

Identity Politics In Wali Nagari Silantai Election

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Abstract

The purpose of this study is to provide information related to identity politics not only occurs at the election and election level but also occurs in the nagari wali election or abbreviated as PILWANA in Nagari Silantai Tahun 2019. It also aims to discuss the main forms of identity politics of candidates or political elites. a way to gain power in a position. Therefore, the study revealed tribal emblems, regional identities (jorong) using the community tokoh network and the winning team that had the same place of birth and raised in the election of wali nagari.

Keywords: Identity politics, PILWANA, Political elite

nagari can feel a renewal and change from a more mature candidate for leader candidate for the advancement of nagari. On September 4, 2019, there was voting in simultaneous election contestations at 40 nagari and 435 polling stations, And judging from the data of the polling bodies, there were 106,772 participants from sijnjuning district who will vote for several nagari leader candidates in each nagari tempat residence and registered.

However, every election or democratic party in nagari always has an interesting topic of discussion. One of them is the political issue of identitas in the elections in Wali nagari silantai sub-district sumpur kudus i.e. researchers see that there are candidates supported from each tribe, region (jorong) and their respective interest groups. Even in conducting the election of wali nagari, he was also involved in the stage of implementing the election of wali nagari where different identity factors can be called a tool of strength struggle when dealing with issues of kinship, nationality, culture and region, it does not work well today. Kita has many different problems, from the first, even democratic parties, for example the election of heads of state, district elders

or even Nagari trustees can participate in activities in the management of identity politics.

From this fact, it can be observed that there is a power assignment to identity politics aimed at the victory of the kurisi of the wali nagari. This is because there are some interest groups that want some lure from the nagari guardian candidates he supports. Usually identity politics with some security from candidates and voters of one village is intended to take the hearts of the people. It can be argued that the meaning of that similarity makes it part of identity politics because all the winning teams are involved in this. This is illustrated by several tribes that want the victory of candidates who are of the same ethnicity. The part of the ethnicity is not something that is considered unimportant even at the nagari or local level to be a force besat bagi candidate wali nagari in winning the nagari wali seat.

The nagari wali election in nagari silantai was represented by five candidates from different tribes and different jorongs. There is representation of jorong kinkin, koto tangah, koto, and comes from the tribes Patopang, Melayu, and Domo. However, in its implementation, researchers see that the

nagari is almost the same as ordinary elections in general. Alack of competition between candidates, participation from voters, let alone novice voters. There is also an election by acclamation. In the selection of nagari, there are at least 3 regulations that must exist, namely, social agreements carried out by the nagari community, community karma systems, and ethics and stages of customs that exist in the nagari. A nagari is headed by a nagari wali and there are supporters such as the chief jorong, the secretary of the nagari, and other stakeholders who assist the wali nagari in carrying out their duties. Before presiding over a nagari wali nagari is elected directly by the locals with a term of 6 years and can be re-elected with the same term as the previous term. A person who becomes a nagari guardian is usually a person who already understands the customs of minang culture, especially if there are customs in the nagari, this is so that a nagari guardian can be an honor and be able to care for his nagari community.

From the process of selecting wali nagari is a very necessary thing in all nagari, because it is a routine democratic party to get a new leader. A nagari chief

has the post of administrator for 6 years and can be re-elected.

The process of conducting the Nagari Wali Election began with the establishment of the Nagari Level Bamus Election Commission. The Nagari General Election Commission organizes the electoral process of voter registration, nomination, voting, and nomination of elected candidates. Because the des a level election committeewas founded by Bamus. The Election Commission at the nagari level gave a mandate to all aspects involved in the conduct of the nagari wali elections to the bamsus. The election of wali nagari also uses the same principle as the usual election yaitu LUBERJURDIL.

Research Methods

This research is a qualitative descriptive method because it is seen that this approach can analyze the reality of society in depth. This research method is used to find out, see, describen and describe the condition as the original fact. Because qualitative research is a tool used to describe and describe the meaning of an interaction that exists between individuals and individuals, individuals and groups, groups and groups. The location of this study is in Nagari Silantai , Sumpur Kudus District, Sijunjung Regency. Data collection

the goal of identity politics itself is to lure voters in the form of establishing territorial proximity of common ethnic origins and as a strategy to reinforce a more dominant population. This sense of commonality was strengthened when the Wali nagari elections have been held several times, dominated by identity issues in the form of cooperation based on the services of the political elite. Socialism grouped in the nagari community before. In this case it is based on compassion in the manipulation of traits that grow in socio-cultural life.

Judging from the views of the people, they definitely support candidates who are respected by the community in interacting. And it just so happened that the child of ya ng's niece came from the same Koto Tengah jorong. Therefore, the community agreed to round the determination of the vote for the candidate. In terms of interaction with the community, it can be seen that they will choose a candidate for wali nagari who comes from the same jorong. It seems likely that the political elite can win support and come to power in various ways. Although it looks random based on the strategy used, but in the eyes of the ruler, it is very much a combination in imprisoning the masses.

It also refers to the camps of support that shape each other through the axis of identity attributed to the personal character of the candidate, which then leads to other parts of the social approach. In addition, the people of Nagari Sungai Silantai tend to have elites who have programs that can generate income for the construction of nagari.

In addition to getting the good leaders that the Nagari community wants, it is also a matter of proving the community. In particular p there is identity politics in nagari silantai which semakin increases in the appeal of politics. If the reason for choosing a candidate is raised, the people will answer to choose a leader who has authority and is good at the community and from the same homeland and the same ethnic group and yesthis factor of similarity of fate makes them one to support the candidate.

There are even candidates who ask the farmer group for help to support him. It can be analyzed that Some of the encouraging actions of the group can change the arguments of voters based on the opinions of others. But from another point of view, identity politics can be a natural activity. Considering, the population of Indonesia consists of

several islands and areas where there are various peoples who are from different tribes and different ethnicities, making their thoughts also different, this is what makes identity politics a common thing in democratic parties. Every tribe must have a high sense of cohesion, there is no sense of wanting to lose to them.

However, when connected to identity politics, it is the commonality that makes them choose according to their conscience. From this research, it can be seen that there is identity politics based on preferences owned by several individuals and groups. They gave a lot of promises towards the development of dnagari in terms of infrastructure so that it is not far behind. This results in candidates being more likely to seek prokers who can attract sympathy from tribes and jorongs who have something in common with him than candidates who have no ties.

Conclusions and Suggestions

It can be concluded that in the election of wali nagari in nagari silantai identity politics exists but in terms of keusukan and jorong. Although not blatantly, the way the winning group or team does it is more of a symbol of identity by participating in community activities such as the opening of the

prohibition area, clean the river, ta'lim assembly, Ta'ziah to the duku house, youth events, and support the active participation of the existing Tafiz. housing programs and football tournaments in nagari Silantai.

The suggestion of this study is to be used as input to the government and the public to be more concerned about the dangers of identity politics in the democratic party stage because it can cause conflict among the people.

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