community participation.

### **Media**

In the pentahelix concept, the media group is the latest addition. In the pentahelix concept, the media is a community group that acts as a facilitator of social interaction and social integration. It facilitates the dissemination of information and becomes a communication bridge between other groups.

## **4. Sustainable Development Concept**

According to (Suparmoko, 2020) conventional development planning has the perception that natural resources must be utilized as much as possible. This leads to planning without considering the environment. The planning resulted in an increase in national income. However, there is damage to natural resources and the environment. This can lead to natural disasters. The presence of natural disasters does not guarantee that per capita income can provide better community welfare.

According to (Pasang, 2011), conventional development planning must be a paradigm shift. The paradigm shift must be updated towards development planning using new and renewable natural resources. This will improve environmental quality and increase income. A sustainable development planning paradigm will reduce the threat of a natural resource crisis in the economy.

According to (Chotim, 2020) based on the definition of sustainable development there are three main dimensions, namely economic, ecological and social. In the economic dimension there are four characteristics, namely the relationship between humans and nature, based on the long term, upholding justice between generations and understanding economic efficiency in the allocation of substitutes. In ecology, there is a stock of natural capital for future

generations by providing the carrying capacity of ecosystems and biodiversity. In the social dimension there are five.

The following is the conceptual framework in this study:

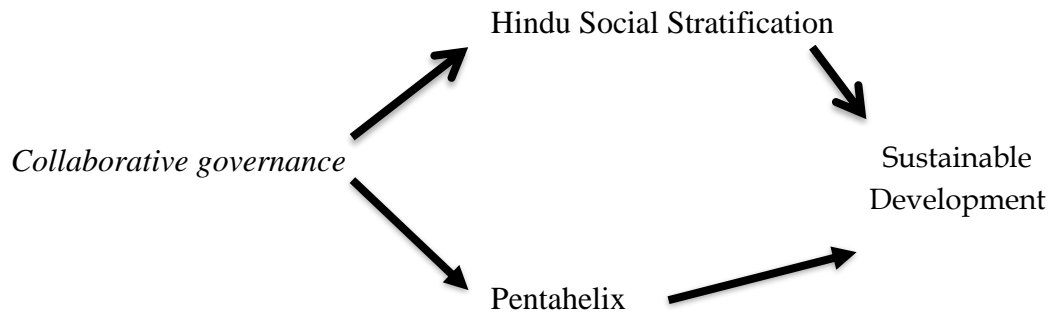


Figure 1. Research Conceptual Framework

## METHODS

### 1. Research Approach

According to (Sugiyono, 2009) qualitative research is research used to understand community phenomena descriptively. Qualitative research is the umbrella of various naturalistic research methods in social life.

#### Research Methods

### 2. Research method

The research method used in this study is a comparative descriptive method. The use of the comparative descriptive method aims to identify similarities and differences between the two concepts and analyze their implications in community development. According to (Sugiyono, 2018) Descriptive method is research conducted to determine independent variables. Comparative is research that compares two or more variables.

### 3. Data Collection Techniques

The data collection techniques in this study were carried out through:

#### Literature Study

Literature study is a data collection technique using academic sources such as journals, books, and articles related to Hindu social stratification and the Pentahelix model. According to (Hart, 1998) literature study is very important in understanding the concepts and theories related to research.

### 1. Data Analysis Techniques

The data analysis techniques used in this research are:

#### Content Analysis

According to (Krippendorff, 2013) content analysis is a data analysis technique by reviewing literature and interview results to understand how the

concept of pentahelix and Hindu social stratification are applied in society. Content analysis can help in understanding the meaning and context of the data obtained.

### **Comparative Analysis**

According to (Ragin, 1987) comparative analysis is a data analysis technique by comparing the two concepts based on the role of each group in community development. Comparative analysis can help in understanding the similarities and differences between the two concepts.

### **Data Reduction**

According to (Miles, 1992) data reduction is the process of simplifying and organizing data that has been collected so that it is easier to analyze and understand.

### **Data Presentation**

According to (Rijali, 2018) data presentation is an activity when a set of information is organized that allows conclusions to be drawn and actions to be taken. The data presentation process is taken from the results of data reduction. In this study, the presentation of data is in the form of narrative and descriptive. Conclusion Drawing

## **RESULTS AND DISCUSSION**

### ***1. Application of Pentahelix Collaboration in Participatory Development Acceleration***

Based on the roles, institutions, fields, and ways of achieving each Pentahelix group, there is a close relationship between one group and another in participatory development acceleration. First, academics play a role in developing knowledge and innovation in society, as well as providing quality human resources to support development. Second, the government plays a role in making regulations and policies based on knowledge and innovation to solve problems in society, as well as providing basic infrastructure and services to support development. Third, the business world plays a role in encouraging and mobilizing the economy to implement these policies, as well as providing employment and improving community welfare. Fourth, communities play a role in implementing and applying knowledge and innovation in daily life, as well as providing social support and active participation in development. Fifth, the media plays a role in disseminating information and raising public awareness about participatory development, as well as facilitating communication and collaboration between the pentahelix groups.

### ***2. Application of Hindu Social Stratification Collaboration in Participatory Development Acceleration***

Based on the roles, institutions, fields, and ways of achieving each group in Hindu social stratification, there is a close relationship between one group and another. In the context of participatory development acceleration, each caste can

play an active role in improving the quality of life of the community. First, the Brahmin caste has an important role in the fields of knowledge, religion, and spirituality, such as as priests, pastors, or religious teachers. In accelerating participatory development, Brahmins can act as providers of knowledge and spiritual guidance to increase community awareness and participation. Second, the Ksatria caste has a role in government, leadership, and defense, as well as making regulations and policies to maintain community order and security. In accelerating participatory development, Ksatria can act as leaders and wise decision-makers to improve the quality of life of the community. Third, the Vaisya caste has a role in the economic field, such as traders, entrepreneurs, and producers, who apply knowledge and religious values in economic activities. In the acceleration of participatory development, the Vaisyas can play a role as drivers of the local economy and providers of employment to improve community welfare. Fourth, the Sudra caste has a role in providing services and assisting other groups in carrying out their respective roles, such as manual labor, servants, and aid workers. In the acceleration of participatory development, Sudras can play a role as implementers of development activities and providers of basic services to the community.

### **3. Similarities of the Pentahealix Concept and Hindu Social Stratification**

The academic group in the pentahelix and the Brahmin caste have the same role in producing, developing and disseminating knowledge to the community. As for the institutions and fields pursued, there are similarities in religious and educational institutions and fields. How to obtain academics and Brahmin castes have similarities through the world of education and knowledge.

The government group in pentahelix and the Ksatria caste in Hindu social stratification have similarities in their roles in society. Similarities in the roles of the government and the Ksatria caste are found in making, planning, implementing and evaluating policies. Similarities in institutions and fields are found in government, political and military institutions. Similarities in the ways to achieve are found in the government and the Knight caste in courage, responsibility and building networks.

Business groups in the pentahelix concept and the Vaisya caste in Hindu social stratification have similar roles, fields and institutions and how to achieve them. The same role equation is found in the drivers and developers in economic activities. Similarities in fields and institutions are found in institutions and fields engaged in the economy. Similarities in how to achieve are in independence and building networks, creating jobs and increasing income in the economy.

Community groups in the pentahelix concept and the Sudra caste in the Hindu concept of social stratification have similarities in roles, institutions and fields and how to achieve them. Role similarities are found in social drivers and provide encouragement for the previous group. Similarities in institutions and fields are found in institutions and professional fields. Similarities in how to achieve are in professional development, increasing competence and providing support and services for other groups.

### **4. Differences in the Concept of Pentahealix and Hindu Social Stratification**

The academic group and the Brahmin caste in Hindu social stratification have differences in roles, institutions and fields and ways of achieving. Differences in roles exist in a more limited scope in the Brahmin caste. In the Brahmin caste the scope is limited to spiritual and social life. In academia, it is broader in terms of innovating problems in society. The difference in institutions and fields of the Brahmin caste has a more limited scope in spiritual and social according to religion. Academics are broader in various knowledge development and research institutions. The difference in how to reach the Brahmin caste is based on knowledge and descent. Academics are based on knowledge and competence.

The government group and the Ksatria caste in Hindu social stratification have differences in roles, institutions and fields and ways of achieving. Differences in roles exist in the government has the role of encouraging development innovation, creating policies to support the economy, improving the quality of life and providing infrastructure in various fields. The Ksatria caste has a more limited role in government and the military. The difference in how to reach the government has a broader reach than the Knight caste. Achieving the government is done with competence and non-competence. In achieving the Knight caste, it is done by competence and descent.

The business community and the Vaisya caste have differences in their roles, institutions and fields, as well as how they are obtained. Differences in roles are found in the role of the Vaisya caste in economic development and the spread of Hinduism. The business world has a role in the scope of the economy without spirituality. The business world is more specific and formal. The difference in institutions and fields of the business world institutions and fields of the business world can belong to the government and society. The institutions and fields of the Vaisya caste emphasize self-ownership. The difference between how to achieve the business world and the Vaisya caste is in self-reliance and culture. To achieve the business world, there is self-reliance. As for the Vaisya caste, it is through self-reliance and descent.

The Sudra caste in Hindu social stratification and the community in Pentahelix have differences in their institutions and fields. The Sudra caste has a role as a worker or laborer, focusing on the field of work and labor. The community in Pentahelix has a broader scope, covering various fields such as innovation, development, education, health, and the environment. The Sudra caste has a more specific and limited role, while the community in Pentahelix has a more diverse and dynamic role. The Sudra caste is more related to tradition and social status, while the community in Pentahelix is more focused on common interests and goals in promoting innovation and development. The Sudra caste in Hindu social stratification and the community have differences in how to achieve it. Sudra caste is usually determined by birth and social status, where a person is born into a Sudra family and automatically becomes part of the caste. Communities can be formed and achieved through various means, such as common interests, goals, or activities.

The final difference in pentahelix is the addition of media. The absence of media in Hindu social stratification may be due to the undeveloped media field as it is today.

## **CONCLUSION**

Based on the above research, the researchers concluded in this study that:

1. Collaborative governance Hindu social stratification divides groupings based on roles, fields and institutions and how to achieve complementarity between one group and another in achieving accelerated participatory development.
2. Collaborative governance pentahelix divides groupings based on roles, fields and institutions and how to achieve complementarity between one group and another in achieving accelerated participatory development.
3. Similarities of collaborative governance of Hindu social stratification and pentahelix are similarities based on the roles, institutions and fields and how to achieve each group. First, the Brahmin caste funds academics. Second, the Ksatria caste with the government. Third, the Vaisya caste with the business world. Fourth, the Sudra caste with the community.
4. The difference between the collaborative governance of the pentahelix concept and Hindu social stratification is in concept development. The pentahelix concept has a more efficient and inclusive concept compared to the Hindu social stratification concept.

## **FURTHER STUDY**

1. Policy makers should adopt the pentahelix principle by paying attention to flexible community groupings in the planning and implementation of public policies to be more inclusive and adaptive.
2. For academics, it is necessary to conduct further research on how the implementation of the pentahelix concept can be adapted to a society that still has a strong social stratification system.
3. The community is expected to be more open to collaborative models in social development to improve mutual welfare. This document is the result of a conceptual analysis that can be the basis for further research in the fields of sociology and public policy.

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