

**DEMOCRACY EDUCATION IN SOSIOCULTURAL PERSPECTIVE AND ITS  
IMPLICATIONS TO CIVIC COMPETENCE ON BANYUMASAN SOCIETY**

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**ABSTRACT**

This article discusses the praxis of democracy in society in Indonesia especially in the local community of Banyumas regency of Central Java province. The practice of political democracy in Indonesia has actually existed for a long time, which actually begins with the direct election of village chiefs. Then the resurgence of the process of democratization nationally began on the era of reformation, one of them indicated with the election of executive leaders, from the president to the head of the region directly. So that became the foundation of democracy in Indonesia and strengthened democracy in the local setting. The life of democracy in the regional context of Banyumas society has a unique and interesting democratic practice. The empirical data shows that civic competence of Banyumas society on the concept of democracy education is still limited to the definition of democracy, which is about government from, by and for the people. However the values of democracy are present in people's lives. The majority of people tend to be satisfied with the realisation of democratic values, especially in terms of freedom, among others; freedom to practice religion, freedom to assemble and establish organization, freedom of speech, freedom to vote in elections and gender equality, even Banyumas society does not agree with the practice of dishonest money politics. This circumstance is quite interesting, although the knowledge of democracy is very simple, but the people of Banyumas already have the basic foundation in building the life of democracy with its own color in accordance with the personality and local wisdom of Banyumas community which is still maintained.

**KEYWORDS:** Democracy Education, Civic competence and Local Wisdom

**A. INTRODUCTION**

The practice of democracy in Indonesia is still undergoing various obstacles. Seen from socio-cultural perspective, the development of democracy in Indonesia illustrates a unique and vibrant dynamics to be analysed. The development underwent three phases initiated with the implementation of liberal democracy system along with parliamentary cabinet during the early age of independence from 1945 to 1959, followed by direct democracy during the early period of old order from 1959-1966, and the last is the democracy of Pancasila under the reign of old order from 1966 to 1998 and then reformed on 1998 into the democracy of Pancasila of reformed order.

Hatta (1997:121) saw that the democracy in Indonesia is fundamentally based on the ideal of people's struggle that creates the implementation of human right foundation and social equality. Mere politics democracy cannot realize the idea of equality and comradeship. Along with the politics

democracy, economics democracy should follow. Otherwise, there will be ceasing of freedom and equality and comradeship cannot be attained. So that is why the objective of democracy of Indonesia is a social democracy, covering all aspects of life that determine the fate of humanity.

Although the implementation provides a broad space of participation for the community, there are concerns about the democratic system, even since its first appearance about 5 centuries before the Christian date in the Antiquity of Greece in the city of Athens, one of the famous philosophers, Socrates (Kleden, 2004: 3) who tend to reject it. According to Socrates, democracy must be prevented because it gives the possibility that a state will be governed by ignorant people, who happen to get many votes to support it. Socrates certainly understood well that people do not always give support to the people who are deemed most capable, but rather to those they like. Unfortunately, people who are liked and chosen by the people, are not always competent people to prioritize their interest.

If that condition really happens, it will weaken the ideal democratic parksis. The values of democracy that should be in accordance with the personality of the nation, precisely disregarded by democracy that is not in line with the value of the nation's philosophy. Even Latif (2015:5-7) reveals that the realization of deliberative democracy as a vehicle for strengthening the unity state (which overcomes individual and group) and welfare state (oriented social justice) are intercepted by obstacles consisting of:

1. At the cultural level, politics as a technique progresses, but politics as ethics suffers decline. The hardware of democratic procedure seems relatively more democratic, but its democratic cultural software is still nepotism feudalistic, democratic government is not followed by meritocracy (the government of achievers), instead tends to be followed by mediocrity (mediocrity government), the expansion of political participation together with the expansion of corruption participation.
2. At the institutional level, the design of democratic institutions places too much emphasis on allocative power (source of funds), rather than authoritative (human capacity)
3. At the structural level, the tendency to adopt models of liberal democracy without appropriately adjusting to the socio-economic conditions of society can actually undermine democracy.

Those conditions, conceptually, are not ideal in democratic practice, as it has long been understood that the ethos of democracy is not actually inherited, but learned and experienced. As affirmed Alexis de Toqueville (Branson, 1998: 2):

“...each new generation is a new people that must acquire the knowledge, learn the skills, and develop the dispositions or traits of private and public character that undergird a constitutional democracy. Those dispositions must be fostered and nurtured by word and study and by the power of example. Democracy is not a “machine that would go of itself,”but must be consciously reproduced, one generation after another”.

The quotation confirms that each generation is a new society that must acquire knowledge, learn skill, and develop a public or private character or character that is in line with constitutional democracy. This mental attitude must be nurtured and nurtured through word and instruction as well as exemplary power. Democracy is not a "machine that will function by itself", but must always be consciously reproduced from one generation to the next. Indeed this view is an ideal in building a culture of democracy, but in Banyumas society has a very simple way to interpret democracy, it is quite good in implementation, although it is still needed to build a complete understanding, so as to run the ideal democratic system.

A strong and consistent commitment to carrying out democratic values requires the support of characteristics that must be visible to citizens. Cogan (1998: 115) constructs the characteristic that citizens must possess as follows:

1. The ability to recognize and approach problems as global citizens.
2. Ability to cooperate with others and assume responsibility for their role or obligation in society.
3. Ability to understand, accept, and respect cultural differences.
4. The ability to think critically and systematically.
5. Ability to resolve conflict by non-violent peaceful means.
6. Ability to change lifestyle and basic food patterns that are used to protect the environment.
7. Possess a sense to defend human rights (such as the rights of women, ethnic minorities, etc.).
8. Willingness and ability to participate in political life at the local, national, and international levels of government.

Based on the previously mentioned opinion there is a depiction that to build a democratic culture, it needs a democratic education that can teach what and how democracy is run in the life of society, nation and state. This formula is in accordance with the formulation of the Preamble of the 1945 Constitution of the State of the Republic of Indonesia, which is to educate the life of the nation and become one of the basic states on the five principles of Pancasila, in the form of social justice for all the people of Indonesia. Pancasila, and the Constitution prevailing in Indonesia, is the Constitution of the Republic of Indonesia Year 1945 (UD NRI 1945).

The character of citizenship as stated above, becomes a reference to describe the competence that every citizen / society should possess. The civic competence according to Branson (1998: 16), consists of three important components, namely: 1) Civic knowledge (knowledge of citizenship), related to the content or what should be known by citizens; 2) Civic skills, are the relevant intellectual and participatory skills; and 3) Civic disposition that implies both the public and private character that are essential for the maintenance and development of constitutional democracy.

In general, this study aims to conduct a study of democratic education in the sociocultural perspective of its implications for civic competence. In particular, this study aims to explore, review, and organize the argumentative and theoretical-conceptual information about:

1. The reality of democratic education in sociocultural perspective on Banyumas society
2. The role of democratic education in a sociocultural perspective to establish the civic competence of the democratic Banyumas community
3. The construction of democratic education in the sociocultural perspective required for the development of civic competence of Banyumas society.

## **B. LITERATURE REVIEW**

### **1. The Urgency of Democratic Education**

On the concept of democracy, the argument of the power resides on the hand of citizen is still debated among the experts of politics in the world. Schumpeter (2013:455) states what he calls “another theory of democracy”. According to him, “The method of democracy” is an institutional procedure for achieving political decisions where an individual can gain the power by making decisions through competitive struggle in order to gain the voice of people. ”by following Schumpertarian tradition, this study considers the political system on the 20th century to be sufficiently democratic as long as those strongest collective decision makers in the system are elected through fair and square and gradual election. In addition, in this system, those candidates are free to compete each other to gather vote and most of the citizen possess the right to vote. Schumpeter who said that the government established this way, having fair election, is the definition of democracy itself. Therefore, based on this definition, democracy consists of two dimensions, namely “contest and participation”, whom according to Robert Dahl (Huntington, 1997:5) is a decisive element on democracy or poliarchy. Democracy also implies the existence of civic and political freedom, freedom of speech, freedom to issue, gather, and establish an organization, which are needed by the political debate and the implementation of political campaign for the election. Consequently, Mayo (1960:13) states on his work entitled Introduction to Democratic Theory, that the definition of democracy as a political system as follows: A democratic political system is one in which public policies are made on a majority basis, by representatives subject to effective popular control at periodic elections which are conducted on the principle of political equality and under conditions of political freedom.

In line with the John Dewey’s viewpoint (Zamroni 2002:30), he said that the main idea of democracy is a principle of life reflected by the necessity of every mature citizen participating in the effort to build values controlling the social aspect of life. Therefore, in the democratic system, the highest power resides in the grip of people, in another word, it is a government from the people, by the people, and for the people which will never cease from this world. Based on the definition above, the conclusion can be drawn that whatever it may take forms, democracy will always involve people in every aspect of life.

Consequently, to build a democratic order, the principle of democracy such as political freedom, intellectual freedom, and freedom of speech are to be implemented in social and civic life.

The effort to build a democratic life is not as easy as it is said. For instance, just because the leader of the nation strongly believes in the ideology of democracy, it does not make the citizen be democratic automatically. It requires process of democratic education, Gandal and Finn (1992) state that democracy does not teach itself. If the strengths, benefits, and responsibilities of democracy are not made clear to citizens, they will be ill-equipped to defend on it.

The perspective above illustrates that the life of democratic civilian will not happen by itself but it should be thought to the successor generation. Winataputra (2001) on his dissertation found that democratic education is a systematic endeavor organized by the state and society to facilitate the people to understand, comprehend, implement, and develop the concept, principle, and values of democracy in line with their role in society.

Democracy is an education process, not something that can be created in a blink of an eye. So that is why the education process is very decisive, the practice on implementing democracy in social, economics, and cultural institutions, moreover in political institution. Therefore, democracy can only grow if the democratic consciousness, democratic responsibility exists. Democracy is not just a way to achieve power. It also functions as an instrument to realize a social welfare with the democratic method. Democracy is not a freedom without boundary. The freedom in democracy is limited by the responsibility to the public interest and can only be realize if it is implemented under the rule of law. However, this objective condition shows that the learning process that is now being practiced has yet to be conducive for the development of values.

## **2. Sociocultural Perspective**

In the context of diversity of sociocultural background, the implementation of democracy often faces various unexpected obstacles, For instance the use of language, symbols, social values, etc. On the top of that, Giddens (2010:250) states it is quite easy to witness that the application of norms, social terms has two main definitions, first, it is a connotation of social association or interaction; the other definition is a society as a unity which has boundaries that differs it from the other surrounding societies. This shows that society is a relatively stable entity where the constituent elements merge elaboratively.

On his work entitled *The Social System* (1951) and *Toward a General Theory of Action* (1951), quoted by Shils (Sutrisno and Putranto, 2005:56), Parson Sees that the central issue of a society is related to integration and allocation. Allocation refers to the distribution of particular salary to people. On the other hand, integration refers to how we manage tensions that emerge as a result of the previous allocation. To explain this issue, Parson develop a model of society which consists of three system; 1) social system formed by social interaction, 2) system of personality (inspired by Freud's model) composed by several disposition of needs, 3) cultural system, this system enables humanity to communicate each other and coordinate their actions, some of them by preserving the role of expectation.

Therefore, society is integrated based on the agreement of its respective members toward the certain social values that possess an ability to anticipate differences so that this society is considered as a functionally balanced and integrated system. So, society is a group of social system that related and depended one to another

Based on the theories of sociology by Parsons, democratic education as a form of culture, concerns human behavior on how they make social interaction on their environment as a social system, should meet several aspects as follows:

- a. The activity of democratic education should be able to adapt the condition as well as the situation of education environment.
- b. The activity of democratic education should consider the necessary institution and instruments for mobilization.
- c. Coordinating with the other sub-system in order to support the implementation of activity.
- d. Preparing the concept of democratic education oriented in continuous aspect of society based on social facts.

### 3. Civic Competences

Civic competence formally generated from education (specifically, Civic Education subject), which gives provision to every citizen to be a good citizen. Therefore, civic competence is knowledge, value, attitude, and ability to support an individual to become a good citizen who is active and participative and responsible to the society and nation.

Civic competence according to Branson (1998:16) consists of three important components. 1) Civic knowledge, related to the essence of what should be understood by people; 2) Civic skill is an intellectual competence and participatory of a relevant citizen; and 3) civic disposition that refers to the public or private character which are important for the maintenance and development of constitutional democracy.

It has to come to realization that this requires socialization (publication) and a comprehensive democratic education toward society that does not only put it interest on political life. Above all according Habermas (Hefner, 2001, 30) democratic life does not only rely on the authority, but also the human resource and the tradition of people in general. Therefore, the democratic education in the perspective of sociocultural plays an important role and should be considered in building civic competence.

Based on that viewpoint in which the development of civic competence qualification characterized by democratic value becomes the inseparable part of the effort developing democratic citizenship, and can be implemented through education and socialization. So, democratic education should become an attention. There is no task that is more important than developing responsible and

educated citizen. Democracy is maintained by citizen who possesses knowledge, ability, and character. Without any commitment from the citizen toward the fundamental value and principle of democracy, the free citizenship will be ceased to be real. This requires an educator responsible to create policy, and run a campaign to promote how important civic education is, especially to Banyumasan society.

## **C. METHODOLOGY**

This study uses a qualitative approach, an approach that does not use quantification or statistical calculations, but rather emphasizes the interpretive study.

Creswell (1998: 15) defines qualitative research as follows. Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analysed words, reports detailed views of informants, and conducts the study in a natural setting.

While the research method using case study that emphasize the actual phenomenon in real life, which is discussed in depth based on the question of why and how. More explicit about case studies, Yin (2008:1), suggests that case studies are a more suitable strategy if the subject of a question concerns how or why, if the researcher has little chance of controlling the events to be investigated, and when the focus of his research lies in contemporary phenomena in the real-life context.

Case study method is more focused on a case, while the case referred to in this research is democracy education in sociocultural perspective implication to civic competence. The case is limited in a scope of public relations in Banyumas regency.

This research uses more inter-personal approach, meaning that during the research process the authors will be more in contacts or connect with people in the local environment where the study is conducted. Thus it is expected that researchers can be more freely searching for information and get more detailed data about the various things needed for research purposes and also get views from people outside the system of research subjects, or from observers, to maintain objectivity of research results.

The data to be obtained from this research plan is qualitative in the form of description of an event taken from a reasonable situation, it takes the accuracy of the researcher to be able to observe as closely as possible aspects studied, it is seen here that the role of researchers is very decisive as a tool the main research (instrumental key) which conducts its own observations or structured interviews deeply with the help of several data collection techniques contained in interview guides, observation guides, documentation studies, and literature studies.

## **D. FINDINGS**

## **Democratic Education on The Socio-cultural perspective of Banyumasan Society**

One of Indonesian Identity is Banyumasan society, which is located in western part of the province of Central Java. The condition of Banyumasan society is very unique to be further examined in an extensive study. The uniqueness of Banyumas is shown on how their society life, their social behavior, language, arts, and their social interaction pattern.

One of the unique behavior in Banyumasan society is an attitude renown as “Cablaka”. Based on the field finding, cablaka can be roughly translated as “honest”, “straightforward”, and “bold” and being honest in response to the situation. Banyumasan with their “cablaka” personality are often labeled as impolite and impudent on how the way they use language by other Javanese people (especially by the tradition of palace, Keraton) because their speaking style is bold, frank, and unfiltered, in addition their tendency to use high intonation while speaking in their Banyumasan dialect (ngapak-ngapak). It is actually that the structure of Banyumasan Javanese dialect is similar to those on old Javanese that does not know language strata which is viewed as a form of egalitarian attitude in banyumasan culture.

Not only about language, Banyumasan also possesses an uniqueness in their arts and culture. One of the well known arts in Banyumas is gambyong dance. Based on the result of the study, it is revealed that the success parameter of Gambyong performance is based on the taste of the commoner not the local authority. It is completely different to those on palace tradition (Keraton), the royals decide whether an art is appropriate to be performed. They rely the assessment on the royal. The king (Sultan) has absolute authority to decide the fineness of an art. This shows an uniqueness of Banyumasan Society on how they decide their assessment of an aesthetic value of an art (Gambyong dance). This also reflected how democratic value is implemented in Banyumasan society.

The uniqueness of cultural attitude and language attitude of course are able to draw a certain pattern of social interaction. The pattern of social interaction cannot be separated with a certain habit that is practice by a social group be it in form of behavior, language, and the existing culture and arts. The straightforwardness in Banyumasan shown by their language which knows no social stratification enables the pattern of social interaction in Banyumasan society oriented in traditional-agricultural populist. The agrarian pattern causes the uniqueness of the social behavior of Banyumasan. People of Banyumas, in their social interaction, still hold and preserve their old culture related to the value of cooperation called “Gotong Royong” or mutual assistance. Gotong Royong in Banyumasan society is considered a sacred value. This value has already been exist ever since the Banyumas region was still under Keraton authority.

Furthermore, the finding of the study reveal that the daily life of Banyumasan in social term is signed with the tradition of meeting called “Selapanan”. This “selapanan” meeting is normally held on the village hall continually once a month discussing about village issues and the solutions through discussion method. The selapanan usually attended by groups of family leader. The result of the



discussion in selapanan for example can be the decision of the people to help their fellow residence building a house, building a public facility such as mosque done in mutual cooperation and voluntarily without expecting any honorarium or fee. That is the form of social participation illustrated in Banyumasan society.

The aforementioned condition shows that Banyumasan people do not leave their local wisdom. The spirit of mutual cooperation is seen on their willingness to help their fellow kinsman in need showing a high work ethic in this society. It is one of the endeavors that Banyumasan people implement to avoid potency conflict and tension to emerge in social life.

The social pattern in Banyumasan society is inseparable with a tradition that is practiced in daily. The People of Banyumas who tend to have straightforward attitude reflected in their style of language enables them to achieve harmonious life. Their tradition is able to unite social polarization through the values of education that nurture and preserved from the sociocultural life.

The uniqueness of Banyumasan society consists of individual and collective behavior, language, arts, culture and belief that can reflect the values people, togetherness, tolerance, respect, etc which develops naturally within the society which are able to develop a harmonious pattern of sociocultural life in social environment.

The development of sociocultural life of Banyumasan People that still preserve traditional-agraria value thriving to maintain their local wisdom and values that emphasize on living in harmony, honesty, egalitarian, freedom, and possess a good work ethics shown on Banyumasan proverb “Ana ongkek bias nyekek” or “ora ongkek ora nyekek” this proverb shows that in the Banyumas tradition, to be able to eat, we need to move. It means, in order to achieve something we have to put a lot of effort. It shows that the value of democracy in Banyumasan Society has born and developed naturally through local tradition, even though the local Banyumasan does not realize this consciously this democratic education seeds growing strong and implemented in the life of People of Banyumas.

## **E. ANALYSIS**

### **1. The Reality of the Education of democracy in Banyumas society in sociocultural perspective**

Based on the research results revealed that the daily life of Banyumas people in building social relationships is marked by the tradition of meeting or gathering namely selapanan. This meeting is held in the village hall once every month discussing village issues and how to overcome them through deliberation process. It is regarded as one of the simplest forms of democracy. The embodiment of democratic life in social life of the community is shown by one of the activities of Selapanan consisting of RTs and RWs, implicitly the forms of democracy understood by Banyumas society, although explicitly they do not say that it is democracy. Through these activities, the community Banyumas gained knowledge about democratic education.

The life of democratic education in Banyumas society has also lived one of them through cooperation by giving priority to gotong royong and help each other. For example, a village initiates to help community by building house for people weak in financial capability and places of worship (e.g: mosque), always done in a mutual way altogether, without expecting any payment in form of money (social charity), because Banyumas society is a form of social participation. However, the definitions of participation and mobilization are quite different. If the mobilization is ordered or ordered, for example "you will have to guard for the night patrol!" It's a persuasion, unlike "I leave for the patrol because it's my turn, so the village is safe and secure" is participation.

Hatta (1997: 121) also considers that the view of one source that animates the ideals of social democracy is the knowledge that Indonesian society is based on collectivism. The democracy that will be the basis of the Indonesian government in the future should be a development rather than the original democracy prevailing within the Indonesian villages.

Hatta's description gives fresh air, if the current process of democracy in political life began to show to a better direction, one of them people can freely channel their opinions and participate one of them in political activities. The birth of local direct election is one of the progress of the democratic process in Indonesia. Through direct election of regional heads means restoring the basic rights of the people in the regions to determine the head of region and the deputy head of the region they want.

Politically, the direct election process is one step forward in realizing democracy at the local level. Tip O'Neill, on one occasion, stated that "All Politicis Local" which can be understood as democracy at the local level democratic values are well rooted first. That is, democracy at the national level will move in a better direction if the order, instrument, and configuration of local politics and wisdom first formed (Agustino, 2008: 17). This means that the rise of political democracy in Indonesia (in actuality) begins with direct elections, its assumption as an effort to build a foundation of democracy in Indonesia (strengthening democracy in the local sphere).

## **2. Education of democracy in a sociocultural perspective to establish civic competence Banyumas democratic society**

Basically, in the sociocultural life of the banyumas can be said to be quite democratic. Through the concept of meaning in the habit of everyday life is often said by the term cablaka (straightfowardness), it shows that the values of democracy has been present sociocultural in Banyumas society, also indicated by banyumas cultural orientation that is based on the aspect of populist or orientation to the audience. This is, of course, different from other areas of Java or the royal territory that strongly indicate elitist conditions.

In its culture, Banyumas society also shows the values of democratic education in art aspect, for example: gambyong dance, this dance is really based on the taste collectively or it depends the taste

of the people, while in the palace of Solo and Yogyakarta, the quality of the dance is assessed by the royal palace or king. Whether the performance of Gambyong Banyumas dance art is good or not is not decided by the assessment of regional leaders or regents, but directly assessed by many communities themselves.

Besides, in the case of everyday forms of communication or language use, the banyumas also do not provide rank or caste based on the structural position, but rather on the orientation and interests of the people, so the speech which is quickly understood by the crowd is not sophisticated is said only to the upper class or high (utilitarian) but difficult to understand, but more to the meaningfulness collectively and thoroughly. So in fact, with socio-cultural capital in Banyumas society that does not see human status on the basis of heredity, power, and power but rather to equality as God's creatures have explicitly demonstrated and run democratic education in the simple life of society from a sociocultural perspective.

Thus, based on the results of Chusmeru and Santoso's research in the journal *Acta Diurna* (2012:8) illustrates that although Banyumas society defines democracy in a classical perspective, as taught in school, that democracy is a government of, by and for the people. The second majority opinion defines democracy as freedom of expression. Overall, the majority of the people considered to be satisfied with the realiation of democratic values in terms of freedom of religion, freedom of association and organization, freedom of speech, freedom to vote in elections and gender equality, even in political life, Banyumas society disagrees with political crocodiles (money politics) to determine the leader to be elected.

So it is not surprising that Banyumas society has a firm foundation in building a democratic life with its own characteristic. As Priyadi (2008:167) finds that socially Banyumas society has a cooperative (traditional) personality, but also independent and advanced. These traits are part of the democratic values of traditional societies, although they are not supported by a comprehensive knowledge of democracy, but some of the values of democracy have been present in the life of the Banyumas community and have developed civic competence in a simple way but with a solid sociocultural foundation.

### **3. The construction of democratic education in the sociocultural perspective required for the development of civic competence of Banyumas society**

In real terms, apart from the tradition or practice that has been passed down from generation to generation, the education of democracy in Banyumas society is also obtained from educational institution or school one of them through the subject of Civic Education, both at primary, secondary and university level, society knows theoretically about what democracy is. Meanwhile, for people who do not receive education, they get it from the collection of activities in the community, but now the percentage of people who continue education increase even more, the most dominant democratic education derived from schools and sometimes also from political parties.

According to Huntington (1997:12) a democratic political system is not only present in modern times. In many parts of the world, centuries of tribal leaders have always been elected, and in some places democratic institutions have long been established at the village level. Therefore, Zamroni (2011:5) argues that, to build a life of democracy, at least includes two things: structure and culture. Structure is an instrument needed to provide facilities for democracy, such as law, the existence of House of Representatives (DPR), executive (government), judiciary, election and others. The structure of democracy can be created and provided in a relatively short time and imported. While democratic culture can not be imported or created in a short time. Democracy culture should be developed gradually, slowly in tune with the condition and development of society.

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So it is not surprising, based on that view, the cultural dynamics of democratic practices in Indonesia in the transition period continues to develop, Widodo (2009: 8) illustrates that the implementation of democratic life today is more oriented to procedural aspects, so that culture has not demonstrated the ideal democracy. Procedures, requirements, provisions as rules of procedural democracy, especially in the conduct of elections are formulated by the dominance of party power. Moreover, there are also discordant voices that many parties have no clear ideological base, very weak or small on the basis of trial and error, so as not to be able to fight for his own cadres. In addition, the implementation of democracy is more based on the stages, and such rules have degraded the role of the party more as a vehicle rental to power struggle.

This condition actually shows democratic values that are in accordance with the ideology of the state, as Hatta (1998: 87) argues that this nation's democracy is consistent with democracy based on Pancasila democracy based on the principle of kinship and mutual cooperation aimed at the welfare of the people, which contains elements of religious consciousness, truth, love and noble character, personality of Indonesia and sustainable.

Based on the previously mentioned illustration, it can be understood that the chaos of democratic praxis in general in Indonesia, does not occur substantially in Banyumas society, even with the basic and simple understanding of society, but the color of democracy is so lighted for generations in the

life of society. According to Jimly Assiddiqie (2006: 1) gives the view that in socializing democratic values, formal and non-formal leaders are responsible for realizing democratic life, both state organization, civil state, market institution). All state officials, government officials have a responsibility to make his position as a learning media of democratic education.

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Democratic education is one of the most fundamental in building a democratic order. Zamroni (2011: 24-25) explains that, if democracy gives people the opportunity to take a role and participate in the determination of rules or guidelines for the community. But the democratic character that exists in a person does not grow naturally, but rather as the result of a social engineering, especially through the process of education.

This is reinforced in the fundamental basis and constitutional legitimacy through Law No. 20 of 2003 on National Education System, the government further extends the scope of its meaning and content into the formulation of national education objectives set forth in Chapter II, article 3, describes that: and shaping the character and civilization of dignified nation in order to educate the life of the nation, aims to develop the potential of learners to become human beings who believe and pious to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens which is democratic and responsible.

In accordance with the function and objectives of national education above, then the education of democracy is very important in preparing democratic citizens and have a strong and consistent commitment to maintain the unitary state of the Republic of Indonesia. Therefore, a comprehensive social democracy and education is needed on society, the problem of political life. Even according to Habermas (Hefner, 2001: 30) that democratic life depends not only on the government but also the resources and habits of the society widely. So that democratic education in the sociocultural perspective has a strategic role and should be considered in building civic competence that is democratic.

Based on the previously mentioned perspective, the development of qualification of civic competency characterized by the value of democracy becomes an inseparable part in the effort of developing democratic citizens, and can be implemented through the process of education and socialization. Therefore, democratic education should be a major concern. There is no more

important task of responsible, effective and educated citizen development. Democracy is nurtured by citizens who possess the necessary knowledge, abilities and character. Without the true commitment of citizens to the fundamental values and principles of democracy, open and free society cannot be realized. Therefore, the duty of educators, policies, and other civil society members, is to campaign for the importance of democratic education to all levels of society and all agencies and levels of government, especially to the people of Banyumas.

## F. CONCLUSION

1. In carrying out the democratic life of Banyumas community, act is realized through group activities at the village level given the term Selapanan. This activity is manifested in the form of meetings at the village hall once every month discussing village issues and how to overcome them through deliberation processes. The life of democratic education in the society of Banyumas has also lived one of them through cooperation or the term is life by giving priority to gotong royong and help
2. Democracy education in Banyumas society has been present in everyday life with the term cablaka (straightforwardness), also indicated by banyumas cultural orientation that is based on the aspect of populist or orientation to the public interest or audiences. Also supported by Banyumas community culture, both artistic aspects, everyday language and simple habit of the community.
3. Explicitly, democracy education in Banyumas society is also obtained from educational institutions or schools and universities, one of them through subjects or courses of Civic Education, both at elementary, middle and high level, so that people know theoretically about the meaning of democracy. Meanwhile, for people who do not receive education, the value of democracy is obtained through community activities and sometimes also from political parties and government institutions so that it is expected to contribute in building civic competence comprehensively.

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