

The Rationalization of Maja Labo Dahu Values in the Action of Bimas Young Political Actors

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Abstract—Communication is an action, in political practice, politicians action of coordinative activity had values to gain power. Maja Labo Dahu philosophy is a communication concept of young politicians in Bima with value, to get position of power, the essence of Maja Labo Dahu is to fortify from every aspect of national politics right now, more likely to be 'dirty' political action, for example: corruption, libel, blasphemy, spreading hoax, bring into conflict, money laundry and self enrich. The purpose of this research is to study the experience of young political actors with positive rational oriented, the concept itself applied honesty in competition or political power that related with the perspective of Weber Theory of Social Action, Jurger Hebermas Action, Hafied Cangara Political Communication Theory and Deddy Mulyana's Culture as Social System. This research analyze the experience of Bima's young political actors' social action that is based on Maja Labo Dahu values "Malu dan Takut" (Ashamed and Afraid). The method used in this study is Ethnography Qualitative with constructivist paradigm of values, meaning, and messages. The result shows two categories of rational political action based on Maja Labo Dahu, they are real action and rationalization of pseudo-actions.

Keywords—*rationalization; Maja Labo Dahu philosophy value; experience of actor politicians; actions of real politicians; political education*

I. INTRODUCTION

Political communication is the process of generating politics such as taking political policies in legislative elections since the era of elections 2009-2014 and 2019. Political action is to create a just and honest life, in Indonesia, there is one living philosophical culture, namely "Maja Labo Dahu" which is related to political communication, basically political action as a concept to get leadership.

Meanwhile the philosophical idea of life is political action and will be applied by the role of cultural values. Why does cultural values are important in political action, according to Tasrif's research that cultural values are for [1]: (a) honest, (b) love for truth, (c) keep promises, and (d) hold commitments and responsibilities. While the political facts that often occur at this time are political adolescence, slander politics, conflict and political segregation among people even though politics is not like that, politics is humanitarian and united. Based on the initiation of Tasrif's research that "The model of strengthening community character is based on the value of local wisdom" Maja Labo Dahu "in Bima cultural perspective" [1]. Maja Labo

Dahu applies nationalist values, the value of integrity includes the value of cooperation, and independent values. Where the application of independent values in strengthening characters based on "Maja Labo Dahu" is carried out in Bima.

The important thing about the philosophical message "Maja Labo Dahu" is used as the concept of communication in political actions to shape honest behavior and create a safe leader for all the interests of society, besides the political essence of the use of "Maja Labo Dahu" is to form an inseparable peaceful politics as the basis of state ideology. This is in line with the basis of our country, namely Pancasila: (1) One Godhead, (2) Fair and civilized humanity, (3) Indonesian unity, (4) Popularism Led by Wisdom of Wisdom in Consultation / Representation, and (5) social justice for all Indonesian people.

From the political aspect according to Changara, that political science seeks to create harmony in creating order in society without coercion [2]. Therefore, political leaders are actually actors who educate the public with ideas, ideas, and concepts or models of good governance. While the actions of Bima politicians in the recent legislative contestation tend to be in an incorrect pattern to obtain power positions, such as dividing money and then competing in legislative elections not the request or proposal of the people but because they only want to gain power. By those problems, the importance of revealing the values of Maja Labo Dahu's Philosophy whether still be applied or just as a symbol of intimacy for Donggo Bima politicians.

The problems mentioned above are not only contrary to the political system, democracy, and religion adopted by the Indonesian people, but also contrary to the value of "Maja Labo Dahu" which is believed by the Donggo Bima community. Thus, it is important for the public in general and especially the political actors in Donggo Bima to realize it, so that they are not trapped with the dynamics of negative political games that are not good for themselves, the community and the Indonesians.

A. The Focus of Research

Based on the above problems, the focus of the research is the rationalization of the value of "Maja Labo Dahu" in the actions of Bima young politicians.

B. The Purposes of Research

While the purpose of this study is to understand in depth about the value of "Maja Labo Dahu" in the Actions of Bima Young Politicians from the situation of the 2009-2014 and 2019 legislative elections.

II. THE METHODS OF RESEARCH

This study uses a qualitative type with an ethnographic method approach that examines the interaction of social agents, social actions, and social order with practical field achievements that emphasize the extent to which meaning and understanding arise through an interaction process [3]. While the paradigm approach is constructivism.

Ethnography requires researchers to participate directly in a social environment or community. According to Nawawi [4] is a process that takes Huberman [5]. The stages include: Data Reduction, Data Presentation, and Drawing conclusions.

A. Weber Political Actions in a Cultural Context

Political action using metapora, Weber said that this capitalist system has become an iron cage; Capitalism, which is born from human ethics-based acts of religion, then turns around and dominates the creator, men itself [6]. But keep in mind, things like that happened because certain rules or patterns of behavior are still maintained or practiced by other social actors outside of us. If only "everyone" or most people, or a group of people in power agree to change the rules, norms, and patterns of action (behavior) certain, then of course the social structure will change by itself.

Based on the theory explanation above, the researcher revealed the form of politicians' actions towards the Maja Labo Dahu culture in Bima. In this case, Mr. Burhan (member of the Hanura party) explained, one of the Donggo figures in Jakarta, that the Maja Labo Dahu Culture actually leads to moral appeal, so that all elements always adhere to the values that exist, so that they are orderly and can be maintained.

III. THE RESULTS AND DISCUSSION

A. The Result of Research

In describing the character of Bima's young politicians, it can be measured from the understanding of diverse political actions with the philosophical foundation of life and ancestral inheritance, which are based on generations, therefore the basic foundation used as a political communication tool is to use the message of advice "Maja Labo Dahu" (Malu and fear). The basic essence of "Maja Labo dahu" is a life guideline based on the teachings of Islam which in it speaks of morals, ethics and aesthetics.

B. The Stages of Bima's Action Politicians

The stages of action by Bima's politicians, there are several findings, namely as follows: (a) Instill political investment, (b) Manage impressions about good name, (c) Empathy in community service, (d) Become an Agent of change, (e) Harmonize in conflict situation, (f) Building community, (g)

Providing public facilities, (h) writing open letters to the president and (i) entering political parties.

"Writing an open letter to the president regarding the lack of clean water in Donggo District. "Because of the call of conscience, and I acted scientifically, at that time I saw people feeling very troubled in needing for clean water, it was difficult to cook, drink, take wudhu, to bathe the people who passed away and so on, therefore the government must give the serious attention and truly serve the people well ". (Interview (M.1) in March 2019)

C. The Political Campaign

Based on the findings that are used for political campaign channels, namely; (a) Goals, (c) Forms, (d) Traditional media, and (e) Social media. While the hope of a political campaign is a series of communication measures planned to get support from a large number of organized audiences in the process carried out by Bima's politicians.

"I do a familial approach system, which means that meeting is not enough with one time and many times, to avoid political jokes or buy votes if we do not approach it then we will be seminal politics as a form of cheating". The interview (H) in March 2019)

The value of political message of young politicians is as follows; (a) Messages that lead to infrastructure (b) messages that lead to the economy and (c) Messages relating to employment.

"Distributing aspirations for REAGRARI farmers, opening up farmers' paths and economic roads in Mangge Kompo Village". The road paving budget through the APBD budget changed 2018 yesterday. That's one of the things I can do. " Then I told the government the connection with opening the farm in West Donggo because there were about 100,000 hectares of farmland that could be accessed by vehicles. And the government has heard the sound. Such aspirations are people who are silent in political parties. " The process of the procedural system, I conveyed through the party meeting, then the party institutions corresponded to the government, not oral delivery. Based on the recommendations, it is not a jump lobby for formal juridical fencing that is used ". (Interview with (I.1) in April 2019)

The value of "Maja Labo Dahu" in political action. Based on understanding the actions of Bima politicians can be divided into two components; first the visible form and the two invisible shapes. The form seen is interpreting in the form of "Maja Labo Dahu" which is inherent in behavior, inherent in the way of speech, inherent in the way of thinking and action.

D. Expressions of Young Politicians Based on Values "Maja Labo Dahu"

Culture, that the philosophy of "Maja Labo Dahu" is part of cultural values while Weber distinguishes cultural expression as a hereditary act, this generation is interpreted by young people that cultural expression has the first diversity as a basis for trust in political campaigns, both surface behavior during campaign or gray behavior. There are also those who only

manipulate and eliminate the philosophical value of "Maja Labo Dahu".

IV. DISCUSSION

A. Rational Actions of Bima Politicians Who Hold the Value of Maja Labo Dahu

Referring to Weber's action theory, that the emphasis on individuals as a finder or driver of the emergence of actions or actions [7]. Weber gave the emphasis that value-rational action is carried out for reasons and objectives that have to do with values that are personally believed without taking into account the prospects that are related to the success or failure of the action. The theory explain that rationalization is discussing rational concepts while Bima politicians' actions based on Maja Labo Dahu's philosophical culture are political concepts in winning legislative election contestations from 2009, 2014 and 2019. The concept is considered rational for young people.

While below, there are two divisions of rational actions [8], including:

1) *Rational ability*: According Evnive, that rational is something that can be accepted by reason or attitude and actions of creatures that are able to be accepted by the logic of human reason [9]. Meanwhile, if it is associated with the political actions of Bima's young politicians based on philosophical Maja Labo Dahu that philosophical action is an act of human reasoning ability because in these actions provide good teaching values as a symbol of human life and political fairness and honesty.

2) *Rationalization*: Based on the research of Ganzach, Yoav, says that political reference rationality is that intelligence is operationally as an achievement in tests of standard mental abilities, rationality as consistency between political attitudes and political preferences and consistency as an effect of the interaction between intelligence and political attitudes towards political preferences [8].

Referring to the research above, namely discussing a method that refers to a political understanding that is a trait of rationality while rationality is an action that can be captured by human logic. while this research is to rationalize the concepts, stages and expressions in the political actions of young politicians based on Maja Labo Dahu's philosophical culture.

B. Consistency of Political Attitude

The aim of Bima politicians to enter politics is as a form of service to the regions, and most Bima politicians who live in Jabodetabek want to rebuild the region through legislative positions. Therefor they chose to compete in the world of legislative election contestation. According to Burhan, Maman, Ghazly, Husen, Ifrin, and Rafidin as the Donggo Bima politician, they gave the same reason that participating candidates were not on their initiative but because of the encouragement and support of the people who wanted change for the region.

Donggo Bima politician stressed that participating in the world of political contestation is only capital of self-confidence

and relying on political investments that have been done before, political investment in question is a stage in forming networks or mobilizing political forces such as building communities, engaging in any social problems, maintaining good names, provide public facilities and act in accordance with the applicable customs and culture. Husen (I.1) entered the world of politics and participated in competing in the election of the DKI Provincial DPRD in the West Jakarta district. The problem of winning loses is a common problem in the world of competition and we must not desire to be ambitious in obtaining positions of power.

The Consistency of Donggo Bima Politicians Attitudes who have plunged into the political world in managing the legislative elections of 2009-2014 and 2019 based on the Maja Labo Dahu culture can be divided into two, namely:

1) *Normative*: according to Burhan, promises political lies in order to influence the public so that his choice is a political application that is not good, because of the way the influence of political support is good, which must do a lot of public interest as I did before joining the legislative candidates in 2009 namely negotiating with the local government to repair the road from Wadukopa Village to Mangge Kompo Village. Clearly, these actions are more effective and beneficial for many people than giving promises that are not certain.

While the consistency of political attitude according to Husen, it started from organizational experience until he became the administrator of the political party that he already felt himself well-known among the public. And besides that, Husen said that planting self-confidence is the main thing that must be planted in us, then actively building friendships with the community in order to avoid seminal politics. Strictly speaking, active friendship will be far better than giving bribes to the people because religion and culture teach the good of every human action.

Referring to the study of Sweetmana, that the overall attitude towards protest reflects a variety of better, more effective, cognitive, and behavioral factors. rather than higher, which is defined as a collective policy [10]. In addition, public protest attitudes offer an important addition to the ongoing model of collective political action to learn more about the collective political process and need to learn and act.

From Max Weber's theory of rational action and Sweetmana research, normative actions about protest attitudes have the same results as the consistency of the political attitude of Donggo Bima Politicians who apply political expression to his understanding [10]. Why is that, because cultivating political investment in the public interest and building a friendly relationship to avoid the seminal politics as far as the results of these actions reflect the moral culture of Maja Labo Dahu's philosophical culture.

2) *Non-normative*: Inconsistent political decisions, according to confession (H.1) for the first time participating in the legislative competition of the DKI Jakarta Provincial Parliament were an experiment, the reason being to learn about the process of the political world. Continuing, after a long time he felt comfortable in the political world. Finally,

every moment of election (H.1) was registered as a candidate but never chosen to be a DPR member.

From the political decisions taken by (H.1) which have no targets and important objectives in 2009 legislative election competition, it is reasonable for the people to doubt (H.1) to become representatives of the people. Because almost all cultures in Indonesia that the figure of the chosen leader is someone who does a lot in the public interest and his name is known by the community.

Referring to the study of Rystinaa and the concept of political culture is used as a theoretical framework and the discussion is about the political attitudes of young people [11]. This study shows very clear differences in some aspects of the political culture of young people in Kazakhstan. In other aspects, political attitudes are more similar, especially trust in institutions. However, the political involvement of young people is largely the same, namely in this case no change has taken place.

According to (R.1) applying in a political party without following the process resistance both at the level of student organization or being an activist is normal. Moreover, providing assistance in the form of houses of worship buildings, service cars, and assistance such as groceries and money according to him there is nothing wrong.

Yet the people's response if the legislative candidates provide assistance at the time of the election is only declared bribery to the public, even though the politician of Donggo Bima (R.1) said that the assistance or contribution that has given to the community is sincere but still asks for the support based on the people's conscience.

Actually, the actions of Donggo Bima politicians were contradicted by the philosophy of Maja Labo Dahu, starting from not being serious in joining the political world until the process of "applying directly to political parties" then gave assistance when approaching the election. from all the politicians of Donggo Bima acted without any shame and fear in expressing the politics.

C. Affiliated with Political Parties

1) *Motives involve into politics:* Donggo Bima politicians chose to enter the political world because they felt an urge to serve the region, there were those who only tried to study the political world, then there were those who were truly deeply involved in the political world and some who wanted to take office.

In stages, the politicians of Bima began their careers from student organizations to other national organizations. According to (B.1), that before joining political parties at first they had important positions in student organizations, after finishing college in Jakarta and then joining the Indonesian Youth National Committee (KNPI). Enter political parties because they already have a large influence in the organization's management, therefore they are drawn to become administrators of political parties.

Whereas (R.1) in affiliating with political parties, initial R uses a central level network to obtain support recommendations of legislative candidates for DPRD at the regional level of

Bima district. Through this network Initials R officially registered themselves as legislative candidates for the regional parliament.

According to the research of Lukyanova, the research presented is based on the hypothesis that the formation of student communicative competencies is determined by the relevance of competencies that form the structure of communicative competencies through the sequence of stages of communicative competency development and the determination of algorithm formation communicative competence in higher education [12].

The efforts of Donggo Bima politicians in winning candidates through many stages, first the expression stage of the second political action, the stage of Political Message, and the three stages of political campaigns. From these several stages has become commonplace for other politicians. But as a manifestation of the steps that the politician of Donggo Bima has expressed is linked to the philosophical culture of Maja Labo Dahu, which contains religious moral values as explained by Maman.

Meanwhile, according to Gunawan (Journalist), the obstacle to acting in Bima's politics is because the process helps leap, the process does not refer to the philosophical message "Maja Labo Dahu". Usually the leader is a person who has many achievements so that he can be known by many people, but the improvement process is to use the electricity network.

For example, female legislative candidates are included in the legislative position usually using a pattern of power. For example, say his wife, former regent Hj Tina, was a member of the DPRD because of the power of her husband who served as Regent, then Bima Regent Hj Indah Putri Dhamayanti was a deputy chairman of the DPRD in the district. Bima, why, he could be the deputy chairman of the Council because he was the wife of the previous Regent.

Political understanding of power patterns or jump aid systems is not in line with his theory Changara, that political science seeks to create harmony in creating order in society without coercion [2]. Therefore, political leaders are actually actors who educate the public with ideas, ideas, and concepts or models of good governance.

V. CONCLUSION

Culture, that indigo philosophy "Maja Labo Dahu" is the part of cultural values while Weber distinguishes cultural expression as hereditary, this hereditary action is interpreted by young people that cultural expression has the first diversity as the basis of validity in political campaigns, either surface behavior when campaigning or gray behavior. There are also those who only manipulate and eliminate the philosophical value of "Maja Labo Dahu".

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