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# Indonesia's Socio-Political Developments during Jokowi's leadership: A Study of Political Journals from an International Perspective

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**Abstract**--This paper tries to discuss the latest socio-political developments in Indonesia during President Jokowi, a study of political journals and perspectives from the international community. The sources of literature that we use are various international publications and media highlights published in the last five years, both national and international journals. At the same time, the method is literature analysis involving data coding system, data evaluation, and interpreting conclusion drawing so that this finding is under the study question with high validity principle. Our searches are electronic. This study relies on secondary data. The series of reports for this study are in descriptive qualitative data format. The findings that we can convey are that the politics of the Jokowi era was the division of power between the executive and the legislature in the form of the Unitary State of the Republic of Indonesia with a presidential system with a parliamentary system. In other words, Indonesia does not adhere to a system of separation of powers but rather a system of power-sharing between the executive at the center and the regions. Thus, these findings serve as additional input for future research on the same theme.

**Keywords**---international perspective, leadership, political development, political studies, President Jokowi.

## Introduction

In recent years, changes in domestic politics have interesting dimensions to study, both in the nuances of national politics and the international community's perspective (Di Gregorio et al., 2019). Why is that? Of course, the answer is

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Indonesia as a country that adheres to a democratic system; of course, this opens up political space and interests of the parties. Then democracy and politics will be open to study and understand related to the development of symbolic political journeys and dynamics of society and governance as well as the development of international responses that support or oppose in various ways along with the swift influence of freedom of information as to access (Mukti & Rodiyah, 2020). In this study, by looking at the pillars of democracy in the country, there are similarities and differences given the understanding carried out by Indonesians themselves and outsiders. This difference in perspective on political developments in Indonesia occurs because of differences in perspective on actual living conditions in Indonesia and a paradigm shift in viewing political tensions, both material and formal, and differences in principles with society (Harjatanaya & Hoon, 2018). These are all aimed at realizing better democratic practices following the constitution in Indonesia. It must be seen that the determination and purpose of democracy are to gain recognition which is carried out with a system of justice in choosing leaders, which in this case is a democratic system that is full of competition (Ulum, 2019).

Political developments that occur can not be separated from the discussion about the general election process because Indonesia is currently in a transition period between the way of democracy held by the military, the sticker of civil democracy, which of course has a different affection between the public participation system and the previous parliamentary system (Nga, 2021; Houndjo, 2018). To understand the latest political developments in Indonesia, of course, many parties must refer to existing data (Kusno, 2014). Data on socio-political conditions in various reliable sources will undoubtedly provide accurate answers because the disruption and the issue of a prolonged pandemic will impact Indonesia's political development (Alam et al., 2021). This has happened in many countries affected by the COVID-19 outbreak, which has resulted in a decline in quality and democracy in some countries, including Indonesia (Sholahuddin et al., 2021; Putra et al., 2020; Nugraha et al., 2021).

Researchers from independent institutions who have also studied changes and developments in political behavior in the world firmly say that one thing that has made the impact of democracy and politics not smooth is that the pandemic has become a challenge worldwide (Suryasa et al., 2019). Some countries actively practicing democracy, such as Southeast Asia, including Indonesia, are beginning to be dragged towards political automatism (Druckman et al., 2020). Likewise, what is happening in Indonesia, the journey of democracy is still relatively under control, even though there have been various shocks to deal with the economic crisis and recession where the Indonesian government and people are still able to maintain all the essential elements of democracy such as freedom of speech, implementation of local elections as well as freedom of speech and freedom of press journalists (Gulseven et al., 2020). Data from the above research on the condition of national political opinion in Indonesia, it is said that during the reformation era, the most obvious is how Indonesian politics depicts good optimism until 2021. In the pandemic era, there is hardly any political risk that threatens the legitimacy of Indonesian politics; despite the conditions, overall security decreased drastically. However, political stability is relatively good where

the government and society are still collectively improving and rising from a slumping economy due to the hit of a global pandemic (Yang, 2020).

Socio-political studies in Indonesia are essential issues that raise economic and political phenomena in general (Bryant, 1992; Wlezien, 2005). In particular, the study of domestic political economy is part of an effort to understand how natural political conditions in Indonesia are related to how the international community views and communicates what is happening. Applicable in Indonesia in today's increasingly open era (Jakob et al., 2020). The most important thing to understand is that getting an overview of Indonesia's real social politics will explain political communication, which is a study of the relationship between one country and another (Robinson, 2019). In looking at political issues and variables that have a strong correlation between power and social politics on the issues of how social phenomena affect all life, including the economy, natural resources, and communication between countries (Alfani, 2015).

Therefore, understanding from the point of view of socio-economic and political studies will be a mechanism to see and observe how the socio-political and communication issues are prevailing in Indonesia impact other social aspects. Understanding developments from various perspectives and media reviews, both locally and nationally, will give a new color to the era (Sa'adah et al., 2019). This is because socio-political issues indicate how power in a country can provide the broadest sense of democracy through media arrangements that are currently reporting and providing information on various domestic political events. It can be seen from the outside that politics in Indonesia is acceptable. However, balanced studies and reporting by various parties will also influence how socio-cultural politics becomes essential in carrying out international relations (Zulkifli et al., 2020). Finally, by understanding the socio-political developments in Indonesia, it is not just looking at the results of what has been attempted through various media, but reading behind the scenes of what is happening in Indonesia where the dynamics are (Bourchier, 2019).

Based on the background of the study related to socio-political issues during the current Jokowi administration, the researcher feels that socio-political studies are an essential issue to make it easier to unite the concept of forward-thinking where politics is one of the driving forces that find the welfare of a nation (Hill & Negara, 2019). It is also a socio-political culture that will open up space and innovative thinking for the sake of advancing Indonesian national literature and a belief that science through studies will provide solutions and new answers as long as political studies must offer the right conditions to be studied continuously (Salahudin et al., 2020). We will conduct this study in the form of qualitative data so that we can get answers on how and why socio-political studies in the current government era need to be studied so that we get answers and allow us to gain a new understanding of the natural political and socio-cultural conditions related to the current government (Husni, 2020).

So the thoughts and concepts of studying various related political issues, then with the answers from the evidence of the study that we found about how the power of government, law, and justice, and other variables are interrelated with the current government, will be beneficial for further studies (Ida et al., 2020).

Finally, we decided on a socio-cultural study that departs from the theory that political philosophy is a politics in which the rights of individuals to speak up are to gain access to the broadest possible access to justice as deep as possible (Schwarz, 2018). This is important in distributing thoughts and following rules for the sake of truth, evidence from a study. This study will make political, scientific understanding with modern theory in the 21st century. Later, there will be a coherence of experimental comparisons and interrelation with each other, the various components of scientific theory will be become a measure of how research activities prove a problem in the future (Wicaksana, 2021).

## **Method**

In this section, we try to explain the design of this study to gain an in-depth understanding of the socio-political conditions in Indonesia during the Jokowi presidency through evidence from scientific data in an international context (Campbell, 2014). The procedure for obtaining literature is an electronic search on some data sources, such as journal publications to academic books, and other websites. We mean secondary data evidence of previous studies that we accessed in various well-known journals such as Elsevier, Google book, Wiley, Sage publications, Taylor and Francis, and academic publications (Antin et al., 2015). After collecting data through internet access, then we scrutinize the data under a phenomenological approach, an approach that tries to get as much data as possible then we analyze it by involving a data interpretation system, evaluation of interpretation so that the data is ready for us to discuss as an answer to the study, of course with valid and up-to-date standards (Noble & Smith, 2015). This data is not field data but is a literature review. Of course, we do not go to field for data gathering and we can save cost (time and budget) because we do not interact directly with people. Meanwhile, we reported this data in a descriptive qualitative research report format by following previous literature studies that did not use quantitative data (Rahman, 2020).

## **Discussion**

### **Understanding the current socio-political system**

The latest Indonesian socio-political issues cannot be separated from political conflicts that impact democratic Indonesian politics. Understanding these issues, of course, must be with approaches to identity, democracy, and sound political governance to minimize conflict because the origin of conflict stems from group interests and priorities (Situmorang, 2015). It considers the differences and social and cultural variables in Indonesian society, which is now entering an era of dynamic and complex changes in the social order (Salim, 2011). In Indonesian society that has not developed so well, the governance of political settlements that sometimes lead to conflict requires a nonviolent approach by understanding the various groups that promote harmony and the symbolism of Indonesia, Bhineka Tunggal Ika (Butler, 2016). Indeed, when politics enter into differences, the nation's cultural values often become depleted due to the magnitude of the conflict that should be mutually reinforcing. However, this is not the case, so the government's shrewdness in managing these differences will be essential. This method will involve all elements of society so that socio-cultural, political, and

economic issues become a problem that can foster the solidarity of a very diverse modern society with very diverse identities and mindsets (Ricard, 2017).

Indonesia, with its typical plurality, is an issue that is very important to understand, especially when it comes to issues of the majority and minorities concerning the interests of groups, which are also often the problem that makes Buddhist diversity issues to be disturbed (Manullang et al., 2021; Manullang et al., 2021). In conditions of different political perspectives and interests (Aerts et al., 2008; Alonso et al., 2020; Rovers et al., 2006), this tends to make the parties between the majority and the minority a part of things that must be appropriately managed because Indonesia is indeed a very plural country but must be in harmony with all differences in perspective, belief, culture, geography, and other socio-economics (Zulkarnain & Samsuri, 2018). To deal with these differences, the role of political and independent actors gives a different nuance, triggering conflict and becoming a peacemaker for the complex itself. In other words, the presence of actors who can provide a sense of solution is a national asset that must be put forward so that conflicts of interest for problems and the majority of group problems in society can be resolved (Tyas & Naibaho, 2020).

### **Politics and conflict resolution**

In a democratic setting, conflict is a normal process because it occurs due to the power of interests and a mismatch between interests in a relatively different point of view, giving rise to an act of refusal by nature (Hadiz, 2017). From various theoretical points of view on the problem of conflict phenomena, overall conflict can be said with an approach called conflict resolution, which is part of the management of a democratic country, an effort to prevent and transform conflict into a positive resolution (Mas' udi, 2017). So conflict resolution is important because it can foster an initiative to solve problems. This method is something whose orientation includes understanding the problems and individuals in the conflict circle (Laksmana, 2019). The way of resolution can also be related to how power perceives a conflict to be something that can be solved, a situation where there is empathy for conditions that can be resolved so that they do not blame each other. Not with the subjectivity of one party's beliefs, but the resolution must include the ability to control political emotions to manage various emotional models, be it because of the conflict background or the final solution (Wulansari, 2021).

Therefore, political resolutions and socio-cultural resolutions, all of which are rulers, must have the ability to communicate. In conflict resolution, the government must listen to understand how the attitude and ways to respond to conflict can be so that the impact of conflict can be minimized (Van Knippenberg et al., 2005). Another way that the resolution is also a way for the government to think innovatively and creatively in understanding problems and finding solutions (Weller & Wolff, 2005). Therefore, with the ability to understand and resolve conflicts, conflict resolution will be reduced because, in a democratic country, conflict resolution is an effort made with a transformative approach, namely finding a way out so that conflict can be minimized. This can be done through a mechanism that leads to justice through law enforcement and other approaches

that can participate in resolving conflicts, such as by using a persuasive approach so that risks and costs are minimal (Wallenstein, 2018).

So when talking about the government's efforts to solve problems here, there is the term conflict transformation from how the governance of this country is where when a problem occurs, the government has a way of transforming it into something easy to solve, minimizing the problem into something positive so that conflict resolution can deal with causality and try to build new solution relationships so as not to add new conflicts (Svolik, 2013).

### **Socio-political Islam**

Current political conditions in Indonesia, especially in the era of Jokowi's reformation, the political and democratic order is relatively less conducive for the majority of the Muslim Indonesian population (Humphrey, 2002; Meindl, 1995). Political leadership in the current era is closely related to the existing political system, pluralism, and religion (Riyadi et al., 2020). This political mentalism that emerged in the modern era where political developments are not in line with the thoughts and expectations of the majority of the Indonesian Muslim population where the impact of the domination of liberals who expect pluralism from outside the country has an impact on the Indonesian political system (Dibley & Ford, 2019). Finally, leading the Islamic world, especially in Indonesia, is not in line with what is happening in Indonesia today. This reminds the majority of religious groups how when the West won the world, and this raises a bit of a problem with the colonialist political style, which is also practiced in Indonesia, where the aspirations of the majority in Indonesia are hampered (Lange, 2004; Weingast, 2014). So this is where clashes and upheavals arise, which have resulted in the emergence of social and political problems that have colored the democratic system in Indonesia (Romli, 2019).

If it is related to the historical context of the relationship between Islam and the state in political discourse, since the formation of the unitary state of the Republic of Indonesia until several decades under the leadership of the New Order, it is not as tense as it is today (Maksum, 2017; Villa & Tulod, 2021). However, lately, as the owners of the country living in Indonesia, Muslims have universal values, including state administration and politics, and the economy. Islamic thought will be disturbed when the order does not follow moral virtues and human values because the political spirit oriented towards specific power and interests will conflict with Islamic concepts and thoughts (Hamdi, 2017). From there, the tension and sentiment were unstoppable. Finally, identity politics was born, a form of political opposition in the general election contest, which was dominated by Islamic groups when facing nationalist political parties in the election of leaders (Ghannouchi, 2016). This arises because the Islamic version of state thought is different from the previous one. The concept of the state in Islamic thought is part of the life of Muslims that cannot be distinguished or separated. This has led to a split between the two groups, which was shown in the era of the presidential election both in 2014 and 2019, where religious identity and nationalism were fueled by state differences between religious and state opinions (Bourchier, 2019).



## Conclusion

In this final section, we repeat the purpose of this study, namely, to understand Indonesia's socio-political developments during President Jokowi's leadership presidency (Schelkunov et al., 2021). This is a study from an international perspective. We believe that we have answer the research question with evidence from previous studies from an international perspective, this data has answered the core problems of socio-political and leadership studies in Indonesia. We also understand that the data and discussion are, of course, very full of limitations and weaknesses, considering that we carried out this kind of data based on a review of the data and evidence of previous studies, which of course got one-sided data, namely qualitative data that had been tested for data validity. As for the essential parts that we can conclude, among others, in this conclusion section, in the results and discussion section, we describe the understanding of the current socio-political system in Indonesia where with the support of friends, we have presented data from various sources by prioritizing issues directly related to the political order. Contemporary politics during the leadership of President Jokowi.

Another point that we describe is politics and conflict resolution in Indonesia which we describe how the ability of political governance to solve problems that occur where conflict after conflict occurs, among others, is the conflict between the way parties are exercising power and the power-sharing system but with Indonesia's resolution approach has shown its maturity in politics. However, there are still weaknesses in many parties. The next point is the Socio-political Islam in Indonesia, which has recently become a central issue discussed by various national and international media. The position of Islam as The most significant number of cooperatives in Indonesia should have been the dominating power. However, due to divisions that occurred during the Regional Head General Election elections, it has continued until now, making the majority of the Indonesian population who are Muslim an issue that has received much attention. So the difference between the political interests of the state and the political interests of Muslim identity. This happens when it is related to understanding Islam in the state. With this understanding of the state from the socialist group's point of view, a very drastic understanding occurs, causing many issues that require the state to take a position in conflict resolution with persuasive approaches and avoid conflicts with political nuances—identity and politics dominated by nationalism in Indonesia.

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