



Community Political Participation in Village Head Elections

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Abstract

If there is political behavior on the part of the village community, political socialization, and effective political communication from the candidates to the village head regarding the vision and mission or work program to be implemented, village community political engagement will move smoothly. Application the day before the village head election, political outreach by candidates was typically conducted at a distance and frequently ignored political ethics, such as money politics and terror plots. The majority of candidates for village, heads have a good chance of winning the election since they generally have compact, powerful, and familial networks. Politically powerful individuals typically run for village head positions. Villagers can participate in Pilkades in addition to carrying out activities by becoming campaigners (Jurkam) for one of the village head candidates and disseminating programs that will be achieved, joining active interest groups and supporting one of the village head candidates, getting involved in social programs or village social projects, such as promoting programs that will be achieved and carrying out activities in Pilkades. The findings of study conducted through interviews show how crucial it is to educate and socialise citizens about politics, especially those who must vote. Political activities such as political socialisation and political education can be used in efforts to preserve the political system. The two political communication activities serve as a method for influencing the attitudes and actions of future system recipients and successors. Political socialisation, which aims to influence, alter, and mould attitudes and behaviour based on ideals that are deemed right and beneficial to human life, is frequently linked with political education.

Keywords: Political, Village head, Participate

1. Introduction

In contrast to the village head, who is a government official, the village head is a position that can be held by regular inhabitants in a direct village head election, also known as Pilkades. Pilkades is conducted through voting, but there is also a system of checking off images of candidates for village chief (Samad & Syafari, 2022). Long before the Direct Pilkada period, Pilkades were used. Village community participation in politics is essential to the election of village leaders. The ability of citizens to transform a variety of symbols of power (wisdom in selecting the welfare of society as well as the steps) into personal symbols is largely influenced by their level of political participation. In other words, political involvement is the process of reformulating communication symbols based on shared reference levels, which are expressed in attitudes and behavioral activities and owned both personally and collectively (Judd et al., 1981).

If there is political behavior from the village community, political socialization, and effective political communication from potential village head candidates regarding the vision and mission or work programs to be implemented, village community political engagement will run smoothly. The political socialization of potential village head candidates typically occurs well before the village head election, in a variety of means that frequently disregard political ethics, like terror plots and money politics. Candidates for village heads typically have highly stable, close-knit family networks, and those with substantial financial resources have the best chance of winning (McLean & McMillan, 2009). Candidates for village chief positions are typically influential members of their community on both the political and economic fronts.

Villagers can participate in Pilkades in addition to carrying out activities by becoming campaigners (Jurkam) for one of the village head candidates and disseminating programmes that will be achieved, joining active interest groups and supporting one of the village head candidates, getting involved in social programmes or village social projects, such as promoting programmes that will be achieved, and carrying out activities in Pilkades. Villagers who took part in Pilkades activities did so as participants in the Pilkades, but there were also those who watched the Pilkades from the nomination stage to the implementation stage. These observers took part in public meetings or discussions about

who should be nominated to lead the village, observed who each candidate's winning team was, followed each candidate's political developments, and so forth.

In general, the community is interested enough in the Village Head election to take part in the Pilkades process, but some residents are still subject to political coercion and intimidation from one of the candidates through the distribution of t-shirts and bumper stickers by their success team, as well as the presence of pressures from the pembotoh or pembotoh who were present during the implementation. Many people followed the voters' wishes to vote for one of the candidates because they had been given a payment before entering the voting booth. The voters paid some members of the public to support the candidate they requested (Bratto, 2008).

In addition, a few other residents of the neighborhood voted for the village head candidate because they were related to one of the contenders. There were persons who took part in Pilkades activities by becoming spectators and participants in the Pilkades implementation, in addition to those who developed apathy towards the Pilkades implementation. From the nomination stage until the Pilkades implementation stage, these indifferent folks genuinely don't care about the Pilkades implementation. Apathy also prevents a voter from casting a ballot for one of the village head candidates. This study aims to determine the political participation of the community in village head elections.

2. Literature Review

2.1. Participation

The public's or citizens' involvement in political activities is inextricably linked to the community's political involvement. From the highest level, the central government, to the lowest level, the hamlet, the community is the most crucial component in selecting who leads the government. As a result, the following is how the author would summarise Inu Kencana Syafie's definition of participation from his book *Indonesian Government System*:

Participation is the assessment of each person's attitude and level of engagement with the situation and circumstances within the organisation, with the ultimate goal of encouraging each person to take part in the accomplishment of common objectives and responsibilities (Goodwin & Goodwin, 2004).

According to the aforementioned opinion, a person's attitude towards participation in an organisation is the most critical factor. This attitude can encourage a person to work towards the organization's goals and share responsibility for each of those goals. Additionally, Ramlan Surbakti offers the following definition in his book *Understanding Political Science*:

Participation is a crucial component of democracy. Democracy (and participation) are predicated on the notion that each individual is the best person to determine what is best for themselves. Citizens have the right to participate in determining the contents of political decisions because those made and carried out by the government concern and affect the lives of citizens (Carpentier, 2011).

Starting with the aforementioned viewpoint, it may be claimed that one of the most crucial elements in putting democracy into practise is participation. Whereas the application of democracy can decide the political choices that the government will make, implement, and how they will impact people's lives.

Participation can take many different forms, including individual or group participation, organisation or spontaneity, persistent or intermittent behaviour, kindness or violence, legality or illegality, activeness or inactivity, according to Huntington, who cited Soemarsono in his work entitled *Political Communication*. Starting with the aforementioned viewpoint, participation is often defined as a fully constituted individual or group within an organisation without the use of violence.

2.2. Village

One of the smallest social groups is the village, where agriculture is the primary source of income for most residents. However, the author will discuss the village's meaning in general. The following is a statement from Rahardjo's book *Introduction to Rural and Agricultural Sociology* that gives Egon E. Berger's concept of a village:

The word "village" refers to any settlement of farmers (peasants), while not all villages must include an agricultural component. The link of the village's population to a particular region is the primary quality that distinguishes the community. In addition to needing a place to reside, they are dependent on this region to sustain their life (Van Alstyne, 2011).

The aforementioned viewpoint contends that every farmer's settlement is a result of agriculture and not a quality that is intrinsic to the town. In his book *Village Administration and Marga*, Haw Widjaja provides the following definition of a village:

The region is home to villages and other legal community entities that are recognised by the National Government system as having the power to control and administer the interests of the local community based on local roots and customs.

2.3. Village Communities

Farmers are synonymous with the village community because the majority of villagers are farmers. Rural farmers are frequently referred to as small farmers or peasants. According to Wolf (1982), a peasant is an agricultural producer who works the land efficiently for a living rather than as a business that is operated for profit.

Introduction to Rural Sociology and Agriculture, Belshaw, who is still cited, defines rural communities as those whose way of life is focused on tradition, separate from but connected to urban centres, and which combines market activities with subsistence products.

According to Hoffer (1948), who cited Rahardjo's book *Introduction to Rural and Agricultural Sociology*, "Rural communities are very closely related to traditional culture, and that traditional culture will be created if rural communities are very dependent on agriculture, the level of technology is low, and production is only to meet the needs of family life," namely the influence of nature on the cultural patterns of rural communities will be determined.

- 1) The extent of their dependence on agriculture
- 2) Their level of technology
- 3) The applied production system

2.4. Village Head Elections

What is meant by the statement "Village head elections are people's parties" is, according to Duto Socialis Manto in his book *Hemegomi of the Javanese Rural Political State*, "an opportunity to present people who can protect the interests of the village community" (Sosialismanto, 2001). Village head elections are typically direct, open, free, confidential, honest, and fair, with candidates chosen by the people from among those who meet the conditions. The nomination and election phases are also used for village head elections (Aspinall & Rohman, 2017).

According to the aforementioned opinion, the election of the village head refers to constructing a picture of the rural population around a person who can defend the hamlet. Village head elections must adhere to the requirements for village head elections.

3. Materials and Methods

The research method used is qualitative, with qualitative methods the writer has a wider opportunity to interact with the research object, so that it can enrich and deepen the studies in the research that the writer is doing. This research was conducted in Pondok Suguh Village.

4. Results and Discussion

Politics as a practise is undoubtedly greatly affected by a variety of elements. There are many viewpoints that emphasise the variables that affect political engagement. Some draw attention to internal or external causes, while others blend the two. Two significant factors that influence a person's level of political participation are mentioned by Surbakti. The first part of political awareness is being a conscious of one's duties and rights as a citizen. As an illustration, political rights, economic rights, legal protection rights, social security rights, and obligations like political obligations, social obligations, and other obligations. Second, it relates to how the government assesses and values both government policies and how those policies are implemented.

The findings of study conducted through interviews show how crucial it is to educate and socialise citizens about politics, especially those who must vote. Political activities such as political socialisation and political education can be used in efforts to preserve the political system. The two political communication activities serve as a method for influencing the attitudes and actions of future system recipients and successors. Political socialisation, which aims to influence, alter, and mould attitudes and behaviour based on ideals that are deemed right and beneficial to human life, is frequently linked with political education.

Weimar (Sastroadmodjo, 1995) concludes that there are at least five elements that affect political engagement based on the findings of this discussion. Among them is Milbrath (1968) lists three reasons for changing one's political participation. The first justification has to do with receiving political incentives. Participation in political activities will be influenced by one's openness and sensitivity to political stimuli through interpersonal relationships, organisations, and the media. However, a person's knowledge, views, values, experience, and personality all play a role in how they react to political stimuli.

The second justification is related to a person's social traits. Social factors that affect a person's political participation in politics include socioeconomic level, ethnic traits, gender, age, and religious convictions. The third reason concerns the nature and political system and party to which a person belongs. Someone who lives in democratic countries, political parties tend to seek mass support and fight for the interests of the masses. Therefore the masses tend to participate in politics. In the Indonesian context, Arbi Sanit mentions 5 factors that encourage the political participation of the Indonesian people. First, there is freedom to compete in all fields, including in the political field. Second, there is the fact that politics is straightforward and open. Third, there is freedom to organize themselves, so that community organizations and political parties can thrive. Fourth, there is the spread of political resources in society in the form of wealth in society. Fifth, there is a distribution of power among the people so as to create a balance of power.

According to Lasswel (1960) recognised the existence of a political human formula in the literature on political science, meaning the person changed and moved to the domain of political interests or broadly acknowledged

community values. It is clear that personality traits have a significant impact on political participation. The majority of human activity on the political scene is participation in politics. Political engagement, according to political science expert (Huntington, 1997), is a citizen-driven action. Participation might be individual or group-based, planned or unplanned, ongoing or occasional, nonviolent or violent, legal or illegal, and successful or unsuccessful.

Political participation according to Nimmo (1989: 107) is carried out by political audiences who are not politicians or are not political leaders and their followers. In other words, if the politician as a communicator

political, political participants are political audiences. Political participation according to Rosenau (1974) consists of two types: First, observers who pay attention to politics not only during general elections, but between one general election and another. They are generally media audiences (readers, viewers and listeners) and are active in discussions, seminars and provide comments through the mass media. Second, political participants are audiences who not only observe, but also actively communicate with political leaders or politicians, both in government or in parliament and outside parliament. This political participation is mobilized by political communicators, especially by politicians.

Because the people are sovereign in a democracy, political involvement is the physical manifestation of the exercise of legitimate political authority from society. In this area, greater community involvement will produce better results; conversely, if community involvement is limited, poor results can be predicted. Thus, it is clear that political participation is influenced by a number of variables, one of which is political participation as manifested through electoral activities, such as voting, campaign donations, work during an election, seeking support for a candidate, or any other action intended to influence the outcome of a general election.

5. Conclusion

The study's findings about the Pondok Suguh Community's Political Participation in the Election of the Village Head are as follows: The lack of community political participation is influenced by a number of factors, including the community's own apathy, political socialisation, the still-ineffective ballot distribution process, the media's role in the period in educating and informing the public, as well as the regional general election commission's performance, which is still subpar and contributes to sluggishness and lack of community participation.

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