

# *The Implementation of Political Culture and its Correlation to the Political Development*

Dwi Rianto Jatmiko<sup>1</sup>, Hartiwiningsih<sup>2</sup>, I Gusti Ayu Ketut Rachmi Handayani<sup>3</sup>

<sup>1,2,3</sup>Universitas Sebelas Maret, Surakarta - Indonesia

jatmikodprdngw@gmail.com

**Abstract-** Indonesian political system is undergoing a democratization process which consequences are not only felt in the dynamics of national political life. This research aims to examine how the cultural implementation affects the political development. The population of this research were communities in Ngawi Regency. From the discussion, it can be concluded that the influence of the community's political culture basically makes everyone to be involved in the political development and political culture which attempt to create a civilized community.

**Keywords:** *Develop Progressive Law, Dominant Position, Causality Relation.*

## I. INTRODUCTION

Political culture is a guideline to organize political life which is directed at the development of political order according to Pancasila and The 1945 Constitution of The Republic of Indonesia [1]. A number of systems (ecology, social, and ecology) interact to each other within the scope of political culture. They are classified into the environmental category within the community (intra societal environment) or the external environment of the community (extra societal environment), thus the results of political system create contact with the outside world [2]. Politics always correlates to the public goals, but not personal/private goals. The main concepts existed in the definition of politic are: state, power, decision making, policy, distribution, and allocation[3].

Political development is aimed at the ethical and moral development of political culture in order to realize a stable political life, which is indicated by the improving functions of political suprastructure and infrastructure in an effective, real, dynamic, harmonious and responsible manner, as well as community awareness of political participation. The current Indonesian political system is undergoing a democratization process that brings many consequences not only to the dynamics of national political life, but also to the dynamics of other systems that support the state life implementation. The democratic development of political system is planned to maintain the territorial unity of Republic of Indonesia, which will provide wider space for realizing the social justice and prosperity for all Indonesian people.

The success of democratic political development is not only influenced by the developing situation within the country, but also by the constellation of recent international politics. In addition, the political development should also be supported by professional

state officials, who never practice corruption, collusion and nepotism and can utilize various forms of mass and broadcasting media, as well as information networks, within the country and abroad [4].

The main problem faced by Indonesia at present in the domestic political field is the imbalance of power among the higheststate institutions (legislative, executive and judiciary); the constitution and legislations have not fully accommodated the dynamics of social change; condition that is vulnerable to vertical and horizontal conflicts; worsening national disintegration which often seek justification and support from foreign parties as well as the outbreak of various violence and mass actions that often force the will; weak oversight of the state officials' performance which may lead to the practices of corruption, collusion, and nepotism; the principles of good governance have not been implemented; weak institutional and management of state officials; low human resource capacity; and the inadequacy of facilities and infrastructure to support the implementation of government and development. In relation to the political development of Ngawi residences, it shows a tendency to be seen from the attitudes shown, namely the existence of the political culture of Ngawi residences, which is more directed towards the attitude of the community itself. So, there are 2 characteristics of political culture in Ngawi, namely tolerance and militant political cultures [5].

Kantaprawira stated that political culture is none other than the pattern of individual behavior and its orientation towards the political life lived by the members of a political system. The technological advance and contact with foreign cultures may cause inharmonious condition or the condition that changes towards a new and harmonious balance. In order to emphasize the existence of political culture on political development, there is a close relationship with the inspiration of the community. In other words, the community's aspiration are the motives that make them participate in the political development [6].

The political development in Ngawi regency is highly directed to the political culture adopted by the community. In other words, political development in Ngawi goes hand in hand with the increasing or decreasing political participation of the community. So, in order to exert the influence of political culture on political development in Ngawi regency, the community should change their attitude of political culture. This will be the

basis of political development and the political development in Ngawi will automatically be better than before. By expressing the political culture, the community will be more familiar with or understand their political values which will then influence their political attitudes and behavior. Thus, the political development can stimulate the community to state their aspirations in accordance with the political culture they understand [7].

The implementation of political development can be observed from the improvement of community's political awareness, since the people who understand the political culture are naturally responsible for the continuity of political development. In other words, political culture is the cornerstone of implementing political development and is also a link between the political system. Thus, the problem statement of this research is: how does the implementation of political culture and its correlation to the political development?

## II. RESEARCH METHOD

This study uses a normative approach and qualitative analysis.

## III. FINDINGS AND DISCUSSION

Basically, the policy makers have the power to carry out the policy. Distribution and allocation are the division of the binding-values that exist within the society. A value of is something considered good or right, desired, and has a price, so it is perceived as something good and true that humans want to have. A value can be abstract such as valuation or a principle like honesty and freedom, and it can be concrete like a house [8].

According to Samuel H. Beer and Adam B. Ulam, as well as Gilbert Abcarian and George S. Masannat, there are generally 4 variables in political system. First, power as a way to achieve what is desired, that includes sharing resources among groups in the community; Second, the interests of goals pursued by political actors or groups; Third, the policy resulted from the interaction between power and interests, which is usually in the form of statutory regulations; Fourth, the political culture of the subjective orientation from individual towards the political system [9].

Political culture is the whole political views, such as norms, patterns of orientation towards politics and outlook on life in general. It puts forward the psychological dimension of a political system, such as attitudes, belief systems, symbols that are owned by individuals and operate in the whole society, as well as their hopes. For example, a person's political activities are not only determined by his goals, but also by his political expectations and views on the political situation [10]. The political culture can be seen from the primordial ties.

It can also be defined as a close kinship based on lineages (father, mother, grandfather, grandmother, and great grandfather), all of which are assembled in a large

community within an area. Political culture is nothing but the pattern of individual behavior and its orientation towards the political life lived by the members of a political system. Actually, the term political culture is inherent in every community that consists of a number of individuals who live in traditional, transitional, or modern political systems [11]

Soetjipto Wirosardjono said that the future political culture should emphasize the individual political behavior. Political culture is one side of the appearance of our culture as a nation. Therefore, people will needlessly imagine an order of political behavior. The improvement of political participation is influenced by political culture or strong primordial ties that exists among the community. For example there are political figures who serve in political parties that can automatically influence the community to provide political support to the parties they lead, in which they try to convince the community of their leaders, encourage them to support their leaders, etc. It is because there is a hope that if the community's support is successful, the community will get more attention regarding their condition. [12]

The research on the relationship between political culture states that people who embrace parochial political culture tend to lack in political development because people do not expect anything from the political system, for example: the community does not care about political development. Meanwhile, the people who embrace the culture of political subjects have rather slow political development because the community is only aware of government's authority. The people who practice the culture of participatory politics have a very improving political development because the community participate towards the political objects that they live everyday. The people who follow tolerance political culture have very good political development because the is neutral and willing to cooperate for improving political development. Lastly, the people who embrace political culture have stagnant political development their society is critical and always creates conflict. [13]

The data of this research show that the community in Ngawi implements the parochial political culture. It can be inferred that parts of the community in that city have the idea of pure parochialism taking place in a simpler traditional system where political specialization is at a very minimal level. Furthermore, the community in Ngawi has high frequency of political orientation towards the political system but it is still passive in nature. Ngawi people who follows participatory political culture indicate that they are participative to the political objects. Ngawi people who practices tolerance political culture show that their political idea centered on problems or ideas to be assessed, they try to find a reasonable consensus which always allows them to work together, being critical to people's ideas, but not being suspicious of them. [14]

Whereas those who embrace militant political culture are not seen as an attempt to find the best alternative but they are considered to have bad intentions. The tolerance political culture has a very positive influence on the political development on the community in Ngawi. The implementation of political development involves the life needs of the nation that should work in accordance to what the community's wishes, thus it will lead to good inter-community relations. In addition, militant political culture has a very negative influence on the political development of the community in Ngawi, because it can cause problems of rights and obligations amidst the community. [15]

The political culture of the community need to work in line with the nature and personality based on togetherness. The community in Ngawi regency needs to foster a spirit of togetherness in a more concrete form. namely the inclusion of the community in political development as an effort to advance the nation's life. Therefore, the implementation of political development. Thus, it will lead to good relations and will automatically nourish the national spirit. On the contrary, political development that does not run in accordance with the wishes of the people will cause problems that can trigger national disintegration.

Parts of the community believe that political culture is an important element in mental formation because without culture, the community, nation, and state life can be interpreted incorrectly. Besides that, political culture will also able to take people into global and modern civilization without leaving the basic principles of nationalism. Therefore, the political culture must always be strengthened in the context of development. Basically, the problem faced is how a political culture should be fostered and established. From the description above, it is important for us to always realize that whatever we know about political culture towards political development is the community's responsibility.

In the life of political culture, citizens interact and integrate with the spirit of togetherness and kinship. Therefore, the implementation of freedom should be based on social responsibility and the realization of human rights is balanced with psychiatric experience. Essentially, the citizens' rights and obligations are no longer vague and erratic, but they have been directed to the values of political culture that are centered on social justice, the unity of human civilization and the glory of divinity. Therefore it is natural to guarantee openness to overcome, criticize, develop thinking on the realization of democracy so that it is not being used to defend their group's interest who happen to have a socio-economic position. However, it is also not enough if political culture only produces physical well-being, while the people's togetherness is scattered at the same time. However, political culture must be seen from the extent to which the community figures succeeded in the emergence of a democratic society, or it is the same as falling into

weaknesses and deviations as a result of the previous democracy.

#### IV. CONCLUSION

The political culture of the community integrates with the spirit of togetherness and kinship. So, the freedom is based on social responsibility and the realization of human rights is balanced with psychiatric experience. The influence of community's political culture basically makes all people to be involved in political development. Basically, the community's political culture aims to create a civilized community, where in the life as members of the community, there is mutual respect and respect for the nation's dignity.

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