

The Effects of Culture and Structure of Society on Political Society Behavior

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Abstract- The purpose of this study is to see the relation between culture and structure on the political society behavior during the elections conducted at Kediri district. The method used is descriptive qualitative. The data was collected using purposive sampling technique by participatory observation and in-depth interviews which were conducted with village heads, society leaders, religious leaders, local academics, religious students, students, administrators society organizations, youth leaders, and ordinary citizens, namely 10 village heads. Based on the data analysis, it was concluded that: 1) each dimension of society culture influences the behavior of different political scenarios. However, the entire dimension of society culture at Kediri has been able to improve the quality of democracy. It happened because of the culture that was developed in Kediri society is more toward rational, modern and humanist; 2) the structure of society influences political behavior of society. The higher the structure is played, more cautious in political behavior should be. This is because, in addition to being the public highlight, it will also affect the meaning of democracy itself. The entire structure of society in politics is basically rational so that it can improve the quality of democracy in Kediri. The researcher only interviewed 10 village heads out of 14 because these 10 village tend to have society conflicts. However, the findings of this research can be also implemented to other village which have the same conflict with them. So it can be concluded that the political behavior can also be implemented to other village who has the same conflict with the 10 villages studied in this research.

Index Terms- culture, structure, political behavior, society.

INTRODUCTION

Culture and structure of the society influence people's political behavior. The political behavior of the society is a process of political interaction between various elements such as the public and the government, within the public, or the government with interest groups, and others. Pye and Sidney

(2015) mentioned that political culture is nothing but political orientations and attitudes held by individuals in dealing their political system, which then becomes the aggregate at the collective level. They further stated that the political culture is the working method of depth-complex individual psychology to the level of social aggregate. The study of culture and structure of the political behavior of society is an important effort to recognize and understand the effects of these two variables on the behavior of political society. Currently, at Kediri Regency society, which is in the phase of democratization, an absolute and thorough understanding is present about the culture and structure of society to the political behavior of people.

A thorough understanding with regards to the development of foundation associated with the implementation of a democratic political party is visible. In this context, the study of the culture and structure of the political behavior of society finds its urgency. The problem formulation is, what is the effects of culture and local society towards political behavior in Pilkada Kediri Regency. Regent electoral political behavior can be influenced by culture and structure of the society. According to Jatman analysis (2000: 22-35), the ideal living cultures in the Java society is a wise, honest, introspective, wholehearted, mindful, brave, respect, harmonious, taste and friendly in which their staff greatly affects the political behavior of society. Likewise, the structure of the society ranges from bureaucrats, academicians, businessmen, land owners, farmers and workers who also affects the political behavior of society.

LITERATURE REVIEW

Political culture is one of the aspects in political system which is very spacious consisting of thoughts, ideas, knowledge, customs, manners, behavior,

superstitions and myths. People are well aware and recognize the above-mentioned factors in political culture. The political culture gives rationale to reject or accept the values and other norms. It is synonymous with the concept of ideology which could mean a mental attitude, a way of thinking, a way of life, style of understanding and structure of thought.

According to Geertz (1973), the political culture of a society is determined by the elements that exist in the society. Customs and religion play a big role in the process of absorption and the formation of people's views of power or symbols in the vicinity. Customs and religion have influenced or given shape of attitudes or the pattern of individual member's views to the public about the possible role played in the political system.

Pomper, Gerald, et.al. 1989 in *The Election of 1988: Reports and Interpretations* Chatham, NJ: Chatam House, observed that "the political preferences of the family, whether the political preferences of the father or mother of political preferences will influence the political preferences of the child." Franklin (2004) strengthens earlier theories that the sociological tie affects a person's political choice that "sociological ties.. theoretically still significant enough to look at voting behavior".

According to Pye and Sidney (2015), political culture is nothing but political orientation and attitude held by individuals in dealing with their political system, which then aggregate at the collective level. They further stated that the political culture is the working method of depth-complex individual psychology to the level of social aggregate. They distinguished 'political culture' at the individual level as an effective control of political behavior, and at collective level, as a systematic structure for values and rationale considerations that ensure coherent performance of institutions and organizations. In addition to understanding the political behavior, sociological approach can also be approached with a psychological approach and rational choice. Niemi and Herbert (1973) explains that "a person's attitude as a reflection of one's personality is the variable that was decisive in influencing the political behavior of someone".

There are three aspects of emphasis in a psychological approach such as emotional attachment to a political party, orientation of the issues and

orientation of the candidate. The manner in psychological approach, as formulated by Greenstien (1974), has three functions such as attitude is a function of the interest, attitude is a self-adjustment function and attitude is a function of externalization and self-defense. The factors, that influence the behavior of individual political preferences caused by sociological, psychological, and rational choice, is also caused by the extent to which the intensity of political socialization. There have been a number of investigations conducted regarding political behavior, especially regarding political participation, political orientation and political education. But the research which specifically examines the linkages between culture and structure of society on political behavior during the electoral process at regents has not been conducted so far. Political behavior is defined by Munroe (2002:3) as all measures related to power, in general, or a government, in particular. The authorities concerned can be in many forms, but are easily identified as the power of government. Referring to these definitions, the political behavior occur when people do something that relates directly or indirectly with the government on various fronts. The study result of Festinger (Zuckerman, 2005: 9) suggested that someone, who belongs to the same group, tends to bring changes and attitudes that lead to uniformity in the group. In this case, Festinger confirmed that someone tends to adjust their behavior based on the values received by society in the vicinity.

Rosanvallon (2008: 20) explains that public participation in the election meets the entire democratic dimension, namely expression, engagement and the intervention. In elections, the public agreed by voting to achieve a common desire, and that desire is fulfilled by majority votes. If the organization of the elections performs in accordance to the desire of the society, there cannot be any other alternative in conducting political participation besides using the ways provided by the state. Voter participation by Rosanvallon (2008: 19) showed public distrust on political institutions. The performance of the elections implemented is not upto the expectations of the society. Instead, declining voter participation shows that people exhibit political apathy, while on the other hand, public prefer to use unconventional participation.

Robbins and Timothy (2007) have identified certain personality traits, needs, and other factors that may be associated with a person's political behavior. In terms of nature, those who can afford high self-monitors have an internal locus of control which is more likely to involve in political behavior. People who are capable of self-reflection are good, sensitive to a variety of social signals and they can show the level of social intelligence coupled with being skilled in political behavior. Individuals with an internal locus of control believe that they are able to control their environment, more likely to be proactive and try to manipulate the situation for their own business.

Dubrin (2001) mentioned three things related to individual factors that influence political behavior such as emotional insecurity, manipulative tendencies, and disagreements that possibly hinder rational decision. Many people make political maneuvers for refuge to those who have power because they lack confidence in their own abilities. Politics cannot be completely avoided based on the reality of social life, because in many cases, political considerations are almost always a part of the evaluation process rather than rational considerations (Greenberg and Baron, 2000). Political behavior takes place in informal corridor and has the intent to improve the success of individuals when circumstances allow conflicts (Drory, 1988). Legitimate political behavior refers to daily political reasons such as complaining to superiors, disconnecting the chain of command, coalition building against the policies or decisions of the organization through strikes or with too adhering strictly to the regulations that exist, and relations to other regions through professional activities. Conversely, there are also illegitimate political behavior that deviates from the rules outlined. Unauthorized activities include sabotage, error reporting and symbolic protests such as wearing apparel to attribute a sign of protest, and a large number of employees simultaneously feigning illness to avoid going to work.

METHODOLOGY

This research is a descriptive research with qualitative approach. The subjects are Kediri Regency society and its social institutions. The informants are local government officials, society

leaders, leaders of society organizations and ordinary society. The data for the study was collected through purposive sampling method where the researchers tend to choose informants on the basis of belief that they act as the source of the data. Nevertheless, the informants selected can show other informants who know better (snowball) whereas the selection of informants could evolve according to needs and stability of researchers in collecting data. In this research, the data was collected through in-depth interviews which were conducted informally to do on time or context that is deemed to be appropriate in order to obtain data that has depth and can be done several times according to the needs of researcher. The instruments used in this research are in-depth interview guide and open-ended questionnaire. This study used analytical techniques developed by Spradley in Spradley model analysis which is a unity linear process that starts from domain analysis, taxonomic analysis, componential analysis and ends with cultural theme analysis. Miles and Hubberman (2014), in their book 'Qualitative data Analysis: A method Source Book' (third edition), data collection involves the processes such as data collection, conditioning the data, displaying the data, and concluding it.

RESEARCH RESULT

Cultural Society and Political Behavior:

In 2015, the election for Kediri regency was conducted. In this election, 70% of the voters participated in the Regional Head General Election. The figure showed an increase compared to previous elections which had participation rates of only 64%. Political behavior that occurs in Kediri is very democratic and it can even be said that the represented 'political behavior' will benefit and push towards the democratization process i.e., the meaning of democracy can be driven by the inherent culture and implemented by the majority of Kediri people. In other words, political behavior in the form of political participation, Kediri society is strongly influenced by the culture embraced by Kediri society which is detailed as follows 1) an highly effective and cool emphasis on the social climate which always wanted to emphasize reliability, 2) emphasize behavior better to be silent and succumb from conflict, emphasizing fraternity, and maintain brotherly relations, 3)

emphasizes honesty, 4) strictly adhered to a religion, 5) like behaved savers, 6) very obedient to the government, 7) people who are shy, 8) upholds the dignity and status of human being, 9) it is no longer to be considered as full belief in the traditional culture of the irrational. First, the social culture of Kediri society which emphasizes social climate to be cool (cool and calm social conditions) and the political party which does not question their political behavior makes people more relaxed and make them free from the burden of political responsibility. The political party must be direct, public, free, secret, and fair. Frenetic atmosphere of politics played by regent candidates, political party supporters, sympathizers and supporters of various elements were not able to shake the social culture of society which did not had any conflict, not quarrelsome, and did not had vulgar in different opinions.

'Cool social culture' can also be interpreted as the culture of the people who always want to emphasize the establishment. This culture had also ensured that there is free and fair elections conducted in Kediri. The society life had a rhythm which is not bothered by a political party. One fine morning before the election, most of the people carried their work in farms and some carried out their informal work. From 10.00 am to 12.00 pm, there was a massive voting experienced. When the votes were counted, only less crowd was seen at polling stations. Most of them returned to their farms and workplace without following the entire counting process. Most of the people got information about the winning candidates through their family members with which they felt suffice. The culture of the society always wanted to emphasize the establishment and also had delivered election in Kediri be impressed with no fun and lively. Various attributes were placed on the side of the main street which meant that people only make dirty scenery. They were more than happy when nominee did not put in the amount of the excess. Besides making the not-so-beautiful scenery, they also had made a dirty impression. The nature of waste was played by a candidate for Regent by making attributes in large quantities, was also not required by the society. Many people thought that if the budget used to make the campaign attributes, were instead used to help the construction of mosques, schools, and places that could be used for

the public interest, absolutely it could've been more beneficial.

Second, social culture emphasized the behavior to be better kept silent and succumb which had led society in Kediri became more conducive to political behavior without disrupting the daily activities. The activities that seek the fortune every day do not get disturbed at all by the political atmosphere. Social culture emphasizes the concept of being silent and succumb for a better outcome which provide the end results reflect the general election candidates who maintained calm, cool, without any significant political turmoil alike the sea waves in spite of the heavy winds. Kediri society can be described as a tall tree which is still not deterred by great political wind blows. The concept is basically similar to a concept developed by Scott (1989) who said that basically, every society wants to prioritize safety and avoid risk.

Kediri social culture that emphasizes brotherhood has also made the political situation during the Regional Head Election (Election) as if there is no political party. The whole society (95%) used their right to vote by visiting polling stations without compulsion. The data is collected from KPU (Kantor Pemilihan Umum) or Election Office. The entire society was happy which could be observed through the orderly fashion followed by the voters in casting their votes without being escorted by security forces or any such means. The security forces are considered useless and are no longer needed in the process of securing the election.

Society culture is maintaining fraternal relations and also has made the politics in the district of Kediri be spared with the conflict. Some rare cases of fights happened in big family over differences in the choice of the regent candidate partner. Despite the differences in views and political choices, they are oriented towards family aspects and so the possibility of conflicts is less by the political events surrounding it.

Third, the social culture that emphasizes honesty has also made public behavior using their right to vote without fraud. No cases of double voting using the invitation of others or other administrative fraud were reported.

Fourth, social culture namely obedient to a religion has worried the society which became more concerned about the occurrence of corruption acts at

the wasteful regent. This attitude has also made society behavior does not like the false promises delivered by regent candidate during the campaign. Society is not interested in the campaign model through public meetings in the field. The public did not like models of a campaign that only sell false promises through the programs offered. People prefer the ways in which the campaigns are elegantly conducted through simple meetings or informal either in the mosque, market, terminal and places of public gathering without an invitation.

The culture of society which is obedient to a religion does not have any expectations about money or political gifts which might influence the recipients to choose the candidate that gave the regent. Either it was just accepted without being asked or the other way, the people did not dare to promise definitely choose who gave. The final choice of the voter at the polling booth is confidential which only the voter and voter's god knows. Fifth, the culture of society that like to behave savers have also ensured that the candidate do not spend high. Not many encountered cases of money politics that afflict regent candidate partner. They are very careful in money politics or giving something related to the election. The scenario, dawn attack in which the money is handed over to voters by supporters of candidate partner is also very rare. The village head who usually receives money from candidate partner as long as they wanted to be a successful team, was not reportedly received any such money at the time of the election in 2015.

Sixth, the culture of society was very obedient to the government and in this case, the village head has made the democratic party in the election to be very conducive among the social, cultural, and political terms. Village heads performed in a neutral manner by not being partial to one regent candidate and it has been followed by the majority of society. Supporting one of the striking partners was rarely observed in the society.

The culture of society is very obedient to the government which was interpreted through the behavior of happy listening to government directives that made the work of Election Commission (KPU) Kediri easier. Society can quickly understand the socialization and education conducted by the Election Commission. Various persuasions were carried out by the Election Commission for the public to use their voting rights. But everyone seemed to be no

longer taught so, because the public are already aware about the participation in the elections which is a political obligation and must be carried out. The voting rights were given to the election process will be very significant in determining the right regent candidate who is going to lead them. So, they are not going to say rights (being abstained) unless there are other activities that really cannot be abandoned. Thus, socialization, persuasion, and education regarding the election conducted by Election Commission Kediri simply go unnoticed.

Many political parties which must be passed by the public have made people aware of the political behavior in determining the choice of political belief. Thus, the political learning program, programmed by KPU, NGO, their local government, and the village chief at sometimes is just a formality to attend, to listen and affirmation. In fact, most of them already knew how to open the ballots, punching on a picture, and how to fold over. Evidently, 1) most of the people come to the political socialization place only for the purpose of showing their faces to denote their presence 2) there are not much illegitimate voices caused by wrong voting, 3) there are some cases in which the people punched two pictures or the punch was not exact to the frame picture which shows that basically they do not want to choose their voting rights instead want to be in the society's spotlight due to which they went to the polling station, followed the queue, and reached the voting booths. But these people did not give their voting rights by punching two places or punching outside the place that should be pierced valid.

Seventh, the culture of society who is shy also has made the political behavior of people in using their voting rights to be very high. People feel embarrassed if they do not come to the polls to fulfill their voting rights. Voting happened since the whole society know and memorize those persons who did not casted their votes. People are also embarrassed if they are known to receive numerous political gifts such as money, food, and goods given by the regent candidate partner, so people usually shut up when actually received.

Eighth, the culture of society that upholds human dignity has led to the political conditions in Kediri society more humane. In order to cast their votes, elder people, the blind, the sick, the disabled, guides and the helpers also visited polling stations. This is

not only done by family members who are still strong and healthy, but also carried out by local security officers (civil defense) who helped police secure the election at the polling stations. Ninth, the culture of society in Kediri that no longer complies fully with the traditional values espoused. Society is no longer the trust which is completely much to the belief that the values are espoused by the ancestors. This culture makes public political culture in Kediri do not always agree with the political culture embraced by their ancestors who always take it as granted according to the most. Kediri society is already open and can accept other explanations when the explanation is rational, right, and be accepted by common sense. There is no society that fasted alone in the woods and prevented their ancestors before casting their voting rights in order to get a holy message of their ancestors. There is no village that held ceremony to send prayers to their ancestors in order to secure the Election Day occur in a safe, successful, and controlled manner. There is no offering at the polls, either flowers or incense is burned or offering food to ancestors.

Kediri society culture which is no longer a fully obedient culture to the traditional values which upholds academic values and rationality (not feudal) and making people's behavior with regards to election as a serious activity. The election is not only a formality but also a democratic event that determines the leader who should be respected, admired and work for the welfare of the society through law. Milbrath and Goel (1977) segregates political behavior based on political participation into four types such as apathy, spectator, transitional and gladiator. In Kediri, public participation is placed under gladiator type in which the active political participation determines the political direction for the future.

The people from the rational Kediri cultural society cannot be triggered with issues, not easily can be provoked, and not can be easily influenced; causing a political party has become more egalitarian. The political situation in general-election heats up in a much less seasoned manner with a variety of news in the media that portrays the conflict between the candidates, though there is no such sign about it in the Kediri society. Society listens the issue and indirectly respond or believe it. But it should always be discussed with society leaders, the device or

village head who are considered to be more aware about the issue. They in turn get the information from both the sides proportionally. People have not become easily provoked or incited by negative issues about their candidate. The above discussed sections makes the current study results unique compared to literature such as Han (1981: 277) whom conducted research about McCombs and Shaw on the presidential election campaign held in the Chapel Hill, North Carolina. This study concluded that when there is a protrusion topic or issue in mass media causing the magnitude, the public attention turns toward to the topic or issue that has been highlighted by the mass media. Here is the frame work of the research

CONCLUSION

Based on data analysis, the results are summarized as follows:

1. Each dimension of the society culture influences different political behavior. However, the entire dimension of society culture in Kediri has been able to improve the quality of democracy. It happened because of the culture that developed in Kediri society which is more towards rational, modern, and humanist.
2. The structure of society influences political behavior of society. The higher the structure is played, more the cautious in political behavior. This is because, in addition to being the public highlight, it will also affect the meaning of democracy itself. The entire structure of society in politics basically is rationality so as to boost the quality of democracy in Kediri.

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