Democracy In Türkiye and Indonesia

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Abstract:
Currently, democracy has given its place to people all over the world, both in Türkiye and Indonesia. In various countries, especially in Türkiye and Indonesia, the government is always faced with various problems, especially related to democracy. One of the problems of democracy in Türkiye is related to the social structure. In Turkish society, where traditional social characteristics are dominant, individual life is not a pleasant lifestyle and social characteristics do not allow it. Although the ongoing modernization efforts throughout the history of the Republic of Türkiye have united the society with modern life to some extent, when viewed as a whole, it is seen that the society still develops attitudes and behaviors suitable for the characteristics of Turkish culture. In addition, Indonesian society also has its own characteristics, and the way in which Indonesia implements democracy also refers to the situation of a multi-ethnic country, so every policy made by the government takes great care not to cause political turmoil in the society. In this study, the researcher places more emphasis on the theories and concepts of democracy related to Türkiye and Indonesia. Several theories related to democracy are used to support this research in order to provide a clear picture of democracy in Türkiye and Indonesia.
Keywords: Türkiye and Indonesia, Democracy, Public Welfare, Government System, State Policy

1. Introduction

Democracy is now accepted as a form of government that hasn't alternative in the contemporary world. Although democracy does not represent an ideal, it can be said, in Churchill's words, "it is a form of government in its ugliest aspect". Equality before the law, unique social and political freedoms, freedom of expression, religion and conscience, and the right to acquire and consume are the elements that distinguish and make democracy superior to other regimes (Tavares and Wacziarg, 2001). Democracy is more influenced by social conditions than any different regime and is more dependent on social conditions. Because to be able to talk about a democratic regime, certain social, economic, and cultural conditions must be fulfilled. A strong middle class, an urban and secular life, non-formal/higher education, and a culture of tolerance are the main socio-economic conditions of a democratic regime. All these conditions are developments that place the modern individual at the center of life. Therefore, democracy is the name of an individual-centered political system that develops through the individual (Sakyi & Adams, 2012).

At present, democracy has permeated all layers and classes of people in the world. Democracy can be like a tool for each individual or group to achieve their goals and is often associated with reforms within a government or country (Acemoğlu & Robinson, 2014). The observed reform in the Christian faith; the renaissance movement in science, art, and culture; the enlightenment movement, which laid the rooted foundation of secular thought; the industrial revolution, which radically transformed the values of the traditional solidarity society; The French bourgeois revolution, which brought democracy to the fore, explains a historical evolution process in which the modern individual, that is, a new human type that human history has not witnessed before, is formed. And this process is a development specific to the historical development process of the western world (Cem, 2011).

Societies outside the Western world tried to realize social transformation with the help of the state in order to reach this long-term modernization movement in the West in a short time. Societies outside the Western world tried to realize social transformation with the help of the state in order to reach this long-term modernization movement of the West in a short time (Belge, 2009). Apart from this, many countries are trying to realize both economic changes and social transformations in order to create a modern society and democracy (Arslan & Doğan, 2004). Countries trying to realize democratic values are Türkiye and Indonesia. In this context, Türkiye, which is the axis of the world due to its excellent trade routes with Western and Eastern European countries, continues its efforts to increase people's welfare and to implement democracy. Türkiye is obliged to create a modern, democratic, and peaceful society and to ensure tolerance, brotherhood, and unity among the different sensitivities of the Turkish nation. And it is social democracy that will lead this. Türkiye is obliged to eliminate the scourges of underproduction, inequality, and unemployment. And it is social democracy that will make it happen. Türkiye, with its history, culture, and human experience, is primarily a social democracy that can "carry, protect, and implement the claim at both national and international levels. These three big goals of Türkiye can only be achieved under the leadership of Turkish social democracy" (Akşin, 2004).

Another important problem of democracy in Türkiye is related to the social structure. In Turkish society, where traditional social characteristics are dominant, individual life is not a pleasant lifestyle and social characteristics do not allow it (Arslan, 2004). Although the ongoing modernization efforts throughout the history of the Republic of Türkiye have united the society with modern life to some extent, when viewed as a whole, it is seen that the society still develops attitudes and behaviors in line with the traditional society characteristics and produces itself according to the solidarity "communal" lifestyle (Bilgin, 2007). This is almost in line with the situation in Indonesia. Democracy in Indonesia is highly valued by its people and society in Indonesia, which is mostly multi-ethnic or multicultural, living side by side with various ethnic groups, and where religions form their own characteristics for the development of democracy in Indonesia. Local people still maintain their traditional and family values. The majority of people in Indonesia are Muslim and have regional languages as communication in the region and have values of solidarity between ethnic groups. Democratic values are very important for the progress of a nation. The Indonesian nation has always maintained a culture of democracy and national identity to achieve a goal for the common good. This article was created to discuss democracy in Türkiye and Indonesia, to provide a perspective and direction of thought on democracy and its implementation in two countries, "Türkiye and Indonesia".

In addition, there are strong reasons for studying research related to democracy in Türkiye and Indonesia, one of which lies in the implementation of democracy in both countries. As previously explained, there are various differences between the two countries, so it would be very interesting if we could clearly see these differences and how democracy plays a role in the two countries "Türkiye and Indonesia". In addition, each country must have its own characteristics in terms of culture, tradition, and governance, so it is very important to study this, especially in terms of democracy in the two countries.

2. Method

In this study, the method used is a qualitative research method with a comparative approach. This study combines and compares the two main points of discussion, namely related to democracy in Türkiye and Indonesia, both of which are examined in detail based on actual facts. This research also looks at how democratic values are implemented in Turkey and in Indonesia and how democracy develops in these two countries. This research examines the perspective of democracy in Türkiye and in Indonesia and the position of the two countries in implementing democratic values.

The research was carried out in Türkiye. In addition, the data used is secondary data taken through articles, journals, archives, documents, and other materials that can support and be related to this research. Data collection was carried out collectively on scientific sources in the Turkish National Library located in the city of Ankara and via the Internet. In this study also the results of the examination and inductive findings were obtained by reading and quoting (Moleong, 2018). The findings were obtained as a result of examining secondary sources.

Definition of Democracy

Democracy is a compound word formed from the combination of the Greek words "demos" and "kratein". Demos in Greek means the people, the mass of the people or the community of citizens, and kratein means to dominate, to use power, to rule. In this case, it is possible to define democracy as popular sovereignty, use of power, popular sovereignty, or majority rule. In A. Lincoln's popular definition of "democracy is the government of the people by the people for the people", the emphasis on the people is prominent (Dursun, 2014). According to Aristotle, he said that the demos consisted of the poor and propertyless, who had no accumulated wealth. We see that the people, which form the basis of democracy, are sometimes used for the poor, middle-class members, ordinary crowds, and the mob (Göclü, 2015).

Although there is no single definition of democracy that is generally accepted today, various definitions have common features in terms of content. When we bring these features together, the criteria that should be present in a democratic administration emerge. These criteria are as follows (Köker, 2008):

•   The principle of distribution of forces applies. The country's government is divided between the constitutional organs, the legislature, the executive, and the judiciary, and they control each other mutually.
•   The executive candidates who will head the constitutional institutions are appointed by the people either directly or by the deputies elected by the people.
•   There must be at least two competing parties in the country. Citizens elect the candidates of these parties with secret and equal votes every four years and indirectly elect the government. The party or parties that received the most votes in the elections are assigned to form the government. The opposition party or parties will also be tasked with overseeing the government in parliament.
•   The power holding the government respects the rights of the opposition, in short, there is no dictatorship of the majority over the minority.
•   Periodically, every 4 or 5 years, election are held and all parties, including opposition parties, can freely make their party programs and propaganda.
•   Citizens' personal rights and freedoms are legally guaranteed and general social peace prevails.
•   The right to private property is legally guaranteed, and property obtained through legitimate means is under state protection.
•   The state also undertakes the social state responsibility.
•   Participatory democratic management approach is at the forefront. The contribution of the people to the administration is not limited to the elections. By establishing Public Non-Governmental Organizations, it tries to influence the decisions to be taken by the administration between election periods.
•   There are local governments that complement the central government and operate within the law.
The criteria mentioned above are valid in modern, participatory democratic management systems.

Principles and Explanation of Democracy
There are four main (indispensable) principles of democracy (Diken, 2006):
a)   Individualism, Protection of individual freedom and its guarantee by law.
b)   Power of attorney and representation. In order for the people to participate in the administration, the parliamentary system must work.
c)   Majority. It is essential that everyone is given the right to vote and that the government be based on a majority.
d)   Freedom of Opposition. In this, the presence of political parties is necessary; Freedom of opposition is essential, otherwise, we are faced with the concept of "majority dictatorship".

•   Individualism: The discourse of "neither God nor Master", that is, "neither the church nor the King", which developed on the eve of the French Revolution, highlighted the value of the human being. Individualism, in a way, is a philosophical view that rejects all divine and spiritual authority outside and above the individual (human). It is a result of individualism, Stao, Christianity, and natural law understandings. But it is Liberal

Capitalism that really raises individualism. Because, according to Max Weber, individualism had to be accepted as a philosophy of life for the development of capitalism.

Darwin defended this in biology, Max Weber in sociology, Tocqueville in politics, and Adam Smith in economics, that is, the man who works and fights for his interest (homo-economycus: economic man).

According to both the French Revolution of 1789 and the UDHR of 10 December 1948, the individual can guarantee "the right to self-realization by competing with others in a free environment". Democracy advocates a free market economy. Free Market Economics also has a critical aspect that gives the upper hand to the more talented and powerful than others. It can establish the dominance of force under innocent ideals such as "human rights, the right of opposition". There are two paradoxes here; The Race Participation Paradox, and the Individual-State Paradox. Namely:

a.   Race and Participation Paradox:

If all the seas are free, but the crocodiles are released into the sea, the seas cannot be considered free. If a developed country competes with an undeveloped country, the developed country will eventually overtake the undeveloped country. Race can be adopted as the insoluble paradox of Western democracy.

b.   The Individual-State Paradox:

After the French Revolution, the individual gradually became atomized and became a social puppet. Official society (state) and institutions were able to hinder the development of the individual, and the individual was left alone against the official society. Group and professional communities were disbanded, and the state became violent. In some countries, Democracy has been given the task of concealing this tyranny of the state. In these countries, the State is a monstrous structure that swallows the individual and intervenes in everything from health to education. The second principle of democracy is representation.

•   Representation: In order for the people to participate in the administration, the Assembly system must work. One of the strengths of democracy, as well as one of its weaknesses, is representation. Since "direct democracy" is not possible due to the demographic and geographical problem, representative democracy is practiced, which causes some problems. Two of these problems are experienced in the composition of the Legislative Assembly and the power of the Legislature to the executive.

3. Results and Discussion

3.1 Democracy in Türkiye

Democracy is the best of all forms of government currently practiced on earth, but it is also the most difficult. The idea and practice of democracy, which has a long history in the history of many nations, has a historical development process of approximately 200 years in Türkiye. The process, which started with the Sened-i İttifak in the Ottoman Empire in 1808 and developed with the proclamation of the Kanun-i Esasi in 1876, came to the point of the start of democratic pluralism in both political and social-cultural terms with the Second Constitutional Period in 1908, has survived to the present day as a success of the Republic (Arslan, 2004).

The Republic of Türkiye, which was established in the Ottoman geography, was founded on the basis of the republican regime and popular sovereignty, instead of the monarchy regime and the understanding of sovereignty. Undoubtedly, this is an important democratic transformation, and the Westernization movements and constitutionalism processes that started in the last period of the Ottoman Empire played an important role in this. However, the oppressive practices of the single-party period aimed at westernization and transforming the society could not crown the Republican regime with democracy (Emiroğlu, 2015). Türkiye is no newcomer to liberal and democratic ideas. Together with much else the idea of liberalism and democracy were imported into the Ottoman Empire from the West after French Revolution. They were part of a universal creed, neither French nor Christian, so they could be accepted all the more easily, even if their basis in natural rights could not in the long run be easily reconciled with Islam (Dodd, 1992).

In the 19th century, Islam was given short shrift as a source for public policymaking while some key ideas of democracy were allowed to flourish (Heper, 1997). The transition to democracy in Türkiye started in 1945 after various failed attempts, gained momentum with the 14 May 1950 elections, but was hit by a military coup in

1960. The return to democracy in 1961 was interrupted by a new coup d'etat based on a military declaration in 1971, and the democratic life, which started again in 1973, failed again in 1980 with a new military coup amid great economic and political crises. The return to democracy only started with half-hearted efforts in 1983, gained momentum after 1986, and has survived to the present day, struggling with serious constraints under the burden of the political challenges of the Kurdish nationalism and Islamism Movement, which is now accepted to have a role in its strengthening with the practices of the military government (Köker, 2008).

Freedom and the political-social organization of large sections of the people are the basis of contemporary democracy. In other words, political representation, that is, the desire of the people to participate in the government, has been the driving force in the historical development of the democratic regime. The most important contribution of European civilization in the history of humanity is that it has developed a political mechanism that ascribes democracy to the masses. Although Turkish society does not have a leading and active role in the democracy architecture developed by Europe, it is a fact that it has been in the process of developing democracy for over a century.

The Ottoman centuries, extending from the second half of the sixteenth to the early decades of the nineteenth century, are often depicted as a progressive development from a centralized to a quasi-feudal polity. The proponents of this view have in mind the gradual weakening of the center and the growing "autonomy" that the periphery acquired during this period (Heper, 1980). The Ottoman society's confrontation with the West began after the signing of the Karlowitz Treaty in 1699. With this agreement, which is the clearest sign of the decline of power, the Ottoman Empire's tribute from Christian states was ended and the bilateral relations with the great European states began to be shaped according to the wishes of these states (Emiroğlu, 2015).

Looking at the history of democracy in Türkiye, the changes created by the reform in the country were embraced and supported by young intellectuals (Göclü, 2015). However, since the 1860s, the efforts started to be insufficient and it was deemed necessary to make further reforms in order to raise the Ottoman Empire to the level of Europe, which was the source of inspiration. For this, the idealistic youth of the period revived the press life that had just begun and used the newspaper as a tool for forming public opinion. First of all, by simplifying the written language, they tried to ensure that the messages given by the intellectuals to the public are understood and to bring politics to the public. They showed the ways of solutions by explaining the country's problems to the public in a language that the people could understand. Thus, they directed individuals who are accustomed to thinking in one direction to think in multiple ways. They started to create a public opinion that Ottoman administrators were not accustomed to (Emiroğlu, 2015).

Young people under the influence of the French Enlightenment Philosophy; They established the Young Ottomans Society in 1865, with the aim of preparing the Constitution and opening the Assembly, ensuring freedom of thought, giving the people the right to sovereignty and forming an organized opposition that could provide them. As a result of their open and secret political struggle at home and abroad, the Legal Principle was declared on 23 December 1876. Thus, the Tanzimat Period ended and the Constitutional Era began. Although the line issued in this period did not have a constitutional character in the imperialists, steps were taken to establish a superior legal order that prevented their arbitrariness over the powers of the state and its representatives, and currents of thought began to develop in the direction of making changes in the political system (Erdoğan, 2003).

With Kanun-i Esasi, all the people living in the Ottoman Empire were counted as Ottomans and some individual rights were granted to them. In addition, a parliamentary system consisting of the Majlis-i Ayan created by appointment, and the Majlis-i Mebusan created by election was introduced. Thus, the principle of participation of the people in the administration of the country was adopted.

Ottoman deputies used their representation rights well and became the spokespersons of the sections they represented. They made radical changes by removing the restrictive provisions of the 1876 Constitution in 1909. They increased the power of the Majlis-i Mebusan and narrowed the powers of the sultan (Emiroğlu, 2015). By

leaving the formation of the government to the Grand Vizier, they started the tradition of establishing a harmonious government within themselves. They gave the members of the parliament the right to elect presidents, propose laws, and supervise the government. By abolishing Article 113, which destroys fundamental rights and freedoms, they brought the constitution to its real character. They have controlled the practices of the government, which is responsible for the administration of the country, and have shown that a government that cannot receive a vote of confidence from the Parliament cannot remain in power. They also started the tradition of governments preparing a government program that determines the policy they will follow as long as they remain in power and presenting it to the Parliament. In addition, while steps were taken to stop the rapid disintegration of the empire, it was a period in which the culture of democracy was activated and the national state would pave the way, and it was reflected in the Parliament (Emiroğlu, 2015).

1980 and Beyond: Fluctuations Between Democracy and Authoritarianism
1980-1983 period in Türkiye; It is a kind of political period "without parties and politics", when the parliament was dissolved with the coup of September 12, 1980, political parties were closed, and a ban on politics was imposed on the leading cadres. With the 1982 Constitution, the product of the coup; The Constitutional Court's substantive inspection of the constitutionality of laws was prevented, and autonomy was either completely abolished, as in universities, or it was placed under various restrictions, as in RTÜK (Kalaycıoğlu and Sarıbay, 2009). With the help of the constitution, the superiority of the state over the individual was ensured with the understanding of "official ideology", "wisdom of government" and "homogeneous society" (Erdoğan, 2003). According to Can (2012), philosophy dominating the constitution; It is authority rather than freedom, collective integrity rather than individual. The constitution's characterization of the "state respecting human rights" led to the conclusion that the idea that the state and human rights are two independent phenomena was accepted, because the reason for the existence of the state was not human rights. With the establishment of YÖK, the free production of knowledge was cut off, the use of languages other than Turkish was banned, and different ethnic groups were excluded, thus opening the door to new ethnic and social problems (Kalaycıoğlu and Sarıbay, 2009). "With the Law on Martial Law No. 1402, the command authorities were given the authority to immediately dismiss the public officials they wanted, and many university lecturers were suspended from their duties (Erdoğan, 2003). In short, the military coup of September 12 caused new problems in the political, social and legal fields, even though it was based on reasons such as stopping the chaos and the bloodshed in the country.

However, the neo-liberal understanding that spread rapidly in the international arena with this period, the free market system, which is the extension of political liberalism under the leadership of the USA, and the pluralist democracy understanding based on individualism based on human rights in politics remained unrivaled. As Keyman (2002) stated, it became a "key concept" in the analysis of the social changes that Türkiye went through by gaining decisiveness again under the name of "globalization" in the third wave after the 1980s. As İnat and Duran (Diken, 2006) stated, the neo-liberal economic approach enabled by globalization and the EU membership process were important factors in the transformation of the Turkish political system. Now the rising value of the new era; democracy, human rights, and freedoms came to be, and the prestige of states began to be measured by their commitment to these values.

Since the coup administration thought to design politics as "centre", "centre right" and "middle left" in the elections to be held in November 1983, the Nationalist Democracy Party (MD), Populist Party (HP), and Turgut Özal were elected as the representatives of these lines. He allowed the Motherland Party (ANAP) to enter the elections (Erdoğan, 2003). In the 1983 elections, Özal's emergence as the first party and coming to power alone paved the way for civil politics and democracy. Because Özal, who represents the projection of the liberal economic and political policies of the West in Türkiye, was the person who broke the political taboos in Türkiye with his political thoughts and political practices. Erdoğan (2003) referred to Özal's change-oriented policies as the "Tanzimat of the Özal era", emphasizing that in a favorable environment of the authoritarian coup administration, essentially democratic legitimacy was sought.

Özal brought a transformation based on competition, in which Türkiye got rid of the shackles of the economy integrating with international markets, by breaking the "advantage sharing mechanism" based on the secret agreement of the bureaucratic elite and the private sector elites, and opening the economy to the outside (Erdoğan, 2016:31). Özal's basic thought was that a strong economic structure would bring democratic politics at home and abroad. As Gürbey (Cem, 2011) stated, Özal argued that economic power would bring political power, and he thought that economy-based relations prepared a suitable environment for the development of political relations and non-conflict, as seen in the EU example. Özal; liberal economic policy, reducing bureaucracy and ending the statist mentality, giving more authority to local governments, defending a conservative/ Islamic image, being seen as a member of the public and representing civil politics (Köker, 2008) were the main features that made him different.

The understanding of "freedom in every field" that constitutes Özal's basic philosophy, and the belief that he constantly emphasizes and the freedom to live as he believes, the freedom of free thought and expression, and the freedom of enterprise, constitute the 141st and 142nd Articles of the Turkish Penal Code (TCK). The removal of Articles 145, Articles 145, and 146, which prohibit the promotion of class struggle, and Article 163, which prohibits the use of religion for political purposes (Emiroğlu, 2015), were important democratic steps. Because Özal's signing of the "UN Convention for the Prevention of Torture," accepting the jurisdiction of the "European Court of Human Rights" (ECHR) and recognizing the right of individual application to the "European Human Rights Council" (ECHR), the West Although they were intended to alleviate the pressure and criticism coming from Turkey, they were regulations for liberalization in Western standards (Doğan, 2005). As Yavuz stated, the right of individual application to the ECHR was an alternative channel used by other citizens, especially those of Kurdish origin, against the oppressive attitude of the state (Köker, 2008).

Özal took an open stance against military tutelage because, at a time when military issues were only discussed among the soldiers, he opened military expenditures for discussion (Nebati, 2014). (Arslan, 2004). According to Birand and Yalçın, for the first time with Özal, the assignment, promotion and dismissal of the soldiers, as per the decision of the elected civilian initiative, was functioning as in democratic countries. Özal's ascension to the Presidency broke the established status quo that the soldiers had been president since 1960 (Bilgin, 2007).

Özal's sudden death in 1993, when he was the President, caused the liberal atmosphere that was blowing in Türkiye to disappear in a short time. Because the nineties were marked by increased terrorist incidents and economic crises, politics was redesigned with the "28 February Postmodern Coup," in which the military intervened in politics once again. In this process; tanks were carried out, "balance in democracy" was carried out, and perception operations were carried out with some unions (Can, 2012). As Nebati (2014) stated, on February 28, the tutelage mentality updated itself in a way, the authoritarian attitude of the center towards different identities was strengthened, politics was emptied and society was removed from politics. The unstable and weak coalition governments, the product of February 28, opened the door to both political and economic crises and put Türkiye in a democratic impasse again. During the tripartite coalition government of which Ecevit was prime minister, political and serious economic crises were experienced. In this context, the coming to power of a newly formed party (AK Party/AKP) alone in the early general elections held in November 2002 gave birth to a new hope for a way out of the economic crisis and for democratic politics. Erdogan and his friends, one of the founders of the AK Party, rejected the "National Vision" philosophy that he came from and stated his political line as a "conservative democrat" while gaining a wider base of legitimacy at home and abroad, it was also a reflection of an experience that the Islamist line was extracted from the Turkish political fate. According to Dursun (2007), the AK Party line was not conservative or status quo, but rather in favor of change and transformation. According to Yavuz (2008), the most direct result of the February 28 coup d'état was that Islamist politicians redefined themselves with discourses on human rights, democracy, and the rule of law and believed that this could only be realized through the EU integration process.

As soon as the AK Party came to power on its own, it made significant efforts for EU membership and signed many reforms, negotiations with the EU started in October 2005, and the IMF and privatization programs were implemented with precision. In order to ensure harmonization with the EU, as a result of the comprehensive

constitutional amendments in 2004 and 2010 made with the harmonization packages containing the arrangements it has committed to making, about one-third of the constitution was amended and important regulations were made on democracy, human rights and the rule of law ((Nebati, 2014). ; Changing the structure of the NSC, ending the presence of military members in institutions such as the Radio and Television Supreme Council (RTÜK) and YÖK, abolishing the State Security Courts (DGM) and the death penalty, "zero tolerance" to torture, regulations for gender equality With the "National Unity and Fraternity Project", regulations such as removing the obstacles to learning and broadcasting different languages and dialects traditionally used by all citizens in their daily lives, and making it difficult for political parties to be dissolved by the Constitutional Court (Göclü, 2015) were revolutionary democratic arrangements.

If we look at democracy in Türkiye so far, it's still good and going by its rules. This is because, despite frequent criticism from various parties and sometimes political turmoil, most people in Türkiye still believe in the government's performance, but all this can be properly controlled by the government. Until the inflation that still continues to hit Türkiye and the spread of Covid 19 across the country, Turkey is still in a strong position to defend its sovereignty and democracy.

3.2 Democracy in Indonesia

Throughout its constitutional history, Indonesia has experienced frequent changes in the enactment of the Constitution. The 1945 Constitution, the RIS (United Republic of Indonesia) Constitution, the 1950 Constitution, the reversal of the 1945 Constitution, and amended in 2002 until the 1945 Constitution. Conceptually, every Constitution formulates the meaning and order of nature democracy according to the vision of the constituents of the relevant constitution (Kurniawan, 2016).

At the beginning of independence, when the 1945 Constitution became the written basic law for the entire Indonesian nation, a change in constitutional ideas emerged that dominated the thinking of all national leaders. Initially, the idea of the role of the state and the role of society in state administration was put forward. This idea is called the idea of pluralism. In addition, the idea of organization emerged considering the fact that it is not yet possible to establish state institutions as a pluralistic democratic apparatus as required by the 1945 Constitution. This idea gave legitimacy to the emergence of the People's Consultative Assembly, the People's Legislative Council, and the Supreme Advisory Council, which was carried out temporarily by the President with the help of the National Committee (Irawan, 2016).

Surprisingly, this temporary and pragmatic state of emergency measure is part of Article II of the Provisional Statute of the 1945 Constitution. After the end of the Great East Asian War, the People's Consultative Assembly, which was formed according to the results of the general election later made by the constitution, was ordered to convene to determine the Constitution in permanent force. This action must be carried out within six months of the establishment of the institution by the People's Consultative Assembly (Prasisko, 2019).

The 1945 Constitution at the beginning of Indonesia's independence was drafted by a committee called the Indonesian Independence Preparatory Committee (PPKI). Constitutionally, the Constitution should have been mandated by the People's Consultative Assembly, not by the Preparatory Committee for Indonesian Independence. The date of the preparation of the 1945 Constitution and the II. This fact is in line with the speech of Indonesia's first president, Soekarno, to the Preparatory Committee for Indonesian Independence (Kurniawan, 2016).

It seems that the idea of pluralism prevails among the Indonesian political elite. Passage of the 1945 Constitution, without waiting six months after the Pacific War. It was embodied in the meeting of the Indonesian National Committee on October 16, 1945. The National Committee recommended that it be given legislative powers and stipulate the Outlines of State Policy and its approval by the government. On this call, Vice President Mohammed Hatta on behalf of the first President of the Republic of Indonesia issued Government Decree No. 10 of 1945 (Purnamawati, 2020).

The idea of pluralism or pluralist democracy is represented by the publication of the Government Declaration of 14 November 1945. These two statements fundamentally changed the constitutional system to give the people a major role in their participation in formulating government policies. The idea of establishing a political party as a way of providing the widest possible participation of the people with the multi-party system found its place with the Presidential Decree on 3 November 1945. Recommendation of the Working Committee of the Central National Committee. The point here was that the government approved the emergence of political parties, since with political parties a regular path could be followed in all ethnic groups in society, the government hoped that political parties would be organized before the election of members of the representative body of the people took place in January 1946 (Suimi, 2018).

Indonesia as it is known is a multi-ethnic country and there are 1340 ethnic groups that are part of Indonesia and 707 languages are used by various ethnic groups in various regions. Political friction between ethnic groups is very frequent in Indonesia, so the government always focuses on efforts to unite the Indonesian nation and implement democracy in accordance with the 1945 Constitution. The concept of pluralistic democracy in 1945 and 1949 was so strong that it was marked by the ability of the multi-party system to moderate the authoritarian political system by dominating the role of state administration. This proved that the political parties were able to stage a coup d'état to the cabinet, including the Syrahir Cabinet I, II, III and the Syarifuddin Cabinet, which would replace the Syahrir II Cabinet. This situation lasted until 1947 (Kurniawan, 2016).

The collapse of Indonesia's first President Soekarno's government was replaced in 1968 by Soeharto, the second President of the Republic of Indonesia. For 2 years, Suharto received a mission from Soekarno to solve the 30 September Movement's insurgency problem. The Indonesian Communist Party, on the basis of the Order of March 11, 1966, the success of Suharto's mandate led the People's Consultative Assembly to have confidence as the highest representative symbol of the people to install Suharto as President of the Republic of Indonesia (Kurniawan, 2016).

Initially, the New Deal government under President Soeharto of the Republic of Indonesia promoted pluralism in the implementation of democracy. A pluralistic political system comes into play as a resistance to an authoritarian state rule based on Guided Democracy. The new format of the Indonesian political system took shape when Pancasila Democracy was established as the basis for practicing democracy. For the New Deal government, Pancasila democracy was seen as a step against national integration (Irawan, 2016).

Pancasila democracy is preserved and Pancasila is the only principle that characterizes the political system in Indonesia. The formulation of this principle is regulated in the Law No. 8 on Mass Organizations and Political Organizations of 1988. But the channeling of political power in the obligation to accept Pancasila as the sole principle does not reflect the idea of pluralism requiring ethnic diversity in the governance of democracy. The collapse of the New Deal government in 1998 brought with it the abolition of the concept and practice of Pancasila Democracy in Indonesia (Kurniawan, 2016).

The practice of democracy is now based on the 1945 Constitution after the amendments. The editorial duties, functions, and powers of the House of Representatives (DPR) as the embodiment of the aspirations of the people are still the same as the provisions of the old 1945 Constitution. The changes concern only the systematics of regulation, not the substance of the regulatory material. Basically, the House of Representatives has legislative (regulating), auditing, and budgeting functions (Suimi, 2018).

There is criticism from the public towards the state government system. After the changes made in the 1945 Constitution by Indonesian figures such as Yusril Ihza Mahendra and some other names, it was deemed necessary to transform the presidential government system into a parliamentary government system. The reason for this is to include people with charisma and supporters, but less skilled at envisioning a multi-party system where an absolute majority is unlikely to prevail (Prasisko, 2019).

Most Indonesian people still want a presidential system of government. According to some public opinions on authoritarianism in Indonesia, the problem to date is not due to the government system adopted, but to the fact that the principles of constitutionalism were not detailed in the 1945 Constitution (Kurniawan, 2016).

Progress has been made in the implementation of democracy after the amendments to the 1945 Constitution. It is clear that most of the wishes of the people regarding the administration of the state government have been fulfilled. The House of Representatives' (DPR) oversight, regulation, and budgeting systems operate smoothly, without interference or intimidation by the ruling powers or the regime.

This shows the willingness of state administrators not to step outside the corridors of the constitution when expressing democracy. Checks and balances are necessary in government administration. The very strong position of the House of Representatives (DPR) compared to the government will leave the government powerless in the performance of its functions. Conversely, too strong a government when dealing with the House of Representatives (DPR) will weaken its regulatory, oversight and budgeting function (Suimi, 2018). To create a dynamic atmosphere in state administration, it is necessary not only to have a constitution that provides a regulatory framework for democracy but also that the government and the House of Representatives (DPR) must be conscious of not overdoing it in the fight. The goodwill of both parties is needed, the most important thing is to achieve the goal of building a just and prosperous society.

4. Conclusion

It can be concluded that each country has a different history and system of administration, and democracy in a country has its own characteristics according to the government and the government's control over democracy in that country. Türkiye has always been associated with Ottoman-era history, and the Turkish government always provides a special space for democracy in the country to prevent political, social, and cultural turmoil. Every government has different policies and political direction, some are liberal, socialist, or mixed. This is also seen in Indonesian democracy. As a multiethnic country that practices the principle of pluralism, Indonesia has always promoted democratic values. Differences in culture and customs in society have made Indonesia a country with a multitude of cultural heritages, and political frictions and inter-ethnic conflicts are sometimes serious issues that need to be addressed by the Indonesian government. Amendments to the 1945 Constitution have also had an impact on democracy in Indonesia to this day, so the government needs to be able to offer policies that can benefit all parties and maintain unity and integrity among nations. The goals of each country are inseparable from the welfare and security of the nation so democratic values must be applied in both Türkiye and Indonesia.

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