

## THE DOMINATION OF THE NOBLE POLITICAL ELITES IN ORGANIZING THE GOVERNMENT'S POLICIES IN CENTRAL LOMBOK REGENCY

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### Abstract:

This study aims to describe the hegemony of the aristocratic political elite in the administration of the government bureaucracy, to reveal the patterns and media of the hegemony of the aristocratic elite in maintaining the status and identity of the power structure, bureaucratic politics and to explain how the political implications of the hegemony of the aristocratic elite on the freedom of local democracy in Central Lombok Regency. The research uses a descriptive qualitative approach, one type of research that is intended to explore and clarify a phenomenon or social reality. By knowing the sources of primary and secondary data, as well as collecting data through in-depth interviews, non-participatory observations and documentation. Analysis of the data using an interactive analysis model. Based on the results of research analysis, the political hegemony of the aristocratic elite is carried out by regional heads as nobles by utilizing the government bureaucratic network through the placement of regional heads. The state civil apparatus from clans, relations and aristocratic relatives in various strategic positions such as heads of offices, and heads of government, patterns and strategies used to carry out political hegemony by the nobility in Central Lombok Regency is to utilize socio-religious organizations such as Nahdlatul Wathan, Islamic Boarding Schools and Islamic Boarding Schools. cultural associations such as the Central Lombok Sasak Cultural and Customary Council which have a wide network spread across the island. In fact, the political hegemony of the aristocratic elite in Central Lombok Regency has negative implications for local democracy.

**Keywords:** Hegemony, Elite Politics, Nobleman, Government Bureaucracy

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## INTRODUCTION

The Sasak community in Central Lombok Regency already recognizes political actors from the three social levels, based on the characteristics and character of political actors (Nurhayati, 2020). It is very easy to recognize the political communication models and patterns of political actors in the Central Lombok Regency because each group features its characteristics (Utami, 2016). For example, the political representation of the nobility called Raden (ruling class/highest nobility) upper class on the island of Lombok (rulers) uses historical capital to build their political image. Especially to influence, shape, and persuade the public to get electoral support (Ramadlan & Masykuri, 2018).

The nobility has actually become a fundamental element of power in local politics because, in the history of Central Lombok district, the nobility were the important actors in the formation of Central Lombok Regency to become an autonomous region (Bayo et al., 2018). Because until the contemporary democratic era, the nobility became influential political actors and even hegemonized other political forces by controlling the mass media

(Suardi, 2015), youth organizations, culture, religion, and education to produce aristocratic symbols (Hajad et al., 2020).

In the political context in Central Lombok Regency, the struggle in the contestation arena always involves rivalry (Amrillah, 2019), participation and competition from the three layers of the community group mentioned above (Voges, 2016). So that the struggle to seize and maintain the dominance of political power in Central Lombok Regency sociologically is also an interaction (Hamdi, 2011), communication, and social encounter to attract political sympathy and support carried out by actors and their constituents. In the political context in Central Lombok Regency, the struggle in the contestation arena always involves rivalry, participation and competition from the three layers of the community group mentioned above so that the struggle to seize and maintain the dominance of political power in Central Lombok Regency is sociologically an interaction (Ariefiansyah & Webber, 2021), communication, and social encounter to attract political sympathy and support by actors and their constituents (Mattoni & Odilla, 2021).

This study aims to describe the political hegemony of the aristocratic elite in the administration of the government bureaucracy in Central Lombok Regency, to reveal the patterns and media of hegemony used by the noble elite in maintaining their status and identity in the power structure, politics in the government bureaucracy of Central Lombok Regency and to explain how the political implications from the hegemony of the aristocratic elite to the freedom of local democracy in Central Lombok Regency.

The results of this study are expected to be used as a reference for further research that has interest and relevance to the issues of the hegemony of the aristocratic elite, which is currently rife in local and national democracies and is expected to be able to provide accurate and useful information as a means to take appropriate policies in regulating and organizing more professional, efficient and accountable governance.

## **METHODS**

The research uses a descriptive qualitative approach, one type of research that is intended to explore and clarify a phenomenon or social reality. Based on the source, the data is divided into two, namely primary data and secondary data. Determination of informants for data sources in this study was carried out purposively with certain considerations that these people knew about the noble elite in Central Lombok Regency, firstly being formal leaders in the government, and secondly, informal (adat) leaders. Namely, leaders of community organizations in the area concerned. Several data collection techniques were used to obtain research data, namely participant observation techniques, interviews, and document studies. Determination of the location of the research in Central Lombok Regency was carried out by purposive sampling technique (determined intentionally) with the following considerations: due to the condition of the socio-political system of the Sasak community, especially in Central Lombok Regency, from a political perspective, there are prominent and dominant groups that regulate and control hegemonically. Ongoing political and democratic processes. This research is planned to take place for one (1) month, from January 2021 to September 2021. Unfortunately, the timing is relatively long due to the COVID-19 pandemic, affecting the availability of informants for interviews.

## RESULT AND DISCUSSION

### Sasak Tribe Kinship Pattern

The study of political anthropology is more aimed at discussing political power in a socio-cultural context. For example, the main characteristic of segmenter kinship politics, such as among the Sasak people in Central Lombok, is a united and solid local group formed based on unilinear descent (following one direction of lineage) belief in the existence of descendants.

### Kurenan or Small family (Core)

If the sekurenan has been formed, then, in real life, the Sasak family has certain nicknames for the members of the sekurenan, namely the father is called by his son Amaq while his wife is called Pun. In comparison, her children called her mother with the nickname Ina and her husband Pun Nina. Furthermore, the oldest child (perangga) is Tekaka, and the youngest child is a trade.

### Sorahan or extended family

Sorohan is the term for the Sasak tribe to refer to their extended family. In general, the term sorahan refers to the lineage of a husband and wife leading to their respective grandparents and siblings of those grandparents. In sorahan, certain names are known, such as Papu, Balo, which is the name for the upper-line husband and wife relatives (grandparents to the oldest). Semeton finger is a term for relatives of husband and wife line to the side. Papu bai is the name for the relatives of husband and wife who are on the bottom line. The sisters of the father and mother are called Ina 'Kaka (read Inak kake). The father and mother are called Ama Kaka (Ama kake).

### The Sasak Marriage System and the Formation of Political Alliances in Central Lombok Regency

Marriage for the Sasak tribe in Central Lombok Regency, aside from being an effort to unify biological relationships, is also a process of forming consolidation, accommodation, and integration of various internal group strengths based on inside groups, attracting external groups and at the same time being a channel for forming political alliances. The important function of marriage in the context of political power is to gain cultural legitimacy to strengthen its position, both as a regional authority and to strengthen its charismatic image as a figure.

### Political Genre and Local Leadership System in Central Lombok Regency

Lombok Island's political structure and culture have always been assumed as a battle for the group's victory in the past. The political genre in Central Lombok Regency is largely determined by the aristocratic elite and political clans such as Tuan Guru, who lately no longer acts as a cultural agent who transforms religious, ethical values but at the same time has become a political actor. Many of the factors why the local aristocratic elite became one of the dominant political forces in Central Lombok Regency were influenced by an increasingly open political system with high and expensive political costs. It is difficult for political actors who have limited capital to compete in regional head elections.

### **Traditional Political Leadership System of the Sasak Tribe in West Nusa Tenggara Province**

The traditional political system of the Sasak tribe is a portrait of political culture that is carried out or actualized by political actors in power, then by using traditional symbols and identities such as awik-awik (traditional rules) as a source of leadership values.

### **Political Power Control Mechanism in Sasak Culture in Central Lombok Regency**

The concept of the traditional political leadership of the Sasaki tribe, Central Lombok Regency in the context of supervision and power relations between the people and their leaders, is based on traditional cultural principles which in the local language are called Sebungung (guarding), Sewirang (defending), and (sekujung) together. One example of the elaboration of these concepts is when the people feel that the government has implemented the wrong policy, the Sasak Tribe creates a special forum that becomes a democratic forum for expressing aspirations, criticism, and corrections. Leaders must listen to them if they do not want to get customary sanctions. Complaining against government policies outside the context of the provided forum is highly avoided.

### **The Political Hegemony of the Sasak Local Noble Elite in the Implementation of the Regional Government Bureaucracy in Central Lombok Regency**

The history of politics and the hegemony of power in the Province of West Nusa Tenggara, especially in the district of Central Lombok, is indeed very interesting to study, especially related to aspects of democracy, history and political culture which have been dominantly controlled, influenced, and controlled by the aristocratic elite.

### **Patterns and Media of Political Hegemony of the Sasak Noble Elite in Maintaining Status, Influence, and Symbolic Identity in the Structure of Political Power in the Government Bureaucracy of Central Lombok Regency**

The aristocratic elite who controls the main aspects of government, religion, economy and culture in Central Lombok Regency cannot be separated from the historical and cultural identity construction carried out by the noble elite itself.

### **The Strategy of the Noble Elite in Constructing Identity in Central Lombok**

There are three main routes used by the Sasak aristocratic elite and religious elite groups in Lombok to build their identity and legitimacy, namely education (formal and non-formal), politics, and ceremonial rituals.

### **Negative Implications of the Political Hegemony of the Noble Elite for the Implementation of Governance and the Transition of Local Democracy in Central Lombok Regency**

Talking about political power and the practice of local democracy in Central Lombok Regency objectively, there are no ideal parameters that can really be used as a reference to explain the overall political reality that is happening fully.

### **The High Practice of Political Accommodation**

The Corruption Eradication Commission in 2018 conducted an Integrity Assessment Survey (SPI) in 20 provinces, and one of them was NTB Province which was in sixth place in the top ten as 10 provinces in Indonesia that experienced an increase in the graph of abuse of power by regional heads. One of the reasons is suspected to be due to the strong influence of the patronage political culture of the actor. So it is considered as the cause of the death of critical public attitude as a natural control mechanism of political power.

## The Emergence of a Patrimonialistic Bureaucracy

The political hegemony of the aristocratic elite in Central Lombok Regency in the contemporary democratic era brings a variety of unproductive impacts for the growth and development of local democracy.

## CONCLUSION

Based on this research, it can be concluded that regional heads carry out the political hegemony of the aristocratic elite in Central Lombok Regency as nobles by utilizing the government network through the placement of state civil apparatus from clans, relations and relatives of the nobility in various positions and strategic positions such as heads of services, heads of agencies, as well as school principals. The patterns and strategies used to carry out political hegemony by the aristocrats in Central Lombok Regency are by utilizing socio-religious organizations such as Nahdlatul Wathan, Islamic boarding schools and cultural associations such as the Traditional Council and Sasak culture of Central Lombok, which has a wide network spread throughout the island of Lombok. Thus strengthening Gramscy's view that actors can carry out political hegemony by using the state apparatus and making education as a tool to manipulate public awareness by authorities who have authority. In reality, the political hegemony of the aristocratic elite in Central Lombok Regency has negative implications for local democracy. One of them is the supreme power and power of patrimonialism power practices, where the regulation and distribution of power only circulates in the immediate environment of the regional head. So it is difficult to realize a just and equal local democracy that provides broad opportunities for all sons of the political region.

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