

Money Politic, And The Effect Of Democracy In The Selection Of The Head Of Village, In District Magetan, East Java, Indonesia

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Abstract

Money politics can not be avoided in the village head elections, because money politics has been going on for generations and has become a tradition in every village head election. This condition becomes an opportunity for every candidate for village head to engage in money politics in fighting for influence on the political choice of villagers, and even money becomes the dominant factor in winning village head elections. As a result, the low quality of democracy is expected to produce an aspirational and trustworthy village head for village development and progress. This research was conducted in 5 (five) sub districts of Magetan Regency, with each subdistrict represented 2 (two) villages, and each village represented 10 people taken by purposive sampling. While data analysis used correlation calculation through SPSS.

Keyword: Money politics, Democracy, Village Head Election.

INTRUCTION.

The election of the village head is no longer seen as a foreign political event for the villagers, since the election of the village head has been going on for a long time and has become a hereditary tradition as a means of determining the village leader. The election of the village head or abbreviated as Pilkades as a means to accommodate the villagers' political aspirations to determine the village head is expected to meet the wishes and expectations of the village community. Pilkades represent representation of democratic system of government, through election mechanism expected villagers can freely determine the desired leader according to each criterion. However, in the election of the village head is always followed by dishonest competition and deviations from the democratic election rules. Money politics is one of the ways often used in village head elections to fight for the influence of villagers, so every villager who wants to run for the village head has been considered and prepared long before running for the village head.

Money politics has been going on for a long time and has gone downhill, and has even been considered a tradition in every pilkades event. This tradition has indirectly legitimized the existence of money politics in the election of the village head, so that the election committee does not have the courage to take firm action against the violation. These weaknesses become an opportunity for each candidate for village head to use money politics in mobilizing the mass of voters. In the process of distributing money, it is usually done through several activities, such as during the campaign of candidates to mobilize the masses in order to enliven the atmosphere of the campaign, with the aim of being able to directly and indirectly influence other voters (voters) voting in elections so as to persuade voters to vote for their future leaders.

Politics and money can not be separated, because money as an important political resource in order to retain, seize the influence of power. "Money in a political perspective is an instrument or tool, which has significance for knowing how it is used by people to try to be influenced, or converted into other resources, or used in combination with other resources in order to gain power. Because of its universal nature, money becomes a tracer element in studying political power (Alexander (2003) .Jacobson (1980) reinforces it by saying: "Money is necessary because campaigns "Money is not enough, but money is very important for the success of the campaign Money is important because the campaign has an effect on the election results and the campaign will not run without any money) (Badoh & Djani (2010).

In political literature, money politics until now there is no clarity about the meaning of politics, because there is still a debate whether money politics is included in the category of political corruption (political corruption). Pratikno explains: "There is a lot of debate about the definition of money politics that has often been raised up to now, but clearly, money politics is a non-standard political phenomenon in the relations between political actors. Therefore, to understand money politics, it must begin by identifying standard political relations, then identifying the deviations from these standards, one of which is money politics. Meanwhile, Arnold Heidenheimer (1993) defines political corruption as "any transaction between private sector and public sector actors through which collective goods are illegitimately converted into private-over". For example, an official is categorized as corrupt when he receives a gift from someone to make a decision that benefits the gift giver's (Sabilal Rosyad) interest. Further Schaffer and Schadler (2007) explain: (a). As a down payment that citizens as voters in the classical market model consider the offer as a form of payment for the services they provide to candidates in the form of their political rights. Payments are a form of commercial transaction. So if the voter receives a material offer, a voter knows that they are expected to vote in the TPS as a form of agreement on an offer received between both parties. (b). As a wage in this case, the payment or grant of material made by the

candidate is based on the provision of wages to voters who have supported the holding of campaigns such as sticking posters. So this relationship is not based on the principle of exchange with voting votes. (c). A gift is an offer or gift made by a candidate with the consequence of creating a requirement for the public to select the candidate who has given them the gift in the ballot box. For example, brokers or middlemen in Taiwan give gifts to every home they visit when promoting their candidates.

The practice of money politics thrives in the election of village heads, because economic and educational factors are often the cause of money politics. Urgent economic necessity, encouraging villagers to take advantage of this moment of pilkades to earn money by mortgaging political rights without considering the broader impact. Similarly, the low level of political education and the low confidence of the villagers against the election of village heads, because it will not be able to change the condition of society for the better. Even Heru Nugroho (2001), explaining "in society, is no exception to religious society, money is recognized as a very powerful strategic political weapon to conquer power. Because, basically, money is the twin brother of power. Money is an important factor that is useful to boost personal person, as well as to control the strategic discourse related to a political interest and power. Where, a person freely influence and impose their personal and group interests on other parties through various means, including money".

Political phenomenon above, will destroy the order of democratic values that have been believed as a political system that can improve prosperity and prosperity for the community. Through democratic village head elections, will result in leadership that is aspirational and trustworthy so that later can fight for the interests of the village community. Leadership that works hard and is always oriented towards devotion for the benefit of the village community.

LITERATURE REVIEW.

The election of the village head is intended as a means of filling political office in the village governance system, hence the election as a pillar to maintain the continuity of the democratic political system. The election of the village head as a means available to the villagers to participate in determining the village head as their village leader, therefore the involvement of villagers becomes important in the election of the village head. According to Phillips, W. Shively (1987), there are basically three things in the electoral objectives: First, as a mechanism for selecting government leaders and general policy alternatives. In accordance with the principle of democracy which views the sovereign people, but its implementation is done by its representatives (representative democracy). Therefore, the general election is a mechanism for selecting and delegating or transferring the sovereignty of the villagers to the trusted village head. To determine the policy alternatives that governments should take usually on the principal issue some countries hold elections as a general policy selection mechanism. Usually people who choose to be asked to declare "agree" or "disagree" against the policy offered by the government. The general election to determine this fundamental general policy is called a referendum. Second, elections can also be said to be a mechanism for transferring conflict of interest from the community to the people's representative bodies through elected representatives or through winning seats so that community integration is ensured. It is based on the assumption in society that there are various interests that are not only different, but also sometimes contradictory, and in the democratic system the difference or conflict of interest is not resolved by violence, but through the deliberation process. Third, elections are a means of mobilizing and / or mobilizing popular support for the state and government by participating in the political process. This third not only applies in developing countries, but also in countries that adopt liberal democracies (industrialized nations), despite their distinct nature.

In its development, elections in the modern political system can be distinguished two types of elections: election as a political formality and election as a tool of democracy. Placing elections as a means of democracy means positioning elections in their essence functions as a vehicle for the formation of representative government (representative Government). In that context, a democratic election can be identified as far as the struggle between groups of people so as to produce political representation. For Huntington in Ee Saefullah Fatah, (1997) the definition of elections and democracy is only possible if the elections reflect the political freedom of the people and result in a circulation of power in the political system. Whereas when an election loses its competitive features, it becomes a pseudo-political ritual, a manipulation to seek only legitimacy. The victory of one constantant or candidate candidate is more the result of power engineering than the result of popular political choice. Elections like this are simply a political formality and of course the political system that runs it is difficult to categorize as democracy. But in every political process, money politics can not be avoided, because money politics is considered to be an effective mode in the effort to influence and mobilize the masses to provide support to prospective leaders. Without realizing the practice of money politics has flourished in every election, and even the practice of money politics has been considered a fairness done in order to mobilize the mass of voters. In the process of distributing money, it is usually done through several activities, such as during the campaign of candidates to mobilize the masses in order to enliven the atmosphere of the campaign, with the aim

of being able to directly and indirectly influence other voters (voters) voting in elections so as to persuade voters to vote for their future leaders.

Politics and money can not be separated, because money as an important political resource in order to retain, seize the influence of power. "The practice of Money Politics in the election is very diverse. Among the forms of activities considered to be money politics include: a) Distribution of donations in the form of goods or money to party cadres, cheerleaders, certain groups or groups, b) Granting donations from conglomerates or employers to the interests of certain political parties, illegal concessions, c) Abuses of authority and state facilities for the benefit and or invite sympathy for certain political parties, such as misappropriation of JPS funds or misappropriation of cheap credit KUT and others. Money politics involves not only the giving of money but in the form of goods and even services provided to a particular group with the aim of directing support in the exercise of its political rights (Elvi Juliansyah, 2007). Money politics is clearly oriented to gain power or public office, then the long-term money politics of the most disadvantaged is the interests of society, because many cases when it is elected then the policy orientation is not intended for the benefit of the people but oriented to donors and parties perceived meritorious in the election. The practice of money politics is recognized or not in the long run is very harmful to the morality of society. Because the power that should be given through a trust has been bought with money. Impact, the development becomes not smooth and international competition is not overtaken. For that, people should think twice if they receive money from candidates who want him to be elected. Gary Goodpaster (2001) in his study concluded that money politics is a bribery transaction performed by actors for the benefit of voting in elections.

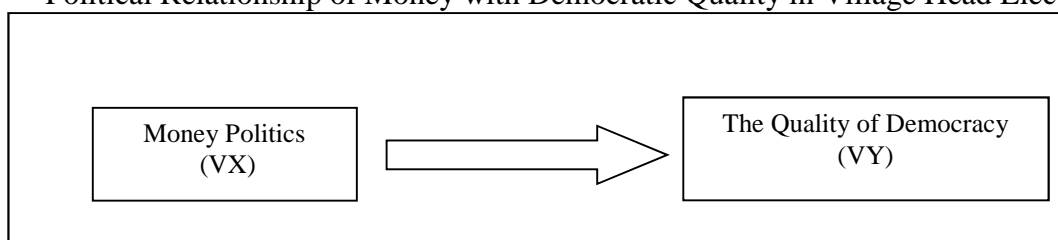
While the public's judgment that money politics in the election is fair, and even normatively is considered to be just a shah. People are less aware of the dangers of money politics practices in political life in the future, and even considered as something mediocre so there is no effort to stay away from the practice of money politics. Money politics is often termed as a form of aid or infaq and or as a form of community turnover which should leave the time to grant the right to vote. According to Umam (2006), asserted that: the behavior of money politics, in the present political context, is often named as aid, infaq, shadaqah and others. The shift in money politics into this moral term indirectly has resulted in social protection through the cultural norms of society that are indeed prevalent. When society has regarded it as an ordinary act, the legal legal legal force will find it difficult to reach it. Hence it takes the interpretive framework to understand every meaning that is stored behind political behavior so as to facilitate the analytic separation between gifts brimming with nuance of bribery, and giving in the real sense of aid. In the perspective of morality is still a contradiction whether money politics is haram or not, while the assessment of some religionists that money politics is hopeful, and there is also a judgment of the non-extremist religionist. This is revealed by Ismawan, (1999), the difficulty of taking a firm perception among community leaders is quite confusing to the public. When some clerics argue that money politics is forbidden, the judgment of some other religionists is not the seeker. Religious Affairs Minister Malik Fadjar, as quoted by Ismawan (1999) in money politics The Influence of Money in General Elections, does not want to expressly express the practice of illicit money politics. He admitted that it is difficult to say the law with clear arguments directly related to this matter. This condition is the cause of widespread practice of money politics, until until now there is still practice of money politics in every election. From the concept of thinking above, it can be presented as a hypothesis in this study, are:

H_0 = *There is no relationship between money politics and the quality of democracy in the election of the village head*

H_a = *There is a relationship between money politics and the quality of democracy in the election of the village head*

While the orientation and direction of research can be described in the diagram as follows:

Picture. 1
Political Relationship of Money with Democratic Quality in Village Head Election



RESEARCH METHODS.

The research location is 10 villages, in 4 sub districts, Magetan regency, East java province, with the consideration that the pattern of village head election has similar pattern and mode in Magetan Regency. While the research subjects, namely candidates elected and unelected village head, and the election committee of village heads, and villagers who have the right to vote in the election of village heads. The number of samples of 100 people samples taken from each of the 10 villages was determined by "Purposive Sampling", with the consideration that the selected sample or respondents understood and acknowledged the focus of the study. Data collection techniques used in this study are a list of questions, observation (observation), and document (documentation). While the method of data analysis using regression analysis model by processing through SPSS.

RESULTS AND DISCUSSION.

Test Correlation.

To test the hypothesis is tested correlation between money politics variable (VX) as independent variable to quality of democracy in election of village head (VY) as dependent variable. The result of correlation test as the table below.

Table. 1
 Correlation Test Results between the variables of money politics and the quality of democracy in the election of the village head

		Correlations	
		Politikuang	Unstandardized Residual
Politikuang	Pearson Correlation	1	.971**
	Sig. (2-tailed)		.000
	N	100	100
Unstandardized Residual	Pearson Correlation	.971**	1
	Sig. (2-tailed)	.000	
	N	100	100

** . Correlation is significant at the 0.01 level (2-tailed).

From the table above, the value of rhitung correlation between the variables of money politics with democratic quality variables in village head election is 0.971 with pvalue = 0,000. When compared with the value $\alpha = 0.05$ then it is known pvalue = (0,000) $< \alpha$ (0.05). Thus, the hypothesis H_a accepted that there is a correlation between money politics with the quality of democracy in the election of the village head.

Regression Test

The result of regression calculation between money politics variable to horizontal conflict, can be seen table below.

Table. 2
 Regression Test Results between the variables of money politics and the quality of democracy in the election of the village head

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
	B	Std. Error	Beta			Zero-order	Partial	Part
1 (Constant)	-4.322	1.253		-3.449	.001			
Politikuang	1.296	.032	.971	40.545	.000	.971	.971	.971

a. Dependent Variable: Unstandardized Residual

From the regression equation ($Y = a + bX$), can be identified: (1) Constant value 4,322, indicating the quality of democracy will be constant if the money politics variable equal to zero (no), assuming other factors remain or not change its value. (2) The political variable of money worth 1.296 (positive) indicates the influence of money politics on the quality of democracy. If money politics increases by 1 unit then the quality of democracy also increases by 1.296. Thus money politics positively affect the quality of democracy in the election of village heads.

Test of Determination.

The coefficient of determination (R^2) is used to measure how far the model capability in explaining the variation of the dependent variable (Ghozali, 2006). Coefficient of determination test results can be seen in the following table.

Table. 3
 Determination Test Results between the variables of money politics and the quality of democracy in the election of the village head

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.971 ^a	.944	.943	1.667

a. Predictors: (Constant), Politikuang

The amount of Multiple Coefficient of Determination (R^2) is 0.944 or 94.44% which means the quality of democracy can be explained by the money politics variable, while the remaining 5.56% is explained by other variables not described in this study.

CONCLUSION.

From the results of research conducted in Magetan District, the following conclusions can be drawn: (1) Money politics in village head elections are still occurring, and are carried out fulgar or outspoken with various forms of social assistance (infaq), the aid of social facilities, and even distributed in the form of money. (2) Democracy in village head elections is very low due to many irregularities or violations that occur from the principles of democratic elections. (3) There is a significant relationship between money politics and the quality

of democracy in the election of the village head. Or it can be explained that: the quality of democracy in village head election is dominant influenced by money politics factor that is equal to 94,44%.

CONFLICT OF INTEREST

There is no conflict of interest.

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