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The Science Openness Movement in Indonesia: An Introduction for re-Reading Civil Society in Policy Discourse

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ABSTRACT

Today, civil society is identical to non-government organization (NGO) or Civil Society Organization. Institutional perspective causes the society to always be seen as an organizational entity: as a complete organization with its structure. Consequently, analysis on society will always be nuanced with relation to other institutions: coordination, subordination, opposition, or being attached to each other. This article proposes a new idea on civil society, which is suspected not always working within the institution framework, but instead with a more basic foundation that is ideational thrust. This situation is traceable through Vosviewer tools with Scopus data and Google Scholar database, by selecting one community as a representation. Activities that civil society does are, substantially, ideational discourse from inter-institution actors. Civil society movement is based on ideas, not on institutional administration coordination. This research analyzes Indonesia Open Science Epistemic Community, a community that actively promotes science openness and publication in fulfilling the academic and policy needs. This community transcends institutional division because it involves governmental actors by focusing on ideas. Therefore, this community's existence could be the new alternative in reading civil society activity.

Keywords: *New Civil Society, Actor, Non-Institution, Idea*

ABSTRAK

Saat ini, masyarakat sipil sangat identik dengan Non-Government Organisation (NGO) atau Lembaga Swadaya Masyarakat (LSM). Pendekatan institusional menyebabkan masyarakat selalu dilihat secara organisatoris: sebagai sebuah organisasi lengkap dengan struktur. Sehingga amatan atasnya juga diwarnai dengan relasi dengan institusi lainnya: koordinatif, subordinatif, oposan atau juga melekat satu sama lain. Artikel ini hendak mengajukan gagasan baru terkait masyarakat sipil, yang ditengarai tidak melulu bekerja dengan kerangka institusi, melainkan yang lebih mendasar adalah dorongan ide. Hal yang terlacak melalui tools Vosviewer dengan data Scopus dan database Google Scholar, dengan mengambil satu komunitas sebagai representasi. Aktivitas yang dilaksanakan oleh masyarakat sipil sesungguhnya merupakan diskursus ide dari aktor lintas lembaga. Masyarakat sipil yang gerakannya berbasis pada ide, bukan pada koordinasi administrasi institusional. Penelitian ini mengambil amatan pada Komunitas Epistemik Sains Terbuka Indonesia, yang aktif mempromosikan keterbukaan sains dan publikasi dalam kebutuhan akademik dan juga kebijakan. Komunitas ini melampaui sekat kelembagaan karena juga melibatkan aktor dari pemerintahan dengan fokus pada gagasan. Oleh karenanya, keberadaan komunitas ini bisa menjadi alternatif baru dalam membaca aktivitas masyarakat sipil.

Kata Kunci: *Masyarakat Sipil baru, Aktor, Non-kelembagaan, Ide*

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INTRODUCTION

On February 27, 2020, colleagues from the Indonesia Open Science Team release their community vision and mission that is proclaimed two years after they are connected to each other. I would like to avoid using the term organization because substantially Open Science is not an organization in terms that it does not have any hierarchical structure. It is also not in our general understanding of institutions. Open Science is about ideas, the value of struggle, whose base is credible and quality research results. It is more than to fulfill academic needs, but also to have impact on public policy.

As a community, it is common to think a movement is identical with civil society. A group of people that is outside of the government with its aim to celebrate resistance over total authority that controls public needs fulfillment. Civil society is the counterbalance of state's existence; thus, its duty is to give criticism to the policy makers and executors. Indeed, that is what we will find when we read civil society and state relation domination. It is also similar to our image of communities that have emerged in the society whose objectives are public interests. De Tocqueville (1982) is the intellectual that mainstreaming this perspective.

However, this Open Science Epistemic Community is different. Through its vision and mission publicity, they put their movement value as the most important part within the community. It is not only their positioning towards the state nor financier/donor. Rather, their goal is how their existence can create credible, quality, and accessible research climate, and is encouraged as common need. Essentially, its members are not too concerned about who will be the champion of this idea, whether they come from civil society, donor, or government. That is why it is possible to be a part of the community while coming from various backgrounds. The member does not necessarily must be an outsider of governmental structure: they call it as Governmental Worker.

The conscience among these Governmental Workers that they are a part of larger society is inseparable from the context that Indonesia is one of the pioneers of Open Government movement. This movement is derived from Open Data spirit in many governmental institutions (Clarke & Francoli, 2014). This means, the spirit to share data from quality research is both essential needs and duty of the government. In this context, they will be bound to common ideas that render institutional division is not important in interpreting 'civil society' in order to bring benefit to the public. This also includes the donor who has 'interest' to create Evidence-Based Policy ecosystem. It is the same with all other donors, they also support this.

An important issue to study is movement independence that has been glorified as the civil society's bargaining position before the state. How can the Open Science Epistemic Community stay true to its clause, as a cross-border community and be willing to work

with the government, and to keep the movement stay on course on value struggle? This is possible due to shared common ideas that overcome various sectors, instead of influence contestation among themselves. Based on this fact, if the shared common ideas could act as the driving force for inter-sector civil society, strengthening the resources at every line, it could be a new alternative in civil society movement.

RESEARCH METHOD AND CONCEPTUAL FRAMEWORK

This article utilizes two data source searching models through two ideas: literature review through reference searching on Scopus database, which is processed using Vosviewer tools, and literature mapping through literatures in Google Scholar. On the other side, in a more empirical context, this article observes the Indonesia Open Science Community activity in encouraging science openness and credible publication in Indonesia. The objective is accountable scientific literacy emergence, while at the same time it will have practical impact on policy makers. This is also known as Evidence Based Policy. Through this science openness, the discourse on evidence will be much richer and be resulting on more varied foundation option for policy makers.

As previously mentioned, literature study on civil society is traceable through two methods. First, using Vosviewer tools to see the number of civil society researchers and its relation to politics and public policy. Second, a more conventional method, literature study that observes publications related to civil society that is crawled from Google Scholar. The first kind of searching has an advantage in explaining the relation between related topics, while the second kind of searching has an advantage in explaining individual issue through review of literature references that have been studied by academics. The third method is to take an empirical reality of relation between civil society and the state, in this case is represented by science openness movement and publication by Open Science Epistemic Community in Indonesia.

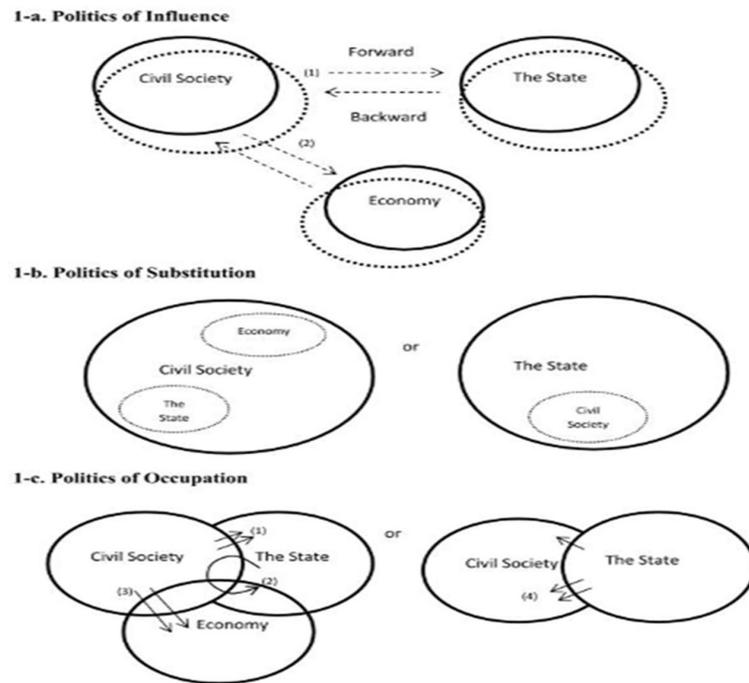


Figure 2. Civil Society Theorization
Source: (Klein & Lee, 2019)

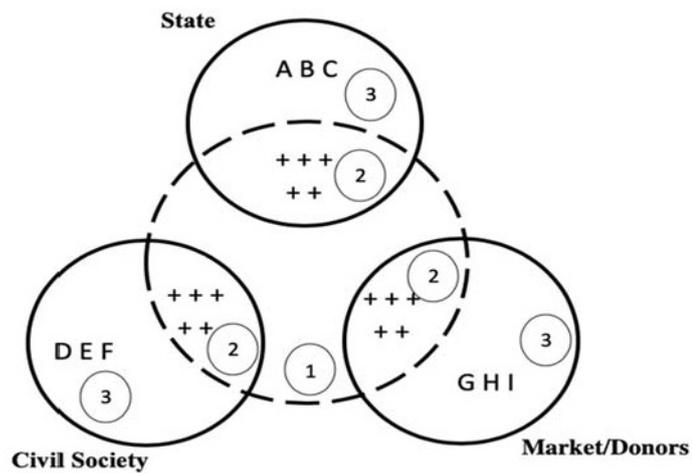


Figure 3. Idea-based Civil Society Leadership Theorization
Source: (Seftyono, 2019)

Scopus database usage is not to legitimize what is being presented as the most proper issue to study, rather, it is to create a study mapping that has been done so far. This finding is supported with a broader database that is Google Scholar, where it is found that there is a map that has previously been analyzed by Klein and Lee on the relationship between organization, state, and market. Civil society is generally depicted as an organization, specifically as a Non-Governmental Organization (NGO). Further, it is also identified as a Civil Society Organization (CSO). Although in several literatures, both are not only taking form in organization, in fact they are manifested in organizations that exist in the society whose position is outside the state. Several literatures, especially on the relationship between civil society and other elements, position them outside the state (Klein & Lee, 2019). We promote different view, that Science Openness movement in Indonesia, there is presence in Scheme 2: Point 1 is barrier of idea/interest. Point 2 is similar idea/interest and Point 3 are their own idea/interest from every actor. A similar idea/interest will drive all actor for the similar goals, the base on re-reading civil society.

FINDINGS AND DISCUSSION

General View on Civil Society

This article dissects the reading potential on civil society whose base is not actor nor institution but ideas. Referring to several references on leadership that have shifted from actor to non-actor analysis, then civil society is also readable as a part of idea discourse that intertwined from one institution to other institutions. It is more intensified in today's digital society. Ties between actors are fluid, and relationship among them is no longer about superiors and subordinates, but rather on ideas sameness to fight for something. Leadership without leader, digital society, for example, is creating opportunity to analyze civil society by employing new approach (Zayani, 2018).

A general view in a flawed democracy such as Indonesia, is that politics of occupation is possible to happen through direct influence. It is caused by the absence of clear regulation that prohibits civil society to be a part of the state and the market. On the other side, beside actor that can physically switch roles, ideational debate also is very likely to happen because our today's society interaction is impossible to limit. There is an unanswered question in Klein and Lee mapping when in reality, what is conveyed by the civil society, state, and market actor is very likely to have intersection. This is possible because expectations of civil society, state, and market meet on certain issues in persistent manner on one idea, instead of temporary one, without having to be in a different position to other sides. This ideational dialectic is getting stronger in digital society as illustrated by Margetts, et. al (2015) as organization without leader.

Civil society concept is developed from an idea of liberal society and democracy, also, it is raised as a tool to control the state (O'Byrne, 2017). The very *raison d'être* of civil

society establishment is indeed to be the counterbalance of the state's power existence that is seen to have legitimately taken society's power through democratic election. Via power delegation from the public to the state, essentially, the state cannot wholly be the public representation. At this point, civil society is considered to be able as a dissenting voice from the public hope in realizing their interests. Civil society existence, in other word, could be serving as an alternative in realizing goals. This is crucial when the state who has authority is not at the same frequency with the public.

Power delegation is creating two organizations which have different forms and authority. However, more than that, at the very essence, both are manifestations of the public hope to investigate what is the best for the public. Therefore, state and civil society activities are seemingly always separated and are controlling each other. Even so, the main concern is, what both parties are struggling to realize is, essentially, a common section which is ideas (Campbell, Lobao, & Betz, 2017). Thus, civil society and the state share responsibility to realize it without needing any division from each other.

A speaking civil society is generally defined as an entity outside the state and market, especially as an organization. Its existence encompasses a broad spectrum of actors and entities of civil society with their differing goals, structures, organizational level, memberships, and geographical coverage. While there are various description on institution and state, civil society encompasses of these forms (World Economic Forum, 2013):

1. Non-governmental organization and non-profit organization; which has structure or organized activity, and usually is an entity and group that is listed in ministry that has authority.
2. Online group and activity; including social media that is "manageable" but is not necessarily having a physical structure, legal, nor finance.
3. Collective action, social movement and/or identity; either online or physical
4. Religious leader, religious community, or religion-based organization.
5. Labor union and labor organization that represents workers.
6. Social entrepreneur; who utilizes innovative and/or market-oriented approach to have social and environmental results.
7. Grassroots association and activity at local level.
8. Cooperation that is owned and controlled democratically by its members.

Civil society is working positively to reduce harms in society and to improve benefit to the people. According to a study in Sri Lanka, civil society has multiple roles (Orjuela, 2003). The role can take many forms such as increasing social cohesion; improving economic and social development level; reducing poverty burden; extending social, civil,

and political rights; protecting the environment; and providing services such as health, education, and other community development.

Civil society defining is also done by global institutions. For example, World Bank (2013) has adopted civil society definition that was developed by reputable research center, that is “the wide array of non-governmental and not for profit organizations that have a presence in public life, express the interests and values of their members and others, based on ethical, cultural, political, scientific, religious or philanthropic considerations.” Based on this definition, civil society refers to various kinds of organization: community groups, NGO, labor union, cultural community, religious-based organization, professional association, and foundations.

Dodds (2019) then referred by European Union (2018) also publishes categories related to civil society: “all non-State, not-for-profit structures, non-partisan and non-violent, through which people organize to pursue shared objectives and ideals, whether political, cultural, social or economic.” This can be “membership-based, cause-based or service-oriented” also incorporates “community-based organizations, non-governmental organizations, faith-based organizations, foundations, research institutions, gender and LGBT organizations, cooperatives, professional and business associations, and the non-for-profit media.” Also including “Trade unions and employers’ organizations, the so-called social partners, constitute a specific category of CSOs.

There is a dynamic relationship between civil society and the state (Olsen, 2009). Either from the state or from the public perspective, it is highly affected by the resources within each party. There is nothing static in both parties. One thing that enables stability is the process of institutional vision establishment. That matter is not influenced although actors within the process are experiencing shift or structural changes. More dynamics that are complex can emerge from both internal and external sources that lead to institutional workflow change in realizing their vision (Hensmans, 2003).

Seeking Alternative for Institutional Reading

Academics in studying civil society tend to perceive it as a physical organism. Several findings have shown that civil society is studied as organization, actor, or institution (Vosviewer, 2020) Further, if civil society is connected to the politics and leadership, the analysis would be related to government, organization (institution) and also policy (institutional manifestation). However, when we read organization as a part of institutional performance, there are many aspects to study, ranging from actor to idea that drives them. Phases of institutional performance pattern change are also considered as something normal (Kingston & Caballero, 2009). Change is started with creating order and change and in balancing both situations. The concept breakdown of institutional and institutionalization. Sources of institutional change and continuity are explored to reach

the desired result. Implication on how democratic change and order can be understood, explained, and eventually, several challenges in the future. In other words, institutional changes in certain cases are unavoidable.

Even so, many studies argue that an institution that is unable or unwilling to adapt with new possibilities or duties. The basic argument is that formal institutions (especially political institutions) are lagging from political, technological, and social change - a repetitive premise to call for reformation in the public sector. Contemporary society emphasizes the needs for innovation and changes, but the basic assumption is that market competition is a dominant innovation mechanism. Whether they are willing or unwilling, institutions will move under market logics.

Institutionalism perceives an institution as an aggregate of organized regulations and practices that endure for a long time. They are embedded in a meaning and resources structure that is relatively unchanged when experiencing individual or situation changes. Constitutive and reparation regulation of the standard operational procedure for institutional behavior structure and development by assigning proper behavior for specific actors in specific situations. Resource structure is creating capability to take action. Resources are frequently bound to global regulations and perspective or even greater authority. Resources are enabling empowerment, while at the same time, limiting actors differently and make them more or less capable to act accordingly to the expected behavior.

In certain situations where policy success criteria are debatable and institutional long-term performance is not fully understood nor documented, a hypothesis shows that autonomous practice is more significant compared to external influence (Olsen, 2009). Citizens and decision makers in legal political structure have been internalizing the idea that certain external intervention as something proper and must be obeyed. The more reform is seen to function as public demand and pursuing reformation that it will be acknowledged as self-sufficient, the less possible intervention will be regarded as undesired external instruction. In other words, institutional change often emerges as a response by the institution itself towards a phenomenon that is happening on the field. An institution will act referring to its own vision and mission as the main action driver, and not being dependent on certain actors.

Recent political and democratic development incites one of the most central discourses on civil society concept, especially on extra-state and extra-market actors that possess socio-political influence. Their existence is believed to be the solution for any problems in democracy. It is possible because civil society is the public representation in facing the state, which already legally and formally is given mandate to execute the public power. Civil society as a part of liberal democracy does not delegate the whole power to the state to execute their duties. Civil society in this case is enabling the public to be more actively involved in every policy-making process. De Tocqueville (1982) says that civil

society is a school of democracy that eventually will shape a more dynamic democracy. With the presence of free association, the public will have attachment on issues that directly affect them; their lives, freedom, and ownership.

Using Tocquevillean logic, we find out that the stronger civil society in controlling the state the better democracy will be. That is a valuable input for public policy approach, which has been dominating the state-centric policy understanding. Policy is what the government chooses to do and not to do. This perspective puts the government as the only element in policy making process, although in fact, there are other elements involved in the process. There is discourse of ideas in formulating and implementing policies.

The discourse in policy process itself is basically an interaction between the state and other elements in the public sphere. When we historically trace it, the public sphere that is getting more dynamic each day, is inseparable from its birth in the end of 17th century. The development of the public sphere in the 18th century necessitated strong, intense, and dynamic interaction. This is parallel to what Habermas has said on the actor network in European Industrial Revolution (Habermas, Lennox, & Lennox, 1974; Hohendahl & Silberman, 1979). Actor network enables the emergence of dominant ideas at local level to then surfacing in debate of the policy maker elites.

Elites, who are identical with group leaders, emerge as a consequence of interaction between capital owners and workers. This relationship opens another Pandora box related to kinds of facilities utilized to strengthen influence between them. Habermas brings idea about bourgeoisie public sphere, a sphere where only with certain resources that interact and strengthen their respective business in the public sphere. In other words, civil society becomes public representation according to socio-political interest of each actor.

Interests that civil society brings, beside as the result of horizontal interaction between elements in the society, is also a response over the lack of government attention on the discussion on developing issues. Other than to preserve resources, the needs for broader interest is important to voice out that civil society could be stronger and to have more supporters. Consequently, their participation is more dynamic over policy taken by the state. It is important to note that participation is not necessarily equal to opposing position against the government, but also can be a partner in supporting the government policy.

The dilemma in observing interaction between state, civil society, and market emerges when civil society is positioned as opposition to the state and market because of their formal existence. Upon that, ideas proposed by civil society, although probably the essence is similar to what the state and market have offered, will be rejected simply because of their respective positions. Although in reality, it is very possible for an idea to be shared by all sides. Ideas that come from civil society that are aimed to be the foundation of impactful policy should be appreciated. Considering the recent context of civil society in

Indonesia, it is possible to have inter-actor involvement from each element that participates in the public sphere, both physically and ideational dimensions.

Public policy sphere facilitates the political elite's emergence that is essentially an important part of state and public interaction process. The market entity is also included. Given the condition, the policy implementation process requires an effective leadership that unifies various interests. Leadership concept itself is identical with actors that can be from the state, market, or civil society. However, in reality, leadership in realizing civil society vision is not solely referring to certain actor. There are intersections of interests and ideas where can only be unified when the reading upon participation in the public sphere is no longer perceived as actor participation but as ideas debate. Therefore, the reading on civil society through the leadership side enables us to create a perspective that civil society also readable as an aggregate of ideas or ideologies instead of actors within one institution.

Civil Society: Reading Shift from Actor Interaction to Ideational Discourse

In the last several decades, civil society concept is a popular study and topic to discuss. The fall of communism and authoritarianism that rival liberalism and democracy in the late 1980s also intensifies this debate (Cohen & Arato, 1992). There has been a shift in several countries that previously were dominated in state affairs and government into the sprout of public elements, either in groups or in individuals, as political power representation. On the other side, when that ideology has fallen, what arises next is not limited to liberalism or democracy, but also the states are getting more accommodative in ruling the public.

States that are more accommodative are not coming out of nowhere. The wave of liberalism and democracy present socio-political powers that are slowly getting stronger by their interaction. This is happening whether within their own network or at international level. Individuals are starting to perform socio-political powers and converting them into the form of formal organization. At first, the interaction among the individuals is only involving the elites. As the time goes by, those elites are creating organizations or interest agencies.

The emergence of civil society in the democratization process is almost identifiable by the emergence of such organizations in a country. Those organizations are part of civil society that strengthen themselves through their activities in order to support democratization. However, this vision, according to some, is not only perceived as democracy representation but also liberalism. They are not only involved in formal and institutionalized democratic processes, but also accommodating interests from every direction, from anybody.

Democracy within the liberalism framework necessitates civil society presence as some intellectuals have said, like De Tocqueville (1982), Putnam, Leonardi, & Nanetti (1994), and many others. The very presence of civil society is regarded as a crucial part of democracy consolidation. Enthusiastic and autonomous civil society and effective state are required to balance demands from various groups. At the same time, civil society is also perceived as the social life sphere that is organized, voluntary, self-sufficient, mostly autonomous, and autonomous from the state, and bound by common regulations and rules.

Strong and diverse civil society is needed to stay vigilant over the state's excessive power. However, at the same time, it is also needed to legitimize state's authority with law supremacy as its base. By distributing and processing demands and concerns from various groups to the state, civil society tends to support effective and efficient state, to make sure it is legitimate, accountable, and transparent (Baker, 2003). Civil society works to control the state in an effective manner, while also to strengthen the state's capacity to reach good governance. Thus, liberal democracy theory seeks for a strong state and a strong civil society, separated from each other but also complementing each other.

One of the dynamic relationships between state and civil society is the emergence of inter-organization actors (Berman, 1997; Foley, Edwards, & Diani, 2001). Civil society does not represent a certain organization. They are bound to various interests from their own origin and are still referring to their respective institutions. The whole parts of civil society give contribution not as representation of organization where they work but as a part of the network that is intended to show their existence (Castells, 2008). Because of that, inputs from civil society could be a criticism or a support for the state.

Clinging to its *raison d'être*, in contemporary socio-political context, civil society has engaged in dynamics in promoting just and equal economic development, gender equality, and human rights principles (Encarnacion, 2000; Kidd, 2002). However, in many cases, civil society is facing even stricter limitations. Through strict media surveillance, or regulatory hindrance, many governments in many countries are limiting civil society's latitude - especially in the arena to improve human rights or democratic principles. Because of that, civil society is frequently identified as the state's opposition (Chandhoke, 1995; Fakhri, 1996). Civil society as an opposition, in some literatures, is realized in forms of organizations outside of the state and market (World Bank, 2013; European Economic and Social Committee, 2018; World Economic Forum, 2013).

Another kind of state and civil society relationship, which is also a part of Gramsci's criticism over civil society, is the hegemony of the state (Fonseca, 2016). At certain point, the state does no longer perceive civil society as a threat, but rather as a clientish partner whose values are hegemonized. The state's strategy is exploiting the ideas sameness that enables the state to divert its role to civil society. The goal is that civil society can accept

the state's performance because it corresponds to its values (Vogel, 2016). In contrast, Gramsci views this as a structured collaboration while the state is holding the superior position.

As a consequence of democratic governmental system, deliberative democracy enables government policies or action to be tested in the public sphere. On this state and civil society relationship, there is a dynamic relation (Olsen, 2009). Democratic government consists of organized components with decentralized powers. This structure enables each component to be able to influence other components. The government in this structure is an embodiment of structured collective action that coordinates many actors, organizations, and resources. Under this structure, the essence of policies is reflecting what the actors carry, and not the existence of the actors itself.

Hoping from Open Science Epistemic Community: An Introduction

Open Science Epistemic Community existence is not a new phenomenon. This community actually emerged in 2013 internationally, marked with the birth of Center of Open Science in Virginia initiated by Brian Nosek and Jeffrey Spies. As a center, its inclination was indeed on institutionality with being independent in disseminating ideas. Specifically, they received fundings from Laura and John Arnold Foundation (OCS, 2020). The presence of private institutions with the support from donors is common. They aim to disseminate open and credible research ideas. To reach that objective, they create their own ecosystem and disseminate the ideas through their networks. From these kinds of institutions, arise various products that can be the vessels to realize science openness ideas. For example, they create pre-print platforms to give easiness for academics and researchers to disseminate knowledge for free.

Occurring relationships through this institution's existence with support from donors is clearly mutualistic. Both shared the same spirit that is to boost science openness. However, concerning relation to the state is certainly not very apparent, at least in the beginning of its inception. Focus on academic publication is very dominant at the consequence of this relationship. However, their activities had not dealt with influencing the state's policy making. Nevertheless, as the Covid-19 outbreaks, their movement in pushing the Coronavirus pre-print research dissemination is massive. This movement has inspired other researchers to open up to share research findings that allow them to respond and to create policies related to Covid-19 so that the policies will be more measurable. Because of this openness, they can explain the cause, identify the symptoms, and share crucial information on Covid-19 and the method of anticipation.

At the international level, this community's impact is already observable. However, in Indonesia, such community has yet to have a role in policy making. In Indonesia, this movement ever since its inception, from 2017 to 2020, they are more focused on academic

issues. For example, they advocate the urgency of science openness to the Ministry of Research, Technology & Higher Education (KemenristekDIKTI). They criticize certain policies issued by the government such as policies that hamper science openness. They also reject the indexation hegemony. Their effort has yet to gain support from the government, but they are well received by the academics. The growing number of academics and researchers who join this community proves it.

One of the successful advocacies that is adopted into governmental policy is replication of publication into National Research and Innovation Agency (Badan Riset dan Inovasi Nasional/RistekBRIN) policy on publication. Publication replication when this issue publication and research is a part of KemenristekDIKTI only receives few rejections. This is caused by KemenristekDIKTI that views publication replication is a part of data duplication which automatically will be detected as plagiarism when a publication is checked through plagiarism detection tools: Turnitin, iThenticate, etc (KemenristekDIKTI, 2019).

Whereas in the thinking framework of this community, pre-print publication is not duplication, but an effort to hasten the knowledge dissemination. By circulating the pre-print, knowledge dissemination will be much more vigorous. Although in some cases, this situation is used by certain actors to accelerate his/her own publication and citation. There is a phenomenon where some writers are publishing their manuscripts only to cite their own paper, an action that KemenristekDIKTI views as a publishing ethics problem. As if their manuscripts are credible, of high quality, and worth to quote, but in fact, they are the result of self-citation.

Due to systemic burden, this community had implemented new policy in adjusting the acceptance filter of unreviewed manuscripts. Initially, in the beginning of 2020, this community had implemented the moderation system in pre-print manuscript publication. A policy that has also been implemented by similar platforms at international level is such as SocArxiv. Although, it was officially shut down due to financial shortage (Mallapaty, 2020). Whereas through collaboration with BRIN, the year 2019 regulation that previously prohibits duplication, has now been allowed, propelled by the spirit of scientific works dissemination (RistekBRIN, 2020). Essentially, this collaboration is a mutualistic relationship, because the government is supporting science openness. This community's spirit in encouraging academics to deliver their ideas on various platforms is surely receiving formal support.

On the other side, concerning the institutionalism discussion, this community is not limited only to academics. As stated in its vision and mission on Indonesian Open Science Team, in essence, the community is a cross-border community. A community based on idea sameness, instead of professional or political positions. Departing from that value, this community, as a part of civil society, is not necessarily always outside of the state and

criticizing the state, or vice versa. Upholding the open government and open data issue, this community is concretely enforcing the role in influencing public policy. They actively fight for data and science openness in order to give options for better policy making. This is important to strengthen data and knowledge deliberation in policy making process.

The idea of openness in the context of open government, in fact, has already existed in research and development units within ministries. Therefore, when RistekBRIN has approved the pre-print proposal, it is not something completely new. Several research and development units have encouraged publication openness in their own ministries although the execution has yet to reach the full potential and is used extensively. So far, data openness implementation is limited to information delivery to the public, although it is still limited to actor personification. For example, in policy formulation, the research and development unit is frequently inviting “experts” instead of elaborating data or publication that had already been done before. This is similar to campuses with their repository. If campus publication is optimized, the urgency of data openness as the ideational intersection between open science epistemic community and the government will be relevant. Data-based knowledge openness will not stop at publication, it will have more impact on policy making.

Another challenge is, due to its non-hierarchical nature, this community is not able to coerce a single idea. Every activist has rights to play his/her role. For example, there are activists who are focusing on science openness to fight journal indexing hegemony, while some other are striving for data openness for the sake of better policies. In addition, other activists are encouraging collaboration with donors by cooperating with financiers. One thing that this community has missed is data deliberation, where in fact this is the important part in promoting science openness. This is the implicit use of various kinds of pre-print platforms. Knowledge deliberation in policy is critical in uplifting the role of campus and non-governmental research institutions as part of literacy resources richness. Eventually, the state is no longer the only information source authority. The urgency of pre-print optimization, campus repository, and other resources will have effect as the base for better policy making. Science openness is exactly the meeting point between the community as a part of civil society, the state, and the donor that will lead to better policy making through Evidence Based Policy ecosystem.

CONCLUSION

Besides experiencing actor-to-idea shift, civil society is also related to the strength level of idea connection. Interaction is happening in the public sphere, especially discussing matters that are perceived as important. These matters then develop into common discourse. However, it is also possible that certain issues are considered important only to certain groups. Only when those ideas have intersection among different groups and at

the same time all those groups consider them will empower or benefit them, they will continue to cooperate. The important note is whether the idea is shared together among the groups, or whether a certain group is inspiring other groups. When they inspire each other, and the common issue has become a shared idea, that is when leadership has shifted from actor to idea. It is becoming irrelevant who has the idea, but it is more important to have a common objective to fight for.

This situation is observable in Indonesian Open Science Community activities that reflect their vision and mission. They position themselves not as an entity outside the state. The form of their organization is not hierarchical. Their movement is always referring to the idea of science openness. Therefore, their ability to overcome institutional barriers enables this movement to maximize resources potential in order to strengthen scientific literacy in supporting policy making process. Evidence based policy, as an idea will be realized through the richness of thinking sources. Here the role of civil society to give usefulness to the society by prioritizing ideas above the actors.

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