

Local Political Dynamics in Village Head Elections in Damai Village, Sidenreng Rappang Regency, Indonesia



Dinamika Politik Lokal Pada Pemilihan Kepala Desa di Desa Damai Kabupaten Sidenreng Rappang Indonesia

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ARTICLE INFORMATION	
<p>Keywords Local Political; Elections; Village Head; Political Dynamics;</p>	<p>ABSTRACT This study aims to determine the dynamics of local politics in the 2021 Election of Peaceful Village Heads in Sidenreng Rappang Indonesia. This research uses a qualitative descriptive method. Data collection techniques used were observation, interviews, field notes, and documentation. Resource persons were selected by purposive sampling. Data analysis namely data reduction, data presentation, and conclusions. Data analysis, namely data reduction, data presentation and conclusions displayed through Nvivo 12 Plus Software visualization. NVivo 12 Plus was chosen because it is capable of producing qualitative text data in the form of attractive data visualizations. The results of this study indicate that the local political dynamics that occurred in the Peace Village head election led to polarization in the village community structure. The election of the village head still leaves a mark in which there has been a rift in relations between the people who still have close family ties. The dynamics occur in three phases, namely pre-election, implementation of the election, and post-election. The behavior of the voting community in Damai Village is still dominated by the behavior of traditional voters. The occurrence of community polarization in Damai Village is the result of the political behavior of the people who are still traditional.</p>
<p>Kata Kunci Politik Lokal; Pemilihan; Kepala Desa; Dinamika Politik;</p>	<p>ABSTRAK Penelitian ini bertujuan untuk mengetahui dinamika politik lokal pada Pemilihan Kepala Desa Damai Kabupaten Sidenreng Rappang Indonesia tahun 2021. Penelitian ini menggunakan metode deskriptif kualitatif. Teknik pengumpulan data yang digunakan adalah pengamatan, wawancara, catatan lapangan, dan dokumentasi. Narasumber dipilih secara Purposive Sampling. Analisis data yaitu reduksi data, sajian data dan kesimpulan yang ditampilkan melalui visualisasi Software Nvivo 12 Plus. Pemilihan NVivo 12 Plus karena mampu menghasilkan data teks kualitatif dalam bentuk visualisasi data yang menarik. Hasil penelitian ini menunjukkan dinamika politik lokal yang terjadi pada pemilihan kepala Desa Damai menyebabkan terjadinya polarisasi dalam tatanan masyarakat desa. Pemilihan kepala desa masih meninggalkan bekas yang mana telah terjadi kerenggangan hubungan pada masyarakat yang masih memiliki kedekatan hubungan secara kekeluargaan. Dinamika tersebut terjadi dalam tiga fase yaitu pra-pemilihan, pelaksanaan pemilihan, dan pasca pemilihan. Perilaku masyarakat pemilih di Desa Damai masih didominasi oleh perilaku pemilih tradisional. Terjadinya polarisasi masyarakat di Desa Damai merupakan dampak perilaku politik masyarakat yang masih tradisional.</p>
<p>Article History Send 29th July 2023 Review 10th October 2023 Accepted 16th Nopember 2023</p>	<p>Copyright ©2024 Jurnal Aristo (Social, Politic, Humaniora) This is an open access article under the CC-BY-NC-SA license. Akses artikel terbuka dengan model CC-BY-NC-SA sebagai lisensinya.</p>



Introduction

Regional Government Law Number 23 of 2014 mandates that the General Election of Regional Heads (Pemilukada) be held directly. Elections for regional heads in cities/regencies, as well as provinces are carried out directly by citizens who have the right to vote. In a democratic political system, the people have the right to choose elected representatives who gather in political parties to sit in parliament and have the right to be actively involved in the political contestation itself. Elections for regional heads referred to as Pilkada, are a means for the people in the regions to carry out direct, public, free, confidential, honest, and fair elections of leaders. In regional head elections, the people play a full role in choosing elected representatives who are entitled to occupy parliament and government structures. As stipulated in Law Number 7 of 2017 concerning Elections, elections are held based on direct, public, free, confidential, honest, and fair principles. Elections must be implemented based on the principles referred to, and the implementation must comply with the principles of freedom, honesty, justice, legal certainty, orderliness, openness, proportion, professionalism, accountability, effectiveness, and efficiency. Then at the lowest level, namely the Village Head's Election, which is regulated per the Regulation of the Minister of Home Affairs Number 63 of 2017. Therefore, according to the law above it can be said that the Village is given the authority to regulate and administer government affairs and the interests of the community as is the case with (autonomy).

The village head election is a democratic party, where village people can participate by voting to elect a village head candidate who is responsible and can develop the village. Sidenreng Rappang Regency is one of the regencies in South Sulawesi which is carrying out simultaneous village head elections in 2021. A total of 13 villages in 6 sub-districts held village head elections (pilkades) with a total of 41 village head candidates (source: official website of the Sidrap Regency government).

The village head election system is inseparable from the dynamics of local politics at the village level, especially in several villages in Sidenreng Rappang Regency. The village head election also involved a power struggle as is common in every round of general elections in Indonesia. Candidates for village heads carry out various methods in the village head election process to win an election and gain power at the village level. Power always exists in every political process which is one of the goals of every leader election (Ravyansah et al., 2022) (Budiardjo, 2008).

This research is important to carry out to show that the struggle for power, as is common in every round of general elections in Indonesia at higher levels, such as the election of a

president, governor, and regent, has reached the election at the lower level, in this case, the election of village heads. Issues and intrigues that usually only occur in high-level general elections also occur at lower levels. This is the importance of conducting this research which is different from other studies.

One of the main issues that occur in this process of political democracy is the practice of money politics. According to the findings of Kartodirdjo and Kana (Fitriyah, 2015) the practice of money politics in the implementation of Pilkades is not something new. In village life where election practices have been going on for a long time, distributing something to voters is part of the responsibility of "giving" a candidate for village head. However, this has experienced a shift in value to the practice of buying votes which are carried out by candidates regardless of whether they come from wealthy people or not. In addition, the fusion of money politics with political costs makes the practice of money politics an unavoidable thing in the Pilkades administration. The practice of money politics in Pilkades is a social and political reality that has certain patterns, which are considered a "custom" and common sense (Heryanto, 2019) (Leromain & Vannoorenberghe, 2022).

Another major issue that stands out in the holding of Pilkades is the problem of political patronage. Conceptually, patronage is an unequal relationship between the elite who become patrons, and some of the political actors who become clients (Grant et al., 2021). In Lande's opinion (Muhtadi, 2013) patronage exists in all levels of society, modern or not modern, democratic or authoritarian, and so on. The structure of opportunities created in the dynamics of elections, as well as in this Pilkades, encourages fairness and considers political transactions as something that should be, both in this Election and Pilkades (Almahdali et al., 2023) (Gaisbauer et al., 2021).

Money politics and patronage in the democratic process that takes place at the village level is an interesting study, especially to explain the pattern of exchange relations between two actors (patron-client) and their impact on political democracy at the local level (Halili, 2009) (Cipullo & Le Moglie, 2022) (Šaradin et al., 2021). Desa Damai is one of the villages in Sidenreng Rappang Regency which has held the Pilkades in 2021 which was attended by 3 candidates and as many as 1158 people participated from several registered voters lists (DPT), voting was held in each TPS (polling place) in the village of peace itself. The vote count was carried out by the committee and witnessed by several Damai Village residents. Thamrin Rahim managed to win the most votes, namely 545 votes, Zulfikar 319 votes, while Mahyuddin Siri only received 120 votes.

Table 1. Recapitulation of Votes for Peaceful Village Head Candidates for 2021

CANDIDATE NAME	VOTE
Thamrin Rahim	545
Zulfikar	319
Mahyuddin Siri	120

Source: Peaceful Village Head Selection Committee for 2021.

Research that has been conducted on Pilkades with a review of money politics and patronage practices was carried out by (T, 2015) which revealed the patron-client relationship of the incumbent village head candidate (patron) involving Blater figures or village thugs (clients) in mobilizing voter support through coercive actions, besides the strengthening of the practice of money politics, and the existence of an election committee which has been set up by separating ballot boxes for each hamlet to create shadows of public fear if the incumbent village head candidate loses the election (Calvo et al., 2023). Faiz's research examines the strategy of the klebun (Kades) in winning elections. Money politics is a mandatory system in Pilkades there. The relationship between the klebun as a patron and one of the components that is used as the main relationship, namely the shaman (client), is also one of the strategies carried out by prospective klebuns, the aim of which is to avoid threats that are magical in nature from their opponents. The researcher identified that the patronage that existed between the klebun and the dukun fulfilled the two characteristics of patronage that Scott revealed, namely imbalance and face-to-face nature, but did not meet the third requirement, namely flexibility, and broadness (Wüest & Pontusson, 2022) (Wegschaider et al., 2022).

In addition, there is also research regarding shifts and changes in patterns of patronage where previously patrons were the aristocrats or karaeng who had influence and accumulated social and political capital in the region, but now patronage comes from the accumulation of social, economic, and capital. and so, on owned by various groups. The shifts that occur are due to the abandonment of traditional rites and beliefs (Neihouser et al., 2022).

Winning in a Village head election process in Sidenreng Rappang Regency, in order to gain village-level power it is very necessary to develop a campaign strategy and direct the base to gain support from the village community, with that it is hoped that the village head election implementation procedures will be adhered to in order to be able to avoid a conflict that occurs

in village head elections, with regulations issued by the government, matters that are not regulated by these regulations are a form of deviation (DiSalvo, 2022).

The election of the village head of Damai in Sidenreng Rappang Regency considers the reason for choosing a candidate for village head to be promises made before the election and using a kinship approach and the occurrence of a lobbying system, this shows that there are calls from the people around to vote for certain candidates. Political elements that still use money politics as a tool to achieve power are due to the culture of society which is considered pragmatic by looking at everything from material forms. Based on the results of a survey conducted before the election, the political tendencies of the Damai Village community can be seen in the graph below:

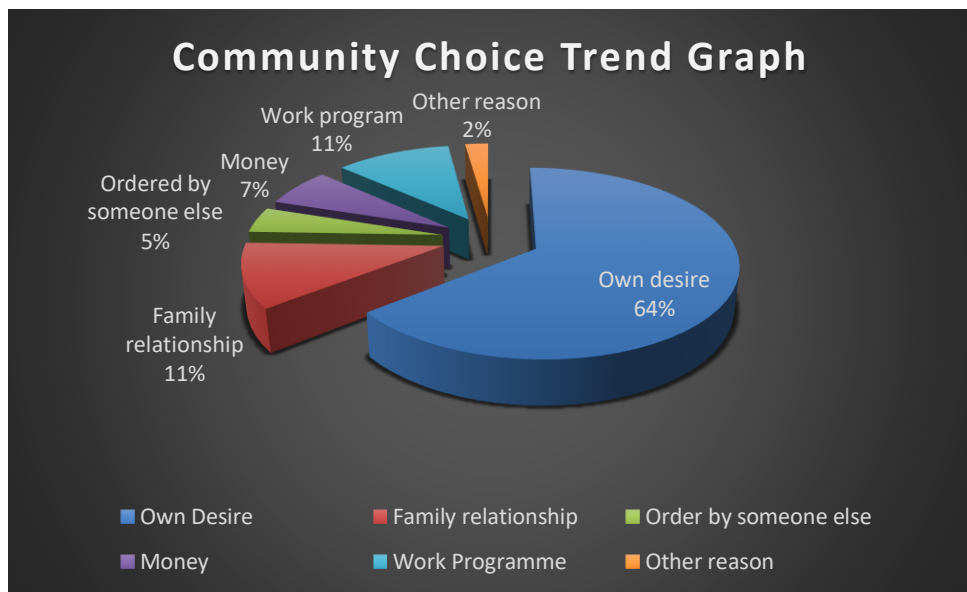


Figure 1. Community Choice Trend Graph
Source: processed primary data

Village head election is very important for sustainability in a village, it depends on how the community chooses. In line with this, in public choice theory with this public choice theory, where political actors participating in elections offer various public policies to the public and buyers of these public policies are voters who choose candidates based on policies that represent the community itself (VanDusky-Allen et al., 2022).

So, to know this can be seen from the perspective of public choice theory according to Buchanan that public choice theory can be viewed from two aspects, namely the Catallaxy and Homo Economicus approaches. The catallaxy approach speaks to economics which is seen as a science of exchange. political actors offer various public policies to the public. Buyers of this public policy are voters who will choose policies that truly represent their needs. Meanwhile, the homo economicus approach explains that humans tend to maximize utility benefits for

themselves because they are faced with a shortage of resources. In the political market, politicians as actors maximize personal satisfaction which is driven by many factors such as salary, public reputation, power, and space to control the bureaucracy. Meanwhile, voters will control their voices to get the desired policy (Wittwer, 2023).

Method

This research uses a descriptive qualitative approach. This research is classified as intrinsic case study research, where this research is carried out based on interest in a particular case. The research informants were selected using a purposive sampling method consisting of 1 village head election committee, 2 candidates/former candidates, namely elected village heads and former candidates, as well as a community figure. The selection of informants was because they were directly involved in the village head election process. Data collection techniques through observation, interviews, field notes, and documentation. With a field research process that emphasizes in-depth interviews. Data analysis was carried out using the theory put forward by Miles and Hubberman (Sugiyono, 2015) namely data collection, data reduction, data presentation, and the final step of concluding. The data is displayed with visualization using Nvivo 12 Plus software because it can produce qualitative text data in the form of attractive data visualizations.

Result and Discussion

Political participation

Political participation as described by Samuel P. Huntington and Joan M. Nelson, is the activity of citizens (private citizens) who act as individuals who aim to influence decisions by the government. Thus, political participation is the involvement of citizens in all stages of policy, from decision-making to decision evaluation. It also includes opportunities to participate in the implementation of decisions and is the activity of a person or group of people to actively participate in political life, namely by way of electing citizen leaders directly or indirectly influencing government policy.

a. Voting Participation

Voting participation in the village head election in Damai Village, Wattang Sidenreng District, Sidenreng Rappang Regency can be said to be high, namely 85% of the total final voter list, namely 1,158. The gains obtained by each candidate, namely Muhammad Tamrin S.E 545 votes or 45% Zulfikar 319 votes or 30%, and Mahyuddin 120 votes or 10%. Voters who use their voting rights have different views between voters who have previously voted

or participated in voting in the previous village head election and those who did not participate in this case are registered as new voters or beginners in village head elections. Voters who choose and stick with their choices are the same as the previous elections for each candidate, generally, those who have family relationships and emotional closeness to certain candidates.

b. Lobbying

One form of community political participation is lobbying. How do individuals or groups attempt to contact government officials and political leaders with the intention of influencing their decisions on issues that concern many people? The people of Damai Village are lobbying during the 2021 Peace Pilkades as volunteers or success teams for several village head candidates. The candidates for village heads are surrounded by people from different backgrounds. Someone oversees preparing the vision and mission along with various equipment related to the selection and there is also a team that is related to team strategy issues. This means that this team is specifically responsible for the field of strategy or methods, including using the services of a political consultant who is called the mastermind of the winning strategy.

c. Participation in the organization

Within a village community, there is an organization or forum created by the community for the benefit of the community itself, social institutions, or organizations generally of a social nature that does not seek profit from the activities they carry out. The organizational spirit built by the people of Damai Village, Wattang Sidenreng District, Sidenreng Rappang Regency is in line with what each community has the right to enter the organization. Although there are only a few community organizations or institutions that have been formed including BUMDes, farmer groups, mosque youth, and others. However, its implementation still provides space for the Damai village community to participate in the organization.

d. Build Connections (Contacting)

One of the steps that can be taken by the community to increase political participation is to build connections or relationships with government agencies. Building connections or peer relations is an individual action aimed at government officials and usually with the intention of obtaining benefits for only one person or a few people. Political connections or relations

are believed to be able to help reduce work risks and provide benefits to several interests. The people in Damai Village, Wattang Sidenreng District, Sidenreng Rappang Regency have started to build a lot of relationships or relationships with the government. The candidate for the Peace Village Head must be able to build a strong working relationship with the community so that people will support the candidate who is ultimately elected as Village Head. The influence of the head of the Damai Village cannot be separated from the relationship that exists between the people involved in the election of the village head. A person develops social bonds with different people in society at different levels of affinity and regularity. As a result, many people engage in regular and close social interactions with other people. In addition, there is the addition of several people who sporadically make social contact with certain individuals, resulting in social ties. In addition, there are a handful of people who don't interact socially with certain people.

e. Violence

One form of community political participation is violence. The intended act of violence is how the efforts made by the whole community to avoid physical violence in a democratic party. The ability to manage emotions is critical to the success of democracy. The awareness and maturity of thought possessed by peaceful people is a big capital in building democracy in the village. A large amount of circulating information that leads to conflict and social polarization certainly has a special mental ability to manage it. The success of the people of Desa Damai in processing this information is inseparable from their belief in the existence of a family relationship between them. The circulation of information as stated is part of the democratic process which is interpreted as a war of nerves. The war of nerves is of course part of the strategy devised by the winning team to win the people's vote.

Public Choice

In every country or region, regardless of the form of the country's ideology, political processes, and economic processes will occur. The most common political processes are the election or designation of a state leader, while the most common economic processes are trade. The two processes will present an Exchange, either the exchange of votes in the political process or the exchange of money and goods in the economic process. James Buchanan argues that public choice theory is essentially a set of approaches and methods that have been

developed to a sophisticated analytic level and applies these tools and methods to the political sector of government, or to the public economy.

In the election of the peaceful village head, the factors that underlie many of the community's choices are looking at the candidates' responsibilities and being able to resolve existing problems in the village community or being able to mediate existing problems. This is in accordance with what was explained by Buchanan in public choice theory with a catalaxy approach, namely explaining that public choice depends on supply and demand. Where this meant by supply is the offer of public policy by political figures to the public, and the demonstrators are the people who choose to buy the policy to meet their needs.

The community's hope to get a responsible leader is one of the causes of the practice of money politics not occurring as previously feared during the campaign period for the election for the head of the village of Damai yesterday, namely the indications of money politics. One of the problems that always arises in the implementation of elections is money politics. The involvement of money to win political power in elections has many negative impacts on the fate of the nation's children or society, especially Indonesia's next generation. This is the same as what is meant by the homo economicus approach in public choice theory, namely that humans tend to maximize utility benefits for themselves because they are faced with a scarcity of resources. Because the human activity is to maximize one's own interests first and then take care of other people's interests, why is that because there is a scarcity of resources, because of the election of heads of 2 or 3 candidates only 1 wants to sit and that is called scarcity of resources even though they have the same opportunity to introducing myself from the community while at the same time seeking and building within myself what I have to exchange with the community in order to get their support?

The people of Damai Village, in responding to the polemic about money politics or buying and selling votes, said that the money they gave was only for political boarding or political costs to cover the cost of eating and drinking along with the campaign, transportation costs and procuring campaign materials at limited meetings to prepare for winning the candidate they support.

Voter Behavior

Voter behavior is an activity of a person or group of people to actively participate in political life, among others by electing state leaders and directly or indirectly influencing government policy.

Voter behavior as described by Firmanzah is the voting activity by individuals which is closely related to decision-making activities. Firmanzah in the characteristics of voter behavior is divided into four types, namely rational voters, critical voters, traditional voters, and skeptical voters.

a. Rational Voters

The Rational Approach sees voting as a product of cost-benefit calculations. Voters can compare the policy options offered by the candidates. In the process of electing the village head of Damai, voters do not see this, voters only look at the family system, and look at the results of the performance and responsibilities of the candidates for the candidate for the village head of Damai. Aside from technical reasons, voters in Damai village were absent from exercising their political rights due to dissatisfaction with the impact of the previous pilkades. Elected leaders are considered incapable of demonstrating their electoral accountability. Leaders are considered to have not succeeded in encouraging improvements in the quality of life of citizens and governance. Every time before an election, we often hear statements of rational voters as the ideal voter character. Elections are assumed to run well if the portion of voters with logical reasoning dominates the total number of voters. In fact, in the peaceful village pilkades process explaining rational voters is not easy, because of the complexity of the logic in making decisions when voting.

b. Critical Voters

Critical voters are voters who have better information about various national issues, politics, economics, development, and so on. Voters who are relatively willing to follow these issues nationally, so that they can be taken into consideration when assessing and then choosing a candidate leader. critical voters are usually urban residents or most residents who live in urban areas. Critical voters are also citizens who are relatively more educated and see the vision, mission, and program offered. In the Pilkades process for Damai village yesterday, the people tended to or voters did not see it because that was seeing the work program and vision and mission of the candidates. Paying attention to critical voters who usually have a stronger influence on people's lives than those who are not critical. Less critical voters are voters who, on the other hand, are relatively uneducated, live mostly in rural areas, and lack adequate information about various issues nationally.

c. Traditional Voters

Traditional voters have a very high ideological orientation and do not really see the policies of a political party or a contestant as something important in decision-making. Traditional voters prioritize socio-cultural closeness, origin values, beliefs, and religion as a measure for choosing a political party. These voters tend to incline voters toward candidates based on aspects of subjectivity such as cultural, religious, moral, normative, and psychographic similarities. If this is managed by the candidates, then they will get a traditional voter base. And for now, this traditional voter base is the largest in Damai Village, because it is strengthened by each candidate, all of whom have family ties. In the election for the candidate for the head of the village of Damai itself, the community has been exposed to the evaluation of traditional voters, where the community is oriented towards a kinship and village culture approach, another known as a strong familial approach, where it is used as a tool to gain people's sympathy or attention.

Family relations are something that the people of Damai village pay more attention to and are the reason for choosing a candidate for village head. One of the basic characteristics of this type of voter is a low level of education and is conservative in holding the values and beliefs espoused so that traditional voters are also a type of voter who can mobilize during the campaign period because high loyalty is one of the most visible characteristics of this type of voter. This type of voter is usually dominated by older people who basically have never finished or have never even attended education, so they judge the figure of a village head candidate based on the personality they have observed from this person.

d. Skeptical Voters

Skeptical voters are a type of voter who does not use the program, vision, mission of legislative candidates, and ideological factors as a tool for analyzing before making a choice. Skeptical voters tend to be indifferent in every election. Skeptical voters are voters who do not have a high enough ideological orientation with a political or a contestant, also towards something important. The desire to be involved in politics for this type of voter is lacking, this is because their ideological ties are indeed low. They also pay little attention to the work program or the 'platform' and policies of a political official. This type of voter is usually reluctant to participate actively in the world of democracy, they tend to only abort the obligation to give their right to vote. In addition to the lack of education level and understanding of the two democracies that are ignored, they will choose the candidate they think will give them an advantage. In the process of selecting the village head of Damai, the

average community did not see this. In the village of Damai, some people were so enthusiastic or concerned about politics in the last Peace election. year 2021.

Political Dynamics of Village Head Election

a. Village Head Pre-Election

In general, the people of Damai Village still have very close family ties in the sense that only immigrants in the village do not have family ties with others. The family condition is one of the factors that becomes a consideration as well as a concern for community leaders and residents, in general, every time a village head election is held. Prior to the implementation of the election, the pilkades process entered a period of selecting prospective candidates who were ready to contest.

The political contestation in the election for the village head of Damai, which incidentally was attended by figures who still have very close family ties, should be a separate spirit to create safe, peaceful, and quality elections. A different reality occurs in a peaceful village where community polarization has occurred since the screening of prospective village head candidates.

The closer the political year for village head elections, one of the phenomena that needs to be prevented is the tendency of polarization which divides society where polarization means division into two parts. Political polarization has the definition of two groups with different views and views politically.

Damai Village is one of the villages in Wattang Sidenreng District, Sidenreng Rappang district. In the village of Damai, this is an example of the village head election process which took place fiercely in the political arena. This can be seen at the time before the implementation of the village head election, the Damai village head candidates competed to seek as much mass support as possible by visiting and communicating their respective strengths to their village residents or by lobbying Damai village residents. Efforts to lobby residents Damai Village, namely by approaching community leaders, Damai village youths, and their relatives.

The event of the election for the head of the village of Damai gave rise to competition or competition between candidates for the head of the village of Damai. Each candidate for the head of the village of Damai spreads his influence on the residents of the village of Damai to get support so that the villagers will choose him to become the head of the village of Damai.

To attract sympathy from the residents of Damai Village, the candidate for the head of the Damai Village will approach him by establishing friendships with community leaders in Damai Village such as religious leaders, young people, and their relatives. The efforts of the candidate for the village head were accompanied by promises that later, after being elected as the head of the Damai village, they had to make it happen.

b. Village Head Election

The implementation of the Damai village head elections in 2021 involves three candidates for Peace village heads, namely Muhammad Thamrin, Zulfikar, and Mahyuddin. Muhammad Thamrin is the current or incumbent village head, while Zulfikar is a newcomer or new figure on the political stage for the Damai village election and Mahyuddin, who incidentally is a former Damai village head who is again running for candidacy in the Peace village election. The three of them competed to become the village head of Damai by seeking as much support from the villagers of Damai as possible.

Seen from the election process, competition in the village head election is a rural political process, where the candidate for the village head of Damai uses various methods to be elected as the head of the village of Damai. the incident that occurred on the day of the election for the head of Damai village, namely their presence in the TPS (general election place) in groups to show their respective strengths.

c. Post-Election

Elections for village heads or Pilkades are the smallest democratic parties that have been regulated by local government legislation regarding the procedures for holding the Village Head Election. The social conditions of the Damai village community after the election of the village head as expected and the spirit of democracy are expected to be conducive and return to normal. In fact, the village head elections that have been carried out still leave many dynamics and stories that continue to develop in the community.

Social problems that occurred after the election of the village head were conflicts between candidates and the successful team, problems between the successful team and the successful team, and problems between the successful team and their families. The village community was divided into two camps between the people from the successful team who won and those who lost. These problems had an impact on community activities. And it has an impact on the policies issued by the elected village head. For example, there was a birthday activity at one of the Damai village mosques which was carried out by one of the

volunteers for the village head candidate without the elected village head being invited, and there has been an incident to this day that no one greets each other. one group with another group which in fact still has their respective family ties. Of course, it has something to do with the aftermath of the election.

According to the volunteer candidate who was not selected, there is a different version. The impact of the policies issued by the village head of Damai who was elected, such as the distribution of the BLT (direct cash assistance) program, was not evenly distributed. and after the inauguration of the elected village head of Damai, one of the village apparatus officials was appointed, namely the village secretary. The hope of the Damai village community in the village head election is that a safe and peaceful election will occur in the Damai village head election process. but there were other things that happened, apart from being able to say that the Peace Pilkades election went well, namely that there were still some problems or conflicts as described above.

Local politics and transformation are closely related to the state government system in Indonesia and even globally. There has been a significant change in the dynamics of the developing local politics. The Indonesian state consists of various races, religions, and ethnicities, as well as reformers and traditionalists, who weigh the pros and cons of shaping local politics. Local politics in the future of a country will be greatly influenced by local politics in the colonial period; of course, it will be very different from the local politics in the country after independence. Local politics was built during the colonial period as a campaign for independence, while during the post-independence period, it was a campaign to realize a nation as a developing and independent country.

The dynamics in village communities can occur in various forms, including through village head elections. The village-level democratic party which is held every 6 (six) years has the potential to create polarization in village community life. The condition of the village community which is homogeneous or still in the same family group has the potential for division to occur because of differences in choices and support in elections.

The election for the village head of Damai in 2021 shows interesting local political dynamics for further study academically. The political dynamics that occur in Desa Damai can be described through the results of the analysis, using the Nvivo 12 plus software as follows:

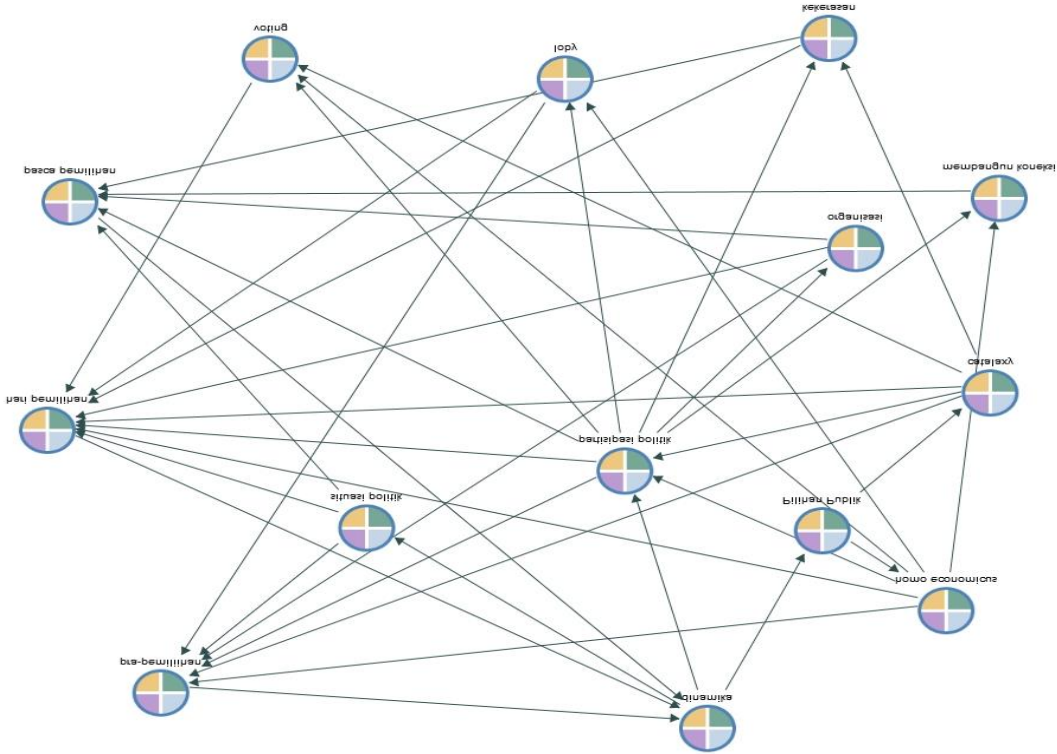


Figure 2. Results of Political Dynamics Visualization.

Source: Primary data analysis using Nvivo 12 plus

The political dynamics in the Peace Village head election can be explained through the political activities of the people in the Peace Village head election in 2021. Political dynamics occur in three phases, namely pre-election, election implementation, and post-election. In general, the political dynamics that occur in Desa Damai can be explained through the five forms of political participation as follows:

- a. People who participate only limited to formal participation (voting) tend to only think about election day, while their choices are mostly determined through catalaxy and homo economic approaches.
- b. Communities that participate in lobbying activities or give influence in making choices tend to focus their activities more on conditions prior to (pre-election) and the day of the village head election. In general, those in this category based their choices more on a homo-economic approach.
- c. Communities who participate in activities to participate in organizations or enter institutions in the village also provide a relationship in determining their choices to the political dynamics of the Damai village, namely pre-election, election day, and post-election.

- d. The Damai Village community who participated in the activity of building connections or (contacting) also provided a relationship in determining their choices more towards their activities towards post-election conditions. Those who fall into this circle base their choices more on a homo-economic approach.
- e. Peaceful village communities who participate through a violent approach or violence who take part in their election provide a relationship in determining their choices more towards activity conditions in the implementation of elections and post-elections. Those who fall into this category base their choices more on the catalacy approach.

Based on the results of this analysis, shows that from various forms of political behavior in participating society, there is a great potential for conflict to occur because of polarization that occurs in society. The occurrence of this polarization requires the existence of solutive steps after the election of the village head. The involvement of the government and community leaders to normalize public relations is the most effective step to eliminate the existing polarization. According to (Amriani, 2012) If the disputing parties are unable to formulate an agreement and a third party proposes a way out of the dispute, this process is called conciliation.

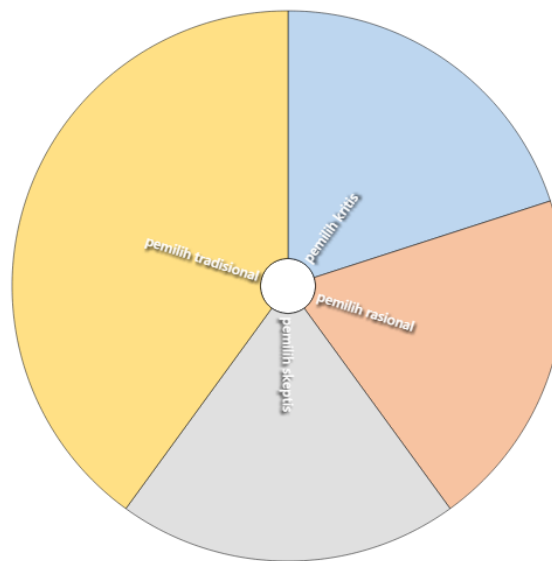


Figure 3. Voter Behavior Visualization

Source: Data analysis using Nvivo 12 plus.

Behavior is defined as actions, deeds, and attitudes. Behavior concerns the attitude of humans who will act something. While voters are defined as all parties that are the main goal of the contestants for them to influence and believe to support and vote (choose) the contestants concerned. Voter behavior is an activity of a person or group of people to actively participate

in political life, among others by electing state leaders and directly or indirectly influencing government policies.

From the data above, it shows that the most dominant voter behavior in Damai village is traditional voters, that is, people see or base their choices through a kinship approach in the process of selecting the head of Damai village. This agrees with what Firmanzah said that traditional voters are conscientious voters. very high ideological orientation but low in policy-problem solving or tend to be contestants who have close origins, norms, and religion.

Furthermore, voters are critical and skeptical about where the people of Damai village see or base their choices because they have read and heard the offer of vision and mission or work programs offered also the people of Damai village in the village election process there are people who lack interest in politics and don't even participate in giving rights the vote is in accordance with the data that of the 1,158 people whose names were listed on the DPT (permanent voter list) only 984 residents voted, which means that there were 174 residents who did not vote for certain reasons. This agrees with what was described by Firmanzah that critical voters are a combination of high policy-problem-solving orientation and high ideology, this type of voter tends to always analyze the correlation of the contestant's value system or ideology with the direction of the policy.

Next, finally, are rational voters where the people of Damai village base their choices by looking at the background of the candidate for village head and seeing evidence of what he or she has done. This agrees with Firmanzah description that rational voters are voters who are highly oriented towards policy direction while low in terms of ideology.

Conclusion

The local political dynamics that occurred in the Peace Village head election caused polarization in the village community structure. The election of the village head still leaves a mark in which there has been a rift in relations among the people whose origins still have a close family relationship. This dynamic occurs in three phases, namely pre-election, implementation of the election, and post-election. The behavior of the people/voters in Damai Village is still dominated by the behavior of traditional voters. The occurrence of community polarization in Damai Village is the result of the political behavior of the people who are still traditional. Finally, the author recommends that there be reconciliation as a problem-solving in resolving social conflicts in the dynamics that occur after the village head election. The author also recommends further studies on increasing people's understanding of politics critically and rationally.

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