Identity Construction And Social Movements In Connection With Regional Head Elections In The Era Of Regional Autonomy

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Abstract. *The construction of identity and social movements in the era of regional autonomy has a considerable influence on the regulations that exist in each region to administer their respective regions. Regional autonomy has brought several changes and progress to each region in improving prosperity. It is hoped that the implementation of autonomous regional government through direct regional head elections will provide opportunities for regions to channel their aspirations more freely. Regional Head Elections are suspected or assumed to be related to the rise of local culture or community in the form of identity politics. Identity politics is a tool of political struggle for an ethnic group to achieve certain goals. The phenomenon of a social movement of relative deprivation carried out in connection with the cancellation or postponement of regional head elections is the result of aspirations that have not been realized.*

Key words: identity construction, social movements, regional elections, regional autonomy.

INTRODUCTION

Identity construction in the era of regional autonomy can use the social construction theory of Peter L. Berger. The term social construction of reality has become famous since it was introduced by Peter L. Berger and Thomas Luckmann through their book entitled The Social Construction of Reality: A Treatise in the Sociological of Knowledge which describes social processes through actions and interactions, in where individuals continuously create a reality that is shared and experienced subjectively. Social construction is a concept that emphasizes the cultural and historical aspects of phenomena widely considered to be exclusively natural. Phenomena are not always inherent to the phenomenon itself, but develop through interaction in a social context.

Berger and Luckmann began to explain social reality by separating the understandings of 'reality and knowledge'. Reality is defined as the quality contained in realities that are recognized as having an existence that is not dependent on our own will. Knowledge is defined as certainty that realities are real and have specific characteristics.

Berger and Luckmann say that there is a dialectic between individuals creating society and society creating individuals. This dialectical process occurs through externalization, objectivation, and internalization. Externalization is the effort to pour out or express oneself into the world, both in mental and physical activities. Objectivation is a social interaction that occurs in the intersubjective world with the subjective being institutionalized or experiencing a process of institutionalization. Internalization is the process of absorption into objectivated

world consciousness so that the structure of this world can determine the subjective structure of that consciousness.

Identity construction can be seen from the perspective of social movements. Social movements are forms of less organized, extra-institutional or anti-institutional collective activity that aim over the longer term to bring about (and sometimes prevent) social change. The classic theory of social movements, about collective action in traditional agrarian societies. This theory is related to communities that experience a gap between expected values and capability values that do not reach expectations. So, people will experience disappointment and frustration, this condition will give rise to actions to protest or carry out resistance.

The higher the level of inequality, the higher the emergence of acts of resistance and perhaps this will lead to action. Violence occurs when people are angry if their rights are taken away. People tend to be angry if something they value is taken away. The feeling of being deprived or deprived arises as a result of a mismatch between desires and the ability to achieve what is desired. The ability to achieve desires is felt to exist but efforts to achieve them are hampered or thwarted. This condition is called relative deprivation.

Relative deprivation theory suspects that people's involvement in revolutionary social movements is related to the relative deprivation they experience. Where there is a gap between the value that a person or group of people is expected to obtain (value expectation) and the value that they can actually obtain (value capability). In other words, it is a situation where, in relation to the available means, the ability of a person or group of people to obtain the goods and conditions of life which they believe to be their legal right, is very disproportionate to what they expected.

According to Ted Gurr, there are three different patterns from the research he conducted regarding the imbalance between expectations and abilities, namely Decremental Deprivation, Aspirational Deprivation and Progressive Deprivation. Decremental deprivation is the gap between expectation value and ability value, where expectation value tends to be constant and stable but ability value tends to be flat, stagnant or even decreasing. Aspirational deprivation is a gap between expectation values and ability values, where the expectation value increases, but the ability value is flat and stagnant. Progressive deprivation is a gap between the value of expectations and the value of abilities, where the value of expectations increases but the value of abilities that should increase suddenly actually decreases.

The construction of identity and social movements in the era of regional autonomy has a considerable influence on the regulations that exist in each region to administer their respective regions. Regional autonomy itself has existed since the beginning of independence,

as evidenced by Law Number 22 of 1948, which has not yet seen the significant impact of regional autonomy. The impact of regional autonomy was seen during the reform period, which provided a great opportunity for each region to achieve prosperity and for the community to get involved in providing public services at the local level and interact with each other to develop shared commitments.

According to Law Number 23 of 2014, regional autonomy is the right, authority and obligation of autonomous regions to regulate and manage government affairs and the interests of local communities within the Republic of Indonesia system. The phenomenon of regional autonomy is a moment that provides opportunities for the construction of identity and social movements for each region. Regional autonomy has brought several changes and progress for each region to develop its potential in improving the welfare of the region itself.

With the implementation of autonomous regional government, it is hoped that direct regional head elections will mean that democratization in national and state life will provide opportunities for regions to channel their aspirations more freely. Democratization can simply be interpreted as freedom that is utilized by society to demand the rights they have as citizens. The authority to carry out government independently in the regional government, affairs related to meeting community needs can be managed by the local government.

The rolling democratization of social life allows the emergence of groups with different interests. Each of these groups is free and free to express their opinions, which makes it possible for them to compete with each other to get priority so that the local government responds. This increases the likelihood of clashes between one group and another. The changes that occur open up the possibility of horizontal conflict emerging.

DISCUSSION

The birth of Law Number 32 of 2004 concerning Regional Government, which is the legal basis and basis for regional autonomy, has become a new face for realizing democratization in every region in Indonesia. From a political perspective, this law shows a change in the paradigm of political management and government. The existence of Regional Head Elections that are elected directly by the people aims to build democracy that directly involves the people. It is hoped that it can create a quality and accountable regional government that can improve community welfare by providing better services. The people believe that through direct regional head elections, they hope to be able to elect leaders who suit their aspirations well, are responsible and fair so that good governance can be created and can produce leaders who have credibility in leading their regions.

Through Law Number 32 of 2004 as amended by Law Number 12 of 2008 concerning Regional Government, the implementation of Regional Head Elections is no longer through the DPRD but is elected directly by the people. Changes in the Regional Head Election process have changed the dynamics of democracy at the local level. This means that direct regional head elections mark the popularity of the participatory democracy paradigm. The policy of decentralization and regional autonomy, which then gave enormous power and authority to the people in the regions to directly elect their regional heads, apparently gave rise to a phenomenon of identity politics.

Identity politics that occurs in the era of regional autonomy is a great opportunity when the state system has provided space for it. Currently, the phenomenon of identity politics is strengthening and is at stake in the battle arena in determining power in strategic positions in government. The phenomenon related to the Regional Head Election is suspected or assumed to be related to the rise of local culture or community in the form of identity politics. So that actualization in the battle arena for determining strategic positions is understood as an effort to find a meeting point for collective solidarity of diverse nationalities in a desire to maintain and preserve life together as the identity of a region in a harmonious and noble order of life.

Identity politics is a tool of political struggle for an ethnic group to achieve certain goals, the emergence of which is mostly due to factors that are seen by ethnic groups as pressure, namely the political injustice they feel. Because of this feeling of the same fate, they rise to show their ethnic identity in the political struggle to seize power by manipulating the same identity or ethnic characteristics in socio-cultural life.

The awakening of a cultural identity in the existence of social movements with local cultural dynamics will encourage the emergence of an awareness to appear in the local political battle arena. In Fitri's research on the Regional Head Election in Simalungun, if it is connected to the identity construction of Simalungun Regency based on the perspective of primordialism or kinship, it is being tested with evidence on the composition of participants in the Regional Head Election which was attended by five pairs of candidates as follows:

Table 1 Participants in the Simalungun Regency Regional Head Election for the 2016-2020 Period

No.	Partner's Name	Ethnic Formation
1.	Tumpak Siregar - H. Irwansyah Damanik	Toba – Simalungun
2.	Evra Sassky Damanik – Sugito	Simalungun – Java
3.	Hj. Nuriaty Damanik – Posman Simarmata	Simalungun – Toba
4.	J.R. Saragih – Amran Sinaga	Simalungun - Simalungun
5.	Protect Gurning – Soleh Saragih	Simalungun – Toba

Based on the composition of candidate pairs number 1 to number 5, it shows that Simalungun's ethnic identity shows a desire to rise as a leader in their own region. Even though the existence of these five candidate pairs is in the composition of pairs with other ethnicities as depicted in the table above. In the presence of candidate pairs number 1, 2, 3 and 5, there is a mixture of Simalungun and other ethnicities, while pair number 4 shows the composition of the ethnic formation, namely Simalungun and Simalungun. Something interesting in the fight for the position of Regent is what is shown how fellow Simalungun ethnic groups carry out their mission with several slogans inviting them to choose their existing partner. Although in the end it was won by candidate pair number 4 whose ethnic formation was Simalungun and Simalungun.

Even though there is a fight between the Simalungun ethnic groups themselves, this shows how the contested position proves that the Simalungun ethnic group wants to rise to strengthen its identity through the Regional Head Election. The problem that arose was competition in competing for the position of Regent, in fact the number 4 candidate pair turned out to have had a civil violation case involving a state-owned logging permit on state land which was raised as an issue to thwart candidate number 4 from becoming a participant in the Simalungun Regional Head Election.

The election of Regional Heads can be stated and considered as a forum for conveying the aspirations of a community so that they can actualize themselves. In their participation to elect the leader, they are represented by the nominated contestants. With the hope that what they choose can bring progress and prosperity. The existing phenomenon, there are several factors underlying the implementation of Regional Head Elections apart from legislation, namely limited time periods reducing adequate preparation, weak administration and bureaucracy, especially related to voter registration, calculating election results, weak handling of conflicts, especially in conflict-ridden areas. in terms of religion or ethnicity, law enforcement is not strict and does not reflect justice related to conflicts between candidate support groups.

At the moment of the Regional Head Election, apart from depending on the campaign based on the good will of the competing candidates, a strong and independent KPUD will be

able to pave the way for a responsible and transparent regional head election process. The fact that the KPUD is under coordination, although not under government control, could be an indication that there is an opportunity to intervene in holding free and fair regional head elections.

On December 9 2015, simultaneous Regional Head Elections were held in all regions in Indonesia. Simultaneous regional head elections are a moment for the nation to elect regional heads on a genuine and regular basis. There are 269 regions consisting of 9 provinces, 36 cities and 224 districts in Indonesia which simultaneously elect regional heads.

The same phenomenon is occurring currently, there is conflict regarding the election of regional heads in the positions of regents and deputy regents. This triggered feelings of disappointment because the regional head elections were cancelled, especially in the Simalungun area. This happened because one of the contestants was not eligible to be included as a candidate for Regent-Deputy Regent to be elected. This form of conflict is understood as a condition that exists objectively which describes a situation, where social actors are in conflict and how the Regional Head Election becomes an arena for the contestants to fight, to win the goal to be achieved as a form of success, namely the strategic position of Regent. -Deputy Regent of Simalungun.

Looking at the reality found from the five existing candidate pairs, from serial number 1 to serial number 5, the participation of the Simalungun ethnic group is depicted, representing itself as an ethnic group. The enthusiasm shown by the Simalungun ethnic group for the regional elections. This shows that the representative identity of Simalungun is starting to rise to the surface, represented by the five pairs of candidates with Simalungun ethnic identities. The Simalungun Regional Election is a battle arena that is related to politics to realize the hopes of the Simalungun ethnic group who can be represented by five pairs of candidates who are fighting and participating in their representation as an ethnic group.

The regional head election in Simalungun was postponed because one of the contestants was dropped by the Simalungun Regency KPUD. During the quiet week, namely December 8 2016, the incumbent was removed from the participation list for the Regional Head Regent-Deputy Regent Election for the 2016-2020 period. The incumbent filed a lawsuit regarding his removal as a contestant in the Regional Head Election to the State Administrative Court (PTTUN) and part of his lawsuit was granted. This had an impact on the Regional Head Election, which was postponed.

This phenomenon invited disappointment from various parties, especially the Simalungun ethnic group who had been waiting and preparing everything needed regarding the

Regional Head Election. The Simalungun ethnic group was disappointed because the Regional Head Election which was supposed to be held on December 9 2015 was actually canceled and its implementation was postponed. Disappointment was also seen in the party who was excluded because the exclusion was discovered one day before the election took place and was too sudden.

The phenomenon of a social movement of relative deprivation carried out in connection with the cancellation or postponement of regional head elections, such as in Simalungun Regency, has given rise to a very deep sense of disappointment from various parties such as the contestants who took part in the election, the Regency Government, the KPUD of Simalungun Regency and most importantly, namely Simalungun residents. They feel that they have been robbed of their right to elect regional leaders, which was supposed to be held on December 9 2015, but was suddenly canceled and the implementation had to be postponed.

Unrealized aspirations produce feelings of disappointment, but unrealized hopes produce feelings of deprivation. Disappointment in general often gives rise to an unbearable sense of deprivation. The deprived individual feels compelled to remedy, by whatever means available, the material and psychic frustrations produced within him. Whereas disillusionment can plant the seeds of incipient revolution, deprivation serves as a catalyst for revolutionary action.

CONCLUSION

1. The regional head election proves that a region has actually begun to realize the importance of participating in politics, which is implemented through welcoming the holding of a democratic party in the direct Regional Head Election.
2. Regional autonomy is a condition that has the opportunity for the existence of a region to be recognized and develop into something that can change the perspective of its people to improve welfare.
3. Construction of identity in the Regional Head Election through identity politics becomes a tool for political struggle in a region to achieve certain goals.
4. The social movement carried out by a particular ethnic group in relation to the construction of its ethnic identity is proven by the postponement of the simultaneous Regional Head Election on 9 December 2015, resulting in a movement of relative deprivation which is related to the elimination of one of the contestants.

SUGGESTION

Policies need to be made related to dissatisfaction or injustice that must take into account the situation when the Regional Head Election is simultaneously canceled in an area, where emotions need to be directed in a more positive direction rather than destructive.

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