

The Role of Bawaslu in Efforts to Suppress Violations of Money Politics through Strengthening Religiosity

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Abstract. The number of complaints and reports from the public regarding election fraud in Indonesia during 2019 is concerning. The realization of the existence of the Joint Regulation between KPU, Bawaslu, and DKPP Number 13 of 2012 concerning the Code of Ethics, is not automatically capable of realizing elections that are by international standards and norms namely independence, impartiality, integrity, transparency, efficient professionalism and service-oriented. The main focus that must be studied and applied to society in guarding the elections that everyone dreams of is strengthening the role of religiosity in society by Bawaslu.

Keywords: role; bawaslu; religiosity

1 Introduction

Elections are held by the election organizers. Election administrators include Bawaslu, KPU, and DKPP as a unified function. Each of these institutions has different main tasks and functions as stated in Law No. 7 of 2017 concerning General Elections. Bawaslu as the organizer of the election has the main duties and functions, which include supervising, resolving disputes, and also handling violations. The handling of the violation itself includes the handling of administrative violations, violations of the code of ethics, violations of other laws and regulations as well as election criminal violations.

Indonesia for the first time adopted the concept of Election Organizer Ethics through the KPU, Bawaslu, and DKPP Joint Regulations Number 13 of 2012, Number 11 of 2012, and Number 1 of 2012 concerning the Code of Ethics of Election Organizers which are by international standards and norms namely independence, impartiality, integrity, transparency, efficiency professionalism and service-oriented. But in reality, realizing the integrity of election organizers is not an easy thing. Paskopol UI research (2017) regarding violations of election organizer ethics shows that during the 2013-2017 period, there were 2,441 complaints of ethical violations processed by DKPP as the Election Ethics Court. What is interesting is that most of the complaint cases processed and decided by the DKPP are violations of the principles of independence and fairness of election organizers. The modes of ethical violations that occurred also varied: vote manipulation, voting rights violations, unfair treatment, law violations, omission of negligence during the electoral process, to neutrality and partiality violations. [1] This finding confirms that creating election administrators who are professional and have moral integrity in their implementation is the main challenge to elections with integrity. [2]

Election organizers must not only have sensitivity to the law (sense of regulation) but also must have sensitivity to ethics (sense of ethics) because talking about ethics means talking about very high-value standards far above the law which has clarity on whether it is criminal or civil. [3] Ethics is one of the values that exist in religiosity so on paper, if a person's religiosity is high, then the level of ethics that leads to morality will also be high. [4]

Low morale among election administrators creates very worrying electoral fraud. If the fraud is only individual then the stages are easy to develop, but if the fraud is conformity or imitation to be together then it becomes a very difficult thing to solve. Changing one's behavior to conform to the criteria of a group is conformity. [5]

Bawaslu, in this case, can play an important role in guarding good Election Conduct Ethics, by playing an active role in educating the public, increasing their religious side, and in collaboration with religious leaders, and/or other related parties, to create a society that has a religious side that is tall. If the people in an area have a bad understanding of the law, and a high level of religiosity, then in the future there will be no more fraudulent attempts to occur, because the community already understands the legal consequences, and is not easily tempted by actions such as money politics.

2 Problem Formulation

From the background of the problem above, a formulation of the problem can be found, namely;

1. What is the Role of Bawaslu in Efforts to Suppress Money Politics Violations through Strengthening Religiosity.
2. What are the obstacles faced by Bawaslu in Efforts to Suppress Money Politics Violations through Strengthening Religiosity.

3 Method and Approach

Method

The method used in writing this applied paper is an analytical descriptive method, namely by using data that clearly describes the problems directly in the field, then the analysis is carried out and then concluded to solve a problem. Methods of data collection through observation and literature study to obtain problem-solving in the preparation of this paper.

Approach

The sociological juridical approach, namely the juridical method used to examine problems from a legal and systematic point of view and as a guide to rules that can be used as a basis for analyzing legal phenomena that arise. Sociological approach, namely the approach used to study a problem in society or the community environment with the intent and purpose of obtaining facts, followed by finding problems, identifying problems, and finding solutions to problems.

4 Discussion

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In several studies, people still consider money politics "natural" in elections (Simatupang, 2018: 1297). Therefore, money politics is still happening, not only is it the responsibility of the Bawaslu, the Police, the Attorney General's Office, and the KPK to uphold the law, but also requires the role of the community. The community can play a role in making efforts to prevent and eradicate money politics, including monitoring and not being involved in money politics.

The survey results from the National Survey Institute (LSN) in the 2019 election showed that the majority of people (69.1 percent) said they were willing to accept money from candidates for legislatures (candidates) or political parties (political parties) ahead of the election, although for different reasons. While in the 2009 election, less than 40 percent of respondents were willing to accept money from candidates or political parties, and only 30.9 percent of 1,230 respondents in 34 provinces would firmly refuse money from candidates or political parties. The attitude of the majority of the people is a potential for easy money politics to occur as an instrument to gain votes.

If examined in depth, even though one's religiosity is not the responsibility of the Bawaslu, the Police, the Attorney General's Office, and the KPK. However, taking ethics into account, Bawaslu can take the initiative in carrying out its role in helping to increase the religiosity of the community, as an effort to reduce the occurrence of money politics violations in the upcoming 2024 General Election.

If you refer to the Best Practice Research, which has been carried out by foreign countries, the handling of money politics can be started by eliminating the root causes of money politics, the conditions that make money politics develop, and technical strategies to solve it. The main factors causing the emergence of money politics can be seen from various aspects, both in terms of demographic and socio-economic, voting behavior, political clientelism, and monetary and electoral systems (Vilalta, 2010). From a sociocultural perspective, the influence of culture in Indonesia, where most of the people are Muslim, so strengthens religiosity and is very likely to succeed. It's just, what kinds of efforts are relevant to be applied to society? For all of this to be successful, it is necessary to have good coordination between Bawaslu, the police, and local religious leaders.

Religiosity is a concept to reconnect something that is broken (in this case, the relationship between humans and their God), which is caused by human sin Hardjana (2005). This concept must be continuously nurtured and developed, as an initial reference for the role of Bawaslu, to increase people's faith as Prospective Voters in General Elections. Faith will help a person avoid wrong/bad ways of life, which lead to sin. In detail, faith is represented by the high religiosity of the people, so that society will consciously reject the existence of money politics because they choose not to be tempted into accepting money politics. Thus, the violations of money politics can stop by themselves, because the community rejects them firmly. It is what connects religiosity as part of the Election Moral Ethics. An ethical society must have a high religiosity side as well.

Support for Bawaslu is also obtained through Joint Regulations of KPU, Bawaslu, and DKPP Number 13 of 2012, Number 11 of 2012, and Number 1 of 2012 concerning the Code of Ethics for Election Organizers. Even though it is preferable, the Joint Regulation needs to be reviewed again, as well as adding specific points related to the role of Bawaslu in increasing community religiosity. This is very important because looking at previous research data shows an increase in violation cases. The high number of violation cases is certainly supported by the low level of community faith/religion.

Furthermore, the role of Bawaslu itself is a non-penal tool in preventing crimes in the form of money politics crimes. Considering that efforts to combat crime through non-penal policies are more like preventive measures for the occurrence of crime, the main goal is to deal with the factors conducive to the occurrence of crime. These conducive factors, among others, are centered on social problems or conditions that can directly or indirectly lead to or foster money politics.

The non-penal policy carried out by Bawaslu apart from appealing to them also embraces influential religious figures to participate in efforts to reject money politics outright, and/or they may make appeals by allowing them to receive money, but do not choose a Pason or Legislature Candidate. The approach is an effort to strengthen the unity and integrity of the nation and state, as well as strengthen ties of friendship which significantly have an impact on a close sense of brotherhood among members of society, religion, and culture.

The collaboration between the Bawaslu and the community could be increased through study activities (religious recitation) with the subject matter of money politics and its negative consequences, in the form of sins arising from a religious perspective, and/or negative aspects. The main material presented is centered on certain motives that form the basis for the occurrence of money politics crimes, the prohibition of money, and the sins inherent in these crimes.

5 Conclusion

Obstacles Faced by Bawaslu in Efforts to Suppress Money Politics Violations through Strengthening Religiosity

Given the wide coverage area faced by Bawaslu, as well as the small number of Bawaslu members on duty, it is certain that Bawaslu's efforts to increase its role in increasing the religiosity of society will not be optimal, and difficult to implement. Limited funds in recruiting prospective Bawaslu members at this time have forced the Government and Bawaslu to only be able to recruit officers whose duties and functions revolve around data entry and administration alone. Bawaslu cannot recruit members with a sufficiently high level of spiritual understanding, who can be assigned as special officers to provide studies on the community, to instill a good understanding of religiosity. Even though it has been tricked with cooperation through religious leaders, if it is not supported by sufficient funds, study activities that are supposed to be routine in nature will only be incidental, and the effect will not sink completely into the hearts of the people, and will not change their behavior, meanwhile Continuous behavior will shape culture. How is it possible that a culture of rejecting money politics can be created, while its behavior is only carried out incidentally, and not continuously as described in social behavior theory?

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