

# The Political Culture of the Cigugur Society, Indonesia

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**Abstract:** *This study aims to look at the political culture in the Cigugur region, Kuningan, West Java. Judging from the theory to be used, political culture is divided into three namely parochial political culture, subjects and participants. Seeing the complexity of society in the West Java region, researchers are very interested in the conception of political culture inherent in the brass community, so that this can provide scientific treasures. The method that will be used in this research is descriptive qualitative, where the research instrument is through a semi-structured interview. This method makes it easy for researchers to be able to communicate directly to the participants informally, so that participants hope to be able to provide their political views to researchers. The sampling technique that will be used is snowball sampling. This technique also makes it easier for researchers to be able to find out who can be interviewed through previous participants. The expected benefit or result of this research is a description of the political culture of the Cigugur community as a whole, so that it can make a recommendation or suggestion for the government so that it can be used as a reference in the future. The results show that the people of Cigugur, Kuningan, West Java are included in the participant community. This was concluded because they had been actively involved in regional head elections and general elections.*

**Keywords:** *Political culture, community, Cigugur*

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## INTRODUCTION

Political culture is one of the wealth and wisdom of a nation. This is reflected in the pattern of behaviour or attitudes of the people in a nation or state. For example a view or pattern of community attitudes towards a policy or system of government that is currently happening in a country. Good or bad a country can be seen from the political culture that is reflected in daily life.

Therefore, political culture in a country has a very important role for a country. At present, the political outlook of the Indonesian people towards the national political system needs to be improved because it creates a good political culture. It takes a culture that can create a conducive life.

In addition, culture is also a guideline for people to get a common goal. So that people in a country need to form rules that are mutually agreed upon to achieve that goal. An agreement and pattern of behavior in society to be able to realize the ideals and common goals that is called a political culture of a nation. This is consistent with the opinion of experts in the field of political science which states that political culture is a pattern of behavior, attitudes, views of a country's political power and policy (Mulyawan, 2015; Riyanto, 2006).

The significance of political culture in Indonesia is also due to the workings of the structure and scope of politics in its environment which are determined by the political culture in its territory (Winarno, 2007). For example is about people's behavior towards news shows that air daily. Sometimes there is news that does not fit the reality, or is said to be Hoax news. However, when people have a good political culture, which is the one who chooses and filters the news, it will be very easy for them to determine their views and attitudes towards the government. This can

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be said that the political culture of a person or group of people can influence the democratic process in a country (Wiseman, Astiz, Fabrega, & Baker, 2011).

When viewed from the current Indonesian political system is undergoing democratization which brings various consequences that not only to the dynamics of national life, but also lead to the life of the nation and state. Differences in political culture in each person or society can affect the life of the nation and state (Heck, Lam, & Thomas, 2012). The development of a good political system in the Indonesian state can lead to the creation of a new mindset and attitude in society towards a country and nation.

At this time Indonesia will approach a democratic party, where there will be general elections for president and vice president. Towards the general election, sometimes there are always issues that can divide the life of the nation and state. For example the issue that says that one of the candidates is a communist, or even there are many news that is not in accordance with the real situation. That can be said that there is a need for a good public opinion and attitude towards a country's political system. So by knowing a political culture in an area, it is expected that there will be political education that can help enlighten the understanding of the Indonesian people (Bialystok, 2014).

To be able to make people who have a good political culture, there needs to be education and political socialization to a certain area that is very limited about information. Therefore, this study will examine the political culture of the people in Cigugur, Kuningan, West Java.

The people of Cigugur, Kuningan, West Java are unique in that they consist of several religions in one family, or it can be conveyed that they have concepts or views and beliefs in one family. This indicates that the beliefs and beliefs are presented in a family. So that makes them continue to be fostered in a difference. This might also occur in the political sphere, or in the case of differences of opinion.

In the framework of approaching the general election, researchers believe that they will have a difference in terms of political views towards a candidate, because they have already obtained a basic education at such a family level. So this is what will later become a power of interest of researchers to be able to study political culture based on these differences of opinion.

## **LITERATUR REVIEW**

### **The concept of Political culture**

To understand about political culture, we must first understand the understanding of culture and politics. Culture is derived from Sanskrit, namely Buddhism, the plural form of Buddhism which means reason. Culture is everything that humans produce based on their intellectual abilities. The general characteristics of culture are to be learned, passed on, and passed on, to live in society, to be developed and changed, and integrated.

Some understanding of politics according to several experts, including Prof. Miriam Budiardjo, politics (politics) is an attempt to determine regulations that are acceptable to some citizens, to bring the community towards a harmonious shared life. Efforts to achieve the good of life involve a variety of activities, including the process of determining the goals of the system and ways of carrying out that goal (Budiardjo, 2008). Second, Peter Merkel that politics in its worst form is the struggle for power, position and wealth for one's own interests (politics at its worst is a selfish grab for power, glory and riches). In short, politics is a struggle for power, wealth and throne (Apter, 1985). Third, Andrew Heywood, "Politics is the activity of a nation that aims to create, maintain, and amend general rules that govern its life which means it cannot be separated from the symptoms of conflict and cooperation (politics is the activity through people make, preserve and amend the general roles under which they live and as such is the linked to the phenomenon conflict and corporation).

Political culture is the political aspect of the system of values that develops in a society that is influenced by the current atmosphere and the level of education of the community itself (Dahler-Larsen & Schwandt, 2012). That is, the political culture that develops in a country is motivated by the situation, conditions, and education of the community itself, especially political actors who have the authority and power in making policies, so that the political culture that develops in a country's society will experience changes from time to time. Theoretically, political culture

can also be interpreted as political aspects of values consisting of knowledge, customs, superstitions, and myths. All of them are known and recognized by most people in providing rationalization to reject or accept other values and norms.

Differences in political culture in society can be broadly distinguished in three political cultures, namely apathetic political culture (indifferent, indifferent, passive), political culture of mobilization (encouraged or deliberately mobilized), and participatory (active) political culture. Differences in political culture that develops in society are influenced by several ways, among them, firstly the level of public education as the main key to the development of the political culture of society. Second, the economic level of the community; the higher the level of economic / prosperous society, the greater community participation. Third, political will political reform (the spirit of revising and adopting a better political system). Fourth, the rule of law (the existence of fair and free law enforcement). Fifth, the communication media (functions as social, free, and independent people).

Furthermore, Almond and Verba argued that the political culture of a society is lived through the community's awareness of the knowledge, feelings, and evaluation of the society which is oriented to three aspects, firstly cognitive orientation is the public's knowledge of the political system, roles and all its obligations. This includes knowledge of policies made by the government. Second, affective orientation is people's feeling about the political system and its role, as well as the implementers and their appearance. The feeling of the community may be a feeling to reject or accept the political system or policies made. Third, psychomotor orientation is a decision and opinion of the community about political objects that typically involve moral values in society with the criteria of information and feelings they have.

The concept of political culture encompasses many aspects of political phenomena, political traditions and stories of popular heroism, the spirit of local institutions, political citizenship, goals articulated in a political ideology, formal or informal political rules of play, stereotypes, styles, modes, and modes of exchange politics and so on. However, this concept is usually summarized as a pattern of distribution of orientation towards politics held by members of the political community. Analysis of political culture is especially useful when it wants to know the extent to which culture plays its role in shaping the collective behavior of a political community, whether the collective behavior is productive in the context of general community development, and how the political culture of a society undergoes a transformation towards a more open, just and prosperous society.

### **Types of political cultures**

Gabriel Almond and Sidney Verba (1963) classify types of political culture: (1) Parochial political culture which is characterized by a very low level of political participation in society. This is due to the cognitive nature, for example the low level of public education; (2) Subject political culture (subject political culture) in which members of the community have an interest, attention, maybe also an awareness of the system as a whole, especially its outputs, but attention to the input aspects and awareness as a political element, may be said zero; and (3) Participant political culture which is characterized by the behavior that a person considers himself or others as active members in political life so that he is aware of his rights and responsibilities (obligations) and can also realize and use his rights and bear his obligations.

However, in a society often found inclination to one type of political culture, for example, in the political culture of participants can still be found individuals who are not interested in broad political objects. Recognizing the reality of the political culture that lives in these societies, Almond concluded that there is a mixed political culture which, according to him, is common in people who are always experiencing rapid development and dynamics, so that the political system can change and culture and political structure are always out of harmony. Mixed political culture (mixed political culture) proposed by Almond. First the Parochial-Subject culture (The Parochial-Subject Culture). A type of political culture when a large proportion of the population rejects the exclusive demands of a feudalistic tribal society. Its people develop loyalty to a more complex political system with centralized central government structures. Second, the Subject-Participant Culture. The process of transition from the subject's culture to the participant's culture is strongly influenced by the way the transition of the parochial culture to the subject's culture. In this participant-participant culture, the majority of the population has obtained specific input orientations and a series of active personal orientations; while a part of the population is still oriented towards authoritarian power structures and places passive community participation. Third, the Parochial-Participant culture (The Parochial-Participant Culture). This

condition usually occurs in developing countries. Almost all developing countries have a parochial culture. Because of that their political system is threatened by traditional parochial fragmentation, even though they want to quickly become a modern state. One time, tend to authoritarianism and at other times the era of democracy. Fourth, Parochial-Subject-Participant (Civic Culture) culture. Civic culture emphasizes rational participation in political life, combined with the tendency of parochial politics and subjects of citizens to make traditional attitudes of incorporation in participant orientation that lead to a political culture with a balance of political activity, involvement and presence of rationality and passivity, traditionality, and commitment to parochial values. In short, this political culture is an amalgamation of the characteristics of the three pure political cultures. In a simpler understanding, the political culture of citizenship is a combination of active, rational characteristics, having sufficient information about politics, loyalty to the political system, trust and obedience to government, attachment to family, ethnicity, and religion.

## **METHOD**

### **Research design**

The research method used in this qualitative research is descriptive qualitative. Descriptive qualitative research methods / techniques are research that is designed to obtain information about a symptom at the time of the study aimed at describing what variables or conditions exist in a situation and not testing hypotheses. According to Bodgan and Biklen in Lexy J. Moleong's book, there are several terms used for qualitative research, namely naturalistic or natural research or inquiry, ethnography, symbolic interaction, inward perspective, ethnomethodology, the Chicago School, phenomenology, case studies, interpretative, ecological, and descriptive (Moleong, 2014).

According to Kirk and Miller in the book Lexy J. Moleong defines that qualitative research is a particular tradition in science that fundamentally depends on human observation both in the area and in its terminology. While Bodgar and Taylor in the book Lexy J Moleong define qualitative methods as research procedures that produce descriptive data in the form of written or oral words from people and observed behavior (Moleong, 2014).

The setting of this study is the people of the Cigugur area, Kuningan, West Java Province. Cigugur is a district located in Kuningan Regency, West Java Province. This sub-district consists of ten villages, including Cigugur, Sukamulya, Cigadung, Cipari, Winduherang, Gunungkeling, Cisantana, Cileuleuy, Babakanmulya and Puncak. This research only focuses on Cigugur Village, Cigugur District, Kuningan Regency. This research was conducted for approximately one year, starting in March 2018 from the writing of the submission of the research proposal to the process of data collection and finally the data analysis.

### **Population and Sample**

According to Lofland in the book Lexy J. Moleong stated that, the main data sources in qualitative research are words, and actions, the rest are additional data such as documents and others. Related to this in this section the type of data is divided into words and actions, the rest is additional data such as documents and others. In this regard, in this section the types of data are divided into words and actions, written sources, photographs and statistics (Moleong, 2014). Sources of data in this qualitative study are in the form of words and actions, coupled with written sources, photographs and statistics relating to political culture in the Cigugur area. This research will be carried out for four months, starting from the approval of this research proposal.

Using simple random sampling techniques, researchers take participants or people who are willing to be interviewed about the process of political culture that occurs in society. There were fifteen people who were informants in this study, and they provided complete data and information on personal views in the research process. In addition, one person who is the leader or representative of the kelurahan is also willing to be interviewed to be able to increase knowledge and knowledge about the Cigugur community. Data collection in this study used observation techniques, in-depth interviews (in-depth interviews), questionnaires, and documents. Then, the data collected will be presented as a reference in order to obtain a deep and comprehensive understanding of the problem under study (Faisal, 1999).

## **Data Analysis**

Qualitative research takes place intensively, deeply, comprehensively, in detail and thoroughly (Faisal, 1999). Qualitative research focuses on the meaning, description, clarification and placement of data in their respective contexts, and explained in words rather than numbers (Faisal, 1999). For this to happen, the data collected through data collection procedures will be organized into certain patterns, certain categories, certain focus, certain themes, or specific issues.

On that basis, each field note derived from observations, study documents, questionnaires that are poured into frequency tables is entered into certain relevant patterns, categories, focus, and themes. In research it is referred to as data reduction. The results of data reduction are supplied into patterns, categories, focus or themes to be understood. Thus, research will get certain conclusions from the results of understanding. The process of data collection, data reduction, and data supply is not done interactively, but is carried out in an interactive cycle

## **RESULTS AND DISCUSSIONS**

### **Cigugur Society's Parochial Political Culture**

Political culture is a habit that is repeated and is the result of a person's thoughts which are now manifested in everyday life. If it is related to politics, then this culture is a life of the nation and state and in terms of the administration of the state, law, politics, customs and norms in daily life as well as a habit that may be adhered to and repeated in the life of the nation and state by people who inhabit a certain area. Thus, this political culture is interpreted as a system of values that is shared jointly by the community consciously for the community as a whole.

This political culture consists of various classification backgrounds, but in the case of this study, it will only examine three main classifications in terms of political culture, including parochial political culture, political culture of the subject and political culture of the participants.

If you look at the study of theory explained in the previous chapter, parochial political culture is the lowest level of political culture. In this case, people feel that they are or identify themselves as a feeling of locality, because many people assume that they do not feel part of a country that he is occupying. In addition they also do not have a sense of pride that they are part of the political system of a nation or a country.

Communities belonging to the parochial political culture group are also somewhat indifferent or indifferent and do not have a full sense of attention to a political system that is currently happening. For example in the case of presidential elections and the other. In other words, these people have very little knowledge about the domestic political system and may very rarely discuss and dialogue about the political system or the development of domestic politics or even with no interest in participating in the political field. So that when confronted with political issues, they do not care about what happens to society. Seeing what happened to the people of Cigugur Village, Kuningan Regency, West Java, the characteristics of people who do not have full attention to political life are very rare. This means that the Cigugur community has understood the life of politics.

When approaching the general election of the regional head of the province of West Java, the community was very enthusiastic in attending and following the campaign that was delivered by several candidates for governor candidates. They even try to find out more information such as vision and mission, work programs, and others. Even though the Cigugur community is in a village located in Kuningan, West Java, they still care about the political world that is happening in Indonesia.

Another characteristic of parochial political culture is that they have absolutely no feeling or thought about political competence and the difficulty in building democracy is one of the problems of parochial culture. According to some experts, the process of building a democratic system can occur if there is a new feeling of citizenship that can support the success of the surrounding community.

Overall, the characteristics of the culture of people who are incorporated into the culture of parochial politics are those who do not expect anything from a political system that occurs in Indonesia. So that it can be categorized as a traditional system that is and is very simple and has no political orientation that occurs in a country. The impact is there is no desire from people to be able to have a special role in society.

If you look at what is happening to the Cigugur community, in terms of general election politics, they are very active. In addition to the general election of the regional head of West Java, the community is also active in the general election of the Kuningan regional head. Towards the campaign period, they participated in a tour of the village to celebrate the democratic party. There is a unique thing that happens to the people of Cigugur, Kuningan, West Java, where they despite different circumstances, in this case there are differences in religion, thought, even differences in views in a family, but all of them can live in harmony and peace in accordance with the teachings and the rules conveyed in its culture. So in this case it can be concluded that parochial political culture or political culture where people who are not open to rules or political activities do not occur in the people of Cigugur Village, Kuningan, West Java.

### **Political Culture Subject of Cigugur Society**

The second type of political culture analyzed is the subject's political culture. This political culture can be said to be better than parochial political culture but it is lower than the participant's political culture. Communities included in this political system can be said that he has a good understanding in a political system, as a citizen he understands the politics that occur in Indonesia, but they cannot be directly involved actively in the life of the nation and state.

Political culture included in this category has characteristics that only focus on personal life, and the family environment. They are reluctant to get directly involved in politics, such as participating in campaigns, and becoming the success team of one of the candidates. According to some experts, the democratic system is difficult to develop in the concept of this country, because each citizen is reluctant to be active in elections. They assume that groups of people belonging to the subject's political culture are when they can contribute directly or in direct contact with local officials, so they feel they have participated actively in participating in political activities. In addition, the low political competency of the subject group is one of the characteristics that indicates that they are reluctant to participate in political activities.

When referring to the findings of the people of Cigugur, West Java, these community groups not only have good competence in terms of political life, but they are also directly involved in matters of political life. Some of the interviewees said that they were part of the state civil apparatus who were directly involved in political life. So he easily explained that the community was indeed close to the government. When compared with the theories of several aspects or comparisons, the classification of the political culture of the subject or subjects is those who already have sufficient knowledge in the political field. In this case the intention is to have sufficient knowledge in the political field. The point is that they have good knowledge about elections both at the regional level and the central government.

On the other hand, although they have qualified political abilities, they are somewhat lacking in terms of political participation. The point is that political awareness is very low and does not want to be directly involved in politics. This might be caused by the economic level that has improved and the level of education is relatively advanced, so that people do not want to be directly involved in their political life.

People are also aware of the authority of the government as a whole, and are fully aware of it, so they are quite satisfied with the decisions or policies made by the government even though this is actually opposed by most people. Next most of the residents obeyed and obeyed the local government. Thus it can be said that the subject's political culture is a culture that does make people who already understand and are capable of Indonesia's political system, but they do not want to participate directly and actively involved in society, they only obey all decisions made by the government even though it contradicts.

In Javanese society, according to some sources, the political culture of this subject is more prevalent in the people in the Yogyakarta palace, where people already understand about political activities but they are powerless to be able to comment and criticize them. If you look at some of the interviewees, most of them and their opinions

assume that there really is a group of people who don't really care about government, even though they understand politics. But the population is small and not too much. So it can be assumed that the Cigugur community in addition to understanding the politics, but they also participated in the community.

### **The Political Culture of Cigugur Community Participants**

The last characteristic is participant's political culture or it can be said that this is the best political culture because this is what is expected by a country with a good democratic culture. The condition of the community with the participant's political culture is that the community understands and understands the existence of a political participation in a country. They reminded each other and educated other people to continue to participate in politics. For example in the case of elections and campaigning, they continue to actively participate in campaigning and expressing aspirations to the local government or even to the president directly through his social media.

In addition they also boast to each other to the political system that they profess or even the political parties they profess, so they have the ability and willingness to be directly involved in political discussion. An example is about preparing for an election. The community enthusiastically not only followed the process, but they also actively campaigned for candidates or candidates they would choose. Communities have the ability and confidence that they can influence a public policy made by the government, so that this can be a capital and characteristic of society with participant political culture. In addition, one of the advantages possessed by the participating communities is that they all have the ability to be able to organize the period in order to influence government policy.

Participant political culture is an ideal land for the flourishing of democracy because of the harmonization of citizens' relations with the government. This is shown by the high level of political competence of citizens in getting things done politically. Citizens feel they have a political role. They feel the need to be involved in the electoral process and believe in the need for involvement in politics.

Based on theoretical analysis and the results of interviews with the Cigugur community, Kuningan, West Java, it is included in the community that has the characteristics of the participant's political culture. This can be seen from their active participation in the electoral process, such as regional and regional head elections.

### **CONCLUSION**

Political culture is a work of humans or a habit that is carried out by a group of people who inhabit a certain area. Based on the classifications and theories described above, political culture is divided into three main parts, namely parochial political culture, political culture of the subject, and political culture of the participants.

Parochial political culture is an assumption that people do not understand the political system and political culture that occurs in society, and they do not have the desire to be directly involved in community activities. Communities belonging to the parochial political culture group are also somewhat indifferent or indifferent and do not have a full sense of attention to a political system that is currently happening. For example in the case of presidential elections and the other. In other words, these people have very little knowledge about the domestic political system and may very rarely discuss and dialogue about the political system or the development of domestic politics or even with no interest in participating in the political field. So that when confronted with political issues, they do not care about what happens to society.

The next classification is the subject's political culture. This political culture can be said to be better than parochial political culture but it is lower than the participant's political culture. Communities included in this political system can be said that he has a good understanding in a political system, as a citizen he understands the politics that occur in Indonesia, but they cannot be directly involved actively in the life of the nation and state.

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As a whole the cigugur community understands and is involved in political participation, both in the neighbourhood, district, provincial and national levels. Therefore the Cigugur community can be said to be a society with a participant's political culture. Seeing what is being researched in this study is still very general, and only focuses on three political cultures, the research team suggests that people who focus on political culture research can focus on just one aspect. For example, only researching the political culture of the participants, which is one of the cultures that exist in Cigugur. So this can be a more accurate and specific reference source.

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