



Building Practical Political Enlightenment in the Perspective of Local Wisdom

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Fatmawati Pua Upa, *Aang Rahmatulloh, Purwanto, Charly Dahlan, Muhamad Iqbal Inayatullah^{abcde}

¹²³⁴⁵Sekolah Tinggi Ilmu Sosial dan Ilmu Politik (STISIP) Syamsul Ulum, Sukabumi, Indonesia

* Corresponding Author: rahmatullohaang52@gmail.com

ABSTRACT

According to the Big Indonesian Dictionary (KBBI) and Wikipedia, politics (from the Greek politikos, meaning “of, for, or relating to citizens”) is the process of forming and distributing power in society, including decision-making, particularly within the state, and represents an effort to combine various definitions known in political science as the art and science of achieving power through constitutional and non-constitutional means. Politics can be viewed from different perspectives: as citizens’ efforts to realize the common good (Aristotle’s classical theory), as the administration of government and the state, as activities aimed at gaining and maintaining power in society, and as the process of formulating and implementing public policy, all of which require understanding key elements such as political power, legitimacy, political systems, political behavior, participation, processes, and the dynamics of political parties; meanwhile, Hans J. Morgenthau in *Politics Among Nations* defines politics as a struggle for power. Local wisdom, according to the KBBI, is the maturity of society at the local community level, reflected in attitudes, behaviors, and perspectives that support the development of local potential and resources (both material and non-material) as a force for realizing positive change and contributing to national strength for a more advanced and modern nation based on the ideology of Pancasila and the 1945 Constitution.

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INTRODUCTION

The philosophical movement known as the Enlightenment is actually several different intellectual movements, although they overlap. The roots of the movement can be traced back at least to the 1600s, and its influence has been felt in every aspect of life. From philosophy, science and invention, to art, architecture, and literature, to politics, economics, and organization; all fields of human activity carry traces of the indelible aspects of the Enlightenment. Despite innumerable attacks from the beginning directed at different aspects of philosophical assumptions and their practical consequences, the Enlightenment view has dominated Western intellectual consciousness for nearly four centuries (Jonathan Israel, 2001) in (Ian Shapiro, 2003: 2).

Jeremy Bentham was a stern man. He simplified his doctrine into a single paragraph on the first page of his only systematic work on politics.

Nature has placed humanity under the control of two powers, pain and pleasure. Only the two show what we should do, and determine what we will do. The standards of right and wrong on the one hand, and the chain of cause and effect on the other, are closely attached to these two powers. Both of them dominate us in everything we do, in everything we say, in everything we think: every effort we make so that we don't give up on it will only strengthen and strengthen it. In words a man may pretend to reject their power but in reality he will remain under their rule. The principle of utility recognizes this

inability and considers it as the foundation of the system, with the aim of knitting happiness through the hands of reason and law. A system that tries to question it deals only with words rather than meaning, with impulse rather than reason, with darkness rather than light (Jeremy Bentham, 1948/1789) in (Ian Shapiro, 2003: 13).

The current politics are more inclined and the trend with unhealthy issues, bad and professional political behavior so that slander, blasphemy, vilify, ridicule, and sheep fighting (*devidet impera*) are increasingly rampant and disrupt public order leading to the division of the nation's children. This paper is to build the latest politics with a more civilized, dignified, and humane management of political ethics so that democracy in the manifestation of practical politics is able to strengthen the unity and unity of the nation based on the ideology of Pancasila and the 1945 Constitution as the local wisdom of a civilized and dignified Indonesian nation. As Jeremy Bentham said about the principle of benefits practiced in current politics to benefit the benefit of society, nation, and state.

The philosophical movement put forward by Jeremy Bentham about political systematics provides the Enlightenment movement so that the practical face of politics is more elegant and beneficial to the people, nation and state of Indonesia in accordance with the principle of benefits described by Jeremy Bentham above.

Current national politics is famous for its conflict theory or Machiavelli's theory which legalizes immediately. Local wisdom can be a balance between conflict theory and Machiavelli's theory of legitimizing all of them. Local wisdom is the maturity of the community at the local community level which is reflected in attitudes, behaviors, and perspectives of the community that are conducive in developing local potentials and resources (material and non-material) that can be used as a force in realizing change for the better or positive as a national force for the purpose of changing a more advanced and modern nation and state based on the ideology of Pancasila and the 1945 Constitution.

It is said by Samuel P. Huntington (2004: 315) in his book *Political Order* in Chapter 5 about Revolution and Political Order that the occurrence of revolutions in several countries in the world such as France, China, Mexico, Russia, and Cuba is a form of revolution with the aim of creating a political order. The point is that the political order of the state is able to manage and manage the natural resources owned by a country in accordance with Locke's theory of humans and politics used in the framework of thinking in this scientific paper. Locke prioritizes morality in utilizing the properties created by God.

Therefore, 'social control' is a traditional concept of sociology that describes the power that society exercises over individuals through law, education, religion, and others (Peter Burke, 2011: 126). Politics is synonymous with power, and that power can be called 'social control' carried out by the ruler to run his country in accordance with the constitution to realize the political order said by Samuel P. Huntington. It can be said that the state is already an element of territory, people, and government. A country must have people/groups/communities or societies that are subject to leaders, or there must be organized people and people who organize political order.

Frame of Mind

The Word of God

Remember when your Lord said to the angels: "Surely I will make a caliph on earth." They said: "Are you going to make on the earth who will harm it and shed blood, when we are always praising You and purifying You?" Allah said: "Surely I know what you do not know." He taught Adam all the names, then showed them to the angels, and said: "Tell me the names of these things, if you are the righteous 'people.'" They said: "You are holy, we know nothing but what You have taught us. Verily, You are the All-Knowing, the All-Wise." Allah said: "O Adam, tell them the names of these things!" And when he had told them the names of the things, God said, "Have I not told you that I know the secrets of the heavens and the earth, and know what you have brought forth and hid from me?" (Q.S Al-Baqarah/2: 30-33)

The above verse explains Allah's decree to make man the caliph of Allah on earth. What is meant by a caliph is a creature of Allah who is trusted to carry out Allah's will and apply His decrees on earth. To carry out the function of the caliphate, Allah teaches people knowledge. With science, humans have the ability to regulate, subdue, and utilize these things of the universe as God's creation on earth in accordance with the purpose of his creation.

Locke's theory states that: (Joseph Losco & Leonard Williams, 2005: 167-168)

"For all men are the work of the Almighty, and certainly the Creator of the All-Wise; all are servants of one sovereign worship, sent to the world by His command and carrying out His business and carrying out His business, they are His own, with the ability to work, they are created to endure for His sake, not for each other's pleasure".

This is a clear statement about the theory of creation.... Creation is used by Locke as the main axis against his rejection of Filmer's definition of political authority. It also establishes moral boundaries for his discussion of property rights. Here by the meaning of property are the objects of the universe belonging to Allah, the creation of Allah.

Conflict Theory

Conflict theory developed in part as a reaction to structural functionalism and as a result of various criticisms. This theory of conflict comes from various other sources such as Marxian theory and Simmel's social conflict thought. In the 1950s and 1960s, conflict theory provided an alternative to structural functionalism, but in recent years it has been replaced by a wide variety of neo-Marxian theories. One of the main contributions of conflict theory was to lay the groundwork for theories that made better use of Marx's thought. The fundamental problem with conflict theory is that it never succeeds in separating itself from its structural-functional roots. This theory is more of a kind of arrogant structural functionalism than a theory that is truly critical of its society (George Ritzer & Douglas J. Goodman, 2008: 153).

METHOD

This research uses a qualitative approach with the library research method. The focus of the study is directed at the analysis of concepts, theories, and views of figures relevant to practical political enlightenment in the perspective of local wisdom. Data sources are obtained from primary literature such as the works of Jeremy Bentham, John Locke, Aristotle, Samuel P. Huntington, as well as modern sociological theories from George Ritzer and Douglas J. Goodman, which are combined with secondary sources in the form of scientific articles, results of previous research, official documents, and laws and regulations related to practical politics in Indonesia. Data collection techniques are carried out through literature searching, in-depth reading, and recording important information from credible books, journals, and online publications.

Data analysis is carried out by the content analysis method which includes data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting information relevant to the research topic, data presentation is carried out by systematically compiling information according to the framework of discussion, while drawing conclusions is carried out by interpreting literature findings and relating them to the current political conditions in Indonesia. The validity of the data is maintained through source triangulation, which is comparing information from various references to ensure consistency and accuracy. This approach allows the research to produce an in-depth description of the relationship between practical political enlightenment and the values of local wisdom as the foundation of political ethics in Indonesia

FINDINGS AND DISCUSSION

According to Aristotle (384-322 BC), there are many difficulties in the forms of government, so it is necessary to explain the nature of each of them. A person who conducts a philosophical study of various sciences that does not only concentrate on his practice, should not set aside or eliminate things that he thinks are not important, but rather he needs to expose

the truth of every aspect. Tyranny, as it is said, is a monarchy that applies the rule of the employer to a political society. Oligarchy is when the rich hold the reins of power, and democracy is when the poor, not the have-nots, hold the reins of government. The Prophet PBUH said,

"I was sent to perfect human morality". Then the Prophet PBUH said, "It is best for human beings to be useful to others". In the world of politics, we should also follow the sunnah of the apostle. Politics now uses Machiavelli's theory, which is to legalize all means.

In the era of the Prophet PBUH, he made the Constitution of Medina for all groups (races), including the Jews. The Prophet PBUH always acted fairly towards anyone in the Medina Constitution system. Likewise, the Founder of the Republic of Indonesia, initiated the ideology of Pancasila as the basis of the Unitary State of the Republic of Indonesia (NKRI) and based on the country's constitution of the 1945 Constitution. With the goal and hope, for the next hundred years, the Indonesian nation will remain based on the ideology of Pancasila and the 1945 Constitution as a direction in society, nation, and state. However, until now, the ideology of Pancasila and the 1945 Constitution is still prone to ideological conflicts. The Indonesian nation should be in a society, nation, and state where the majority protects the minority group and the minority group respects the majority group (das sollen, which is the reality that should be). The ideology of Pancasila and the 1945 Constitution as local wisdom has contributed to the nation and state of Indonesia during Indonesia's independence. There are certain parties or certain groups who want to replace Pancasila and the 1945 Constitution with a liberal democratic system or caliphate, and so on, but in vain. The Indonesian nation has adopted the liberal democratic system for the second time since Indonesia became independent on August 17, 1945 until the President's decree on July 5, 1959 and since the fall of Suharto in May 1998, entering the era of reform and we as the Indonesian nation have re-entered the realm of liberal democracy until now.

The chaos of politics in Indonesia indicates that the identity and personality of the Indonesian nation has disappeared which has a Pancasila philosophy and is based on the state constitution of the 1945 Constitution as the local wisdom of the Indonesian nation.

Politics should bring enlightenment and bring about change, but vice versa. Politics brings disaster to the unity and unity of the Indonesian nation. The political elites are stumbling on each other with their black campaigns, political opponents are attacking each other with misleading and disgusting issues. As a result, people became panicky and shocked, they accepted it without being grounded in a clean heart and a clear mindset. The public is busy voicing their respective candidates in the regional elections and the 2019 presidential election. This is what is called the sweet end of the waste. Apparently, what do the community get after the candidate wins? Word of Allah SWT: Surah Ar-Ruum: 41

"There has been a see□ of destruction on land and in the sea caused by the deeds of human hands, so that Allah may feel for them a part of their deeds, so that they may return (to the right path)." (Q.S. Ar-Ruum: 41)

The word of Allah SWT indicates that humans have exceeded the limit of passing the morals that should be used to utilize this universe for the benefit of mankind, but instead cause disasters for mankind, for example, arbitrary deforestation without thinking about the impact such as flash floods and erosion of mountainous soil that can cause landslides, and so on.

Social media (social media) is used for the interests of groups, individuals, and groups for the purpose of bringing down political opponents who disagree with their group. Noise everywhere seems to be a daily necessity of the community. The state, i.e. the government, is powerless to suppress the uproar, even though it is clear that their attitude has disturbed the public, disturbed security and public order. Actually, the government has the power to suppress the uproar, but there are concerns that it will actually backfire on the government itself. The reason is that the government is considered to be violating human rights.

In the 1945 Constitution, Article 28 which regulates the freedom of association, gathering and expressing one's thoughts orally and in writing. The article is abused by certain people to attack people who disagree with their political beliefs and kill the character of people

they don't like. The values of local wisdom are no longer used, and even religious moral ethics are considered taboo by them.

It is time for the life of society, nation, and state to be returned to the ideological philosophy of Pancasila and the 1945 Constitution, where these two bases are the values of local wisdom with noble and religious moral nuances.

CONCLUSIONS

The essence of politics is a struggle for power as according to Hans J. Morgenthau, namely the struggle for power. Indonesian local wisdom really needs to be developed in practical politics so that all differences of opinion, all conflicts, polemics can be resolved with the nuances of local wisdom that contain noble and religious ethical values.

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