

The Spirit and Values of Democracy in Indonesian Culture

Annassla Priti Tri Desiswi¹, Sri Rahayu Wilujeng¹

¹Faculty of Humanities, Diponegoro University, Semarang 50275, Indonesia
annasslapriti@students.undip.ac.id

Abstract.

Democracy is a political system that has been implemented in Indonesia since the beginning of independence, namely in 1945. Democracy itself was first born in Ancient Greece which then developed into several forms. Based on historical traces, many countries have failed to implement a democratic system until they collapsed. As a system that indirectly protects the rights of its people, it is necessary to adjust the democratic system to the culture and way of life. This study aims to hone the spirit and values of democracy that exist in the culture of Indonesian society. As an initial stage, this study took Javanese culture to be studied regarding the spirit and values of democracy contained in it. This research is a qualitative study and uses the phenomenological hermeneutic method. The elements of the method used are: description, heuristic, interpretation, analysis and idealization. Cultural values and customs that are the basis of democracy are needed to balance Western democracy which has values of freedom and individualism. This study obtains a picture of the spirits and values of democracy in Indonesian culture

Keywords: Spirit, Value, Democracy, Indonesia, Culture

1 Introduction

This article is a report on the results of research in the field of cultural studies regarding democracy as a material object. This is interdisciplinary scientific research involving political science, cultural science and philosophy. Cultural Studies is used as a formal object or approach point of view. Philosophy is used to interpret the object of study in order to obtain a meaning from cultural data and facts. Induction analysis is used to obtain the spirit and values of democracy contained in Indonesian culture.

1.1 Problem Formulations

- 1.1.1. What spirit and values are contained in democracy?
- 1.1.2. What basic values are found in Indonesian democratic culture?

1.2 Benefits of Research

- 1.2.1 For the scientific environment, this research can contribute to thinking about democracy studied from the Cultural Science
- 1.2.2 Provide an understanding of the cultural values in Indonesian democracy.

1.3 Theoretical Framework

Democracy is a political system that provides equal rights for all humans. The emergence of democracy in various countries is not the same. The spirit and values of every democracy are different because every nation has a different culture and history. According to Frederico Mayor, there is no single model of democracy that

can be applied to all nations, a standard system for implementing democracy in the world. The democratic ethos must reflect the unique values and cultural elements of society without abandoning the universal essence and values of democracy. According to Soekarno, Indonesian democracy is based on the nation's cultural personality in the spirit of friendship and kinship. Democracy in a cultural context is closely related to the social power of authority in society. This social power is a real force on the political map. According to Max Weber, there are three types of authority, namely traditional authority, charismatic authority, and legal authority. These three authorities are in different areas but are interconnected

2 Methods

This manuscript is a report of short research on democracy in Indonesian culture. This research is research in the field of cultural science with a qualitative research type. The methods used are: description, analysis, interpretation and idealization.

3 Result and Discussion

3.1 Democracy

Humans are Zoon Politicon animals who engage in politics, namely socializing to fulfill their needs and interests [1]. The human side as zoon politicon gives birth to a system or way of organizing and managing human interests in living together. One system that regulates common interests is democracy. The idea of democracy emerged approximately 2500 years ago in Athens and is still discussed enthusiastically today. Democracy comes from the Greek words *demos* meaning people and *kratos* meaning power. At almost the same time in another region (Roman) the term Republic was introduced which comes from the words *res*: power and *publica*: the people at large. In essence, democracy and republic have the same meaning [2]. Democracy in ancient Greece worked effectively because it was implemented in very simple conditions [3]. People who meet the requirements elect representatives as members of the city council. The leader is determined by drawing lots. The model of democracy in Ancient Greece was different from democracy in Europe. Democracy in Ancient Greece was lost when Greece was conquered by King Philip of Macedonia in 338 BC [4].

The implementation of democracy in Rome was more advanced, but this system was no longer used when Julius Caesar came to power in 44 BC. The idea of democracy re-emerged in Europe after the Magna Carta in 1215 during the time of King John. The democratic movement grew stronger after the renaissance in Southern Europe and reforms in Northern Europe and was strengthened by American independence and the French revolution in 1789. Many modern democratic countries emerged after the second world war. The development of democracy in the world proceeded rapidly after the cold war ended.

Democracy is increasingly being implemented in the world, because it has advantages compared to other systems. In a democratic system there is a spirit of freedom, equality and humanity. This spirit is a pillar supporting the upholding of democracy. These pillars are: Sovereignty of the people, government based on the consent of the governed, majority rule, guarantee of human rights, free and honest elections, equality before the law with a fair legal process, constitutional restrictions on government. , pluralism in social, economic and political life, tolerance, pragmatism, cooperation and consensus [5].

Besides that, the democratic system provides benefits: minimizing the emergence of cruel and cunning authoritarian governments, guaranteeing human rights that are not provided by other systems, guaranteeing wider personal freedom for its citizens, helping people to protect their basic interests, providing opportunities for exercise freedom to determine their own destiny, provide maximum opportunities to carry out responsibilities, provide higher political rights, give citizens the opportunity to develop, the possibility of war is smaller, citizens tend to be more prosperous [6].

The implementation of democracy in various countries is generally different because it is influenced by several factors. At the implementation level, democracy is related to the local values of a nation, but at the idealist level, democracy contains universal values. The universal values of democracy are human values. Humanity is recognition and respect for all humans as the same and equal creatures of God. Other values such as: freedom, brotherhood, justice are consequences of human values.

3.2 The Spirit and Values on Democracy in the Indonesian Culture

Ada There are difficulties in identifying Indonesian culture. Indonesia as a nation has existed since the national kingdom was founded. Indonesia as a country has existed since the proclamation of independence on 17th August 1945. Indonesia is a nation state consisting of various nations in the archipelago. Indonesia has 17,504 islands, more than 300 ethnic groups, 700 languages [7]. Each ethnic group has a culture that is different in all aspects, for example the culture of the Acehnese is very different from the culture of Java or Maluku. The important question is which culture is a representation of Indonesian culture? Very difficult question, but there are references to this problem. In the explanation of the 1945 Constitution, Chapter XIII, article 32, there is a description of the national culture of the Indonesian nation. National culture is a culture that emerged as the result of the efforts of all Indonesian people. Indonesian national culture is the culmination of the culture of all ethnic groups in Indonesia.

In the relationship between democracy and culture there are two important things. Firstly, democracy as a system refers to the Indonesian state where Pancasila is the source of values. Second, democracy as culture refers to the habits and customs that live in the culture of the Indonesian nation. Here we discuss a little about democracy in Javanese culture. Javanese culture has a very strong influence on the political life of the Indonesian nation. The Javanese tribe has the biggest supporters. According to

the Central Bureau of Statistics in 2010, the Javanese population was 40.22% of 270 million population, the Sundanese were in second place, the Batak tribe was in third place [8]. Of the seven presidents in power, 6 were from Java. The influence of Javanese culture is very strong in Indonesian politics, but it must be understood that democratic traditions also exist in the culture of other nations in the archipelago.

The Javanese conception of power and democracy is different with Western. Power is an abstract and a manifestation of social interactions in relational patterns between human groups and related to vote. According to Anderson, the Javanese conception sees power as a real entity. More than that, power as a concrete entity "exists" (is) outside of the individual and "exists" independently. It is a kind of permanent force existing in the universe [9]

Democracy as a modern political theory indeed originates from the West, but the practice of democracy in Indonesia has long been running as part of the nation's culture. The spirit and values of democracy even grew during the feudal era in the monarchy system. According to Hatta, quoted by Latif, genuine Indonesian democracy can survive in the long term. The king as ruler does not absolutely own land. Land as an important production factor is shared [10], besides that the king's leadership qualities protect his people. In the context of Javanese culture, democracy means recognition of other parties to regulate life together. The party that has the authority is the representative of God and the protector of the people. The leader has traditional authority and charismatic authority. These two authorities are the foundation of legal authority. This power with cultural and spiritual dimensions is the foundation of values in democracy in Javanese culture.

Democracy in Indonesian culture extends to the smallest political units such as villages in Java, nagari in West Sumatra, banjar in Bali. Democratic values also grow in Minangkabau's culture where the king is limited by justice and propriety. The king's decision can be rejected if it is not in accordance with common sense (logic) and appropriate principles of justice [11].

A king is not a leader who has absolute political and economic power rights. The spiritual dimension of leadership is very strong. Leaders have a big responsibility for the lives of their people. This also exists in Javanese culture in the title of Javanese Kings such as Hamengkubuwono who has responsibility for the universe, both big nature (macro cosmos) and small nature or humans (micro cosmos), Pakualam in the Jogjakarta palace, Pakualam and Mangkunegoro in the palace Solo. The title of king shows the responsibilities that must be carried out. The right to express opinions is given the opportunity. In front of the palace there is a large field (alun-alun) where people can gather to voice their opinions, and communication between residents is carried out through village meetings, or traditional deliberations. Village meetings are carried out by means of dialogue to reach agreement on a problem. Deliberation is important in making decisions and consensus is a contract that is carried out. This

tradition of deliberation and consensus is a political phenomenon in most Indonesian cultures.

Villages in the socio-political dimension are very important. The village as the smallest political unit is a measure of the king's success in governing [12]. Several rebel figures came from the village. The support of village residents becomes a great strength, the village becomes a base for building strength. Rebels supported by villagers are often successful.

The spirit and values of democracy in Indonesian culture are different from democracy in Western countries. Western democracy is based on the individualist ontology of liberalism. Democracy in Indonesian culture is based on the spirit of communalism and harmony. Democracy in Indonesian culture is implemented in the context of living together. According to Soekarno, living together (*bebrayan*: Javanese) is the basis for democracy and state life [13]. *Bebrayan* becomes the spirit and harmony of goals in democracy. The democracy that has grown deep in Indonesian culture is based on the values: togetherness, responsibility, social justice and harmonization between personal and group interests. Democracy in the context of Indonesia as a country relies on Pancasila as the way of life of the Indonesian nation. The values are: spiritual religious, humanity, unity, people's sovereignty and social justice.

4 Conclusion

Democracy as a modern political system indeed originates from the West, but democracy as a culture has long existed in the lives of Indonesian society. There is no one standard model for implementing democracy. Every nation has a model of democracy that is based on culture. Democracy in Indonesian culture is based on the spirit of togetherness, kinship, harmony and responsibility. The values that guide democracy in Indonesian culture are the values of theosity, humanity, integrity, people's sovereignty and the value of justice.

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