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# The Urgency of Political Education from the Perspective of Constitutional Law as an Effort to Improve the Quality of Democracy in Indonesia

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## ABSTRACT

This paper analyzes the reality of Indonesian democracy, which, although formally seen to be working, in practice is often just a ritual without real substance. Although the constitution states that sovereignty is in the hands of the people, in practice, there is a discrepancy between *das sollen* (what should be) and *das sein* (what is), where democracy is often controlled by political elites through parties that are more oriented towards power than the interests of the people. Through a study of the electoral system, the role of the media, political education, and the position of the people within the framework of constitutional law, this paper identifies the gap between the ideal expectations of democracy and the factual conditions faced by society. One of the main findings shows that without adequate political education and access to transparent information, the people will continue to be in a vulnerable position to political manipulation. Therefore, collective consciousness and bottom-up reforms are needed to restore democracy to its essence as an instrument of popular sovereignty, not just a mechanism for power rotation between elites.

## KEYWORDS

Democracy  
Reform;  
People's  
Sovereignty;  
Political  
Education



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## INTRODUCTION

The destruction of the quality of democracy in Indonesia began with the indifference of the people towards Indonesian politics. This is in line with the opinion of Alexis de Tocqueville, who emphasized that active participation of the people is a key element in maintaining the quality of democracy.<sup>1</sup> Tocqueville argued that a healthy democracy requires the involvement of its citizens in political life because, without such involvement, democracy can be threatened and lose its foundation. Political indifference will only open up opportunities for apathy, which ultimately undermines the system of government based on the will of the people. Robert D. Putnam in *Bowling Alone* argues that the weakening of citizens' social and political engagement is an indicator of the collapse of social capital, which is the main pillar of democracy.<sup>2</sup> When people do not feel ownership of the political system, the supervision of power becomes weak. This opens a wide space for elitist political practices that do not favor the public interest. Similarly, Noam Chomsky considers public indifference to politics as a serious threat to democracy.<sup>3</sup> Chomsky argues that if people are not active, then politics will be controlled by elites who can manipulate the government process without adequate control or supervision.

In the Indonesian context, this phenomenon is evident, especially ahead of the 2024 elections. CNN Indonesia reported that young voters are the most vulnerable group to identity politics and campaigns based on social media trends, not on the substance of the vision and work programs of the candidates concerned.<sup>4</sup> Many people do not understand the structure of government deeply, and it is not uncommon to not even know the difference in functions between the legislative and executive institutions. As a result, elections are often made not based on rational considerations and sufficient information, but because of popularity, invitations from friends, or even virality on social media.

The practice of money politics has worsened the condition of democracy.<sup>5</sup> Especially in certain regions. In addition to undermining the principle of fair and honest elections, money politics also strengthens the transactional relationship between the community and its leaders, which seems to assume that people's votes can be bought, not given with trust. People who lack political understanding and have economic limitations are the main targets of this practice. In the long run, this condition is very dangerous because it can create a cycle of corrupt leadership, where pragmatically elected leaders tend to maintain power through the same means, not by fighting for the interests of the people.

Seeing this situation, political education is not only important but urgent. Not only in the formality of educational institutions, but also through various

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<sup>1</sup> Alexis de Tocqueville, *Democracy in America*, Harvey C. Mansfield & Delba Winthrop, eds (Chicago: University of Chicago Press, 2000).

<sup>2</sup> Robert D Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000).

<sup>3</sup> Noam Chomsky, *The Common Good* (Berkeley: Odonian Press, 1999).

<sup>4</sup> CNN Indonesia, "Adu Gimik Anies, Prabowo, Ganjar Gaet Suara Anak Muda," (2024), daring: *CNN Indones* <<https://www.cnnindonesia.com/nasional/20240104111719-617-1045160/adu-gimik-anies-prabowo-ganjar-gaet-suara-anak-muda>>.

<sup>5</sup> CNBC Indonesia, "Heboh Serangan Fajar di Pemilu 2024, Netizen Ramai Lapor di Medsos," (2024), daring: *CNBC Indones* <<https://www.cnbcindonesia.com/tech/20240214065648-37-513998/heboh-serangan-fajar-di-pemilu-2024-netizen-ramai-lapor-di-medsos>>.



information channels that can be accessed by the public at large. Effective political education can increase citizens' awareness of their constitutional rights and obligations and strengthen their ability to make responsible political decisions. Thus, the quality of democracy in Indonesia can be maintained and improved.

## METHOD

In this research, the author uses normative legal research methods. This method was chosen because it is considered the most appropriate to analyze the law as a living system of norms, not only written, but also interpreted in practice. As explained by Peter Mahmud Marzuki, normative legal research is a method that sees law as rules or norms, not merely social facts.<sup>6</sup> However, in some parts, the author feels the need to involve social reality to complement this normative understanding.

In general, the approaches used are as follows:

1. The statutory approach, which is utilized to examine relevant regulations, specifically the *1945 Constitution of the Republic of Indonesia*, and *Law No. 7/2017 on General Elections*. The selection of these regulations is not without reason, because both are the main pillars in the formal democratic structure of the Indonesian state.
2. Conceptual approach, which is used to examine basic theories and concepts regarding democracy, political participation, and political education. The author feels that this approach is important so that the analysis is not trapped in legalistic aspects alone.
3. A historical approach is needed to trace the development of Indonesia's political system and how political education has changed its position and role over time. This is where context becomes very important, because laws are not born in a vacuum.
4. The sociological approach, although not dominant, is still presented to read the real conditions of society. Many citizens do not understand how the government system works, which is also evident in everyday conversations among the people.

The legal materials used in this research consist of:

1. Primary legal materials, which include all laws and regulations.
2. Secondary legal materials, which include textbooks, scientific articles, online news, and expert opinions.
3. Tertiary legal materials, such as legal dictionaries, encyclopedias, and other supporting documents.

Data collection is done through a literature study, while the analysis technique used is qualitative. The author tries to interpret and examine legal materials about the reality of Indonesian democracy today. The analysis is done gradually and reflectively, because the author believes that an overly technocratic approach can make us forget that the law is present for humans, not the other way around.

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<sup>6</sup> Peter Mahmud Marzuki, *Penelitian Hukum* (Jakarta: Kencana Prenada Media Group, 2011).



## RESULT & DISCUSSION

### I. Principles of Democracy in Indonesian Constitutional Law

Article 1, paragraph (2) of the 1945 Constitution of the Republic of Indonesia affirms that supreme power is vested in the people and exercised according to the Constitution. This provision is the main basis of the Indonesian government system, which is studied in Constitutional Law, especially about fundamental principles. This principle underlines that state power should not be in the hands of a group of people or individuals alone, but must be in the hands of the people. This gives a very important meaning in the Indonesian system of government, where the people must play an active role in determining the direction of the country through legal and constitutional mechanisms. Theoretically, democratic principles include not only the election of leaders but also the existence of sufficient control over existing power. The division of powers between the executive, legislative, and judiciary, as stipulated in the 1945 Constitution, aims to avoid abuse of power.

However, in the implementation of democratic principles, there are often distortions caused by a handful of political elites (*the unseen hands*), who direct people to become "puppets" through the manipulation of money politics and identity politics. Such practices not only undermine the integrity of the democratic system but also create unfairness in the electoral process. Under these conditions, it is not the capacity or policies of prospective leaders that are the main consideration, but their ability to access resources or utilize existing power networks.<sup>7</sup> This undermines the true meaning of people's power as stipulated in Article 1(2) of the 1945 Constitution of the Republic of Indonesia, which is supposed to be the foundation for a functioning democratic system. Such practices lead to the election of leaders who prioritize short-term and pragmatic interests over the sustainability of equitable and sustainable development.<sup>8</sup> Decisions made by leaders are often influenced by political lobbies that prioritize personal or group benefits, rather than the interests of the people. This creates a distance between the aspirations of the people and the policies taken by the government, which ultimately undermines the foundation of democracy itself.

Furthermore, the low level of political awareness among most Indonesians exacerbates this problem. Many citizens, despite having the right to vote, are not actively involved in the political process. This is due to either a lack of understanding or a sense of pessimism towards the expected changes. This phenomenon is further exacerbated by the spread of hoaxes and misleading information, which makes people even more confused and unaware of who is worth voting for. In addition, distrust of the existing political system is also one of the factors that keeps people away from more active political participation.<sup>9</sup> Suryadinata also noted that the practice of identity politics manipulation and elite dominance plays a major role in

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<sup>7</sup> Mancur Olson, *The Logic of Collective Action: Public Goods and the Theory of Groups* (Cambridge: Harvard University Press, 1996).

<sup>8</sup> Adam Przeworski, *Democracy and the Market: Political and Economic Reforms in Eastern Europe and Latin America* (Cambridge: Cambridge University Press, 1999).

<sup>9</sup> Satjipto Rahardjo, *Membangun Hukum untuk Keadilan* (Yogyakarta: Pustaka Pelajar, 2009).



exacerbating inequality in Indonesian politics, keeping people away from a genuine democratic process.<sup>10</sup>

## II. Democracy as Fiction in Reality

The title of this section is a serious warning to the reader because democracy today may be nothing more than rhetoric. We often hear that in a democracy, ultimate power rests with the people. However, the reality on the ground shows that power seems to have been usurped by those with political and economic power. As Suryadinata points out, power is often centered on political elites who ignore the interests of the people.<sup>11</sup> Democracy, which should be a means for the people to determine their fate, in fact becomes a stage for political games filled with manipulation and hidden transactions. On the other hand, elections, which should be a means for the people to choose their leaders freely and fairly, are now filled with political interests. The candidates that emerge are not those who are the most ideal or who have the best capabilities, but those who can negotiate with the political elites. In this context, political parties, which are supposed to be representatives of the people, often prioritize the interests of their groups over those of the nation. Political transactions become part of the game, where the interests of the people are often neglected.

This fact reinforces the view that although the people are given the right to vote, this right is false because they can only choose between candidates who have been selected by political parties. The choices given to the people are not free and independent, but choices that have been determined by elite interests. In other words, the people are forced to accept choices that have been "cooked" beforehand, without being able to make a meaningful contribution in determining the direction of the nation.<sup>12</sup> Worse still, elections, which are supposed to be a means for the people to channel their sovereignty, often shift into a mere power struggle. Political parties, in their various strategies, focus more on winning elections than formulating concrete solutions to the problems faced by society. The orientation of political victory often overrides the substance of public services and accountability to the people. In this context, democracy has narrowed its meaning, where people are only positioned as electoral objects without real involvement in the decision-making process and the direction of state policies.

On the other hand, the public, who should be the most instrumental party in elections, is largely indifferent to the process. Many do not care about who is running or how these candidates get elected. Most of them only participate in elections because they feel it is an obligation, without fully understanding the impact of their choices. Even worse, many vote based on money or the lure of promises that are never realized. This shows that people, in many cases, are more concerned with their own needs than with the common good.<sup>13</sup> Democracy, which is ideally a political system that places sovereignty in the hands of the people, in practice often

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<sup>10</sup> Leo Suryadinata, *Indonesia's Struggle: The Politics of Identity and Democracy* (Singapore: Institute of Southeast Asian Studies, 2003).

<sup>11</sup> *Ibid.*

<sup>12</sup> Robert A Dahl, *Democracy and Its Critics* (New Haven: Yale University Press, 1989).

<sup>13</sup> M Syarif, *Demokrasi Indonesia: Antara Harapan dan Realitas* (Jakarta: Pustaka Sinar Harapan, 2013).



turns people into objects that can be controlled by political elites. When political parties prioritize election-winning strategies over commitment to nation-building, and when people show apathy towards the future of the country, democracy tends to be reduced to mere formality. A system that normatively provides space for popular participation often loses substance in its implementation. In such conditions, elections are no longer an instrument to realize people's sovereignty, but rather a mechanism to legitimize the power that has been arranged by a handful of elites. Without structural changes and an increase in citizens' political awareness, democracy risks continuing to run in a vacuum of meaning, far from the participatory and representative ideals that should be its foundation.

### III. Politics in the Shadow of Power

In a democratic system, political parties should be a means to fight for the interests of the people. According to the ideal theory of democracy, political parties function to channel people's aspirations and become a vehicle for people to choose prospective leaders who are by their wishes. In general, in political theory, "political parties are tools used by the people to achieve their political goals".<sup>14</sup> Political parties, in this ideal concept, are organizations that bridge between society and government. In other words, political parties function as a channel to convey people's voices into the state's decision-making space. However, the reality in Indonesia is far different from this ideal. As stated by Van Wijk, "Political parties in Indonesia are more often a meeting place for elite interests than a forum for people's struggles."<sup>15</sup> This means that although political parties formally aim to represent the people, in practice, many political parties prioritize the interests of groups or individuals within them, rather than the interests of the people as a whole. The people only become parties used to achieve certain goals, while important decisions taken within the party are driven by the need to maintain power, not to address the fundamental problems of the people.

One clear example of this phenomenon is the way political parties nominate candidates for leadership in elections. Formally, elections are a democratic mechanism that gives people the opportunity to choose their leaders. However, Arief argues that, as is often the case, the many political transactions that occur in the nomination of candidates show that it is not the quality of the leader that is considered, but rather the short-term political benefits for the party and the individuals within it.<sup>16</sup> In many cases, the selection of candidates is no longer based on competence or a vision that is in line with the interests of the people, but rather on the pragmatic calculations of political elites seeking to secure their positions.

The involvement of political transactions in the nomination of candidates is often at the expense of the interests of the people. In this process, what is more important is the existence of "networking" and "transactions" between political parties and candidates who have access to certain resources in terms of funds, support, and influence. Therefore, in many cases, the people are only given a choice

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<sup>14</sup> Richard Robison, *Democracy and Political Change in Indonesia: An Analysis of Party Politics* (Jakarta: Penerbit Gramedia, 2015).

<sup>15</sup> Van Wijk, *Politik di Indonesia: Dari Oligarki ke Demokrasi?* (Bandung: Pustaka Setia, 2013).

<sup>16</sup> M A Arief, *Politik Indonesia: Melihat Realitas dan Impian Demokrasi* (Yogyakarta: Penerbit Universitas Gadjah Mada, 2016).



between candidates chosen by political parties based on their political interests, not based on the real wants or needs of the people. Satjipto Rahardjo argues that elections, which are supposed to be an arena for channeling people's voices, are more often used by political parties to strengthen their power.<sup>17</sup> This not only reduces the quality of democracy but also raises public distrust of the electoral process itself. People who are supposed to be the driving force for change are often trapped in an electoral cycle that only benefits the political elite. In many situations, the choices available to voters are limited and do not reflect the true voice of the people. As Widodo said, the interests of the people are often equated with the interests of party politics, so democracy seems to be just a ritual without substance.<sup>18</sup> Here, democracy has been distorted, and the people have again become objects in a larger game of power.

Political parties often use their power to manipulate public opinion. Through the media, political parties can shape narratives in their favor, even though the reality is far different. As Siregar emphasizes, in this modern era, media control by political parties has become a very effective tool to increase their political influence while reducing the space for people to voice their true aspirations.<sup>19</sup> This further exacerbates the distance between the people and the existing political decisions.

In practice, democracy in Indonesia still faces fundamental problems related to the representation and distribution of power. The question of whether democracy truly reflects the will of the people or has become an instrument to strengthen elite domination is a reflection of the current political reality. Alatas noted that Indonesia's democratic system is inseparable from transactional practices that benefit a handful of groups more than the interests of the people at large.<sup>20</sup> This is reinforced by Mahfud MD's statement that, in many cases, political decisions are determined by who has control over political resources, not by who is truly able to represent the aspirations of the people.<sup>21</sup>

Therefore, if democracy is supposed to be a tool to ensure that the people have control over their government, then in reality, this is not always realized. Democracy is more often a tool to maintain the *status quo* in favor of the political elite, and the people are merely formal voters without having any control over the direction of state policy.

#### **IV. Information Transparency in Society**

Information transparency plays a very important role in keeping governments accountable and ensuring that people can make decisions based on the right facts. One of the keys to supporting information transparency is the media. Ideally, the media should be the main pillar that delivers objective, accurate, and unbiased information to the public. The role of the media as a trusted source of information is

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<sup>17</sup> Ciptono, "Keadilan Hukum dalam Penerapan Diskresi Kepolisian Guna Penghentian Penyidikan Tindak Pidana Kecelakaan Lalu Lintas Perspektif Undang – Undang Nomor 2 Tahun 2002" (2022) 6:1 Lex J Kaji Huk dan Keadilan 60–79.

<sup>18</sup> A Widodo, *Kepemimpinan dan Demokrasi di Indonesia* (Bandung: Remaja Rosdakarya Offset, 2018).

<sup>19</sup> Zulkifli Siregar, *Peran Media dalam Politik Indonesia* (Medan: Media Pressindo, 2017).

<sup>20</sup> Claude Alatas, *Politik dan Demokrasi di Negara Berkembang* (Jakarta: LP3ES, 2016).

<sup>21</sup> Mahfud MD, *Konstitusi dan Demokrasi* (Yogyakarta: Pustaka Pelajar, 2018).



vital, as without clear and correct information, the public cannot make informed choices. The media, in its ideal context, has a responsibility to provide balanced and honest information. As an institution that has the power to influence public opinion, the media is expected to be an effective means of controlling power, giving a voice to the people, and criticizing policies that are not pro-people. In a healthy democratic system, the media acts as an independent watchdog that challenges power when necessary, without being influenced by particular political interests.<sup>22</sup>

The reality is far from this ideal. Many media outlets collaborate with political parties or parties that have an interest in the political and electoral process. In some cases, the media often prefer to collaborate with political parties rather than adhere to objective journalistic principles. This kind of collaboration creates bias in reporting, which results in people not getting the real information. This has the potential to undermine democracy, as people are unable to make informed decisions that are not influenced by political interests. Many media outlets sometimes prefer to write news according to what they are paid to publish, rather than based on objective facts. The news presented is no longer news that explores the truth, but rather information that has been polished in such a way as to suit the interests of the paying party. This practice, often known as "viral paid journalism," is increasingly prevalent and undermines the credibility of the media. When the media becomes biased, people lose a reliable source of information to understand important issues that affect their lives.<sup>23</sup>

The lack of transparency of information conveyed by the media leads to low political participation. When people feel that the information they receive is no longer reliable or filtered by certain interests, they may lose interest in engaging in political processes, such as elections. High political participation is one indicator of the health of a democracy. If people do not have access to clear and objective information, they will find it difficult to make decisions that are best for themselves and the country. Therefore, the media need to return to the basic principles of journalism, which are to provide information that is accurate, balanced, and free from the influence of political interests and sensationalism. In addition, the public also needs to be given adequate education on how to sort and choose the right information, especially in this era of open and easily accessible information. With better awareness and understanding, the public is expected to be wiser in responding to the news they receive, and not easily trapped in information that is not true or deliberately twisted for certain interests.<sup>24</sup>

## **V. Political Education as a Means of Improving the Quality of Democracy**

The delivery of the urgency of democracy will not be effective if the public, as readers, does not understand the meaning of the system. In Indonesia, people's political awareness is still relatively low. Many citizens are not able to critically question the political process, including basic questions such as the reasons for the limited choice of presidential candidates in elections. The political knowledge of ordinary people, especially those without a background in legal or political

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<sup>22</sup> Leo Suryadinata, *Politik Identitas di Indonesia: Dinamika, Dampak dan Solusi* (Yogyakarta: Penerbit Graha Ilmu, 2003).

<sup>23</sup> Bill Buchanan, *The Media and Political Bias* (New York: Oxford University Press, 2012).

<sup>24</sup> Arief, *supra* note 16.



education, is generally limited to basic information such as the existence of elections every five years, the structure of state institutions consisting of the legislature, executive, and judiciary, and the existence of political parties. This low level of political literacy reflects the need for systematic efforts in more substantive civic and political education from an early age.

This lack of understanding is not entirely the fault of the people. Political education in Indonesia is almost non-existent, or even if it is, it comes in a very technical and normative form. From elementary school to high school, lessons related to the political system are mostly rote memorization in the form of names of institutions, functions of institutions, articles in the 1945 Constitution, and slogans of nationalism that are sometimes too abstract to be interpreted. There is no learning that forms a political awareness that politics concerns daily life, concerns the price of groceries, the right to education, and even freedom of speech. As Saiful Mujani said, the low substantive political participation of Indonesian citizens stems from the failure of grounded and critical political education.<sup>25</sup> Political education is not just a matter of knowing the formal structure of power, but most importantly, is related to building the ability to think critically about power itself.

Unfortunately, the national education system has mostly shaped obedient citizens, not critical citizens. This is evident from the frequently changing curriculum, but it never touches the essence: that students should be invited to think about the relationship between them and the power that governs their lives. It is even sadder when political education is suspected of being an attempt to steer students towards a particular ideology. As a result, political education is kept out of formal classrooms. In fact, according to Daniel Dhakidae, healthy political education should be an integral part of the process of forming democratic citizens, not merely used as a tool for mass mobilization.<sup>26</sup> It is not surprising that people end up growing up in ignorance. People don't know what voting rights mean, don't know what representatives mean, and often don't even know what the president's job is. Ironically, they still vote. They still come to the polling stations, but without a deep understanding of who to vote for and why. This void is often filled by misguided narratives from social media or populist political figures who are better at playing on emotions than conveying information. In the absence of adequate political education from an early age, the public becomes vulnerable to political manipulation, fake news, and hate speech wrapped in national rhetoric.

If Indonesia is serious about building democracy, then political education must start early. Not in the form of political debates that have been set up in such a way, but through a habit of teaching real deliberation in schools, providing space for criticism of school policies, and familiarizing students with dialogue and debate on public issues. Such a process will create an awareness that being a citizen is a responsibility, not just an administrative status. Democracy without political education is like giving people a car without teaching them how to drive. People are given the right to vote, but do not know how to vote. Given the space to speak, but do not know what to talk about. This is our condition today. As Mochtar Lubis wrote, the Indonesian people are often kept away from adequate information, because those in power are happier if the people remain "obedient" and do not ask many

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<sup>25</sup> Saiful Mujani, *Partisipasi, Representasi dan Akuntabilitas Demokrasi* (Jakarta: Gramedia, 2012).

<sup>26</sup> Daniel Dhakidae, *Politik dan Kebudayaan* (Jakarta: LP3ES, 2001).



questions.<sup>27</sup> If political education continues to be ignored, then democracy will only be an empty procedure without meaning. We will continue to see elections, campaigns, and power shifts, but never the essence: the active involvement of the people in controlling power. Democracy becomes a formality, not a collective consciousness. It lives on paper, but dies in the mind.

## VI. The Dreamed Democracy

Democracy comes with the promise that the people are the owners of sovereignty. But in practice, these promises often fade, buried by transactional politics and power interests that silence the voice of the people. Democracy should not only provide a space for people to vote every five years. Democracy should create a space for meaningful participation, not just procedural. An ideal democracy is when people can freely voice injustice, and their voices are not only heard, but also responded to by power holders. A healthy democracy is not only about structure, but also about dialogue, critical thinking, and mutual respect for differences.<sup>28</sup> Unfortunately, what often happens is procedural democracy wrapped in oligarchy. Indonesian democracy is often just a "competition between elites", while the people are just spectators who are manipulated when needed. This is not participatory democracy, but democracy held hostage by capital and power. The public's understanding of elections is that they are a "celebration of democracy". While the state of Indonesian democracy may not be ideal at times, it is not too late to improve the system. We can still envision and it is important a democracy where political parties truly become representatives of ideas, not just political vehicles. A democracy where political education becomes an integral part of everyday life, not just an elite discourse. A democracy where elections are not only considered an obligation every five years, but also a space of accountability. Democracy should not only be an answer that is temporarily remembered and forgotten after the exam passes or the election is over, but can become a collective consciousness, where people understand their role as the "Supreme Power Holder" in this democratic system.

## CONCLUSION

From the various descriptions that have been presented, it is clear that the problem of democracy in Indonesia does not solely lie in formal mechanisms such as elections or the constitutional system. The more fundamental problem lies in the people's understanding of democracy itself. Often, we talk about democracy in academic spaces, seminars, or even long articles such as this, while the majority of the people do not have access, time, or interest in these discourses. It is natural, although still unfortunate, that our democratic practices are dragged into a cycle of power that only serves the political interests of the elite. Ideal political education is expected to be a way out. Not in the sense of just disseminating information related to democracy, but further by reviving the collective awareness that the people have a

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<sup>27</sup> Mochtar Lubis, *Manusia Indonesia: Sebuah Pertanggungjawaban* (Jakarta: Yayasan Obor Indonesia, 1977).

<sup>28</sup> Vedi R Hadiz, *Demokrasi dan Kekuasaan di Indonesia: Transformasi Neoliberal dan Oligarki* (Jakarta: LP3ES, 2005).



very significant role in determining the direction of the nation. However, it is regrettable that the current political education is often ceremonial, superficial, and even manipulative. Political education is carried out not to educate, but to direct opinions for the benefit of a handful of parties.

However, hope has not been completely extinguished. If political education can be formed honestly, touching on the daily realities of society, and breaking away from the grip of practical political interests, then a new awareness may be born. The realization that this system can be improved and instilled into a true system in society. The importance of realizing that democracy is not only about voting, but also about understanding, criticizing, and controlling power. Ultimately, a revolution towards a better, fairer, and pro-people Indonesian system of government can only begin when the people themselves understand what they are living through. When people stop being mere objects of politics, and start becoming subjects who determine the direction of change. From there, the democracy we dream of can slowly find its imperfect, uncertain, but real form in the consciousness of every Indonesian.

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