



Student Perceptions of the Faculty of Social Sciences, State University of Medan Concerning the Dangers of Money Politics Practices in Village Head Elections

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ABSTRACT

Indonesia is a country that adheres to a democratic system. Democracy is a state in which sovereignty and supreme power are in the hands of the people and then run directly by representatives who have been elected under the general election system. The general election process is from the central government to regional heads, especially the lowest level of government, namely village head elections. Although village head elections are held at the lowest level, the political dynamics that accompany them are not low. One of the things that violates the village head elections that are rife is the practice of money politics. The purpose of this article or writing is to find out about the perceptions of students of the Faculty of Social Sciences, Medan State University regarding the dangers of money politics in village head elections. As for the type of research conducted by the author, namely qualitative research and this type of research is descriptive analysis research then data collection techniques are more on observation and interviews. In this study, the authors conducted direct interviews with students of the Faculty of Social Sciences, Medan State University. Based on the research results, money politics in village head elections is something or a tool that can endanger the electability of village head elections, because this can tarnish and tarnish the meaning of democracy. Another thing that can be found in the results of this study, is that the view of students of the Faculty of Social Sciences, Medan State University towards money politics is something that is absolutely not beneficial in the long run for the community because if you see the use value for the progress of society then this can disrupt the development of the country if people's mindset cannot be critical and intelligent in determining leaders who will strive for the welfare of the community itself in the future. The practice of money politics can be prevented through implementing political education or socializing the dangers of money politics itself among the younger generation.

Keywords: Pilkades, Practice, Politics Money

Introduction

The State of Indonesia is a legal state based on Pancasila, then aims to achieve a society that is prosperous, safe, just, both materially and spiritually. The state has an obligation to participate thoroughly in all sectors of public life. The concept of a legal state that has been adopted by the Pancasila legal state (Indonesia), namely the welfare state. Article 1 Paragraph (3) of the Constitution of the Republic of Indonesia emphasizes that Indonesia is a state based on law (rechtstaat). Etymologically, democracy comes from the Greek, namely demos which means people, population and cratein which means power, sovereignty. Thus, it can be concluded in language that democracy is a state in which sovereignty and supreme power are in the hands of the people and then exercised directly by elected representatives under a free election system. According to Abraham Lincoln, in general democracy is interpreted as sovereign government from the people, by the people, and for the people so that in a democracy the highest power is held by the people (Alifah and Sari, 2020). A democratic government, namely a government that has the approval of the people or a government that has owned and is mandated to govern from the people in the people's government system is then

represented in the form of a representative institution on behalf of the people's interests. Elections are a democratic mechanism for deciding a change of government in which the people can exercise their political rights freely and safely. Through general elections, the people choose their representatives to sit in parliament and in government structures. Elections are said to be a manifestation of people's political practices, so in holding elections they must be professional and have credibility. Therefore, the principle of direct, public, free, secret, honest and fair elections must be made as a priority scale for its implementation. So that it can be said as a failed election, if they are elected in ways that are contradictory and not in accordance with the principles that have become the reference. The results of the general election are also considered as a benchmark for the success of democracy, this is because if the general election is held through a mechanism that has been mandated by the Constitution then it is considered to reflect good democracy. So that these provisions will be a reflection for the government in terms of supervising the general election process in the central government to regional heads, especially in village head general elections.

The village is the lowest government that has long been known as the owner of genuine autonomy. In the context of national government, the existence of villages is at the forefront of supporting various government policies, because most Indonesian people live in rural areas. As the owner of original autonomy, the village began to lose its original character when the New Order government began to regulate villages with laws that applied nationally. The management of village government under the New Order ruled many village communities in developing democracy. Before the enactment of Law No. 5 of 1979, the village was really able to fully position itself as a representation of the interests of the village community (Astuti and Marlina, 2022). Therefore, the election of village heads is the full right for the community to be able to choose their leaders according to their expectations. Slowly but surely, the pattern of village democracy in selecting its leaders has shifted to be more colored by demands from the government above it. This fact led to changes in the behavior of village heads who sided with the state (as a source of political power) rather than in favor of the community (as a source of social power). As a socio-political entity, the existence of the village, which preceded the state, was increasingly burdened by a system of power relations with various supra-village forces. Even though the village as the basis of the life of the lowest society has a diversity of local wisdom potentials that should continue to be preserved. Meanwhile, as the owner of genuine autonomy, the village actually has experience in managing how to govern properly. Apart from the phenomenon of the large amount of government intervention in the village head election process, what is more concerning is the widespread pattern of money politics that accompanies the village head election process. The tradition of giving money is not new in the process of electing a village head, but in the past giving money was more voluntary and more as a token of compassion to ask for blessings from residents. In the current context, giving money from village head candidates is more transactional in nature and is done openly.

Although village head elections are held at the lowest level, the political dynamics that accompany them are not low. The election of the village head is one of the fiercest elections because many people have won the seat as village head (Rahmi and Putra, 2022). This phenomenon has also been influenced by one of the policies of the central government to provide village funds of one billion. Elections for village heads are often marred by various violations. One of the things that violates the village head elections that are rife is money politics. Defining money politics is as difficult as proving money politics itself. Other terms from money politics that are often used by researchers are vote buying, political corruption. The behavior of money politics will gain clientelism and patronage so that exchanges occur. The practice of money politics in holding village head elections is very unfavorable for learning democracy, this is because candidates for gathering support from the community are felt to rely more on money, not on visions and programs that are directly conveyed to the community. The practice of money politics can also be the cause of the erosion of the moral values of the village community because after all money politics is an act that is not commendable and is not in line with the values and principles of morality. Therefore, the public must have sufficient understanding that political corruption in the form of money politics will have a detrimental impact on them. The relationship between the leader and the people is only limited to a clientelistic relationship, not a good citizen.

Students as agents of social change are required to show their role in real life. Medan State University students are the so-called agents of change and have an understanding of the awareness of the dangers of money politics, some of whom have participated in village head election activities because some of them are young men/women from villages. In the experience of student participation in village head elections, it is not uncommon to find the phenomenon of money politics in their area. In fact, ironically one of the research studies has found that students have also been involved in and involved in money politics in general elections. A student is someone who is taking or is currently studying at a university. This will add more knowledge to students regarding awareness of money politics in regional head elections / general elections. because the process that students are currently undergoing is pursuing higher education, therefore it is interesting to study how the perceptions of students of the Faculty of Social Sciences, Medan State University regarding the dangers of money politics in village head elections ?

Research Methodology

In this study, the approach taken by the author is a qualitative approach, meaning that the data collected is not in the form of numbers, but the data comes from interview scripts, field notes and personal documents. The type of this research is descriptive analysis research, namely research that is used to describe in detail the object of research and analyze the phenomena of student perceptions of the practice of money politics in village head elections. This research was conducted at Medan State University, Faculty of Social Sciences with the field of study of village head elections. The location was chosen because Medan State University has students who are critical of political issues, especially in the field of studying the practice of money politics in village election. The data source in this study were students of the Faculty of Social Sciences, Medan State University. In qualitative research, data collection techniques involve participant observation, in-depth interviews and documentation. In this study, researchers conducted direct interviews with students of the Faculty of Social Sciences, Medan State University who had previously been determined. As well as observing PPKn students as research objects. Documentation studies using recordings. In relation to this study, the researcher used an analytical method, namely an interactive analysis model with the steps: 1) data collection, 2) data reduction, 3) data presentation, 4) drawing conclusions. To check the validity of the data using triangulation techniques.

Results and Discussion

Indonesia is a country that adopts a democratic system. In the political realm, money has a much more complex definition. Money is no longer as simple as a means of payment in economic transactions. Money has become a political bargaining instrument. This means that if money becomes a study in the political realm, the breadth of material and perspectives on money becomes wider and can be interpreted in a variety of ways. One of them is that money becomes an instrument to gain power. This suggests that people's political awareness is built not from rationality about the goals of elections, but rather from a framework based on money. Who can give more money, then he will be chosen. Vision and mission are no longer important to the politician (and voters), as long as he can give more money, then he is 'legitimate' as a representative of the people. What this community understands is certainly not without basis. Etymologically, democracy comes from the Greek, namely demos which means people, population and cratein which means power, sovereignty. Thus, it can be concluded in language that democracy is a state in which sovereignty and supreme power are in the hands of the people and then exercised directly by elected representatives under a free election system. Elections are a democratic mechanism for deciding a change of government in which the people can exercise their political rights freely and safely. Through general elections, the people choose their representatives to sit in parliament and in government structures. General elections are a form of implementing a democratic system. The results of the general election are also considered as a benchmark for the success of democracy, this is because if the general election is held through a mechanism that has been mandated by the Constitution then it is considered to reflect good democracy. So that these provisions will be a reflection for the government in terms of supervising the general election process in the central government to regional heads, especially in village head general elections. The election of the village head is the election of the lowest level of government. Although village head elections are held at the lowest level, the political dynamics that accompany them are not low.

Money politics is only a tool to gain power in the village election and seems to be a common thing, even though it is dangerous and threatens the integrity of the electability of the election itself (Hermawan and Sundary, 2022). Election of village heads as a means of democracy to form a system of power as well as an effort to fight for people's aspirations and serve citizens' human rights in the political field. For this reason, it is imperative that the village head general election process be carried out in accordance with the 1945 Constitution of the Republic of Indonesia. The factors that cause money politics in society are the influence of the community's economic limitations, the low quality of community education, and the weak supervision carried out. (Nabilah, Afrizal and Bahrudin, 2022). There are 2 processes in which money politics occurs, which is carried out directly by certain political candidates or contestants and indirectly through intermediaries of other people in providing and distributing this money politics. The impact arising from the practice of money politics can damage the democratic order and can create other new problems for the community and the government, thus bringing long-term negative impacts. (Nabilah, Afrizal and Bahrudin, 2022) In a literature study it was found that the factors that cause money politics in society are the influence of the community's economic limitations, the low quality of public education, and the weak supervision carried out. According to previous relevant research, there are 2 processes in which money politics occurs, which is carried out directly by certain political candidates or contestants and indirectly through intermediaries of other people in providing and distributing this money politics. The impact arising from the practice of money politics can damage the democratic order and can create other new problems for the community and the government, thus bringing long-term negative impacts. The practice of money politics culture directly results in the erosion of democratic values. (Erviantono, 2017). Money politics in general elections seems to be commonplace, even though it is necessary to know that money politics is very dangerous and threatens the integrity of general elections where a voter does not choose a candidate according

to his political awareness but uses pseudo-awareness that comes from apathy and due to economic pressure. (Amanu, 2009) . Most of the people who agree with the existence of money politics are a few people who live in remote villages, which allows for a lack of information obtained about money politics, so for them the gift is reasonable and they have never asked for it either. Whereas for people who do not agree with the existence of money politics are people who certainly understand and interpret the meaning of money politics itself, that after being elected later all the money that has been spent will be returned by selling government programs which should be programs for welfare development. people. (Suprianto, Arsyad and Tawulo, 2017). Based on the processed interview data that was conducted in this study, it was concluded that the awareness and perceptions of students of the Faculty of Social Sciences, Medan State University towards money politics, that students choose not to accept money politics well. This can be seen from the results of the interviews we have conducted that all students have the same perception of rejecting money politics in village elections. According to the results of the interviews, the students' perceptions, when concluded, stated that money politics did not have long-term utility for society. In the view of students who criticize money politics because according to them money politics is not useful for society, especially when they see and think about regional progress.

For most students of the Faculty of Social Sciences, Unimed when they see and choose leaders based on the individual qualities of candidates, both in terms of their track record of achievement and image, not based on the candidate's financial strength. Many of the students from the Faculty of Social Sciences, Unimed also revealed that they had understood and interpreted the meaning of money politics by studying past history related to politics and the experiences they had in their area. Even so, students also understand and understand that there are still people who want to follow the flow of money politics in their area, therefore according to students' responses that those who follow it are people who are in a weak economic class who will certainly receive if there is material assistance and for the community who have not experienced political education so they are still unaware of their rights and obligations as citizens of a democratic country. From the analysis that has been carried out on the results of this study, it can be concluded that students' perceptions of money politics in village head elections are something or a tool that can endanger the electability of village head elections, because this can tarnish and tarnish the meaning of democracy. Another thing that can be found in the results of this study, is that students' views of money politics are things that are absolutely unprofitable in the long term for society because if you see value for the progress of society then this can disrupt the country's development if people's mindsets cannot be critical and smart in determining leaders who will seek the welfare of the community itself in the future. In addition, in response to the still rampant money politics in village head elections, according to students, this happened because some of the people involved were people who were in a weak economic condition and still lacked knowledge about it.

Conclusion

Money politics in village head elections is something or a tool that can endanger the electability of village head elections, because this can tarnish and tarnish the meaning of democracy for students of the Faculty of Social Sciences. Unimed also revealed that they have understood and interpreted the meaning of money politics by studying the past history then related to politics along with the experiences they feel in their area. From the analysis that has been carried out on the results of this study, it can be concluded that students' perceptions of money politics in village head elections are something or a tool that can endanger the electability of village head elections, because this can tarnish and tarnish the meaning of democracy. Another thing that can be found in the results of this study, is that the views of students of the Faculty of Social Sciences, Medan State University towards money politics are things that are absolutely not beneficial in the long run for the community because if you see the use value for the progress of society then this can disrupt the development of the country if people's mindset cannot be critical and intelligent in determining leaders who will strive for the welfare of the community itself in the future. In addition, in response to the still rampant money politics in village head elections, according to students, this happened because some of the people involved were people who were in a weak economic condition and still lacked knowledge about it.

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