

# **Political Dynasty in Eye of the Community(Sociological Study of Political Awareness in Bima Regency Election 2020)**

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## **Abstract**

The practice of dynastic politics in the Bima Regency is a long drama of concentration of power during the last 20 years, where the royal family controlled the previous four periods of leadership. The study of political dynasties is not related to a blue-blooded leader or not, but rather about retaining power in a particular family. Still, the families who practice dynastic politics in Bima are people from the royal family/sultanate who have reigned in the sultan. Bima, or to be more precise, the political actors of the dynasty in Bima were the sultan and his wife and children. This research uses qualitative methods with a qualitative descriptive approach. Sources of data in this study are the people of Bolo District who will become voters in the 2020 Pemilukada of Bima Regency. Sampling was based on the purposive sampling technique. Data collection techniques are interviews, observation and documentation. The analysis technique used is an interactive analysis model, while the validity of the data uses the source triangulation technique. Dynastic politics in Bima Regency was done by using the image of the sultan as cultural legitimacy. The Bima community, who were still at the Magis consciousness level, smoothed their steps in getting votes in the contestation for the regent election; even people at this level of awareness became very easy to exploit. The next advantage of the practice of dynastic politics in Bima is that most of the opposition elites are still trapped in a naïve level of awareness. The opposition group does not consider how to take strategic steps to overthrow the incredible power of the political dynasty. The opposition must accept defeat because it is unable to gather resources to destroy its political opponents. This can be seen from how the opposition factions were divided into sections which made them weak.

## **Keywords:**

Dynastic Politics, Consciousness, Society

## 1. Introduction

Bima Regency is located at the eastern tip of the island of Sumbawa, before becoming part of the West Nusa Tenggara (NTB) province, most of the Bima district was the territory of the Sultanate of Bima. The long history of politics in the Sultanate of Bima has always colored the development of this region until now it has become Bima District. This is inseparable from the political activities of the Sultan of Bima in the political arena in the current democratic era. Since the Sultan's edict Muhammad Salahuddin on November 22, 1945, the Sultanate of Bima has officially become part of the Unitary State of the Republic of Indonesia (NKRI). The Sultan's political activities in the Bima region returned after the condition of the Republic of Indonesia began to stabilize after the Dutch Military Aggression I and II. Where in 1950 Sultan Abdul Kahir II, the son of Sultan Muhammad Salahuddin, served as Regent in Bima before being replaced by Lieutenant Colonel H. Suharmadji in 1967.

After a long absence from politics during the New Order era. The Sultanate returned to the political world during the Reformation era, where the crown prince of the Sultanate of Bima H. Ferry Zulkarnain, ST won the 2005 post-conflict local election. Since then the sultanate group has become a political force that is difficult to conquer in Bima. Until now, the imperial elite continued to maintain their power through dynastic politics (Loebach and Stewart). After the death of Sultan H. Ferry Zulkarnain, the Bima regency administration fell into other hands, namely his deputy H. Syafruddin as the replacement regent. But it can't last long, where Hj. Indah Dhamayanti Putri who is the wife of Sultan Bima again won the 2016 post-conflict local election.

The long history of the Bima Sultanate gives a special color to the political development of the dynasties in Bima Regency. People who are accustomed to a sultanate system that is clearly legal and the dynasty system find it difficult to distinguish it from ethical violations in the democratic era. So that the dynastic political strategy is considered commonplace. The dilemma is then added to the image of dynastic political actors in Bima district who are considered to have historical legitimacy as the rulers in Bima.

Dynastic political practices in Bima regency were exacerbated by the election of the son of Mahkota Muhammad Putera Ferryandi as Chairman of the DPRD Bima regency. Although it is not legally prohibited, ethically this kind of practice is against the principle of running a country that is free from collusion, corruption and nepotism. The severity of the political conditions in the District. Bima certainly demands public political awareness which is the last bastion of the democratic system.

In seeing the social situation in the sociology community, it has 3 functions; 1.) explore the potentials that affect social situations, 2.) map social situations, 3.) make predictions about the development of social situations. These three functions are important for conducting political analysis, this is where sociology and political science meet. This research was born from the urgency of people's political awareness in a democratic system. So it is hoped that it can provide an explanation related to a.) The political strategy of the ruling dynasty in Bima Regency, b.) The form of public political awareness, and the public response to the dynastic political phenomenon in Bima Regency (Hayakawa et al.).

## 2. Method

This type of research used in this research is descriptive qualitative research. According to Bogdan and Taylor, qualitative methodology is a research procedure that produces descriptive data in the form of written words from people and observable behavior (Williamson et al.; Afandi et al.; Romlah et al.). Qualitative methods can be used to study, uncover and understand what is going on behind each little-known phenomenon. Therefore, the research method used in this study is a qualitative research method. This research describes the political awareness of the community in Bolo sub-district, Bima Regency ahead of the 2020 General Election.

This research was conducted on the public as voters in the 2020 simultaneous regional elections, related to political awareness and people's perspectives on dynastic politics. The people studied consisted of various community groups and community groups in Bolo District. The research location will be in the Bolo district, Bima Regency, West Nusa Tenggara Province. The focus of this research is: a.) Political awareness of the people of Bolo sub-district in the 2020 Bima regency general election. B.) Bolo sub-district people's perspectives regarding dynastic politics in the 2020 Bima regency general election.

The informants in this study were 16 people in the Bolo sub-district, the reasons for selecting and distributing samples will then be explained in the sub-chapter of sample collection techniques. Meanwhile, secondary data sources that are useful for supporting primary data in this study are population statistics in Bolo sub-district regarding the level of community education and the number of voters in Bima Regency.

Population or Universe is the total number of units of analysis (Aspers and Corte). The population is a certain number of individuals who will be investigated by the researcher. The population in this study were all people who have the right to vote in Bolo sub-district, Bima district. The sample taken from the population in this study is not something absolute. This means that the sample to be taken adjusts to the needs in the field. In this study, the sample serves to explore a variety of information and find as far as possible important information. The number of samples in this study were 16 people, taken using purposive sampling or purposive sampling technique (Umanailo et al.; Rachman et al.). Samples were taken based on two considerations (1) education level, and (2) voter age group, taken based on education level to see the difference between political awareness of two people from different educational levels, while the criteria for voter age groups to see different perspectives of informants related to politics dynasty, whether it affects his choice of the PilkadaKab. Bima 2020.

In-depth interview (indept interview) is a data collection technique in which researchers ask questions about everything to informants to obtain the expected information. This interview technique is not carried out using a strict or semi-formal structure so that the information obtained from the informants has depth and flexibility, so that they are able to obtain real information.

In this study, using triangulation techniques to achieve data validity. Triangulation technique is a technique of obtaining data validity by utilizing the use of something other than the data for settlement purposes or as a comparison to existing data. Where in this study using source triangulation? This means comparing and rechecking the degree of trustworthiness of an information source obtained through time and different tools in qualitative methods. The source triangulation in this study was taken from two sources, namely: male and female sex.

### **3. Results and Discussion**

#### **3.1 The Political Strategy of the Ruling Dynasty in Bima Regency**

The practice of dynastic politics in Bima Regency can be seen in the last 20 years, where the last four periods of leadership in this district were controlled by the royal family. Starting from H. Ferry Zulkarnain (regent of Bima District 8) who was the Sultan of Bima, until now Hj. Indah DhamayantiPutri (11th regent of Bima Regency) who is the Isti of Sultan Bima. Indication of dynastic politics practiced by the authorities in Kab. The current Bima is clearly visible from the political elite positions in Bima which are held by the ruling family. During the second period of Regent H. Ferry Zulkarnain, his wife was placed in a strategic position, namely the chairman of the Bima regency DPRD. This decision was clearly taken to prepare the wife to continue as leadership in the next period as well as to provide political education to potential successors to power.

An interesting drama occurred in the process of transferring power from the husband to the wife, where before ending his term of office in the 2nd period H. Ferry Zulkarnain died of heart disease he suffered. Thus the position of the regent was replaced by his deputy, namely H. Syafrudin M. Nur, automatically Kab. Bima was led by people outside his political dynasty. Fighting the incumbent is certainly a challenge in itself for the royal family, plus the condition of losing the sultan as a charismatic figure, so that new formulations are needed to build a cult towards a new figure (Junge; Sa'adah et al.; Nuraini et al.). In the 2016 Pilbup the sultan was still a promising charismatic figure for a political commodity, so that the image of Hj. Indah DhamayantiPutri was not built from her background as a politician (Chairman of the DPRD) but as the empress of the sultan. By utilizing Gender Issues as the only female candidate in the 2016 PilbupHj. Indah DhamayantiPutri managed to win a political contestation in the district (Tolley et al.). Bima, even though the Gender Issue that was raised was less "cool" with the dynastic political strategy in the shadow of his husband.

Victory Hj. Indah DhamayantiPutri (IDP) in the 2016 pilbub succeeded in returning power to the royal family. It also meant that the IDP's efforts were successful in continuing its vision of preserving dynastic politics. Not finished there, the dynastic political practice is still ongoing, in the 2019 simultaneous election, Muhammad PuteraFeryandi, who is the son of the royal family, was elected as chairman of the Kab. Bima follows in his mother's footsteps. Thanks to the political domination exercised in the legislature and the executive, it is not surprising that in the 2020

regional election, Kab. Bima IDP was re-elected as Regent of Kab. Bima, who is 11th, has fulfilled his term of office into 2 terms.

**Table 1.** The practice of dynastic politics in Bima Regency in the last 20 years

Regent's name	Start Position	End of Term	Political Dynasty Strategy
H. Ferry Zulkarnain, ST	2005	2010	- Sultan Bima won the election and was appointed as Regent of Bima
H. Ferry Zulkarnain, ST	2010	2014	- Sultan Bima again won the election and was appointed as Regent of Bima - Sultan Dies before the end of his term of office - Sultan's wife sworn in as Speaker of Parliament
Drs. H Syafrudin M.Nur, M.Pd	2014	2015	- Substitute Regent Due to Death - Sultan's wife is still the speaker of parliament
Hj. Indah Dhamayanti Putri	2016	2020	- The sultan's wife won the election and was appointed as Regent
Hj. Indah Dhamayanti Putri	2021	2025	- The sultan's wife again won the election and was appointed as Regent of Bima - Prince sworn in as Speaker of Parliament

### 3.2 Community Political consciousness in Bima Regency

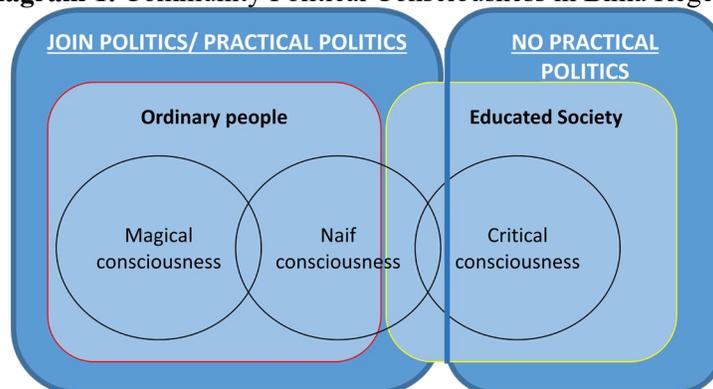
In general, the people of Bima are still in shackles of Magical consciousness. Where people have not been able to see dynastic political practices as a form of lameness in democracy. This can be seen from the majority of people who actually consider the descendants of the Bima kings as powerful people who were chosen by transcendent powers to lead the community. So a leader is chosen not because of his ability to lead or manage the region but because the leader is chosen because of his lineage.

This is also the way people see failures in regional development. People tend to see the failure of development or environmental damage due to development that does not pay attention to its impact on the environment as part of spiritual and / or transcendent problems. In the case of illegal logging / deforestation for maize planting which results in flooding, for example, the community sees this problem as a problem of human greed caused by the temptation of lust, so the solution taken is to increase faith (Jenke et al.). On the one hand, as a devout society it is natural that such options emerge. However, in terms of human nature using reason, the community can actually analyze that the permit process to open new land is needed, so that the government or the authorities have a share to be responsible for environmental damage. This condition of the people's magical awareness then gives the biggest contribution to the authorities in perpetuating their power, because the community is unable to judge how successful a leader is in carrying out development in his area.

Next comes the awareness of naivety. One of the characteristics of naive consciousness in the context of dynastic politics is that individuals see the "human aspect" as the root cause of problems in seeing dynastic political practices. This can be seen in the opposition groups in Kab. Bima. However, this group only sees individual profiles as a problem, where their opposition is only aimed at the current regent, not seeing dynastic political problems as a problem arising from a group of individuals who continuously control the political arena in Bima (Missingham). This group tends to differentiate between the leadership of Regent H. Ferry Zulkarnain and Hj. Indah Dhamayanti Putri. The previous regent was considered more successful than the current one, even though both the previous and current regents were the same political force within the framework of dynastic politics. These types of awareness groups generally belong to the opposition camp where they are able to see the relevance of the failure of development in the area to the environmental impact. However, people with awareness groups like this are usually divided into small groups because they are unable to equalize perceptions in the effort to fight dynastic politics. This group sees only the mistakes of the individuals who take the lead in the area at this time. Not looking at the level of error / failure of the development system. This group tends to argue and blaspheme one another, without being able to provide

concrete solutions for regional development. Some of these groups are even trapped in political pragmatism where they choose to join the rulers because they see a more promising chance of victory in the incumbent camp.

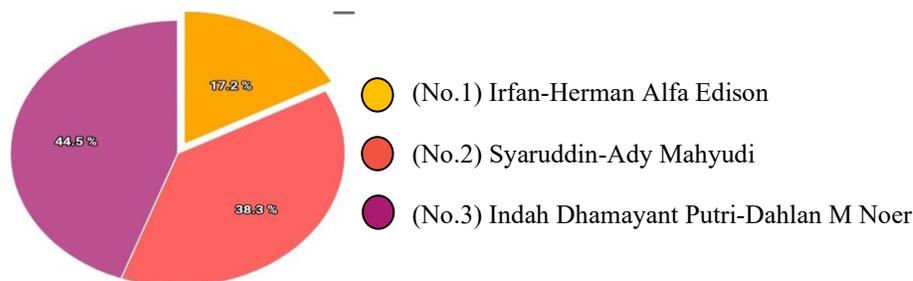
**Diagram 1.** Community Political Consciousness in Bima Regency



### 3.3 Public Attitude Towards Political Dynastic Phenomenon in Bima Regency

The phenomenon of dynastic politics in Bima can be seen from the attitude of the people in determining their choice in the 2020 simultaneous elections for the IDP. The 44.5% victory of the IDP in the 2020 election gives us an overview of the political attitudes of the Bima community. This shows how the condition of public awareness of dynastic politics in Bima, both at the level of magical awareness and the level of naive awareness. People at the level of magical awareness will become a fanatical period towards court figures who practice dynastic politics. People at this level of awareness will turn a blind eye to whatever the ruling elite is doing, they are unable to see the failure or success of development and the performance of current leaders. The limitations of society like this make them exploited by the political elite. Constituents with this level of awareness are even willing to sacrifice whatever they have, both moral and material.

**Diagram 2.** Real count pilkada Bima 2020



(source : regional.kompas.com)

The next group is people at the level of naive awareness. People at this level of awareness can be found in both the incumbent and the opposition. Each party points out the reasons for support that characterize the level of awareness of naivety. A naive awareness group that supports the incumbent because of the ambition of victory regardless of the impact of the domination of power resulting from dynastic politics. Meanwhile, the naive awareness group in the opposition only sees the ruling party as a political elite that must be defeated for failing to carry out development programs. The opposition group did not consider how a strategic move to overthrow the great power of the political dynasty. The opposition must accept defeat because it is unable to gather resources to overthrow its political opponents. This can be seen from how the opposition factions were divided into factions which made them weak.

#### 4. Conclusion

The practice of dynastic politics in Bima Regency is a long drama of concentration of power during the last 20 years, where the last four periods of leadership were controlled by the royal family. The study of political dynasties is actually not related to a blue blooded leader or not, but rather about the control of power in a particular family, but it happens that the families who practice dynastic politics in Bima are people from the royal family / sultanate who have indeed reigned in the sultanate. Bima, or to be more precise, the political actors of the dynasty in Bima were the sultan and his wife and children. Dynastic politics in Bima Regency was done by using the image of the sultanate as cultural legitimacy. The Bima community, who were still at the Magis consciousness level, smoothed their steps in getting votes in the contestation for the regent election, even people at this level of awareness became very easy to exploit. The next advantage of the practice of dynastic politics in Bima is that most of the opposition elites are still trapped in a naïve level of awareness where the opposition group does not consider how to take strategic steps to overthrow the great power of the political dynasty. The opposition must accept defeat because it is unable to gather resources to overthrow its political opponents. This can be seen from how the opposition factions were divided into factions which made them weak. Political education efforts in Bima would be wiser if they started with political awareness. The political awareness step is to raise political awareness from the level of magical and naive awareness to the level of critical awareness. Not all people have to have critical awareness, because of course awareness steps take a long time if done on a massive scale. Awareness steps can be started from the political elite, by providing political education that is not only oriented towards practical politics (power struggle) but also political morals. Even this political awareness step is not only useful for the opposition but also for the authorities. So that even though they practice dynastic politics, the power elite is still oriented towards development that is right on target for regional progress.

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## **Biography**

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