

PSEUDO-GROUP SOCIAL CONFLICT WHAT HAPPENED IN THE COMMUNITY POST THE VILLAGE HEAD ELECTION

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ABSTRACT

The study aims to delve into the social conflicts that arise post-Village Head Election (Pilkades) in Balongdowo Village, Kepohbaru District, Bojonegoro Regency. It seeks to shed light on the conflict's background, its triggers, and the subsequent social dynamics within the village. Moreover, it intends to examine the steps taken by relevant stakeholders and the local community to resolve the conflict. Employing a qualitative research methodology, the study utilizes descriptive data gathered from informants and the community's behavior. Data collection methods include interviews, observations, and documentation. The findings underscore that the conflict emerges due to the insufficient support from villagers for the village head candidate from their own community, particularly evident in Kampung Karikil, the residence of the elected candidate. The proposed resolution entails mediation with active involvement from the local community.

INTRODUCTION

Humans are social beings who cannot be separated from interactions with other humans. Their social life is based on the need to socialize, interact, and cooperate in maintaining their lives. These interactions can lead to conflicts due to differences in character, lifestyles, and life goals, but they also provide opportunities to develop familial values and mutual cooperation. In this regard, social organizations and information networks play a crucial role in creating social order. The presence of humans as social beings demands them to interact and mingle with others as part of their existence. Basic potentials such as talent, creativity, and innovation will develop through interactions with others

(Muthmainnah, 2014). However, in social interactions among humans, conflicts often arise, disrupting the harmony of these interactions. Indeed, these conflicts can lead to ongoing tension and concerns within society.

A village is a legal community unit with defined territorial boundaries authorized to regulate and administer governance affairs, as well as local community interests based on community initiatives, ancestral rights, and traditional rights recognized and respected within the governance system of the Unitary State of the Republic of Indonesia (Undang-Undang (UU) Nomor 6 Tahun 2014 Tentang Desa, 2014).

In the process of development and progress, villages require quality human resources supported by adequate infrastructure. Therefore, every village government is expected to have outstanding village officials and personnel in terms of intellect, performance, and personality. This is important so that village officials and personnel can carry out their duties and authorities optimally, thereby significantly driving the progress of the village. The selection of village heads is an integral aspect of the democratic principle in village life, which is an inseparable part of the local governance system. It is considered a celebration of democracy where village residents can participate by voting to elect a village head deemed responsible and capable of advancing the village (Lating et al., 2017). For this reason, the selection of village heads is crucial as it significantly supports the administration of governance at the village level.

Democracy occurring at the village level signifies that villages are at the forefront of hosting democratic events in Indonesia. In practice, the implementation of Village Head Elections (Pilkades) follows the principles of free competition, active community participation, and direct voting with the principle of "one man, one vote," so procedurally, it is not significantly different from other electoral processes that often have the potential to cause conflicts (Fuadi, 2020).

Democracy-related village head elections have raised several issues that have not been fundamentally resolved to date. In fact, these issues leave the potential for social conflicts to recur at any time. Conflicts occurring within society, especially in rural areas, have the potential to disrupt social relationships among individuals and the implementation of activities requiring community participation (Adhilani & Hanum, 2022). Many things happen in society that ultimately end up in conflict, whether it's conflicts between individuals or groups. The causes of social conflicts themselves are diverse, sometimes stemming from issues that should not be conflicts in other societies but become conflicts in one society or vice versa. Therefore, it is necessary to understand

what and how conflicts can occur since the sources of conflict are diverse and sometimes irrational.

In village governance, the village head is a leading figure who plays a significant role in leading the administration of village governance, nurturing village community life, maintaining peace and order, reconciling disputes within the community, and fostering the village's economy to enhance welfare and development. The ability of the village head to lead effectively is crucial for the village's success in achieving its goals and aspirations (Raras, 2018). However, in practice, village head elections, which are regulated by government legislation, are often challenging to conduct smoothly and with quality due to the involvement of political interests and the desire to seize power rather than focusing on the genuine essence desired during the implementation of the village head elections, which is a legitimate village governance (Ansori, 2018). Conflicts that occur within communities, especially in rural areas, are often caused by competition, misunderstandings, selfishness, and differences of opinion. Differences within communities must be managed properly and correctly to prevent them from escalating into conflicts in the future (Usman & Marzaman, 2019).

The conduct of village head elections in Balongdowo Village, Kepohbaru District, Bojonegoro Regency, is greatly influenced by local culture. Although this village is homogeneous in terms of religion and ethnicity, social conflicts still frequently occur, especially in the context of village head elections. These conflicts are caused by excessive actions from the candidate's campaign teams, consisting of residents from other areas, as well as the disappointment of losing candidates. Post-election, these conflicts have serious impacts on the daily lives of the community, disrupting religious activities, infrastructure development, and inter-community relations. This indicates that despite being homogeneous in some aspects, social conflicts can still occur in homogenous environments. Thus, it is important to see the wisdom behind emerging differences. Differences should be used as a means to

unite various conflicting elements, with the aim of directing human life towards a bright path, freeing them from individual interests and other negative aspects in a balanced manner.

The phenomenon of social conflict occurring in the village head elections is unique because it happens within a relatively small village scope, where the family system is closely-knit and the majority of the population shares the same religious beliefs. All societies have mechanisms to integrate themselves, such as the commitment of community members to a series of shared values and beliefs. However, political contestation in village head elections ultimately triggers social conflicts (Rivai et al., 2023).

This research aims to investigate social conflicts that occur after Village Head Elections in Balongdowo Village, Kepohbaru District, Bojonegoro Regency. Firstly, the research will describe the background of the social conflicts, including the factors triggering the conflicts and the social dynamics that occur in the village after the Village Head Elections. Secondly, the research will explore the conflict resolution steps taken post-Village Head Elections in Balongdowo Village, both by relevant parties and the local community. Thus, this research aims to provide a deeper understanding of post-Village Head Election social conflicts in Balongdowo Village and possible solutions that can be implemented to address these conflicts.

METHOD

This research is a qualitative study that produces descriptive data, which is illustrated or depicted, obtained from informants, informant behaviors, and the involved community. The data to be described in this study is social conflict that can be observed through the daily activities of the community. This research will also deeply examine the factors that cause social conflicts among the community after the Village Head Election and seek resolutions to address these conflicts.

The data collection methods in this study include various techniques, including interviews, observations, and documentation. The collected data requires

analysis to ensure its accuracy and validity. Data analysis techniques used include data reduction, presenting data in the form of words, sentences, or paragraphs, as well as tables or matrices. Additionally, the data is also presented narratively, and conclusions are drawn from the analysis results.

RESULT AND DISCUSSION

Post-Village Head Election Social Conflict

The Village Head Election (Pilkades) in Balongdowo Village has triggered a unique conflict, unlike those occurring in other villages. This post-election conflict involves several different conflict models. Firstly, there is conflict between village head candidates and other candidates. Secondly, conflict arises between village head candidates and their campaign teams. Thirdly, conflict also emerges between campaign teams and the families of the candidates. Involvement in these conflicts proves to be complex and results in tension among family members. These relationships are not only formal but also informal, and even at the family level, the intricate relationships further complicate interactions between individuals.

In the post-Village Head Election social conflict in Balongdowo Village, when viewed from a conflict diagram perspective, conflicts arise between village head candidates and other village head candidates.

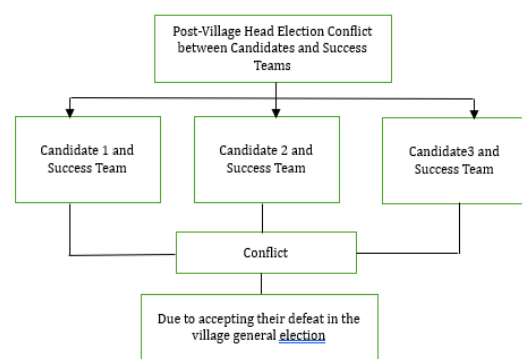


Figure 1. Conflict Map Between Village Head Candidates and Success Teams

Based on the conflict models at play, tensions exist between village head candidates and their campaign teams, particularly focusing on candidate number 1 (Yoga) and candidate number 3 (Awan). In this conflict model, candidate number 2

(Wawan) is not directly involved. Although there is pressure for Wawan to be involved in post-election conflicts, his side does not respond to such invitations. Thus, the conflict mainly occurs between Awan (candidate number 3) and the campaign team of candidate number 1, as well as between the campaign teams of candidate number 1 and candidate number 3. In this context, Rahmat Kurnia is not involved in the conflict, only the campaign team of candidate number 1 is involved, while the campaign team of candidate number 3 is also involved in the conflict.

Conflict between village head candidates and their campaign teams primarily stems from the disappointment of residents who feel dissatisfied with the election results and the defeat of the candidate they supported. This conflict continued for one and a half years, from 2015 to mid-2016, before mediation was finally conducted to halt the conflict. The impact of this post-Village Head Election conflict is Awan's request, the losing candidate, to halt the construction of a mosque in Karikil Village until the conflict is resolved. Awan even offers to allow the mosque construction to continue if the residents agree to pay him a dowry of one million rupiahs.

In addition to conflicts between village head candidates and other campaign teams, post-Village Head Election conflicts in Balongdowo Village also involve clashes between the campaign teams of one candidate and those of another candidate. This conflict is inevitable and triggered by the disappointment of campaign teams supporting the losing candidate in the election.

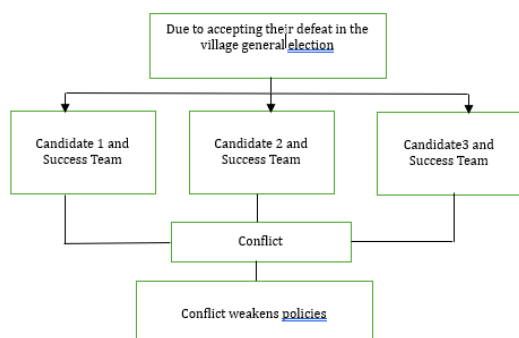


Figure 2. Conflict Model Between Success Teams

The conflict model depicts the antagonism between the campaign teams of two competing candidates in the Village Head Election in Balongdowo Village. The campaign team supporting the losing candidate feels dissatisfied because their candidate did not receive sufficient support from the community. The community in Balongdowo Village tends to be homogeneous, meaning they are not accustomed to accepting new changes or diversity to make it multicultural. During the campaign, the campaign team supporting the village head candidate made great efforts to win the hearts of the villagers. However, the losing campaign team feels disappointed and believes their efforts were in vain because the candidate they supported did not win. This ultimately weakened the implementation of policies proposed by the elected village head, including programs such as UPZ and others. This social conflict is also triggered by village ego, where the campaign team of the losing candidate feels that only their candidate is worthy of being the village head. The conflict started from disputes and verbal confrontations, which then escalated into social conflict. The campaign team bases this conflict on disappointment over the support of the villagers, who favored other candidates, such as candidate number 1 (Yoga) and candidate number 2 (Wawan), over their candidate, Awan. This conflict not only involves campaign teams but also impacts disputes among the families of the candidates, especially Awan's family.

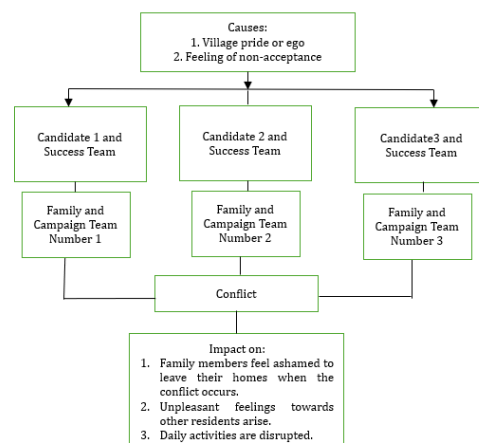


Figure 3. Conflict Model Between Success Team and Family

The conflict model shows that the post-Village Head Election conflict in Balongdowo Village not only involves candidates and campaign teams but also involves the families of the losing candidates. Families supporting the losing candidate feel involved in the conflict because the issue concerns family matters. Family ego is strongly present in this conflict, and between Awan, his family, and the campaign team, they hope Awan will be elected village head despite the official election results. The impact of this conflict is felt in the daily activities of the community in Balongdowo Village, especially for Awan's family. Before mediation, religious activities were hindered, and Awan's family felt isolated from the community. However, after mediation, the relationship between the family and the community improved, and integrative conflict emerged among them. This conflict is not only triggered by the controversial election system and mechanisms but also by support and differences of opinion. Additionally, the influence of culture and the homogeneity of the Balongdowo Village community also play a role in the occurrence of post-Village Head Election conflicts.

Background of Post-Village Head Election Conflict

In every Village Head Election (Pilkades), there are instances of both harmonious proceedings and some conflict. The Pilkades in Balongdowo Village took place with some discord. Discordance is a concept in sociology, reflecting a lack of harmony or well-being in community life, leading to disintegration within society. This lack of harmony is a characteristic of social disintegration. The occurrence of discordance in Balongdowo Village is caused by differences in perceptions or shared views among community members regarding norms that were originally upheld by the community. The societal norms are not functioning effectively, leading to conflicts between these norms within the community, resulting in confusion among the community members themselves.

Conflicts in Balongdowo essentially arise because the individuals nominating themselves for village head did not receive

full support from the residents of the village from which the village head candidate originates. According to Daud, the Chairman of RT 01 who has been in office for approximately 12 years, the conflict that occurred post-Pilkades in Balongdowo Village is due to the efforts of the unsuccessful village head candidates and their supporters undermining the policies of the elected village head. Based on interviews with the former Village Head of Balongdowo, Yoga Pratama, the background of the conflict in Balongdowo Village during the Pilkades essentially stems from village ego. They feel that their village leader is superior to others. According to Alit Iskandar, whether they like it or not, the current society adheres to democracy but does not understand right from wrong. The conflict arises because the community does not yet understand democracy but is forced to understand it. When they were registered as voters and asked whether they understand democracy or not, ultimately, after the Village Head Election, they did not accept the final election result, forcing their own will.

Residents from one village become campaign teams for candidates from another village, leading to conflicts between the campaign teams. The community prioritizes village ego over reason. They do not understand each other. The presence of conflict caused by the Pilkades in Balongdowo Village stems from the two factions of village head candidates who gained supporters (campaign teams). Two factions out of the three village head candidates claim that they are the best, without tolerance as the foundation, thus leading to conflicts during the Pilkades. Meanwhile, one faction that did not engage in conflict (candidate number three) was influenced by the candidate from number two to support them. Conflicts between supporters of village head candidates are not necessarily due to differences in choices alone but also because of promises made by the village head candidates to the voters, ultimately resulting in interests behind the loyalty of the conflicting factions. This conflict is triggered by their campaign teams' belief that the candidate they support is the best.

Impact of Post-Village Head Election Conflict in Balongdowo Village

The impact of the Village Head Election (Pilkades) in Balongdowo Village resulted in the division of the community into two factions. The trigger for this conflict was residents from one of the candidate's villages not fully supporting the candidate from their own village and instead choosing to support a candidate from another village. This was taken seriously by the campaign teams of the candidates, who felt unacknowledged by the residents, who are essentially from the same village as the candidate.

The impacts of the post-election social conflict in Balongdowo Village, Kepohbaru District, Bojonegoro Regency, as obtained from interviews with several sources, mostly revolve around the development of religious infrastructure such as a large mosque in Balongdowo. The community accuses the elected village head of bringing negative impacts to the village, causing the mosque construction process to be neglected. The community does not want to continue the construction because of the elected village head. For almost a year (until the time of the interview), according to Daud, the construction was not continued, resulting in many activities such as communal work and religious activities such as Friday prayers, Eid al-Adha, and Eid al-Fitr, and even daily activities like Quran recitation in the mosque being separated.

Daud also added that the provocateurs causing the separation of religious activities were from one of the unsuccessful candidates. Even prominent religious figures in this matter did not want to intervene and continued religious activities as usual. However, the campaign team of the losing candidate still insisted on separating religious activities, which significantly affected daily life.

The community faced difficulties in carrying out daily activities. They needed more time to reach the mosque because the place of worship was separated by the community from the campaign team of the losing candidate. The community believed that the elected village head had a lineage from the former village head, which led to reciprocation from the previous village head

administration. According to one informant, there was almost a riot, it was noisy among the community, but somehow the riot did not occur.

Conflicts always have two different sides, both beneficial and harmful to the conflicting community. Regardless of conflict theory, which considers conflict to have positive value, history and daily reality prove that conflict always brings negative consequences. Even the separation of places of worship became a suffering for the community. They sacrificed more time and energy to reach the place of worship (mosque) according to the choice of the losing candidate's campaign team.

As a result of the conflict, the main impact as explained above is the separation of places of worship between supporters of the losing village head and supporters of the winning community. This needs to be seriously reviewed because the land on which the mosque is being built is a waqf land from the deceased father of the unsuccessful village head candidate.

According to Sholeh, one of the campaign teams of the winning candidate, when the family donated this land to be waqf for the people of Balongdowo Village to use as a mosque, it was before Awan nominated himself for village head. However, after the village head election and the losing campaign team heated up the situation, claiming that the mosque should be taken back by the family, eventually the family stated that the land should be paid for at one million rupiahs.

Resolving Conflict

Conflict resolution is a process of analyzing and solving problems by considering the needs of individuals and/or groups such as identity; religion, ethnicity, culture, etc., and recognizing the necessary changes in institutions to meet these needs. Common forms of conflict resolution include negotiation and mediation (Lating et al., 2017). In the occurrence of a conflict, inevitably, the community or relevant figures involved are expected to resolve the social conflict that arises so that the conflict can find a resolution. In the post-village head election social conflict that occurred in

Balongdowo Village, the resolution offered is through mediation.

Another solution is also proposed by Alit Iskandar, by dialoguing with religious leaders or Ustadz, because Ustadz are knowledgeable about the law. Religious leaders should be able to explain the laws experienced by the community. However, this method has not been able to alleviate the conflict. Of the two solutions offered by Daud and Alit, the solution that comes close to the concept of a safety valve is the one offered by Daud. The safety valve explained by Raft Dahrendorf in the post-village head election social conflict that occurred in Balongdowo Village is through mediation, and Daud in this case acts as a third party mediating the conflicting parties. Problem resolution through negotiations between disputing parties with the assistance of a mediator, who is a neutral and independent third party. The mediator does not make decisions regarding the issue, but acts as a meeting facilitator to help the disputing parties understand each other's perspectives, positions, and interests. The goal of mediation is to achieve peace among the conflicting parties (Haryanto, 2010).

Skills that are also very important are the ability to identify common ground and potential points of convergence, and to explain them to the conflicting parties as they move to the next stages (Fisher, 2005). Supreme Court Regulation No. 2 of 2003 stipulates that at the initial hearing attended by the parties, the Judge requires the parties to first attempt mediation (Peraturan Mahkamah Agung Republik Indonesia Nomor 1 Tahun 2016 Tentang Prosedur Mediasi Di Pengadilan, 2016).

Analysis Based on Raft Dahrendorf's Conflict Theory

In the analysis of this research data, the researcher utilizes Raft Dahrendorf's theory, which views society as having two main aspects, namely conflict and consensus. Therefore, sociological theory must be divided into two parts, namely conflict theory and consensus theory. Consensus theorists are tasked with examining the integration values in society, while conflict theorists must study the conflicts of interest and the use of violence

that unite society in facing these pressures. Dahrendorf acknowledges that the formation of society cannot be separated from these two elements, consensus and conflict, which are mutually dependent (Dahrendorf, 1959). In this regard, Dahrendorf distinguishes between realistic and non-realistic conflicts. Realistic conflict arises from the disappointment of individuals within groups towards the system and demands within social relationships. According to Dahrendorf, there is a possibility for an individual to be involved in realistic conflict without hostility or aggression. However, if conflicts develop in intimate social relationships, the separation between realistic and non-realistic conflicts becomes more difficult to maintain.

Dahrendorf concludes that conflict, especially when accompanied by violence, can cause sudden structural changes in society. He argues that authority in society lies in positions, not individuals, and differences in the distribution of authority become a source of social conflict. Conflict of interest always exists, and conflicting groups seek to change the status quo. Dahrendorf also acknowledges the role of conflict in driving social change and development (Tualeka, 2017). The conflict that occurs after the village head election in Balongdowo Village is a realistic conflict, as there is mass disappointment towards the parties involved in the election of each village head candidate, as they desire their candidate to be the village head. This creates a disintegration within the community. Dahrendorf states that in intimate relationships, people generally try to emphasize feelings of hostility to avoid conflict. However, this can lead to an accumulation of hostility that can erupt when conflicts develop. The absence of conflict in a society is not considered an indication of the strength and stability of its social relationships. Expressed conflict can be a sign of vibrant and dynamic social relationships. In fact, societies that allow for conflict are societies that tend to avoid the possibility of conflict explosions and the destruction of social structures.

Although there is a reciprocal relationship between consensus and

conflict, Dahrendorf does not believe in the possibility of developing a single sociological theory that encompasses both processes. He expresses his belief that "it is impossible to unify theories to explain problems that have confused thinkers since the beginning of the development of Western philosophy." To avoid dependence on a single theory that attempts to encompass everything, Dahrendorf develops a theory of societal conflict (Ritzer & Goodman, 2004). The conflict that occurs here is a conflict arising from each supporter of the village head candidates who are neighbors and some even have familial relationships. The village head election exacerbates the conflict, as supporters from different villages know each other and live in the same village, leading to conflict.

CONCLUSION

This research found that the post-election conflict in Balongdowo Village stems from the lack of full support from residents for the village head candidate from their own village. Despite explanations that the previously elected candidate had served on the Village Consultative Body, this explanation was not accepted by the community. The conflict mainly occurs in Karikil Village, the residence of the elected candidate, where about 30% of residents do not support him. Residents blame community leaders in Karikil Village as the instigators of this conflict, resulting in disruptions to mosque construction activities and the division of the community into two factions. The impact is particularly felt on the development of religious infrastructure, such as the large mosque in Balongdowo. The community refuses to continue construction because of the elected village head. The solution to this conflict is through mediation, where the issues are discussed directly with the communities in each involved neighborhood (RT). Community and religious leaders are not involved in this mediation to avoid the emergence of new problems.

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