The Actualization of Democratic Values in Banyumas Society

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Abstract. This study aims to investigate the actualization of democratic values, the obstacles on the actualization of democratic values, and the efforts made to overcome these obstacles. This research employs a qualitative approach with a case study method. Data collection techniques include observation, interviews, documentation study, and literature study. The subjects in this study were Banyumas cultural figures, Banyumas historical figures, KPUD of Banyumas, Civics teachers, members of Partai Amanat Nasional Banyumas (National Mandate Party), members of the Banyumas Golkar Party. Data analysis used by researchers used the stages of data reduction, data display, and drawing conclusions. The results show that: 1) the reality of democratic values is reflected in the characteristics derived from the traditional framework 2) Democracy is still interpreted as a procedural democracy such as the election of the village head, the election of the regional head, and the general election. 3) Knowledge of democracy in society is still limited to the political aspect so that the practice of democracy has not approached the real concept of democracy. 4) Democratic education is a shared responsibility among formal, informal, and non-formal education to form a democratic society.

Keywords: Values · Democracy · Society

1 Introduction

The concept of democracy is currently considered the ideal concept in the government system and an alternative in various social, national, and state activities. The process of democratization becomes a phenomenon in the world. In any place, authoritarian governments are demoted by the people and replaced by democratic governments. The process of democratization is closely related to the increasing prominence of demands for respect for human rights [1].

Indonesia is one of the countries that is building democratization in all aspects of life. The concept of democracy is currently considered an ideal concept in the government system and an alternative in various social, national, and state activities. However, currently, the implementation of the concept of democracy has not been optimal. It can be found from the report of [2], which informs that there has been a deviation in democracy, one of which is in the practice of procedural democracy or the 2019 general election contest, which bears to the practice of money politics. Even more concerning,

most people still tend to be permissive toward money politics. The Indonesian people consider that money politics in the election are fair acts. Such things are not very good for a democratic climate. The work program, various selection for their capacity, and ability should be presented to the voters. However, according to Gaffar [3, 4], it should not be criminalized because it can still be resolved by kinship.

The problem of democratic practice in Indonesia is the crime of corruption. Reinforced from the Pratama report, in 2018, the CPI (Corruption Perception Index) released by Transparency International (TI) states that Indonesia is in 89th position out of 180 countries. The results of Sadeli's analysis [5] show that the political elite is fluent in proclaiming democracy in various political situations. Political elites who were elected democratically have been proven to have abused their power, one of which is corruption. As data from the KPK, it was found 218 officials caught in corruption cases. Thus, it can be concluded that in Indonesia, the level of corruption is still high. The main factor triggering the occurrence of corruption cases in Indonesia is part of implementing the democratic system.

Many empirical studies have concluded that democratization, to some extent, has created the conditions for the spread of corruption. Moran [6] argues that the transition to democracy, either in the form of a transition, namely from authoritarian rule or from communism rule or in the process of decolonization or the emergence process of a new nation-state, has implications for the expansion of corruption.

For example, the results of Rachman's [2] investigation, which informed the corruption case of the chairman of Partai Persatuan Pembangunan (United Development Party), Romahurmuziy or his nickname Romy, who was suspected in a corruption case in the selection of positions at the Ministry of Religion. As well as news of the second corruption case 2019 carried out by Imam Nahrawi as the Minister of Youth and Sports from Partai Kebangkitan Bangsa (PKB) or National Awakening Party who was involved in the Kemenpora bribery corruption case. This incident certainly had a destructive impact on the democratization of society. This case has made democracy out of tune with the basic philosophy of the Indonesian personality.

The adoption of the democratic system in Indonesia is outlined in the fourth paragraph of the preamble to the 1945 Constitution of the Republic of Indonesia as explained by Gaffar [3, 4], which states that Indonesia's national independence is formed in the "State Structure of the Republic of Indonesia with people's sovereignty" in a "State Constitution. Republic of Indonesia 1945". Democracy in Indonesia is increasingly finding its form post-reform at least procedurally. Maftuh [7] admits in this reform era; we are eager to have a peaceful, safe, and prosperous society. Therefore, every Indonesian citizen must actively participate in development to achieve such a society. Besides, every Indonesian citizen is required to have the ability for creativity and openness. In such a society, every member of society must be free from fear and be free to be creative to contribute their abilities to the state.

The practice of democracy in Banyumas society is not different from the practice of democracy in Indonesia. The election as one of the processes of implementing democracy in Banyumas is still far from perfect, or it can be said that people's political culture is still not right. This condition is evidenced by the existence of money politics in election activities. Money Politic can be defined as a gift or promise to provide some materials to

influence particular behavior or authorized users. Over the years, many politicians have used transactional politics only to seek power. Based on the research results of Chusmeru da Edi Santoso, it is stated that 51.8% of money politics is a problem of democracy. It is mentioned that 18.3% of the Banyumas people strongly disagree with money politic, but 16.3% say they still agree with money politics. It proves that the culture of democracy in Banyumas is still dirty [8]. The problem of democratic practice is still dirty with actions that are not in accordance with democratic values. Then it is suggested to find a way so that democratic values can be applied.

2   Methodology of Research

This is a type of qualitative research. The qualitative approach (Qualitative research) is a research approach that reveals certain social situations by describing reality correctly, formed by certain words based on relevant data collection techniques obtained from natural situations [9]. The data obtained is qualitative, and qualitative research results are to understand the meaning and phenomena that exist. Using this qualitative approach, we can explore or study more information about problems related to research that shows the actualization of democratic values in the Banyumas community.

A case study is the research method used in this study. According to Stake [10], this method is done in an intensive, detailed, and in-depth way of a particular group, organization, institution, or phenomenon. This case study method focuses more on a case, while the case referred to in this research is the actualization of democratic values in the Banyumas community. This case is limited to the scope of democratic values in society.

Data collection techniques were done through interviews, observation, documentation study, and literature study. In this study, data analysis was carried out using Milles and Huberman's data analysis techniques consisting of some stages, namely data reduction, data presentation, and conclusion drawing.

3   Results of Research and Discussion

3.1   Democratic Values was Indirectly Born from Society Tradition

Supriyadi Cablaka, one of the strongest characters of Banyumas People, is often interpreted as a character who emphasizes the directness of Banyumas people, meaning that Banyumas people prefer to speak as they do without hiding anything.

Based on the findings, Cablaka is often interpreted as a character that shows the candor or openness of the Banyumas people. It can be proven that the Banyumas people prefer to speak plainly without hiding anything.

Weijnen et al. in [11] argues that dialect is a linguistic system used by one society to differentiate it from other neighboring communities that use a different system even though it is closely related. Based on the findings, it shows that the Banyumas community always perform honestly with their unique dialect without any level (egalitarian). This condition makes the social relationship patterns in the Banyumas community more harmonious.

Therefore, from the findings above, it is found that the Cablaka and Banyumasan dialect characters should contain democratic values. This is because cablaka is interpreted as straightforwardness, and the 'ngapak' dialect is defined as equality. This is certainly in line with the values of democracy, which embraces freedom of opinion and equality between communities so that it can be illustrated that the democratic values in the Banyumas community have been actualized in the form of daily habits or traditions.

3.2 The Democracy in the Society is Still Interpreted as the Procedural Democracy

Based on Welzer's view [12], it is said that in this life, there is only one community that is considered necessary, namely a political society whose members are citizens, all of whom are seen as active participants in democratic decision making. Based on the findings, the Banyumas political community has implemented democratic values, resolving disputes peacefully and institutionally in political parties, such as getting into problems by making decisions through political compromise with conflicting parties.

Reinforced by Mayo's view [13], it is revealed that the value of democracy consists of resolving disputes peacefully and institutionally. Based on the findings, the Village Head Election has long been elected directly by the people even though it is still simple. This is not only in the Village Head election procession but also in democratic practices in the form of deliberation, which is held every 35 days to discuss the existing problems in society as well as solutions to solve problems. This kind of deliberation in the Banyumas community is usually called Selapanan.

It can be shown that democracy is very much attached to the Banyumas people to channel their aspirations. However, democracy is still interpreted as a procedural democracy for village heads, regional head elections, and general elections.

This statement is in line with Hatta [14], who describes that democracy is rooted in social life. The Indonesian nation has long been practicing the idea of democracy even though it is still limited, not reaching the state level. Therefore, the Banyumas community still uses limited knowledge in participating in the democracy.

Based on the findings of the researcher, the knowledge of democracy in the Banyumas people is still limited. This can be seen from the general election procession. The Banyumas people choose a leader candidate without seeing their leader's figure, but the majority of them are more inclined towards the party that carries the candidates. It possible that the elected leader candidate is not the one who understands real democracy. However, prospective leaders only carry out procedural democracy with the concept of democracy.

3.3 The Environment of Formal, Informal, and Non Formal Education Support the Efforts of Democratization

Democracy education is a systematic effort made by the state and society to facilitate individual citizens to understand, to appreciate, to practice and to develop the concepts, principles, and values of democracy according to their status and role in society [12].

The implementation of democratic education can, of course, be carried out by formal, informal, and non-formal education. As in the research findings, it shows that theoretically, education is one of the most educational efforts. Informal education is the initial education given from an early age through an understanding of the rights and obligations as citizens to shape the characteristics of a democratic society. Parents' understanding of the importance of education for children is an essential factor in success. There will be no problem if parents understand the importance of education and support educational activities for children.

Education in the family must also be supported by the role of formal education, namely schools or colleges that aim to provide opportunities for students to know, understand, and practice democratic values in community life. This is in line with Zamroni's opinion [15] that education of democracy can be seen as a process of providing opportunities for students to practice democratic life in the classroom, school, community, with the aim that students understand how the political process of a country takes place so that they can participate and to be active in the life of the community, nation, and state".

Democratic education in the school environment can be provided through the civic education subject. Democracy education is, of course, not only the responsibility of the informal and formal. The role of socialization is carried out through political parties, community organizations, and outstanding institutions deliberately formed as a non-formal education channel aiming to provide democratic education. Political parties, as one of the parties responsible for providing democratic education, have the most effective role in providing socialization to shape the character and attitude of a democratic society. One of the ways to channel democratic education is political party technical guidance, which is carried out regularly by political parties every month to provide an understanding of democracy so that a democratic society can be realized. As the backbone of a democratic country, political parties have a strategic position, where they can provide democratic education to the public. The democratic education in question is the process of learning and understanding the rights, obligations, and responsibilities of every citizen in national life.

Budiardjo, in his book the basics of political science [16] mentions four roles of political parties, namely:

a. Political parties as a means of political communication.
b. Political parties as a means of political socialization
c. Political parties as a means of political recruitment.
d. Political parties as a means of resolving conflicts.

It is found that democratic education carried out by political parties can be channeled, one of which is by holding political party technical guidance, which is carried out regularly by political parties every month to provide an understanding of democracy so that a democratic society can be realized. Therefore, democratic education is the joint responsibility of formal, informal, and non-formal education, so that it can form a democratic society.

4   Conclusion

1. The reality of the democratic values of the Banyumas people is reflected in the characteristics of its tradition generated since long time ago. These characteristics include Cablaka and ngapak dialect which can be categorized as democratic values.
2. Democracy is very much attached to the Banyumas people to channel their aspirations. However, democracy is still interpreted as a procedural democracy for village head elections, regional head elections, and general elections.
3. Democratic education is the joint responsibility of formal, informal, and non-formal education so that it can form a democratic society.

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