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Identity Politics In Wali Nagari Silantai Election Arif Hardika Putra, Irawati, Andri Rusta, Mhd Fajri¹

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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. Italso 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



Introduction

Indonesia is a countrylocated on the Asian continent with a republicshaped government system that is represented by a President and is domiciled as head of state and head of government. The president is directly elected by the people through elections. The president also has a helper in the regional part with a provincial descent led by a governor and directly elected in the regional Head Election. Furthermore, the City and Regency, which are led by the Mayor and Regent, are directly elected to hammer the Election of the Head of Derah. And it is further divided into sub-districts that are favored by the sub-district, after which there is still an exit, subdivided into villages or in West Sumatra called Nagari. Seeing during the Soeharto regime which resulted in the delegation of power or known as Derah Autonomy, at that time the approval of Perda Law No.22 of 1999, with the aim of autonomous regions being able to manage and have absolute plurality towards their regions.

The village, which is better known in Indonesia, is called West Sumatra, as a village with Nagari which means a collection of people with a legal foundation with thick customs. When viewed from the understanding of nagari from Law No. 6 In 2014, nagari has the freedom to manage and manage all existing resources in this regard, which is the same as the regional autonomy policy. This autonomy is factual and without interference and from any party, be it government or private. The government and the private sector must also be able to maintain the integrity of the nagari because it is under the control of the district or city area.

A form of autonomy for nagari or village is the right and authority to choose its own leader. As an entity, aparticular legal entity has the authority of the director acting on an entity from that community. It is related to the power of controlling its own territory so that the nagara has the right to choose its own leader. Just as a nagari is headed by a nagari guardian, the village is headed by a village tertua.

Nagari can contest the Nagari Wali (Pilwana) election who will vote for the Nagari Wali candidate of their choice. To choose a wali nagari in means to elect the birth of an elected leader, with the aim of fulfilling the wishes of the people of nagari. Therefore, the conduct of the nagari wali election is an obligation because with this democratic party



nagari can feel a renewal and change from a more mature candidate for leader candidate for the advancement ofn nagari. On September 4, 2019, there was simultaneous election voting in contestations at 40 nagari and 435 polling stations, And judging from the data of the polling bodies, there were 106,772 participants from sijunju ng districtwho will vote for several nagari leader candidates in each nagari temapat 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 subdistrict 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 canbe 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 teamsare 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 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 implementation, researchers see that the community chooses candidates who have primodal ties to them and who are respected in society.

From several psutaka studies that researchers have conducted, researchers found researchers related to identity politics, such as research from Nasrudin Juhana which was carried out in 2018, which related the topic of Identity Politics and Political Images in regional elections in the Indonesian capital, namely the Special Capital Derah of Jakarta. Pad analis from this study illustrates that the process of democratic parties there is influenced by the politics of idnetity carried out by candidates. An image or representative is the key to the order of people's lives that cannot be separatedfrom identity politics. researchers also describe similarities and differences as inseparable. The research method used because of this is a study is so qualitative.

The second is Yoggi Alvi Hamdani's research (2018) with the title "Identity Politics of the Multiethnic Community of Sawahlunto City in the 2018 Sawahunto Mayor and Deputy Mayor Elections". According to the results of the study, it found that the ethnic similarities shared by ismed and the field community, did not necessarily

make ismed andali gained a lot of voices. Because of this, the implementation of regional elections in Tanah Lapang village did not cause a contingent of identity politics from community groups.

Theoretical Framework

Identity Politics

Identity politics is the creation of an interest group based on equality of identity, similarity of place of birth and a culture as a democratic state in which the right to one's freedom is guaranteed. Identity politics is more of a political stance that focuses on subgroups and refers to activism or refers to the pursuit of status based on race, gender, ethnicity, cultural orientation, and other political identities.

Political identity also has a meaning as aform of politics that has a focus on problems related to the inequality of several opinions, gender restrictions, political ethnicity, physical problems, and resulting in conflicts or problems in the political part resulting in differences in views, beliefs and cirri typical of regional languages.

Wali Nagari elections

The election of wali nagaru is said to be the most awaited democratic party in a nagari. The process of selecting wali



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 who already person 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 Nagar General Election Commission organizes 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 techniques are direct observation or observation. interviews and documentation.

The purpose of this interview technique is to take some information from informants because they cannot be seen directly. Documentation of this research is in the form of writings, articles, archives and other information that can support the information obtained by researchers.

Identity **Political Tactics** the Election of Wali Nagari in Nagari Silantai

At the election of nagari guardians in nagari silantai identity politics that is seen in the news based on the same past life and similar backgrounds. This can be seen from the diversity of the tribe, jorong and ethnicity so as not to ignore the traditions that develop and name the ethnic group. This is the goal that the political elite who dare to run for office fails to achieve based on the model embedded in the axis of nagari . As Daniel N. Posner (2007) theorizes that political elites have two tendencies to use identity issues, each candidate usually uses a different approach to ethnicity before an election. Of course, the target is the negara in question and is a relative.

The politicization of identity is based on a social action approach to gaining public sympathy in order to be selected as the main candidate for activism. Regarding the building built on the similarity of Jorong's identity, the nationality of the candidate can be used as one of the reasons why Mayor Nagar won. It can also be seen in the original, which is known to the people who own it. have knowledge of similarities.

As did the sabran candidate whomade several visits during the campaign by participating and assisting in river clean-up activities, participating in the opening of the ban and having a casual chat with the youths. But he also did not forget to ask for prayers and support to his relatives both in the village and overseas. Unlike sabran, the prospective wali nagari andridol provides assistance to people who are constrained by costs if they are sick and will be assisted by supauaya to ease their bebean, as well as bantuan to students and students who have tuition fees.

Apparently. That identity can go smoothly because the power of interest groups who have emotional affinity with indigenous leaders can influence the outcome of the wali nagari election. But



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. Sosialism 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, thev definitely support candidates who are respected by the community in interacting. And it just so happened that the child of ya ng's niececame from the same Koto Tangah 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 thearguments 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 tothem.

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. and football housing programs tournaments in nagari Silantai.

The suggestion of this study is to be used as input to the government and the public tobe 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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