

Norms that Apply in Indonesia Along with Political Literacy and Political Culture

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Abstract

Levels of political participation in Indonesia varies. There is people who already have good political literacy and political culture. This makes the norms that apply in various regions different. There are also communities that need to improve their political and cultural literacy his politics. Studying norms and political culture is always interesting. The purpose of writing this article is to know what norms that apply along with political literacy and political culture. In this article we will discuss various results research that has been carried out regarding norms along with political literacy and political culture. This article uses a literature review method with various literature sources such as books, journal articles and proceeding articles political culture does not only related to the political development of a country but also dynamics of local community political participation. Based analyze from several research results, the state of political literacy in Indonesia in some places is good, but in others it is necessary developed. Because political literacy is an important competency to be controlled by citizens so that citizens can participate actively according to the political culture that exists in Indonesia. The state of political culture in Indonesia is also still diverse. Some are participants, subjects, and parochial. From the condition of political literacy and political culture and from literature about norms in Indonesia, norms that apply in Indonesia are namely religious norms, politeness norms, moral norms and legal norms.

Keywords: Political; Culture; Norms.

Introduction

According Almond and Verba (1963) the history of political culture began. It began with opinion surveys in five countries: US, UK, West Germany, Italy and Mexico. As a result, the 1970s and 1980s were lost due to the collapse of representative government in the five countries during the war and the democratic failure of the newly independent developing countries in 1945. In 1996, the problem of democratic failure resurfaced. This was due to the efforts of Eastern European countries to build democracy after the collapse of communism, as well as concerns in the United States that the social model of civic engagement was being lost. Until now, building democracy by involving the community has been intensified by each country that adheres to the democratic system.

The level of political participation in Indonesia varies. There are people who already have good political literacy and

political crocodiles. There are also people who need to improve their political literacy and political culture. Studying political culture is always interesting. Political culture is not only related to the political development of a country but also the dynamics of political participation of local communities. This means that the political development of a country is strongly influenced by the development of the culture of the community.

Political literacy and political culture influence people's way of life. The level of political participation in Indonesia varies. Political and cultural literacy is very likely to influence people in carrying out their daily activities, because all daily activities cannot be separated from political activities. The things that usually regulate people's way of life are norms. According to Brennan, Eriksson, Goodin, and Southwood (2013) the essence of norms are normative rules or principles that are objectively valid, regardless of whether they are accepted or supported anywhere.

According to Suparyanto (2019), norms are a set of rules used as a guide to life that regulate human behavior in social life.

To to know what norms that apply along with political literacy and political culture, this article will discuss the results of various studies that have been conducted related to norms, political literacy and political culture. Based on the above background, the following problem formulation can be made. What norms that apply along with political literacy and political culture ?

Literature Review

Political Literacy

Political literacy is an ongoing effort to increase public sensitivity to all political information and current issues (Ridha & Riwanda, 2020). In it there is a connection between knowledge, skills and attitudes towards politics itself Bochel in Riduan (2018) states that there are three important issues in fostering political literacy, the three issues are political knowledge, political participation and political interests.

Political literacy is the skills and competencies necessary for individuals to participate in the country's democratic development. Lack of understanding of political issues and political activities makes people indifferent to the democratic process and unable to follow the political dynamics in the neighborhood (Azzahid in Imrani, 2023). Political literacy as the ability to read and write, advanced knowledge, critical thinking and the ability to communicate effectively, develop the potential and ambition to participate in social and political life (Sevima in Imrani 2023).

Political Culture

According to Hapsari, et al. (2023) political culture is part of a social culture that has special characteristics. The term culture politics includes issues of legitimacy, power arrangements, government policy-making processes, the functioning of parties, the behavior of public officials, and public management. Political culture is the system of

values and beliefs shared by a society. Political culture according to Hapsari (2023) arises from customs that are continuously practiced by a society. Likewise, the habit of wanting everything to be done practically immediately, quickly and easily, to fulfill all needs This habit makes practical or instant culture. Political culture can generally be defined as a pattern of individual behavior and orientation towards political life that is lived by its members as a political system (Gabriel Almond). Political culture is a society's set of beliefs, attitudes, values, ideas, sentiments, and evaluations about their country's political system and each individual's role in that system (Lary Diamond).

Types of Political Culture:

- a) Participant political culture: High political awareness, usually urban
- b) Subject Political Culture: Relatively socially and economically advanced, but still passive. Usually communities between villages and cities or suburbs.
- c) Parochial political culture: Low level of participation, remote communities, traditional societies.

Norms

Norms according to Slamet, & Mastur (2019) are provisions that regulate human life and relationships and are used as control, guidance, and order of appropriate and acceptable behavior. According to Brennan, Eriksson, Goodin, and Southwood (2013) the essence of norms are normative rules or principles that are objectively valid, regardless of whether they are accepted or supported anywhere. According to Suparyanto (2019), norms are a set of rules used as life guidelines that regulate human behavior in social life. Suparyanto (2019) explains the function Norms serve as guidelines for members of society, regulate human behavior, and create security, calm and tranquility.

Norms based on Bergquist and Nilsson (2019) are actions that must be taken and actions that must not be taken. According to Elwijaya, Neviyarni, & Irdawarni (2021) norms are decisions that are implemented in general/public activities. This public decision was made to create a safe, appropriate and protected community life. Based on Azizah,

Huwaida, Asihaningtyas, & Fatharani (2020) Norms are rules used to guide individual life in society. Norms must be obeyed by every member of society, because the nature of norms contains sanctions. Norms are also things that can be a person's motivation for the conservation of a value (Niemiec et al, 2020). Based on the various definitions of norms above, it can be concluded that norms are rules of human behavior in social life which aim to create calm and tranquility.

Method

This article uses a type of research that is a literature study. The data used in this research is secondary data. Secondary data is data that does not directly provide data to researchers or data collectors. Secondary data sources used are notes or documents such as books, literature and reading from various media, sites, websites, and so on which support the needs of the study. In this research, the data used is data that is related to the research focus, previous research, data from journal articles, the internet and other mass media.

Result and Discussion

The result of the research by Pambayun, et al. (2023) stated that the political literacy carried out by the Polewali Mandar Regency National Political and Unification Agency as an area that was previously left behind did not run effectively because the two indicators provided information synchronously and not synchronously did not run well. Results Munandar's research (2017) concluded that the level of political knowledge in Bengkulu Province is still very limited in terms of knowledge related to the electoral process and does not yet reflect education towards strengthening understanding of the electoral system and updating the rights and obligations of citizens. The results of Lestari's research (2022) show that the level of political knowledge of teenagers at the Bearharjo village mosque is very high.

The results of Rahman and Suharno's research (2020) show that the poor political

understanding of the Indonesian people is caused by the lack of political socialization from political elites, political parties, and the government. Indeed, socialization delivered through the context of political messages has a strong influence on voter attitudes (Anshori et al., 2023). Through political education, we create voters who are able to absorb and disseminate the information they receive in accordance with actual reality, and do not rely on false or misleading information. understand the dynamics of developing politics.

The results of Fauzi's research (2020) show that the role and political participation of millennials and "Generation Z" will remain important for several democracies in the future and that each successful group must be able to develop its own strategy to attract the attention of millennial voters and "Generation Z". this number reaches 40 to 50% in general elections. This makes Millennial and Gen Z voter participation important.

The results of Anshori's research (2023) concluded that there is a relationship between political capacity and election information in 2024, and the degree of relationship between political capacity and election information in 2024 is 0.336 or 33.6%, including in the low category, meaning there is. It can be concluded that civic education has a positive relationship with election information. Therefore, the higher the level of political education achieved, the lower the level of tolerance for misinformation in the 2024 election.

According to some political experts, the political culture of Indonesian society is not fixed on one type. Political culture is localized in some regions. Localism is also reflected in the low level of community participation in local activities. There are many possible reasons for this lack of participation. Such cases often occur in areas that are difficult for people to access such as mountainous hinterlands, coastal areas, and remote villages. However, other factors such as the economy, low levels of education and infrastructure may also be to blame. On the other hand, Indonesia's political culture is reflected in the active participation and voice of the people in all political activities. Moreover, Indonesia has a democratic system and freedom of speech is a citizen's right.

The results of Munandi's research (2018) show that the political culture of the Samin

Community (Seduler Sikep) Dukuh Mbombong, Baturejo Village, Sukolilo District, Pati Regency, Central Java Province has been implemented quite well. The type of political culture of the Samin community leads to two types of political culture. The relationship between the government and the Samin community is harmonious and harmonious. In social life, there must be social organization in the environment where we live, because people live in society and communicate towards better and progressive social change. In every particular group/community, there must be a social organization structure of the community, this is also seen in Samin Dukuh Mbombong, Baturejo Village, Sukolilo District, Pati Regency, Central Java Province.

Kuswandi in Rinenggo (2022) states that the fact observed in Indonesian society is that the majority of Indonesian people embrace local political culture on the one hand and participatory political culture on the other. Primitivism thinking is still deeply rooted in Indonesian society. The strength of paternalism in Indonesia's political culture makes political orientation and attitude patterns clientelistic. This can be seen in the behavior patterns of the community, including the behavior of bureaucrats and political elites. The political culture of a society dominated by parochialism and on the other hand associated with primitivism, does not lead to the constructive development of Indonesian democracy. The values adopted by a society limit its freedom of movement, including political decision-making at both the central and local government levels.

There are various kinds of norms. based on Slamet, & Mastur (2019) norms are divided namely religious norms, politeness norms, moral norms and legal norms.

1) Religious Norms

Religious norms according to Elly M. Setiadi and Usman Kolip in Handayani (2019) are provisions that cannot be negotiated or changed because religious norms are considered as revelations from Lord. Religious norms take into account the provisions given by God Almighty. A person who violates religious norms is a form of violation of God's provisions and will be punished by God.

2) Moral Norms

Moral norms according to Slamet, et al. (2019), namely rules of action regarding good and bad that originate from conscience man. According to nature, humans have a potential conscience produce norms of decency. If someone violates moral norms they will violate their own feelings (Drastawan, 2021).

3) Politeness Norms

Politeness norms according to Slamet, et al. (2019) are rules that are habits that apply in a society. Each society has different boundaries and perspectives on politeness. Politeness norms according to Drastawan (2021) is the presentation of oneself in a society, norms of politeness regulate how to behave in life's relationships public. Based on Gomila & Paluck (2020) politeness norms relate to material products which are a common goal for a community group.

4) Legal Norms

Legal norms according to Elly M. Setiadi and Usman Kolip in Handayani (2019) are provisions that apply in social life based on laws made by formal state institutions. Legal norms exist because to achieve calm living together.

Conclusion

Based on some research results, the state of political literacy in Indonesia in some places is good, but in others it needs to be developed. Because political literacy is an important competency for citizens to master so that citizens can actively participate according to the political culture that exists in Indonesia. The state of political culture in Indonesia is also still diverse. Some are participants, subjects, and parochial. From the condition of political literacy and political culture and from literature about norms in Indonesia, norms that apply in Indonesia are namely religious norms, politeness norms, moral norms and legal norms.

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