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Public Perception of Money Politics in the 2019 Elections (Case Study of the Simultaneous Elections in Penukal Abab Lematang Ilir Regency)

Lois Aprianto

Universitas Islam Negeri Raden Fatah Palembang
Email : loisaf009@gmail.com

ABSTRACT

This research is entitled Public Perceptions of Money Politics in the 2019 Election (Case Study of Simultaneous Elections in 2019 in Penukal Abab Lematang Ilir Regency). Money politics is politics by giving something to voters with the aim of bribing them to vote for certain candidates at the time of election. Through money politics, political support is given on consideration of money and other economic resources received by certain political actors.

This study uses qualitative research methods and the primary data in this study are derived from respondents/informants who were studied by conducting direct observations and interviews, while the secondary data were books, journals, documentation, literature related to the problems studied, and information obtained from the community involved in the research problem. The research technique of collecting data is based on the results of observations, documentation, and interviews. The data analysis technique uses qualitative data, namely data reduction, data presentation and drawing verification conclusions.

The results of this thesis research indicate that there are still many people in Penukal Abab Lematang Ilir district who support the existence of money politics due to economic limitations and lack of curiosity about the impact of money politics. As for the factors that cause money politics in the community of Penukal Abab Lematang Ilir district in addition to economic limitations and lack of education about money politics, namely cultural or traditional factors. The money politics that occurred in the Penukal Abab Lematang Ilir district has become a culture that is difficult to get rid of, because the people in the Penukal Abab Lematang Ilir district are no stranger to money politics and consider money politics as an additional livelihood. Because in every general election, candidates for election contestants usually practice money politics by going through black campaigns, dawn attacks and giving promises when the candidates for election contestants are elected.

Keywords: Money Politic, Public, General election

ABSTRAK

Penelitian ini berjudul Persepsi Publik tentang Politik Uang dalam Pemilu 2019 (Studi Kasus Pemilu Serentak 2019 di Kabupaten Penukal Abab Lematang Ilir). Politik uang adalah politik dengan memberi sesuatu kepada pemilih dengan tujuan memberi suap kepada mereka untuk memilih kandidat tertentu pada saat pemilihan. Melalui politik uang, dukungan politik diberikan dengan pertimbangan uang dan sumber daya ekonomi lainnya yang diterima oleh aktor politik tertentu.

Studi ini menggunakan metode penelitian kualitatif dan data primer dalam penelitian ini berasal dari responden/informan yang diteliti dengan melakukan observasi langsung dan wawancara, sedangkan data sekundernya adalah buku, jurnal, dokumentasi, literatur terkait masalah yang diteliti, dan informasi yang diperoleh dari masyarakat yang terlibat dalam masalah penelitian. Teknik pengumpulan data penelitian didasarkan pada hasil observasi, dokumentasi, dan wawancara. Teknik analisis data menggunakan data kualitatif, yaitu reduksi data, presentasi data, dan penarikan kesimpulan verifikasi.

Hasil penelitian tesis ini menunjukkan bahwa masih banyak orang di kabupaten Penukal Abab Lematang Ilir yang mendukung adanya politik uang karena keterbatasan ekonomi dan kurangnya keingintahuan tentang dampak politik uang. Adapun faktor-faktor yang menyebabkan politik uang di masyarakat kabupaten Penukal Abab Lematang Ilir selain keterbatasan ekonomi dan kurangnya pendidikan tentang politik uang, yaitu faktor budaya atau tradisional. Politik uang yang terjadi di kabupaten Penukal Abab Lematang Ilir telah menjadi budaya yang sulit dihilangkan, karena masyarakat di kabupaten Penukal Abab Lematang Ilir tidak asing dengan politik uang dan menganggap politik uang sebagai tambahan mata pencaharian. Karena dalam setiap pemilihan umum, calon kontestan pemilihan biasanya melakukan politik uang dengan melalui kampanye hitam, serangan fajar, dan memberikan janji-janji ketika calon kontestan pemilihan terpilih.

Keywords: politik uang, public, pemilu

INTRODUCTION

In the concept of democracy, there is a close relationship with the concept of elections, stemming from the understanding of democracy as government of the people, by the people, and for the people. This implies that the power of the state lies in the hands of the people, and all state actions are determined by the people. To realize this meaning, elections are believed to be a means to elevate the existence of the people as the holders of the highest sovereignty in the state (Muhadam Labalo, 2015).

Universal elections are one of the characteristics of states adhering to the principles of democracy. Elections must be direct, universal, free, secret, honest, and fair. Elections are held to realize democracy in accordance with the democratic values adopted, which vary for each country. In democratic political systems, the existence of elections as part of the political infrastructure is equally important as political parties, because through elections, every citizen who is a member of a political party can choose

representatives committed to channeling their aspirations. Therefore, the goal of holding elections is to produce parliament members as representatives of political parties who have integrity, capability, and individual competence, as well as adequate political support modalities. Thus, a quality parliament with adequate political support modalities and credibility will be produced (Massa Djafar, et al., 2021).

The first general election in Indonesia was held in 1955, and then during the reform era, the first elections were held in 1999. From the old order era to the reform era, elections were held 12 times in 1955, 1971, 1977, 1982, 1987, 1992, 1997, 1999, 2004, 2009, 2014, and 2019. In the effort to win electoral contests, political parties or participating candidates employ various methods, ranging from open campaigning to engaging in dirty campaigns (Black Campaign), such as the practice of money politics (Muhadam Labalo, 2015).

Politics can be understood as the process of forming and distributing power within society, manifested in decision-making processes, especially within states. In the context of understanding politics, several keys need to be understood, including political power, legitimacy, political systems, political behavior, political participation, political processes, and understanding the ins and outs of political parties. Political systems are understood as a series of subsystems of the social system that form a unified framework for processing inputs and producing outputs. The system perspective or approach sees all interactions within a system, which is a relatively separate unit from its environment and has relatively stable relationships among its constituent elements. Political life from a system perspective can be seen from various angles, for example, by emphasizing the existing institutions, which can be seen in the structural relationships between various political institutions or institutions forming the political system. The most visible grouping of political infrastructure in the life of a state is: Political Parties, Elite Groups, Social Organizations (Ormas), Interest Groups, Pressure Groups, Opinion Leaders, Press, and Masses (Elly M. Setiadi, 2013).

Money politics is politics involving the provision of something to voters with the aim of bribing them to vote for a particular candidate during elections. Money politics is not a new phenomenon in our society. Money politics is not a grant, zakat, or gift. The money is merely a means to influence someone to vote or support, and this is highly unacceptable in an election. The majority of people may accept the practice of buying and selling votes as a form of income, although in the end not all voters are willing to give their votes to candidates who offer money on election day (Ade Irawan, 2014).

As seen in Penukal Abab Lematang Ilir regency, which has undergone the electoral process. In the election process, there are people who agree and disagree with the practice of money politics. Through money politics, political support is given based on financial considerations and other economic resources received by certain political actors. Voting is one of the social actions in the electoral process, where voters use various considerations in making their decisions. There are two forms of voting processes in elections: rational voter segments, which focus their attention on issues and policies of contestants in determining their political choices, and emotional voter segments, which are influenced by certain feelings such as sadness, worry, and joy about certain hopes in determining their political choices.

This emotional factor is heavily influenced by the personality of the candidate. As seen in Penukal Abab Lematang Ilir regency, which has undergone the electoral process. In the election process, there are people who agree and disagree with the practice of money politics (money politic). Ethically, money politics is a dirty practice because it involves the purchase of people's rights at a low price. From a human rights perspective, the practice of money politics is a violation of a person's right to independently make their choices according to their conscience. There is subtle coercion behind the money given.

Religiously, money politics is also condemned because it involves bribery. In Islam, for example, it is mentioned in a hadith "May Allah curse the giver of a bribe and the receiver of a bribe" (HR. Ahmad, Abu Dawud, and at-Tirmidzi). In Islam, the practice of bribery is judged as forbidden. Studies conducted by The Latin America Public Opinion Project (LAPOP) America Barometer, Afrobarometer, and the Money Politic Project in Southeast Asia show that Indonesia ranks third in the world in terms of the most frequent practices of vote buying or money politics (Fransiska, 2019). Therefore, the author is very interested in researching further on how society perceives money politics, why it has become so prevalent, why people consider money politics as something common, even though it is prohibited by law, and how something prohibited by law is so widespread in that area.

LITERATURE REVIEW

Research conducted by La Ode Suprianto, Muh. Arsyad, and Megawati A. Tawulo, entitled "Public Perceptions of Money Politics in Simultaneous Regional Elections" (A Case Study in Ronta Village, Bonegunu Subdistrict, North Buton Regency), revealed that the residents of Bonegunu Village generally acknowledge the presence of money politics during the regional head elections in Ronta Village. Information regarding this matter was obtained from various sources such as mass media and information from friends or neighbors. Consequently, the residents of Ronta Village, Bonegunu Subdistrict, do not view the practice of money politics favorably and disagree with any individual who engages in such practices in aspiring for public office.

Amrin Wou's research from the Political Science Study Program, Faculty of Social and Political Sciences, YAPIS Biak Institute of Social and Political Sciences, titled "Public Perceptions of Money Politics in Every Democratic Event in Soryar Village, East Biak District, Biak Numpor Regency," discussed how the majority of the population in Soryar Village perceives money politics positively due to economic needs, considering it as additional income for most residents of Soryar Village.

Sabilal Rosyad's study titled "Money Politics Practices in the 2009 Legislative Elections in Pekalongan Regency (A Socio-Legal-Normative Study)" explored how the people of Pekalongan view money politics as a normal occurrence due to economic reasons and, to some extent, due to their lack of awareness. This perception arises from political pragmatism, which is not only practiced by political elites but has also permeated into the community's culture.

Dendy Lukmajati's research titled "Money Politics Practices in the 2014 Legislative Elections (A Case Study in Blora Regency)" focused on discussing money politics in Blora Regency. Regarding the forms of money politics during the 2014 elections, they mostly involved the distribution of basic necessities, souvenirs, and grants to the community for the development of public facilities and infrastructure in their area. However, there were also more formalized forms of money politics, such as making contracts between candidates and voters. This involved candidates offering contracts to specific communities in Blora Regency, where if the community agreed, they would support the candidate with a predetermined minimum number of votes. If the community exceeded the minimum support threshold, the candidate was obligated to fulfill the promises made beforehand. Additionally, money politics in Blora Regency involved transactions where cash was directly given to voters, and some candidates engaged in dawn attacks.

Mohamad Amanu's research titled "Money Politics in Village Chief Elections (A Case Study in Jatirejo Village, Banyakan Subdistrict, Kediri Regency)" discussed violations of political corruption during the election of village chiefs in Jatirejo Village. These violations, committed by both village government elites and their supporters, are inevitable in the pursuit of village chief positions.

METHOD

The researchers will employ a descriptive qualitative method in this study, depicting the issues observed in the field research based on facts, theories, and concepts derived from obtained data. This study will utilize qualitative data analysis methods, which will generate data from interviews, interview transcripts, observation notes, written documents, and unrecorded notes collected during data collection.

RESULT AND DISCUSSION

Perception is the process involving the reception of messages or information into the human brain continuously establishing a connection with its surroundings through sensory organs such as sight, hearing, touch, taste, and smell. Perception is a nearly automatic process and operates in a somewhat similar manner in each individual, yet typically yields different perceptions. Individuals or groups with positive perceptions of something naturally agree with what they perceive to be good.

From the discourse presented, it is evident that there are segments of society with a positive perception of money politics. Some individuals hold a positive perception of money politics because they believe that if they do not accept it, they will incur losses. They argue that after the candidates assume office, they will forget those who voted for them, hence it is better to use the money to augment their income. The causes of the occurrence of money politics in Penukal Abab Lematang Ilir Regency include Economic Factors, Educational Factors, Weak Supervision Factors, Cultural, and Traditional Factors.

"How is the Community's Perception of Money Politics in the 2019 Elections (A Case Study of the 2019 Simultaneous Elections in Penukal Abab Lematang Ilir Regency)?" Based on the data from community informants, out of 15 individuals

interviewed, most echoed similar sentiments. Therefore, the author has chosen to incorporate the responses of 10 informants. It was observed that the distribution of gifts or goods in Penukal Abab Lematang Ilir Regency aims to increase the number of votes. This was revealed by several informants interviewed by the author on strategies to garner support from the community.

One of the primary factors contributing to money politics in Penukal Abab Lematang Ilir Regency is economic factors. It is not surprising that some members of the community support the practice of money politics due to economic reasons. The majority of the population earning a living as rubber farmers has led to the proliferation of money politics in the region. Money politics in Penukal Abab Lematang Ilir Regency helps fulfill the economic needs of the less fortunate members of society, as expressed by one of the interviewees, Mrs. Etti Puspita, a homemaker. The weak supervision of money politics in Penukal Abab Lematang Ilir Regency is evident from the prevalence of dawn attacks among the population. The existence of these dawn attacks indicates a lack of oversight over money politics in the region. Money politics has become a deeply ingrained culture in Penukal Abab Lematang Ilir Regency, making it difficult to eradicate as it serves as an additional source of income for the community. The process of money politics in Penukal Abab Lematang Ilir Regency involves individuals who serve as the candidate's success team, facilitating the execution of money politics within the community.

Based on interviews conducted with the community of Penukal Abab Lematang Ilir Regency, it was found that perceptions vary among individuals. Some reject money politics on ethical grounds, viewing it as a dirty practice involving the purchase of votes, which violates an individual's fundamental right to make independent choices based on conscience.

There is subtle coercion behind the money provided. As we know, religiously, money politics is condemned due to its practice of bribery. In Islam, for instance, Allah SWT strongly condemns both the giver and receiver of bribes. The practice of bribery is deemed forbidden, as Prophet Muhammad SAW said, "Allah will curse the giver of bribes and the receiver in matters of the law." When threatened with Allah's curse, it implies that one's life will be far from His mercy and blessings. Various issues continue to plague society, with disasters and calamities persistently occurring.

Some segments of society perceive money politics as advantageous, considering it a form of sustenance that should not be refused. However, the perception that money politics is a form of sustenance should be dispelled, as success in a particular election should not solely rely on money politics but can be achieved through legitimate means. By demonstrating dedication as a good leader candidate, convincing qualities, and having a clear vision and mission for prospective voters.

In reality, the presence of money politics will have adverse effects on governance, as both the candidate and supporting political party have already expended considerable sums of money or goods during elections to secure power. Consequently, after assuming office, they will seek ways to recoup their investments, likely leading to corruption (embezzlement of money/valuable goods).

CONCLUSION

In Islamic practice, bribery is deemed forbidden. As we know, religiously, money politics is also condemned, as it involves the practice of bribery. There are various striking perceptions regarding the existence of money politics because it is considered a dirty practice, involving the purchase of people's rights with money or goods. Money politics is seen as a violation of an individual's fundamental right to make independent choices based on conscience. Additionally, there is a perception among some members of society who accept money politics. Some perceive it as sustenance that should not be refused. However, the perception that money politics is a form of sustenance should be dispelled, as success in a particular election should not solely rely on money politics but can be achieved through legitimate means.

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