

BUILDING POLITICAL CIVILITY FOR PEOPLE WITH DISABILITIES BY COUNTRY

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Abstract

For the equality of people with disabilities is very important for the state to run a civilized politics against Group Ini. Politics of civility can be defined as politics in the form of character or politics that has a good nature in carrying out the course of politics. Because politics is a basic right of every citizen of Indonesia which is a democratic country based on law. In order to build the politics of civility, Country must realize and know there is a group of disabilities in the order of society that must be fulfilled their rights, treated equally in the eyes of the law so that it needs awareness, civility to be able to treat them equally without discrimination then the thing that the state is doing is to have civility and ethical values in dealing with people with disabilities. The purpose of this study was to determine the extent to which the civility of the government as a stakeholder of power and policy in the fulfillment of political rights disability. This research uses empirical juridical methods, stages research methods are literature studies, interviews, field observations, focus group discussion and analysis of state data in this case the government must have a character that upholds human rights and human values which is the value of civility that must be owned because the government is the main line and the forefront in this case the fulfillment of disability political rights in accordance with applicable laws.

Keywords : Civility, Politics, Disability, Country

INTRODUCTION

Politics is very important because it is related to a Country, Power, Policy, and making choices this is where the role of civility and ethical values is needed so that politics, which is a fundamental need for every citizen, is no exception for people with disabilities. The definition of the word KBBI (Kamus Besar Bahasa Indonesia) has at least three meanings. The first sense is "knowledge of the Constitution or governance of the state (as in the system of government, the basis of government)". Another definition is "all issues and actions (policies, tactics, etc.) that affect the government of one country or another." And the third question is "how to behave (in dealing with atau facing a problem)."¹

Politics can be done well and right. Civilized and ethical politics will achieve its goal of a better life, prosperous, prosperous fair and equitable, this is the ideal of the Indonesian state. Political is an activity in a nation that has the purpose of making, maintaining a life that

¹ Yudi Rusfiana, Ismail Nurdin, *Dinamika Politik Kontemporer*, (Bandung: Alfabeta, 2017), h. 1

regulates amendments to some general rules that mean it cannot be separated from the symptoms of conflict and unity.

In general, it can be said that politics is an attempt to establish rules that can be accepted by the majority of citizens in order to lead people to harmonious coexistence. Striving for a good life includes a variety of activities, including the systematic definition of goals and ways to achieve them.²

Every Indonesian citizen must have the determination to turn into citizens who know and practice the values of Pancasila itself. In the second precept of Pancasila "just and civilized humanity" contained a meaning that implies that all Indonesian people must have a sense of justice and civilized behavior in order to achieve the goals of this country. Pancasila is a political product that is the foundation and norm in the state with the aim of fair and equitable prosperity for all the people of Indonesia so that the obligation of every citizen must uphold the noble values derived from civilized society. Pancasila is all forms of norms, rules, and values that are absorbed from various customs and cultures that are rooted in the plurality of all components of the Indonesian nation. Pancasila values are the essence of the mindset (mind-set), attitude patterns, and patterns of action of each individual Indonesian nation that is identical to the otherness of tribes, religions, races, between groups (SARA), regions, languages and Customs. The essence of Pancasila is its value, not its symbol, because the substance of value will appear after each individual nation implements what is the personality and outlook on daily life³

But at this time who has power in this case the government lacks memiliki good and correct manners. Thus giving rise to an attitude that demands equality and justice for people with disabilities because of the frequent occurrence of discrimination and is often considered a second-class society whose fulfillment of Rights is often ignored and violated by government officials who are state executors who have the authority and power to carry out existing legal regulations. Law No. 7 of 2017 on Elections. In addition to affirming the political rights of people with disabilities, the Undang Undang also explained that they have the right to have access to channel their choices. Article 5 of Law No. 7 of 2017 Persons with disabilities who meet the requirements have the same opportunities as voters, as candidates for DPR members, DPD candidates, presidential/vice presidential candidates, DPRD candidates, and election organizers⁴

So in the conduct of political life by the state, the value of civility that must be owned by the state executive is needed. Civility refers to morality, the level of inner and outer intelligence, as well as ethical kindness. So it can be said that the state apparatus must have morals, character in dealing with people with disabilities who are also part of Indonesian society. The higher the budi perkerti the better the behavior of a person this is where civility lies. Civility which is a noble value of this nation that hanya can only solve per the problems that exist in the country of Indonesia. So, the importance of building political civility can be started from building legal awareness that will form a personal character that can be done with Formal education and informal education.

² Miriam Budiarjo. Dasar-Dasar Ilmu Politik, (Jakarta: PT Gramedia Pustaka Utama, 2008), h. 15

³ Tim Reviewer MKD 2014, Merevitalisasi Pendidikan Pancasila Sebagai Pemandu Reformasi, h. 303-305

⁴ Undang Undang Pemilu Nomor 7 tahun 2017 Pasal 5

DISCUSSION

A. BUILDING LEGAL AWARENESS

Legal awareness can be interpreted as the awareness of a person or a group of people to the rules or laws that apply legal awareness according to the Indonesian dictionary is a person's awareness of the knowledge that ascertain peril I regulated by law.⁵ Legal awareness is defined separately in the language in which the root word "conscious" knows and understands, and as a whole is the knowing and understanding of the law, according to Ewick and Silbey: "legal awareness" refers to the ways in which people understand the law and legal institutions, that is, the understandings that give meaning to the experiences and actions of people.⁶

Legal awareness is needed by a society. For Ewick and Silbey, "legal consciousness" is formed in action and is therefore a matter of practice to be examined empirically. In other words, legal awareness is a matter of "law as behavior", and not "law as a rule of norms or principles"⁷

The importance of awareness to build a society that is aware of the law is what is expected to support and make the community uphold the institution/ rule as fulfillment of the need to crave obedience and legal order. It is intended that order, peace, tranquility, and justice can be realized in the association between others this is what is needed by people with disabilities for the realization of the fulfillment of rights in order to realize justice and welfare. Conscious attitude to the rules and laws in force should be owned by every citizen as the embodiment of civilization owned. The existence of uncertainty Law, regulations are static, inefficient ways of society to maintain the rules in force, is . some factor that influence people are not aware of the importance of the law⁸

Nature of the study of political science and the study of other existing sciences, legal awareness is very important because awareness is the source of a person's behavior to be able to perform actions in accordance with applicable rules and norms. As a relationship that can not be separated between legal awareness and legal order, some literatur revealed by some experts on the observance of law comes from legal awareness, it is reflected two kinds of awareness, namely: 1. Legal consciousness as within the law, legal awareness as the observance of the law, being within the law, in accordance with the rules of law that are realized or understood; 2. Legal consciousness as against the law, legal consciousness in the form of opposing the law or breaking the law.

Consciousness is defined as a person's understanding or knowledge of himself and his self-existence is all the ideas, feelings, opinions, and so on that a person or group of people has. According to pawlik (1998) in (Hastjarjo, 2005: 80) divide 2 about awareness of which is 1) the meaning of awareness (attention) of the functional aspects of consciousness. 2) The Meaning of

⁵ Suharso, Retnoningsih Anna. Kamus Besar Bahasa Indonesia (Edisi Lux, Widia Karya Semarang, 2005.)

⁶ Ali Achmad, Menguak Teori Hukum (Legal Theory) dan Teori Peradilan (Judicial Prudence) Termasuk Interpretasi Undang-undang (legisprudence, Kencana, 2009), hal 510

⁷ Ibid, hal. 511

⁸ Rahardjo Satjipto, Ilmu Hukum, Citra aditya Bakti, Bandung, 1991, Edisi Revisi, hal.112

self-consciousness and self-awareness (self-awareness) which usually occurs in conscious experiences within the individual or images of internal consciousness⁹

According to the expert figure, Soerjono Soekanto, legal awareness is actually some values contained in the individual about the law that is expected to exist or already exist. But in another sense it can be an awareness that is experienced personally without any compulsion from outside to obey the law that is being enforced. Soerjono Soekanto's statement refers to several values about the function of law as well as some real events that exist in the lives of the people concerned with the assessment of law.¹⁰

However, another expert Paul Scholten states that "awareness already exists in every individual about the meaning of the law or how the law should move. Because of certain categories that come from the individual soul which distinguish between law and non-law, because between what one should do and not do."¹¹ Therefore, the legal awareness of the government, and the community for people with disabilities can be realized through the protection and fulfillment of the rights of people with disabilities.

So it can be said that legal awareness is the awareness that the law can be used as a protector in the interests of individuals and groups. But in order to use the law as a protector, individuals in the community must maintain an attitude in action so as not to occur unwanted things such as conflicts that can make others lose.

Four indicators of legal awareness in a row, according to Prof. Soerjono Soekanto namely:¹² 1. Knowledge of the law is the knowledge of a person pleased with certain behaviors that are regulated by written law, namely about what is prohibited and what is allowed. 2. Understanding of the law is a certain amount of information possessed by a person about the content of the rules (written), that is, about the content, purpose and benefits of the rules. 3. Attitude towards law is a tendency to accept or reject the law because of the appreciation or realization that the law is beneficial to human life in this case there is already an element of appreciation of the rule of law. 4. Legal behavior is about whether or not a rule of law applies in society, if a rule of law applies, to what extent it applies and to what extent society complies with it.

This is where the role of law is to create justice and prosperity for all people with awareness of the law will create civility that treats SES people and groups properly and correctly tanpa act arbitrarily and harm the interests of people and groups. So, in building legal awareness, individuals need to know the knowledge of the law well, they will think many times when they want to violate the law in existing regulations, so that the individual must have a cooperative nature and his behavior is in accordance with existing rules without violating ethics and law. The importance of legal awareness in society serves as 1. Set the behavior · 2. Protection of rights and freedoms · 3. Resolving legal conflicts but the organizers of the law should not make the

⁹ Hastjarjo, D. (2005). Sekilas tentang kesadaran (consciousness). Buletin Psikologi, 13(2). Putra, M. A. H. (2019). Building Character Education Through The Civilization Nations Children. The Kalimantan Social Studies Journal, 1(1), h. 12-17.

¹⁰ Soerjono Soekanto. 2002. Kesadaran hukum dan kepatuhan hukum. Jakarta : Raja Grafindo Persada. Hal 215

¹¹ Marwan Mas. 2014. Pengantar ilmu hukum. Bogor : Penerbit Ghaila Indonesia hal 88

¹² Soerjono Soekanto Kesadaran dan kepatuhan hukum : Jakarta Rajawali Pers 1982

applicable law becomes unclear or uncertain, the silence of existing regulations because it can cause individuals to be unaware of the importance of a law.

B. FORMATION OF PERSONAL CHARACTER

Character is a typical values, either character, morals or personality of a person who is formed from the internalization of various aspects such as. ability and skills possessed, family background, social culture, experience, age and nationality.

According to Michael Novak, the characters are “a compatible blend of all the virtues identified by religious tradition, literary storytelling, the wise, and the set of sensible people in history”.¹³ Meanwhile, Masnur Muslich stated that character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality that are manifested in thoughts, attitudes, feelings, words, and deeds based on religious norms, laws, manners, culture, and Customs ceremonial.¹⁴

The formation of personal character can be interpreted as forming the character of a person who aims to be better than before. So making someone have qualities such as morals, obey the rules that apply explicitly and implicitly, moral, and be ethical is of a goal of forming personal character. Forming personal character can be done at the level of education and family.

Furthermore, Muchlas Samani argues that character can be interpreted as a basic value that builds a person's personality, formed both due to the influence of heredity and the influence of the environment, which distinguishes him from others, and is manifested in his attitude and behavior in everyday life.¹⁵ The same opinion was also conveyed by Agus Wibowo, that character is a way of thinking and behaving that characterizes each individual to live and work together, both within the scope of family, community, nation and state.¹⁶

Nature of life of a society as a nation and the state of Indonesia has always discussed an interest in the increasingly pressing issues to shape the character of a person because in order to face all the dangers in a problem such as in the world of politics in the form of political abuse. So in forming a character of a person who has a great influence is education and people who give guidance or direction such as teachers.

Character is a distinctive feature possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual, and are the

¹³ Lickona, Thomas. *Mendidik Untuk Membentuk Karakter: Bagaimana Sekolah dapat Memberikan Pendidikan Sikap Hormat dan Bertanggung Jawab*. (Penerjemah: Juma Abdu Wamaungo. Jakarta: Bumi Aksara. 2012), h. 81

¹⁴ Masnur Muslich. *Pendidikan Karakter: Menjawab Tantangan KrisisMultidimensional*. (Jakarta: Bumi Aksara. 2011), h.84

¹⁵ Muchlas Samani & Hariyanto. *Konsep dan Model Pendidikan Karakter*. (Bandung: PT. Remaja Rosdakarya. 2011), h. 43

¹⁶ Agus Wibowo. *Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban*. (Yogyakarta: Pustaka Pelajar. 2012), h. 33

engine that drives how a person acts, behaves, says, and responds to something.¹⁷ Furthermore, according to the intent of the character is the characteristic of each individual with regard to his identity (power qalbu), which is the essence of the quality of the inner/spiritual, way of thinking, way of behaving (attitudes and actions outwardly) a person's life and work together both in the family, community, nation and state.¹⁸

The formation of personal character at an early age by the family is the right time not only for education and teachers who can do this. Efforts in the future will have good quality in personal character as desired by the keluarga¹⁹ family. So that individuals who want to become someone from the government must really seriously explore the education obtained at the level of education, teachers and families. In the future, the government in Indonesia will be good and run according to the law, because Indonesia is a legal country where the law is the foundation and guideline for how the state acts and treats all its people based on humane and civilized laws.

Every Indonesian citizen should form a good personal character yang baik in order to achieve the desired expectations of the Indonesian state. So it can be said that the importance of an education that will be able to form a character with good quality. In addition to education terbentuknya personality and character of each individual is influenced also by biological factors, physical environment, culture, and life experiences. The values of national character and culture come from theories of Education, Educational Psychology, socio-cultural values, religious teachings, Pancasila and the 1945 Constitution, and Law No. 20 of 2003 on the National Education System, as well as the best experience and real practice in everyday life.²⁰

The function in forming a personal character is to create a character whose development is in the form of an ability possessed by individuals with morals, intelligence, and has good benefits for themselves and the surrounding environment this is where it is important that personal character is owned by the state apparatus in managing and implementing existing laws and legislation in order justice and welfare and equality for people with disabilities.

The Ministry of National Education identified 18 values for cultural education and national character as follows:²¹ a. Religious: obedient attitude and behavior in carrying out the teachings of the religion they profess, tolerant of the implementation of other religious worship, and living in harmony with followers of other religions. b. Honest: behavior that is based on trying to establish himself as a person who can always be trusted in words, actions and work. c. Tolerance: attitudes and actions that respect differences in religion, tribe, ethnicity, opinions,

¹⁷ Jamal Ma'mur Asmani. Buku Panduan Internalisasi Pendidikan Karakter di Sekolah. (Yogyakarta: Diva Press. 2011), h.23

¹⁸ Maksudin. Pendidikan Karakter Non-Dikotomik (Yogyakarta: Pustaka Pelajar. 2013), h.3

¹⁹ Fauzi, F. Y., Arianto, I., & Solihatin, E. (2013). Peran guru Pendidikan Pancasila dan Kewarganegaraan dalam upaya pembentukan karakter peserta didik. Jurnal PPKn UNJ Online, 1(2), 1-15.

²⁰ Zubaedi. Desain Pendidikan Karakter: Konsep dan Aplikasinya dalam Lembaga Pendidikan. (Jakarta: Kencana. 2011), h.12

²¹ Agus Wibowo. Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban. (Yogyakarta: Pustaka Pelajar. 2012), h. 43-44

attitudes, and actions of others who are different from themselves. d. Discipline: actions that demonstrate orderly behavior and compliance with various rules and regulations. e. Hard work: behavior that demonstrates conscientious effort in overcoming various learning and task obstacles, and completing tasks as well as possible. f. Creative: thinking and doing things to produce new ways or results from what is already owned. g. Independent: attitudes and behaviors that are not easily dependent on others in completing tasks. h. Democratic: a way of thinking, behaving, and acting that values equally the rights and obligations of oneself and others. i. Curiosity: attitude and action that always seeks to know more deeply and widely from what it learns, sees, and hears. j. National spirit: a way of thinking, acting, and insight that puts the interests of the nation and the state above the interests of themselves and their groups. k. Love of the homeland: a way of thinking, behaving, and doing that demonstrates loyalty, care, and a high appreciation for the language, physical, social, cultural, economic, and political environment of its people. l. Reward achievement: attitudes and actions that encourage oneself to produce something useful for society, and recognize, and respect the success of others. m. Friendly and communicative: actions that show a sense of pleasure in talking, getting along, and cooperating with others. n. Peace-loving: attitudes, words, and actions that cause others to feel happy and secure in their presence. o. Love to read: the habit of making time to read various readings that provide virtues for him. p. Care for the environment: attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred. q. Social care: attitudes and actions that always want to give help to others and communities in need. r. Responsibility: the attitude and behavior of a person to carry out his duties and obligations that he is supposed to do, towards himself, society, the natural, social and cultural environment), the state and God Almighty

Education to form and build the character of the individual in the level of Education has a purpose such as being able to practice a variety of noble values in religion and the noble value of the precepts that exist in Pancasila.

With the level of education that there are types such as Formal, Informal and Non-Formal Education can form the character of someone who will plunge into the field of government or who want to wrestle in the world of politics. Suyanto suggested that character education is Character Education plus, which involves aspects of knowledge (cognitive), feeling (feeling), and action (action).²² Meanwhile, Masnur Muslich stated that character education is a system of understanding character values to school residents which includes components of knowledge, awareness, will, and action to implement these values, both towards God Almighty (YME), oneself, others, the environment, and nationality so that they become human then kamil.²³

Why should it be with education? because the level of education can make individuals make preparations both mentally and intellectually for the future. So that in the future the individual is mature or ready to plunge into the world of government and Politics by having

²² Jamal Ma'mur Asmani. Buku Panduan Internalisasi Pendidikan Karakter di Sekolah. (Yogyakarta: Diva Press. 2011), h. 31

²³ Masnur Muslich. Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional. (Jakarta: Bumi Aksara. 2011), h. 84

noble values that are civilized to carry out the tasks carried out. Education informal education is carried out only by the family environment,. Formal education is education with official institutions such as elementary, junior high, high school, and University. While Pendidikan non-formal education is education taken outside the school such as organizations, institutions and training provided, all forms of Education is what forms the nature, character and character of a person in carrying out life activities, here lies the civility of a person obtained through education.

Personal character that is civilized and has noble values is closely related to the Education taken and lived by someone. Emphasis on the values of civility and being the strength of mind in becoming a life is something that must be owned by every Indonesian citizen in order to create justice and welfare

For people with disabilities, state civility in the fulfillment of political rights is very necessary because for the realization and implementation of the law, it takes an attitude that has a good and high sense of civility as a manifestation of civility by the state apparatus for its implementation.

RESEARCH METHODS

The study was conducted by collecting primary data and secondary data. Primary Data is the main data used in research. Secondary Data is the supporting data used in the study. Data collection methods are literature study, interview and field observation.

CONCLUSION

In building the politics of State civility towards people with disabilities can be done by building legal awareness and forming a personal character for the state apparatus that will carry out functions as implementers of existing regulations and legislation so that justice and welfare will be created for people with disabilities. Where legal awareness has a meaning that is where the individual situation begins to understand once about what the meaning of the law, the function and role of law for the personal self and the community around it. So, in building legal awareness, individuals need to know the knowledge of the law well, they will think many times when they want to violate the law in existing regulations, so that the individual must have a cooperative nature and his behavior in accordance with existing rules without violating ethics and law, this is the value of civility.

While forming a personal character can be interpreted by forming the character of a person who aims to be better than before has a noble value that manifests civility in the implementation of daily life. Then it can be done at the level of education (formal, informal and non-formal), the family environment and the surrounding environment. So in doing the formation of individual character can be done with the level of education and experience gained from the experience of the environment.

If someone performs a function as a state apparatus and policy makers should have a good personal character in order to realize a sense of justice for all the people of Indonesia, without favoritism and selective cutting because essentially all the people of Indonesia are equal in the eyes of the law as well as people with disabilities because Indonesia is a legal civility.

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