Political Preferences of Muhammadiyah Residents as Minority Muslims in the 2018 Bali Governor Election

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Abstract. Muhammadiyah must have a different perception about something. Likewise, the views of the people in Denpasar towards Muhammadiyah, where people have different perceptions about Muhammadiyah. This can be caused by various factors including knowledge, understanding, belief and so on. Political communication that is built must involve the creation and exchange of ideas and opinions between Muhammadiyah members, public officials, political institutions, and related entities, such as the media [15]. In 2018 the Bali governor election brought 2 (two) pairs of candidates, namely I Wayan Koster & Tjokorda Oka Artha Ardana Sukawati who were promoted by the PDIP, Hanura, PKPI, PAN and I.B parties. Rai Dharmawijaya Mantra & I Ketut Sudikerta promoted by Golkar, Democrats, Nasdem, Gerindra. The issue of SARA is something that is inherent in the practice of identity politics. This situation certainly cannot be separated from the Balinese Muslim community whose characters are increasingly diverse. With the diverse character of the Muslim community in Bali, both natives and immigrants, it will make the identity politics situation among the Muslim community dynamic, and of course will affect the political situation in Bali itself. Political Preferences of Muhammadiyah Residents as Minority Muslims in Bali. From the above background, this research basically wants to show that now the people of Muhammadiyah in Bali are using the momentum of the 2018 Bali Governor Election (Pilgub) as an effort to fight for their identity politics. To find out how the Political Preferences of Muhammadiyah Citizens as Minority Muslims in the 2018 Bali Governor Election, this study uses a qualitative approach, with the object of research being Muhammadiyah residents in the province of Bali. Qualitative research is a procedure that produces descriptive data in the form of written or spoken words of people or observed behavior [20]. This study is a qualitative descriptive study by describing and analyzing the Political Preferences of Muhammadiyah Citizens as Minority Muslims in the 2018 Bali Governor Election based on the theory of Political Identity and Political Communication,

Keywords: Political Identity · Political Communication · Political Preference · Muslim Minority · Bali

1   Introduction

Identity politics is a political strategy in which people of a certain gender, religion, race, socioeconomic background, social class, or other identifying feature form a political agenda based on that identity [21]. Identity politics often affects minorities. The concept of the majority minority so far has often ignored the process of domination in the economic, cultural, political and social arenas [19]. In the context of the Muhammadiyah community in Bali, the inherent status of these minorities is not only relevant to their smaller quantity compared to the entire population where they live, but also to some assumptions and political preferences which are considered a minority. Islam may be found in practically every district of Bali, including Denpasar, Tabanan, Bangli, Buleleng, Jembrana, Badung, Gianyar, Karangasem, and Klungkung [13]. Muhammadiyah, one of the largest Muslim organizations in Indonesia, also has a political impact. In the last few decades, the political campaign strategy of the cagub and cawagub pairs has often made the Muslim community a target for voting [1].

Muhammadiyah must have a different perception about something. Likewise, the views of the people in Denpasar towards Muhammadiyah, where people have different perceptions about Muhammadiyah. This can be caused by various factors including knowledge, understanding, beliefs and so on. The development of political communication must include the formation and interchange of ideas and viewpoints among Muhammadiyah members, public officials, political institutions, and connected organizations like as the media [15]. In 2018 the Bali governor election brought 2 (two) pairs of candidates, namely I Wayan Koster & Tjokorda Oka Artha Ardana Sukawati who were promoted by the PDIP, Hanura, PKPI, PAN and I.B parties. Rai Dharmawijaya Mantra & I Ketut Sudikerta promoted by Golkar, Democrats, Nasdem, Gerindra. The issue of SARA is something that is inherent in the practice of identity politics. This situation certainly cannot be separated from the Balinese Muslim community whose characters are increasingly diverse.

With the diverse character of the Muslim community in Bali, both natives and immigrants, it will make the identity politics situation among the Muslim community dynamic, and of course will affect the political situation in Bali itself. Political Preferences of Muhammadiyah Residents as Minority Muslims in Bali. From the above background, this research basically wants to show that now the people of Muhammadiyah in Bali are using the momentum of the 2018 Bali Governor Election (Pilgub) as an effort to fight for their identity politics. The problem is, how are the political preferences of Muhammadiyah residents as minority Muslims in the 2018 Bali governor election? The purpose of this research is to find out how the political preferences of Muhammadiyah residents as minority Muslims in the 2018 Bali gubernatorial election. The urgency of the research, the existence of racial and political identity issues in Indonesia that are developing makes this research very important to look at the political preferences of Muhammadiyah residents as minority Muslims in the Bali gubernatorial election. 2018 year.

2 Literature Review

2.1 Political Identity

Identity politics is the politics in which individuals engage when they organize around, and define, their experiences, political concerns, and aspirations in terms of the identity-group good [2]. When it comes to identity politics, political theory focuses on analytic, normative, and political problems, such as how governments should approach identity groups and/or claims made on their behalf [3]. Historically, identity politics sprang from experiences of identity-based oppression: disparities in resources and opportunities that people encounter as members of specific identity groups [16].

The state never simply recognizes identity, our claim is. Instead, they play an important role in helping to produce and reproduce them, shaping the way people identify, and the way they organize and act politically [12]. However, Geertz's argument narrows its meaning by stating that, of course, ethnic relations play an essential part in identity politics, serving as a possible cultural symbol and a source of strength for political action. This concept has ramifications for the desire to: First, get the same recognition and respect as human beings, whether political, economic, or socio-cultural. Second, to sustain and preserve the cultural values that define the group in question. Finally, he has a strong attachment to his ethnicity, as evidenced by Ethic for Identity and Ethic Voting.

2.2 Political Behavior and Preferences Politic

Political conduct is defined as activity carried out by individuals or individual groups to fulfill their rights and duties as political beings. The state requires an individual or a group to perform sociopolitical tasks, their rights, and obligations to channel political aspirations [6]. Freely political behavior is defined as the overall political behavior of political actors and citizens in their concrete manifestations that have a mutual relationship with culture. Citizens' attitudes, responses in assessing political objects and events as well as their activities against the current political system This is also strongly influenced by the behavioral preferences of the governing political elite as well as the socio-cultural life of the community [3]. Political acts that are represented in a person's political ideals are a highly important influence in directing how they respond to a circumstance [2]. Political preferences that are built must involve the creation and exchange of ideas and opinions between Muhammadiyah members, public officials, political institutions, and related entities, such as the media [10].

2.3 Political Communication

Political communication is a communication and political science discipline that studies how information circulates and impacts politics, policymakers, the news media, and citizens [17]. Governments and other political actors are confronted with more mediation opportunities than ever before [5]. Political communication strategists used to have a restricted reach of the press, television, and radio to cover; now, they are involved in multidimensional impression management [7].

The inevitable relaxation of their control over the political agenda, forcing politicians into an increasingly responsive fashion rather than a proactive, agenda-setting role they prefer to adopt [8]. To cover the vast, dynamic, and frequently unpredictable media environment in which they now operate, political actors are forced to employ complex cross-media strategies that may do little more than follow the flow of relevant information and expectations in order to find media content that shames before ruining it [6].

Citizens are increasingly experiencing interactive relationships with supermarkets, banks, travel companies, and music stores, expressing frustration when local councils, parliamentarians and government departments seem unable to engage with them online. While governments now provide many online services and provide various local, national, and supranational information portals, they tend to offer some interactive features for citizens who wish to provide feedback [14]. There are various forms of political communication that are commonly carried out by politicians, professionals, and political activists to achieve their political goals. There are nine forms of political communication that often come to the surface, namely, political rhetoric, political agitation, political propaganda, political public relations, political lobbying, political campaigns, political marketing, political branding and promotion and political research.

3   Methodology

This study uses a qualitative approach, with the object of research namely Muhammadiyah figures in the province of Bali. Qualitative research is a procedure that produces descriptive data in the form of written or spoken words of people or observed behavior [20]. This study is a qualitative descriptive study by describing and analyzing the Political Preferences of Muhammadiyah Citizens as Minority Muslims in the 2018 Bali Governor Election based on the theory of Political Identity and Political Communication.

The major data collecting approach was interviews with related informants who were purposefully chosen to satisfy research goals, while secondary data was obtained through library research and documentation procedures to validate and reinforce the data for analysis. Qualitative data analysis necessitates researchers carrying out activities such as data gathering, data interpretation, and drafting research reports at the same time (Creswell, 2012: 145). Thus, data analysis is performed concurrently with data gathering rather than separately. The researcher moved interactively in three components of analysis during data collection: data reduction, data presentation, and final conclusions/verification (Sutopo, 2002: 186).

4   Result and Discussion

Simultaneous regional elections in 2018 were also held in Bali, one of which was the election of the governor and deputy governor. The number of voter participation in this Local Election was recorded at 71.96% with the number of people exercising their voting rights of 2,146,093 people out of 2,982,201 people who were registered as permanent voters (DPT). Among these numbers, there were 2,103,005 valid votes and the remaining 43,088 invalid votes (Rhismawati, 2018) (Fig. 1).

Fig. 1. Bali governor candidate poster 2018

The implementation of the 2018 regional general elections in the province of Bali, which has passed, is a portrait that shows where identity politics, political preferences and political communication tend to lead to issues of ethnicity, race, and religion. Muhammadiyah, one of the largest Islamic organizations in Indonesia, is a minority in the province of Bali, where Hinduism is the majority religion there. This is the interest in the view of Muhammadiyah residents in political preferences. The views of Muslims in the province of Bali and the people of Bali in general. The views of the people of Denpasar Bali towards the Muhammadiyah organization are quite interesting where Muhammadiyah as a da'wah organization in the struggle to practice the commandments of good and evil and Muhammadiyah does not have a political vehicle or carry out practical politics. In a society must have a different perception of a thing. Likewise, the views of the Muhammadiyah community in Denpasar towards the Bali governor candidate in 2018, where the Muhammadiyah community has different perceptions about the Bali governor candidate. This can be caused by various factors including knowledge, understanding, beliefs and so on (Muh. Syamsuddin, 2017). The results are as follows (Fig. 2):

The differences in perceptions that occur in the Muhammadiyah community in the Denpasar area occur due to various factors such as: feelings, attitudes and individual personalities, prejudices, desires or expectations, attention or focus of the community, the learning process, values and needs as well as interests, and motivations, background family, information obtained, knowledge and needs around, new, and familiar things or unfamiliar objects. Basically, the process of forming this perception occurs within a person, but perception is also influenced by experience, learning process, and knowledge. The knowledge factor is high because the Muhammadiyah community in Bali has sufficient education and is supported by good infrastructure access in the province of Bali, this is supported by previous research which states that the knowledge transfer process will run well if it is supported by good infrastructure [5], [14], [12].
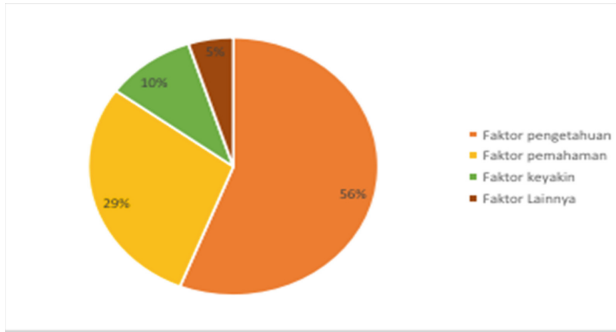
Fig. 2. The view factor of Muhammadiyah Bali residents towards the governor candidate.

Basically, if we look deeper into the meaning of the explanation above, we can see how the behavior of the Muhammadiyah community in Bali is bound up in various social circles such as, family, workplace, friendship. These factors certainly make the Muhammadiyah community in Bali more pluralistic in facing a difference where they also as a minority. The assumption is that a voter lives in a certain context, namely economic status, religion, place of residence and others [4]. To better understand the behavior patterns of Muhammadiyah voters in Bali, it never hurts to try to position the problems that exist in Bali, with those that befall the political order in this country nationally. Political communication is one of the tools used by the candidate for governor of Bali in giving his ideas to the Muhammadiyah community in Bali. This was done by the I Wayan Koster couple who intensively communicated to 3 (three) Islamic organizations, namely Muhammadiyah, Nahdatul Ulama and the Indonesian Ulema Council. This aspiration of Muhammadiyah residents for Wayan Koster was strengthened by the intensive communication carried out by the candidate for governor of Bali. This is used as a communication space that refers to the support of Balinese Muslims to choose even though he is small but as a minority is always a determinant in the future. I Wayan Koster also wants to be part of the Muslim community and make Bali a province that is friendly to all religions, not just the majority religion, namely Hinduism (Fig. 3).

Political communication that was built during the 2018 Bali governor election campaign aims to convey political messages about policies that will be carried out in the future when in office by looking at the political preferences of Muhammadiyah residents, of course not only believing in one source but also seeing from other sources, this is what strengthens Muhammadiyah Denpasar Bali position which has a neutral position so as not to fall into practical politics. It was also conveyed that a good communication process will create a pattern of public trust so that they will consistently choose the pair until election day and will not regret after the election takes place [9], [18], [11], [22]. The existence of political communication carried out by the candidate for governor of Bali makes the lack of identity politics that occurs in the residents of Muhammadiyah Denpasar Bali. Such as the development of political identity into three forms, namely legitimizing identity, resistance identity and project identity.

Legitimizing identity, which is where identity is introduced by dominant societal institutions to extend and rationalize their dominance vis a vis with social actors. Castells

Fig. 3. Wayan *koster* communicates with the residents of Muhammadiyah Bali.

(2007:7), points out that the constructors of identity and reason construction can determine "the symbolic content of cultural identity and meaning for those in identifying it or placing themselves outside it". According to Castells, identity is defined in power relations which cannot be determined or separated from the vicious circle of ongoing power relations. Identity is something that produces and results from a civil society which is a set of organizations and institutions with structured and organized social actors that reproduce conflict. Identity is also able to rationalize structural domination.

Resistance identity is generally displayed by actors as a form of resistance to the stigmatization experienced and the dominance they face, so that the identity that is often displayed is always contrary to the dominant form. Resistance identity is based on or in actors subject to unfair exclusion who develop resistance based on survival against strong opposition to dominant societal forces and Project Identity is more complex than all the forms of identity that Castells expresses. They are therefore the most unique activities, and which will bear the power of positive transformation against the harsh rules of the restructuring of capitalism and the networks of the technological and information elite. Castells, describes that self-identity and modern society have changed as a new structure in network society. In Project identity, identity is built when social actors whose material base allows them to build a new identity, which defines their position in society and in the process continues to transform into the overall social structure that exists within it.

The identity of the Balinese Muhammadiyah community is thus a construction process of Islamic cultural attributes and ethnic cultural attributes that exist in Muslim societies. The identity that is built through the construction process is interpreted as a collective identity that symbolizes an area where there is an association of identity units. The process of internalizing the values, norms, goals, and Islamic ideals of the Muslim community in strengthening a collective identity (collectively) in the identity of regional ethnicity and Islamic religious identity.

5   Conclusion

The knowledge factor is because the Muhammadiyah community in Bali has sufficient education and is supported by good infrastructure access in the province of Bali, this is

supported by previous research which states that knowledge transfer will run well if it is supported by good infrastructure.. These factors certainly make the Muhammadiyah community in Bali more pluralistic in dealing with differences where they are also a minority. Communication is one of the tools used by candidates for governor of Bali in conveying their ideas to the Muhammadiyah community in Bali. The communication built during the 2018 Bali Gubernatorial Election campaign also aims to convey messages about policies that will be carried out in the future by looking at the political preferences of Muhammadiyah residents, of course not only believing in one other source, this is what strengthens the position of Muhammadiyah Denpasar Bali which has a neutral position so that it does not plunged into practical politics. The existence of political communication carried out by the candidate for governor of Bali makes the lack of identity politics that occurs in the residents of Muhammadiyah Denpasar Bali.

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