

Empowerment Of Anti-Money Political Villages To Create Elections With Integrity

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Abstract.

Pilkada is one form of democracy in the regions that need to be ensured that its implementation is in accordance with procedures so as not to lose the meaning of democracy itself. Bawaslu has an essential role in realizing elections with integrity without the practice of money politics. One of the tasks of Bawaslu is to prevent the practice of money politics. One of the crucial components in the implementation of regional head elections (Pilkada) is the village and its citizens. The village, which is the closest component to the community in the election, becomes a place for the practice of money politics. The integrity of the Pilkada can be destroyed because of the practice of money politics that occurs in the village. A strategy to prevent money politics is needed in the village by building an anti-money politics village in order to strengthen local democracy.

Keywords: *Pilkada, money politics, and local democracy*

I. INTRODUCTION

One of the sources of problems in the implementation of Pilkada is the practice of money politics which continues to occur between regional head candidates and constituent voters in order to win the Pilkada competition. Voters who live in villages are the main targets of money politics, with various modes of giving money and goods. Money politics in Pilkada in the form of money and goods are given to individual voters and groups. There were several moments of handing over money in the Pilkada political mode, including pick-up at the polling place, breakfast (dhuha), and the most common was the dawn attack [1]. Whatever the method and time of submission, the name is still the same, namely money politics that endangers the integrity of the Pilkada. The integrity of Pilkada to implement democracy is tarnished by money politics. Money politics is one of the modes of regional election violations if guided by data from the Indonesian Bawaslu in the Simultaneous Pilkada which was held in 2018, these violations were carried out, among others, by distributing cash by volunteers, cheap bazaars, free medical treatment, distribution of groceries, limited meetings by pairs of candidates, props, and dissemination of campaign materials during quiet times [2]. Villagers have become an arena for contesting candidates since the practice of Direct Village Head Elections (Pilkades) because villagers are considered politically illiterate, have a weak/poor economy, and are easily influenced for the purpose of winning candidates in Pilkades [3][4].

This practice continued until the era of Regional Autonomy, which introduced direct regional elections in 2005 [5]. In view of these conditions, the Election Supervisory Board for Regional Heads has a very strategic role in realizing elections with integrity without money politics. One of the tasks mandated by law, Bawaslu has the task of supervising the practice of money politics in general elections. Such oversight must be supported by broad community participation so that substantial democracy can soon be realized. The practice of money politics in regional head general elections can be prevented by establishing cooperation with universities. Political education for voters so that they have knowledge about the practice of money politics in elections is one way to provide education and outreach from an early age to realize elections with integrity. Money politics in Pilkada occurs because the process of political education for voters needs to be going better, and the management of political parties and political actors still tends to use practical methods in an effort to get votes. Bawaslu of Sragen Regency is the spearhead in supervising the implementation of general elections for regional heads. With a fairly wide geographical location and consisting of 200 villages, the task of the Sragen Regency Bawaslu is heavily to oversee the local elections with integrity without

money politics in Sragen Regency. Therefore, there is a need for synergy between Bawaslu and universities to help educate people in villages about the importance of local elections with integrity free from money politics.

II. METHODS

The solutions offered to overcome the problem can be explained by the implementation method, which is carried out through the following stages:

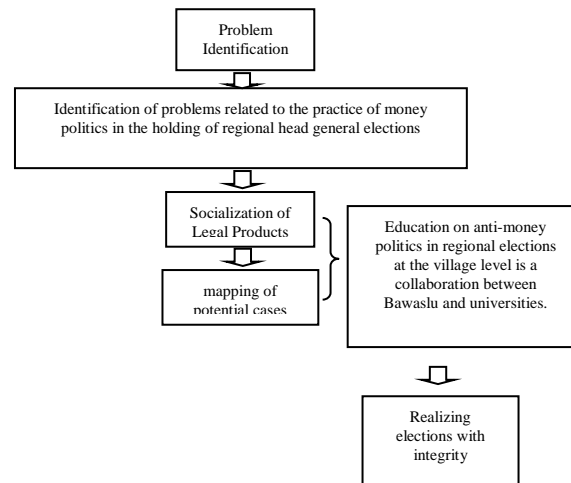


Fig 1.Stages of Community Service Implementation

The first stage of this socialization activity is the identification of initial problems that are often encountered in carrying out the oversight function in general elections. The next stage is to select the theme of socialization based on the dominant problem, namely the socialization of legal products regarding the holding of regional head general elections in 2020, especially related to the supervisory function that must be carried out by the Election Supervisory Board of Sragen Regency to create regional elections with integrity free from money politics. Socialization activities will be accompanied by legal consultations or discussions with voters at the village level together with Bawaslu to map patterns of money politics practices that occur in society. In this way, patterns of monitoring and anti-money political campaigns can be developed to create post-conflict local elections with integrity.

III. RESULT AND DISCUSSION

The practice of money politics is a matter of concern to academics and democracy activists because it not only damages the democratic order that is to be built but also causes the ethics in a society that upholds the values of togetherness (participation) and honesty to experience decadence. In fact, the practice of money politics has been firmly entrenched in the democratic process, starting from general elections to village head elections in various places in Indonesia. Political observers view that the practice of money that occurs a lot in villages cannot be separated from the characteristics of rural communities, which are characterized by still traditional life, low education, and poverty. The logic that the leader is the servant of the people, in this case, is turned upside down so that social construction is created where the community is dependent on the leader. However, this dependence is formed through the practice of buying and selling public trust through the mechanism of selecting village heads or regional head elections as well as general elections. Many studies on money politics illustrate that the practice of money politics is a new normal that is accepted by society [6]. The practice of money politics exists in almost every line of democracy, so the Electoral Institution is overwhelmed by the rise of this fraudulent practice [7]. There are several factors that encourage the practice of money politics in regional elections in rural areas, including cultural factors, poverty level factors, education level factors, legal understanding levels, religious understanding levels, weak government institutions, and weak supervisory institutions. The developing patron-client culture makes the practice of money politics increasingly fertile [8].

The client's patronage becomes a symbiosis of mutualism where the regional head is considered to control and control strategic resources in the region. In contrast, the client devotes himself to obedience to the patron in order to get a share of the strategic resources controlled by the regional head [9][10]. Regarding poverty, although not all people agree with money politics, people still accept money politics in regional elections. Most of those who accept money politics are those who come from a lower economic class because money politics is considered to help reduce the economic burden on families. Education level is one of the things that influence the acceptance of money politics, the higher the education level of voters, the lower their tolerance for money politics. The level of understanding of the law is the same, the more voters understand the applicable law, the more they will avoid money politics. This also applies to the level of understanding of religion. The fear of God will significantly influence a person to continue to do good and not violate the provisions of their religion, which in this case, is a fraudulent act [11]. In addition, money politics is rampant because it is driven by weak institutions, both government agencies, supervisory agencies, and political parties. Therefore it is necessary to strengthen these institutions to eradicate money politics, especially the role of political parties and political cadres [12][13]. Along with the increase in the number of people who have higher education and live a better standard of living, the practice of money politics is still widely found. Instead of education being able to increase individual awareness in dealing with social reality, money politics is even more fertile in a society that has developed and advanced, characterized by a high level of education and welfare.

This is shown in several studies regarding clientelistic networks, which are colored by the practice of money politics also occurring in relatively affluent countries with adequate levels of education, such as Japan, Belgium, Austria, South Korea, Italy, and France [14]. The practice of money politics is so deeply rooted that it makes people aware of the existence and urgency of electing leaders in the democratic process in Indonesia. The historical process of democratic practices in Indonesia has led the Indonesian nation to push for the transition of leadership elections from indirect elections to direct leadership elections. However, patrimonial and patron-client practices have not been abandoned and are still a pattern and culture in the democratic process in Indonesia. This activity aims to provide a solution to the widespread practice of money politics in regional elections. The solution offered is by collaborating with universities to strengthen the position of the Sragen Regency Bawaslu to create regional elections with integrity without the practice of money politics. Activities have been carried out by providing education and empowerment of Anti-Money Politics Villages in order to Create Regional Elections with Integrity. Since March 2020, coordination has been carried out with the Sragen Regency Bawaslu regarding the activities to be carried out. Due to the Covid-19 pandemic and lockdowns in a number of areas, the service has been pushed back from the schedule. Coordination is primarily done in the network (online). On August 27, 2020, an outreach was held at the Sragen Bawaslu regarding the empowerment of anti-money politics villages.



Fig 2. Socialization of Village Empowerment Against Money Politics at Bawaslu, Sragen Regency

Ahead of the 2020 Pilkada, Bawaslu of Sragen Regency has formed three anti-money politics villages and three monitoring villages. The three anti-money politics villages include Jipangan Village, Sidoharjo District, Tegaldowo Village, Gemolong District, and Pendem Village, Sumberlawang District. At the same time, the monitoring villages are Gesi Village, Gesi District, Mojokerto Village, Kedawung District, and Pilang Village, Masaran District. Bawaslu of Sragen Regency took this step to educate the public to be involved in a clean election process. The strategy that Bawaslu can implement in preventing fraudulent regional elections and strengthening local democracy is by empowering Anti-Money Politics Villages. Utilization of the village is one of the efforts to create the participatory implementation of community elements in holding elections. In supervising the performance of the 2020 Pilkada, moving from an embryo village to anti-money politics. The existence of this anti-money politics village was followed up with village regulations and increased understanding from the community in the village through assistance. This is exemplified by the anti-money politics village in Sardonoharjo Village, Sleman, Special Region of Yogyakarta, where the Village Head legalized the Money Politics Village in a Village Head Regulation. Thus the Anti-money Politics Village Social Movement in Sardonoharjo Village is no longer a social movement.

Village legalization of anti-money politics is a response to the community's resistance to the campaign but needs to understand the aims and objectives of the movement [15]. The upholding of democracy is manifested by Pilkada with integrity. Upholding democracy requires community participation, not just regulations or institutions. The community's involvement is very much needed because, in the Pilkada, the community is the leading actor. The village is the structure that is closest to the community, so taking the role of the village to realize Pilkada with integrity is the best step. The Anti-Money Politics Village, an Anti-Money Politics social movement that has been socialized in several villages by the Bawaslu, has encountered several variations in its implementation. The Anti-Money Politics Village, which was initially a social movement, was different from what happened in Sardonoharjo Village, Sleman, Special Region of Yogyakarta, where the Village Head legalized the Money Politics Village in a Village Head Regulation. Thus the Anti-money Politics Village Social Movement in Sardonoharjo Village is no longer a social movement. The decision to legalize the Anti-Money Politics Village social movement was due to community resistance to the Anti-Money Politics Village movement, which did not understand money politics. Involving and maximizing the existing social capital in the community to mobilize the Anti-Money Politics Village Social Movement can be used as a model for building Anti-Money Politics Villages as a strategy for the Regional Election Supervisory Board (Bawaslu) in preventing fraudulent regional elections and strengthening local democracy.

IV. CONCLUSION

Bawaslu initiated the establishment of the Anti-Money Politics Village with the Regional Government, and the Anti-Money Politics Village is still in the embryonic stage where its function and effectiveness still need further study and evaluation. The strategy of the Regional Election Supervisory Board (Bawaslu) in preventing fraudulent Pilkada and strengthening local democracy can be done by enhancing the presence and role of Anti-Money Politics Villages.

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