An Analysis of Jakarta's Democracy and Political Power in 2019

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Abstract

Indonesia is a democratic country striving to realize people's sovereignty in the government. Indonesia consists of 34 provinces, one of which is Jakarta. Using a literature review, this study sought to examine in depth the democracy and political power in Jakarta in 2019. The researchers had collected the data from primary and secondary sources found in the articles and the web, which were then analyzed using a descriptive qualitative approach. The results show that democracy and political power are closely related. In political practice, democracy exists as an instrument to gain power. The aspect of democracy in gaining political power has been well implemented in the political, social, and cultural factors. Besides, the Indonesian democracy index reveals that Jakarta ranks first in Indonesia. Jakarta already has an exemplary democracy, but it still needs to continue to evaluate each indicator to defend its ranking.

Keywords:
Democracy; Political Power; Jakarta

INTRODUCTION

Each country has its characteristics to determine its leadership (Zuhro, 2019). Indonesia determines the leader of the country through democratic practices. Countries that implement democracy strive to realize people's sovereignty in the government (Hidayat & Taufikurrahman, 2020; Mochilisin, 2007). In political parties, democracy acts as an instrument to gain power (Susdarwanto & Susdarwono, 2020).

Indonesian political power contains the principles of trias politica (executive, judicial, and legislative) (Taryudi & Setiawan, 2021). The three principles materialize as government institutions that have the authority to realize and implement executive authority. Court institutions have the authority to exercise judicial power, and people's representative council institutions have the authority to exercise legislative power. Under this system, legislative decisions are made by the public or by the representatives who are obliged to work and act according to the aspirations of the people they represent and those who elect them through the legislative general election process based on laws and regulations (Dahlan, 2011; Fernando, 2014).

Apart from legislative general elections, many essential decisions or results, one of which is the presidential election, are obtained through general

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elections (Arrsa, 2014; U. Wahid, 2013). Elections are held in Indonesia by the people because they have the most political power in a democratic country.Indonesia consists of various ethnic groups, religions, and cultures. One of them is in the capital city of Indonesia, Jakarta (U. Wahid, 2013). Jakarta comprises approximately 664.01 km2 (ocean: 6,977.5 km2), with a population of 10,557,810 people (2019). The Jakarta metropolitan area (Jabodetabek), with around 28 million people, is the largest metropolitan area in Southeast Asia and the second-largest in the world. (Badan Pusat Statistik Provinsi DKI Jakarta, 2019; Web DKI Jakarta, 2020).

As a center for business, politics, and culture, Jakarta is the headquarters of state-owned enterprises (BUMN), private companies, and foreign companies (Chen et al., 2019; Handoyo, 2020). The city also houses government institutions and the ASEAN secretariat office. Therefore, Jakarta is the primary choice for people from various regions to migrate to. Jakarta is the first democratic province out of 34 provinces in Indonesia (Badan Pusat Statistik Provinsi DKI Jakarta, 2019).

Several previous researchers have discussed democracy in Indonesia, including negotiating democracy (Hüllen, 2019), improving the quality of democracy (Gerber & Chapman, 2017; Istinah, 2012), discursive democracy (Susdarwanto & Susdarwono, 2020), deliberation and ecological democracy (Niemeyer, 2019), democratic identity in Mandar (Rahimallah et al., 2016), deliberative democracy perspective in Papua (Ronsumbre et al., 2020), et al., 2019), et al., 2020), However, no researcher has conducted a thorough examination of democracy and political power in Jakarta in 2019.

METHODS

This research is literature research or library research. The content analysis of the qualitative method is employed in this research. The research theories are discussed qualitative-descriptively by analyzing the data sources in books, articles, or websites related to democracy and politics in Indonesia, especially Jakarta. The qualitative data analysis consists of four simultaneous activities: categorization, data reduction, data presentation, and verification.
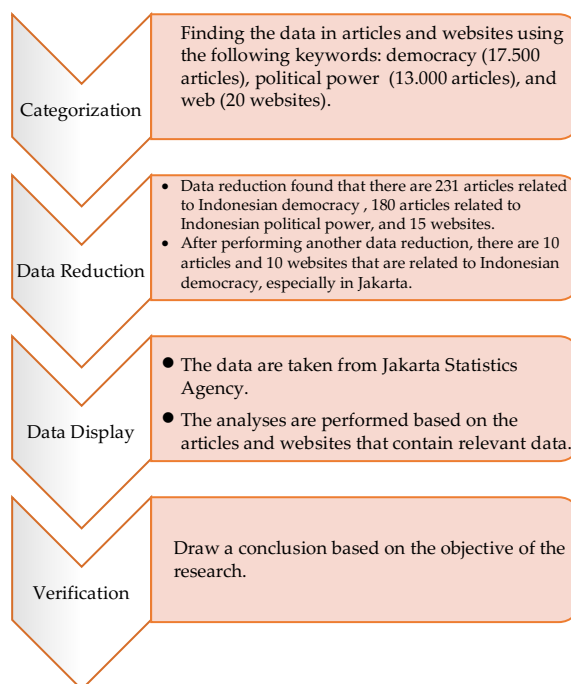
| Categorization | Finding the data in articles and websites using the following keywords: democracy (17.500 articles), political power (13.000 articles), and web (20 websites). |

| Data Reduction | • Data reduction found that there are 231 articles related to Indonesian democracy , 180 articles related to Indonesian political power, and 15 websites.
 • After performing another data reduction, there are 10 articles and 10 websites that are related to Indonesian democracy, especially in Jakarta. |

| Data Display | • The data are taken from Jakarta Statistics Agency.
 • The analyses are performed based on the articles and websites that contain relevant data. |

| Verification | Draw a conclusion based on the objective of the research. |

Figure 1. The Steps of Research

FINDINGS AND DISCUSSION

1.   The Scope of Democracy

The scope of democracy is aimed at all people in a country that adheres to a sure democracy (Pickering et al., 2020; Setiawan, 2021). Democracy's limitations can and cannot occur in a country. Democracy includes social, economic, and cultural conditions that freely and equally allow the practice of political freedom. The boundaries of democracy are not held by only one person, like the monarchy. Democracy upholds legitimate and accepted opportunities or results based on an agreed-upon system such as voting in making decisions (Meyer, 2019; Mulyono & Fatoni, 2019). Democracy contains values that foster confidence in the goodness of its system. Thus, there must be patterns of behaviour that serve as guidance or norms. Values and democracy require several factors, including (Nurtina, 2019): (1) awareness of pluralism, (2) honesty and common sense, (3) cooperation among community members, attitudes and goodwill, (4) maturity, and (5) moral considerations.

Besides, democratic principles support the values of democracy. A country is said to be democratic if its government system embodies democratic principles. Several democratic principles must exist in a democratic system of government, namely (Gerber & Chapman, 2017): (1) control over government decisions; (2) thorough and honest elections; (3) the right to elect and be elected; (4) freedom of expression without threats; (5)

freedom of access to information; and (6) freedom of association.

2. The Scope of Power

The scope of power is seen in certain situations and conditions. Power in the government domain (state actor) will be different from power outside the government (non-state actor) (Rauf, 2009; Taryudi & Setiawan, 2021). Some limitations must be obeyed in controlling power. Democratic power means providing the people the opportunity to elect the president and vice president, governors and their representatives, and other legislative bodies (Nugroho, 2018). Government power is seen from the president's power assisted by his deputy (Geri & Syamsir, 2021). The president has the power to uphold laws but not make them because the People's Representative Council (DPR) can pass laws (Istinah, 2012). Indonesia is a country that adheres to a democratic government system.

According to John Locke, power is divided into three (Williams & Lockley, 2012). The first power is legislative power, which is the highest power in a country. It functions as the power to form state laws. However, it does not mean that they can make legal rules arbitrarily because they are constrained by natural law. Natural law includes the rights to life, to freedom, and the right to own property. These

rights cannot be violated by the state or legislative bodies because the essence of a country's purpose is to protect the three rights of the people, which are commonly called human rights in politics (UU Nomor 39 Tahun 1999 Tentang Hak Asasi Manusia (HAM), 1999). The second power is executive power, which is the power to implement statutory rules made by the legislative branch. As an exercise, legislative powers must be limited and dependent on the legislature. However, the legislative power performs orders for the public interest in the absence of legal regulations. The third power is the federative, which is the power to establish relationships between countries. It is used when declaring and waging war, making agreements, and establishing relationships with other countries.

3. Democracy and Power in Politics
a. Democracy in Politics

Democracy is a form of government in which all citizens have equal rights to make decisions that can change their lives (Pratama, 2019; Rahimallah et al., 2016). Democracy allows citizens to participate, either directly or through representatives, in formulating, developing, and constructing the laws. Democracy includes social, economic, and cultural conditions that freely and equally allow political freedom.

Democracy provides the opportunity for all people to participate in decision-making. Consequently, democracy is often abused. The most easily seen example of abuse of democracy in Indonesia is during the elections (Kadir, 2014). Elections are a means of manifesting the people's sovereignty. There are five essential considerations in holding direct elections in Indonesia for the sake of democracy's development, namely (Kumalasari, 2021):

1) Direct Pilkada (local election) is the answer to the people's demands because the elections for President and Vice President, DPR (People's Representative Council), DPD (Regional Representative Council), and even village chiefs can be carried out directly.

2) Direct Pilkada is the embodiment of the constitution and the 1945 Constitution.

3) Direct Pilkada is a means of learning democracy (politics) for the people (civic education).

4) Direct Pilkada as a means of strengthening regional autonomy (Witak, 2019).

5) Direct Pilkada is an essential means for the process of regenerating the national leadership

In the Pilkada implementation, there must be winners and losers. Often, the losers cannot accept their defeat gracefully. As a result, they will mobilize the masses to visit the local KPUD (Regional General Election Commission). Besides, there are also problems arising from the local KPUD. Frauds were found during the Pilkada. The frauds were committed by prospective candidates, such as money politics, intimidation, premature campaigns, and negative campaigns (black campaigns). Several alternatives that can minimize election frauds are:

1) All existing parties, from regional to central, maintain order and the implementation of the Pilkada.

2) All citizens respect each other's opinions.

3) The socialization regarding the election of the citizens must be improved.

4) Vote with your conscience.

b. Politics

Power is a person's or a group's ability to influence another individual or group's behavior to follow the wishes and goals of the person who has the power. The meaning of power is discussed by some experts. Some experts express the meaning of power, namely (NN, 2019):

1) According to Gibson,
   Power is the ability of a person to get things according to the desired way.

2) According to Max Weber,
   Power is an opportunity for a person or group of people to make the

community aware of their desires while simultaneously applying them to the actions of resistance from certain people or groups.

3) According to Lewin

Power is the potential ability of a person or group of people to influence others in the existing system. In this sense, power is a quality inherent in an interaction between two or more individuals.

4) According to French and Raven, there are five types of power, namely:

o Power to Reward

This type of power focuses on the ability to reward work or tasks performed by others.

o Coercive Power

This type of power is more focused on the ability to give punishment to others.

o Power of Representation

This type of power is based on a liking or liking relationship in the sense that someone identifies another person who has the qualities or requirements he wants.

o Expert Power:

This type of power is based on expertise. It focuses on the belief that someone who has power will surely have more knowledge, expertise, and information (Saputra, 2019).

o Legitimate power

Legitimate power is an actual power when someone, through an agreement, is given the right to regulate and determine the behavior of others in an organization.

Based on several definitions of power from the experts, it can be concluded that power is the ability of a person or group of people to influence the behavior of a person or other group so that the behavior becomes in accordance with the desires and goals of the person who has the power. Understanding power will be much easier if you know the types of power, namely:

1) Monarchy and Tyranny (Thought, 2007)

The word "monarchy" comes from the word "monarch", which means "king." It is a type of political power in which the king or queen is the dominant power holder of the state (kingdom). The purpose of the power exercised by a king or queen in a country is for the welfare or common good. The opposite of a monarchy is called tyranny.

2) Aristocracy and Oligarchi

In monarchical power, the king or queen usually relies on aristocrats. Aristocracy itself is a government by a group of elites (few) in a society where they have social status, wealth, and great political power. These three things are hereditary (inherited), passed from parents to the children. This type of aristocratic power

is also called the type of aristocracy. This type of power is aimed at the welfare of all people or the common good. The opposite of aristocracy is called oligarchy.

3) Democracy and Mobocracy

Mobocracy is a bad form of democracy (power from the people, by the people, and for the people) where the people are indeed sovereign, but the country is in a war situation and no agreement can be made peaceful (NN, 2019).

4) Timocracy (thought, 2007)

This concept refers to a Timocratic man, who is someone who is infatuated with victory and honor. Timocracy is located in the middle position between the aristocracy and the oligarchy. Timocracy is an aristocracy that is experiencing a decline in the type of oligarchic power. If the aristocracy is the ideal type of government that is full of courage and honor, held by some people or groups that are colored by personal or group welfare motivations, then the timocracy begins. Timocracy is not an oligarchy because, according to Socrates, Timocracy still imitates aristocracy.When the process of qualitative imitation of the aristocracy no longer took place, timocracy fell into an oligarchy.

5) Job Title

Occupation is a state situated in mass anarchy. This government is not legal and constitutional. However, these mass groups usually have weapons or large numbers, and they rule through fear.

6) Plutocracy

Plutocracy is a type of power in which the state is driven by rich people. This plutocracy is similar to the oligarchy. However, plutocracy occurs when an extreme condition is created between the rich and the poor in a country. Plutocrats (rulers of Plutocracy) have control over not only economic and political resources, but also military resources (troops, weapons, and technology). Under these conditions, plutocrats are usually de facto or have more power than official governments.

7) Kleptocracy

Kleptocracy is a type of power in which a public official uses his public power to steal state wealth (automatic corruption). It is also referred to as corruption committed by high-level officials who systematically use their position to channel public funds into their pockets. The more mass acts of corruption by public officials, the closer a country comes to becoming a kleptocratic type of government.

The existence of power depends on the relationship between those in power and those who are controlled willingly or by force (Widodo, 2009). If power is translated into a person, then that person is usually called a leader, and those who receive his influence are his followers. The difference between power and

authority (authority or legalized power) is that authority is the power that is in a person or group of people who has the support of the community because it requires recognition from the community.

The existence of an authority can only be effective if it is supported by real power, but it often happens that the authority lies recognized by the community and the location of real power, not in one place or one hand (Subakdi, 2010).

The Government System of the State of Indonesia Based on the 1945 Constitution before the amendment is contained in the explanation of the 1945 Constitution regarding the 7 main key systems of government, namely (Shintiya, 2006):

a. Indonesia is a state based on the law (rechtsstaat).
b. The Constitutional System.
c. The highest power is in the hands of the People's Representative Assembly.
d. The President is the organizer of the highest state government under the People's Representative Assembly.
e. The President is not responsible for the People's Representative Council.
f. The Minister of State is the president's assistant and is not responsible for the People's Representative Council.
g. The power of the Head of State is not unlimited.

Based on the seven key points, the Indonesian government system according to the 1945 Constitution adheres to the presidential government system. In this system of government, presidential powers based on the 1945 Constitution are as follows (Shintiya, 2006):

a. Holders of legislative powers.
b. As the head of government, you have a lot of power.
c. As the head of state, you have a lot of power.
d. The highest commander in the military.
e. Entitled to appoint the members of the People's Representative Assembly (MPR) members from regional or group representatives.
f. The right to appoint ministers and state officials.
g. The right to declare war, make peace, and agree with other countries.
h. Entitled to appoint ambassadors and receive ambassadors from other countries.
i. Entitled to give titles, honors, and other honors.
j. The right to grant clemency, amnesty, abolition, and rehabilitation.

This power has various forms with various sources; material property rights, position, bureaucracy, a special ability in certain fields of science or based on certain legal regulations as the

sources of power. There is power everywhere; in social relations and social organizations, but the highest power is generally found in the organization known as the state.Officially, the country has the right to exercise supreme authority, if necessary, by force; it is also the state which divides powers among its inferiors. This form is called power (Heywood, 2007). Power is usually only carried out by a small group of people who call themselves the ruling class. These symptoms are common in the community.

In fact, among the ruling class (Thought, 2007), there must be a leader, although according to the law, he is not the highest authority. Another symptom that appears is the feeling of dissatisfaction that sometimes arises from the people (i.e those who are governed) influence the policies carried out by the ruling class. However, the existence of this group will not be able to survive if there is no support from the community. Based on this reasoning, the ruling class will always try to justify its power over society, with the intention that its power can be accepted by society as a legal and good power for the community.

Most political experts, in conducting analysis, conclude that it is possible to distinguish between legitimate power and illegitimate power based on certain causes. During wars, people talk a lot about mere power. After certain parties win, they try to obtain authority which then the people will talk about authority when there is a legitimate behavior of power. A power is valid and recognized if it has certain attributes, such as justice, morality, religion, and other cultural values that formulate certain goals as well as the responsibilities of those who hold the power. Since power is considered as a means, the question arises: whose power and for what purposes? The highest authority holder is always looking for answers, but actually looking for a veil so that the purpose of power is not merely power, but other things.

The above situation can occur when the efforts of groups who hold power in a society that is free from colonialism and gain political independence, experience difficulties. The main reason for this difficulty is the difference in the mental realm between the ruling class (relatively more advanced) and the mind nature of the ruling group that is still traditional and lacks knowledge. For that reason, the ruling class must try to instill its power by connecting it with strong beliefs and feelings in the society concerned.

Power is the ability of certain parties to influence other parties, although there is a possibility that those parties do not want it. If everyone is equal, then there is no politics because

politics is related to subordinates and superiority. The essence of politics is precisely concerning the distribution of power in institutional behavior. As long as it concerns the state, political order is a visual authority in which it has institutionalized the use of visual sanctions concerning the use of physical force in a particular area of authority. It is a characteristic that distinguishes political institutions such as the state from other institutions.

Since power concerns an agent who carries out its will, it is related to obedience. Therefore, a common problem in politics is the explanation of the various distributions of power and obedience. The issue of compliance in politics is a matter of political psychology. One of the basic problems in political psychology is why people obey and accept the fact that the other party is in power. A direct answer that may be less proportional is a response that is considered as a collection of people, led by strong people who stand at the forefront. That explanation may only be appropriate for a simple society where someone strong has a great opportunity to become a leader. Such conditions may also be found in groups of young people called "gangs" that emphasize the element of physical strength.

4. Democracy and Power in Politics

From six dimensions, namely potential and actual, positive and negative, consensus and coercion, position and personal, implicit and explicit, and direct and indirect

Table 1 shows the six dimensions of power

No	Dimensions	Characteristics and Descriptions of Power
1	Potential and Actual	Potential power is sourced by wealth, land, weapons, knowledge and information, popularity, high social status, organized mass, and position. Actual power is sourced by someone who has used the resources possessed (potential power) into political activities effectively (achieving his goals).
2	Consensus and Coercion Consensus	Consensus power sees the political elite as people who are trying to use power to achieve the goals of society as a whole. Coercive power sees politics as a struggle, opposition, domination, and conflict. They see the goals to be achieved by the political elite do not concern the community as a whole, but rather a small group of people. The difference is that it involves two things; the reasons for the arrangement and means of power used
3	Positive and negative. The general objectives of the holder of power are to obtain obedience and adjustment from the affected party. These general objectives are grouped into two different aspects, namely positive and negative goals.	Positive power: the use of sources of power to achieve goals that are seen as important and necessary. Negative power: the use of sources of power to prevent the other party from achieving goals that are not only considered necessary but also hurt own side.
4	Position and Personal	Position power: has power because of position (formal power) such as; presidents, prime ministers, etc.

No	Dimensions	Characteristics and Descriptions of Power
		Personal power: lies in personal qualities such as charisma, looks, origins, and revelation.
5	Implicit and Explicit	Implicit power: the influence of which cannot be seen but can be felt. Explicit power: the influence that is visible and felt. The existence of implicit power raises people's attention to the complicated aspect of power relations called the principle of paying attention to the reaction of others.
6	Direct and Indirect	Direct power: the use of resources to influence political decision-makers and implementers by engaging directly without going through intermediaries. Indirect: through other party intermediaries who are thought to have a greater influence on political decision-makers and implementers.

Based on table 1, the dimensions of power are essential in regulating the rhythm of power, especially in exercising power over a country or government. Democracy exists as a concept that can control how to obtain power, the limits of power, the usage of power, and the distribution of power. Therefore, the relation between power and democracy is that democracy is a system that requires a mechanism to gain power. Every person or group of people who will be in power should not act arbitraryly. They should not be trapped by the coercive dimension of power because democracy contains competition and participation values.

5. **Democracy and Political Power in Jakarta**

Democracy in Indonesia is measured through the Indonesian Democracy Index (IDI). It includes several indicators: civil liberties (freedom of association, freedom of opinion, freedom of belief, and freedom from discrimination), political rights (the right to elect and be elected, political participation in decision making, and monitoring of government decisions and supervision), and democratic institutions (free and fair elections, the role of DPRD, the role of political parties, the role of local government bureaucracy, an independent judiciary) (Badan Pusat Statistik Provinsi DKI Jakarta, 2019). The IDI calculation method employs four data sources, including (1) local newspaper review, (2) document review (local regulations, Governor's regulations, etc.), (3) focus group discussion (FGD), and (4) in-depth interviews. The level of democracy is grouped into three categories on a scale of 0 to 100, namely "good" for index> 80, "medium" for index 60–80, and "bad" for index <60. Figure 1 shows the development of IDI (Indonesian Democracy Index) in 2018-2019.
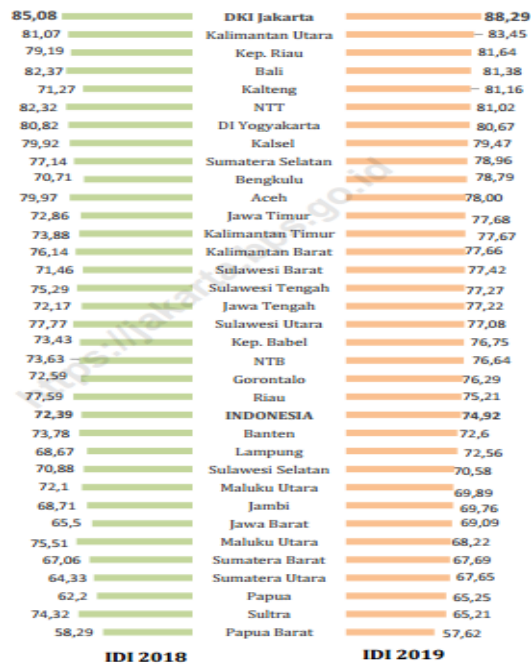
Figure 1. shows the evolution of the IDI from 2018 to 2019 (Badan Pusat Statistik Provinsi DKI Jakarta, 2019).

Figure 1 shows that Jakarta province ranked first from 2018 to 2019. Jakarta, although most of its citizens are people who have migrated from various places, ranks first in democracy evaluation in Indonesia. Figure 2 shows the IDI development of Jakarta from 2009-2019.
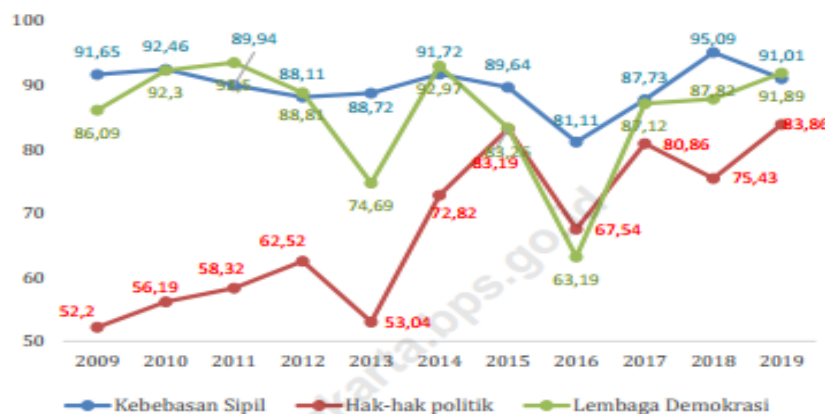

Figure 2. The IDI Development of Jakarta in 2009-2019 (Badan Pusat Statistik Provinsi DKI Jakarta, 2019.

In figure 2, civil liberties decreased in 2019 because there was an election. At that time, demonstrations were rampant related to the KPK (Corruption Eradication Commission) law revision and the Criminal Code Bill revision. The

aspect of political rights rose because of people's participation in elections and the facilities management improvement of the TPS (polling stations). People with disabilities had easy access to vote. Also, the people voted the President and the legislative body because the election was conducted simultaniously. The aspects of democratic institutions improvement occurred due to the central and regional governments' excellent performance and the decrease in the number of frauds during the vote counting. Democracy in Jakarta is excellent. One of the influential factors is the superb governance management.

The government has unique ways to have full power along with the people, one of which is through tolerance and institutional refrain. The two are always closely related, even if they reinforce each other. Besides, the main aspects of democracy in politics are well applied. These aspects include: 1) the political aspect functions to analyze the aspirations of the community according to the level of participation, decision-making, and mass support through political institutions, both partisan and non-partisan; 2) the social aspect which seeks to create a vehicle for interaction and interactive relations between communities to fulfill the common interests in everyday life; 3) the economic aspect that functions to equalize the accessibility of all levels of society to all financial sources, production sectors, and economic opportunities.

The application of the political, social, and economic aspects has made democracy and power in Jakarta continue to experience a significant increase. Democracy without power will not lead to good governance. Power without a good democracy will never achieve the government's planned goals. Thus, the relationship between the two is very close.

CONCLUSION

Democracy and political power in Jakarta continue to experience significant development. Based on the 2019 Indonesian Democracy Index, Jakarta is ranked first out of thirty-four provinces in Indonesia. The aspects of civil liberties, political rights, and democratic institutions are in a good category. The government and the people implement the elements of political, social, and economic power well. The togetherness between the government and the people is an example of democracy and power. Whoever is in power continues to strive for power, gain power, and continue to maintain power.

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