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Kuwu Election Winning Tips in Indramayu District in West Java in the Year 2021

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Kuwu Election Winning Tips in Indramayu District in West Java in the Year 2021

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ABSTRACT

The village administration in Indramayu Regency is led by a Kuwu, who has a term of office of 6 years. Every time his term of office ends, the Indramayu Regency Government holds a kuwu election. In 2021, the Indramayu Regency Government will hold simultaneous kuwu elections for 171 villages, which are followed by 618 kuwu candidates. The competition for kuwu candidates to win the kuwu election is very tight. Because of that, every kuwu candidate makes a winning strategy to win the kuwu election, to become the elected kuwu. On June 2, 2021 the Kuwu election committee held a voter vote and the voters had exercised their voting rights. The kuwu election committee has produced 171 winners of the kuwu election and became the elected kuwu. What are the tips for kuwu candidates to win the kuwu election? That is the problem discussed in this article, with the aim of knowing the tips of kuwu candidates in winning the kuwu election. From the results of the research, the winning tips for winning the kuwu election are organizing cumis activities, forming a team of cadres, providing economic assistance, involving shamans, and carrying out dawn attacks.

Keywords: Kuwu Election, Winning Tips

1. INTRODUCTION

Indonesia has the lowest unit of government in rural areas called villages. Each village has a territory, government, and village people. The village government is part of the sub-district government, district government, provincial government, and in the end is part of the government of the Unitary State of the Republic of Indonesia. This is in accordance with the form of the State of Indonesia as a unitary state, whose territory is divided into provinces, districts/cities, sub-districts, and villages/kelurahan [1].

Villages and village administrations have been specifically regulated in Law No. 6 of 2014 concerning Villages (Law No. 6 of 2014). This law regulates various aspects of the village, including regulating the village head, the term of office of the village head, and filling the position of village head. The village head is a central position in the village government, because the village head is the village leader, who has the authority to regulate, decide, and administer village government. The filling of village head positions is carried out periodically every six years, which is carried out by means of village head elections. Therefore, every six years, village head elections are held by the respective district governments.

Indramayu Regency is one of the regencies in Indonesia, which is located in the Province of West Java. This regency is bordered by the Java Sea on the north side, Cirebon Regency on the east side, Sumedang Regency and

Majalengka Regency on the south side, and Subang Regency on the west side. Indramayu Regency has 31 sub-district governments [2], which includes 309 village administrations [3]. Each village is led by a village head called "kuwu". Kuwu has a term of office of 6 years and thereafter can be re-elected for a maximum of two subsequent terms [4]. The selection of kuwu is carried out directly by the people of each village.

In 2021 Indramayu Regency will hold simultaneous kuwu elections in 171 villages spread across 31 sub-districts. A total of 138 other villages will hold simultaneous kuwu elections in 2023. Village communities enthusiastically welcome this kuwu election and play an active role as voters or be elected. The number of people who are interested in becoming a kuwu is very large, namely 696 people, although the election committee for kuwu has determined 618 people who meet the requirements to become candidates for kuwu [5]. In general, the goals promoted by the candidates for kuwu are very good, namely wanting to build villages and rural communities, so that they become developed villages and the people are prosperous.

The election of kuwu in Indramayu Regency has been specifically regulated in Regional Regulation Number 5 of 2017 concerning Organizing Kuwu Elections in Indramayu Regency and Regent Regulation Number 64.A of 2020 concerning Implementation of Simultaneous Kuwu Elections in Indramayu Regency in 2021. Both regulations regulate the requirements for Kuwu candidates, the stages

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of the election process, the election mechanism, the right to be elected, the right to vote, the timing of the election, to the inauguration of the elected kuwu. The kuwu nomination process has started from March 13, 2021 and the voting has been held on June 2, 2021. The kuwu candidates who get the most votes compared to other kuwu candidates become the elected kuwu in their respective villages.

The competition for the nomination of Kuwu in Indramayu Regency is very tight. Each kuwu candidate makes various preparations to participate in and win the kuwu election process. One of the important aspects to win the kuwu election is "winning tips". Each kuwu candidate makes "winning tips", namely strategies, methods, and techniques that are made and carried out by the kuwu candidate during the kuwu election process. This winning tip is used by every Kuwu candidate to attract the sympathy of the voters, so that at the time of voting, the voters give their voting rights to the Kuwu candidate.

Each candidate for kuwu has different characteristics, both education level, occupation, experience, and ability to lead the village government. The winning tips made by each kuwu candidate are also relatively different according to their considerations in influencing the votes of the voters at the time of voting. Therefore, a very interesting problem to study is how do kuwu candidates win the kuwu election in Indramayu Regency, West Java in 2021? The research on the above problems aims to find out the tips made and carried out by kuwu candidates in winning the kuwu election in Indramayu Regency. This goal is important to know, so that it becomes a reference for academics, other researchers, practitioners, and people who want to become kuwu.

To the problems above, empirical research has been carried out at the location of the Kuwu election. Data collection techniques are interviews with candidates for the kuwu and the winning team for the kuwu election, as well as observing the process of implementing the kuwu election. This data is collected, processed, analyzed, and then concluded to be the answer to the research problems above. Through this research method, at the end, the tips for winning the kuwu in the Kuwu election in Indramayu Village are described objectively in 2021.

2. DISCUSSION

The village is the entire work environment in a village organization and its structure [6]. The village community is a social, political, economic, and cultural unit whose influence is reciprocal [7]. The village government and the village community are united in making efforts to improve the standard of living of the community so that the village community becomes prosperous [8]. Village communities have a homogeneous relationship and their livelihoods are dominated by agricultural livelihoods [9]. Therefore, the village government has a community that is kinship, togetherness, and communication between the government and the village community [10].

The election of kuwu is a democratic party of the village community, in determining its leader, who will lead the village government. Every villager has the right to determine who will become kuwu in his village [11]. It was the villagers who voted for the kuwu directly. Therefore, every kuwu candidate tries to get the votes of the voters to become kuwu. From the results of the research, the tips for kuwu candidates to win the kuwu election in Indramayu are:

2.1. Organizing Curnis Activities

Every kuwu candidate in Indramayu Regency held a "Curnis" activity as one of the tips for winning the kuwu election. The term Curnis is an abbreviation for "sweet-curdled". The word "cured" is a word from the Javanese Indramayu which means "to pour", while the word "sweet" contains the meaning of water which tastes sweet. Therefore, the term "curnis" means "to pour sweet water" from a teapot, bottle, or other water container into a glass or the like. Teapots, bottles, or other water containers that already contain sweet water are provided by prospective kuwu for community members who visit the prospective kuwu [12].

Cumis has been provided since someone initiated the idea of becoming a candidate for kuwu. Cumis are provided as a form of respect for prospective kuwu to the community, and provide an attraction for the community to come to their home or place. Community members who come to the prospective kuwu place can freely pour sweet water into a glass and drink it while enjoying the various foods provided by the prospective kuwu. Every day for months the community members came and went to the place of candidate for kuwu until the election process for kuwu ended. The place provided by the prospective kuwu is not only at his house, but at his brother's place, at his friend's place, even in a special place provided by the prospective kuwu. Various drinks, food, cigarettes, and other interesting dishes are provided by prospective kuwu throughout the nomination process for the kuwu [13].

Cumis activities are similar or can be equated with open house activities in urban communities. The prospective kuwu opens his house by providing a variety of sweet drinks and interesting food, then invites or invites the community to come to enjoy the various drinks and food that the prospective kuwu has provided. Candidates for kuwu take advantage of these activities to greet, introduce themselves, have casual conversations, and convey their ideas and goals to become candidates for kuwu to the community.

In the 2021 kuwu election in Indramayu Regency, there were 696 people who initiated and registered themselves as prospective kuwu candidates. All of them have organized cumis activities. However, there were 78 prospective kuwu candidates who stopped their cumis activities because they failed to become kuwu candidates, while 618 people who were determined to be kuwu candidates continued their cumis activities. All kuwu candidates compete with their opponent kuwu candidates in carrying out Curnis activities. This competition is getting tougher as the voting time draws

closer, so that each kuwu candidate provides a variety of drinks, food, cigarettes, and other very interesting dishes.

For prospective kuwu, cumis activities are a means of socialization and at the same time self-promotion of the idea and purpose of wanting to become a kuwu. The candidate for kuwu hopes that the community members will know him better, understand his ideas and desires, know his capacity, understand his goals, understand his programs, and have sympathy for him. Various sweet drinks, food, and other dishes provided by prospective kuwu are expected to bind the thoughts and feelings of the community members to support the prospective kuwu. In the end, the kuwu candidate hopes that the community members use their right to vote for themselves at the time of voting.

For villagers, cumis activities are seen as normal during the kuwu election process. In addition to coming to stay in touch, giving sympathy, and giving support to prospective kuwu, not a few people in the community only take advantage of the opportunity to simply enjoy the various foods and drinks served by the kuwu candidates. Therefore, not a few citizens who visit all prospective kuwu to enjoy the dishes provided by prospective kuwu. The motivation of the community members as such has been realized by the prospective kuwu, there is no other choice, and it has become a risk for the prospective kuwu, because of that the prospective kuwu continues to provide a friendly, polite, respectful attitude, and treats the visiting community as well as possible.

For kuwu candidates who have large capital, cumis activities are the best tips to win the kuwu election. Meetings every day and having casual conversations with community members while enjoying a variety of sweet drinks and other foods, become a momentum for prospective kuwu to foster sympathy from the community, change the attitude of the community to sympathize with him, and strengthen the community's choice of him. Therefore, despite having to spend a lot of money, prospective kuwu continue to be friendly, polite, provide good treatment, and continue to provide various kinds of dishes that attract citizens through cumis activities [14].

By law, cumis activities do not violate the kuwu election regulations, because there is no prohibition for such activities. Cumis activities are categorized as friendship activities and socialization of prospective kuwu with members of the community who are family in nature. Community members who come to visit the prospective kuwu place are also voluntary. Sweet drinks and other dishes provided by prospective kuwu are not a form of bribery to citizens because people still have the freedom to use their right to vote at the time of voting. Therefore, Cumis activities are the realm of friendship and socialization of the nominee to the community.

2.2. Forming a Cadre Team

Each candidate tries to get as many votes as possible, to win the Kuwu election. Efforts to influence the votes of the voters are part of the concentration of winning the Kuwu election. For this reason, each candidate for kuwu begins to

think about and carry out targeted movements to target citizens, who will be targeted as voters. Every candidate for kuwu needs an accomplice who can help him reach as many people as possible in the target community. Therefore, each candidate for kuwu forms a working team called the "Kader Team" [15].

The Cadre Team is a collection of a number of people who are formed in a team, which aims to make the prospective kuwunya become kuwu. In the wider community, such a team is called a Success Team. The people who are appointed to the Cadre Team are the closest people who are trusted by the kuwu candidate, have high dedication to the kuwu candidate, have economic capabilities that can help the kuwu candidate, have broad social relationships and are liked by the community, and have the capacity to win voters' votes. These people are family members, close friends, and strong sympathizers of the prospective kuwu [16].

The Cadre Team is tasked with formulating a winning strategy, carrying out operational activities according to that strategy, and implementing various technical activities to gain victory in the kuwu selection. Based on the strategy, operational activities, and technical activities, the Cadre Team conducts socialization about the identity, achievements, excellence, vision, mission, work program, and goals of prospective kuwu to the community. The Cadre Team also takes various sympathetic approaches to community members through communication, caring actions, economic assistance, helping community members who need something, and providing solutions to people who are experiencing problems.

The Cadre Team also socializes and communicates the various attributes of their kuwu candidates to be introduced to the voting public. The attributes in question are the serial numbers of the prospective kuwu, photos of prospective kuwu, billboards or banners containing the vision, mission, programs and goals of the prospective kuwu, campaign props, cadre gathering activities, use of communication media such as telephone, WhatsApp, YouTube, Instagram, Facebook, and others. The Cadre Team also facilitates Cumis activities and various entertainment activities for the community.

The Cadre Team is obliged to study and be aware of the strategy, operational activities, and technical activities of winning the opponent's kuwu candidate. The strategy, operational activities, and technical activities of the opposing kuwu candidate are analyzed, compared with the strategy, operational activities, and techniques of winning the kuwu candidate. Furthermore, the Cadre Team develops new strategies, operational activities, and technical activities to defeat the strategies, operational activities, and technical activities of winning the opponent's kuwu candidate.

Other important things that the Cadre Team does are mapping the strength and basis of the voting community, mapping the direction of the voter's vote, monitoring the development of the direction of the voter's vote, calculating the assumption of the direction of the voter's vote, influencing the direction of the voter's vote, binding the voter's vote to choose his/her candidate. Based on the results of mapping and binding voters' votes, the Cadre Team

conducts monitoring at all times on the voting power of the kuwu candidate voters so that they do not switch to the opposing kuwu candidate until the voting activities are completed.

The role of the Cadre Team in the Kuwu election in Indramayu Regency is very large for the victory of the Kuwu candidate, because the Cadre Team is the spearhead of the Kuwu candidate who can target the target community to vote for him. However, Team Cadre's success is determined by its ability. The cadre team that is able to target the target community will strengthen the power of voters' votes against their kuwu candidates and be able to divert the votes of the opposing kuwu candidates to their kuwu candidates. Therefore, every candidate for kuwu is very careful, thorough, and full of careful calculations in selecting people to be appointed as his Cadre Team.

2.3. Economic Assistance

Another tip taken by prospective kuwu is to provide economic assistance to community members. The economic assistance in question is in the form of business capital, basic food ingredients, health costs, loan money that is not required to be returned if the prospective kuwu succeeds in becoming a kuwu, road repair costs, repair costs for worship facilities, and others [17]. The goal is to win the votes of the voters, so that at the time of voting, the voters choose them. Most of the prospective kuwu do the tips on economic assistance [18]. Many people in the community use this trick to get help from prospective kuwu. For kuwu candidates who have large capital, this tip is done to influence voters' choices to vote for them. For kuwu candidates who have little capital, this trick is very dilemmatic, because of limited capital and fear of losing the votes of the voters. In the end, even the prospective kuwu with little capital did this trick, which was adjusted to their economic capacity.

This tip is quite instrumental in the victory of the prospective kuwu. Community members who receive economic assistance feel indebted to the prospective kuwu. The attitude and stance of these community members is more steadfast in choosing the kuwu candidate who has provided the economic assistance. Although these community members receive various forms of gifts from other kuwu candidates, their right to vote is still used to elect candidates for kuwu who have provided economic assistance.

2.4. Involving the Shaman

Kuwu candidates in Indramayu Regency not only use material and rational winning tips, but also use immaterial and irrational tips. All kuwu candidates involve a shaman as a way of winning. Shamans are people who believe in having supernatural powers, possessing incantations (mantras), prayers, ritual practices, and possessing sacred objects (amulets) which are believed to be able to create the victory of prospective kuwu [19]. His supernatural abilities

are believed to be able to confirm the people's suffrage to the kuwu candidate, and transfer the people's suffrage from another kuwu candidate to the kuwu candidate.

In general, all prospective kuwu who come to the shaman ask the shaman to win him over. The shaman agreed and promised victory to the prospective kuwu who asked for his help. By using incantations (spells), prayers, and objects (amulets) that are considered sacred, and even mobilizing thousands of Jin, shamans practice shamanism to win over their prospective kuwu [20]. Even the dukun arranges the right time of departure, the correct direction of departure, the appropriate clothes to wear, and the sacred objects (amulets) worn by the kuwu candidate when entering the kuwu election area to win his candidacy [21].

The practice of shamanism gives inner strength to the kuwu candidate, so that the kuwu candidate has a positive aura and the voters are interested in choosing him. The shaman also influences the minds of the voters to transfer their voting rights to the kuwu candidates they help. Because all prospective kuwu involved a shaman, and each dukun promised victory to his prospective kuwu, there was a war of shamans. The shamans attack each other with a negative aura so that the voters do not like the opposing kuwu candidate, and even use the opposing kuwu candidate to get into trouble.

The election period for the kuwu is the harvest season for the shamans, because the shamans get many prospective kuwu who come asking for their help. The more kuwu candidates ask for their help, the more rewards the shaman gets from the kuwu candidates [22]. For example, a shaman in Majalengka claimed to have received orders from nine prospective kuwu, who asked for help with his victory. The shaman managed to win eight kuwu candidates and only one kuwu candidate failed to win [23]. Likewise, a shaman in Palimanan Cirebon who claimed to have received many orders from kuwu candidates with high tariffs, so that he received a lot of rewards from the kuwu candidates [24].

Legally and rationally, the involvement of shamans has no correlation with the victory of the kuwu candidate, because there is no objective evidence of the shaman's activities with the votes obtained by the kuwu candidate voters. But factually, the involvement of this shaman is a real practice carried out by every prospective kuwu. In fact, many kuwu candidates **do not only involve a shaman, but involve many shamans in an effort to win their nomination.** For prospective kuwu, the involvement of a shaman is a way of winning in the election of kuwu, because the shaman is believed to be a person who has inner strength, which is able to win him over to become a kuwu.

2.5. Dawn Strike

Prior to holding the vote on June 2, 2021, the Kuwu election committee had set a three-day quiet day. On that day, all Kuwu candidates and their Cadre Teams were prohibited from carrying out any activities with the nuances of promotion, campaigning, and influencing people's suffrage. All the attributes and props of the prospective kuwupun that were installed in all corners of the village were cleaned by

the committee. The goal is that all kuwu candidates and the committee can prepare well for the implementation of voting. Voters are also given the opportunity to carefully consider the best kuwu candidate they will choose.

In fact, the night before the vote, the Kuwu candidate and his team of cadres carried out a dawn attack. The dawn attack is the activity of the kuwu candidate and his team of cadres visiting the houses of the voters by giving money and/or goods to the voters and asking them for the voters to vote for them the next day during the voting [25]. This tip is the best tip for kuwu candidates to influence voters to exercise their right to vote. The money and/or various goods given to the voters are believed by the kuwu candidates as binding the people's choice to vote for them.

The amount of money and/or goods given by the kuwu candidates varied. For example, a candidate for kuwu in Kertajaya Village, gave Rp. 200,000,- up to Rp. 400,000,- and some give money between Rp. 50,000,- up to Rp. 100,000,-. Candidates for kuwu in Lanjan Village give between Rp. 20,000 to Rp. 380,000,-. Many community members receive money and/or goods from more than one candidate for kuwu, the amount or amount is different [26]. Kuwu candidates who give more money/goods amount or amount will have more influence on the people's voting rights to vote for them.

The dawn attacks carried out by the prospective kuwu did not all run smoothly. There were several dawn attacks that were known by the team of cadres of the opposing kuwu candidates, resulting in a commotion and they were reported to the kuwu election supervisory committee. For example, in the village of Kartajaya there was a commotion on the night of the dawn attack between one Kuwu Cadre Team and another Kuwu Cadre Team, which was later secured by the police. In Lohbener Village, a kuwu and RT were arrested and reported to the Kuwu Election Supervisory Committee for distributing money [27]. In Mundu Village, Karangampel, there was an arrest of a woman who distributed money through a dawn attack, which was later reported to the Kuwu Election Supervisory Committee [28]. Some community members stated that the dawn attack by distributing money and/or goods to voters was a form of money politics. However, legally, this assumption has a weakness because there is no evidence that proves there is a direct relationship between the money or goods given by the kuwu candidate to the people and the use of the people's voting rights. The people exercise their right to vote in secret in the voting booth [29], which is not known to anyone. Therefore, there is no evidence that proves the use of people's voting rights is influenced by the money/goods giver. The element of money politics is not fulfilled, so the activities of the dawn attack are difficult to define as money politics. Therefore, the dawn attack always occurs and becomes one of the tips for winning the Kuwu election by the Kuwu candidate.

3. CONCLUSION

In the Kuwu election in Indramayu Regency, the Kuwu candidates competed very tightly. Every kuwu candidate tries to become the elected kuwu. For this reason, each candidate for kuwu makes tips for winning the kuwu election. There are five tips for winning the kuwu election carried out by kuwu candidates in Indramayu Regency. The five tips are cumis activities for all members of the community, the formation of a Cadre Team as the spearhead of the candidate for kuwu, providing economic assistance to the voters, involving shamans to help mentally, and carrying out dawn attacks on the houses of the voters by giving money and/or goods.

The five tips are aimed at socializing and promoting kuwu candidates, as well as influencing voters to vote for them. The success of the kuwu candidate in implementing these tips is influenced by the financial strength and ability of the kuwu candidate, the attitude and way of the kuwu candidate influencing the people's suffrage, and the ability of the cadre team in influencing the people's suffrage. The tips supported by these abilities will determine the success of the kuwu candidate in winning the kuwu election in Indramayu Regency.

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