

## Portrait Of Political Culture In A Multicultural Society In Padang City: A Case Study: Change Of "Kampung Jao" To "Kampung Jawa" In Padang Barat District, Padang City

Irwan Irwan<sup>1)</sup>, Zusmelia Zusmelia<sup>2)</sup>, Epriwina Gini Nurrahma<sup>3)</sup>, Maulana Rahmona<sup>4)</sup>, Nefilinda<sup>5)</sup>

<sup>1,2)</sup>Master Program in Humanity Studies, Postgraduate Faculty, PGRI University West Sumatra, Padang, Indonesia

<sup>3)</sup>History Education Study Program, Faculty of Social and Political Sciences, Semarang State University, Semarang, Indonesia

<sup>4)</sup>Pancasila and Citizenship Study Program, Faculty of Social Sciences and Humanities, PGRI University of West Sumatra, Padang, Indonesia

<sup>5)</sup>Geografy Study Program, Faculty of Social Sciences and Humanities, PGRI University of West Sumatra, Padang, Indonesia

\*Corresponding Author

Email: [sutrasudrajat@gmail.com](mailto:sutrasudrajat@gmail.com)

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### Abstract

*The pattern of political culture that occurs in Java Village between the government and the community has different perceptions. This causes an unbalanced and idealized view. The purpose of this research is to analyze the portrait of political culture in a multicultural society in the change of "Kampung Jao" to "Kampung Jawa" in Padang Barat District, Padang City. This research uses the theory put forward by Sydney Verba, where political culture refers more to the orientation of all members in the group of a system in politics. The research method uses a qualitative approach with descriptive research type. The data collection method begins with participant observation, in-depth interviews, and documents. Data analysis using the Miles and Huberman model. The results of this study show that the portrait of political culture in naming the Javanese village area does not involve the local community as the indigenous population. In addition, there is an imbalance of political culture both by those who have the authority (government and society). In addition, the life of the community experienced different ideas or perceptions regarding the change of the name of Jao village to Javanese village. Based on the research results, it can be concluded that the political culture between the government and society is not yet included in the category of a balanced and ideal political culture because there is still selfishness on the part of each party, both the government, who feel they have position and power, so that in making decisions they do not include the people or society in it, as well as those in the community who did not pay close attention to changing the name of Kampung Jao to Kampung Jawa.*

**Keywords :** *Political Culture, Javanese Village, Society, Government, perspective*

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## INTRODUCTION

Indonesia is one of the countries where all aspects of life are inseparable from the role of culture in it both from social, economic, political, legal, and cultural aspects themselves (Lon & Widyawati, 2017). Basically, Indonesia is a multicultural country, where Indonesia has a large group of ethnicities, cultures, religions, and other groups, each of which is plural or plural and heterogeneous or diverse, (Madakir et al., 2022; Mu'ti & Amirrachman, 2021). Culture is a way of life or a habit owned by a certain group and passed down from generation to generation for generations ((Corresponding Author) & Stevanus, 2023; Keller, 2021; Sulaiman et al., 2022). Culture is a system that has a regularity of meanings and signs or symbols to be able to control behavior, extrasomatic sources of information, individual stabilization, cognitive development, to attitudes or ways of behaving, (Safitri et al., 2021; Salahuddin et al., 2019; Sili et al., 2022). Culture is formed from several elements such as, religious systems, customs, language, art and other elements including politics, (Holliday, 2020). In politics, culture cannot be separated from

all activities in the world of politics, ranging from systems, attitudes, to their arrangement (Pasricha et al., 2018). In the political aspect, where politics is everything both activities and attitudes related to power and from that power has the aim of influencing by changing or maintaining the form of structure or structure of society (Men & Yue, 2019). That is, the structure of society in question is an expression related to the mastery of both attitudes and the desired structure of society (Abdullah, 2019; Payong, 2023; Pesurnay, 2018; Yumte et al., 2017). Speaking of politics, it will certainly be synonymous with the power, authority, and policy of a leader, (Lilleker et al., 2019). There are several descriptions of leaders and leadership, namely: first, power and authority is an ability to act to be able to mobilize and mobilize its members to follow their orders to achieve a previously targeted goal. Second, there is the authority of a leader which is an advantage because others are willing and obedient to the activities he instructs. Third, leaders have both technical and social skills that exceed others under them, (Parreira et al., 2023; Poulakidakos & Giannouli, 2019)

The political culture that occurs is inseparable from the role of leaders who have full power over politics. Political culture refers to political attitudes toward political systems and other elements and the role of individuals in those systems (Lalancette & Raynauld, 2019; Russmann et al., 2019). In general, political culture tends to lean towards symbols, beliefs, as well as the values contained. According to Sydney Verba, political culture refers more to the orientation of all members in a group than a system in politics. That is, this pattern is cognitive, which is an evaluation involving feelings and political judgments, (Efriza, 2012: 87).

Leaders who have power in the political system tend to have an authoritarian nature which can cause obstruction of ideal political (Kreiss et al., 2018). Thus, it can create a bad political culture because there are parties who benefit and parties who suffer losses from both parties as a result of this deviant political culture. Talking about authoritarian government was also felt during the Wadas incident which occurred in Wadas Village, Semarang, Central Java. Where in this case the police suddenly entered the Wadas area and carried out location measurements for a development plan which was a program from President Joko Widodo, namely the National Strategy Project (PSN) for the construction of the Bener Dam in Purworejo. In an effort to realize this program, the government did not carry out coordination, meetings or discussions regarding the project and suddenly deployed the police to carry out location measurements in the Wadas Village area. Of course, this is a concern for the residents of Wadas village who feel that the government is being arbitrary in making decisions without any agreement between both parties, both from the government's intentions towards the residents of Wadas village which has given rise to opposition from the Wadas community who protest against the government's arbitrary actions in building a project in which there is no agreement to deploy police forces to take measurements (Farkas & Bene, 2021; Hasyem & Ferizaldi, 2022; Nasution, 2021). This opposition from the community resulted in as many as 40 local residents being arrested and detained by the police. This has made many parties angry with the unilateral actions of the government and officials as well as citizens who believe that the existence of an authoritarian government is proven by unilateral actions without any discussion or involving the people in decision making. Based on this phenomenon, researchers are interested in conducting research in Kampung Jawa, West Padang regarding political culture where the government's one-sided or authoritarian attitude is where there is a decision from the government to name Kampung Jao as Kampung Jawa and the nature of the community regarding their views on politics which causes culture politics becomes unbalanced.

Kampung Jawa or formerly known as Kampung Olo and changed its name to Kampung Jao is a large village located in the area or area of Pasar Raya Padang Barat, Padang City, West

Sumatra Province. Kampung Jawa consists of eight community pillars (RW) and twenty-one neighborhood pillars (RT). Based on the data obtained from a resource person who is a community leader (who is elderly) as well as the chairman of Rw.08 Kampung Jawa, namely Mr. Irwinzani Uska. The results of the interview stated that the Javanese village is a village of native Minang residents without any Javanese tribal (ethnic) elements in it. In this study, it was conducted to find out how the pattern of political culture that occurs in Java Village between the government and the community who have different perceptions and there are many possibilities that cause the political culture created to be unbalanced and ideal, where there are power factors that cause unilateral decisions from the government and factors of community understanding that are rash in concluding, And in this study there will be a comparison of viewpoints between the government and society based on history and interview results.

## RESEARCH METHODS

The location of this research is in Kampung Jawa, Padang Barat District, West Sumatra Province. The research used a qualitative approach with descriptive research type (Creswell, 2014; SARIALTIN, 2022). The research used a constructivist paradigm and the data collection method began with participant observation, in-depth interviews, and documents (Ames et al., 2019; Kahraman & Kazançoğlu, 2019). The data analysis method uses the Miles & Huberman model.

Observations conducted in Kampung Jawa aim to observe how the conditions of Kampung Jawa whether the environment contains elements that are identical to Javanese ethnicity. Interviews with narasumber, namely Mr. Irwinzani Uska, he is a community leader who is considered an elder in Kampung Jawa and he is the Head of RW. 08 were conducted to obtain supporting data after making observations so that primary and valid data could be obtained. Documentation in the form of photos and videos was carried out as supporting data regarding the condition of Kampung Jawa and as a form of evidence that the interview process had been carried out.

## RESULT AND DISCUSSION

Based on the results of an interview conducted with the resource person, Mr. Irwinzani Uska who is a community leader who is considered the elder and chairman of RW.08, he provided information that before becoming Kampung Jawa, the area was formerly called Kampung Olo before finally changing to Kampung Jao and now it is known as Kampung Jawa. Historically, this village is a village formed from a community of Javanese people. Javanese are thought to be former Dutch soldiers who did not return to Java after retiring from service or during peace in the military barracks. Java Village is not only found in the Padang region, but also in the Bukittinggi area and the city of Padang Sidempuan, West Sumatra. In this area, Bugis and Javanese ethnicities were also found living in the corner of the old city of Padang, precisely in the area behind Tangsi and Kampung Jawa Dalam. In this Java Village area there used to be a tangsi back market, but this market disappeared due to a fire in 1882 but was built again by Go Lam Sam who was a Chinese trader. At a certain time, Gho Lam Sam's market was taken over (bought) by Lie Saay's family because Gho Lam Sam was unable to compete with Lie Say's Java Village Market. In this area, a market was built known by the people of Padang as Pasar Miskin. This market is side by

side with the Javanese village market which is then united with the Javanese market which becomes a single unit under the name Pasar Raya.



**Figure 1.** Image of a Javanese Village during the Dutch Colonial Period

Then at intersection five a clock monument was built located in the middle, where the clock monument was surrounded by Jalan Pasar Raya, Jalan Professor Muhammad Yamin, Jalan Bundo Kandang, Jalan Hilligo built a guard post or medium-sized guard house that read "Pos Kampung Jawa". The purpose of establishing a guard post is because the intersection area is considered to be the most important or strategic location. However, after a certain period of time it is known that the existence of guard posts and clock monuments that were once icons of the city are no longer traced (Irwan, Pitri, et al., 2022; Yulianda et al., 2023).

Based on the history above, it can be concluded that the name "Kampung Jawa" already existed during the Dutch colonial period around the 1800s with evidence that there was a guard post located in the Simpang Lima area emblazoned with the name "Pos Jaga Kampung Jawa" before the clock monument and guard post disappeared without a trace. For this reason, this Javanese village changed its name to Olo Village, then changed its name to Kampung Jao and back again to the name Kampung Jawa.

### **Political Culture and Community Response to the Changing of the Name of Kampung Jao to Kampung Jawa**

Political culture as an attitude of orientation becomes a distinctive characteristic in a citizen towards the political system and its variety and attitude towards the role of citizens in it (Irwan, Siska, et al., 2022). In its concept, political culture combines two levels of political orientation both from the orientation of the system itself and from the orientation of the individual. Being a political system, political organizations (state / government) should have an orientation that directs, seeks and shapes the welfare of their citizens. In essence, politics does not focus on a power holder (individual), but the orientation is the welfare of the people. Political culture in a position that is at the top (important position) can shape certain expectations, aspirations, preferences (right to precedence), and priorities in the face of obstacles or challenges (face challenges) resulting from sociopolitical change.

Political culture in Indonesia consists of rigid hierarchies, patronage, and neo-patrimonialistic, (Beeh, 2017; McNamara et al., 2020). Discusses the rigid hierarchy, where the hierarchy separates by distancing power holders from the people so that bureaucrats show each other a benevolent self-image. Shows how they (rulers) are a bureaucracy that is generous, protector of the people, guarantor of the people, and protector of the people so as to bring forth

the opposite demands from the people to the ruler that is obedient, submissive, and loyal. The form of patronage political culture according to Gaffar, where there is reciprocal interaction, namely by exchanging position, power, position, material, and loyalty because there is a pattern of superiors or employers (patrons) and subordinates or helpers (clients). With this political culture, it can be a factor causing the practice of Corruption, Collusion and Nepotism (KKN) and injustice obtained in society. While neo-patrimonialistic political culture refers more to the modern and rational state will get support from the bureaucracy. Here the practice of KKN is safer because it is covered with policies and laws. So on the cover, people consider the political system in Indonesia to have been well systemized, but in reality it is still a political culture of patronage.

This is the same as the phenomenon of political culture felt by the residents of Kampung Java, West Padang District, Padang City, towards the change of the name of Kampung Jao to Kampung Jawa by the government, where the government or bureaucracy feels that they are policy and law holders who can control the people so that the people are required to always obey and follow every regulation, policy and law that has been set. The same applies to the renaming of Kampung Jao and the renaming of Kampung Jawa by the central government unilaterally without conducting negotiations and meetings / deliberations that produce a final agreement (the community only receives clean). However, the government's action caused a negative response among people in Kampung Java who considered that the government never involved the people to participate in deciding and tended to be closed to the people for the decision to be disconnected.

#### **Comparison between Government Perspective and Community Perspective on Changing the Name of Kampung Jao to Kampung Jawa**

The concept of political culture is not only the role of the bureaucracy, but also the participation of the community itself. Political culture when associated with citizens (people) as individuals is essentially centered on the human mind and feelings that are the basis of all forms of action. Political culture in a high position can shape expectations, aspirations, preferences, and priorities in facing a challenge caused by socio-political changes both in government and society, (Kumar, 2020; Sulaiman et al., 2022). Every line of society has common sense that varies from culture to culture which has implications for different points of view regarding participation, social supervision or control, power, and criticism from the community (people). Because this will continue to have an Husain & Ashkanani, (2020) influence on political activities, especially on decision making.

Based on the statement above, to create an ideal political culture must have the same perspective both from the government (bureaucracy) and from the citizens of the community so as to bring harmonization in the political system, especially on decision making by the bureaucracy which will later have an impact on society. In Utrecht's opinion which states about the various decisions classified into several decisions, namely positive decisions and negative decisions, declaratory and constitutive decisions, flash decisions and permanent decisions, and decisions for permits, dispensations, licencies and concessions, ((Frawley et al., 2019). However, there are many cases where there is decision-making by the government that raises dissatisfaction or disappointment among the public. This often happens in political culture in various regions in Indonesia, including the political culture that occurred in Kampung Java, West Padang District, regarding the government's attitude to change the name for Kampung Java, which was originally named Kampung Jao.

In this case, several points of view and perceptions will emerge both from the government who changed the name of Kampung Jao to Kampung Jawa and the community who felt disagreed with the government and the disappointment of the community who felt not involved in making

decisions on changing the name of Kampung Jao to Kampung Jawa. On the one hand, there is the perception of the people of Kampung Jawa, where according to the results of an interview with Mr. Irwinzani Uska as a well-known community leader and chairman of Rw. 08 who considered that the government was rash in changing the name of Kampung Jao to Kampung Jawa because the community suddenly received information that the village had undergone a name change. The people of Kampung Jawa in the process of changing the name felt that the government did not give good faith to discuss in advance with the local community about naming Kampung Jao into Kampung Jawa. In changing the name to Kampung Jawa, the community feels that there is no correlation between the name of Kampung Jawa and the actual conditions, because with the absence of correlation between the name changed by the government and the actual conditions, there will be a public misunderstanding in interpreting the name "Kampung Jawa".

Evidenced by the statement of Mr. Irwinzani Uska (resource person) who found many residents or immigrant communities (outside Padang) when visiting and knowing the name of the village, almost all people assume that in the Java village there are tribes (ethnicities) originating from Java, when in fact in the Java village there are no Javanese tribal elements at all in terms of any aspect. Mr. Irwinzani Uska (the speaker) denied this assumption because in Java Village the community is a pure Minangkabau community. The immigrant communities who settled in Java Village were people from Bukittinggi, Solok, Pariaman, and other areas around West Sumatra, and the people of Java Village were still very thick Minang customs and culture. So here it can be seen that, there is a discrepancy in the naming of "Kampung Jawa" by the government which is considered not to lift the identity of the village itself. The form of community protest against the unilateral government policy on changing the name of the village is that the community does not want to change the domicile name on the identity card (KTP).



**Figure 2.** Not changing the name is a form of citizen protest to the government

From the statement above, the imbalance was caused by the government unilaterally making the decision to change the name of Kampung Jao to Kampung Jawa. However, here, it is not only an imbalance in political culture on the part of the government, but also the public's lack of careful analogy with the meaning of the name "Kampung Jawa" by the government. If we look at it from a historical perspective (reviewing history), then there is historical evidence that the name "Kampung Jawa" already existed during the Dutch colonial period around the 1800s, with evidence that there was a guard post in the area of Simpang Lima emblazoned with the name "Pos Guard Kampung Jawa" before the clock monument and guard post disappeared without a trace.

It cannot be denied that the government renamed Jao village as a Javanese village based on history because it wanted to show the people of Padang that this area or village had witnessed the construction of a clock monument and a guard post that had stood strong in its time before collapsing. It can be concluded that the political culture between the government and society is not yet included in the category of a balanced and ideal political culture because there is still selfishness on the part of each party, both the government, who feel they have position and power, so that in making decisions they do not include the people or society in it, as well as the public. who did not pay close attention to the change in the name of Kampung Jao to Kampung Jawa which was completely swallowed if the naming did not contain any elements or identification with Kampung Jao, even though historically the name Kampung Jawa had been used in the Dutch era, which at that time built a clock monument in the center of the West Padang region along with The guard post was named "Kampung Jawa Guard Post" before it finally collapsed or disappeared and there is a possibility that the government gave it the name "Kampung Jawa" to awaken people's memory of history, that there used to be historical stories that have now disappeared without a trace.

## CONCLUSION

The researcher is interested in conducting research in Kampung Jawa, West Padang regarding political culture where the government's one-sided or authoritarian attitude is where there is a decision from the government to name Kampung Jao as Kampung Jawa and the nature of the community regarding their views on politics which causes the political culture to become unbalanced. Where the research emphasizes more on the political culture patterns that occur in Javanese villages between the government and the community which have different perceptions and there are many possibilities that cause the political culture that is created to be unbalanced and ideal. Based on the research results, it can be concluded that the political culture between the government and society is not yet included in the category of a balanced and ideal political culture because there is still selfishness on the part of each party, both the government, who feel they have position and power, so that in making decisions they do not include the people or society in it, as well as those in the community who did not pay close attention to changing the name of Kampung Jao to Kampung Jawa which was completely swallowed if the naming did not contain elements or identification of Kampung Jao, even though historically the name Kampung Jawa had been used in the Dutch era when they built a clock monument in the center West Padang area along with the guard post which was named "Kampung Jawa Guard Post" before it finally collapsed or disappeared and there is a possibility that the government gave the name "Kampung Jawa" to awaken people's memory of history, that there used to be historical stories that have now disappeared without a trace.

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