

Kinship Politics of Village Government in Lobulayan Sigordang Village West Angkola Districts South Tapanuli Regency

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ABSTRACTS

This study aims to find out how kinship politics in village government in Lobulayan Sigordang Village, West Angkola District, South Tapanuli Regency includes the causal factors and patterns of the existence of kinship politics. This research is a case study research using a qualitative descriptive method. Data collection techniques in this study include observation, interviews, and documentation. In determining the research subjects used purposive sampling technique, so in this study the research subjects were the Head of Lobulayan Sigordang Village, Secretary of Lobulayan Sigordang Village, Head of Government Section, Head of Community Section, Head of Financial Affairs, and Head of Planning Affairs. The research data were obtained through observations, interviews, and documentation, then processed and analyzed by first reducing the data then displaying the data in tabular form and the last narrative description drawing conclusions on the findings of the research data. Based on the research that has been done, there is kinship politics in the village government in Lobulayan Sigordang village, the manifestation of kinship politics is seen from the election of village officials who occupy village officials positions that are not based on their abilities or not through a predetermined procedure, but rather based on on consideration of good kinship because of blood ties, marital ties, and clans. The factors behind kinship politics in Lobulayan Sigordang village are: low level of education, assessing that kinship politics is not a wrong thing, and feelings of not being betrayed by family or relatives in running the village government.

KEYWORDS

Kinship politic; village government; Labulayan Sigordang

INTRODUCTION

The village level government has a simple structure in Indonesian government system, consisting of a village government called the village head assisted by village officials consisting of a village secretary, regional executive and technical implementer. Hasan in (Setiawan and Nurmala Berutu, 2017: 54) argues that the village is the smallest indigenous legal alliance that has: (1) its own authority; (2) own territorial unit area; (3) own wealth or income. Villages without these characteristics are only considered as the residence of a group of people. In the Indonesian government system, the village is the smallest subsystem that has a big influence on the running of a state government.

Law No. 6 of 2014 concerning Villages states that a village is a village and custom or what is called by another name, hereinafter referred to as a village, is a legal community unit that has territorial boundaries that are authorized to regulate and manage government affairs, community interests based on community initiatives, origin rights, and/or traditional rights

that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia. Based on this, the village government has its own authority and authority to regulate and manage the needs of government administration in the village based on village autonomy in village development, to achieve village goals while still paying attention to the applicable regulations or laws regarding the village and not violating or violating the limits set by the village government. It has been established.

Good village government is a village government that is able to carry out its governance well. Kashi Najir states (in Bahrudin, 2015: 136) good governance contains the main elements consisting of accountability, transparency, openness, and the rule of law. The ideal village government is a government oriented to village development that improves the welfare of the village people by exploring the potential and aspirations of the village community itself, involving villagers to maintain the state of village government from corruption, collusion, nepotism, which leads to the creation of an equal order. Social and political aspects of rural communities.

Realizing good governance performance, including village government, will be difficult to do, if in practice the administration of government is colored with the nuances of kinship politics. Kinship politics is closely related to nepotism behavior. Kinship politics is used as a means of controlling the ruling elite to perpetuate its power and strengthen its position by recruiting family and relatives to become part of the administration of governance by placing them in strategic political positions to protect each other and minimize the space for political and economic competition, in this case family network and relatives are tools to build and strengthen power.

Lobulayan Sigordang Village, West Angkola District, South Tapanuli Regency is one of the villages in which the practice of administering the government is colored with the nuances of kinship politics. The source of power in his government is obtained from kinship networks based on blood ties and marital ties. The village head of Lobulayan Sigordang as the village government was elected through village head elections, carrying out village governance assisted by village officials. Village officials who occupy these positions have kinship relations based on blood ties and marital ties with the village head.

The village secretary has a kinship with the village head through his biological mother who has the same surname, namely Hutasuhut clan and the village head. The head of the government section is the biological son of the village head, has a kinship with the village head based on blood ties, as well as the head of the community section where both fathers are siblings. Then the head of financial affairs is the nephew of the village head through his biological brother, has a kinship relationship based on marital ties, while the head of planning affairs has a kinship relationship based on the same clan as the village head, namely Hutasuhut clan.

In a neopatrimonialistic perspective, the source of power based on social capital in this case is kinship, is believed to be lasting and will not provide maximum government leadership performance output because in the management of governance, political elites are more inclined to prioritize personal and relative interests than the interests of the people. . Government practices that prioritize patrimonial ties, namely kinship based on blood ties and marital ties have the potential to encourage nepotism and corruption, both in economic terms, namely increasing personal wealth due to having access to economic and financial resources as well as in political matters which are closely related to perpetuating power. , maintain and strengthen his political career.

Kinship politics in village government in Lobulayan Sigordang Village, West Angkola District, South Tapanuli Regency, like the side of the coin on a coin, has a positive and negative influence on the implementation of the village government. Kinship politics

becomes a problem in the village government if in the process of appointing village officials the ability and quality of the recipient of the position is ruled out due to kinship. The process of appointing village officials based on Law No. 6 of 2014 concerning villages is appointed by the village head after consultation with the sub-district on behalf of the Regent/Mayor.

The authority of the village head opens up opportunities for the village head to prioritize the interests of the family over the creation of a democratic process of appointing village officials. So that it affects the level of equality of opportunity for capable and quality human resources in managing village governance. The appointment of village officials in village administration is used as a pathway for kinship politics to be obscured through political procedurals.

This is contrary to the values and principles of democracy that are applied, namely in the political right to be elected as part of human rights as stated in Article 28 D paragraph 3 "every citizen has the right to have equal opportunities in government". The main democratic principle of government in the village is that it is carried out by the village community. The consequences of this principle are: (1) rejecting the notion or claim that power is owned or destined to be exercised by a family and its descendants, or by certain groups and (2) every citizen has the right and must participate in government (Amanulloh, 2015:17). . Kinship politics in village government that overrides the ability and quality of the appointment of village officials is due to a contradictory kinship relationship with the substance of the democratic principle of village government which is applied as an effort to build a good democratic system.

In addition, kinship politics is no longer a taboo for the people of Lobulayan Sigordang Village, West Angkola District, South Tapanuli Regency, but has turned into something that is approved by the village community with a sustainable attitude of acknowledging it into a habit. The issue of kinship politics is important to study considering the condition of the village community in general less concerned about the influence and impact of the existence of kinship politics in the village government. Objectivity in managing a good village government structure is very much needed, the urgency of which has an impact on the development of village governance in the future. Therefore, it is this phenomenon that encourages researchers to be interested in conducted research on how kinship politics occurred in Lobulayn Sigordang Village in more depth, with the title "Politics of Kinship in Village Government in Lobulayan Sigordang Village, West Angkola District, South Tapanuli Regency."

RESEARCH METHODS

The research method is a scientific approach procedure used by researchers to review problems and collect research data with the aim of answering problems and achieving research objectives. This research is also a research that examines ongoing phenomena related to kinship politics in the Lobulayan Sigordang Village government, the results of which are expected to provide a complete and organized picture of how the pattern of kinship politics and the factors that cause kinship politics in Lobulayan Sigordang Village government. To obtain accurate detailed information about kinship politics in the government system in Lobulayan Sigordang Village, this research is descriptive using qualitative methods. In this qualitative study, data collection was carried out in natural settings (natural conditions), primary data sources, and data collection techniques were more on participation observation, in-depth interviews(in the depth interviews) and documentation (Sugiyono, 2015 : 309).

RESULTS AND DISCUSSION

Political Kinship Factors

Kinship politics that occurred in Lobulayan Sigordang village is not the only thing that has occurred in Indonesia, the use of family and kinship networks in politics is not new. The life of rural people who rely heavily on kinship relations because of family, marriage and clan identity is something that cannot be denied in their daily life activities. Regarding the factors that underlie the occurrence of kinship politics in the village government of Lobulayan Sigordang based on the results of interviews with the village head, he said that:

"Blood ties are thicker than water, we can't deny that we will prefer people we know well and we can trust to cooperate with us over strangers, as well as I who definitely prefer my relatives over I have to choose a foreigner." (Interview on 12/December/2020)

Blood relations based on family ties and marriage and clan are considered capable of avoiding betrayal and understanding each other better because they have a stronger and deeper relationship when compared to relationships that do not have ties of kinship. In addition, the current elected village head and village officials, based on the results of the interview, consider that using kinship in politics is not something wrong. The village secretary when asked about this, he stated that;

"It's only natural that kinship politics actually happened, because after all the story, of course we prioritize our family in any case". (Interview on 15/December/2020)

A similar opinion was also expressed by the Head of planning affairs, he explained, that:

"The name is also that we have family relations which means we have a very close relationship, of course we must support our own families, so for me there is nothing wrong with kinship politics". (Interview on 15/December/2020)

The manifestation of kinship politics that is considered wrong is when a person occupies a position based only on kinship relations, both based on blood ties, marital ties and clans without considering the quality or ability of the person to be responsible and carry out his duties properly and this condition occurs in the village government of Lobulayan Sigordang.

When viewed from the condition of the village community's low level of education, it is not surprising that this has taken place in such a way in the village government of Lobulayan Sigordang. The level of political understanding of the village community is minimal and the life of the village community, the majority of whom work as farmers/planters, spend most of their time from morning to evening in the fields and in the gardens, making the level of community participation in politics and village government relatively low when compared to the community. Urban areas that tend to prioritize on the basis of an attitude of rationality in acting not on the basis of kinship only.

Pattern of Kinship Politics

The pattern of kinship politics is talking about the form of the occurrence of kinship politics itself. The pattern of kinship politics in the village government of Lobulayan Sigordang is based on 3 things, namely kinship relations based on blood ties, marital ties and clans.

Blood/Family Relationship

Kinship politics based on blood ties is based on the role of the family that supports someone being involved in political activities, the family is a factor that causes someone to recognize political activities starting from simple things, such as participating in the general election

agenda which is considered a democratic party, attending deliberation activities, and introducing advantages in politics. Based on the results of an interview with the head of the government section, he explained:

"My father (village head) who encouraged me to want to run for village apparatus, he was the one who told me the benefits of being a village official, because the responsibilities that I held after officially becoming a village official made me actively involved compared to before. become village officials if there are any activities in the community that are related to activities in the village government, for example participating in training related to village development, participating in deliberation or meetings held by the village head. (Interview on 18/December/2020)

The head of financial affairs, said the same thing regarding the things that pushed him to become a village official:

"I didn't have any organizational experience before becoming a village official, until then my uncle (village head) came to me and offered me to become a village official, at first I was not interested but remembering the good things I would get if I became a village official me to accept the offer, and my position influenced me to be involved in village government activities, learn and understand my duties as a village official". (Interview on 18/December/2020)

Based on the results of the interview, we can know indirectly the strategy that the village head of Lobulayan Sigordang did to make families who have blood ties with him become village officials, namely by socializing persuasively providing understanding to his family regarding village government and the political activities that surround it. Visited at his residence to be interviewed regarding the influence of the role of the family on his position as village head, he said that:

"Cooperating with my own family makes it easier for me to carry out my duties as a village head compared to other people, for example if I want to ask for help and do something then I will definitely find it easier to ask for it from my child compared to asking for help from other people's children, Besides that, our children will certainly obey or accept our requests. (Interview on 12/December/2020)

Choosing a family is considered by the village head to make it easier and help him as the village head in managing the operation of the village government. Collaborating with people who are related by blood is easier to achieve the goals to be achieved because they have closer and deeper personal relationships when compared to other people, making it easier to understand each other and help each other's work as village government elites.

Marriage Relationship

Kinship based on marital ties unites two large families into one closer bond with the occurrence of marriage. Marriage ties are an opportunity to form a wider network of relationships to gain power. Kinship politics based on marital ties can be a force for every elite to get more support in obtaining a position in a government position. Regarding the kinship politics that occurred from the existence of marital ties, the Village Head revealed:

"In addition to my trust and good relationship with the community, the kinship relations that exist because of marital ties, make me have more support both morally and materially to get a position as village head, they influence the community by spreading

good news about me if I become village head, I call it my success team to get a position as village head". (Interview on 12/December/2020)

The form of support obtained by the village head has implications for the consideration of the selection of candidates for village officials carried out by the village head based on marital relations as a form of appreciation for the village head for the support he has received. We can say that there is a reciprocal relationship from the village head to his relatives for his election as village head in Lobulayan Sigordang village. The village head said that:

"With the support given, it makes me believe that they can be trusted to work with me in running the village government". (Interview on 12/December/2020)

Based on the results of interviews with the village secretary who has a relationship based on marital ties with the village head related to kinship politics that occurs from marital ties, his narrative regarding this is:

"My nomination as a village official means that the village head considers me trustworthy and able to become a village apparatus to assist his duties as village head. (Interview on 15/December/2020)

The village head's trust in his relatives, which was built on the support given by his relatives during the village head election process, had an impact on his belief that this support would also be given by his relatives in taking all policies and provisions related to village management and regarding regulating the needs of the village head. the life of Lobulayan Sigordang village community. In the running of the leadership of the village head, his relatives based on blood ties or marriage become part of the people who have a high loyalty attitude in supporting every policy and decision that is born and ratified through deliberation with other village elite figures and the Lobulayan Sigordang village community.

Clan

Marga in Indonesia is a person's last name that indicates his family origin. The clan identity is divided into two, namely, the clan identity which is inherited from the father's side (patrilineal) and the clan identity which is inherited from the mother's side (matrilineal). The Mandailing Batak tribe is a tribe that inhabits the village of Lobulayan Sigordang. The Batak tribe obtains clan identity which is inherited from the father's side, so the people of Lobulayan Sigordang village obtain clan identity from the father's side.

The Hutasuhut clan is the majority clan owned by the residents of Lobulayan Sigordang Village, the rest have the surnames of Siregar, Harahap, Ritonga, Rambe, Sihombing, and Panjaitan and some residents are Javanese. Lobulayan Sigordang Village is a village which, when viewed from a historical point of view, is the origin and settlement of the Hutasuhut clan, this is reinforced because in the village there is a burial of the King who is believed to be the leader and ancestor of the Hutasuhut clan when the royal system was still in effect. The existence of other clans in the village occurred because of marriage, where the Batak tribe considered that clan marriages were taboo, opposed, and believed to be able to invite bad news because they were considered to be marrying their own relatives. .

The clan identity provides a moral responsibility to embrace each other, help each other and work hand in hand in living social life because of the feeling of sharing the same fate as a family that has a common ancestor. Regarding clans in kinship politics, the Village Head explained that:

"The similarity of ethnicity and clan and kinship are influential things. because our kinship system is from dalihan natolu element. The kinship of dalihan na tolu certainly

has a dominant influence in the decision to choose a candidate for village head. Dalihan na tolu kinship has 3 elements, namely kahanggi, mora and anakboru. These 3 elements are closely related to each other. If one of the candidates for the village head is included in these three elements, it will certainly affect the decision in choosing the village head. From the dalihan na tolu customary system, kinship relations emerged, namely clans and blood ties as well as marital ties. So if a candidate from the dalihan na tolu environment nominates himself as village head, automatically the entire circle of dalihan na tolu will choose dominantly based on the na tolu pretext, namely clan ties, as well as the nomination of the village apparatus of Lobulayan Sigordang". (Interview on 12/December/2020)

Regarding clan ties to the election to become the village apparatus of Lobulayan Sigordang, the Head of planning affairs said:

"It is undeniable that a certain number of clan ties have an influence. But I think that because of the trust of the village head, the village head considers me capable of becoming a village official". (Interview on 15/December/2020)

Based on the results of the interview, the similarity of clans is one of the things that underlies the pattern of kinship politics in the village of Lobulayan Sigordang. The similarity of clans has a strong influence on the decision of the village head in selecting candidates for the village apparatus of Lobulayan Sigordang.

The results of the research were obtained through observations and interviews conducted with the Village Head and Village Apparatus, consisting of the Village Secretary, Head of Government Section, Head of Community Section, Head of Planning Affairs and Head of Financial Affairs. Based on the election quadrant of kinship politics using Purwaningsih's theory, there are two aspects in analyzing kinship politics, namely recruitment procedures and candidate quality. The following is the presentation of research data presented in table:

Table 1. Headman of Village Interview

No.	Aspect	Informant: Headman of Village Interview
1.	Procedural	Has complied with the specified procedure prior to Law No. 6 of 2014 concerning Villages.
2.	Candidate Quality	The last education level is high school / high school equivalent. Has experience serving as village head for 20 years until this time

Table 2. Secretary of Village Interview

No.	Aspect	Informant: Secretary of Village Interview
1.	Procedural	Has complied with the procedures specified before the Law No. 6 of 2014 concerning Villages. Served as village secretary for 11 years to date.
2.	Candidate Quality	The last education level is high school / high school equivalent. Does not have experience in organizing both political and social at the time of being elected as village secretary.

Table 3. Head of Government Section Interview

No.	Aspect	Informant: Head of Government Section Interview
1.	Procedural	Submit the latest education certificate and ID CARD.
2.	Candidate Quality	The last education level is SMK. Does not have experience in organizing both political and social at the time of being elected village apparatus.

Table 4. Head of Community Section Interview

No.	Aspect	Informant: Head of Community Section Interview
1.	Procedural	Submit the latest education certificate
2.	Candidate Quality	The last education level is D3 Faculty of Engineering. Joined the HMI organization (Islamic Student Association) as an active member during his last education, and had attended training on leadership organized by HMI.

Table 5. Head of Financial Affairs Interview

No.	Aspect	Informant: Head of Financial Affairs Interview
1.	Procedural	Submit the latest education certificate
2.	Candidate Quality	High school education last. Do not have experience in organizing both political and social at the time of election become village officials.

Table 6. Head of Planning Affairs Interview

No.	Aspect	Informant: Head of Planning Affairs Interview
1.	Procedural	Submit the latest education certificate and be subject to an age limit of not more than 42 years.
2.	Candidate Quality	High school education last. Do not have experience in organizing both political and social at the time of election become village officials.

From the table, seen from the kinship political election quadrant, the Village Head is in Quadrant I (procedural-quality) which shows that the Village Head in obtaining his position as Village Head is not the result of the manifestation of kinship politics but there are qualities as a leader possessed by the Village Head. Thus, making the Village Head has served for 20 years to date and has complied with the stipulated recruitment procedures.

The Village Secretary is in Quadrant II (procedural-non-quality), the village secretary fulfills the procedures that have been set to become a village apparatus but in terms of quality it is considered less fulfilling as a village secretary. Then the head of the community section is in quadrant IV (non-procedural-quality), there is a quality possessed by the head of the community section in carrying out his position as a village apparatus, it just doesn't meet the requirements in terms of procedural recruitment that has been set. Furthermore, the head of the government section, the head of financial affairs and the head of planning affairs are in quadrant III (non-procedural-non-quality), all three do not meet the requirements that have been set in terms of recruitment procedurals at the time of registering themselves as village officials and are considered not to meet the ideal quality as a village apparatus. Because of

they do not have experience in organizing both politically and socially before becoming a village apparatus. Quadrants II, III, and IV show that the position obtained is the result of the manifestation of kinship politics. The village secretary, the head of the community section, the head of the government section, the head of financial affairs, and the head of planning affairs get these positions from the existence of kinship politics.

Based on the results of the research that the authors describe, it can be concluded that there is kinship politics in village government in Lobulayan Sigordang village, the manifestation of kinship politics can be seen from the election of village officials who occupy village apparatus positions which are not based on their abilities or not through the producers that have been outlined, but more based on consideration of kinship relations either because of blood ties, marital ties, and clans. The village head did not get his position from the manifestation of kinship politics, but implemented a kinship political strategy in selecting and appointing the village apparatus of Lobulayan Sigordang. Kinship politics that occurred in Lobulayan Sigordang Village was formed through patterns of blood ties, marital ties, and clans. The factors behind the occurrence of kinship politics in Lobulayan Sigordang village are as follows:

1. Blood relations based on family ties and marriage and clan are considered capable of avoiding betrayal and understanding each other better because they have a stronger and deeper relationship when compared to relationships that do not have ties of kinship.
2. The village head and village officials consider that it is not wrong to take advantage of kinship relations in politics.
3. The low level of education has an effect on the level of political understanding of the rural community, which makes the level of community participation in politics and village government relatively low when compared to urban communities who tend to prioritize on the basis of rationality in acting rather than on the basis of kinship relations.

Lobulayan Sigordang village was formed from family groups, based on the results of the study there were 317 families in Lobulayan Sigordang village. Nuclear families that form a human unit which in anthropology and sociology are called kingroups or kinship groups (Koentjaraningrat, 1985: 108). In terms of demographic conditions, Lobulayan Sigordang village community is a collection of families formed based on kinship ties of blood, marital ties, and clans, so that it can be said that the people of Lobulayan Sigordang village have close and strong kinship relations with each other. This kinship affects the interaction between people who still apply the value of gotong royong in interacting, respecting and respecting each other, and there is a culture of mutual help and is not individualistic.

Kinship politics that occur in the village government in the village of Lobulayan Sigordang, cannot be separated from the role of the family that influences it. Family and politics have sufficient relations to influence each other. The family is the smallest group unit in people's lives, where a person gains an understanding of values and principles in social life, including matters relating to politics, as stated by Prewitt in (Purwaningsih, 2015: 103) stating that political families occur because of two things, namely the inheritance of political interests from parents to their children and a child continuing his father's work.

The village head passed the political interest on to his son, nephew, and also his relatives, in this case the inheritance of interest was channeled by making them part of the village government by occupying the position of village officials. As an institution, the family is considered as an important unit in a person's political orientation or socialization at the initial level and so on which is expected to meet the demands of his family or relatives after he reaches a certain political and economic status in society. Family networks, feelings of

indebtedness, reasons to please the family are the arguments of the village head regarding the kinship politics that occurred.

The pattern of kinship politics is formed based on blood ties, ties, marriage, and blood. Kinship relations based on blood ties have a stigma in the view of the general public, including the Lobulayan Sigordang village community who say that blood relations are the strongest relationship compared to other kinship relationships which the Village Head likens to the statement "blood is thicker than water".

After analyzing the kinship relationship based on marital ties, the Village Head was used as his success team in spreading good news about his abilities and personality as well as the good things that would be done if elected as Village Head. The network of relationships created based on marital ties has a portion of the success of the Village Head in obtaining a position as village government.

Kinship based on clan is an identity that shows that they are one big family that has a common ancestor. The clan relationship in Lobulayan Sigordang Village is passed down through the father's lineage, called the patrilineal principle. That is every individual in the community. All of them are fall within the boundaries of his kinship relationship.

Judging from the election quadrant of Kinship Politics based on Purwaningsih theory which was analyzed based on the quality category and fulfillment of requirements or procedures, then: The village secretary is in quadrant II (procedural-non-quality), the head of the community section is in quadrant IV (non-procedural-quality), the head of the section government and the head of financial affairs and the head of planning affairs are in quadrant III (non-procedural-non-quality), so the appointment of village officials by the village head of Lobulayan Sigordang is a manifestation of kinship politics.

There is a political relationship with kinship, namely, because of the trust factor not to be betrayed and the willingness to keep secrets or defects (Jurdi, 2014: 123). The village head of Lobulayan Sigordang considers trust and will not be betrayed as a reason for making good kinship relations based on blood ties, marital ties, and clans to choose someone to be a village official in Lobulayan Sigordang who will be submitted to the sub-district.

Therefore, the village head does not make the quality and fulfillment of village apparatus procedures the main benchmark in choosing village officials, in other words the election of village officials who occupy village apparatus positions that are not based on their abilities or abilities.

Therefore, the village head does not make the quality and fulfillment of village apparatus procedures the main benchmark in choosing village officials, in other words the election of village officials who occupy village apparatus positions that are not based on their abilities or not through the producers that have been outlined, but rather based on consideration of kinship relations either because of blood ties, marital ties, and clans. This is emphasized by Eisenstadt and Roniger in (Mahendra, 2014: 22) suggesting four main reasons kinship politics are preferred by political elites, namely:

1. Trust, this is due to the fact that relatives are more trusted and cannot betray as is usually done by politicians seeking power.
2. Loyalty, distant relatives will have high loyalty in the context of carrying out all political tasks, especially in terms of maintaining the authority and honor of big relatives than others.
3. Solidarity, distant relatives certainly have a strong level of solidarity in belonging, especially in helping large family clans from the bankruptcy of power and wealth than those who are not from among relatives.

4. Protection, this is related to the model of maintaining the prestige and honor of a large family. Those from the same clan tend to be able to keep what the family already owns more than anyone else.

So, based on the research and observations that have been made, the village head also has these four reasons for making his relatives as village officials. The village head gains trust, solidarity, loyalty, and protection if he makes his relatives as village officials whose portion is larger when compared to people who have no kinship with him.

On the other hand, the political culture of Lobulayan Sigordang village community is included in the parochial political culture. According to Almond and Verba (2004:20) parochial political culture can be categorized as a political culture with a very low level of participation. The people of Lobulayan Sigordang village are clearly seen using their political rights only at general election events, be it the election of the president, regional head, or legislative body, where this is also supported by the existence of money politics which has become an open secret as the motive behind active village communities to participate voting in the general election.

The impact that occurs on the operation of the village government with the existence of kinship politics makes the supervisory control of the leadership of the village head weaken. In addition, in the running of the leadership of the village head, the attitude of loyalty and kinship with the village apparatus, makes the village head have a unanimous strong voice regarding the support of policies and decisions expressed by the village head in meetings held with other village elites and villagers.

This attitude of loyalty which leads to weakening of supervision becomes a faucet for opening up opportunities for corruption plus the low quality of village community education, especially in terms of political education and parochial political culture of rural communities who tend to prioritize kinship relations compared to rationality, making kinship politics that occurs in Lobulayan village. Sigordang is eternal and is considered natural, this is proven by having served as the village head for 20 consecutive years until now.

The current village head is a person who has a source of political power, not only in the form of material but he also has a source of power based on social capital, namely having popularity in the community seen from the network, relations and trust that is built in the community's view. The village head is seen by the community as a person who has a good personality, is authoritative and responsible. So it is not surprising that he has served as the village head for 20 consecutive years until now.

Although the results of the research conducted showed that he used a political kinship strategy in choosing village officials, it still did not affect the running of his leadership in leading the village government. Public trust in the assessment of his performance as a village government is able to match or make people ignore the political manifestations of kinship that he applies in village government.

The living conditions of the village community during his leadership as village government, it is believed that the community has had a good impact on the development of the economic life of the village community. This is indicated by the development of village infrastructure which has implications for the village economy in stages, including the construction of bridges in agricultural land and plantations of rural communities which makes it easier for the community to carry and distribute their agricultural and plantation products, in addition to building a rice field irrigation system which is considered effective in overcoming the problem of water needs for agricultural land and plantations during the dry season.

The results obtained when analyzed with relevant research contained in the literature review chapter, the research conducted by Bahri Kurniawan shows that the political system

and kinship have an attachment to each other and are not in a position to exclude each other, but rather politics and kinship have complex ties, In addition, kinship groups are dominant as a political source for the Head of Parit in Sungai Besar Village, Ketapang Regency, West Kalimantan. This also happened in Lobulayan Sigordang Village which showed that kinship relations were dominant as a political source for the Village Head to have power and authority over Lobulayan Sigordang village government and kinship relations influenced the political system in the village, but there was no attitude of feeling superior to certain descendant groups in Lobulayan Sigordang Village as happened in Sunagi Besar Village.

Research conducted by Shem Iba stated that the absence of civil society who actively participated in the political activities of rural communities was one of the factors causing the persistence of kinship dynasty politics in Meidogda Village, Testega District, Gunung Arfak Regency, this was also seen in the behavior of Lobulayan Sigordang village community who were minimal to participate actively in political activities in the village government in addition to general election activities, both presidential and legislative elections.

Another crucial point that can be seen is that the Village Head of Lobulayan Sigordang does not consider that the village is his own so that there is no anti-acceptance attitude towards criticism, suggestions, and opinions from any party, especially from the Lobulayan Sigordang village community, where this can be seen in the behavior shown by The head of Meidogda Village who considers that the village is his own so he does not accept criticism, suggestions, and opinions from any party regarding the sustainability of the village government so it is not surprising if the perpetuation of the kinship political dynasty occurs in Meidogda Village.

CONCLUSION AND RECOMMENDATION

Based on the research that has been done, there is kinship politics in the village government in Lobulayan Sigordang village, the manifestation of kinship politics is seen from the election of village officials who occupy village officials positions that are not based on their abilities or not through a predetermined procedure, but rather based on on consideration of good kinship due to clan, blood ties, and marital ties.

The similarity of clans has a strong influence on the decision of the village head in selecting candidates for the village apparatus of Lobulayan Sigordang. The pattern of kinship politics based on clan identity occurs in Lobulayan Sigordang Village because the majority of Lobulayan Sigordang villagers are surnamed Hutasuhut, the rest are surnamed Siregar, Harahap, Ritonga, Rambe, Sihombing, and Panjaitan and some residents are Javanese. The village head appoints village officials who are of the same clan because clan identity provides a moral responsibility to embrace each other, help each other and work hand in hand in living social life because of the feeling of sharing the same fate as a family that has a common ancestor.

The pattern of kinship politics based on blood ties in Lobulayan Sigordang Village, can be seen from the actions of the village head who disseminated persuasively to provide understanding to his family regarding village government and the political activities that surround it as well as the benefits gained in politics. Then his family became interested in becoming village officials, this was used by the village head to appoint several members of his family to be part of the village apparatus.

Kinship politics based on marital ties and clan identity in Lobulayan Sigordang Village can be seen from the form of support obtained by the village head when running for village head this has implications for the consideration of the selection of village apparatus candidates conducted by the village head based on the kinship relationship as a form of appreciation and revenge. The respect of the village head for the support received.

In the ongoing leadership of the village head of Lobulayan Sigordang, his relatives based on blood and marital ties as well as clan identity become part of the people who have a high loyalty attitude in supporting every policy that was born and ratified through deliberation with other village elite figures and Lobulayan Sigordang village community. . The factors for the occurrence of kinship politics in the village of Lobulayan Sigordang are as follows:

1. Kinship based on clan, blood ties and marital ties and is considered capable of avoiding betrayal and understanding each other better because they have a stronger and deeper relationship when compared to relationships that do not have ties on the basis of kinship.
2. The village head and village officials consider that it is not wrong to take advantage of kinship relations in politics.
3. The low level of education affects the level of political understanding of the rural community, which is minimal, making the level of community participation in politics and village government relatively low when compared to urban communities who tend to prioritize on the basis of rationality in acting rather than on the basis of kinship only.

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