

LOCAL ELECTIONIN POLITICAL PHILOSOPHY PERSPECTIVE AND ITS RELEVANCY TOWARD THE IMPROVEMENT OF POLITICAL DEMOCRACY AT THE LOCAL LEVEL (LOCAL ELECTION CASE STUDY OGAN ILIR REGENCY IN 2010)

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Abstract : *This research entitled: Local electionin Political Philosophy Perspective and Its Relevancy toward the Improvement of Political Democracy at The Local Level(Local election Case Study OganIlirRegency in 2010). Local election Ogan Ilir Regency which took place on June 5, 2010, based on law No.12 of 2008, was a manifestation of political democracy at the local level, which required the participation of local communities. Local electionOganIlirRegency in 2010 followed by 4 pairs of candidates, and won by incumbent candidate number 4 (Ir. Mawardi Yahya and Drs. H. Daud Hasyim), got criticism and caused various demos from the societies. The emergence of cases of fraud in the local election Ogan Ilir Regency was as interpreted by the elite political parties and local communities as a liberal democracy, not as electoral. It was obvious that local election used as a means power struggle to become a predator and power-hungry head area, which in practice justified any means, and the local election was also interpreted as a democratic party and made the object of material benefits for local communities. In this context, the local election was worthy and deserved to be studied from the political perspective, which initiated the order of life together and reviewed, parsed the nature and norms of political democracy deeply, for realizingof head regional and*

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government which had good governance. The data in this research was taken by field observation, interview and literature study. Analysis data used the approach of historical, hermeneutic and heuristics methods.

Keywords : *local election, power, political philosophy, good governance*

Preface

Local election to select the regent/ mayor and governor and also the representatives, was one of the implementation core of democratic system at the local level. In the local election required the involvement or direct participation of the people as an important subject of democracy. Without the involvement of the societies, so the democracy didn't have any meaning.

Democracy means as governance where the societies led themselves directly and continuously, without needing any professional politicians or public officials. Democracy is a way to occupy the public position through the competition to get the societies voice. Democracy is government which serves the societies' interest from the societies without seeing their participation in the political life (Andrew Heywood, 2014:152)

A direct local election was the real expression as a manifestation of people's sovereignty is not only as a spectator but also determine their future, region, and even the sovereignty of people would be more secure than other mechanisms. A direct local election was also the implementation of constitutional guarantees for the people rights, particularly the people rights to participate in government. The rights attached to the citizens guaranteed by the Constitution as contained in article 27 paragraph 1, article 28 C paragraph 2 and article 28 D paragraph 3 in the 1945 Constitution of the Republic of Indonesia, as reads:

All citizens are equal before the law and the government is obliged to uphold the law and the government without any exception. Everyone is entitled to advance himself to fight his rights collectively to build a society, nation and country. Every nation is entitled to get the same opportunity in government. (DPR RI, 2002: 20-21)

In addition to the right guarantee to participate in government, there are various provisions in the 1945 Constitution of the Republic of Indonesia which directly provided a legal basis to regulate direct local

election. The most concrete provision regulated the local election contained in article 18 paragraphs 4 in the 1945 Constitution of the Republic of Indonesia, as mentioned: "each governor, regent and mayor as a head of province, district and city which was selected democratically. (DPR RI, 2002: 11)

To enhance the direct local election, the government issued several substitute regulations the last was the law No. 12 of 2008 about the second change on the law No. 32 of 2004 which regulated for the independent candidates to participate in the local election. The specific regulation about incumbent candidate stipulated in article 56 paragraphs 1 and 2, the law No. 12 of 2008. Advancement of individual candidates opened to force all move to the right track, including the implementation of political party's function. As, during this time indicated that the political party felt away from its function of articulating the interests of the people, and as well as aggregation tools various interests derived from a variety of interests and goals. In practice in the field to become a candidate of regional head from independent candidate was not easy. As it had to provide substantial funds, such as replacement of the voters' photocopy identity card, because it was one of the requirements that must be met in order to be registered in the common areas of the electoral commission. As well as other funds, like billboards, banners, successful team of travel expenses, etc. It could be seen, the independent candidates were accommodated when the local election was going on in Ogan Ilir regency.

In Indonesian political tradition, new things were always stunning and radiated magnetism which was understood artificially. Whereas along with the novelty, new problems would come and they needed anticipating. Since almost every local election event in the regency and province began, political contest happened among the candidates which made the situation heated up. Especially when it came a number of political facts which gave birth to the various conflicts among candidates and their supporters. Political conflict was part of political dynamics, but it could reduce the real political meaning.

Politics was not only a power struggle, when the politics was actualized in various forms that didn't have a political philosophy foundation, political silting would happen. Such politics, eventually it would create a matching-winning political defeat. Why? It was because the politicians more put the politics as a power rather than as constructive governance. Constructing in the sense that no other power

management just for the sake of common interests or other condominium interests. "Politik had various meaning, politik could be as a government art, as a public affairs, as compromise and consensus, as a power" (Andrew: 2014, 5-11)

The studies of Philosophy in politics, would give in-deep substance within any citizens political activity, including local election. In the political philosophy context, local election was a representation which political subject (society) was unchangeable. The political subject required certain things in participating. The political subject had a freedom in deciding an option. In such perspective, thus the local election left all options opened was a representative paced appreciation of existence as free and autonomous human beings. Then, to maintain the existence taken by natural means, namely continuously interchanged each other and interdependent embodied in daily life togetherness. Without togetherness, human couldn't live; at least they couldn't live decently. (Abdul Kadir Besar, 2002: 52)

Therefore, togetherness meaning of human life was as the essence of human existence as individual as well as social beings which influenced the meaning of Pancasila democracy. In relation to democracy, it was the underlying common values; it was the substance and democracy, and such democracy was the democracy identified Pancasila which then termed the Pancasila democracy. (Abdul Kadir Besar, 2002: 53)

Besides presenting the actualization of the political right of all people, democracy also tended to form a constant injustice because the competition dynamic was important in democracy. Democracy would never produce true peace harmony, because democracy allowed the strategy devised for political power to fight each other. Moreover in doing local election, where often caused negative actions, like money politics, conflicts among the candidates of head area, destroying office or election survey institution, damaging the social harmony, weak legitimacy of local authority that resulted directly in running of the government, etc. the people in the lower lever who were generally from poor people, became seizure of the political elite to get the most votes. Poor people were vulnerable and primitive crammed with conflicts of informal local leaders competing negatively supported candidates of local government heads.

According to Haryatmoko (2003: x), when the political practice was sticking to the surface of money politics and corruption, thus the politics just had a power. Finally the power tendency was more

dominated and absolutely needed supporting facilities mainly economy. Then the tendency of the abuse of power happened easily, when the money politics became empirical reality in implementing of local election.

It was interesting for the writer, when the local election Ogan Ilir Regency which was held by survey election institution on June 5, 2010, won by incumbent candidate number 4 (Ir. Mawardi Yahya and Drs. H. Daud Hasyim) became criticism in Constitutional Court by advocacy team of candidate number 3 (three) H. Helmy Yahya, Akt., MPA, paired with Yulian Gunhar, S.H, with case number 39/PHPU.D-VIII/2010, although the provision didn't invalidate the constitutional court elected candidates, but little had hurt many meaning of democracy at the local level, and also the meaning of philosophy or the nature of local election itself.

From the problems appeared in local election since 2005 till now, gave critical understanding, that the implementation of local election was interesting to be studied and put it in philosophy studies, especially political philosophy. Review of political philosophy, although it couldn't be separated from explanation of political ethic. Political philosophy perspective, in implementing local election, used for outlining the nature of politics deeply which implicated the progress for the democratic life.

According to Haryatmoko (2003: xi), philosophy reflection and political ethic, in many ways were started from indignation (unacceptable and revolted to the immoralities and injustice) in political practice. Kinds of indignation performance over the local election reflected the actual political behavior negated political morality. Such political behavior, as mentioned above, it became the form of immorality and injustice which undetermined the life foundations. Implication of indignation behavior in the local election finally embodied bad behavior in managing the state, like corruption, power abuse, nepotism, institutionalized violence, unjust policies, etc.

Local Election in Political Philosophy Perspective of A Discursive Analysis

Aristoteles (384-322SM) as a classical Greek philosopher, saw politic was as a natural tendency and almost couldn't be avoided by the human, especially when the people tried to determine the position in society, when people try to get private welfare, and when people try to affect other people to accept his view.

Jurgen Habermas, a Germany philosopher who was born in 1929, stated that politic had to have discursive character. This discursive politic emphasized the usage of the ratio became the main emphasis besides the reflection meaning of political policies born of human though the ratio in addressing the ongoing political stage in the country nowadays. Political discourses couldn't be imagined, but it should be a discourse. (Armada Riyanto, 2011: 13 and 15)

A discourse became a bridge for the political dynamics related to private and common interests. Practically the political movement and struggle staged by all parties were for the sake of this nation, for welfare and prosperity all citizens who took shelter in democracy.

Surrounding the embodiment of democracy inspired everyone's heart to come closer and try to catch the beautiful pearls behind the sea of democracy. What's wrong with democracy in Indonesia? It was a question that came from the political elites and the proletariat citizens (marginal) who participated themselves on the sea of democracy and fought to find the items of democratic values as well as the circulation of democracy along the way, today and also for future. It only based on moral principles in political ethic thus the effort toward the establishment of Indonesian democratic society could be realized. It meant that the society who saw themselves as a subject at once sovereign of the stage power and honored plurality without discriminating and also participating in politics.

The condition was a big irony in political dynamics in the homeland. Governance system running was still far from the responsive and representative qualities. Peoples representatives took part in government power was still concerned with the interests of individuals or certain groups. The implementation of sovereign system un-transparently was Indonesian failure governance who called themselves as democratic.

Indonesian democratic failed to create politician virtues or noble character which made the politician able to act responsibly, prioritized the public interest above personal interests, classes, groups, parties as well as the efforts of perpetuation of power. What is wrong thus the leader of our nation as if they lost the excellent character and moral priority, prioritized favor and people's welfare which they represented and led?

The political failure of representatives who elected directly by the societies created pessimism in citizen selves, the citizens were in anxiety and misery. In this part, freedom had been killed by a handful

of rulers on behalf of the people. The people just could get the effect of political policies bringing them in anxiety and misery. The emergence of policy distorted people's expectation and their future goals, made the people more alienated from freedom of democratic itself. Political originally intended for people's welfare, featuring the violent side with politic practices, like corruption case, political bribery, political issue, blaming each other and any other politic problems which still decorated the political event in the earth's Persada Indonesia.

Reflecting on the reality that experienced by dearest people to build way of nation life toward the people's ambitions and idealism which had been struggled by warrior nations. Indonesia needed a change; a change would only happen if we dared to do "mental revolution" of this nation both inside politicians and citizens elitist society itself. The concretization was if we were brave and wanted to change. Changing of behavior or group concerned with private interests, money politic, corruption and various evils that threaten the stability and prosperity of this nation.

Rising of the incumbent problematic or families that forward again in the local elections showed the ruling morality was no longer a requirement for power. Behavior like that, an effort to control access, assets, and projects in the area, also in order to fertilize the political oligarchy and also suggested the failure of political parties to carry out the regeneration of leadership to be pragmatic, simply chose the candidates who had capital and just thought origin win, but actually it emasculated rights of its own cadres of political.

Political democracy based on the political philosopher which became a solution to the complexities of power. It was because in a democracy political power should be always controlled strictly so that the authorities didn't "have" power. An author should be democratic, open minded and had positive attitude in delivering the next leader generations. Ethics and political philosophy provided the foundation immoral behavior of the rulers.

Political philosophy was an important part in the political discourse. This thing given the political philosophy was a systematic effort, critical and rational to understand the nature of all dimensions of human life associated with politics. Political philosophy in this context was used to restore the nature of politics itself in depth. As revealed by Hannah Arendt (1958: 164) that politic was the art of perpetuating human.

Politic as perpetuating concept was the art how human contributed as citizens who cared about life together. Concerning that the quality of political behavior marked weight. Concerning that created a habitat to live together was an authentic moment to prove himself as a statesman. Habitat life eventually contained in shared public space. It meant that, through politics, the real human being deeper meaning of life for the sake of devotion to the common life.

Political philosophy was different from political science. The main difference was in the domain perspective. Political philosophy had a philosophical perspective, while political science was the mere empirical observation. Political philosophy was more on an interpretation of the nature of politics. Socrates (LHR, 469 BC), as one of the founders of political philosophy, proclaimed philosophy as the search activity of wisdom. Karl Marx (LHR. L 1883) declared a philosophical perspective, as an agent of change new civilizations. Business philosophy was not alternative but to change the reality of injustice into justice a reality. According to Augustinus, Philosophy was to make human life system more reasonable and in line with the word of God. With the philosophy, man was not only a mystical mental stripped, but also embraced rationality (ArmadaRiyanto, 2011: 33)

According to Haryatmoko (2003: 4), political philosophy could not be equated with knowledge of the effort to seek the truth. Political philosophy was very different to any political ideology. Political philosophy was a reflection to deepen the political aspects and with these efforts, the political life could structure its meaning and its value. Thus, political philosophy could not be separated from efforts to reflect the emergence of politics, meaning, and value categories of politics in human life. That is why political philosophy tried to explain the concept, principle, way of reasoning typical institutional practices and political ideologies. Political philosophy thought about what to become before-assumption in political debate and decision.

If it was put in the local election context, so political philosophy tried to reveal how the basic structure of politics in the construction, the value to be created, and how the political behavior of the implementation of the election was able to build a public space that made people free, autonomous and equaled to one another. In the perspective of the researcher, the basic principle of local election was that every human being was respected as human beings who had a choice of their own, independently without any intervention from any party. This could be seen from the basic substance the implementation

of direct local election as mandated by Law No. 32 of 2004. In such conceptions, it could create civil society powerless that it created a rational and capable politics as the art of devoting himself. Politically everyone is a form of lawyer-servant's man for the benefit of public politics.

Politically philosophy orientation, lately not have substantive differences with discussion of political philosophy from time to time. Political philosophy itself provided the politically foundation, specifically Haryatmoko called at least three (3) grounding philosophy for the development of political culture, (1) creating and empowering the public space, a vehicle that allowed acceptance of plurality that was based on social memory (2) the need for grounding moral institutions and laws. Pattern moral and legal relations had to take into account the acceptance of plurality, and (3) needed growing critical attitude and forms of resistance against all manifestations of domination exercise of power. (Haryatmoko, 2014, 33)

The political philosophy was a philosophy that made political orientation and a clear vision, good terminology, its epistemology, the axiology. Politics in the context of philosophical basically aimed to create a normative conception of what it was (supposed to be) politics, how politics was organized and for what purpose the politic was organized. Through these three questions, then the policy should make human life more dignified.

Local Election and The Future of Politics Democratic Development in The Level of Local

Local Election in Ogan Ilir Regency took place on June 5, 2010, by using a legal Law No. 32 of 2004 and Law No. 12 of 2008 had a special meaning for the development of political democracy at the local level. How not, Ogan Ilir regency local communities that were previously not so familiar with democracy were now becoming understood. This was evident from the number of Ogan Ilir community participation which showed an increase of 78.76 percent, compared with direct elections in 2005 which amounted to 74.99 percent (Document KPUDOI. 2010). The condition gave an idea that the current democracy on the one hand very proud of heart, but on the other hand, especially in Ogan Ilir regency many people looked at the ignorance of the essence of democracy itself. It was, clearly visible when Ogan Ilir people, interpreted democracy as a "celebration of democracy". The implications of a party then in practice there had been

some violations, among them being the object of election material to make profits for the community and a win for the part of the prospective head region.

Such a tendency lately had become a culture of democracy in Indonesian society. Shifting democratic values in the society such as the implementation of the local election were colored practice democracy destruction of joints, e.g. money in different political moves money in various forms, bubbling votes, society who was not registered in the final voters list, damaging social harmony and so on.

Election, later known as local election which took place since 2005 and had been implemented in several regions and provinces in the territory of the Republic of Indonesia, a little more showed counter productive to democracy itself. Thus, in electoral democracy perspective, success of the whole communities in the area in guarding the process of local election had to thumb up higher and higher. Although in some implementation supporting tarnished as a result of violent massive behavior among the mass of each candidate of region head and deputy head of region.

Implementation of local election by the instrument Number 32 of 2004 and Law No. 12 of 2008 was the results of limited revision which was above the Law Number 32 of 2004 about Regional Government, signaled that the elections went in the regime of the elections, and allowed independent candidates, had led to the assumption, especially among the political elite that seemed a little "controversy", because it had weakened the institutional role of political parties with the opening in width and uphold the constitutional rights of citizens to elect and be elected.

Local election caused changes in power relations between the elite and the masses. At the time the regional head and deputy regional head were chosen by Parliament, political elites had been tended to understand the extent of the mass (floating mass) that did not have significant influence in the local election process and the deputy head of the region, as indeed in marginalizing of existing processes. Now, in the context of direct local election, the masses determined everything. Political elites were not able to attract the sympathy of the masses would be toppled by itself.

In the context of the election, elite-mass relationship grew more distant. Even so, the character of the elite and the masses remained unchanged. Political elite remained in picture group of people who had the resources personification of state institutions, and had the

constitutional authority to make important political decisions related to the lives of many people. The masses, though it was so close to the vortex of power, remained in a position which was always trapped in the circle of political elite conspiracy

Political constellation which thus brought the character of electoral democracy that was more procedural. This could be seen very clearly, where since 2005 the Indonesian nation, which he embraced electoral democracy, but in reality the electoral democracy based on liberal democracy, and this had become a political terms, not only within a specific national but also at the local level. Liberalization of electoral democracy that was extraordinary at the local level, had led to talkative political culture and spawned liberal way of thinking that made the "election" arena as a free market, where local elites competed for the post of regional head. On this aspect, electoral democracy spawned predatory elite (predatory elite) and the arrogant powers did not work for the prosperity and welfare folk, but looting of the resources of local communities and a local moreover spawned the owners of capital instruments (Michael Bratton and Eldred Masumungure: 2011: 4)

Democracy electoral at the end, got stuck in electoralism procedure in which the selected head of the region in the procession, considered representative and spirited democratic. However, the result was far from the fire. Immense expectation of community toward the government which served and worked for the welfare of the people, it deceived people and not serious to run development programs aimed at improving the welfare of the people.

The election was as one of the forms of electoral democracy even no longer representative in the birth of the political elite to struggle the people interests, as the classification made by Hanna Pinechel Pitkin (2002: 9) as it carried and the book "Theories of Democracy: A Critical Introduction," written by Frank Cunningham, who stated that the model of preventative governance was divided into two models of formal and substantivemodels. Formal model consisted of authorization and accountability. Symbolic representations consisted of standing for and acting for representations.

From the classification made by Pitkin illustrated that the elections that had been held so far, had not fully given birth elite thought of the interests and welfare of the people, but instead stuck to the emergence capture and power elite who served and prospered pack of behavior regional head financier interests. It could be seen from

elected governance behavior that were busy serving investors to visit and see directly to know what the most needed community was.

The phenomenon was certainly illustrated that the political elite was generated through the mechanism of electoral democracy at the local level only produced the greedy predator and hungry-money elite. Simplification of the phenomenon, the power was no longer seen as an operational instrument in realizing the people's welfare, but as an arena for local elites to obtain and collect much money. In other words, election had been used as one space for the money and power of the head of the region was considered as a place to accumulate capital. The most distant implication was the emergence of capture elite in the government which created power pro against the interests of investors.

In relation to the local election in 2010 as a form of electoral democracy, society of Ogan Ilir regency had put a great attention. However, great attention is embodied in like previously described, yet lacks the true meaning of the local democracy, because Ogan Ilir regency people were still trapped and fascinated by the ability of the political elite created an imaging in massive ways about existence of a carried potential partner.

Political elite at the local level always built a positive image of a pair of candidates for carried regional head and deputy regional head. Billboards were installed everywhere, advertising in mass media, pamphlets, posters, and stickers countless scattered throughout parts of the constituency. In such a context, it could be confirmed only a handful of people were able to become contestants in the election, because the political costs for the sake of image building was not a bit.

Deeply concerning to the implementation of electoral democracy had been much raised. Cost of politics in the election was so great incurred by potential partner seemed to give an assumption that the election was too liberal, main characteristic of liberalism was the free competition that was controlled by capital (capital). Regional head candidates who were not political party management which didn't even have organization background but had strong logistic background proved to be rid of the board porch parties supporting.

One man one vote concept in a direct local election in reality was increasingly making bargaining power for voters against potential partner bargaining position selector is considered so strong, so that when the quality of democracy is not so good, citizens perceived that every vote could not be given away for free. This was of course advantageous position of a person or group that felt it had a strong mass

base, because it was able to mobilize the masses for the sake of winning a potential partner who already paid him'. Money political phenomenon, as mentioned above was a reality that ultimately could not be denied presence. Rampant the money politic was found in the administration of the election showed evidence that the owners of capital (money) still had an influence that could not be ignored.

Local election as an instrument of democracy that should be able to be momentum in changing political behavior, both the political elite and the people, reinforces the behavior of anti-democratic behavior owned by the political elite and the masses. Political elites and masses alike were stuck with political pragmatism. Borrowing the language of Turner (2004), in his book "Understanding Celebrity" election was a celebration of indigenous political traditions.(Wendy Melfa, 2013: 14).

Even more worrying when being stuck political pragmatism that suffered by people as voters, more put symbiosis mutualism in his choice. Each voice had a price which is not cheap. Money politic was not a good political education, because it put money was everything. Citizens as voters were no longer a question the quality of a potential mate, because that was more important was to provide a material advantage in the election was in progress.

However, in terms of electoral democracy, democratic development in the region was encouraging despite the political institutions, the institutionalization of democratic values and the behavior didn't change much after the collapse of the New Order regime. It took quite a long time to revitalize the political institutional orientation and development of democratic societies in the region. That is why, since the beginning of a new round of implementation of directly local election till now, from the conceptual praxis framework, the mechanism experienced improvement continuously.

The improvement was intended to complement the shortcomings inherent in the previous regulation, and addressed in the context of the renewal process of the local election directly which was more democratic and stored values of collective justice (Sahlan Sartono, 2006: 72-73). Most likely the changes would remain to run; because it built quality democracy was not as easy as turning the palm of the hand. Building qualitative and oriented electoral democracy toward substantive democracy was a continuous process.

Public Participation in Ogan Ilir Regency on Local Election in 2010 in the context of Law No. 32 of 2004 and Law No. 12 Year 2008

General Election held in Ogan Ilir Regency on June 5, 2010 four years ago, to choose the regent and his deputy for the future 2010-2015, had given a special meaning for the development of democracy at the local level, including the communities of Ogan Ilir regency people. How come, it was because of the age of Ogan Ilir, as a result of the division of Ogan Ilir regency at the time of the implementation of the election in 2010 had just entered the age of 8 years.

In a very young age Ogan Ilir community with a population of 423,042 people when direct local election in 2010 took place, spread in 16 sub-district by 241 villages, had participated in the implementation of the local election.

Election of Regional Head directly (mentioned in Law Number 32 of 2004) held in several areas of districts of the city, ranging from 2005 till now, including the implementation of local election in Ogan Ilir regency, in essence was a process to bear the political dynamics local which more democratic, responsible, participative and transparency. Political participation was an important aspect of an order of a democratic state, and was a core or characteristic for modernizing politics.

It was undeniable that social institutions had provided a very significant role and the great on the course of the local election in increasing the political participation of the community to provide education. Such institutions were the Election Commission, political party, the mass media Civil Society. Socialization and political education were provided by social institutions in enhancing political participation turned out not necessarily able to encourage Ogan Ilir regency people to participate in Politics maximally.

In relevance to the election, the rationality of society appeared at the time of the public thought what benefits could be obtained by them at the time of voting. Because of the nature of a rational creature is the cost-benefit calculation was the basis of every action. Almost all humans would try to get the goods that he wanted with minimal costs. (Saiful Munjani, 2012: 306). The goods was not only tangible goods, but also intangible such a policy or agreement. Similarly, the costs were not always associated with money, but time and energy.

In Ogan Ilir regency election, money had become one of the motivations for a person to participate in politics. Both society and head of the prospective resources had the same interest of money and

political positions that could mutually affect. Regional head candidates offered that provided benefits to people. The other side of the community offered voice to win the candidates.

Society and regional head candidates eventually involved a relation to satisfy their own interests, so that money politics was unavoidable. Suffrage became something that could be exchanged with the rupiah. With the existence of the transaction, the two actors would equally get the resources they wanted. In this connection, the voter would be an income while regional head candidate would get a political position in the form of victory in the General Election.

Money was regarded as an advantage that should be given to society at the time where the society had to sacrifice either of time or energy to exercise their voting rights at the polling stations. As for candidates for regional heads, political office into something that was considered to give a great advantage for them so that people would be willing to say yes. Political life was currently not only fees or charges to be just purely influenced by political interest but also it had a lot of economic interest in it. Likewise with the economy envisaged by the Local Election, many people appeared considerations as voters.

According to Ramlan Surbakti, a number of money politics in the administration of direct election could be identified. The first to be able to be a candidate was required "boat rentals", either paid prior to the candidate, in part or in full amount of rent to be or after the establishment of paid significantly far beyond the limits of campaign contributions are required by law in force, but it was not known with certainty due to take place in behind the scenes.

Secondly, the prospective head region was assumed strong support, usually the incumbent would receive substantial funds from entrepreneurs who had economic area number was also far exceeded the limits set by the law behind the scenes, it is very difficult because lasts know who gave to whom and how much money they received.

Political money is a violation in campaign election. Legal sanctions for breaking the very rules and it could be seen in Law No. 3 of 1999, Article 73, paragraph 3, as reads:

Whoever at elections held in the laws by granting or promising bribe someone either so that the person didn't exercise their right to vote and so he ran right in a certain way, should be punished with imprisonment of three (3) years. Crime was subjected also to voters who accepted bribes in the form of gift or promised do something (LN , 1999/23 TLN 3810, 1999: 447)

But in fact, money politics still continued, noise and vibration gusts and politics of money always colored the realm of regional head elections. So as to become head of the region requires billions of rupiah. The practice of money politics and political promises performed by each wishful candidates on local election in Ogan Ilir regency in 2010 doing by giving cash or groceries in the form of staples, such as rice, vegetable oil, sugar and others. Unfortunately, the election, politics could not be followed up to the law enforcement process. This was due to the absence of clear boundaries regarding money politics.

At the level of voters (voter) there was a memory footprint was relatively motivation money as long option that encouraged rational behavior pragmatic. When the socio-economic conditions didn't improved relatively, compounded by the false promises of the their representatives in government, created experience and knowledge that was embedded in the minds of voters (memory traces) that they wanted some kind of compensation that could be felt directly, instead expects the vision-mission and program as of the candidates that were often not materialize as expected by them. This was where the money occupied a position that was very significant.

Conclusion

The implementation of the election Ogan Ilir in 2010 by using the legal basis of Law No. 32 last year, is a manifestation of Law No. 12 of 2008 the increase of political democracy at the local level and community of Ogan Ilir regency had given active participation, not only the audience but also took the next government, although in reality it was still found some of the issues around the implementation of local election in Ogan Ilir regency, such was in the form the emergence of massive, systematic and even structured cases and violations.

Implementation of local election in some areas in Ogan Ilir regency in 2010, was the only form to get a regional head which in various policies at running the governance more focused and oriented to the society interests to embody welfare of the people themselves. However, the noble goals of democracy were packed in the election, by the community and regional head candidates and other political elite was interpreted as the struggle for "power" that disregarded and beat rationality value raised a number of political facts which led to conflict, and reducing the meaning of politics itself. With the approach of political philosophy, tried to uncover the basic structure back to how politics should be constructed so that the birth of the moral values of

public morals among the elite political parties, voters and election organizers itself. Political participation Ogan Ilir regency society in improving local democracy through the election mechanism in 2010, showed an increase in quantity.

In other words the society was conscious to participate in succeeding the implementation of election in Ogan Ilir regencyin 2010. But the increase in enrollment was not lacks the quality of democracy. Ogan Ilir regency society still put and interpreted it as a democratic party election five years so that the emergence of the notion that the election was an opportunity to reach a lot of advantages.

The implication, in the organization of the election had been a breach and caused of cases, especially those carried out by each prospective head region. These cases accumulated into a fraud form, violations and money politic, conducted massive, structured, but all it was difficult to prove.

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