

"BELI INDONESIA" MOVEMENT AS BREAKTHROUGH TO MANAGE THE PEOPLE'S ECONOMY IN THE MIDDLE OF LEGAL DEADLOCK IN INDONESIA

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Abstract

Beli Indonesia can be said to be a political movement, when viewed from a simple political understanding. Politics builds perceptions in order to gain power. The "Beli Indonesia" movement, a purely economic system is not enough to ward off the invasion of foreign products, but a kind of development of positive Indonesian sentiment is needed in all circles. In the midst of the increasingly swift currents of globalization, in the midst of the industrial revolution 4.0 which gave birth to changes in people's economic behavior, in the midst of China's rise which has awakened the awareness of nationalism in the world's nations, we are called to make a real contribution, to contribute to educating the nation. Article 33 of the 1945 Constitution states that the populist economic system is a system for making people sovereign in the economy. The economic system mandated by our constitution is an economic system that involves the widest possible participation of the people, not a monopolistic economic system, not an economic system that accommodates the greed of a few people. Form Beli Indonesia by defending the economy of our own nation's children.

Keywords: Buy; Community; Economy.

A. INTRODUCTION

In August 1945 a country in Asia began its new history on the international stage, Japan began to build its country after being devastated by the atomic bombs of the allied countries in Nagasaki and Hiroshima. Many suspect that the bomb marked the end of the episode of his presence in the eyes of the world. At the same time, Indonesia, which was being colonized by other nations for hundreds of years, experienced its peak of glory, apart from colonialism by proclaiming independence on August 17, 1945.¹ 60 years later, it turns out that Japan was able to emerge as a world power that dominates the economy through its technology and manufacturing. Various Japanese products have penetrated the world and made Japan emerge as a world economic power, as this nation's dream is to achieve.

Beli Indonesia can be said to be a political movement, when viewed from a simple political understanding. Politics builds perceptions in order to gain power. A politician or a political party will do various ways to build public perception in order to support it in achieving a certain position. Just

1 M. Yuanda Zara, *Peristiwa 3 Juli 1946 Menguak Kudeta Pertama Dalam Sejarah Indonesia*, Azza Grafika, Yogyakarta, 2009, page. 11.

as political parties build perceptions, "*Beli Indonesia*" Program also builds public perceptions about the strategic position of defending the nation's own products in building the nation's economic sovereignty. The goal is the same as political parties, namely to gain power, how can the Indonesian people and nation rule in their own country. Because today, economically and politically, Indonesia is no longer sovereign. The constitution that governs our system and state administration has changed and is no longer like when it was first drafted by the founding fathers of the nation. Through 4 amendments to the 1945 Constitution, only 12.5 percent are still original. The rest has changed and some even went against the spirit and ideals of independence.²

The "*Beli Indonesia*" movement, a purely economic system is not enough to ward off the invasion of foreign products, but a kind of development of positive Indonesian sentiment is needed in all circles. How strong the capitalists are can be seen from the almost non-existence of Indonesian products on the market because all of them are foreign products, even though Indonesia has enormous potential. "Some economic sectors are controlled by foreigners, including the textile market which is 80 percent controlled by foreigners, the pharmaceutical market is 80 percent, and the technology industry market is almost entirely controlled by foreigners, which is 90 percent," it is necessary to intensify the "*Beli Indonesia*" movement which principally invites people to buy Indonesian products, defend the Indonesian nation, and revive the spirit of brotherhood. Improvement of Indonesia's condition,³

Indonesia's condition, which is still like this, is not going anywhere, this is because what we build is a brand, not character building. This is very dangerous for Indonesia if you keep doing brand building and neglect character building. For example, when shopping do we think these are Indonesian products or foreign products? We also don't have confidence that the Indonesian economy is determined by Indonesia's own products, not foreign products. Values are the same, before Indonesia was independent because there was a value that was defended, namely Independence. What are you defending today? there isn't any. Why in Indonesia don't all energy mines belong to Indonesia? because it is not clear what is being defended.⁴

In the midst of the increasingly swift currents of globalization, in the midst of the industrial revolution 4.0 which gave birth to changes in people's economic behavior, in the midst of China's rise which has awakened the awareness of nationalism in the world's nations, we are called to make a real contribution, to contribute to educating the nation. The Indonesian Buy Movement is a national character development movement. This movement

2 Ibnu kharis, *Gerakan Beli Indonesia: Sebuah Kajian Tentang Mentalitas Kaya di IIBF*, Raushan Fikr, Vol. 3 No. 2, January 2014, page. 53-72

3 Yudha Manggala P Putra, *Gerakan 'Beli Indonesia,' Jurus Tangkal Produk Asing* <https://nasional.republika.co.id/berita/nasional/umum/12/05/08/m3pipa-gerakan-beli-indonesia-jurus-tangkal-produk-asing>

4 Ibnu kharis, *Gerakan Beli Indonesia, Op Cit.*

was initiated for the first time in Semarang on 22 February 2011. Then through the Indonesian Economic Awakening Congress (Panama) which was held in Solo, this movement was officially declared by nearly 10,000 entrepreneurs.⁵

In mid-July 2019, the world of *Hajj* and *umrah* travel was shocked by the steps taken by the Ministry of Communication and Informatics (Menkominfo) who had just signed a cooperation agreement with the Government of Saudi Arabia by inviting two Digital Unicorns, namely Traveloka and Tokopedia. This is because Saudi Arabia has increased the *Umrah* quota from 10 million pilgrims to 30 million in 2030.

This step has sparked controversy because so far *Hajj* and *umrah* trips have been handled by *Hajj* and *umrah* organizers who are almost all Small and Medium Enterprises (SMEs) and have been regulated by law. The move by the Minister of Communication and Information Rudiantara sparked protests because only two giant companies, Traveloka and Tokopedia, were involved in the signing of the collaboration in Riyadh, whose majority shareholders were foreign. At the signing ceremony, there were no *Hajj* and *Umrah* organizing associations or SMEs involved with the Menkominfo.

Legal dullness and the ineffectiveness of regulations and legislation in protecting the people's economy will make all sectors of the economy fall into the hands of capitalists and foreigners. Foreign players sell foreign products. The creations of the nation's children have no place in their own country. If we allow this, people will find it increasingly difficult to do business in their own countries.

B. RESEARCH METHODS

The approach used in this study is normative juridical or library law research or doctrinal legal research, namely legal research by examining library materials and secondary materials.⁶ The specification of the research used is descriptive analysis research.

C. RESULTS AND DISCUSSION

1. People's Economy as the Founder of the Nation's Mandate

At a glance it can be understood that the concept of populist economy is one of the economic concepts based on kinship or populist. With a family system it will be easier to achieve economic prosperity. In the view of several economists, they differ in providing a definition of populist economy. According to Zulkarnain, in his book entitled "Entrepreneurship (Strategy for Empowering Small and Medium Enterprises and the Poor)", populist economy is an economic system that must be adhered to in accordance with the philosophy of our country

5 Yusuf Wibisono, *Gerakan Beli Indonesia, Ajak Masyarakat Sadar dan Membeli Produk Anak Bangsa*, <https://beritajatim.com/ekbis/gerakan-beli-indonesia-ajak-masyarakat-sadar-dan-membeli-produk-anak-bangsa/>

6 Soerjono Soekanto & Sri Mamudji, *Penelitian Hukum Normatif : Suatu Tinjauan Singkat*, PT. Raja Grafindo Persada, Jakarta, 2003, page. 13.

which concerns two aspects, namely justice and economic democracy, as well as partiality to the people's economy.⁷

In a populist economic system it is not only understood in terms of economic activities which are only in the short term, as well as having a financial dimension that is partial to people who have a lot of money. However, people's economy can be understood comprehensively in the sense of paying attention to qualitative or quantitative aspects, financial and non-financial and environmental aspects. Populist economic politics is not based on equity, growth or stability but rather on justice, participation and sustainability of people's economic behavior.⁸

Article 33 of the 1945 Constitution states that the populist economic system is a system for making people sovereign in the economy. Sovereign means having power over one's own destiny, being independent, not depending on certain groups, especially other nations, and not being colonized.

As stated by The International Labor Organization, the definition of populist economy is a traditional economic system carried out by the local community to maintain their lives. What is meant by the local community here is a community with a variety of economic activities from the simplest to the middle class which we often know as Micro, Small and Medium Enterprises (MSMEs). We can also conclude that the notion of populist economy is an economic system that functions to increase economic independence and the welfare of the middle and lower class people. Since independence, the people's economy has come under tremendous pressure from the colonialists and has been recognized as something that must be fought against.

Among other economic systems, the people's economic system is one of the systems with the most unique characteristics. In detail about the characteristics of a populist economic system are as follows: Open, every community has the same rights and access to available resources. Sustainability without compromising the future of society and the environment. Its economic activities are carried out independently and focus on meeting the needs of oneself and others. Fair market mechanism with healthy competition. Prioritizing quality of life, social interests, values of justice, and economic growth. Development is carried out in a sustainable manner without damaging the environment. Communities have the same opportunity to work/open a business for their welfare. Consumer rights are protected and treated fairly.⁹

7 Zulkarnain, *Kewirausahaan (Strategi Pemberdayaan Usaha Kecil Menengah Dan Penduduk Miskin)*, Adicita Karya Nusa, Yogyakarta, 2006, 1st Print, page. 98

8 Sabini Sumawinata, *Politik Ekonomi Kerakyatan*, Gramedia Pustaka Utama, Jakarta, 2004, page. 161

9 Siti Kholifah, *Sistem Ekonomi Kerakyatan: Pengertian, Ciri, & Contohnya*, <http://komputerisasi-akuntansi-d4.stekom.ac.id/informasi/baca/Sistem-Ekonomi-Kerakyatan-Pengertian-Ciri-Contohnya/c00abc02cd9038d1a693dc75a3ecdad944aed759>

2. Legal Construction in Indonesia and its Problems

Realizing the idea of a just economy is very important to improve the welfare of the population. This concept must prohibit monopolistic business activities, rogue capitalism, and various types of foreign imperialism, so as not to make room for foreign imperialism in its various forms.

The form of a republic state implies sovereignty over the people. To the people involved. A society with rights and equality. The word "Republic" means to return to the public. From an economic point of view, the republic's economy is an economy that returns to the public interest, not re-tycoons, re-capitalists, re-groups, not to mention foreign interests.

The Indonesian nation places values regarding democracy that can be found in its highest source of law, namely Pancasila. In the fourth precept which reads "Popularity led by wisdom in deliberations/representation", here we use the word "populist" at the beginning of the sentence.

The principle of populism means that sovereignty is in the hands of the people. All laws and regulations must be oriented towards the interests of the people and the sense of justice in society.

Then we examine the fifth precept of Pancasila which reads "Social justice for all Indonesian people" which mandates a just social order for all people in all aspects of life, including economic life.

In our constitution, namely the 1945 Constitution which has only been amended four times, Article 33 is a fundamental concept that must be used as a reference in formulating the national economic system that we adhere to.

Article 33 paragraph (1) of the 1945 Constitution confirms that "The economy is structured as a joint venture based on the principle of kinship". This sentence emphasizes that the national economic system does not give place to monopolies and does not give place to the practice of capitalism.

The principle of kinship means that production activities involve the whole family, all Indonesian people, not just one or two people. Article 33 includes paragraphs (2) and (3) of the 1945 Constitution, which states that the state controls the main production branches of earth, water and all the wealth contained therein to be used as wide as possible for the benefit of the people. The benefit of the people to protect the interests of Indonesia.

Article 33 paragraphs (2) and (3) provide a deep message about the obligation of the state to be present in protecting the economic interests of the common people.

The economic system mandated by our constitution is an economic system that involves the widest possible participation of the people, not a monopolistic economic system, not an economic system that accommodates the greed of a few people.¹⁰

10 Danang Wijayanto, *Problematika Hukum dan Peradilan*, Komisi Yudisial Republik Indonesia, 2014, page. 8

Furthermore Article 33 Paragraph 4 states, "The national economy is organized based on economic democracy with the principles of togetherness, efficiency, fairness, sustainability, environmental awareness, independence, and by maintaining a balance of progress and national economic unity." This concept goes back to togetherness, the concept of justice, and the interests of the people.¹¹

So all products of legislation that are made must refer to the highest source of law, namely based on Pancasila and Article 33 of the 1945 Constitution. The problem is, after 77 years of Indonesia's independence, what is mandated by the constitution is increasingly far from ideals. Economic inequality in Indonesia is still relatively high. This inequality is because in practice we see liberalization taking place in Indonesia, where capitalism is given free space so that the people's economy is increasingly shifted.

3. The Indonesian Buying Movement is a Breakthrough in the Middle of a Legal Deadlock

Form *Beli Indonesia* by defending the economy of our own nation's children. We know that the market in Indonesia is a huge market, more than 250 million, that is not controlled by our society. *Beli Indonesia* aims to create a market so that domestic products can be accepted by the Indonesian people, so that they no longer have a preference for foreign products.¹²

Indonesia, with its abundant wealth of natural resources, has not been able to help Indonesia get out of adversity, its rich natural wealth has also not been able to bring this nation to glory. Why are many foreign countries able to achieve their glory, while Indonesia is still sinking. The private sector in the current world economic scenario determines the progress of a nation or not. A strong private sector will make this nation strong, and vice versa, a weak private sector will make this nation weak too.¹³

Buying our products means we defend our nation and our brothers. If the product is purchased, it will grow the industry. If the industry develops, then the children of this country do not need to go abroad to become migrant workers because they can easily make a living in their own country.¹⁴

After the Indonesian Buy Movement was launched in Semarang in February 2010, a businessman from Solo, HM. Adib Ajiputra, MM, and H.

11 Purwanto, Perwujudan Keadilan Dan Keadilan Sosial Dalam Negara Hukum Indonesia: Perjuangan yang Tidak Mudah Dioperasionalkan. *Jurnal FH PancaBakti Pontianak*, Without Years, page. 1-19

12 Fathiyah Wardah, *Kampanye Beli Indonesia Dorong Cinta Produk dalam Negeri*, voaindonesia.com/a/gerakan-beli-indonesia-cinta-produk-dalam-negeri/3534444.html

13 Heppy Trenggono, Video IIBF Indonesia -Jepang , <http://www.youtube.com/watch?v=rGMO4zqUBbk>,

14 Balai Diklat Industri Yogyakarta, *Mari, Banggalah Terhadap Produk Dalam Negeri*, <http://pusdiklat.kemenperin.go.id/www/informasi/artikel-umum/artikel-nasional/577-mari,-banggalah-terhadap-produk-dalam-negeri.html>

Suparmin requested that this idea become a massive movement, and they proposed that a congress be held immediately to gather greater strength. Mr. H. Riza Zacharias, a businessman from Bandung who was also present, agreed to the two entrepreneurs' proposals from the Solo event.

Following up on the proposal, several business representatives from all over Indonesia immediately held a meeting to form a congress committee. After dynamic discussions, it was finally agreed that the name of the congress would be the Indonesian Economic Awakening Congress (KKEI). Moreover, based on various considerations, such as historical considerations and strategic location, it was agreed that Solo would be the venue for the congress, with an estimated time of mid-June 2011.

After the Indonesian Buy Movement was launched, the effect immediately rolled like a snowball, receiving applause from various groups and regions in Indonesia. Initiators find it difficult to manage and deal with the high demand for outreach and declarations, which keep arriving all the time. Questions and requests for explanations reached the congress committee that had been formed. With all the activities that exist, the committee tries to organize activities to answer these questions and requests, among others; Press Conferences, Pre-Congress Workshops, talk shows on the radio, and other activities held in the regions.

D. CONCLUSION

The legal impasse in Indonesia cannot be separated from the absence of the state in educating the people. The Beli Indonesia Movement is here to educate the public to distinguish what should and should not happen, what should be done, and what should be avoided. If the Indonesian people understand which products to buy, they will also understand that they must manage their natural resources. The Beli Indonesia Movement can be new hope, bringing the Indonesian people to become players in the economy, not just spectators. The legal system is significant in building a nation, but the character of the nation is everything. Without character, a nation is unable to build anything.

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