

The Thought Of Emile Durkheim In The Contestation Of Development In Indonesia

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Abstract: This research aims to dissect the thought of Emile Durkheim on solidarity and mechanical organist associated with contestation in the development. Contestation became a staple as study objects that are dissected with a social fact, solidarity and the law. Framework of theory used include social facts to the frame that has the ability to compel an individual in a social symptom. The result of the research was going on against contestation elaboration of development in Indonesia that includes, in a social symptom that is external, contestation became a part of which is positive when the external nature of it has constructive functions for the purpose of development, solidarity became an important element in setting the Division of labor in society as well as social safety valve for the threat of a conflict, contestation is become a great power with the logical consequence will be stuck on the value of mechanical solidarity is very easy and gave rise to the conflict.

Keywords: Contestation, Development, Emile Durkheim, Indonesia, Buru

1 INTRODUCTION

Emile Durkheim was one of the many theorists who admired the thought of Aguste Comte, nevertheless in his reasoning still found doubts, but had to be acknowledged the influence of count is immense through the construction of positivism on the style Think Durkheim in the creation of his major works. The influence to be seen by Durkheim's belief, by adhering to something that was first proposed by the Count of belief that society would be subject to natural causes, the influence of Count, on Durkheim's thoughts That looked at the pattern of "community reorganization" expressed by the count then refined by Durkheim.

"A Social fact is any way of acting, whether fixed or not, capable of more over the individual an external constraint... Which is general over the whole of a given society whilst having an existence of its own, independent of its individual manifestations "[1], Durkheim's writings signify the existence of people and individuals in a common phenomenon. Emile Durkheim continued to approve the mixture of science and renewal proposed by Comte. Ultimately the author takes a conclusion about Durkheim's great construction in sociology i.e., social fact as the overall way of acting is regulated or unregulated and has a coercion of outside individuals, or it is also said that Social fact as a common way of acting is used by a community and the youth of social facts regardless of individual intervention [2].

Understanding the contestation of development in Indonesia, of course, by using the social fact posed by Durkheim for writers is still relevant for the analysis tool. The contestation itself refers to the word contestation, in the Merriam-Websters dictionary, contestation has controversy meaning and debate [3], this study puts contestation on the

usage of conflicts that can be composed as; Competition, contests, or conflicts.

In Indonesia, contestation has shown the impact of loss such as the moment of regional head of local government (elections) as well as district level. In the period 2005-2014, it was recorded as much as 1,027 times. In the records of the conflict maps of the national System of violence Monitoring Indonesia (SNPK) based on the type of conflict of election and position, recorded 1,323 incidents of violence during the elections that led to 53 deaths, 1,172 injuries, and 829 buildings damaged. A total of 648 incidents included, in the form of small-scale destruction [4].

Further development is interpreted as a "process" of development as a process of describing the existence of development, either covering the growth process or change in the social (organizational) joint life [5].

Syawie in a review of the development of the Indonesian people explained that development should accommodate human dignity and the welfare of the public as the main purpose of development [6]. On the other hand, Paul Wirutomo in his studies on finding the meaning of social development put the concept of human building must be through the development of his community, that it is difficult to be a good man in the society that is not good, because Human life relies heavily on institutional order created through a community process [7].

Understanding the concept of development proposed by Syawie and Wirutomo, the author adopted Durkheim's view "The forces of authoritarian governments does not come from authorities themselves, but from the very constitution of society" [8]. so the purpose of development should be the norm and become an external force that is outside the individual so as to produce self-adjustment due to the force of forces owned by social facts.

Linking the contestation to the development then the contestation will be a negative energy for the implementation of development if the contestation is used sustainably as a purpose achievement instrument as stated by Michael HB Raditya In his research on the contestation of power and the pseudo of transparency in Indonesia expressed contestation as a competition that is analogous to the contestation of political parties to obtain the number of votes. The contestation of

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power was inevitable, for each leader to compete in the fight against power. This contestation not only refers to the local level, but to the national level [9].

The problem in the development of Indonesia's contestation is the birth of determination (solidarity must be a force not a contestation in development). Social fact breaks down into "the way of acting, thinking and feeling", which "is beyond the individual" and is supplemented or has a force of force and can control the individual. "Social fact" is what will later affect the actions, thoughts and flavors of individuals. In Indonesia, the example that can be expressed is the school uniform where students are arranged with white, red and batik, realized or not, uniforms have become a social fact for educational institutions.

The goal to be achieved in this writing is the realization of an overview of the determination between individuals and groups as the contestation of development in Indonesia and the usefulness of this writing will be a mapping to Problems arising from the contestation in development in Indonesia

2 LITERATURE REVIEW

2.1 Contestation

Kenneth Burke argues that there is not one thing in this world that can be self-established. It must be diactualized in contexts where it resides. The meaning of the word is determined by its accompanying context, limited by the context of the word and context of the situation. Through verbal context and extra verbal context the word can be transformed into various forms of statements that have different meanings [10]. The word contestation comes from the English word, contestation, which is absorbed into the Indonesian language. In the Merriam-Websters dictionary, contestation means controversy and debate. The Indonesia Dictionary V edition (KBBI V) is in line with it, i.e. contestation means controversy or debate; The system for the support of the masses has followed the ' Market system ' along with the old system's preventing by the Reform movement in 1998. Thus, based on these two understandings, it is obvious that the word contestation has no meaningful relationship with the words competition, contests, and competitions. Thus, the use of the word contestation in the news is not correct. The reason is that the context of the news in the example refers to the competition, not referring to debate or controversy.

In the Indonesian thesaurus, the word contestation does not relate to the word. In contrast, there are many word options that can be used to replace the word contestation and correspond to the context, for example, scramble, competition, rivalry, contest, and competition.

2.2 Development

According to Mohammad Ali, development is every effort undertaken in a planned order to implement changes that have the main objective to improve and enhance the life, welfare, and quality of human beings [11]. In essence, the sense of development in general is essentially the process of changing continuously to better state based on certain norms. Regarding the understanding of development, experts give a variety of definitions as well as planning. The term

development could have been interpreted differently by one person with others, one area with another, state one with another country. But in general there is an agreement that development is a process of making changes.

Here are three important elements relating to development [12]; (1) Development as a process of development as a proceeding, means that the development is a stage that must be undertaken by every society or nation. For example, humans are born, indirectly into adulthood, but to become adults must go through the stages of growth. Similarly, every nation must undergo developmental stages to go to a fair, prosperous, and prosperous condition. (2) Development as an effort to increase capita income as an effort, development is an active action that must be undertaken by a country in order to increase the capita income. Thus, it is necessary for the participation of the community, the government, and all the elements contained in a country to participate actively in the development process. This is done because the increase in income per capita reflects the improvement in community welfare. (3) Increased per capita income must take place in the long run an economy can be expressed in a developing state when the long-term capita income tends to increase. This does not mean that the per capita income has to be subjected to continuous improvement [13]. For example, a country disaster occurs, and the country's economy has a decline. However, the condition is only the most important temporary for the country's economic activities on an increase from year to year.

3 METHOD

In this study, researchers used the approach of literature studies. The literature study is a study used to dull information and data with the help of various materials in libraries and the Internet such as documents, books, journals, magazines, historical stories [14]. Meanwhile, according to the literature study experts are theoretical studies, references and other scientific literature related to the culture, values and norms that develop in the social situation studied.

The data analysis technique used in this study is a method of content analysis. This analysis is used to obtain valid inference and can be researched based on its context [15]. In this analysis will be the process of selecting, comparing, combining and sorting various information and data until found the relevant [16].

4 RESULT

Development in these days is more centered in humans. A Human-centered development Model (people centered) and fulfilment of the basic needs of society, but more importantly it is to improve human immediacy with values of righteousness and goodness to be able to improve Continuous participation in various life Activities and encourages the creation of high-value productive activities [17].

Indonesia's infrastructure development has gradually increased as government policies seek community welfare. The Following are presented images about the infrastructure index in Indonesia in 2015-2018.



Figure 1. Indonesia Infrastructure Index

The index shown in Figure 1 indicates that Indonesia continues to experience the growth of infrastructure seen from the increased budget that has reached 410.7 trillion per year. The development of infrastructure from the national road to housing is aimed at improving the welfare of the community and eliminating the infrastructure disparity between regions [18] so as to reduce the contestation of regional leaders to Gaining a development budget.

In the other part, economic growth also continues to improve as infrastructure development in Indonesia. In the data released by Kompas, Indonesia's economic growth reaches 5.07 in the year 2017.

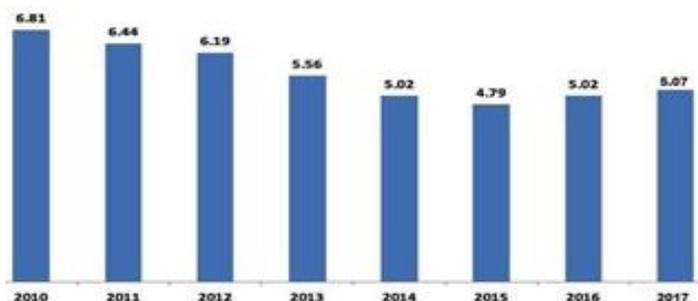


Figure 2. Economic Growth Indonesia 2010-2017

Economic growth indicates that Indonesia's economic condition is getting better, the impact of growth is welfare [19] communities are increasingly productive in economic activities and the achievement of daily necessities of life. The other side in understanding productive activity is the assumption that often associate productive with high value results (material) rather than substance in community participation.

Such social reality takes place in one community. The community in question has the meaning of any relationship model characterized by raising a very high familiarity, depth of emotion, moral commitment, social attachment. The community is built on a human basis in its entirety, not its fragmentary role [9]. So we no longer see social facts as a partial but rather interconnected collectivity and become a supporter of development through resources owned. Development in Indonesia is still continuing to refer to and lead to the distribution of management that we often call

decentralization [11] where the development of the spread with the authority for the planning area, as well as implementing the development of The.

This Model of development aims to develop an approach that can change the attitude of society as an object to become an active society or as a subject, active society and willing to contribute to the development process and They will also develop into a community that participates in determining development issues [20]. Durkheim presented three characteristics that are owned by the social fact that it distinguishes with psychological symptoms, which are external social symptoms of individuals and social facts have the ability to force Individuals, and social facts are also common or evenly dispersed structures within the community.

In external social symptoms, contestation becomes a positive part when it has a constructive function for development purposes. We can be modeled by government policy in regulating investments, in itself if this policy has an element of support without divide individuals or groups of course the contestation will be participated and participated by the external nature owned By the Government's policy, where the support element contains or leads to certain parts of the contestation then this external trait will be a negative impact. The following is presented social conflict data that has relevance to the external nature of the social fact.

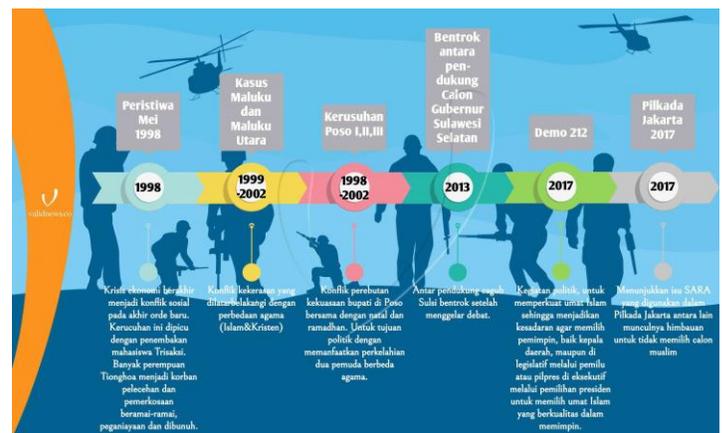


Figure 3. Fight From Social Conflict

In Figure 3 shows that the contestation can lead to loss and the temporary development of the construction. The usurpation of power, ethnic domination and the tribes and disputes was able to become negative energy to the development undertaken by the Government.

From the above data, the area becomes the biggest contributor to the occurrence of contestation that produces various material and non material losses. With the regulation of decentralization, the contestation in each of the areas becomes partial, the effect of decentralization indirectly resulted in contestation become a common phenomenon we encounter when regional head selection and regulation Local resources.

Comparing decentralization with centralization, according to the centralization of Sellers is often considered not appropriate to the needs of the community due to the environment, local markets, swasta companies and local government structures

are not always the same. Meanwhile, product centralization policy always tends to be single and homogenize [21]. The centralist policy product is said to be in social fact study as the negative impact of a social symptom of society.

In other parts decentralization is a good solution for the region has the ability to plan and implement its own construction. However, frequent contestations as described are polemic in particular for the achievement of regional development.

5 DISCUSSION

Lately, the issue of import labor from several countries in Asia becomes its own trend for the people of Indonesia when the number of job seekers in the country is increasing. The Government's policy will certainly be to harvest solidarity from the community or those participating in development.

Solidarity is an attitude of solidarity in achieving common objectives and ownership of a sense of togetherness to a particular group [22]. Solidarity arises when individuals feel appropriate to the other individual who eventually gives birth to a mutual agreement to commit to each other in a destination [23]. For example, the solidarity of a tribe that makes one feel proud when you meet other people from the same tribe. Solidarity sometimes appears in the presence of conflicts, oppression, injustice and the process of pointing out a particular identity.

Associating a phenomenon of society that wants to be a part of contestation and its relation with mechanical solidarity as well as feeding organisms can be explained as the phenomenon of labor division. The Division of work considered to be a social fact of material according to Durkheim must be explained by other social facts [2]. There is some sort of Durkheim's belief that the change of mechanical solidarity that becomes organic solidarity is more due to population dynamics. This concept refers to the number of people in the community and the many interactions that occur between them. When there is further, with many people, it will increase competition and fight for limited resources, while increasing the number of interactions means the increasing way of striving to remain survive among the components of society. Business sharing should cause individuals or communities to complement each other, and not to conflict with each other. In the division of work offered better efficiency, resulting in an increase in resources and creating competencies between them peacefully. Society formed by organismic Solidarity will lead to a solid and more individual form than the community formed by mechanical solidarity [1]. The reality of organismic solidarity can be seen by Hasbullah in his study of Rewang in Bukit Batu village, Bengkalis Regency. In the tradition of Rewang social values remain preserved such as the spirit of mutual assistance, solidarity, social, egalitarian, and the spirit of sacrifice for others, both sacrificing time, matter and energy. Thus, this tradition can bring a sense of community and social solidarity, so as to reduce tension in society and individualistic attitudes [24].

In his greatest work, Durkheim attempted to examine the differences between the laws of society and the laws of mechanical solidarity as well as the law of society with organic solidarity. The repressive law develops the community with a model of mechanical solidarity, because the collective morality exists to be a measure to punish [25]. In this repressive law, violations of common morality will make violators punished

heavily. The law of Restitutif (recovering) makes society with a model of organic solidarity. Understand society like this, disharmony seen as an attack on the individual, not against the collective moral system so that the construction of society with a model of solidarity such will shift its meaning but not eliminated.

Regardless of what Durkheim presented, Indonesia in recent times often experienced a situation leading to the implementation of a repressive law. Data on combustion, destruction to the incident persecution imaged that the character of the community towards the formation of collective morality whose negative impact would make the individual feel afraid of the law itself, due to the evaluation standards and the treatment of collective formation and not based on permanent consensus.

The logical consequences, that such contestation is intended to be trapped in the value of mechanical solidarity and very easily raises horizontal conflicts example that we can take is the issue of gojek or transport operators online, due to imagery Collective consciousness then the distribution of work becomes a divided between access ability and establishment in the economic space.

6 CONCLUSION

Indonesians often identify development with economic development so that the achievement of development is always calculated with the rupiah figures that are so rigid and unconsciously will bring our society stuck to the making of value External (assessment, appreciation of the outside parties) in social symptoms. People with such changes should be able to break down various solidarity into the form of conditions that are more conducive and not trapped in one of the solidarity formations so that the contestation that occurs in the development is not Trapped in highly mechanistic frames, as well as organismic solidarity that must be more implanted to have a horizontal conflict so that development should be able to become social adhesive by optimizing Cultural power such as deliberation, Tepo Seliro as an instrument of solidarity and able to put solidarity itself as supporting elements is not an ideology.

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