

POLITICAL ETHICS IN BERGER DIALECTICS AGAINST THE MEANING OF POWER OF THE SOUTH NIAS DPRD MEMBERS FOR THE 2014-2019 PERIOD

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Abstract. The establishment of South Nias Regency is of course accompanied by the formation of new legislatif and executive institutions to run the government. The formation of these institutions provided an opportunity for the emergence of local Nias Selatan elites to take up positions as legislators and regional heads. Reflecting from the above view, this research is a case study that focuses on developing in-depth descriptions and explanations of the meaning of the position of legislatif members in South Nias in 2014, specifically the perspective of Peter L Berger's social construction. At a practical level, this study can be a "mirror" for local political elites in South Nias to understand the political dynamics in the district more sharply and deeply, and can be considered in formulating more appropriate strategies and tactics. The method in this study uses the phenomenology approach. This approach prioritizes human existence as something that must be interpreted or interpreted. Phenomenology in this study basically seeks to uncover and describe the meaning of the position of DPRD members for competing local South Nias elites. The conclusions in this study reveal that the reality of the meaning of office is in the view of members of the South Nias DPRD, namely as a mandate, arena of contestation, and aspects of interests. The factors underlying the interest of South Nias DPRD members towards positions were formed in two spheres, namely the individual domain and the community domain. In the individual domain, their interest in the position is motivated by four factors, namely internal motivation, external motivation, skills, and goals. While in the community domain there are three factors, namely the previous orientation, current orientation, and future orientation. The motive of South Nias DPRD members in choosing to become officials in the ranks of the government bureaucracy is to become a direct actor in South Nias regional development. Being an official for members of the South Nias DPRD is important than that position held by people who do not care about the development of South Nias. If the position is held by people who do not understand the history, culture and customs of South Nias, it will be fatal.

Keywords: the meaning of power, DPRD, The South Nias

I. INTRODUCTION

The concept of man as a political being shows that political thinking which involves the process and results of the political activities of a political system of a government is based on the essence (essence) of man. This means that human beings must be the criteria or measure and goal. Although in politics, people may underestimate the fact that humans are basically ambivalent, power wherever and whenever it is always not only used properly but also abused. Therefore, since ancient times humans have tried to oppose the abuse of power, especially those committed by those who hold political power. The term of ethics (moral philosophy) can be used in the sense of moral values and norms on which a person or group is based in regulating behavior. he did. Ethics provides a moral basis for politics. Eliminating ethics from political life has implications for Machavelist political practice, namely politics as a tool to do everything, good or bad without regard to decency, and norms act as if they are positivistic (value free).

Human freedom can be tolerated insofar as he himself can develop his mind about the ends and means of his life and insofar as he can try to act in accordance with them: He is free because he is able to see the space of movement with the various possibilities for action which he has available or

created himself, from to him he can hold either one. Likewise in political life. Political life as an expression – improvisational – of human social life, even though it applies socially, is closely related to the transcendent. For that to regulate political life, by making morality (ethics) the basis of politics, it can be hoped that there will be politics that heed the rules of the game, what must be done and what must be allowed.

This paper explores the meaning of the power of members of the DPRD Nias Selatan in the 2014 general election. This originated from researchers' interest in political dynamics in South Nias. Every implementation of legislative elections is characterized by various election frauds. A member of the 2014 Bawaslu assistant team, Ahmad Irawan, said, "South Nias is like a laboratory for all problems in the election. Almost all the complicated problems that often hinder the implementation of elections in this country can be found in South Nias. " In the 2009 legislative elections, village officials checked the ballots for certain legislative candidates. As a result, there had to be re-voting at several TPS (polling stations). Even the Constitutional Court decided to recount all ballot boxes.

The meaning of power that is wanted to be seen in this research is in the form of a consolidation process of the

political constellation in the 2014 elections in South Nias. Seen from Peter's social construction perspective. L. Berger, The choice of this theory is expected to be able to provide answers to the political dynamics that occurred in the 2014 Election in South Nias. The theory of social construction (Berger [1]) (social construction) Berger and Luckmann is a contemporary sociological theory based on the sociology of knowledge. In this theory there is an understanding that reality is socially constructed, and reality and knowledge are two key terms to understand it. a quality contained in phenomena which are recognized as having their own being and thus independent of human will; knowledge is the certainty that phenomena are real and have specific characteristics.

II. RESEARCH METHODS

This research was conducted using a social definition paradigm and a qualitative approach. The social definition paradigm in this study emphasizes the way local political elites (actors) define their social situation and the effects of this definition on social action or interaction. The reason for choosing the social definition paradigm is because the focus studied in this study concerns the individual actions of Berger [1].

The principle of rationality provides a solid foundation for the paradigm of social definition based on Max Weber's work. According to this paradigm, what is considered a social reality is "social action". It should be understood that rationality is a logical and objective basis for establishing a science of social action and social institutions, and with rationality it can be seen to what extent human action is rational. Subjectivity in this case means that social action besides having meaning for others, also means for oneself. In this case, social action includes whether it is external or spiritual. With this assumption, Max Weber stated that a study of social action is an attempt to investigate the subjective meaning or motivation inherent in social actions. Nominalism in this case implies that the real reality is nothing but an individual. Thus, in relation to social action, nominalism has the meaning of social action, namely in the form of specific behavior, in the sense of individual behavior.

III. RESULTS AND DISCUSSION

Referring to Berger's social construction which focuses on awareness, deliberation, to individual knowledge of objects, the author gets an overview of the process. The awareness of the legislators of DPRD Nias Selatan of power can be seen from how they view and assess power. Their intention to enter politics and become officials is a form of their decision based on their assessment of power itself.

Using the term "social construction" is usually meant to convey that something which is widely considered to be outside the sphere of social influence is actually the result of certain socio-historical processes or social interactions. This theory is developing very rapidly, especially among social

scientists who are interested in the study of things such as beauty, gender, morality, pathology, race, science and sexuality. However, this theory also captures phenomena that are determined by natural laws / metaphysics which cannot change because it is impossible to change socio-historically. This Social Construction Theory also tends to underline the various meanings that social actors give to their experiences. (Turner, [2]).

The results of Berger's efforts towards social construction theory provide confirmation of its essence in the sociology of knowledge which in his opinion has lost its way. Social construction theory seeks to answer the problems faced by sociology and knowledge. For example, about how to process reality in the minds of individuals? How can knowledge be present in the midst of society? (Geger, [3])

According to Berger's view, the knowledge of members of society is rooted in their material condition as a biological being. As creatures who have biological and important needs, the most basic thing for humans is how they are able to achieve order or safe conditions in their lives (Geger, [3]).

"Reality" in its meaning as 'something that appears' is actually 'fact', but in its meaning not only as something (being) that is realized, known, or even understood and believed (realized) can and is in the realm of human thought. . So what is called 'reality' does not necessarily stop at the concept of reality as an individual reality, but rather reality that is part of the consciousness, knowledge, and / or beliefs of a socio-cultural group (Wignjosobroto, [4]).

Berger's dialectic expresses reality through externalization, objectification, internalization. In the dialectic, it can be seen how the meaning of power in DPRD members who are taken as key research informants. Based on his description, there are three meanings of power, namely power as a mandate, power as an arena for contestation, and power as a realm of interest. The following is a complete depiction of how the Berger dialectic produces the meaning of power in members of the South Nias DPRD.

Power, for people of faith or religion, especially those related to the interests of the people, if understood and lived the spiritual meaning behind it, will be placed as a mandate that must be fulfilled by the bearer. Not as social prestige. This is even more so if the mandate for the power that is carried out is accepted with an oath of power. The higher moral accountability, the higher the level of worldly temptation, not only from within himself who holds the mandate of power, but also from his immediate family. This is in line with what Marthalena Duha said.

"Position is a deposit, on the basis of this he will fight if he is trusted. For that, I tried to make the voice of the people who voted for me still trusting me".

If one day you get the throne, you won't be happy, let alone excessively. This is especially so if the power is directly related to the interests of the people or the people. Such power, for a person who realizes the meaning behind it, is accepted with great caution, whether he is able to bear it

and fulfill it, without running away from the responsibility given to him. This is how informant Sapotianus Manao realizes that having power as a member of the DPRD is not just about employment status. But how can he use all of himself and his thoughts to serve South Nias.

Maybe there was a certain glimmer of joy or happiness that had appeared when that power was given to him by people, but he was nothing more than an expression that he had been trusted by many people to assume that power. We can see Adil Harita's opinion. The resource person having a career as a member of the DPRD is not a peak. For him, being a member of the legislature means a calling, how someone is able to provide the best for their region.

"I was elected by the people of South Nias, and will go forward again for the people of South Nias. I am sure there are still people who support me later, but I realize this is not easy, especially since there are more parties who might intend to bring me down. "

In general, DPRD members can be said to have a spiritual understanding of the power they carry. They realize there is a mandate they must bear to carry out. Therefore they always try to give their best to the people who have divorced them.

Power is the authority obtained by a person or group to exercise this authority in accordance with the given authority, authority must not be exercised beyond the authority obtained or the ability of a person or group to influence the behavior of another person or group according to the wishes of the perpetrator or Power is the ability to influence other parties to think and behave in accordance with the will that influence.

Power is indeed in the hands of officials who have an authority over their duties. Officials are people who occupy certain powers in the government bureaucracy. The power of this official is very decisive, because all matters related to that power, it is the person who is in that power who determines.

In South Nias this hierarchy of power was clothed with a patrimonial system so that the practice of bureaucratic power became even stronger. Officials in lower positions do not dare to act if they do not obtain permission and instructions from top officials, unless there is a massive movement to overthrow or confront top officials.

Thus asking for directions is a polite attitude that must be shown so as not to transcend powers that do not go beyond powers that are outside their power. There is no feeling of guilt or excitement when asking for these instructions. Officials do not have the slightest doubt to say that they do not have initiative or are creative, as is generally a measure for rational management which is also another feature of the Weberian version of the bureaucracy. Polite attitudes that deviate from rational attitudes are often found in government bureaucratic practices.

This attitude takes refuge in the power that is in the hierarchy, all of which have special privileges in the form of power facilities. Like personal bodyguards, protocol officials

in the civil bureaucracy are powers that are considered excessive so that they tend to make these bureaucratic powers sacred. Asking for VIP facilities, escorting, bringing a speech script, opening his car door, carrying his briefcase and so on are examples that are familiar to our eyes. The excess power in the upper hierarchy that ultimately makes the power of the bureaucratic hierarchy sacred and strengthens the bureaucratic stronghold.

Power is very important for various interests, both individual interests and group interests. With legitimacy, someone can be in power so that they can fulfill these interests. For this reason, not a few individuals want legitimate power. One way to bypass legitimate power is to have a power. A power generally has power, but the size of the power can be measured based on the level of a power itself. One of the highest powers in the province was to become a member of the South Nias DPRD.

Not a few of the people of South Nias are competing for the power of a member of the DPRD. This can be seen with the participants and candidates for candidates for DPRD South Nias. To get this power, there were even a few candidates who spent hundreds of millions of funds. The power of members of the Provincial DPRD is a person who has legal power regarding provincial affairs. DPRD members are elected through general elections, approved by the sub-district and finally appointed by the head of the sub-district under the jurisdiction of the provincial government. His duties include overseeing development projects, maintaining relations with higher authorities, and dealing with sensitive matters concerning security and political formation (Antlöv [5])

Many subjects recognize the importance of power in local governance. For them power should not be asked for. Power is a mandate that must be accepted wholeheartedly even though it is heavy. The mandate that comes must be accepted because the one who gave the mandate must have considered it. As stated by Sidi Adi Harita, who explained that the power that is owned is entrusted.

"As my religious teachings, duty is a mandate and a mandate to be accepted. When the assignment was handed over, I believed that the one who gave the assignment must have measured my capacity and I never hesitated to do any heavy work, especially the promotion because I was considered capable, not because I asked for power, then if I have a shortage at work, superiors will definitely understand".

The views of some informants stated that power should not be sought, but if that power comes then that power should not be rejected. For him, holding a mandate is very important to do while learning if he feels something is missing. This is as stated by one of the informants named Sidi Adil Harita

"Power should not be sought, but if given responsibility, don't avoid it. When the time comes for me to be empowered, I have to study hard, adjust, so that I can do my job as well as possible. I often tell the South Nias political elite that when you are given

an assignment, it means that you are considered capable, which is formally proven by a decree. All of them do not be half-hearted in carrying out their duties. If we can't, don't hesitate to ask questions, if someone gives advice, don't hesitate to listen to it”.

The explanation above shows the viewpoint of members of the DPRD Nias Selatan that power is a mandate that must be carried wholeheartedly even though it is hard. The mandate must be readily accepted because the one giving the mandate must have considered it carefully. Power is not to be sought, but when that power comes it cannot be rejected. It is very important to carry out the mandate as well as possible while learning if you feel that something is missing.

Members of the DPRD Nias Selatan construct the meaning of power for themselves based on their experiences as power holders and as members of political parties. The author gets an idea that their awareness in the form of an interest in power is motivated by several factors. These factors are related to Husserl's concept of phenomenology related to the unit of analysis in his transcendental (mental) phenomenology, namely intentionality, noema and noesis, intuition, and intersubjectivity.

The results of the Berger dialectic regarding the meaning of power of members of the South Nias DPRD in 2014 gave rise to a synthesis that narrowed to a finding. These findings provide a strong narrative that explains the real reality of politics in South Nias.

The reality of social construction in society produces a form of competition. This competition is related to the struggle for dominant influence. According to Berger's view, when a reality is associated with an interest in power, it can become an ideology. This is the result of knowledge formed by power (Nawoko [6]).

Berger's dialectic related to externalization, objectification and internalization became an instrument to see the political situation in South Nias and how members of the DPRD Nias Selatan interpret power. Reflecting on the results obtained from the previous subheadings, the researcher narrates the findings through political ethics based on Berger's views.

The narrative of (Berger, [7]) on political ethics begins with his thesis regarding the giant pyramid at Cholula. In the process of forming the pyramid is produced through piles of stones that were passed down from generation to generation. This shows that the pyramid stood with many sacrifices both sweat and blood. The meaning of the pyramid is determined by the background of the sacrifice, this concept is what Berger calls “the pyramid of human sacrifice.” Reflecting on this view in the process of explaining the dialectic to members of the DPRD in South Nias, the process will certainly lead to who wins and who loses. that the process caused many financial sacrifices, time and opportunity.

Berger's political ethics is closely related to raising awareness. This condition is finally able to describe all the symptoms of human consciousness. In accordance with the

context of this research, research informants consciously have a desire to have power. An interesting point in the process of gaining power was generated by the massive money politics that occurred in South Nias in the 2014 elections.

Money politics as an instrument in a moment of objectification indirectly buries two other instruments of power, namely dynastic politics and primordial politics. Dynastic politics, which began as an indication of the political conditions in South Nias since the regent era in South Nias, and the primordial political conditions formed by family and village solidarity became plays that masked the actual practices that occurred in South Nias.

Money politics depicts more implicitly what happened in South Nias, however in the process money politics was not widely investigated as the most obvious form of fraud in South Nias. Money politics takes cover behind the externalization product of each DPRD member in the form of a holy intention for the advancement of South Nias. However, in 2014, money politics became the fuel for every legislator candidate to gain votes.

The process of panning votes with money politics does not only stand when a candidate gives a certain amount of money to the public to vote for him. Money politics is used even more complex, when the instrument is used to tackle elected political opponents, the process of reducing votes, the elimination of a number of votes in PPK occurred at that time.

The moment of internalization which ultimately translates the meaning of power produces a synthesis of Berger's theory regarding political ethics. researchers see this condition as "Falimo". Falimo here provides a more detailed description of how the general elections in South Nias were chaotic so that each elite transformed their motives for power with humanist approaches, but behind it there was bribery, the process of eliminating votes and other frauds.

Falimo itself is a terminology from the Nias language which states an act of cheating, cheating, cunning. In everyday life, people who act naughty, cheating and cunning are called falimos. In the constellation achieved from the process of interpreting power for members of DPRD Nias Selatan it shows that the meaning of power for DPRD members implies crooked ways to achieve it .:

In particular, falimo becomes a synthesis to describe how the Berger dialectic answers the meaning of power for members of the South Nias DPRD in the 2014 Election. Falimo is a form of political ethics in accordance with Berger's thesis in the pyramid of Human Sacrifice. These ethics explain how chaotic the 2014 general election process in South Nias was.

The falimo synthesis is the result of findings drawn abstractly after translating how the existence of social construction theory exists as a process of defining power. In general, the falimo synthesis is an instrument that reinforces the notion that South Nias Regency is a living laboratory of election fraud in South Nias.

The factors underlying the interest of members of the DPRD Nias Selatan towards power are formed in two areas,

namely the individual realm and the community sphere. In the realm of individuals, their interest in power is motivated by four factors, namely internal motivation, external motivation, skills, and goals. in the community realm, it is motivated by three factors, namely previous orientation, present orientation, and future orientation. Power has shifted from the past to the present. There are those who consider it a duty and responsibility and those who think that power is something that must be pursued for the sake of prestige and social status.

The South Nias DPRD members' understanding of power is a mandate and an opportunity to be optimally involved in Nias development towards the realization of improving the quality of South Nias. The power to serve in the ranks of the government bureaucracy is important, because if this power is held by people who do not have a vision and mission to bring progress to South Nias, it will have fatal consequences. Therefore, the mandate that has been given by the government and the people of South Nias must be carried out wholeheartedly.

IV. CONCLUSION

The research question is how the social construction of Peter L. Berger explains the process of power. Peter L. Berger's social construction departs from Externalization, Internalization and Objectification. Berger's hypothesis about social construction can be seen in this study in the efforts of members of the South Nias DPRD in the 2014-2019 period to reach these positions in various ways that they have and understand. Then their efforts to maintain their position or influence in society or constituents who choose to maintain good communication with various programs or efforts to answer the aspirations of the people.

The motive of the South Nias DPRD members in choosing to become officials in the government bureaucracy was to become direct actors in the development of the South Nias region. Being an official for members of the DPRD Nias Selatan is important rather than the power being held by people who do not care about the development of South Nias. If power is held by people who do not understand the history, culture and customs of South Nias, it will have fatal consequences.

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