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Andi Ibrahim Masdar's Strenght Analysis at the Golkar Party of Polewali Mandar Regency

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Abstract: The presence of the Golkar party in the areas is intrinsically linked to the authority and resources wielded by its chairman. In the Mandar mayoral race, Golkar, during the New Order period, leveraged Masdar's influence derived from a bureaucratic foundation. Following Masdar's leadership in the Golkar Party, his son Andi Ibrahim Masdar assumed leadership. Internal issues within the Golkar party prompted Andi Ibrahim Masdar to resign, thus leading to his replacement by Samsul Mahmud. Despite Andi Ibrahim Masdar's departure from the Golkar Party, he retains devoted cadres. This study seeks to evaluate the current influence of Andi Ibrahim Masdar within the Golkar Party. The power of Andi Ibrahim Masdar will be examined through the lens of Pierre Bourdieu's capital theory and Suzanna Keller's elite theory. This study employs a qualitative methodology through in-depth interviews with multiple informants knowledgeable about the issue to generate a thorough analysis. The study's findings indicate that Andi Ibrahim Masdar emerged as a pivotal elite inside the Golkar Party due to his possession of social capital, cultural capital, and financial capital, hence affording him distinct advantages over other party cadres.

Keyword: Golkar Party. Strength, Capital.

INTRODUCTION

People's lives are influenced by the existence of political parties in a democratic country. For example, the Indonesian political mechanism sees political parties as the main pillar of implementing democracy (Khosnol Khotimah and Muwahid 2022) . Political parties are considered as one of the institutions that are able to accommodate people's aspirations and can be used as a control tool for government policies (Kambo 2016) . In addition, political parties are seen as one way for an individual or group of individuals to gain power (Rosana 2012) . We have often heard arguments like this in various media and in seminars that we attend, especially those related to political parties. One of the political parties that has existed from the New Order era until now is Golkar.

Golkar's existence from the New Order era until now has made the Golkar party in several regions still a political vehicle to compete in legislative elections and regional elections. The Golkar Party, which became the ruling or dominant party, became the party that faced the most difficult times in history after previously enjoying all the political luxuries (Imansyah 2012) . The dominance of the Golkar Party has indeed been felt since the New Order government (Kaypama 2019) . In Polewali Mandar, Golkar became a party rooted in society. This is illustrated by Golkar becoming a force that represents the aspirations of the people. The Golkar Party in Polewali Mandar began in the New Order era which gave birth to two forces, namely the military force of Mengga and the bureaucratic force by Masdar. Golkar in Polewali Mandar had become a political force of Mengga, this was certainly in line with Golkar's strength in the Center which was held by President Soeharto with a military background. With the existence of bureaucratic and military forces in Golongan Karya in the New Order era, there was an opportunity for Masdar Pasmal to serve as a member of the Polewali Mamasa DPRD from the Golongan Karya delegation. The context of this study, looking at the institutionalized status-role in the government bureaucracy, tends to have implications for strengthening power and maintaining power (Fadillah, Muhammad Amirul Haq, and Saleh 2014) . Masdar Pasmal's political career journey was able to establish power in Golongan Karya so that the influence and political power of S. Mengga in Golongan Karya gradually diminished. The beginning of the struggle for influence in Golongan Karya was then continued in the political battle at the regional head election level held by the DPRD and the winner came out from the first Masdar generation in Polewali Mamasa against the S Mengga and Manggabarani generations. The political power of the Masdar generation in the Golkar Party to this day has had quite an influence on Golkar cadres who currently serve as members of the legislature at the regional level in Polewali Mandar even though the Masdar generation does not currently have an important position in the Golkar party in Polewali Mandar district. When Andi Ibrahim Masdar withdrew from the Golkar party and then Samsul Mahmud became the chairman of Golkar in Polewali Mandar, the influence of the Masdar family on the Golkar cadres in the legislature remained. From the series of facts above, the purpose of the study is to find out what power Masdar has up to his son, Andi Ibrahim Masdar, in the Golkar Party by analyzing the modalities they have. Bourdieu in (Anwartinna 2014) divides capital into four types, namely economic, cultural, social, and symbolic capital. Meanwhile, for Bourdieu, these modalities can be accumulated and used as a basis for interchangeable domination (N. Lailatul Husnah, Wijayanto 2024).

METHOD

This research was conducted in Polewali Mandar. The focus of Andi Ibrahim Masdar's research. This research uses a qualitative approach. Qualitative methodology is a particular tradition in social science that fundamentally depends on humans themselves and relates to those people in their language and in their terminology (Rahmat 2009) . Then according to Rukin in (Al-Islam, Syafitri, and Hendrik 2021) Qualitative research is an activity to examine the form of a case that utilizes scientific methods systematically and systematically in order to obtain new knowledge and will later be used as a comparison in the social world and the natural world. The type of research used is descriptive, aimed at explaining, summarizing various conditions, various situations, or various variables that arise in the community that is the object of this research based on what happened according to Zellatifanny & Mudjiyanto in (Irwanto and Harirah MS 2023) . The data collection techniques used are interview techniques and literature reviews. The author conducted interviews with several informants who were considered to have the capacity to explain the strength of And Ibrahim Masdar in the Golkar Party. Literature review by collecting data and information from books, and research journals

with discussions related to political power, political resources and determining elites. Political Power.

RESULTS AND DISCUSSION

In society, there are groups or individuals who have political power because they are most capable of bargaining and using their power resources to the maximum. These groups or individuals are known to have sources of power or access. These individuals or groups in society are limited in number but are able to influence political decisions. The efforts made are usually by mobilizing all sources of power owned and through available channels as considered most effective (Haniah Hanafie 2018). The source of power owned by an actor is the capital owned. Ownership of modality in the context of the organization, the greater the capital strength accumulated by the candidate, the greater the opportunity to gain support (Tri Sektiono, Arizka Warganegar nd). Therefore, individuals can be seen as part of political power, especially individuals who hold positions as political leaders (Muslim Mufti 2013). These individuals are the ones who then develop into elites in a political institution. According to the Pragmatic School in (Muksin 2018), after reviewing previous theories in which in practice, the general public does not actually have full power, but only a number of elites, defines democracy as an institutional arrangement to achieve political decisions where individuals need the power to decide something by fighting competitively in an election

Speak about leadership political means speak about How leader party political operate authority politics. Organizational leadership is an important aspect in running an entity or institution (Taryana and Pasaribu 2023). The leadership of the Golkar Party in Polewali Mandar was started by Masdar Pasmard. Golkar is known as a group representative where the political organization represents the middle class. Golkar at the regional level such as Polewali Mandar is dominated by aristocrats with a military background and civil servants who have a higher social strata so that Golkar becomes one of the main political forces that dominates the local political stage. During the New Order era to the post-reform era, the power of local elites in the Golkar party became increasingly entrenched due to political investment that had not been surpassed by other political parties, Golkar played an important role in the government and political structure in Polewali Mandar which was marked by the position of chairman of the Polewali Mandar Regency DPRD until today the leadership/chairman position is still occupied by Golkar Party cadres. This party has become a platform for many local politicians to be used as a political vehicle because it is considered a favorite and at the same time a frightening container because it is filled with competitors who are strong in terms of personality, leadership experience and economy, with this capital Golkar has become a party that dominates various elections both at the district level and at higher levels such as the province.

Masdar was supported by two forces entering Golkar, namely bureaucratic power and ABRI power. Political power is the actors or institutions that play a role in political life that aims to influence the decision-making process (Beruatyaan, Oja, and Teturan 2021). This power cannot be separated from the capital in the form of resources owned by Masdar. According to Bourdieu, capital is a concentration of power, a specific power that operates within a realm (Keller 1984). Masdar utilized the capital he had to become the chairman of Golkar and passed on his political power in the Golkar party to Andi Ibrahim Masdar. Masdar's organizational experience was passed on to Andi Ibrahim Masdar so that with the institutional cultural capital put forward by Bourdieu, Andi Ibrahim Masdar was ready in all political battlegrounds.

Masdar's power as a determining elite in the Golkar party has a special value obtained from the political conditions of the transition from the new order to reform, meaning that government regulations on the obligation for civil servants to become Golkar members still

leave their mark at the bureaucratic level, in the reform era, the identity of elite individuals is attached to political parties very strongly. The figure of the general chairman or other strategic positions is not only the leader and manager of the political party, but more than that becomes the ideal (image) of the political party.

Ownership of social capital and the influence of political conditions illustrate that Masdar is different from Andi Ibrahim Masdar in holding control of Golkar even though Andi Ibrahim Masdar in leading the Golkar party was in the post-reform era, but Andi Ibrahim was able to build political communication with young Golkar cadres. According to James S. Coleman, social capital is part of the structure that supports the actions of actors who are members of the structure (Hidayat Doe, Muhammad, Sukri nd) . According to Robert D. Putnam (Rasyid 2010) social capital refers to the relationship between individuals or social networks, norms, and beliefs that arise between them (Hidayat Doe, Muhammad, Sukri nd) . Andi Ibrahim Masdar as the holder of control of Golkar after Masdar has a very strong position when compared to other communities. This is in accordance with what Suzanna Keller said, the determining elite are special specialists (Keller 1984) . The origin of the determining elite lies in the heterogeneous nature of society in terms of age, gender, ethnicity, skills and strength. The nobility occupies the highest social strata in Mandar culture, which is small in number compared to society in general. This is the advantage of Andi Ibrahim Masdar from the descendants of the nobility as symbolic capital. According to Bourdieu (1986), the definition of capital is very broad and includes material things that can have symbolic value (Baharuddin and Purwaningsih 2017) This is in accordance with Keller that the elite are generally considered small in number when compared to the entire community (Keller 1984) . As Andi Ibrahim Masdar who has a high social strata, has a lot of organizational experience and has political communication skills so that with the capital and elite criteria he has, Andi Ibrahim Masdar entered the Golkar Party and finally became the chairman of Golkar, which previously the chairman of Golkar in the new order always came from ABRI.

Andi Ibrahim Masdar was a member of Golkar when his father Masdar was the chairman of Golkar. The support from Party cadres to Andi Ibrahim Masdar cannot be separated from the strength inherent in Andi Ibrahim Masdar, including the strength of cultural resources in the form of social status in society which is a descendant of nobility. Where the nobility in Polewali Mandar has capital in the form of economic resources as entrepreneurs in agricultural products and oil and gas. According to Bourdieu, economic capital is the root of all other types of capital (Canna Indira S and Mariyah 2021) .

Symbolic capital in the form of charisma possessed by Andi Ibrahim through leadership traits that make him stand out from other cadres. In the perspective of the elite, the specialness of Andi Ibrahim Masdar is due to the modality in the form of resources attached to him, where the modality is derived from his ancestors and also obtained from the building of political career achievements thanks to his own efforts. Andi Ibrahim Masdar is said to be a determining elite because of the social forces that accompany him. Keller said that the determining elite develops due to population growth, growth of job specialization, growth of formal organizations or bureaucracy and the development of moral diversity (Keller 1984) .

Andi Ibrahim Masdar as a decisive elite because of his ability to approach party cadres, so that he can reduce internal conflicts between the younger and older generations. Andi Ibrahim Masdar has social capital in the form of networks and charismatic capital so that he gains trust and support from party cadres so that differences in interests within Golkar can be accommodated. This social capital is what makes Andi Ibrahim Masdar's strength increasingly rooted and fosters cadre loyalty. In addition, Andi Ibrahim Masdar has loyal people because of his totality to the party so that what Andi Ibrahim Masdar does is followed. When he resigned from the Golkar Party, his decision was followed by other administrators from the sub-district to village levels so that there was a leadership vacuum in the party management. One important

aspect in the concept of social capital is a strong social network that underlies the power relations between actors (Asrawijaya 2022). Meanwhile, Syahyuti's (2008) results in the concept of social capital state that relationships or networks are useful resources in determining a person's position in the environment and region that they want to control (Plaituka, et al., 2018).

Andi Ibrahim Masdar's strength continued when Golkar supported another candidate pair competing with the Ali Baal Masdar pair, with AIM's intervention in the Golkar Party, the candidate pair supported by the Golkar Party did not get the most votes in the gubernatorial election in West Sulawesi.

However, Andi Ibrahim Masdar gradually lost power in the Golkar Party since Samsul Mahmud was elected as Golkar Chairman. Haji Samsul Mahmud received support from all party administrators. The modality possessed by Haji Samsul Mahmud came from Pengseha Muda and was once the chairman of HIPMI in Polewali Mandar. Haji Samsul has almost the same path as Andi Ibrahim Masdar with a background in business which is also based on the business of buying and selling agricultural products and initially became an ordinary member of the Golkar party until finally serving as treasurer of the Golkar party in Polewali Mandar during the leadership of Andi Ibrahim Masdar. The transfer of power can occur in all organizations because of the presence of new forces and different political situations. The new forces do not have a bureaucratic or military background, but the power of the new actors in the Golkar party comes from entrepreneurs.

CONCLUSION

This study reveals the dynamics of political power in the Golkar Party in Polewali Mandar, especially related to the influence of Andi Ibrahim Masdar (AIM). Based on the analysis of Pierre Bourdieu's capital theory and Suzanna Keller's theory of elite determinants, AIM succeeded in building influence through cultural, social, and symbolic capital inherited from his father, Masdar, a Golkar leader with a bureaucratic and military background. Public support, social status as a nobleman, and ownership of economic resources were the main factors that strengthened his position as a central figure in Golkar. Even after leaving the party, AIM continued to have strong influence through cadre loyalty, which caused organizational instability at the local level. However, AIM's influence began to fade with the emergence of new leaders, such as Aji Assul, who brought new power through his economic capital and professional networks. This shift in power reflects the dynamic nature of local politics, where political power shifts according to changes in capital and support. This study highlights the importance of resources in building and maintaining political power, as well as the impact of personal loyalty on the stability of political organizations at the local level.

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