

THE ROLE OF THE INDIGENOUS ELITE IN THE 2017 REGIONAL HEAD ELECTION OF BURU REGENCY

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Abstract

The traditional elite in the 2017 Buru Regency Head Election has a strategic position for the survival of democracy for five years. The influence and power they have is the key in the democratic process of the 2017 Pilkada won by the couple Ramli Umasagi and Amustofa Besan (RAMA). This study seeks to understand the existence of local elites on Buru Island and their role in the 2019 Regent Election. using the elite theoretical framework proposed by Mosca, Pareto and Keller synthesized with the theory of political participation formulated by Mirriam Budiarjo, Samuek Huntingting and Joan Nelson. This study finds that in the Buru Island community, the local elite has been stratified in structure; Mat Gugul, Hinolog and Soa. The figures in this elite not only play a role in social, cultural and economic functions, but also have an increasing significant political role During the reformation period. Second, In the 2017 Pilkada, these elites have carried out intense participation, among others, in conducting political socialization, being the Pilkada committee, mobilizing lower-level so that the community participates in politics and not abstaining. Resolving conflicts if they occur and providing political support to RAMA candidates who triumphed in this election. This research strengthens theories about the role of local elites or non-governing elites in the political process. Therefore, theoretically the democratic process should pay attention to the role of local elites who have been proven to have an influence as evidenced in this study.

Keywords: Indigenous Elite, Pilkada 2017, Buru Regency, Ramli Usagi, Matgugul, Hinolong, Soa

1. Introduction

1.1 Background

The election of regional heads is a manifestation of democratic practice in Indonesia where the public can directly elect figures who will lead the government at the provincial, district/city levels. With this community participation, the Pilkada is expected to have a high level of legality for the elected regional leaders. With this high mandate, it is also hoped that the programs that were originally campaigned will provide added value to the lives of the people. The Pilkada process is influenced by various elements, including the electoral system, the election participants and the voting community. In a society that has local basic values where traditional community leadership has an important place, the local socio-cultural system will determine. This means that local community leaders, including traditional leaders, play a role in determining the course of the Pilkada. The role of these traditional institutions shows the importance of local community order. The implementation of regional autonomy in Buru Regency since 1999 has produced at least three regents. The first is Sangadji Hospital as a temporary official. The second is Drs. Husnie Hentihu the final and third regent or currently in charge is Ramli I. Umasugi, S.Pi, MM who is paired with his deputy Amustofa Besan, SH (SD 2021).

The 2017 Buru Regional Election contestation was followed by two candidate pairs, namely the Ramli Umasugi-Amustofa Besan pair and the Bakri Lumbesy-Ruli Hentihu pair. This contest was won by the couple Ramli Umasugi - Amustofa Besan. The candidate with the RAMA acronym (Ramli Umasugi-Amusatofa Besan) excels in the recapitulation of the election commission's vote in the district of Buru. total votes for Ramli-Amus 41,678 (58.96%) while the rival pair Bakri Lumbesi-Ruli Hentihu (BARU) received 29,016 votes (41.04%) (KPU Maluku 2017).

The victory of the Ramli Umasugi-Amustofa Besan pair in the 2017 Buru Regency election cannot be separated from the role of the elite on Buru Island, especially the Head of Soa, Hinolong or Magugul. They are fully committed to winning this pair by playing a real role. Traditional elites often hold traditional rituals such as burning damar, visiting heritage sites to send prayers and ask for guidance from ancestors (ancestral spirits), reviving old traditions such as the wait (sister-kaka) hook relationship, uniting the emotions of traditional children with the slogan keda (traditional people) a unifying symbol of the hunting community, all of which are intended to unite the emotions of the original hunting people (keda Bupolo), especially the unification of the elite forces in the mountainous region (Soa pa) and the traditional elite who control parts of the coastal area (soa pito) which is the main base for the Ramli-Pato couple. Amus. Indigenous elites are the key to the victory of Calkada candidates in every election held in Buru Regency, so when the traditional elite took sides in winning the Ramli-Amus pair in the 2017 regional elections, this pair won a landslide victory, especially in traditional areas. This study aims to examine the role of the traditional elite in the election of the Regent Ramli Umasugi-Amustofa Besan in the 2017 election of Buru Regency.

1.2 Research Question

What is the structure of the traditional elite group that has political influence on Buru Island?

What is the role of the traditional elite in Buru Regency in the 2017 Pilkada?

2. Literature Review

This study borrows elite theory formulated by several experts such as Gaetano Mosca, Vilfredo Pareto (2011) and Suzane Keller (2005). Pareto explained that a group of people in society is ruled by a small group of people, namely people who have the necessary qualities in social and political life. The ruling minority group is called the elite, this group has access to the center of power. Elites are successful individuals who have succeeded in reaching high positions in the structure of society. Pareto underlined that elites come from the same class, namely rich and intelligent individuals who have advantages in certain fields such as music, mathematics, moral character and others. Mosca, agreeing with Pareto, explained that from society – whether from a newly established nation or a nation that has been independent for a long time, large and small nations, there will always be two main classes: a class that rules and a class that is led. (a class that is ruled). Furthermore, Gaetano Mosca (1939) describes the role of the elite in politics and power, especially in relation to the general class of society:

“The first class, always the less numerous, performs all political functions, monopolizes power and enjoys the advantages that power brings, whereas the second, the more numerous class, is directed and controlled by the first.” (The first class, to perform all the political functions of the first class very few, monopolizes power and enjoys the advantages it has, while the second class constitutes the majority of the class controlled by the first class.) (Gaetano and Mosca 2011)

In explaining their theory, Mosca and Pareto further divide elite stratification into three categories, namely the governing elite, the non-governing elite and the general masses (non-elite). The ruling elite is also known as administrators, government employees, technicians, professionals, and intellectuals as well as political elites, namely people who are involved in political activity for various purposes but usually related to political change (Nas 2007). This group is usually interpreted, carrying out a larger social function by acting as a carrier of change. The non-governing elite in Pareto and Mosca theory is a traditional elite which is divided into several groups, namely the religious elite, the heirs of culture or customs and the noble class who owns the daula or territory. The existence of local elites in developing countries including Indonesia has an important role in the contestation of regional head elections (Rahmat 2020).

Local elites are individuals who play an important role in making political decisions at the local level. The decision is not only in determining or making policies for the benefit of the region, but also includes decisions in supporting and determining candidates for regional heads who will lead their regions. It is very important for local elites to make decisions to support candidates for regional heads, this will certainly become a reference for the community to determine their political choices for potential leaders who are considered appropriate to increase development in the region.

Therefore, the elites who play a role in the contestation of regional head elections must understand what kind of figures and criteria for candidates who are suitable to be elected as leaders in their area.

Suzanne Keller (1963) as quoted by Maurice Duverger sees the role of the traditional elite as a political elite, namely people or groups of people with influence in the political decision-making process. Local elites are individuals or people who control roles in political decisions at the local level (Maurice 2005). In more depth, Keller focuses his study of elites on four issues. First, elite anatomy relates to who, how many and how these elites emerged. Second, elite functions relate to what elite social responsibilities are. Third, elite coaching is related to who gets the opportunity to become elite, the rewards they get, what kind of obligations they get. Fourth, elite continuity in terms of how and why these elites can survive, and how and why among the existing elites cannot be sustainable (Maurice 2005).

This study uses Pareto and Mosca, mainly related to the non-governing elite and its role in influencing the dynamics of politics and power on Buru Island. In addition, this study also uses Suzanne Keller's theory to analyze elite anatomy and elite functions in carrying out social responsibility in the community on Buru Island. This study looks at the role of the elite on Buru Island as part of political participation. Miriam Budiarmo defines political participation in general as a form of activity of individuals or groups of people who play an active role in political life, namely by participating in choosing state leaders directly or indirectly, influencing government policies (public policy). These activities include voting in general elections, attending general meetings, establishing relationships (contacting) or lobbying with government officials or members of parliament, playing a role in political party members as well as being involved in social organizations with direct action, and so on (McClosky 2015). Miriam Budiarmo's theory is similar to the theory proposed by Samuel P. Huntington and Joan M. Nelson (1984) who see political participation as an activity carried out by the public personally directed to influence state decision making. Political participation can be individual or collective, organized or spontaneous, steady or sporadic, peaceful or violent, legal or illegal, effective or ineffective (political participation we mean activity by private citizens designed to influence government decision-making. Participation may be individual or collective, organized or spontaneous, sustained or sporadic, peaceful or violent, legal or illegal, effective or ineffective). Furthermore, Samuel P. Huntington and Joan M. Nelson divide participation into two types, namely participation that is forced (mobilized) or autonomous nature of participation whose participation is carried out voluntarily (Huntington and Nelson 1984).

3. Research Method

In this study the authors used a qualitative approach. With this approach the author seeks answers to problems and events by digging up information orally or in writing and cannot be counted with numbers. This study uses the case study method, because the method is suitable for exploring the method or process (how) and reasons (why) of the context under study (Creswell 2012).

Data collection techniques used in this study were in-depth interviews, literature studies and documents.

1. In this interview method, researchers conduct in-depth interviews with various parties who are considered to have involvement and understanding of this problem, including leaders from the traditional elite, the winning team, the Regent or deputy Regent of Buru for the 2017-2022 period.

2. In this document method, researchers explore data and information. Written documents that have been obtained from print media and electronic media (internet), statistical data, previous research reports, scientific writings which are also important documents that have been traced to enrich the data that have been collected in this research, for example in the form of written archives, reports as well as images and data exposed by the Pilkada organizers (KPU and Panwaslu Buru Regency related to the 2017 Buru Regency Pilkada). obtained secondary data related to research problems.

The data that has been collected and processed is then analyzed using the theory of Miles and Huberman (1984). According to these two experts analysis activities consist of three activity flows that occur simultaneously, namely data reduction, data presentation, and conclusion drawing/verification. The stages of data reduction, data presentation, and drawing conclusions/verification as intertwined are cyclical processes and interactions before, during, and after data collection in parallel forms that build general insights called "analysis".

4. Results and Discussions

4.1 Elite Structure in Buru Island Society

The form of local government on Buru Island has its own characteristics, compared to other areas in Maluku. Its uniqueness can be seen from its orientation to local customs, which were previously referred to as petuanan or customary territory (regentschap). Each petuanan in the hunting district is led by a king or pati. Traditionally, a regentschap is in charge of several villages or villages, as well as other community groups that are included in the area of government, while in government administration, a regentschap is directly under the sub-district or sub-district government and each regentschap is led by a petuanan king/regentschap.

Besides the regentschap, there are also existing social structures within indigenous peoples that have power and influence in the lives of the hunting community, the traditional structures of the indigenous people of Buru Regency are known as Hinolong, Matgugul and Soa, these traditional institutions do not have a hierarchical relationship with the king or king. regenchap. Their existence creates a sense of community obedience to them because of their character and charisma.

The role of local elites (customary elites) in people's lives is so important in solving traditional problems in the environment of their respective clans or soa as well as problems between clans to the point of government politics. People pour out all their problems and ask them for guidance. as traditional elites, these traditional leaders have the influence to direct their people to take action. This traditional elite leadership is not obtained through formal channels, but because of the approval of clan members, some are obtained based on lineage.

4.2 Mat Gugul

Mat Gugul is also known as the king of the land. Mat Gugul is the highest position in the indigenous community on the island of Buru. they are individuals with unlimited power. Matgugul is appointed with the approval of all clan children or Soa to continue traditional leadership. Matgugul usually oversees several Soas or clans. In Buru Regency, there are four Matgugul, namely Matgugul Wakolo, Matgugul Nalbesy on the plains of Lake Rana Petuanan Lisela and Matgugul Masbait, Matgugul Mual on the plains of Mngeswaen Petuanan Misrete. Matgugul has a role in society to decide matters in society, regulate and regulate the balance between humans and God and the environment, lead religious ceremonies and make offerings to ancestors .

4.3 Hinolong

Hinolong are also called door openers or door guards, their role in Buru culture is to accompany the king in dealing with the community and outsiders. Hinolong consists of two parts, namely Hinolong Lea Keha (Baman) who guards the sunrise and Hinolong Lea Sebo (Gibrihi) who guards the sunset. Hinolong Baman oversees 5 (five) Soa Heads and Customary Heads who are representatives of 5 (five) Soa in the Lowlands

4.4 Soa

Soa is a gathering place for each household from a clan or clan by following the father's line. This is inseparable from the kinship pattern of the Buru people which is more oriented towards a patrilineal marriage pattern accompanied by a local patriline settlement pattern, namely the place of residence is centered on the father's or father's descendant area. The kinship unit that is larger than the nuclear family is matarumah or fam, which is a patrilineal kinship group. Soa is led by a Soa head but there are also several Soa that accommodate two to five clans or fam, the words of the head of Soa are a source of obedience to be heard and obeyed.

The traditional elite, especially the head of Soa in the Buru customary environment, can be divided into two parts, the indigenous people (Geba Bupolo), namely the traditional part of the coastal area called Soa pa and the traditional part of the mountainous area called Soa pito living in mountainous areas, especially around Lake Rana. and Mount Date which is considered to still adhere to the original culture of the island of Buru, while the Soa pa area occupies a coastal area that has been mixed with immigrant tribes (Geba Misnit) who live in coastal areas (Eirumkuy 213).

4.5 Involvement of Indigenous Elites in Politics and Pilkada 2017

The involvement of the indigenous elite in the political scene of Buru got its momentum when the 1999 reform was being echoed. The fresh wind of reform has made traditional leaders try their luck to participate in the government through candidacy for regional elections, become contestants or take part in campaign teams, team volunteers and so on. Their existence in regional elections is very calculated and has an impact on the implementation of elections such as increased voter participation and the victory of regional head pairs. . In the 2017 local elections for Buru Regency, customary heads (Kepala Soa, Henolong, Matgugul) played an important role in the success of the agenda of this local democratic party. Their charisma and power are the main attraction for candidates who will involve them in their campaign team. This is because the traditional elites understand quite well the state of the surrounding

community. Understanding and knowledge of the community's conditions can be used to garner support at the bottom

The role of local elites to garner community support for regional head candidates is enough by immersing their role in the winning team or volunteering for the campaign team so that they can be directly involved, such as directing their base to the candidate they support. The adat elite are the leaders in the community, especially within his tribe. These customary heads have their respective backgrounds, some are functionaries of political parties who have influence in the community, some are public officials in the bureaucracy, village heads and so on.

In the local contestation, indigenous elites have a direct interest in the succession of regional head leadership, because of its relevance to the future of development in the next five years. Future leaders are expected to have closeness with indigenous communities which are still lagging behind in terms of development. This then became one of the factors that pushed the adat elite to be active in consolidating the victory, through the mobilization of the undercurrents of the candidates for regent and deputy regent that they supported.

Political activities held by traditional elites in this context can be interpreted as a form of political participation because the activities carried out are carried out with sincerity in the process of selecting regional leaders. Indigenous elites take part in the campaign process by directing their citizens in choosing the partners they support. This study has found that indigenous elites have played a role in the 2019 Buru Island Pilkada in various activities including, conducting political socialization, political mobilization, being a committee and Pilkada, resolving conflict, supporting one candidate pair.

4.6 Doing Political Socialization

Elite is a minority of people who control power resources in certain areas. As is the case with local elites, in this context their traditional leaders are chosen people who have influence in the environment in which they live. They are influential in the traditional social system in society. Elites have a very important role in conducting political socialization so that they can increase voter turnout, elites have influence in society. to involve themselves in political roles to socialize in society.

Elite involvement in regional head candidates will make it easier for candidates to conduct socialization within the elite environment. Elite functions to facilitate the candidates they support to meet face-to-face with the public. The elites in the candidate winning team are important to gain sympathy from the citizens because the elites are role models and people's references to determine their vote. In the momentum of local elections, the elite role is very realistic, they are active in socializing the candidates they support. It is hoped that the community can exercise their right to vote so that the participation rate will increase and it is relevant to support the candidates they support as stated during the socialization (Chalik 2015). This district plays an important role in its environment through socialization and providing guidance to its community or tribe so as not to abstain. Various efforts were made to encourage community participation in providing voting support, especially to candidates who were supported by local indigenous elites.

At the momentum of the 2017 regional elections, local elites/customary elites showed a very real existence, the role of indigenous elites was quite significant, especially in socializing candidates, namely the candidates they supported. As a result, people enthusiastically came to TPS to vote for the regent candidate they liked, this certainly had an effect on the increase in voter participation in the Buru district in the 2017 Pilkada event, which also experienced an increase. The participation of *tok oh adat* in the local elections of Buru district can be seen from their activeness in conducting socialization to the community in their respective environments. Their involvement in political processes has become the responsibility of traditional leaders to realize peaceful elections for the success of holding a democratic party every five years. The role of traditional leaders in conducting socialization greatly influences the high voter participation in customary areas. The characterization of traditional leaders as role models in the community is used by election organizers to help facilitate socialization activities. Traditional leaders are enough to help organizers socialize about the Pilkada in their environment, especially at every momentum in the village, the community always involves them, so their influence is very useful in socializing the elections. As stated by Lutfi Rumkel Lecturer Ikro Buru;

"Father Hinolong, Mr. Matgugul, the head of Soa, is a respected leader and elder, Mr. Hinolong, Mr. Matgugul, the head of Soa, is a traditional leader who is highly respected here. They are the central figures of what they say, the public always listens and obeys".

Meanwhile, the role of traditional leaders as a means of conveying socialization messages by the Pilkada organizers was also conveyed by Gawi Gibrihi:

"Sometimes we do socialization in every village, hamlet, if there are activities, such as the traditional *tahlilan ambel rambu* event, usually at these events there are many people present there are discussions, stories at the place of activity if there are traditional leaders there are leaders community leaders, youth leaders and others, where traditional leaders convey about the implementation of the regional elections, how a democratic society should be properly carried out"

4.7 Become an Election Organizing Campaign Team

In addition to carrying out political socialization and political mobilization at the grassroots level, some of the indigenous elites on the island of Buru also joined as election organizers at the village level and TPS became the Voting Committee (PPS) for the campaign team for the candidates for regent and deputy regent. The role of the traditional elite as the Election Committee was revealed by a member of the Election Commission of Buru Regency, Gawi Gibrihi

"In fact, many traditional leaders in the Buru Pilkada became KPPS officers in villages and hamlets".

This socialization activity is intended to provide political literacy as well as the winning team of candidates and as election organizers are very helpful for election organizers to make the local elections a success, making it easier for election organizers to socialize to the public regarding the implementation of the 2017 regional head-deputy regional head election. Traditional leaders as Pilkada organizers really help the KPU's work to socialize the Pilkada, this is because the traditional elite figure

who is a role model for their community is also the election organizer as conveyed by Gawi Gibrihi:

"When there is an event in the hamlet or village, we often ask them for a little time to be able to convey the socialization at the event, especially those who are present there are organizers from traditional leaders, so to do the socialization is very easy".

This shows that at the 2017 hunting district election, the activity of the traditional elite was very high due to the high level of socialization carried out by the traditional elite to the community. Indigenous elites do have influence and power in their territories, so they are included in the winning team. The indigenous elites played a very active role in the winning team to gain sympathy from the constituents of the indigenous elite, who were role models and community references to determine their political choices. Apart from their direct involvement, some are also involved in activities to influence voters. The campaign team involved local elites because considering their figures who are still role models in the community, it is important to include them directly in the structure of the District and District Campaign Teams and village volunteers.

In the campaign team, the traditional elite are aggressively consolidating all elements of adat to provide support and work for candidates who are approved by traditional leaders so that the chances of winning the candidate they support are getting wider. -Umustofa Besan:

"In the 2017 Buru Pilkada, the role of traditional leaders (customary elites) was quite significant in campaigning for the pairs they support".

What was said by the RAMA Campaign Team is in line with what Gawi Gibrihi said:

"What I see, these traditional leaders do a lot of socialization to the community related to certain regional head candidates. I think this is good, at least we were greatly helped to socialize the 2017 elections".

What was conveyed by Gawi Gibrihu, turned out to be the same as what was expressed by Lutfi Rumkel. This lecturer at Iqro Buru University revealed that the role of the traditional elite was quite significant. They secured the candidate they liked, namely the candidate for regent who was the representative of the indigenous people. Lutfi Rumkel said:

"These traditional elites, more socialize to the candidate they idolize, namely the candidate for deputy regent from the indigenous people of the island of Buru, so this is a factor that makes the traditional community, especially the traditional chiefs (heads of soa) very active in socializing to the community".

4.8 Mobilizing Underwater Politics

The strategic role played by local elites in other 2017 Buru Regency Pilkada contestations is to mobilize voters so that the candidates they support can win the battle in the Pilkada. The mobilization that they are promoting is aimed at making the candidates they support achieve a landslide victory, especially victory in traditional

pockets. At the local democratic party, mobilization organized by the traditional elites of Buru district who are members of the winning team and volunteers voluntarily at the village and sub-district levels where campaign mobilization activities to gain sympathy for support carried out by indigenous elites are a form of political participation. The magnitude of the undercurrent mobilization carried out by the elite to the community opens up opportunities for this very broad voter participation that is desired by the traditional elite. They are very active in mobilizing support for constituents at the grassroots to vote for the candidates they support. The large participation of indigenous voters in the regional elections will affect the vote acquisition of candidates who are supported by the traditional elite which leads to the victory of the contestation.

In mobilization, the elites build communication between groups in society, unite the ideal norms that apply in society and do various ways to build solidarity. On a practical level, political mobilization is preceded by political agreements. It is important to get full support from the local community so that it will facilitate the mobilization of currents to win regional head candidates. The elite's success in mobilizing will mean a victory for the candidate it supports. The 2017 Buru Regional Elections demonstrated the strength of elite mobilization that contributed to the winning of candidates who were supported by local elites. This is inseparable from the significant role of the traditional elite in mobilizing the voices of the underworld. The position of the charismatic and influential elite is used to attract people's sympathy to exercise their voting rights.

In the process and dynamics of this mobilization, regional issues have become a strategic discourse to unite the traditional elites in the district, both elites in the highlands and elites who inhabit the lowlands. The mobilization is carried out to support candidates who are considered to represent traditional circles at the 2017 momentum. Amustofa Besan is an indigenous child, as well as a traditional figure who holds the title of Jaga Lihong Baman from the Hinolong Baman dimension in the Waeapo lowlands. This factor is a strong reason for mobilizing undercurrent support to win the Ramli Umasugi – Amustofa Besan pair in the 2017 Buru District Election. These regional and cultural factors strengthen evidence that traditional values are still strong as their motivation for choice. In the cultural approach, this can be seen in the term that often developed during the election, namely *ana fuka bupolo*, a strong slogan for strengthening the mobilization of indigenous peoples' solidarity. The factor of candidate for deputy regent Buru Amustofa Besan, nephew of Mr. Hinolong Baman plains, weapon became a magnet of support for indigenous people

The emotional closeness between the candidate for deputy regent of Buru Amustofa Besan (Jaga Lihong Baman) and all traditional leaders, both lowland highland traditional leaders and also traditional leaders in Lake Rana and coastal traditional leaders, became an important factor in building solidarity among the community which facilitated the steps taken. Elie's mobilization steps in the undercurrent. Traditional rituals such as Bakar damar and visiting special places are carried out to get spiritual and guidance from the ancestors (datuk and ancestors, elder people) such traditional rituals are able to unite emotions and brotherhood among the elite and the community. This phenomenon was expressed by the head of the winning team for the pair Ramli Umasugi-Amustofa Besan, Iksan Tinggapi:

"Traditional leaders carry out ritual activities such as burning resin which is carried out in certain places, visiting sacred places that are considered sacred for the Buru indigenous people, reading prayers in sacred places to the ancestors of the ancestors so that this election will be blessed"

So the role of the traditional elite in mobilizing their people to the polling station is not limited to following up in the campaign team or volunteering to mobilize to attend the grand campaign held by the winning team, but the mobilization is also carried out by the traditional elite before the voting period or before voting at the polling station. The invitation made by the traditional elite is also to ensure that the community does not abstain in the election because it will harm their candidate. The voting process at each polling station ensures that residents go from home until they actually go to the polling station.

4.9 Resolving Conflict

The role of the political elite in resolving conflicts in the Pilkada moment cannot be underestimated, the most important thing that must be done in responding to conflicts in society with fast and appropriate action so that Pilkada conflicts do not occur, in addition to making ways to eliminate potential conflicts as a good resolution process is very much needed. In creating peace. If the state takes a formal approach through laws and regulations to the community, then political elites and political parties can take a non-formal approach through a series of mediation processes outside the formal rules intended to prevent conflict escalation, so that local elites can successfully play their short-term role in managing conflict so that it does not continue into massive and destructive actions. This can be done considering that the elite are directly involved in the Pilkada process and have a close relationship with the voters or their constituents. Related to the role of this traditional elite, Iksan Tinggapi. The head of the winning team for the pair, Ramli Umasugi - Amustofa Besan, explained the role of traditional leaders in resolving Pilkada conflicts:

"Especially for the election of Buru Regency. We really need the role of traditional leaders. This is due to the fact that regional elections often involve conflicts between supporters due to the growing political tension, therefore we need figures who can calm people's hearts, namely those who are close to their communities who are listened to so that they can educate them politically. so that people can respond to the elections peacefully".

Basically, the State represented by government institutions and non-governmental institutions can play a role in preventing social conflicts. This role can be in the form of prevention (preventive) or law enforcement efforts (repressive). The role of government institutions seems to be more visible, while the role of non-governmental institutions in this case represented by political parties is sometimes not identified but it is suspected that it has a significant impact at the grass root level. The roles of the two institutions always go hand in hand and will have a broad impact in minimizing social conflicts in direct elections.

Political elites, local elites, if possible, can cooperate with traditional/religious leaders and the community through the community in preventing social conflicts. Community is everything about dialogue or forums between citizens, indigenous people's forums or interfaith forums as a form of cooperation in maintaining peace.

The community as the element most in contact with society has a more significant influence. Community institutions include the capacity to use conflict resolution mechanisms at local and national levels. In resolving conflicts in court, we commonly encounter the role of the community through non-governmental organizations, traditional institutions, and so on.

The implementation of direct regional head elections does not always run smoothly. social conflicts often occur between supporters of candidates, this is unavoidable, many pilkada cases are motivated by conflicts involving supporters and sympathizers of regional head candidates. This conflict is caused by friction between supporters of the candidate pair for regional head, or because of the dissatisfaction of the supporters of the candidate pair with the results of the vote count in this position, the traditional head can act as a dynamic regulator of conflict, their presence is able to provide peace to the community to create peace between the conflicting parties in the community. As stated by Gawi Gibrihi, a member of the Election Commission of Buru Regency:

the role of traditional leaders in the buru district election is very significant, especially if there is a conflict or dispute between supporters of the regent candidate, their role can be to reconcile the conflicts that occur. But, thank God, the 2017 local elections in Buru district can be held smoothly and peacefully, the role of traditional leaders is very important here”.

4.10 Support RAMA Candidate Pair

In the Pilkada contestation, local elites have their own behavior to give considerations to the candidates they will support. According to Ramlan Surbakti, political behavior is related to activities related to the process of making and implementing political decisions. Basically, a behavior, especially in matters relating to politics, is driven by material. Therefore, the political behavior of voters in political choices is also based on the economic interests of voters. It is undeniable that the elite always calculates the situation that can be seen from the pros and cons of the choice. In addition, voters tend to have a choice or belief to choose a particular party. Of course, this has a lot to do with the feeling of profit to fulfill that wish (Surbakti 2010).

The democratization system provides a space for openness, especially in the era of regional autonomy which is an opportunity for regions to develop themselves as widely as possible. This then becomes a form of locality that is in a political space with various elements contained in it such as ethnic, racial, religious and cultural identities that have equal political rights.

Indigenous elites in the Buru district (Kepala Soa, Hinolong, Matgugul) are leaders in their tribal communities, they have a very large influence, their role is quite important in realizing democratic ideals to produce quality leaders. This is very evident in the involvement of indigenous elites in choosing leaders in Buru district. as quoted from an interview conducted with Ramsi Wamese

"The consideration that we gave to regional head candidates in yesterday's Pilkada was one of them by looking at the criteria of the pairs of candidates for Regent and Deputy Regent who fought in the Pilkada in the post-conflict local election. Indeed, there are only two candidates for regent, but we are more concerned with the

advantages of the couple who have a traditional closeness with us and also have the ability to build the district in the future”.

So in this interview it turned out that these traditional elites wanted Ramli Umasugi-Amustofa Besan to lead the hunting district. They appreciate Ramli Umasugi being able to lead Buru district in the previous period through the policies he made. One of them is the policy of providing monthly incentives to traditional leaders (head Soa). This support became even stronger when Ramli Umasugi took Amustofa Besan (Jaga Lihong baman) one of the traditional leaders of Buru district as a candidate for deputy regent with him. This strategy then attracted the support of the traditional head to the Ramli Umasugi - Amustofa Besan pair getting stronger”

In providing support to the RAMA couple, Iksan Tinggapi said:

“Traditional leaders (customary elites) in the Buru district played a very important role in the 2017 regional elections in Buru, this is inseparable from the pair that we are carrying, in which there is a candidate for deputy regent Amustofa Besan who is the main attraction among traditional people who make the figurehead of the local community. -Traditional leaders support the Ramli Umasugi-Amustofa Besan couple. traditional leaders were involved in the winning team for the candidate pair for Regent – Deputy starting from the district team to the winning team at the sub-district and village levels, the role and contribution they made to encourage the participation of indigenous peoples to polling stations was quite high” .

The same statement was also expressed by Lutfi Rumkel,

“That the customary head has his own considerations to decide on the 2017 candidate for the head of the buru regent based on his own factors. This individual choice will later build socialization with the community so that they can accept their views on the desired candidate.”

According to Ramsi Wamese in an interview at his home he said that "we are also looking at good policies that can build progress in this country and the most important thing is a leader who can maintain our customs on this hunting island"

So in this position it is clear that although on the one hand the interest of the traditional head is due to the Amustofa Besan factor, the traditional leader who ran for the 2017 regional head election, they did support this candidate pair based on Ramli Umasugi's wish who wanted to take a traditional leader to partner with him in the rush election. 2017 in addition to Ramli's performance, which is somewhat close to traditional leaders

In giving preference to their political choices, they used to look at the background or achievements made, but in the context of the 2017 Pilkada the tendency of traditional leaders to look more at the emotional background of indigenous children to direct them to support the candidate. According to Amustofa Besan "that the customary head in giving political considerations is actually inseparable from their views regarding the capabilities of the ideal candidate for regional head like that and in the 2017 regional head election in Buru, the couple Kami Ramli - Amustofa was considered to have the ability to build a more advanced Buru district. even better and most importantly that future leaders must be able to uphold customary values in the implementation of government in the region”

As traditional leaders who are very responsible for the customs in Buru district, the traditional leaders consider the support and political choices they give to candidates who are able to maintain the traditions and customs of rush to maintain and care for them. Amustofa Besan is considered the right candidate to do this long before the contest Amustofa Besan has shown a lot of concern for caring for ancestral traditions, preserving heritage, preserving the original Buru language and so on. Ramli Umasugi, who was successful in maintaining communication with traditional leaders, gave monthly incentives to all traditional leaders from here, the traditional elites began to sympathize with these two pairs who were deemed suitable in the 2017 elections.

Amustofa Besan as a candidate for deputy regent of Buru accompanying incumbent Ramli Umasugi greatly influenced the support and solidity of indigenous groups, the indigenous clans in Buru district through their traditional leader (head Soa) mostly pledged to support this pair, for them Amustofa Besan is a representation Indigenous children who appear on the 2017 political stage must be fought for. This is not a matter of Pilkada but about the dignity of the Buru people. The support given by these traditional leaders is very sustainable with the results of the votes in the traditional polling stations which won the Ramli - Umasugi pair with a landslide victory in the village or hamlet which is majority inhabited by indigenous peoples. As stated by Remsi Wamese and Lutfi Rumkel in an interview session with traditional leaders in Buru district

“In yesterday's election, we built a mutual agreement to make a positive contribution to directing support for certain regent candidates. The voice of this traditional head is very well heard by the people, am I?”

Meanwhile, Lutfi Rumkel,

“Marriage between the candidate pairs is also the background for the full support of indigenous people to support this pair in which Ramli Umasugi is the incumbent regent of Golkar ethnically, Ramli Umasugi from the Sula clan and the pair of candidates for deputy regent from non-party adat circles anthropologically, these two candidates represent two segments of voters. big in hunting district”.

In this regard, it seems that in determining the political choice of the candidate for leader, every voter, whether it is ordinary people or traditional leaders, will base their choices through certain considerations based on region, ethnicity or race. This is admittedly not an absolute consideration instrument to use, but there are also other instruments such as integrity and capable capabilities in leading. however, technical issues such as issues of cultural identity always appear in the context of direct democracy.

5. Conclusions and Recommendations

This study departs from a question about the configuration, and political role of local elites in the 2017 Pilkada on Buru Island. This study uses the theoretical framework of Gaetano Mosca , Vilfredo Pareto (2011) about the elite category and its role in politics, Suzane Keller's theory (1964) about the role of the elite and is synthesized with the theory of Miriam Budiarmo and Huntington and Nelson (1984)

about political participation. By using a qualitative approach with interview data collection methods and document review and Milles and Hubermas analysis methods, this study comes to the conclusions. The elite community is stratified in the Matgugul, Soa and Hinolog groups. Mat Gugul is the highest elite structure in indigenous peoples on the island of Buru. They are like kings who have unlimited power. Hinolong is an elite structure in Buru culture that accompanies the king in dealing with the public and outsiders. Soa is an elite structure headed by the head of Soa. In this structure, each household from a clan or clan by following the line of the father gathers.

This research, as presented by Mosca and Pareto, found that in the 2017 local elections for Buru Regency, these indigenous elites played an important role in the success of this local democratic party agenda. Their charisma and power are the main attraction to be used in this democratic process and also support the contestants in winning the 2015 Pilbup. This research further finds that in the 2017 Buru Island Pilkada, these elites have intensely played their political role as stated by Mosca , Pareto and Keller. They also carry out political participation as stated by M. Budiarjo. Huntington and Nelson. Their involvement or participation in politics takes various forms; First, carry out political socialization, including being a committee in the Pilkada. In their socialization, apart from conveying matters related to the Pilkada, they also conveyed the candidates they supported. Second, carry out political mobilization so that the community participates in the Pilkada and does not abstain. Third, resolve conflicts that may arise in the community in the implementation of the Pilkada. Fourth, support one of the competing contestants. This study found that most of the elite supported the RAMA pair who finally won the 2017 Buru Island Pilkada.

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