

Hidden Power in The Choice of Head of Village in Simalungun District in 2017

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Abstract. The election of the village head is not merely a struggle for power or how the campaign strategy is carried out in order to get support from the village community, but more than that concerning prestige, self-esteem and honour so often in various regions the process of electing the village head causes conflict in the community. Indonesia has a peculiarity in naming it according to its identity. Last October 21, 2017. A total of 76 village (Nagori) in Simalungun District carried out the Election of Village Heads (Pangulu Nagori) simultaneously. A total of 253 candidates from various backgrounds also fought for the position of Village Heads (Pangulu Nagori). Of course the elections in the general election from the presidential elections, legislative elections, regional head elections to the election of village heads are never separated from the battle of invisible political power. The "invisible" power is the planting of doctrine and ideology over others through subtle ways. The view of Hidden Power is part of John Gaventa's theory of the Powercube Theory to understand power as a control of a person or group against other people or groups. The results of this study found how the hidden power work patterns, hidden power pangulu, selection of simultaneous village head (pangulu nagori) in Simalungun and power relations were built.

Keywords: *Hidden Power, Selection of Pangulu Nagori, Village Government*

I. INTRODUCTION

One of the demands of the 1998 Reform movement was to provide the widest possible autonomy in regional management. Be it in terms of financial resources, bureaucracy, to the matter of choosing the regional head. The aim is that the service to the community will be better, equitable development and maximize the role and function of the Regional Representative Council (DPRD). This means that the spirit of regional autonomy cannot be separated from the desire to implement the democratization process in the region.

Since the enactment of Law No.22 of 1999 concerning Regional Government, which was then followed by Law No.32 of 2004 concerning Regional Government, as well as Law No.23 of 2014, substantially gives autonomy to the

provincial and district / city areas an authority and autonomy wider than the previous government. The occurrence of a paradigm shift in the governance process, also gave effect to the opening of space for the village to manage and regulate the household according to the characteristics of each.

In Law No.23 of 2014 concerning Regional Government, namely in CHAPTER 1 of the general provisions, Article 1 paragraph 43 states that: "*Villages are traditional villages and villages or other names, hereinafter referred to as Villages, are legal community units that have limits region that has the authority to regulate and manage Government Affairs, the interests of the local community based on community initiatives, the rights of origin, and / or traditional rights recognized and respected in the government system of the Republic of Indonesia.*"

Furthermore, Law No. 6 of 2014 concerning villages is very important, at least because of 2 (two) reasons: First, through the village law it is expected to form a legal basis for clear and specific arrangements regarding the village, because since the reform of the village regulation is regulated in law Local Government Act. Secondly, through this village law it is hoped that there will be a new breakthrough in the realization of village reform towards democratization, and perfecting the spirit of autonomy that will be realized in the constitution. [1]

In addition, what becomes very interesting and important is the provision of the selection of Village Heads, Article 31 is explained: (1) The selection of Village Heads is carried out simultaneously in all Regencies / Cities; (2) District / City Regional Governments stipulate policies for the simultaneous implementation of the election of the Village Head as referred to in paragraph 1 by Regency / City Regional Regulation; (3) Further provisions concerning the procedure for the selection of the Village Head simultaneously as referred to in paragraph (1,2) regulated by or based on Government Regulations.

Village selection activities cannot be separated from the development of political dynamics that occurred in the village.

Pilkades is not merely a struggle for power or how the campaign strategy is carried out in order to get support from the village community, but more than that concerning prestige, dignity and honor so that often in various regions the process of electing the village head causes conflict in the community. [2]

Every village area in Indonesia has a peculiarity in naming it according to its identity such as Nagari in West Sumatra, gampong in Aceh, Kampung in Papua and West Kutai, East Kalimantan. Similarly, all terms and institutions in the village can be called by other names in accordance with the characteristics of the village's customs. This is one of the Government's recognition and respect for the origin and local customs.

While in Simalungun Regency, North Sumatra. The village is called the Nagori term. Nagori himself saw in the Simalungun District Regulation No. 13 of 2006 concerning the Nagori Government. With the regional regulation, it explains that Nagori is a legal community unit that has regional boundaries that are authorized to regulate and manage the interests of the local community, based on the origin and local customs that are recognized and respected in the Republic of Indonesia Unitary Government System. The Nagori who became the Nagori Government Head was Pangulu. While the Secretary and Head of Affairs are called the Nagori Tungkat. For the leader of the Nagori region in the work environment of the Nagori Government's implementation, it is Gamot. For the Nagori region, it is called Huta. [3]

Furthermore, on October 21st, 2017 ago. A total of 76 Nagori in Simalungun District carried out the Election of Pangulu Nagori (Election of Village Heads) simultaneously. A total of 253 candidates from various backgrounds fought to fight for the position of pangulu nagori. Of course the elections in the presidential election (presidential election), legislative elections (pileg), regional head elections (pilkada) to the election of village heads are never separated from the battle of invisible political power (hidden power). Power "not seen" is the planting of doctrine and ideology on others through the way-a subtle manner. [4]. Someone not directly suggesting or engage in his choice, but by entering the mind to change the mind-set of someone Thought someone will be driven by the power of the word-the word that can change everything. Someone will be taken to nature not aware that he or she has become part of someone else.[5]

For example, someone who has been known to have extraordinary character but is far from politics and can bridge indirectly between candidates and voters. (Chalik, 2017) This cannot be separated from the political culture of a region that is very patriarchal with strong patron client relationships. As; customary elders, ulama, clergy, and clan leaders.

The view of Hidden Power is part of John Gaventa's theory of the Theory Powercube (power cube) to understand power as a control of a person or group against other people or groups. Where Hidden Power in the selection of pangulu nagori in Simalungun is a framework for analyzing the dimensions of

power, level, space and form. Level, space and form of power is the dimension-the dimension of power related to the actors that are not visible on the award candidate's pangulu Nagori in Simalungun.

Therefore, the research entitled "Hidden Power in the Selection of Pangulu Nagori Serentak in Simalungun District in 2017". It is important to do so in order to identify political forces that were not seen in the simultaneous election of Nagori Nagulu in Simalungun on 21 October 2017.

II. METHODOLOGY

This research is a qualitative research. This research is a qualitative research with a critical paradigm with investigative case studies that are submitted. Where researchers collect data by interview method as primary data. While the secondary data of this study was obtained by researchers from international journals, national journals, books and media news releases. Collection of research data is also carried out through a review of documents or reports relating to the focus of the research conducted.

III. RESULT AND DISCUSSION

3.1. Election in Pangulu Nagori Simultaneously

Law No. 32 of 2004 states that the village has the authority to regulate and manage the affairs of the local community in accordance with their origin and customs. Where in order to regulate the affairs of the local community the village can make village regulations.

The implementation of village governance is inseparable from the role of the village head. The village government is led by the village head who is chosen by the villagers who already have the right to vote. The election of the village head cannot be separated from the political participation of the village community. Participation in the community, especially the village, is essentially a measure to determine the quality of the ability of citizens to interpret a number of symbols of power.

In rural development there are things that cannot be avoided, namely that access to development is more enjoyed by the upper-class village elites. This is not only caused by development activities not being able to touch all levels of society at the same time because of the limited development resources so that it requires a priority scale to be determined but also because of some structural and moral barriers that hinder relations with the lower layers of society. Development that has reached villages today has caused the village to experience considerable changes.

Some aspects of this change have never happened before so that it has changed the face of the village. Various characteristics found in traditional villages are now no longer found but replaced by various technological advances that feel alien and new to the village community. Village communities as a community undergoing change due to development

cannot be separated from problems. Some of these problems are old problems that have not been resolved or new problems that arise as a result of overall change or as a negative impact of development itself.

Furthermore, the village in Simalungun district is called nagori. Nagori himself saw in the Simalungun District Regulation No. 13 of 2006 concerning the Nagori Government. With the regional regulation, it explains that Nagori is a legal community unit that has regional boundaries that are authorized to regulate and manage the interests of the local community, based on the origin and local customs that are recognized and respected in the Republic of Indonesia Unitary Government System.

In Nagori the head of the Nagori government is Pangulu. While the secretary and head of affairs are called the level of the nagori. For the leader of the Nagori region in the work environment of the Nagori Government's implementation, it is Gamot. For parts of the Nagori region called Huta.

Nagori manages the development, governance and social affairs of Nagori autonomously in order to grow and develop following the growth of the nagori itself based on diversity, participation, genuine autonomy, democratization, community empowerment and increasing the role of the nagori government in providing services and improving the welfare of society and spurring accelerated development and growth of strategic areas.

The existence of rules that explain the election of the Nagano Nagas, further strengthens the spirit to implement democratization in all regions in Indonesia and also the spirit in improving regional autonomy. To strengthen the rules concerning Law No.6 concerning Villages, the Minister of Home Affairs Regulation (Regulation of the Minister of Home Affairs) No.112 of 2014 was born which specifically regulates the selection of Village Heads.

Then in the Minister of Home Affairs Regulation No. 112 of 2014 there are several things that are very important to understand, namely regarding the process of selecting Pangulu Nagori. Where Article 5 explains that the District / City Government through the Bupati is also responsible for the implementation of the election of the Village Head, namely by forming an Election Committee at the District level. In addition, the Regulation also explains the responsibilities of the Village Consultative Body (BPD) on the sustainability of the election of the Village Head. The task of (BPD) is to form an Election Committee in the village.

The existence of the provisions of the law concerning the Pilkades simultaneously, Simalungun Regency, North Sumatra is one of the districts that carry out simultaneous Pilkades, which is carried out on the date.

Simalungun Regency has 31 (thirty one) districts and the entire sub-district consists of 345 (three hundred and forty five) villages. Sibaganding village is one of the villages located in Simalungun district. Rural development can also be interpreted as the central point of national development

because everything related to development issues ends and ends in the countryside and some of the population comes from Indonesia who live in the countryside including the number of people living below the poverty line.

So, naturally in every national development policy, rural development gets considerable attention from the government. National development policies and strategies basically aim to improve the standard of living and welfare of the people, especially the lower layers, which are generally more numerous and come from rural areas. Village development models and strategies in Indonesia are basically to optimize natural and human resources both through the utilization of resources and allocation.

Furthermore, on October 21st, 2017 ago. A total of 76 Nagori in Simalungun District carried out the Election of Pangulu Nagori (Election of Village Heads) simultaneously. A total of 253 candidates from various backgrounds fought to fight for the position of pangulu nagori.

The organizing committee in the village then arranged the technical implementation of the village head election simultaneously. Duties and responsibilities of the Election Committee in the Regency as regulated in Permendagri No. 112 About the Simultaneous Pilkades is to coordinate, supervise, facilitate the simultaneous implementation of the Pilkades process carried out by the Village Committee, so that it is carried out well.[6]

This regulation is then part of the elaboration of higher laws and regulations taking into account the socio-cultural conditions of local village communities. Generally the interest of the community in the selection of village heads is high enough to participate in the process of electing the head of the Pangulu Nagori.

3.2. Hidden Power in the general election of Pangulu Nagori

Election battles, especially the elections, often involve hidden power as ain a contest. The view of hidden power uses the theory Powercube described by John Gaventa (power cube) which says that power is the control of a person or group against other people or groups.

Further theory is Powercube's defined as a framework for analyzing three dimensions of power, namely level, space and form. Level, space and form of power are the dimensions of power that are the focus of study Powercube's in analyzing the selection of Nagori Pangulu in Simalungun District. Where in mapping the things that play a role in power, the actors in it, problems and situations that are backward to him, even the possibility to make changes appropriately and evolutionarily. While at the same time delivering the reason why someone can win the fight in politics, in this context is the election of the Simalungun 2017 simultaneous nagori.

In a society there is always a group of individuals who have influences that often determine the life and change of society, even though changes in society do not depend entirely on the roles they or they play. This individual or group of

individuals is commonly called elite. Elite are those who have and get more than what is owned and obtained by others.

Ability to occupy an honorable position is based on human attributes attached to someone, which he calls sentiment or residues. To explain the concept of residue. Powercube then enters the framework to analyze the level, space and form of power, and their relevance. This is useful in letting people explore various aspects of power and how they interact with each other. It allows visually against themselves and us, including actors- other actors, relationships and the power, and then looks at the possibility of movement, mobilization and change. This allows people to plan advocacy and to find entry points for action.

Dimensional shape refers to the way in which power manifests itself, including the form-the form of visible (visible power), hidden (hidden power) and invisibility (invisible power). The dimension space of Powercube refers to the arena of potential participation and action, including what is called closed (closed space), permitted (invited space) and created space (claimed power). The dimension of the dimension Powercube refers to the different layers of decision making and authority possessed on a vertical scale, including local, national and global.

Each-each dimension and sub-components that will be described in further refers to the shape, space and levels. Powercube can build and be used to further explore the expression of power: power over whom, power for whom, power with whom, and power in involving who.

3.2. Hidden Power in Nagori Durian Baggal Raya Kahean

Strategies to challenge invisible power involve approaches such as raising awareness, adult education, participatory research to validate people's own knowledge, using media and popular communication methods to challenge dominant stereotypes and discourses, change approaches to education and socialization, and many others. But the hidden forms of power also can involve the more hidden forms as well, where people reject the domination and control over the way-the way that the political dynamics are less common.

Although it may respect the democratic rights of people to participate in decision-making processes that affect their lives, in practice in many spatial decision-making settings it has been closed. Decisions are made by a set of actors in the election Pangulu Durian Nagori Baggal behind closed doors, to pretend- pretending as if listening to their voices. The enclosed space, where the elite in Nagori Durian Baggal made a decision by only listening a little and involving the community.

The closed space for the election of Nagori Durian Baggal raised the issue of change, road construction and village harmonization which had a major impact on people's lives. In the election of the Nagori Pangulu in Durian Baggal Village, on October 21, 2017.

Three candidates fought for the pangulu position, the number one (1) Binro Purba, Number 2 (2) Darwan Damanik and number three (3) Jan Feri Saragih to fight 514 votes in the DPT. At the time of the election of at least 423 people who exercised their voting rights which were then won by candidate Number 2 Darwan Damanik who won 211 votes, Jan Feri Saragih won 163 votes and Binro Purba won 49 votes.

Candidate Number	Candidate Name	Vote
1	Binro Purba	49 vote
2	Darwan Damanik	211 vote
3	Jan Feri Saragih	163 vote
	Total	423 vote

Table 3.1

Sources: Pangulu Durian Baggal Office

According to Milden Damanik, who is also a success team from Darwan Damanik;

"Darwan Damanik's victory was influenced by his figure and figure who brought the family's big name. Darwan Damanik still has the lord's lineage (king) in Sokkur Village. Moreover Darwan Damanik is supported by sintua (church officials) and ulama (Muslim figures).

The strategy used by Darwan Damanik to cover all issues and problems and their impacts usually uses a persuasive approach of the leaders. The language used for campaign purposes is strengthened by his figure.

This was reinforced by Krisman Saragih who said:

"People who are considered to have opportunities and support from village religious leaders always get a place in social spaces, especially in socio-political spaces. Ability and experience are one of the main capital candidates such as Darwan in influencing others. "

In the community of Durian Baggal village there is always one group of individuals who have influence that often determines the life and change of the community in the village. Even though changes in society are not entirely dependent on the role they or they play. These individuals or groups of individuals are commonly called elites. They are involved in preparatory committees, holding government control and occupying strategic positions in government. Until now, the sintua, pastors, clerics and scholars in Durian Baggal Village still stand out to win candidates.

This was confirmed directly by Darwan Damanik who said that;

"The role of religious leaders is actually the strongest. Then the role of community leaders was also a very important factor in winning me in the village head election in Nagori Durian Baggal. Moreover, there is a communication of personal nature before the elections were conducted and the shape is not material such as money or goods".

Hiddenpower used by interest groups to retain or seize power and privileges by creating a reason for others to participate, with the exception relieve or key issues from the public arena, or by controlling politics behind the stage. This kind of power is not only in the formal political process, but in the context of a more closed group.

At the selection of Pangulu in Nagori Durian Baggal a strategy to open a closed space with a focus on victory. Regarding transparency, the right to information and transparency and accountability to the agreement occur behind closed doors. These political forces demand the opportunity to have a greater voice and must consult with other decision makers.[7]

Allowed space (Invited space). At the community level and local village elites. The demand for participation has created new opportunities for involvement and consultation in the Nagori Durian Baggal victory through requests from various elites and recommendations from community leaders.

IV. CONCLUSIONS

Hidden Power (invisible force) forms meaning and what is acceptable. Invisible forces form the psychological and ideological boundaries of participation. Significant problems are not only guarded from decision making, but also from the mind and awareness of the various players involved, even they are directly affected by the problem. By influencing how individuals think about their place in the world, this level of power shapes people's beliefs, sense of self and acceptance of the status quo.

Even their own superiority or inferiority, the process of socialization, culture and ideology perpetuates exclusion and inequality by defining what is normal, acceptable and safe. Changing strategies in this field also targets social and political culture as an individual's awareness to change the way people perceive themselves and the people around them, and how they imagine possibilities and alternatives for the future.

Hidden power is very important in winning candidates for regional heads including pangulu nagori (village heads) with their respective mass bases which will be very significant capital in gaining votes and victories. Because this is the basis of its own intelligence, it is very necessary in the framework of fundraising or the mobilization of interest between the candidates and the figures to be natural. This is because, the position of public figures as hidden power greatly determines the success of a prospective pangulu nagori. Figures with the

charisma they possess are able to mobilize the masses in the framework of mobilizing the masses in the campaign.

This is actually the policy direction of these figures in providing their support. Communities in Simalungun District have the opportunity to devote their desire to vote and the right to be elected. But behind this freedom, village elections leave a separate problem. The existence of dominant forces at the village level is very decisive towards the direction of the election of the village leaders in the future.

Does this power come from financial, the power of influence of charisma to the power of violence (intimidation). Observations in the two villages that have been examined by the authors show such symptoms. The pattern of approach and mass mobilization in the Pilkades is almost the same as other villages. The candidates built personal relationships with the Nagori community by coming to the residents' homes with food. Furthermore, it was strengthened by a family team that followed up with religious contacts and clan ties as part of the brotherhood.

Candidates promise something (money / prize) to the voters that will be given at the time of the election and afterwards. The choice of candidates is one of the main factors because of the power of giving money / gifts. The method or technique used does not experience differences. The massive approach and method used is to reward voters who are carried out directly or through a close family network among the population.

The issue of power cannot be separated from the role of actors who are above or behind the political stage (backstage). The larger and wider the political stage, the greater and broader the actor who becomes the player. This actor is called the political elite (local strongmen), an important figure who designs, manages and implements political policies.

In the context of the political arena at the Nagori (village) level in Simalungun, the role of the elite is not even dim, instead the opposite phenomenon arises. Based on the two observations, this is not the case.

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