

Democracy And Businesspractice: Does Conflict Reality Matter In Covid-19 Pandemic?

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Abstract

The democratic political process in Indonesia which is also applied to the regions is only established and carried out within the framework of procedural democracy and business for the transfer of power. This shapes people's understanding of democratic political life by carrying out this process as a consequence of obligation in the state life by positioning oneself as a political subject. So that the political democracy and business only becomes a process of "baptizing" toward western political values. Meanwhile, the basic attitudes of society that are cognitive, affective, and evaluative as instruments of the local political culture of certain communities will defend against the infiltration of other values. so that, to reach the stage of maturing democratic values which are the result of adaptation and mixing so that it is an ideological compromise in the political life of society, it takes a long time to be a new culture that becomes a Way of Life for its people. The reality of current democratic practices in the Indonesia's region illustrates how the interest value takes the form of political dioramas that bring people into uncertainty which ia increasingly difficult during the time in seeing promised democratic instruments such as political parties, elections as a mechanism in institutionalizing people's expectations so that in formal political formulations, society always must prepare alternative systems such as violence in democratic formalism, especially in regional head elections which are not oriented to the promise of democracy and business but rather formalism of leadership recruitment and the existence of thick primordialism.

Keywords: *democracy and business, conflict, local politics, government, leadership*

1. INTRODUCTION

Democracy and business in contemporary Indonesian political discussion is like an endless air of discussion and study due to the problematic nature of the ongoing democracy and business process [1]. The same phenomenon is also shown in the local community life as it mostly can be described from the reflection of various political events that occurred in Central Sulawesi. The opened tap for the application of a democratic system in the life of community management, the more complicated the various mechanisms and behaviors of people's lives. The existence of Central Sulawesi, which is always synonymous with conflict "selling", has become a crater of candradimuka for current democratic practices and has become the choice for every modern country in the management of its nation so that it becomes a separate prototype for the face of democracy and business [2]. In another position, there is a pseudo democracy and business in relation to the processes implemented and the results shown by various important elements in the

regions in achieving the ultimate goal of democracy and business with various cases of corruption, collusion and nepotism.

The substance in the meaning of democratic life is actually a cultural value that is contained in the daily life of a community, so that it becomes part of the political mindset (cognition) of society, but also democracy and business as a mechanism or process used by individuals and institutions in the regions to reap and enjoy various fortunes even to sufficiency in power and economy. Conflict and violence for Central Sulawesi opinion, seem to be a giant magnet and justification for individuals, private institutions, and state positions which at any time provide a stable attraction, even a "rhythm" in the cycle that it forms so that the rhythm hits people's lives every time [3]. At least, the level of conflict exposure in this area has resulted in many coping policies, such as the establishment of Bankamdes which was formed by the Central Sulawesi Regional Police .

In the theoretical framework, democracy and business promises the existence of the people (participants) in the implementation of democracy and business equally regardless of the level they have but where the role that can be played by each citizen. This reality makes democracy and business for people who are vulnerable to conflict control such as in Central Sulawesi as a hope to realize a civilized nation and makes conflict a better management mechanism for political development through the creation of a healthy and sustainable political climate and good economic life as a form of modern community life. Therefore, a system as a mechanism that frames an entity or meaning and the relationships that are formed in social society must always obtain input to be able to provide reinforcement to the existing social reality in society [4].

The political dimension of Indonesian power, especially in the era of decentralization in the regions as it is today, seems to be synonymous with democratic values. At least, this can be seen from the existence of a direct political process. The mechanism for the election of the President, Governor, Regent / Mayor and their respective representatives involves the frenzy of people's participation, thus bringing the meaning of how expensive is the price of power built on the foundation of democracy and business. The fact is that the expectation of a process that is so costly involving various elements of society is not enough to deliver democratic ideals to become a reality that is on the side of the people, instead it is increasingly dragging the political orientation of society towards increasingly strong political pragmatism and leaving the substance of political culture in society filled with social values as included in the basic essence shown in the state philosophy, namely Pancasila. This is related to the desire or desire that is built from the awareness of a better life and community involvement in the process, which is the main image that the democratic mechanism aims to show [5].

However, it is the real people who have the right to evaluate this matter. How do the people (society) understand the meaning of democracy and business and the achievements obtained and mentioned in this context, will it be the same as a meaning of substantial democracy and business or democracy and business as a procedure of the transition and administration of government. The understanding related to the term democracy and business is defined as an ideal that cannot be achieved by humans or implemented by Peter Bachrach, namely the highest goal of a democratic government system is to maximize the self-development of each individual or other normative views expressed that a democratic political system is a a system that is completely or almost absolutely responsible to all its citizens [6].

Even though, the conflict of political theory is a natural reality that occurs in society to be used as a mechanism in order to be much better continuously, it becomes the responsibility of the government through the rule of law mechanism if in fact the social mechanism is unable to control it. In Central Sulawesi, the reality of the democratic theory is very different from the impression and impact on the empirical social realities in Central Sulawesi. Communal conflicts that often occur are very far from the impression of enforcing the rule of law and the existence of democratic instruments such as political parties [7].

This can be seen from the continuous intensity of violence like an endless vicious chain of violence. There is an impression that the state mechanism has stalled in handling the rife communal conflicts. There is psychological pride that arises when being able to give a different attitude to the security forces which will give a social status to the perpetrators of the communal

conflict. As for political actors who are included in the political institutions such as political parties, they choose to "lay down" or close the eyes and occasionally seek benefits from the conflict through mobilization mechanisms as an effort to pay attention to constituents even though the substance is not to build a better political life [8].

Although it can still be expected that these communal acts of violence still do not smell the power politics (power struggle, an sich), although some writings explain this direction strongly, such as the writings of Gerry Van Klinken, George Aditjondro, Lorraine Aragon, and others. However, the perspective that takes the background of Poso is of course relatively different, especially how Aragon argues that "rent-seeking at the district level (Poso) and social discrimination interacts with competitive elections and decentralization in Central Sulawesi", which if used to look at the phenomenon of Central Sulawesi, especially the valley Kaili (Parigi Moutong, Palu, Donggala, Sigi) which is identical to Muslim domination in our opinion is not quite right, because the overall situation in Central Sulawesi is dominated by Islam while Poso can be said to have a relative balance between religions (Islam and Christianity).

The various violence that emerged in the decade from 2011 to 2012 was not really related to the competition process in democratic life, but rather the intervention from other parties who were looking for the democratic process, at least since the direct regional head elections (Pilkada) were held. The democratic practice in post-reform era that prioritize political participation as its main pillar was very encouraging in terms of quantity, where the level of voter participation was above the world average. Even though in reality, what was created was very much different with the essence of democracy and business as an expectation of the goals to be achieved [9]. The quality of democracy and business that was produced was a new scourge for the existence of a democratic mechanism when every society did not have enough reasons for not understanding its existence in the political process, which in liberal political theory is assumed to be a condition when people do not have sufficient educational and economic background foundations [10].

The commitment embodied in the essence of democracy and business which is carried out by an obsession called politics is, in the early beginning, a reduction of a value as achieved by the Greek city community in the past which is more regularly called the polis in Greek, which is then used as a picture of the standard concept [11]. Regarding the condition of regular human grouping and of course currently experiencing deeper elaboration in the achievement of opportunity (freedom), prosperity which previously relied only on security, justice and prosperity as the goal of grouping (polis) itself is the origin of the word politic currently undergoing many changes in meaning [12].

If you look at the etymology of the origin of the word democracy and business from the word "Demos" or the people or residents of a place and "cratein" which means power or sovereignty. So it can be said that Demos-Cratein can be said to be the sovereignty / power that lies on the people, or the highest power is in decisions with the people (government by the people). What orientates the above, the initial idea grew in the practice of the city-states of Greece and Athens (450 BC and 350 BC).

The journey of Indonesian government will not be stagnant on one axis only, because it will move according to the pendulum of its management power. The election of leadership from the President, Legislative (DPR and DPD), Governors, Regents and Mayors as well as village governments is a part of this pendulum shift. The condition of the Indonesian nation, which seems increasingly difficult to obtain a strong integrated national consensus, weakens the footprints of the Garuda to hold firmly in the continuity of the state identity that will last a long time [13].

One understanding of democracy and business that is understood more easily is as put forward by Pericles, a statesman of Athens (in the era of Plato, Aristotle, Polybus, and Cicero) who defined democracy and business by putting forward several criteria, that:

1. Government by the people with full and direct popular participation.
2. Equality before the law.
3. Pluralism, namely appreciation for all talents, interests, desires and views.
4. Appreciation for a separation and personal area to fulfill and express individual personality.

The essence of what the expert stated above is a reflection built by basic assumptions that are influenced by conditions, character systems, and the environment. Thus, this assumption

is possible to be different between the collectivities of society in different spaces according to various backgrounds and conditions that influence it. In the current condition of Indonesia, if you pay close attention to the things that are happening, in reality, this nation is in danger of being trapped in the mere symbolization of democracy and business [14].

On the issue of implementing democracy and business, this paper will make comparisons with the use of existing theoretical frameworks related to democracy and business, especially the essence of substantial democracy and business that exists in society and how the presence of the state through the practice of political parties, the executive election process which in its initial hypothesis seems increasingly unable to fulfill his promise to be the Indonesian's expectation, especially in various groups of society such as Central Sulawesi. This phenomenon intends to place the main problem of the decline in democratic practice values due to inappropriate democracy and business or "malpractice" of democracy and business [15]. The content of this paper is influenced by the discussion and some research results carried out both in the work mechanism of power wealth and democracy and business (PWD) developed as a network at UGM Yogyakarta.

2. Power Relations in Local Democracy and Business

Various theories of democracy and business with an emphasis on different sides such as individuals, communities and holistically expressed in different ways because they include criticism. The three models of democratic theory referred to are first, liberal individualism in which the concept states political democracy and business as a government, a representative system, universal suffrage and equal rights; second, pluralism, which views conflicts of interest between groups as contained through party mechanisms and regular elections, third, holistic social theory with the conception of democracy and business as a centralized political and economic system, where with this system society as a whole applies social control not only to the regional politics but also on the production and distribution of goods [16].

In the Central Sulawesi region which has been synonymous with conflict, data in 2010 can be described which showed that the composition of the Central Sulawesi people was 2,633,420 people with a density of 43 / km² ethnically indicating the Kaili ethnic group (20%), Bugis (14%), Gorontalo (18%), the rest with the composition of religious leaders are Islam (76.6%), Protestant (17.3%), Catholic (3.2%), Hindu (2.7%), Buddhist (0.16%) with the use of the main languages are Indonesian, Pamona, Mori, Kaili and others.

This dominant composition then becomes a global discourse with various acts of violence that occur all the time in Central Sulawesi, especially in several districts such as Sigi, Poso, Buol, Palu, Toli-Toli, Morowali, Banggai and Parigi Moutong as well as small scale almost evenly in other districts. In an escalation, this should not be a social phenomenon that sticks out, especially when using the basis of the substance of democracy and business as the basic framework [16].

In other developments, Bank Indonesia data states that "The role of the agricultural sector in the economy of Central Sulawesi tends to continuously develop in line with the limited non-agricultural employment opportunities and the increase of the farmer exchange rate (NTP). The importance of the role of the agricultural sector can be seen from the contribution of this sector to the formation of PDRB in Central Sulawesi based on constant 2000 prices in 2019. The agricultural sector contributed 45.61% with a contribution to economic growth of 3.46% (Central Sulawesi economic growth in 2019 was 7.58%)".

Democracy and business is marked by the existence of 3 (three) preconditions, namely first, competition in competing for and maintaining power; second, community participation; third, the guarantee of civil rights in politics. So that the electoral room where a democratic value is present will produce a democratic atmosphere and be manifested in a concrete way in social life and felt by anyone who sees and involved in it. In countries that adhere to democracy and business, the idea of people's participation has an ideological basis that the people have the right to participate in determining public policy [17].

Reform since 1998 for the Indonesian people, should have been able to become a new point to improve the implementation of democracy and business in Indonesia, but this failure occurred because the cognition of political actors in government and political mechanisms who were accustomed to a democratic culture controlled by politics was not stopped for material gain

money, so that political positions are interpreted as job vacancies, not as a service space for the people. So that the position is more personal and does not understood as a public responsibility [18]. The political culture model that still relies on the oligarchic charism of each actor leads them not to be touched by responsibility as an implication of democracy and business and then more of them hide behind local wisdom that has been torn apart by vague democratic political practices.

In general, the democratic life of the indigenous people of Central Sulawesi actually has a *bantaya* mechanism for the Kaili community as a space for public expression. The space for local public participation prepared by the substance of democracy and business is in fact only used as a display and only for completing the formalities of the government bureaucratic structure [19] that the institutionalization of customary institutions through government policies is only used as equipment for regional ceremonial activities.

Deliberative democracy and business as shown above, in the collective decision-making process that can be carried out in two ways, namely aggregately or better known as counting by the most votes (voting) or through dialogue or who is more familiar with the realm of democratic theory as deliberative to reach an agreement [20]. The current direct election is really a mechanism that was shown in the first way in which every individual was treated equally, but what binds all those involved in the process was voting support both pluralist and majority. Every system has its advantages and disadvantages. Unfortunately, democratic mechanisms that prioritize aggregative aspects for Indonesia's conditions have not been supported by the existence of a community political culture that is quite good as a climate in realizing and supporting a democratic culture that promotes this aspect of voting.

In this case, democracy and business is formulated as a competition for candidates to convince the voters in order to elect them to occupy political positions in the legislative / executive institutions, at the national and local levels or in short that democracy and business as a way of organizing and managing the state tends to be narrowly defined as a general election. which is free and fair (free and fair) [21].

The regional head election (Pilkada) in Central Sulawesi is empirically a contestation of the elites, providing a much different picture or repertoire than the image of violence (conflict) communalism which has become an icon for this region since the end of the New Order until now. Disputes between religions as illustrated by the image built against Central Sulawesi must be said simply because the links between religious conflicts and the struggle for political power are very far away. We can check again that the governor / deputy governor of Central Sulawesi as a whole is led by Islam until now. If partially it can be said that this is related to the struggle for power in a region such as Poso, then the reality is that the leader in that area is always a pair between Islam and Christianity so that the image of the conflict with the relevance of the dispute is far from the reality. Post-reformation in Central Sulawesi, at least, every level of government at both the provincial and district levels has carried out 2 (two) leadership periods, namely:

No	Government	Last 10 Years	Last 5 Years
1	Central Sulawesi Province	Aminuddin Ponulele (academics)	Bandjela Paliudju (second period) / (Military) Longki Janggola
2	Donggala	Adam Arjad Lamarauna (Bureaucrats) Habir Ponulele (Bureaucrats)	Habir Ponulele (second period) (Bureaucrats)
3	Poso	Piet Inkiriwang (Police)	Piet Inkiriwang (Second Period) (Police)

4	Toli-Toli	Ma'ruf Bantilan (Second Period) (Bureaucrats)	Saleh Bantilan (Entrepreneur)
5	Banggai	Sudarto, SH (Military) Makrnun Amir Bureaucrats	Makmun Amir (Bureaucrats) Sofyan Mile (politician)
6	Palu	Rusdi Mastura (politician)	Rusdi Mastura (second period) (politician)
7	Tojo Una-una	Damsyik Ladjalani (Bureaucrats)	Damsyik Ladjalani (Second period of Bureaucrats)
8	Parigi Moutong	Longki Janggola (Bureaucrats)	Longki Janggola (Bureaucrats) Syamsurizal Tombolotutu (to countinue Longki)(Military)
9	Banggai Kepulauan	Irianto Malinggong (Bureaucrats)	Lania Laosa (Entrepreneur)
10	Morowali	Andi Muhammad, SH (politician) Datlin Tamalagi (politician)	Anwar Hafid (Bureaucrats) (reelected through PSU)
11	Buol	Karim hanggi (Bureaucrats)	Amran Batalipu (politician) dr. Amirudin Rauf (Bureaucrats)
12	Sigi	Hidayat (<i>Carateker</i>)	Aswadin Randalembah (Bureaucrats)

Source: Processed from various sources.

At the provincial level, there was a struggle for power which also involved struggles for existing territories as well as "Family" which was also enlivened by the strength of the modern political pragmatism reality with the development of demokrat power which defeated Golkar in the presidential election even though Golkar continued to excel in the legislative elections. The battle in Pilkada for the governor and deputy governor of Central Sulawesi in 2011 can be a barometer of how the people of Central Sulawesi have become accustomed to the hustle and bustle of democratic participation which has resulted in a composition that has won a very populist native, at least part of the community [22]. The inherent charisma of Kaili's son is supported by the open behavior shown as the character of the Kaili leader who is longed to reap support for the figure of Longki Janggola who is the son of a Kaili community leader.

The 2011 governor election was attended by 5 candidates, namely the first candidate carried by the Golkar Party, Aminuddin Ponulele (Former Governor and chairman of the DPRD from the 2009 Election) and the vice was Luciana Baculu (wife of the Amran Batalipu, the Regent of Buol, the second candiate was supported by 16 political parties that were not having a seat in the Central Sulawesi DPRD in the 2009 election, Sahabudin Mustafa-Faisal (academic / Rector of Untad and former member of the Central Sulawesi DPD). The third candidate was Longki Djanggola / Sudarto (Regent of Parigi Moutong - Former Banggai Regent / Member of DPD RI Central Sulawesi) which was supported by Gerindra, Hanura, PPP, patriot, PKPB, PDP, and PKS, the fourth candiate was supported by PAN, PKPI, PDS, and PBR who carried Rendi Lamajido (Member of DPR RI from PDIP-HB. Paliduju (Former governor of Central Sulawesi

two periods). While the fifth candidate who carried Achmad Yahya (deputy governor of Central Sulawesi) -Ma'ruf Bantilan (Regent of Toli Toli 2 periods) was carried by the Demokrat Party and Partai Kebangkitan Bangsa (PKB).

The results of the peaceful Pilkada resulted in a gains composition as part of the ability of each candidate to build voter preferences for himself regardless of the truth of the promises and backgrounds that each candidate has. That the governor election was the success of the people of Central Sulawesi in building a democratic culture that provides a cool atmosphere.

The phenomenon of power relations that has been raised by the escalation of the power struggle in Central Sulawesi in the last 10 (ten) years is not a picture that can be correlated with the high number of communal violence in this region. This is different with the toli-toli case which is full of anarchy due to the accumulation of disappointment from the supporters of one of the aborted regent candidates, which initially caused controversy due to the lack of clear information regarding the policies taken by the central General Election Commissions (KPU) in determining whether or not the candidates who had completed all the mechanisms before the voting day. The indecision of the electoral administration system in Indonesia has sparked violence by burning down several sub-district offices in Toli-toli district. It can be noted that there has never been an escalation in the struggle for regional political power that has triggered an escalation of violence in this area [23].

The different phenomena had occurred safely and successfully, including in the largest conflict enclaves such as Sigi and Poso and the City of Palu. Although there was dissatisfaction in the process, such as the attack by one particular group on another group, such as in Palu City, everything was relatively safe. This can illustrate that there is no strong relationship between the political relations of formal democratic power in this area and the violence that often occurs as communal violence [24]. So that another assumption must be obtained that should provide a new perspective in understanding the orientation of the political violence of the people in Central Sulawesi. The existence of violence in the elections was triggered by the intervention and influence of external parties that directly or indirectly triggered violence in the democratic process.

If the assumption of isolation that triggers the euphoria of society in the current post-New Order era, then there should be preconditions that can be used as a reference for behavior that is collectively created for the community to be able to produce peaks and explode on certain occasions [25]. However in reality, this always repeats and repeats with the same mode and conditions or is it possible as indicated by various writings that elaborate on Central Sulawesi, for example Gerry Van Klinken, who gave the possibility of a broker who later became the main player against various violence that occurred despite the study in which it was limited to the Poso region.

Democracy and business does not guarantee the emergence of a democratic and stable government. This is a reflection that democracy and business as stated by some experts is not the best system but rather an existing system that does not yet exist which can be better for the life of the state [26]. Along with this, the public desire to be led by a strong figure, is like a psychological condition that often occurs in public political action in Indonesia at various stages of leadership recruitment. Another fact is that there is still a phenomenon of uncontrolled rivalry between sub-elite and counter-elite figures that promises them an alternative leadership in the future. This condition seems to produce a past phenomenon that was revealed by Plato in his book about The Republic with the analogy of a ship captain and crew.

It can be argued here that whether the reality in Central Sulawesi is a new phenomenon in conflict assessment where the struggle for power that occurs relatively can provide a better nuance so as to create a good political culture, as stated by Nazaruddin Syamsuddin that "when the cultural aspects of a nation are in line with structure and political institutions, so there will not be many problems that arise in the government's efforts to carry out development or political arrangements [27]. This fact provides an extraordinary modern situation in the context of political development as a basic instrument of building a democratic life in a nation.

This reality is in contrast to the high PAD (fighting between villages) which is the lowest structure in government administration. Are there conditions that cause to trigger a conflict so deep that it is buried like a fire in the husks that can ignite at any time. Is it possible that the

village management is not based on the political culture that lives in the community so that it forms a mechanism for community acceptance and the orientation of the form of political development that will later frame their life system? Until now, there is no justification that can guarantee the breakdown of social life at the local level at this time, so it was put forward by a conflict researcher at Tadulako University as a form of conflict anomaly which then in contrast became the face of democracy and business in Central Sulawesi, especially the Kaili Valley.

The perspective of the power study can also be described that as long as society is still small and homogeneous, the leadership pattern also tends to be single and covers all areas of community life [28]. However, if the community increases in number of members, if there is diversification in the economic, political, and social aspect, it will be very difficult to sustain a single diverse leadership pattern. If the community structure becomes heterogeneous, then the leadership pattern will also be diverse. In every important area of community life, a group will emerge with a separate hierarchy in which there is an elite or small group who plays the most influential role in their field.

The fact is that the violence that occurred in Central Sulawesi mostly occurred in the same social, cultural, political dimension, namely in the life of the Kaili people, although it must also be admitted that a small proportion also occurred due to inter-ethnic friction as happened in the Moutong parigi between local residents and Bugis. In general, the Kaili Valley region is more affected by violence in a homogeneous community? Democracy and business can run when every society knows and appreciates differences as something that exists so that there is softening between one another so that new attitudes and perspectives are created as a political culture of a society.

The people of ancient Greece, England, or the United States for example, are more likely to suspect democracy and business, and prefer the aristocracy, which is led by a wise sage (the philosopher-king). According to them, it is hard to imagine that ordinary people can be trusted to run a government that requires sophistication and skill. Whereas the British aristocrats in the 13th century understood democratic rights as the privileges of the tax-paying aristocracy. Some of the democratic rights that can be obtained from King John Lackland are related to the political rewards of paying the taxes for these nobles, where they stated that no taxation without representation [29].

The same view seems to be shared by the Founding Fathers of the United States of America, a country which is also seen as the pioneer of democracy and business. One of the formulas of democracy and business was formulated by Abraham Lincoln as government of the people, for the people, and by the people. Or other terms that are widely quoted are *Vox Populi*, *Vox Dei* or people's government, by the people, and for the people [30].

In Indonesia, democracy and business is interpreted differently even though the government has adopted since Indonesia was uncolonized as an independent country, but until now it is still considered a superior seed that grows stunted. There is a degradation in the meaning of the correlation between power, welfare, and democracy and business, which in principle if we look at the initial orientation of political term establishment, it is correlated so that they can be intact to mention according to the values to be achieved.

Moreover, if you look at politics as a vision, then actually the tendency to create better things for society is the direction that should be achieved so that it becomes a mission that can be achieved when the agreed values are the values shown in the basic character of democratic values as way and not as a goal. If these three essences can work together to support each other, it will produce our old term called "Polis" society. Is it possible to create a policy in Central Sulawesi as a whole? This is an important question in looking at how capable each element of society is to participate in and realize the importance of themselves in every activity of regional political life.

Democracy and business is also widely regarded as a cultural product so that it will be sustainable, so it is very difficult to imagine the implementation of a democratic system that does not process in the socio-cultural life of society, because the impact will only be a slogan or a lifestyle (life style) for the political elite. Thus, democracy and business only becomes elite consumption on behalf of the people. So that if a situation is created that is not directly proportional to the ideals of its existence, Ian Shapiro's expression is very appropriate, which

states that democratic thinking has so far not really cared about democracy and business because it is only seen as an accessory and not a way of life.

3. Utopia Promises of Democracy and Business in the Middle of Communal Violence

The modern democratic order is characterized by openness, pluralism, autonomy, and respecting human dignity without discrimination in any form. The goal to be achieved is always associated with 2 (two) important questions, namely the essence of the importance of freedom or the essence of welfare? In fact, it can be argued that according to Muhtar Masoed, the choice of a democratic system can provide a different political comparison, such as since the Indian state chose a democratic political system, even though economically India is faced with the phenomenon of poverty and economic failure, the Indian people no longer face the starving and poverty.

On the other hand, the practice of democracy and business is that the objective obstacles to the emergence of democracy and business as a political system and system of government are put forward by elite theorists (The Ruling class), such as Gaetano Mosca, Vilfredo Pareto, Robert Michels, C. Wright Mills, or Suzanne Keller, They claim that they are aware of or no, political decisions are almost always made by a small elite group. The public, or the crowd, are not equipped with a broad vision, ideological skills, adequate resources, and reliable leadership skills to govern. In short, it is stated that it is the public fate to only act as the epigon of the elite, who will always look for links to strong figures.

One of the bad images that is often justified by the situation in Central Sulawesi is as stated by various writings which indicate the strong determination of figures in the various impacts that occur, for example the Poso case. The objective of our democracy and business studies is the frequent use of non-local instruments in handling cases of violence in Central Sulawesi. The last case related to the signal of a terrorism movement in the Poso district, has invited the BKO (under the operational command) of the Jakarta troops to carry out the pursuit as if the Jakarta "special" police were more capable of pursuing acts of pursuit to repress and attack armed groups who were unsettling the apparatus. This again repeats the old modes of the National Police in controlling security in the regions.

If in the social system, there are still instruments that can be used, why is the tendency to use "specially labeled" troops to always challenge the existence of community disappointment at least marginalized groups of society towards the system enforced and the justice that has been felt so far.

The government should prepare the widest possible public space to accommodate various dissatisfaction which of course will never run out but at least it can be affirmed and strengthened so that it is not only elitist in nature developed by the existence of the Kesbangpolinmas office which actually only becomes a nomenclature for the state to devote funds related to violence, conflict and riots, and others. So that the existence of this institution really does not become a solution for the existence of solutions of problems such as what has happened in Central Sulawesi, both in small and large escalations related to religion, as happened in Poso.

The success of the Central Sulawesi economy, with a fantastic growth rate above the average national growth, especially since 2010 until now, is a breath of relief to see that there is progress behind the frenetic violence that often occurs, so our positive view is that if this is full of chaos, violence, and communal conflicts in Central Sulawesi can provide high growth rates, so when all these conflicts can be managed properly, it will provide a more significant contribution to economic growth and will have an impact on the lives of the people of Central Sulawesi. As per data from the Central Statistics Agency (BPS), during the period 2006-2010, the average economic growth in Central Sulawesi was 8.21 percent per year or in detail, 2006 economic growth was 7.82 percent; 2007 was 7.99 percent; 2008 was 9.96 percent; in 2009, it amounted to 7.51 percent and 2010 amounted to 7.79 percent.

The economic growth of Central Sulawesi is above the average national economic growth in the 2006-2010 period of 5.62 percent or if it is compared with the average economic growth of Sulawesi in the same period which grew by 7.61 percent. In detail, the national economic growth in 2006 was 5.19%; 2007 5.67%; 2008 amounted to 6.43%; 2009 amounted to 4.47% and 2010 amounted to 6.08%. Meanwhile, the economic growth of Sulawesi, namely plants in 2006, was

6.85%; 2007 6,88%; in 2008 amounted to 9.37%; in 2009 amounted to 6.89% and in 2010 amounted to 8.08%.

The economic growth mentioned above is the achievement of the leadership of the Military-BUMN entrepreneur (HB. Paliudju-Achmad Yahya) supported by the Demokrat, PKPI, PDS which until now has provided a strong foundation for the leadership of the Longki-Sudarto period supported by the Gerindra, Hanura, PPP, Patriot, PKPB, and PDP, as well as PKS. The progress of the palm oil industry which is increasingly developing in almost all districts in Central Sulawesi, except for hammer, Tojo una una, and bangkep and toli-toli is a new reality of the source of economic growth for the people behind challenges to the future of the region and people of Central Sulawesi regarding the impact of the palm oil industry on the environment, which is presumed to be a lot of damage to the existing natural order and can create unproductive land in the future. Another development with the increasing level of exploitation of natural resources which must also be recognized will have a positive impact on the life and welfare of the community. The progress of the service sector which is the mainstay of Palu City and several other areas such as Banggai is an important contribution to the economic growth of the community which will certainly have an impact on the political democratic life of the community.

The development of democracy and business in Indonesia with a political culture that tends to produce political attitudes that attach a welfare orientation to certain figures with ethnic and geographic variables that are more mainstream becomes important for understanding Central Sulawesi society. The characteristics of (modern) democracy and business that are generally understood are universal suffrage, representative government, competing political parties, groups with an interest in autonomy and general communication systems, high literacy frequency, advanced economic development, massive middle class.

Voting behavior that is thick with pseudo primordial sentimentality where each candidate always identifies himself based on his interests to build political communication with his constituents. This can be seen in the political discourse mechanism that uses kaili jargon in the middle of Kaili community, Bugis jargon when in the Bugis community, Gorontalo jargon when in the Gorontalo community or using mandar jargon to identify as Mandar people in the Mandar community and other minor ethnicities which exists. The existence of the "son of the region" image for local leadership which is shown both in expressions and statements circulating in the media is actually a new form of the hegemonic realities of the past, which was more autocratic, only manifested in other nuances. The implication of being trapped by society towards such pseudo traditional ties is a condition that is raised because of the limited level of education seen from the human development index (HDI) as well as the level of welfare is one of the things that confirms. Central Sulawesi hopes not to be trapped in this phenomenon when the democratic mechanism can provide a little minimum awareness for the regional elites to be a little patient and become a patron who provides good political education through the application of constructive political ethics and morals.

This phenomenon is a structural substance that becomes the strength of the democratic system so that it binds one sub-system to another. In a system, if a system can withstand the various shocks that hit it, it will form an increasingly established system, but this question can be seen on the contrary in the current electoral democracy and business practice, when the higher the level of quantity of public political participation which is the main pillar democracy and business, but the quality of democracy and business, especially in Indonesia's local political life, is not getting better but instead produces unethical political practices that face rejection and unlegitimation related to the concept of democracy and business.

It is not surprising that democracy and business is then only used as a "brand image" for the ruling group, both in government managers, mass media, and the private sector. Unfortunately, the society does not question because of the strong primordial ties with local cultural values that tend to dominate. Failure in governance does not become an important part of the evaluation of society in electing regional political leaders. The fact that Parigi Moutong under the leadership of the elected governor in 2011 Longki Janggola obtained a disclaimer status is not important so that the evaluation of the regional administration (EPPD) of Parigi Moutong district in 2010 which was announced in 2011 was in the fifth place from the bottom of the approximately 350

more districts in Indonesia. The inability of the people to reason about the democratic process is also exacerbated by the inability of the mass media to side with the interests of society, especially the idealism of democracy and business, so they prefer to play it safe and sometimes prefer pragmatics according to the needs of the media business.

Although it has long been reminded by the theory of political communication that there will be no information that will be fully accepted but as the fourth pillar of democracy and business in an ideal context, its existence has become the responsibility of the media to become a learning mechanism for the community (citizen journalism). In the process of democratization in Indonesia, the mass media seem to like the tabloidization model where the main characteristics of tabloidization according to them are as much as possible talking less about politics, economy and society and talking more about sports, scandals, and entertainment.

If democracy and business is agreed by the governing mechanism of the people, by the people, and for the people, then the reality that occurs in people's daily lives is not the case. We can see that after the election, every figure who has won the election or who is defeated leaves behind the substance of the promises that have been made to the public.

The winners generally formulate strategies to restore budget stamina that were depleted during the election and compose a circular composition of powers to strengthen the domination of power over the existing mechanisms. For the loser, they will immediately leave all the busyness of seizing power that has been completed, even though in the process of the election, they have promised to build a territory where they will fight whether elected or not. The fact that people are very quick to forget the process that has occurred and even "hesitate" to collect the promises that have been said and include the attitude of collecting promises as something "Taboo".

Each country implements a democratic process depending on the extent to which the country gives freedom of rights and obligations to its people in various government activities. This creates the difference between democracy and business from one country to another. The form of freedom towards society as an appreciation of individual rights, such as in the United States.

Democracy and business is in the same nuance where democracy and business requires the involvement of the people in decision making, equal rights among citizens, freedom and independence granted to or maintained and owned by citizens, the existence of an effective representative system, and an electoral system that guarantees respect for the majority principles. In addition, there is a state which is controlled with power in the hands of one proletarian party of the people, but generally these parties only voice the votes of the parties so that they become more connected, this leaves moral responsibility as an idea. This reality also occurs in state mechanisms that use the democratic process.

The failure of democracy and business in the developing world has an impact on the strengthening of the authority of local values as an alternative, which then contributes to the emergence of interpretations and understandings of democracy and business that are currently developing. The resistance is very visible in the ideology of democracy and business versus Islam which then tries to produce new alternatives which have also been filled with more power relations mechanisms so that they can promise calm and peaceful options for the heart and soul even though it is limited for Muslim. The establishment of traditional authority which then implemented, put democracy and business according to the locality hegemony need in the name of democratization.

4. CONCLUSION

The early generations of democratic growth have started to provide awareness of the importance of a better political life process in a more natural way to ensure the creation of a community life that is more prosperous and not merely liberating. Frederik von Hayek, said that every society always has a mechanism to manage its life. Hayek's word constitutes a strong tendency to say that every community has a way of patterning according to its own needs, including in the political life of the nation.

The existence of various democratic instruments both in the existing political infrastructure and superstructure should be able to synergize with each other and then do not turn democracy and business as a project capable of creating new capitals in the regions or at the center of the country. The failure of the electoral administration system, the failure of the party system in the

regions which then has an impact on various aspects of social life as felt in conflict areas such as Central Sulawesi, is a sign that there must be comprehensive improvements to realize the political culture of the Indonesian that is able to soften any prejudice and make it a "consensus" in the form of rules that will later be able to bring people to a better life as the spirit of democracy and business even though it sounds a bit utopian. We must not have intermediate goals between other better goals that we will achieve. Here, it is seen that the embodiment of cultural value identity then does not have to be trapped in a modern and traditional dichotomy which is actually a pattern of overturning terminology which should not be ideologically oriented but rather a pattern of using technological instruments in people's lives.

Democracy and business in regional politics which is interpreted as political succession, is again only the best agreed system choice Currently and it is not the only best system. Thus, there may be the next generation and governance from the community management system that can be more promising than the existing democratic system, so that it can be closer to the empirical condition of society so that it is able to orientate a development of welfare and freedom at the same time which in current practice is developing relatively-slowly and even away from one another. For the condition of the community-state at the middle level or developing countries such as those in Central Sulawesi, the cultural identity values that exist will never be lost because psychologically the increasingly western democratic values, regardless of their form, seek to change and shift the society's basic ideology of beliefs that should be chosen in public life, then at the same time there will be a strengthening of local identity. So that the local identity of the Indonesian people as a local wisdom will always interact with western values, this case is democracy and business, which is at least involved in the three domains of democracy and business theory.

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