



Community Resilience Post-Pilkada Conflict to Supporting Social Sustainability in The Jakarta Area

Lusi Andriyani*¹; Raja Faid El Shidqi¹; Luthfiyani Nurul Jannah¹; Mawar²

¹Political Science, Faculty of Social and Political Science, Universitas Muhammadiyah Jakarta, Indonesia

²Public Administration, Faculty of Social and Political Science, Universitas Muhammadiyah Jakarta, Indonesia

INFO ARTICLE

* Corresponding author;
lusi.andriyani@umj.ac.id

Keywords:

community resilience;
election;
political conflict;
social sustainability.

ABSTRACT

The 2017 DKI Jakarta Pilkada presents an account of the political disputes that occurred, as well as the prevalence of racial and ethnic difficulties, which have long given rise to horizontal conflicts. This incident provided significant impetus to participate in attempts to strengthen community resilience as a result of social disputes generated by political events such as the Pilkada. The purpose of this research is to look at the resilience of the communities in DKI Jakarta during the Pilkada conflict mentioned above. This study employs a qualitative approach, as well as tools for locating data in documents and archives. Data from the field suggest that the exploitation of racial concerns by specific groups, as well as other issues such as intimidation, insults, and the sharing of inflammatory photographs and videos, contributed to the heightened severity of conflict in the 2017 Pilkada in DKI Jakarta. As a result, it is critical to enhance community resilience in three ways: build the resilience of an established social system, strengthen the community's responsiveness to internal and external changes through social capital building, and carry out social transformation through political education.



INTRODUCTION

Political disputes in society that arise as a result of the democratic process in Indonesia today must be addressed. Especially for the government and election organizers in general. The Regional Head Election (RHE) in the DKI Jakarta area in 2017 provided a significant impetus to participate in efforts to improve community resilience in the aftermath of social tensions generated by political events such as the RHE. One of the key factors is that differences in selections in regional head elections are not based on a thorough comprehension of the competitive process. The continuing democratic process, on the other hand, must be enhanced by proactive measures to reduce disputes that arise throughout the RHE process.

The concept of social security is founded on an understanding of socio-ecological processes and systems. In this regard, three factors are key in describing the community's social resilience: resilience, adaptation, and changeability. In this context, resilience refers to the ability of social and environmental systems to alter and adapt through time. Adaptation is a type of resilience skill, the ability to adjust to external and internal changes in order to progress toward societal stability. In the social context, there is also a need for reform. Resistance can be built on a bigger scale as a result of small-scale transformation (Folke et al., 2010).

In other research, resilience is defined as a continuous force associated with a system's ability to maintain itself via adaptation and change. In this situation, the community will be able to create resilience through actively creating and activating community resilience capacity. By examining the engagement of community resources, community resilience is an essential measure of social sustainability (Magis, 2010).

Although numerous research on RHE conflicts have been conducted in Indonesia, particularly between 2005 and 2019, studies on community resilience as a way to enhance communities in dealing with post-RHE conflicts are essential. Given the disagreements that occur in the community not only before the RHE, but also for a long time after the RHE, until the RHE the following year. Social resilience initiatives are a type of social engineering that was developed as a way to address long-standing disputes in society horizontally.

They have not been able to contribute to the decrease of horizontal conflicts in the community through the initiatives implemented by the Election Organizing Agency, as well as the government and stakeholders. Differences in choice have not been accepted as a normal occurrence in a democratic environment. Differences in selections for the local community who are zealous supporters of the candidates being pushed are viewed as foes who must be removed in the competitive arena. So far, what the government and stakeholders have done via conflict prevention programs has not been the emphasis, so that this situation might interfere with societal sustainability, particularly in the fabric of people's lives, which has become loose owing to competing disparities in choices (Andriyani et al., 2021).

The RHE, which have been held from 2005 to 2019, are explicitly aimed at achieving full people's sovereignty. The Regional Head Election is also a democratic method that is provided to the government as a constructive reaction to the government in minimizing disputes in society that develop as a result of the direct RHE. However, in reality, the local elections were not accompanied by emotional maturity or the Indonesian people's political culture. There is still the perception that electoral democracy based on a direct election model is interpreted as "one person, one vote". Individuals come to directly represent themselves in order to select the preferred leader. The triumph in the competition, on the other hand, brings a new meaning because whomever wins, the group will receive the opportunity by ignoring the role of other groups that do not assist him throughout the competition. With these conditions, it is demonstrated that when power is gained, there is a very strong elite domination (Nurhasim, 2010). This study intends to explore the resilience of the post-conflict local election community to establish social sustainability in the Jakarta region, based on the conditions of the post-election conflict in the community.



METHOD

This study employs a qualitative approach (Sugiyono, 2016). The research is being conducted in Jakarta, with the backdrop of the 2017 DKI Jakarta RHE being used to examine the social resilience of the people of Jakarta following the 2017 DKI Jakarta RHE. The DKI Jakarta area was chosen in the Regional Head Election No. 4 because it is prone to political violence, after Papua and other regions in Indonesia. Interviews and documentation were used to acquire data. The data used in the documentation is derived from KPU data, election conflict data in the media, and other archives relevant to the data required for this study on community resilience following the RHE in DKI Jakarta. Data analysis is carried out in steps such as data gathering, data selection, and data triangulation. As a result, comprehensive data will be given in the form of descriptive narratives regarding the community resilience of DKI Jakarta residents following the 2017 RHE.

RESULTS AND DISCUSSION

The implementation of the 2017 DKI Jakarta RHE has piqued the public's and the public's interest. DKI Jakarta RHE is a type of direct democracy that describes the people's voice and the embodiment of their sovereignty (Mahadhika Putra, 2017). RHE is also part of the reform agenda in order to directly elect the leaders that the people desire. RHE is often employed as a metric to assess the level of democracy in Indonesia. The DKI Jakarta RHE implementation attracts the attention of the broader society. Demographic pictures of Jakartans represent a wide range of nationalities, faiths, and cultures. This situation becomes a need in a huge metropolis, aided by the presence of the community owing to urbanization and economic circumstances. Jakarta's diversity as a huge metropolis has its own set of issues, particularly during the regional head election.

The 2017 regional head election contributed significantly to the process and attempts to promote "community resilience" among Jakarta's varied neighborhoods. The presence of religious symbols in the Pilkada DKI Jakarta exacerbated the community's disputes during the process. Non-Muslim regional head candidates' involvement became one of the concerns exploited as a political tactic in the DKI Jakarta Pilkada at the time. Similarly, ethnic disparities (Chinese) who competed in the tournament became a political problem.

The circumstances for the 2017 Jakarta regional election constituted the first milestone for the existence of identity politics and the development of widespread voter division. The current polarization results in an inevitable horizontal struggle. The 2017 DKI Pilkada was attended by three pairs of candidates in the second round, namely, Agus Yudhoyono-Sylviana Murni, Basuki Tjahaja Purnama-Djarot Saiful, and Anies Baswedan-Sandiaga Uno. The second round of the 2017 DKI Jakarta Pilkada included political phenomena and intensified religious feelings, as well as Ethnicity, Religion, Race, and Intergroup (ERRI) concerns and the politicization of each candidate pair's identity. Each competitor and their supporters raised sensitive subjects.

This extremely delicate matter began with Ahok's speech as one of the contenders about Surah Al-Maidah verse 51. The episode was seen by the public as blasphemy against Islam. The incident sets off a chain of events. The existence of ERRI and the politics of identity in the DKI Jakarta RHE has become a political commodity in terms of causing horizontal tensions in society. With the escalation of the problem, it presents an illogical society in response to current situations and fosters an intolerant attitude in society (Mahadhika Putra, 2017).

The 2017 RHE has seen an upsurge in the problems exploited, such as the issue of ERRI, which is used as a winning weapon by certain organizations. The utilization of ERRI concerns may be seen in comments on provocative photos, racist films, and insults directed at certain groups/ethnicities/religions. Aside from ERRI, there are other significant challenges like as black campaigns, intimidation and violence, and money politics (Warganegara, 2019).

As a result of this state, society has become politically emotional. The community still remembers their disappointment and reacts emotionally to regional head elections or succession events the following year. Horizontal conflicts arose as a result of differing decisions about ERRI concerns and ethnicity, trapping the community in a long-term horizontal conflict. During the 2019 presidential election, conflicts arose in the same fashion. This underlined the significance of fostering 'community resilience' in society by addressing three critical components of community dynamics, namely;



Resilience, or social resilience, connects with the social system's ability to change. The capability of the community's existing system influences the community's movement and mobility in reacting to environmental circumstances. In the context of the political environment, social capability may be viewed in the following ways: election administrators' professionalism, access to monitoring, community engagement, and regional security. This capability may be observed in the indications used by the KPU to identify locations prone to political strife when the RHE is held.

The fundamental necessity for developing enough social system capacity in dealing with social problems is the professionalism of election officials. The organizers' integrity, devotion, and honesty constitute a fixed cost in the process of arranging the General Election and Regional Head Elections in Indonesia. The indications of free access for the public to engage in overseeing leadership succession activities through the General Election or RHE integrate it into a robust social framework, reducing the consequent political conflict. Regional security is a key consideration and a top concern when assessing system capacity. Regions that are presently having or are experiencing disputes in community areas will be hampered in their capacity to respond to political conflicts that develop as a result of elections or municipal elections. As a result, a favorable environment is a must for the implementation of the Regional Head Election (Tedjo, 2018).

Adaptability is defined as a society's ability to adjust to external and internal changes. Depending on their social capital, communities have varying capacity of adaptability (Kusumastuti, 2016). When considering the community's ability to adapt to change, the resilience ability is also taken into account. Resilience in this context refers to the existence of social capital that facilitates adaption. An open, honest, easy-to-forgive attitude, mutual worry, reciprocal concern, and tolerance are all examples of social capital that may increase a community's resilience in coping with disputes that develop as a result of political constraints. As a result, the community's social capital is a power that may be leveraged to encourage collective action. Existing collective acts have resulted in adaptation (Kusumastuti, 2016).

In the midst of political turmoil, the public is supposed to be happy about the changes that occur, particularly when it comes to tackling sensitive problems that are exploited as political instruments. As a result, the Anto Hoax Movement, the Movement for Tolerance, and the Movement for Peaceful Living are all beneficial steps toward improving the community's emotional state from a psychological standpoint. The ability to shift bad concerns into good movements is a type of adaptation to changes in the environment, both internal and external. It is also demonstrated in the Sandiego community resilience research by the presence of informal learning groups that contribute to community resilience by diversifying into environmental changes and uncertainty (Berkes & Ross, 2013).

Changeability / social transformation. Only education can provide the power to modify or carry out social revolution. The most essential thing to do in order to decrease political conflict is to perform widespread political education in the community and give perspectives on fair competition in the context of general or regional elections. Elections or municipal elections are required for a democratic state to exist. The value of political education in society.

Education is one of the techniques that individuals use to develop their character and reasoning abilities. The notion of education in this context refers to an activity that aims to enhance human talents in terms of mind and reasoning, as well as to raise consciousness in order to grow knowledge, abilities, and personality. Education may also be defined as a teaching and learning process as part of a cultural endeavour that includes moral, aesthetic, and cultural values (Haryanti, 2013). Political education is an essential aspect in the realm of education. The political context in this situation is not limited to interests, disputes, and power struggles, as the term "politics" implies. Political education, on the other hand, is linked to efforts to instill nationalism in youngsters and cultivate a strong feeling of patriotism (Haryanti, 2013).

Political studies are concerned with power, government, the process of developing public policies, the process of governing, and how governance occurs and is carried out in line with shared aims. Political studies will also look at the operation of the superstructure and infrastructure of a political system to analyze the challenges associated with state life and how to handle disputes in society in a cohesive and methodical manner.



Political science exists as a science founded on the need for rights as a society and as a citizen (Purnaweni, 2004).

Political education must be pursued as a process to educate individuals in order for them to comprehend the importance of their rights and responsibilities as citizens and members of the general public. As aspired collectively, this understanding is supposed to be able to transform the pattern of life for the better (Omami, 2011). Many people in society still do not comprehend or recognize their rights and responsibilities as citizens. The importance of recognizing citizens' rights and duties, particularly in political engagement, is to offer as much room as possible for individuals to attend and participate in making changes in government that will improve their lives (Dr. Nasiwan, 2016).

CONCLUSIONS

Three fundamental concepts must be followed in order to promote community resilience for Jakarta's multi-ethnic and varied population: (1) Building resilience through the development of an established social system that supports the implementation of political activities in the community, particularly when elections or local elections are held; and (2) The community's ability to respond to external and internal changes through the ownership of social capital owned by the community as a force used to stimulate collective action in order to adapt. (3) The power to effect societal change through political education. In this scenario, the political background is connected to interests, disputes, and power struggles, as well as how to handle disagreements. Political education is the process of educating people to appreciate the importance of their rights and responsibilities as citizens and members of the general public.

REFERENCES

- Andriyani, L., Murod, M., Sulastri, E., Gunanto, D., Sahrul, M., & Andiani, D. (2021). Relasi Kuasa Elit Lokal Dan Pemerintah Lokal Dalam Penanganan Konflik Sosial Paska Pilkada Dalam Mendukung Ketahanan Sosial. *Jurnal Ketahanan Nasional*, 27(1), 39–64.
- Berkes, F., & Ross, H. (2013). Community Resilience: Toward an Integrated Approach. *Society and Natural Resources*, 26(1), 5–20. <https://doi.org/10.1080/08941920.2012.736605>
- Dr. Nasiwan, M. S. (2016). Fungsi Dan Peran Pendidikan Politik Dalam Kehidupan Bermasyarakat.
- Folke, C., Carpenter, S. R., Walker, B., Scheffer, M., Chapin, T., & Rockstrom, J. (2010). Resilience thinking: integrating resilience, adaptability and transformability. *Ecology and Society* 15(4): *Nature Nanotechnology*, 15(4), 20.
- Haryanti, A. (2013). Peran Dan Sikap Guru Dalam Mensosialisasikan Pendidikan Politik Di Sekolah. *Journal of Chemical Information and Modeling*, 53(9), 69–84.
- Kusumastuti, A. (2016). Modal Sosial dan Mekanisme Adaptasi Masyarakat Pedesaan dalam Pengelolaan dan Pembangunan Infrastruktur. *MASYARAKAT: Jurnal Sosiologi*, 20(1). <https://doi.org/10.7454/mjs.v20i1.4740>
- Magis, K. (2010). Community resilience: An indicator of social sustainability. *Society and Natural Resources*, 23(5), 401–416. <https://doi.org/10.1080/08941920903305674>
- Mahadhika Putra, F. (2017). Radikalisasi isu agama dalam pemilihan gubernur dan wakil gubernur DKI Jakarta tahun 2017. *Departemen Politik Dan Pemerintahan Universitas Diponegoro*, 1–10.
- Nurhasim, M. (2010). Konflik dalam Pilkada Langsung: Studi tentang Penyebab dan Dampak Konflik. *Jurnal Penelitian Politik*, 7(2), 105–117. <https://doi.org/10.14203/JPP.V7I2.499>
- Omami, T. (2011). Peran Pendidikan Politik Bagi Perempuan Menurut Prinsip Keadilan Dan Kesetaraan Gender Berdasarkan Undang-Undang Nomor 2 Tahun 2008 Sebagaimana Telah Diubah Dengan Undang-Undang Nomor 2 Tahun 2011 Tentang Partai Politik (Studi Pada DPC Partai PDI Perjuangan). *Perempuan Menurut*



-
- Prinsip Keadilan Dan Kesetaraan Gender*, 24. Retrieved from <https://media.neliti.com/media/publications/209671-peran-pendidikan-politik-bagi-perempuan.pdf>
- Purnaweni, H. (2004). Demokrasi Indonesia: Dari Masa Ke Masa. *Jurnal Administrasi Publik*.
- Sugiyono, P. D. metode penelitian kuantitatif, kualitatif, dan R&D, Alfabeta, cv. (2016).
- Tedjo, P. (2018). Peran Demokrasi, Pilkada Serentak Tahun 2018 Tantangan Dan Harapan. *Mimbar Administrasi*, 2(1), 21–29. Retrieved from <http://jurnal.untagsmg.ac.id/index.php/mia/article/view/735>
- Warganegara, A. (2019). Evaluasi Pilkada Serentak 2015 dan Pemilu 2019: Sebuah Catatan Singkat. *Wacana Publik*, 13(01), 1–6. <https://doi.org/10.37295/wp.v13i01.10>