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Political Culture of The Community in The Village Head Election in Barua, Indonesia

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ABSTRACT - This study employs community groupings based on categories of political culture to discern the political inclinations of Barua Village residents during the 2021 Pilkades in Barua Village, Eremerasa District, Bantaeng Regency. Employing descriptive research with a qualitative approach, the study methodology entails collecting observational data in the form of word lists devoid of categorization structures, followed by qualitative data analysis. Various methods, such as documentation, interviews, and observation, are utilized for qualitative data collection. Qualitative data, consisting of textually arranged words, is expanded without reliance on mathematical calculations or statistics for analysis. Through the classification of individuals based on their political cultures, this research aims to provide a comprehensive understanding of the community's political awareness and engagement levels. The study findings suggest a prevalent tendency among the Barua village community towards participant and subject political culture, evidenced by their robust political awareness, active involvement in the Pilkades process, and nuanced understanding of effective leadership. While individuals exhibit awareness of their political choices, some remain disengaged and apathetic towards political activities.

Keywords: Political Culture, Community, Village Head Election

Introduction

Political culture is the result of complex interactions between political values that are formed in a society, influenced by the context of the times and the level of education of the society itself (Pureklolon, 2021; Ruslan, 2017) . The political culture of a country is not only reflected in its political attitudes and behavior, but also in the social, cultural and economic conditions that surround it. In its essence, political culture is a reflection of the way individuals and groups in society interact with power and public policy. This includes patterns of political participation, orientation towards the political system, as well as the level of trust and legitimacy in political institutions (Kuswandi, 2010; Ruslan, 2017) .

The level of education also plays an important role in shaping the political culture of a society. The higher the level of education, the more likely an individual is to have a deeper understanding of political issues and more active participation in the political process (BR et al., 2023; Situmorang, 2012; Yunus, 2020) . However, political culture can also be influenced by other factors such as history, religion, local culture and global influences.

In a theoretical perspective, political culture also includes non-rational aspects such as customs, superstitions and myths which provide an interpretative framework for individuals in understanding and responding to political phenomena (Alamin, 2022) . Although sometimes these values may not conform to logic or rational knowledge, they still have a significant influence in shaping a person's political attitudes and behavior. Thus, political culture is a dynamic entity that continues to change along with changes in society and its political context. Changes in political culture can be influenced by internal and external factors, and have a significant impact on the

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political dynamics of a country. Therefore, a deep understanding of political culture is important for effective policy analysis and planning in an evolving political context.

In the political culture in Barua Village, people's awareness of their rights and obligations to the State is very important, there it can be assessed how good the community's political culture is. The most important part of community political behavior in the election of village heads can be seen in the level of cultural viscosity in a community. To the extent that culture influences a person's behavior, to that extent the political behavior of society binds him. Aronoff and Kubik see that cultural practices in politics are a cultural part that focuses on civil *society issues* which develop and adapt through cultural channels to political aspects, in the process culture becomes a dimension that adapts through the process of initial formation (*organisatio*), management (*maintain*), mediate and build balance (Sumartono, 2018).

As an issue that discusses a society's psychocultural attitudes and orientation towards politics, perceptions of leadership and views as well as society's reactions to elements or things related to politics. All aspects of political culture can change from various dimensions and experiences that a society goes through (Mohd Zain, 2021). The level of awareness of the political behavior of the Barua village community can be used as a tool to measure how advanced the political culture in Barua village is in the village head election. The public's high political awareness indicates that its political culture is very good and advanced. Meanwhile, if the community is apathetic about their participation in the village head election, it can be said that their political culture is very lacking. Thus, if the community's political awareness that they desire can run harmoniously, political culture can function well. Or in other words, a nation's political culture has reached a level of maturity (Lastari, 2018)

This means that the political culture that develops in Barua village is based on the situation, conditions, education and most importantly political actors who have authority and power in making policies, so that the political culture that develops in the community of Barua village and other areas will experience changes from time to time. time.

The implementation of the General Election in Barua village is oriented towards the political culture in a society and is influenced by the values contained in that society, it is even said that the social life of Barua village is filled with interactions between orientations and between values. Political culture is a system of values and beliefs shared by society. However, each element of society has a different political culture. (Ilona et al., 2020; Sumartono, 2018) General elections in Indonesia aim to elect someone to a particular political position. Elections are held for positions at every level of government down to the village level.

One of the democratic processes in Indonesia at the village level, village head elections are carried out directly by village communities to choose village head candidates according to their individual wishes (Averus & Alfina, 2020; Yuningsih & Subekti, 2016). With community participation in direct political participation to elect leaders in the village, it is hoped that a better governance structure can be created to accelerate development at the village level. Political participation of the village community is very necessary for the implementation of the goals and ideals of the 1945 Constitution to create a just, prosperous and prosperous society.

This is also reinforced by Law Number 6 of 2014 Article 68 Paragraph (2) point five which requires that every community member can participate in every village activity. That way, the public can directly influence all policies and decisions made by the government. Central government policy to facilitate the holding of Village Head Elections so that they can take place democratically, namely through the issuance of Law Number 6 of 2014 concerning Villages, followed up by the issuance of

Government Regulation Number 43 of 2014 concerning Implementing Regulations of Law Number 6 concerning Villages, as amended in Government Regulations Number 47 of 2015 concerning Amendments to Government Regulation Number 43 of 2014 concerning Implementing Regulations of Law Number 6 concerning Villages. Furthermore, further technical provisions governing the election of village heads are regulated in the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 112 of 2014 concerning Election of Village Heads.

The district/city regional government stipulates a policy for the simultaneous election of village heads with the Regency/City Regional Regulations in Article 31 paragraph (1) and (2 of Law Number 6 of 2014 concerning Villages which contains "(1) Election of Village Heads is carried out simultaneously in throughout the Regency/City area. (2) The Regency/City Regional Government shall determine the policy for implementing the simultaneous election of Village Heads as intended in paragraph (1) with the Regency/City Regional Regulations". The election of village heads is made into a village people's party to channel their rights, to channel their aspirations by selecting village head candidates according to their respective consciences.

Bantaeng Regency is one of the regions in Indonesia where the implementation of the regional autonomy system has encouraged the dynamics of political leadership in Bantaeng Regency. The people in a regional autonomy system have the right to elect leaders to regulate and manage their own regional affairs. The current implementation of regional government in Indonesia shows the fact that at least a number of local leaders have proven successful in managing community life problems that occur in their regions. The election of the head of Barua Village is an instrument for forming a modern and democratic government, democratic party activities are carried out at the regional level on the smallest scale, in fact this has been regulated by Government Legislation regarding the procedures for carrying out village head elections so that all the series of stages starting from the formation of the village head election committee to the inauguration stage of the village head who is elected with the hope that this smallest area will comply with the provisions that have been determined. Therefore, the village election process will run as expected without disturbing the integrity of society. Of course, the community's hopes can be fulfilled for a new village head to be elected and declared worthy to be a leader and run the government system as an executive in the village.

Barua Village is called Jannang Barua which is led by a Jannang named Massiri and in 1989 Barua was formed into a Definitive Village led by a Village Head named Massiri. namely Massiri.T, in 2015 another election was held until the leader of Barua Village was changed in 2015 by Hasanuddin. Furthermore, in 2021 another village head election was held so that Mursalin S.Pd was elected.

The people of Barua Village as citizens need to be actively involved in participating in all political activities, one of which is by exercising their right to vote in general elections or in activities by getting involved in influencing government policy so that it is in line with what they expect. Thus, the behavior of the community in their participation in the village head election is a form of the attitude of the Barua village community towards the government as well as a study of political behavior. Individual political actions and behavior are determined by general orientation patterns which appear clearly to reflect political culture.

Regarding political culture issues in Barua Village, it can be seen from the community's political awareness in the 2021 Barua Village Village Election because of the understanding that voting is a right and not an obligation. Even though choosing is a right and obligation. Because voting is a right and not an obligation, voters can use it or not because there are no political legal and

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moral consequences for those who do not vote. The factor that causes the low political awareness of the Barua Village community is because the community is trapped in an economic routine, making political choices not a priority, thus affecting the community's own perspective on politics.

Black Campaigns and *Money Politics* were often found as a means to get the most votes in the village head election, thus giving birth to values that reflected a political culture that was still not good. The attitude of the Barua village community gave rise to a social conflict between supporters of each candidate in Barua village in the village head election, forming a political culture, including making the village head election a gambling/renting event to ensure a candidate's political strength, so that mutual attitudes did not accept reality. causing a breakdown in social relations between communities after the election. Apart from that, the attitude of the Barua village community towards the village head election process in Barua village is "ready to win, not ready to lose" so that there is mutual non-acceptance of reality and social conflict between supporters of each candidate, making the democratic process in Barua village a political culture that not good. The formation of the political culture of the Barua village community can develop in accordance with the development of the values of the community concerned regarding its political objects, this is caused by the emergence of values coming in from outside or the influx of immigrant communities which influence the political culture of the community in Barua village.

Apart from these factors, the lack of political knowledge of the Barua village community is also a factor that causes low political awareness and low community interest in conducting elections. New voters and intelligent voters are a hope for building and forming a good political culture. Due to this, the occurrence of this relationship has given rise to new values in the social, cultural and economic life of the people of Barua village. Therefore, researchers are interested in knowing the Political Culture of the Barua Village Community in the 2021 Village Election in Barua Village, District. Eremerasa District. Bantaeng. This research focuses on the political culture of the community in the 2021 village elections in Barua Village, Eremerasa District, Bantaeng Regency with the aim of writing to determine the level of political awareness and understanding of the Barua village community in the 2021 village elections.

Method

The research on the political culture of the Barua village community during the 2021 village elections in Barua Village, Eremerasa subdistrict, Bantaeng Regency employs qualitative research methodologies. Qualitative research is conducted to address issues within specific contexts, conducted naturally and fairly in alignment with objective field conditions. This research process involves observing sources, engaging with them, and comprehending their language and interpretations, necessitating prolonged field immersion for researchers. Adopting a descriptive research type with a qualitative approach, this study aims to offer a comprehensive understanding of the societal political culture during the 2021 village elections in Barua Village, Eremerasa District, Bantaeng Regency, by examining the phenomena as they unfold.

Result and Discussion

Description of research results obtained by researchers while conducting research in Barua Village, Eremerasa District, Bantaeng Regency. This chapter describes the discussion regarding the Political Culture of the Barua Village Community in the 2021 Village Election in Barua Village, Eremerasa District, Bantaeng Regency. The results of interviews conducted by researchers with all community representatives, namely the Village Government, religious leaders, community leaders,

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traditional leaders, women's leaders and youth leaders. This discussion describes the type of political culture that exists at the research location

The type of political culture itself refers to the individual inclinations within the political system. Political culture encompasses the entirety of political perspectives, including norms, orientation patterns, and people's outlook on life. It also encompasses thought patterns, attitudes, behaviors (actions), and tools related to policy and government for individuals or groups within a political system. Political culture exhibits considerable diversity within society and can be categorized according to Gabriel Almond and Sidney Verba. These categories include Political Culture of the Party and Political Culture of the Participants.

Political Culture Subject

A political culture characterized as subject denotes a societal context where advancements in social and economic spheres coexist with a prevailing sense of passivity towards political participation (Alvarez et al., 2018; Dagnino, 2018). Despite the societal advancements, there exists a noticeable reluctance or inertia among the populace to actively engage in political affairs. This passivity manifests in a pronounced inclination towards acquiring knowledge about the broader political system and its outcomes rather than translating this awareness into meaningful political action. In essence, a subject political culture is marked by a heightened emphasis on understanding governmental policies and their intended outcomes, yet it lacks the corresponding proactive involvement or critique necessary for fostering vibrant political discourse and civic engagement (Khoirul & Achmat, 2015). However, the frequency of orientation regarding the structure and role in policy making by the government is not given much attention. Subjects are aware of government authority and are effectively guided by that authority. People's attitudes towards the existing political system are shown through feelings of pride or even dislike. In essence, in the subject's political culture, there is adequate knowledge about the political system in general and the process of strengthening policies made by the government.

Political Culture Kaula had different levels of involvement in the political culture of the participants. The political culture of subjects is slightly less active than that of participants, and they have the same understanding of the political system as citizens. They care about the political system, but are not too enthusiastic about participating and they even feel less interested in discussing matters related to political issues (Rahman et al., 2022).

The context of kaula political culture, community awareness of the existence of government authority or power in society is quite high, but the community does not have the enthusiasm to embrace the political culture of participating in village head elections. In general, the community is obedient and loyal to government policies and the policies of their leaders, such as following the latest news regarding the existing political situation, however they remain indifferent in responding to the conditions that occurred in the village head election.

The results of interviews with informants shed light on the dynamics of the village head elections in Barua Village, revealing a spectrum of community enthusiasm levels. While some residents exhibit high levels of enthusiasm, others demonstrate only moderate interest. Nonetheless, all villagers exercise their right to vote, albeit with varying degrees of engagement with the political system. Some individuals in Barua Village exhibit characteristics of the kaula political culture type, showcasing a heightened political awareness yet maintaining a degree of indifference towards the system. Informants disclosed that the village's populace is divided into two main groups when it comes to selecting leaders: intelligent voters and lay voters. Intelligent voters base their decisions on

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political promises, candidate vision, family ties, while lay voters, particularly from lower economic strata, prioritize financial incentives in their decision-making process.

Despite pockets of active political awareness in Barua Village, a significant portion of the population remains disengaged from the political process, opting for indifference towards the existing system. These disparities underscore the intricate nature of political culture within the community, emphasizing the necessity for diverse strategies to encourage broader and more sustainable political participation. Efforts to foster greater political engagement should consider the multifaceted attitudes and behaviors prevalent among villagers, aiming to bridge gaps and cultivate a more inclusive political landscape.

The formation of political culture in Barua Village is not only visible from the use of voting rights in the village head election, but also from the community's attitude when facing problems in the village. Even though they have the authority to supervise the election process, the public often feels they do not have the authority to provide input or demands to the government. They tend to accept government decisions without questioning or criticizing them, because they feel that they do not have the authority to do so.

Interviews with informants show that the people of Barua Village are fully aware of government authority and tend to be satisfied with the decisions made by the government. They are not active in providing input or demands to the government, because they feel that they do not have the authority or power to do so. This passive attitude can be attributed to the community's hope to feel safe and secure, so they do not have high expectations of the village government. However, even though they are aware of their political choices, the people of Barua Village do not easily trust others to follow their wishes. The passive attitude seen in people's political participation shows that they feel that only people close to the government have a role in political life. This shows a lack of confidence in their own ability to act as active and influential political actors in village political life.

The description of the internal conditions that influence the individual choices of the Barua Village community in the 2021 Village Head election is that the majority of the Barua Village community has a positive attitude and welcomes the election of the Village Head in Barua Village. This is proven, among other things , by the tendency of each individual to adapt to various social situations that develop during the process, starting from collecting data on the names of the voter list, the campaign period until the time when voting activities arrive. Even though not all people show their enthusiasm in the same way , for example some are active in practical political activities, for example being members of the success team of one of the three candidates, the majority of people welcome this election process by just being ordinary members of society due to differences in motivation. to each individual in the Barua Village community.

The orientation of the people of Barua Village towards political objects was reflected in their expressions during the village head election, which included both support and hostility. Basically, their subjective position is passive, feeling they have no power to influence or change the system, so they submit to all instructions and decisions of community officials. Despite having modest political knowledge, this community shows better concern than parochial communities. However, their political knowledge is still limited. The political culture in Barua Village seems to have emerged due to encouragement or mobilization by people who have great power and ability, so that other people tend to follow them in the village head election.

In society, individual awareness plays a crucial role in driving changes in political cultural patterns, particularly evident in the election of village heads. It is this awareness that empowers communities to discern their responsibilities and distinguish between obligations and non-obligations

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during such elections. Individuals with heightened awareness remain unaffected by inactive environments, as their sense of responsibility prevails. Thus, fostering community awareness becomes imperative to cultivate a robust political culture among village members during the village head election process.

The political culture of Barua Village residents extends beyond mere participation in voting exercises. When confronted with village issues, many residents feel powerless to provide input, despite their authority to oversee the election process. This disparity highlights a concerning trend where individuals refrain from voicing their concerns and demands to the government, content with what they receive. Consequently, decisions perceived as unalterable go unchallenged by the public, perpetuating a cycle of passive acceptance within the community.

The people of Barua Village still uphold the values of togetherness, kinship, mutual cooperation, and tend to follow leaders or community figures who are elders and influential in the village in selecting the village head. This behavior has a big influence on the political awareness of the people of Barua Village in rural areas. So the people's choices are also determined by the choices of those who are elders and respected in the election of the village head. For those whose choices are different from those of society in general, this will result in social punishment, which becomes the subject of public discussion.

Participant Political Culture

Participant political culture, namely a political culture characterized by very high political awareness (Alvarez et al., 2018; Loader et al., 2014; Moten, 2011). People are able to give their opinions and are active in political activities. And it is also a form of political culture in which members of society already have a good understanding of the four dimensions that determine political culture. They have adequate knowledge about the political system in general, about the role of government in making policies and strengthening them, and participate actively in the ongoing political process. Society tends to be directed towards an active personal role in all the dimensions above, although their feelings and evaluation of this role can be accepting or rejecting.

Participant political culture reflects the high level of involvement of citizens in political life. In it, there are various attitudes, behaviors and views that mark an individual's active involvement in the political process. This political culture encourages the formation of an environment where citizens have the opportunity to participate directly in the formation of political decisions, including in the election of leaders, participation in government, and providing criticism and supervision of elected leaders.

Recent research conducted in Barua village has unveiled a noteworthy trend of heightened enthusiasm among its residents during the village head elections. Notably, the community not only perceives their political rights as citizens but also comprehends their responsibilities in selecting leaders who will significantly impact the village's future. This heightened awareness of their pivotal political roles motivates individuals to actively engage in the political process rather than passively accepting the prevailing circumstances.

Moreover, insights garnered from interviews with youth leaders shed light on the pivotal role played by the emergence of village head candidates in shaping political dynamics within the community. As candidates emerge, individuals begin to formulate their political preferences, thereby influencing the broader political landscape in the village. This process underscores the formation of a responsive political culture that adapts to evolving societal values, thereby fostering solidarity among residents in the electoral process.

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Furthermore, beyond exercising their voting rights, community members actively participate in campaign activities and rally behind their preferred candidate's successful team. This proactive engagement signifies a high level of political participation and underscores the community's commitment to holding elected leaders accountable to their expectations and needs. However, tensions often arise between individuals and the incumbent or surrounding community, particularly when differences in political views emerge. Interviews with community leaders have revealed the prevalence of money politics in village head elections, with some residents rejecting bribery as an unethical strategy. Recognizing the adverse effects of money politics on village prosperity and the accountability of elected leaders, these individuals advocate for a more principled electoral process.

Insights gleaned from interviews with women leaders underscore a concerning trend wherein individuals who do not support the incumbent candidate exhibit reluctance to engage with the village office once a candidate is confirmed. Consequently, strained relations between residents emerge, leading to instances of favoritism in village services. Post-election, the political landscape witnesses heightened tensions and even friction among supporters of different candidates, precipitating structural changes within the government and, at times, escalating into physical conflicts such as the mutual closure of clean water channels. Furthermore, the introduction of the E-Voting system during the village head election in Barua Village represents a commendable effort to expedite the announcement of election results. However, insights garnered from interviews with village authorities reveal that diverse community conditions significantly influence responses to the electoral process. The varying attitudes and behaviors exhibited by individuals towards the political process highlight the intricate nature of political dynamics within the society, emphasizing the need for nuanced approaches to address the multifaceted challenges that arise during and after elections.

Community involvement cannot be separated from several reasons for exercising their right to vote. This all happened because of their awareness of their obligations as members of society. Their participation in the 2021 village elections will indirectly change their village for the better. They realize that as citizens they must channel their aspirations by exercising their right to vote by participating in the direct village head election.

The people of Barua Village are aware that they are active citizens and play an important role as activists in the village head election process in Barua Village. This political awareness is a benchmark for forming an active political culture in village head elections. From the results of the author's interviews with female figures regarding social relations between the community and the community and the incumbent, the phenomenon that occurs in the community is that when there is certainty about the candidate, the community does not side with the incumbent, so the community begins to be reluctant to come to the village office and the relationship between the community and the community has changed. It's starting to grow apart and services in the village are starting to show favoritism.

The political dynamics that developed after the village elections appeared to be a phenomenon that occurred due to society's attitude in responding to politics which emphasized an attitude of being ready to win, not ready to lose. The following is the author's interview with community leaders regarding the political dynamics that occurred after the village elections. Society cannot be separated from politics, it is integral to their lives. Political life is part of their life interactions, both with fellow citizens and with the government or institutions outside the government (non-formal institutions). These interactions experience internalization into society which then forms various views, attitudes and knowledge about political practices in the political system which will determine how society behaves. A form of political culture in which members of society already have

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a good understanding of the four dimensions that determine political culture. They have adequate knowledge about the political system in general, about the role of government in making policies and strengthening them, and participate actively in the ongoing political process. Society tends to be directed towards an active personal role in all the dimensions above, although their feelings and evaluation of this role can be accepting or rejecting.

It is not expected that a person should passively accept the situation, follow with blind obedience, and submit to circumstances, because every individual is an active part of the political process. In a participant political culture, individuals have the opportunity to critically examine both the political system as a whole, existing inputs and outputs, and their own role and position within it. Even though their contribution may be small, they are still involved in the political process in a particular political system. In addition, the attitudes and orientation patterns of community members in the participant's political culture tend to show a clear awareness of the political system as a whole. They not only accept what is, but are also active in evaluating, participating, and influencing the direction of policies and political actions taken. Thus, participant political culture allows individuals to not only be spectators, but also actors who play a role in the ongoing political process. (Suryana, 2020)

People who adhere to a participant culture show a strong ability to master and apply their political knowledge. They not only have a good understanding of the political process, but are also actively involved in the political system, especially in the context of village head elections. In interviews, it was seen that people were very enthusiastic and active in showing their involvement in political affairs. They participate in the village head election process with full awareness of the importance of quality leadership.

The people of Barua Village show high political participation, especially during elections. They are present at the polls and are active in the ongoing political process. Not only that, they also show a critical attitude towards political objects, both by accepting and rejecting them. In determining political attitudes and behavior during the village head election, the Barua Village community showed diversity. They engage in informal discussions with neighbors about the names of candidates and their qualities and credibility. This shows that society has independent political awareness, not depending on the influence of public figures or figures. Their decisions were based on personal views and open thinking regarding the situation and conditions in Barua Village. Thus, high political participation and independent political awareness are typical characteristics of the political culture of participants in Barua Village. This indicates that the community has an active role in determining political direction and leadership in their village.

Conclusion

In this research the author has drawn the conclusion that basically political culture is an important element in carrying out national and state life. Especially like Indonesia , where the country adheres to a democratic political system where people have the freedom to express ideas and appreciation. And the village elections are influenced by the political culture that occurs in the community itself

Political culture can be understood as a citizen's unique orientation towards the political system and its various parts, as well as attitudes towards the role of society in that system. This political culture states that how citizens respond to a political phenomenon that is currently developing, whether these citizens want to participate or not in current political activities with different orientation attitudes for each individual and group. Based on several interviews obtained by

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sources, the people of Barua Village in the 2021 Village Election are included in a mix of political culture of subjects/subjects and participants. This is proven by the fact that the people of Barua Village still have interest, knowledge and understanding of political activities, but some people are still indifferent.

Based on the research results, the author can suggest that political culture in Barua Village tends to vary among different individuals. However, for the upcoming village head election period , it is hoped that the community will have a higher awareness in politics and make every effort to avoid the practice of money politics, because this can disrupt the course of democracy in this country. The author hopes that in the future, the people of Barua Village will increasingly gain a deeper understanding and awareness of politics, so that they can increase the level of active political participation and form a better political culture. Apart from that, the author also hopes that community participation will not only be limited to the formal political realm, such as village head elections, but will also involve them in the process of determining policies with the government, so that the resulting policies can pay more attention to the needs and interests of the

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