

# Politics Identity and Electoral Contestation among the Bakumpai Tribes (a Geopolitical survey at Central Kalimantan)

## Subtitles: Politics Identity, Prespective Political Education on Beginner Voters

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**Abstract-**Bakumpai residents are active despite the fact of the presence and absence of legislative candidates and regional leaders from the Bakumpai tribe. This reflects that the Bakumpai Tribe is still not contaminated with Identity Politics (Setia Budi, oral interview). This research is a subtitle of Identity politics and electoral contestation among the Bakumpai Tribes (a Geopolitical survey in Central Kalimantan) in which the Beginner Voters of the Bakumpai Tribes in the three Research Areas (Katingan District, Murung Raya and North Barito District) are great potential according to BPS data and KPU that the Beginner Voters are 27.6%.The basic question is whether this new voter group has been contaminated by Identity Politics? And how do these youth groups perceive the regional election in their respective regions? This study applies the Survey method. The survey was conducted in 6 senior high schools which had a population of Bakumpai tribes, namely 2 schools in the district Katingan Tengah 1. SMAN 1 Katingan and MA. Ashalihin. 2 Schools in Murung Raya Regency, namely SMAN 1 PurukCahu and MAN 1 MuaraLaung and 2 Schools in North Barito namely SMAN-2 MuaraTeweh and MAN 1 MuaraTeweh. The number of population is 354 students. The results showed that in the initial survey session, the majority of Beginner Voter students already knew their rights as voters and had learned election simulation through their respective schools under the guidance of Civics Teachers and had several visits from the regional Election Commission and Election Supervisor Committee as election organizers and election supervisors.

**Keywords-** *politics identity, electoral contestation, political education, beginner voters, Bakumpai Tribes*

### I. INTRODUCTION

Politics Identity is based on strategic essentialism, in which we act as if identity becomes a stable entity for certain political and practical purposes. Cressida Hayes, in 'Identity Politics

Stanford Encyclopedia of Philosophy' n.d., said that every idea about self, identity, identification community (nation, ethnicity, sexuality, class, etc.), and the politics that flows from it, are just fictions marking the standardization of meanings temporarily, partially, and arbitrarily. Politics without the insertion of power arbitrarily into language, cutting ideologies, positioning, crossing direction, and disobedience is impossible. Identity markers 'culture' may come from a specificity that is believed to exist in religion, language and traditional customs in the community .However, it is not as simple as that, because King also said that the construction of cultural identity is a complex one in part because this construction is one of the historical products. The observation results of the previous regional elections, Political Identity emerged after the regional elections in several regions in Indonesia. In contrast, according to some political observers in Central Kalimantan, the regional elections in Central Kalimantan are very democratic, where minorities can become rulers like several governors, such as Cilik Riwut, R.Silvanus, WA .Gara, and Teras Narang. They are non-Muslims and the majority of Central Kalimantan are Muslims. Some districts like Murung Raya Regency, Dr.Willy Yosef became the Regent of Murung Raya Regency for two periods, Drs.Perdie M. Yosep, MA, the recent regent at this time is Protestant Christian and the majority of Murung Raya inhabitants are Muslim. The recent Kapuas Regent, Ir. Ben Brahim is a Protestant Christian and Kapuas inhabitants are Muslim majority. However, in some Non Muslim areas such as East Barito Regency, The majority of Protestant Christian becomes the winner of the regional election. He was Ampera AY Mebas, SE. He was Protestant in the predominantly Protestant Christian area. In Gunung Mas Regency, the election winner was Drs. Anton S. Dohong in the Christian majority Protestants. He is also a Protestant Christian (Collected from the data of Central Kalimantan Election Commission)

Some experiences in Central Kalimantan Elections, it is noted that Regencies in the Aliran Sungai areas (South Barito Regency, North Barito Regency and Murung Raya Regency) with the

population majority are Bakumpai tribes, from the researcher's observations, there is no indication of Identity Politics, such as Murung Raya Regency. The majority people are Muslim, but the election winner is non-Muslim. The people of South Barito were balanced between non-Muslim and Muslim, and the election winner is Muslim as like North Barito. The participation of the Bakumpai tribes in the regional election in the past was very dominant. Some observers said that the Bakumpai people were active in the success of the legislative election and regional election. Bakumpai residents are active despite the fact of the presence and absence of legislative candidates and regional leaders from the Bakumpai tribe. This reflects that the Bakumpai Tribe is still not contaminated with Identity Politics (Setia Budi, oral interview). This research is a sub-title of Identity politics and electoral contestation among the Bakumpai Tribes (a Geopolitical survey in Central Kalimantan) in which the Beginner Voters of the Bakumpai Tribes in the three Research Areas (Katingan District, Murung Raya and North Barito District) are great potential according to BPS data and KPU that the Beginner Voters are 27.6%. The basic question is whether this new voter group has been contaminated by Identity Politics? And how do these youth groups perceive the regional election in their respective regions? Why this research is carried out in these three regions, based on BPS data that in these three regions is the majority of the Bakumpai tribe which has characteristics, namely, the people majority are Bakumpai tribes and are Muslim. The results of the regional election are non-Muslim and not from the Bakumpai tribe. Even the candidates of the Bakumpai people themselves lost. Exception in North Barito district, the former regent from Bakumpai tribe won the election and also defeated the Bakumpai Tribe from the Struggling Indonesian Democratic Party (PDIP).

## II. RELATED STUDIES

### A. Overview of the Bakumpai Tribe

Bakumpai or Dayak Bakumpai tribes are indigenous tribes who inhabited along the banks of the Barito River in South Kalimantan and Central Kalimantan. The area lies from the city of Marabahan, Barito Kuala to Puruk Cahu town, Murung Raya. The Bakumpai tribe originates from the upper reaches of the former Bakumpai District. Meanwhile, the downstream is a Barangas (Baraki) settlement. The north (upstream) area of the former Bakumpai District is the Mangkatip District area. Mengkatip is a settlement of the Dayak Bara Dia tribe or the Mangkatip Dayak Tribe. Both Bakumpai and Mangkatip tribes are descendants of the Dayak Ngaju tribe from the Dayak Land. Bakumpai was also included in the Ot Danum Dayak section which consisted of 68 small tribes. Together with Bakumpai, there were also Ngaju, Kapuas, Kahayan, Katingan, Sampit, Seruyan. Most

likely the reason is that Tjilik Riwut, included Bakumpai as Dayak Ngaju and Ot Danum because they see the same meaning of both. Ot means upstream; danum means water. Therefore, Ot Daum means the Upstream Water or the Upper River. Bakumpai tribes live in hicks. Bi-aju means; Bi = from; aju = hicks. Therefore, Bi-aju means from Udik. Ngaju = U. Maybe Tjilik Riwut, indirectly wants to reveal Ot Danum Dayak territories in the river area. (Qulyubi, nd). Another opinion about Bakumpai, who quoted the opinion of Charles Hose anthropologist from England, suggested that the term Dayak was a cultural nomenclature for an ethnic group living on the island of Borneo, covering around 200 tribes and then divided into 6 major groups (Punan, Murut, Kahayan, Iban, Kenyah and Klemantan) based on their origin, arrival period to Kalimantan and their cultural characteristics. Based on Charles Hose, Bakumpai as one of the sub-ethnic groups of the Kahayan race. It was assumed that Bakumpai was originated from a village bearing the name Bakumpai in the upper reaches of the Barito river. They spread to south inhabiting along the Barito river, turning to the Kahayan river and the Mentaya river Sampit up to Tumbang Samba (Kasongan), Central Kalimantan. In the spreading out, ethnic Bakumpai met with Malay tribes and began to embrace Islam in early 1688 through the spread of Islam from the Sultanate of Demak. From the headwaters of the Barito river, the Bakumpai people spread to the upper reaches of the Mahakam river in Long Putih flowing to south up to Long Iram. Between Tjilik Riwut and Maulani, there is a difference in describing the Bakumpai Dayak pedigree. However, both of them have in common that Bakumpai Dayaks live on the banks of the Barito river. Then, it was supported by Setia Budhi in his article 'Tracing the Traces of the Bakumpai Tribe', stating that 'Most researchers agree that the Bakumpai Tribe is part of the Ngaju Dayak clan. This community lives in *up river* dan *down river* of Barito area. Some other researchers also mention that the Bakumpai Tribe is a branch of the hamlet ethnic group living in the central part of Kalimantan which is closely related to Siang, Deyah, Witu in the North and Kahayan in the West.

### B. Politics and Beginner Voters (Youth)

Political education is the way in which a nation transfers its political culture from one generation to the next. Meanwhile, political culture is the overall value, empirical belief, and expressive symbol determining the atmosphere creation where political activities are held. Political education is a process of delivering the nation's political culture, covering political ideas and operational norms of a political organization system based on the Pancasila values. Political education needs to be improved as political

awareness of rights and obligations as citizen. Therefore, students are expected to actively participate in state life and development.

No	Regencies	Schools	Number of respondents as beginner voters		Total
			Class XI	Class XII	
1	Katingan	SMAN-1 Katingan Tengah MA Ashalihin Samba Bakumpai	22 34	23 27	45 61
2	Murung Raya	SMAN-1 Puruk Cahu MAN 1 Muara Laung	34 33	31 31	65 64
3	Barito Utara	SMAN-2 Muara Teweh MAN Muara Teweh	31 28	27 33	58 61
		Number of Respondents	182	172	354

As Beginner Voters in General Election, Students or teenagers generally have a social system that seems as if to describe that they have enthusiasm. The behavior of teenagers, who are relaxed, free and tend to be informal and seek pleasure, are usually not too happy with the patterns of adults especially in practical politics. Basically a teenager needs support and consensus from his peers. In this case any deviations toward values and norms of the group will get criticism from their group, because the relationship between adolescents and groups is based on solidarity and loyalty. In general, the relationship among teenagers over smaller groups is based on similarities in interests, pleasures or other factors. Democracy Education in school is Civics Education (the so called PKn). PKn itself is a part of the Social Sciences Education (PIPS). Citizenship is the main vehicle and essence of democratic education). In other words, democracy education as its content, Citizenship Education as a vehicle, while PIPS as a bridge for education in social sciences for education. Relating with the second tradition 'social studies as social science' or PIPS as social sciences. The logic of democratic education itself is a derivation of Political Science lying in social sciences family.

### C. Democratic Education Model

A good democratic education is part of a good education in general. In accordance with this, suggested that it is needed to develop a school model based on democracy education. stated that it is necessary to develop a multidimensional democratic education enabling students to develop and use all their potential as individuals and citizens in democratic societies. The Characteristics of Regional Election Rules, in law 32 of 2004 stating that Beginner Voters are Age starting at age 17 years. It means that this age is the adolescence of Class XI High School students and Regulation of KPU No.10 Tahun 2018 that General Election Committee (KPU) are required to socialize the General Elections both regional election, legislative election, and Presidential Election along with the stages and provisions of the election and election disputes.

### III. RESEARCH METHODS

This study applies the Survey method. The survey was conducted in 6 senior high schools which had a population of Bakumpai tribes, namely 2 schools in the district Katingan Tengah 1. SMAN 1 Katingan and MA. Ashalihin. 2 Schools in Murung Raya Regency, namely SMAN 1 Puruk Cahu and MAN 1 Muara Laung and 2 Schools in North Barito namely SMAN-2 Muara Teweh and MAN 1 Muara Teweh.

The number of population is 354 students.

This survey was conducted with two sessions. The first session used an open-ended questionnaire that allows respondents to find additional answers. Therefore, this questionnaire is not validated and reliability, since it only concerns who and why to choose regent candidate and vice regent candidate, and it is related to the same tribe and religion. An open questionnaire allows respondents to provide information about the candidates' criteria they choose. Data analysis is done by tabulating using percentage, that is,  $F / N \times 100\%$ . In the second session, the survey was not conducted by distributing questionnaire but examining the results or the winner of the regional election in the areas of the Bakumpai population.

### IV. RESEARCH RESULTS

The results showed that in the initial survey session, the majority of Beginner Voter students already knew their rights as voters and had learned election simulation through their respective schools under the guidance of Civics Teachers and had several visits from the regional Election Commission and Election Supervisor Committee as election organizers and election supervisors. The results of the questionnaire recapitulation as follows:

1. 135 out of 354 students or 38.17% said that they chose according to their parents' choice.
2. 128 students or 36.27% said that there is no pressure from parents and teachers so students choose according to their conscience.
3. 25.56% or 91 students have not made yet a choice
4. Whether choosing a tribe (bakumpai) or similar religion, 170 respondents or 48% answers no and 66 respondents or 18.73% answers yes and 118 students or 33.27% chose work performance.

The results of the second session survey (regional election results) showed that the Beginner Voters were very difficult to trace the results, until finally the final election results were correlated with the first survey that,

The winner of regional election in Katingan Regency is Sakarias. He is not Bakumpai tribe and he is also non-Muslim. This shows that in Katingan Regency the Bakumpai Tribe Voters have not been contaminated with Political Identity. Nevertheless, the research data explored through in-depth interviews, Political Identity is still thick among the grassroots. This is according to Mr. Surya (the Bakumpai local figure in Tumbang Samba) stating that Identity Politics is played by the political elite in order to gain votes. Political elites play regional issues, family issues and the strongest are issues of religion, where the political elite states that religion forbids choosing leaders who are not the same religious.

The widely campaign of identity Politics conveyed by politicians turned out not to shake the beginner voters, even though they knew the parents' guidance were directed to. Likewise Murung Raya, the winner is Pardi Yosef. He is not Bakumpai tribe and he is also a non-Muslim. This can be analyzed that the Political Identity contribution has not been able to boost the electability of the candidate leader, and this proves that the young people in Murung Raya have not been touched by the idea of Identity Politics. Pardi Yosef's win for the second time (the second period) proved that Political Identity was still inferior to the echoes of Democracy. The phenomenon of Ahok's defeat has not given a significant influence to Bakumpai youth. Although in several interviews with respondents at the grassroots stated that money politics still occurs even though it is very difficult to prove. Neatly wrapped political money will not be detected by the election supervisory apparatus as revealed by one of the respondents in Briwit Village: "It is true that I have lost the ability to carry out the dawn attack due to kalambar ji bahandang", but this statement is still poor because no concrete evidence proved.

North Barito Regency, the winner is Nadalsyah. He is a Defense ruler. Based on the results of the interview, Nadalsyah is a leader who is liked by his people both from Muslims and Non Muslims. Nadalsyah is a Bakumpai ethnic and he is a Muslim. Therefore, the tendency of the beginner voters is: (a) The performance of the contestant figure; (b) The

leader figure who pays attention to the needs of his citizens as modelled by the Elected Regent H. Muhammad Nadalsyah in North Barito. Based on the interview data to some students and community leaders, they said: "*Koyem (called for H.M. Nadalsyah) ji kau biar iye bapasaran dengan tunggul pari basa e tatap ai iye manang, iye dasar mamparhati masyarakat, mun jidada duit pmda, iye bangun kabuat kilau jambatan dimpah Jingah kan tewe, duit ayui e kabuat, mayi jalan sampai inyeut Jalan H.Koyem mun dasar bi duit e kabuat mawi e*" (Mr. Koyem, although pairing with a wooden pillar must have won. He strongly pays attention to the community. If the local government does not have money Mr. Nadalsyah build by using personal money, such as making a suspension bridge crossing from Jingah to Muara Tewe and making an alternative road in Muara Tewe using his personal money).

According to Mr. HAGazali, Chairperson of the North Barito Regency MUI, the figure of HMNadalsyah was a popular leader. He was a Bakumpai person, a devout Muslim who was very concerned about other people, not only for Muslim but also for non Muslim. He helped Church, Kaharingan Houses and non-Muslim facilities, even though using his personal money. There are still many praises made by the community, both pro and contra. As stated by one of the teachers and a family member of success team of the other local political leader. He is a family and success team of Taufiq Regent Candidate of PDIP. He said: "*jadi ingira bahwa iki kalah sabab Koyem te I nyayang rakyat dan ikipun mangkeme kilau kueh beliau mamimpin, jadi sanang beh atei mun Koyem ji manang, iki ida sangkal memang jite pilihan rakyat Barito Utara*" ( It was predicted that we were lost, because Koyem (HMNadalsyah) is loved by the people and we also feel how he leads us, so we are happy that Mr. Koyem won. We are not hurt because he is indeed the choice of North Barito people)

## V. CONCLUSIONS

Identity politics still has not colored the Beginner voters in simultaneous elections in 3 districts of Central Kalimantan: Katingan Regency, Murung Raya Regency and North Barito Regency, although Identity Politics is still played by Political Elites in order to gain their electability. Political jargon of political identity has not been able to shake the spirit of youth democracy. This shows that political education has revealed the results.

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