

Community Participation Sumenep in 2014 Legislative Elections (Reason-Political Studies in Sociology Perspective)

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Abstract

Public participation in the legislative elections Sumenep Madura has a unique pattern. Distinctive character can be seen to from the social and emotional knowledge gaps that encourage their political participation. The aim of this study were to determine the political map, knowledge gaps, and gaps emotions Sumenep community Madura, East Java, Indonesia to participate in the legislative elections. The research method used is the qualitative approach using rational choice theory and symbolic interaction. The results showed the political map in Sumenep Madura district has changed to support one particular party, particularly Partai Kebangkitan Bangsa. Change of support is due to the lack of knowledge and emotional ties to the community Sumenep Madura to legislative candidates and maximal participation in the legislative candidates contributes to political education.

Keywords: participation, political, know, emotion.

1. Introduction

Society Sumenep, Madura, involved in the democratic stage. That are armed with sufficient knowledge and existential awareness has helped succession legislative election last April 2014. Their great contribution not only beneficial to the nation and the country. In this paper, the subject of public participation Sumenep reflection, to understand the sociopolitical phenomenon that occurs in the midst of our society. Indonesian nation is a great nation, which has ethnic and cultural diversity. In the stored plurality a million gifts to be grateful.

Based on the experience of community participation in the Legislative Sumenep there are many lessons to be learned, especially regarding social values to make their political participation. Motives, pattern, structure, and emotion into a wide-range of materials that can be mixed and formulated into a single report that means. From there, the author wants to convey just how simple the condition of society, the knowledge and political education enough, turned out to save a special uniqueness. The uniqueness can be seen to from how a political presence at the local level is more powerful than politics at the national level.

Political force at the local level show an inner atmosphere, depth of appreciation, as well as a serious engagement, which turned out not to be found in their participation in politics at the national level. The emotional qualities form a ladder-ladder and political spaces are hierarchical. Within each of these spaces, moods and emotions are not the same community. As a result, the political participation of the people is also different in each of these spaces. The difference can be seen from the aspect of seriousness, ambition, struggle and sacrifice. Political space that is getting close to the public mind the level of competition, the race, the struggle is also increasingly rising. However, the political space away from the emotional point of intense competition, the public has become more flexible.

We also come to know the background behind the uniqueness of political participation Sumenep community. We can see the existence of a dominant factor, the political education that comes from the bottom currents. In other words, because people understand the political dialectic introduced by the people or political practitioners at the village level. Model of political education is of major significance, especially in the formation of understanding, sense, to people's emotions following the democratic party in the wider context. Community participation in selecting presidential candidates, for example, is influenced by their way of thinking of choosing a governor or regent. I think they chose governors or regents influenced by their thinking in selecting a village head.

The influence that comes from the undercurrent of this kind took place in a fairly long time span, thus forming the character of the community, and quite as affirming the existence of a condition of constant political participation model. When viewed from a element then we will find the gap factors as the main cause. Whether as emotional knowledge gaps or gaps. Two of these factors will be discussed in this paper, in order to get an idea about the motives and patterns of public participation in politics Sumenep, both at local and national level. With the political sociology approach, accompanied by two theories at once, namely Rational Choice Theory (Coleman, 1986) and Symbolic Interaction (Blumer, 1986) as the blade analysis.

2. Literature Review

Uhlener (1986) illustrates the importance of political participation of citizens, because every effort, action, and political behavior of citizens is very influential in the policy-making process. Participation is the first step for the involvement of all citizens in order to escort along the country where they reside.

Political participation is the gateway to the future of the nation and state, then behaviour and

participation measures should completely depart from the liver of deep reflection, criticism of radical thinking, and mental readiness to account for all the options that have been cut off. Hurwitz (1984) has cautioned that citizen participation in politics should be based on the awareness of cognitive, affective, psychomotor and psychological device's. The option to participate tend to be wrong, and it can be caused by many factors, such as lack of information or even information misleading. Prudence becomes very important, especially individuals generally look for information that supports the idea initially. Burkley & Blanton (2005) states that a person participates in politics because he already had the initial belief is supported by the information that comes next.

At a later stage, as thinking beings, individuals may commit self-evaluations, filter out all the information, live it appropriate that he understood, then dropped the option. Throughout this evaluation process, each individual has a political double standard, which can not be generalized, depending on the inclination of each. Moskowitz & Stroh (1996) found that the reality of a plurality of individual political tendencies of this sort. From here we come to know why every time there is a general election, starting from the village, district, province, until state, these individuals showed two different currents. The first group, they are the ones who remain consistent with the original party. The second group, those who switch parties. Freire & Laboo (2005) analyze the phenomena of society with a regular pattern of these two-forms are different political human expectations.

3. Methodology

This study used qualitative methods to approach rational choice theory and symbolic interaction through in-depth interviews in the community Sumenep Madura. Location of the study includes 5 different sub-district, which represents 5 Constituency (electoral district) of the seven existing the electoral district. Namely, district Sumenep constituency I, district Lanteng constituency II, district Ganding constituency III, district Dasuk constituency IV, and district Gapura constituency V.

4. Result and Discussion

4.1. Political Map of The April 2014 Legislative Elections

Explanation of the political map Sumenep community on 9 April 2014 legislative elections ago, we may refer to the number of legislators Sumenep period 2014-2019. In Sumenep geographically and democracy has been described above, the political dynamics of the community can be practically very dynamic. Especially when seeing new faces who will fill the seat representation in parliament. Of the 50 members, only 19 are an incumbent legislator. A total of 31 others fell out and replaced by newcomers. In other words, more than 50% of political power snatched away by young politicians.

Temmy (2014) states that of the recapitulation of the vote district-level candidates, could have known of the seat and the names of candidates of political parties, although the General Election Commission has not set the sound acquisition. In view of the Temmy, from 12 political parties (political parties) participants in the election in Sumenep, none of the political party that controls the number of seats. This is a strong indication that the political map Sumenep experienced dynamic movement, not stagnant nor is there a single ruler. In fact it is true, the Partai Kebangkitan Bangsa (PKB), which has always dominated the period 2004-2014 of the seat of elections to elections, legislative elections in the period 2014-2019 at having to share seats with other political parties.

The decline of the vote is not just proof PKB defeat in the party elite to compete with the elite of the political party to another, but also a sign that the people at the grassroots have made their political pattern dynamics. The proof, in 2009, according Temmy, PKB Sumenep able to put 11 representatives in the parliament seats. This number becomes very large when compared to the number of representatives in the Legislative PKB 2014. PKB Public support for the degenerate so that only political party able to maintain 7 seats at 7 electoral district.

At the same time, other political parties won a large number of votes. Look at the Democrat Party, PPP and PAN. These third parties are equally capable of winning 7 seats in the 7 electoral district. So it is possible, the public withdrew its support from the PKB to other parties, whether nationalist or Islamist-based. Regardless of ideology and smell the sound achievement number, all of this is a concrete form of political existence of a dynamic society. Therefore, do not surprisingly the PDI-P managed to deliver 6 representatives to the parliament seats. Followed Gerindra which controls 5 seats, then Golkar 4 seats. While Nasdem, PKS, and Hanura each must be satisfied with 2 chairs. While the PBB is only able to get one representative to sit in the Parliament building (Temmy, 2014).

The pattern of political affiliation to different political party sort of society is far different from the period 2004-2009. Democratic Party 2 seats, 4 seats Golkar, PDI-P 6 seats, 3 seats Hanura, PBB 2 seats, 6 seats PAN, PKB 11 seats, and PPP 7 seats (Anonymous, 2014). This period showed certain parties, such as PKB, PPP, PAN, and PDIP achievement that dominates the sound. While other parties are under their juah. In other words,

the community provides support to especially party,, especially PKB, in numbers greater than other political parties (Anonymous, 2009). Of course, the dynamism and the participation of political affiliation Sumenep society is not without reason, that can not be described as rational-critical. Behind these changes are support-intellectual psychological turmoil both idealistic and pragmatics. Sumenep public reason and logic can be mapped as the core of this paper.

4.2. *Logic of Political Participation Community*

Talk about political participation of citizens has been widely studied by experts. Therefore, Uhlaner (1986) illustrates the importance of political participation of citizens, because every effort, action, and political behavior of citizens is very influential in the policy-making process. Participation is the first step for the involvement of all citizens in order to escort along the country where they reside.

Results of interviews with the father Suriyanto (47 years), a civil servant, who lives in the city of Sumenep constituency I, said that the majority of people involved in the election, but he was still not understanding when asked about the problems one by one party's ideology. Even if the measure is the level of public education, public Sumenep is more intelligent (educated) than other communities (outside Sumenep). Results of interviews with Ediyanto father (49 years) who served as chairman of the Supervisory Committee of the District Public Pemilhan Dasuk constituency IV, tells of society Dasuk when entering polling stations. He said that "the people here are worth exactly eager to choose. However, the majority still do not understand (the technique). There are still many people who want to be helped and explained at the time they were in the polling stations. But, when asked about their spirit, yes keep the spirit".

Results of interviews with Mr. Zaini (53 years), a resident of the district Mandala gate constituency V, former PACNU Sumenep, giving an example of a political figure who moved the party. Mr. Zaini said, "let's see one of the political figures who once Kyai from boarding *An-Nuqayah*. He was a candidate in the election has been moved legislative party, of religion-based parties to the nationalist party (Democratic National) ". According to Mr. Zaini, the political movement of the vehicle in question Kyai have specific motives, one of which is due to see a chance of victory on Nasdem party, leader Surya Paloh it. Critical view of Mr. Zaini is also justified from an An-Nuqayah School alumni, who understand the pattern of political affiliation *kiai*.

In other words, there are some people who are disappointed with a particular party, the next election politics he switch sides. With the hope of getting something better in the coming years. However, other groups chose not to move the party, because he is also hoping that the party choice will also make improvements in the future. The two groups had the same hopes for the future. It's just a different standard political evaluation, appropriate political propensity of individual subjective. However, in truth, at the level of the expectations, all humans have the same value, ie to be better than the previous days. But, at the same time, the value is very flexible, can be diverse, and can not be homogenized granted. Schwartz (1992) says that the value of guiding individuals choose his way of life was varied, and are trans-situational.

Called trans-situational because the value may exceed certain situations, although at the same time, the situation also affects individuals in formulating his own values. In the world of politics, value is what driving someone to affiliate and participate. Because of the value of the motivation and driving force someone to do something, then the political value becomes interesting and unique to be studied more in depth. Although we know that the existence of this value can not be observed visually, because its existence is very abstract. A set of values that are embedded in the consciousness of the human soul. Value as an abstract idea is corroborated by the statement of Gari *et al.* (2005).

4.3. *Knowledge Gaps*

Citizens at the village level is not exactly uniform. Villages throughout Sumenep likely different from village in other district throughout the country. Can be drawn here that the villagers in Sumenep have imperfect knowledge about politics. Essentially a political activity in regulating the lives of the citizens of the state, the practice here takes place through a system of representation. But how can a citizen be said to be involved in politics, while their mandate handed over to the representatives of the people through the electoral mechanism is not departing from a knowledge and awareness.

What is said Mr. Supyan (35 years), the District Mandala villagers Sumenep gate, is a reflection of the political practice at the local level who is not literate in national politics. Judging from his biographical background, Mr. Supyan is one of the younger generation who was born in boarding schools Lambi Cabbu, Gate, Sumenep. Pesantren as a representation of educational institutions in Madura is not a guarantee of its output. However, it also can not be said that Mr. Supyan including political blind people, see their work as a successful team of candidates legislative PKS in 2014 elections yesterday.

The author asked about the extent to which Mr. Supyan knowledge about national politics, especially considering himself as a practitioner of politics at the local level. The key answer is simple, "*La Ta Taada*." Mr. Supyan said: "*Sir, enggi Kaule various adukung Mr. Mahar Polana orengnga Lakar begus ka community. Lako*

abento. Mon community Kabutoan bede, Mr. Mahar can abento. Geneka sabelunna acalon Deddie Parliament. Mon cakna Akalla Kaule doll, orang begus deri se Adhek, then paste kabudina begus. Tape mon dika atanya ideological Ben samacemnya, Caucasians la ta 'taoa (My brother, yes I was supporting Mr. Mahar (PKS candidates) Because he does good equal society. Often help. If people have needs, Mr. Mahar can help. Thing that before running for parliament. If based on my sense of this, people who do good from the beginning, it would be nice to end. But, if you ask the problem of ideology and the like, I do not want to know this already)"

The expression of this kind is very deep, the depth of the completely emotional, because it is the result of collaboration between the conclusion of the emotions and thoughts are limited. Semantically, said *La Mandala* in a community context means: already, finished, ended. Example, *La Ngakan* = 've eaten, *La tedung* = gone to bed, and the like. The word *Ta* 'means: example: *Tak Ngakan* = not eating. The word *Tao* means: know, recognize, understand, understand, and the like. Example, *Bekna La Tao?* = You already know ?. While the addition of the letter A in the word *Tao* means *Taoa* will be, in the future, future. If you want translated, the phrase *La Ta 'Taoa* spawned a sense of "It will never know".

The phrase *La Ta 'Taoa* have a psychological context as well. With pronunciation and certain facial expression, the expression of disappointment left impressions with apathy in the understanding of the listener catches. So that, sociologically, this phrase is used by people to describe a mental atmosphere full of disappointment and apathy, do not want to understand, never understand, and would not understand. *La Ta 'Taoa* into community languages are disappointed and apathetic towards the political details, in addition to what is supposed to know. That detail as well as knowledge of national politics, national expectations in the national context, even the elite evils of political parties at the national level. In addition, *La Ta 'Taoa* also reflects the structure of society that is untouched by the ideal of political education, on the history of national politics since antiquity to the present, as well as the ideals of nation and state building by studying the past. Negativism in this expression met with the determination of the two at the same time, namely: it is and will be, the past and the future.

Mr. Supyan only a reflection of the many people in several villages and several districts in Sumenep. In other words, the majority of practitioners from the grassroots politics at the local level have the knowledge gap about national politics. This gap in the opinion of the author is an acute problem of a great nation in the modern era of technological-informative. Knowledge gaps can be interpreted as a public intellectual condition that narrow, limited knowledge horizon, so that the presence of political and state only within the scope of his knowledge. The closer the political practice of human stature with himself as well as the presence of the closer political and state. Conversely, the farther the political practice it is increasingly blurred and dim anyway presence.

With the mindset of society in such a way, here it can be said that politics is real politics at the village level, precisely during a Village Head Election. While legislative elections who want to determine the people's representatives at district level has charm and aura under *Pilkades*. Moreover, for the representatives of the people who want to sit in the House of Representatives. The seriousness of the public to be involved in it is fading. In effect, any talk about the national context is like an airplane that did not find the runway. Critical discourses about politics, idealistic discussions about nationhood and statehood, into stories that are difficult to digest. The state becomes the fabled, politics becomes the dramatic events that float. As a fairy tale, its presence is of course only be imagined. There was no atmosphere of intimacy, both psychologically and intellectually.

Gap of knowledge that is implicit in the phrase *La Ta 'Taoa* not a product without cause, who was born in an empty room and down from the sky. Unique factors presented by Mr. Rahman (51 years), one of the members of the Badan Permusyawarata Desa (BPD) 2004-2009, and is now the active partition to support the PKB in April 2014 legislative elections Mr Rahman said public apathy towards political contestation at national level and all its attributes, caused only intensified political education at the village level. Village chief candidates contribute greatly to the expansion of the horizon of political knowledge society. While the candidate's legislative, both in the district legislature, provincial, so candidate's parliament, as if the figure of great character in a fictional story. Presence only in fairy tales that passed from mouth to mouth.

According to Mr. Rahman, supposedly, the candidate who incidentally have a political consciousness and a greater knowledge than the village chief candidates, political education contribute much more massive and systematic. In fact today, said Mr. Rahman, the candidates seemed passive and indifferent. Was Left mass voices raising to a successful team working in each village. While the successful teams are the ones who faced long. In that sense, they are the ones who become successful teams at every party democracy at the village level, namely village elections. From the lengthy explanation, Mr. Rahman would like to say that the political education departs from the bottom to the top, rather than from the top down. Definition of 'down' here is the scope of a small village along with the players. While understanding the 'top' is the political elite who play at a higher level than the scope of the village, such as counties, province, and national.

Current political education of the following is not a major impact for the formation of patterns of affiliation and participation in politics. In the analysis of Mr. Rahman, the practice of money politics, Patron-

Client, political pragmatism, even the waning role of clerics or charisma persona, is the impact of political education that have current pattern below. The severest impact of the presence of political-of-flow-down this is the stagnation of political knowledge society. Political knowledge was only introduced by the same people, with the same issue, power, and practices that differ. Did not rule out the community considers a presidential election in July 2014 as well as the selection of candidates yesterday legislative in April, and the election legislative just another form of village elections.

Such presumption is not simple existence. A president, a board member at various levels, and a village head, seated on an equal basis. Simplification of this kind will never change as long as the practice of politics is still politics-of-flow-down (topdown politics-wave). Finally, we also find the reason the public in general is not protested to the government without first organized by the political elite are concerned, why people are demonstrating the most diligent students and critical elements, and why do people's resistance to the state was only partial and never massif sensational. In fact, the 'crimes' against the people's government have an impact on all the people in this country.

The answer is simple, the people at the village level are never critical of the protest leaders (village head), so that the massive movement of the district to criticize a Regent and policy becomes much more difficult. Moreover, people's movement sensational to criticize the government/state. It's a matter that is beyond the reach of logic today. Maybe we would ask, to what extent the role of the mass media can provide political education, because in that informistik-technological era can be said to be impossible for a person not knowing the political ads, while communication media such as television, radio, and even a smartphone already treading street- narrow street's outlying villages.

In the beginning it was affirmed, national political leaders and plenty of imagery, like the tales that could only be imagined. Presence is not real and close to the heart of society. The presidential candidate (for example) a good mind and character, care for the interests of the people, promised to build a more advanced nation, have a track record (track record) that boast, is the figures 'fictitious' which only appeared in television tubes, heard the ear since past from mouth to mouth. Likewise, the members of the council, which last month had a mandate and the mandate of the people, as well as the figures are not known in real terms.

In other words, political education through the mass media is conceivable knowledge, knowledge is not perceived directly, as well as the depth of knowledge that is internalized by conscience. At this point, the knowledge and political education truly felt directly, internalized by the liver, and involve the emotion is only found in the practice of village elections. As a result, the knowledge gap will remain there forever, as long as no changes made in the system of political education.

4.4. Gaps Emotions

One more interesting story submitted by Muawiyah (53 years), religious leaders as well caregivers Raudhatul Charity Boarding School, Western District of Ganding Gadu village Sumenep. In the 2014 legislative yesterday by chance he became one of the successful teams of the district legislature PAN candidates. He said "I have gathered the East Gadu. Since the previous year. People who want to run for (candidates from the PAN supported Muawiyah) Has given money, hoods, and the like. Gatherings were also held several times. But, after arriving the choice of candidates, there is another candidate who's just giving money ten thousand, (he) was the original here. Former village chief. Now, he was running in legislative elections. Yes people in here no one wants to join the candidates I support. There were only forty people. In fact, previously, people who come on the show *kompolan* (sort of gatherings are filled with religious activities at the same time talk-penti relaxed). Very much, about two hundred and fifty people)".

As one of the religious leaders, community leaders, who also oversees a boarding institution and the institution of public schools, Mrs. Nyai Muawiyah had charisma is unquestionable. As the months leading legislative elections, he has collected hundreds of people to support one of the candidates of the PAN. Long ago the campaign had encouraged political and social gathering events, public lectures, and gatherings of citizens into the political machinery of the party to unite solidity commitments and support. Candidate in question was already giving serious promises, related assistance will be dispersed to local residents, as well as providing material has special clothing for women. Because she is a woman Nyai Muawiyah, the majority of the mass is dominated by women as well. Long before 9 April arrives, the sound is solid. However, the dramatic new story begins. When there is a person who comes from the West's own Gadu run of PKB. Incidentally, candidate from the PKB is a former head of the West Gadu village. While the PAN candidates supported by Mrs. Nyai Gadu Muawiyah did not come from the West. When election day arrived, the sound that successfully fed by Muawiyah support PAN candidates were only 40 votes, while people who had previously committed 250 more. In the view of Muawiyah, the candidates PKB switch sides because it is the former head of the West Gadu village, which is a very strong emotional bond, as well as better understand the good and bad of the character of the candidates. Thus, changes in affiliation of candidates PAN candidates to PKB society influenced the emotional bond.

When the author interviewed the mother of Muawiyah Nyai political society, the level of knowledge,

emotions and bonding to the state, then the answer was not much different from what has been discussed in earlier sections of this paper. It's just that, departing from personal experience, Muawiyah provide a different viewpoint in understanding the patterns of people's political affiliation. According to him, the psychological and emotional factors have a major impact in determining the political model of society. The more society has increasingly felt the emotional closeness also political role they play. However, when the emotional closeness was tenuous, the community felt increasingly political role they play.

The explanation of Nyai Muawiyah reminds writer on almost similar answer from three different informants, Nuris Anwar (41 years), Kes Hamida (37 years), and Mar'a Rizkiana (34 years). They are ordinary citizens who do not have a political office in the village bureaucracy, nor do they have the prestige persona in the midst of society. They are a representation of the common people who do not have any capital, including capital, cultural, symbolic, intellectual, and others. Three of the respondents admitted honestly had received money from a successful team three different parties, PAN, PKS, and Gerindra. Nominal number is not the same. Because of that, the three of them already have a plan that at the time of entry into polling stations, three votes will be given to three different parties, each ballot paper (DPRD District, Provincial, and the House of Representatives) will be punched with images of different parties. This kind of phenomenon they live several times elections, and these three have become accustomed.

According to the story the three of them, the party who gives the nominal money larger than the other party, will be voted at the district level. While the party is a nominal amount of small gift will be voted at the provincial and central levels. The smaller the provision of the support definitely outside the district election. However, the greater a gift it must support at the district level. From a different story on the four informants (Muawiyah, Nuris, Kes, and Mar'a) I can say that the emotional bonds influence political choice. The stronger the bond, the more powerful it political choice. Conversely, the more loose the bond, the more flexible is also political choices. However, it should be submitted also that people's emotional tie to the candidates is determined by many factors; could be kinship, as is the case in the West Gadu, or also because of money politics, as was the case with Nuris, Kes, and Mar'a. Meanwhile, at the same time, the political space which is considered the most important is the closest space, which in the case is a Legislative District level. This logic justifies exposure to the discussion above.

Actually very unique community that talks about the emotional impact on the division of political space into three levels. The stronger the emotional bond of society, the political spaces into an outpouring of concern is in the first place. However, the emotional bond saggy public political space then placed in the second, third, and so on. In the case of legislative election yesterday, it can be said that the political space in the district was ranked first, while the provinces and the center are on the second and third-affairs without being able to more accurately ascertain. Clearly, political space are influenced by the atmosphere of public emotion. Considering the fact the division of political spaces, it is known that national politics are in the political space diminished by the community, rather than politics at the local level. In other words, local politics far more public attention than national politics. Concern and prioritization to local political practices exceed the care and attention of the public to the dynamics of national politics.

Imam Abdurrahman (54 years), a practitioner of education and political analyst, of the Institute Muata'allimin Nasy'atul School, East Gate Village, District Gate, Sumenep, providing a comprehensive explanation of political phenomena in the society. In a lengthy presentation, he said that the political space it has been mapped into three groups: global, national, and local. But then we must ask, which is actually a political space of the most influential, and affect other spaces?. The question he describes again, "in fact, we have shown that the public political space at the local level is more influential to the national political space. In fact, the political game is very emotional that yes there only at the local level. Local word here yes we can interpret as the district, or it could also be reduced to a local village. Because we know, the practice of village politics affect political practice when looking legislative elections deputy district legislature".

It seems very appropriate when politics divide the space into three areas: local, national, and global (IDS, 2009). However, in the context of Sumenep society, need to be questioned again on most political space competition. So the presence of political and state actually feels, and involving intellectual seriousness, emotional, and tricks that require struggle and sacrifice. Of course, if the question is raised then the result is certain, namely local politics. In the local political space here, people look appreciative. In the local political space here, all kinds of ideologies of political parties become whole, is not so important in the eyes of the public, as well as the practice of money-politics, patron-clinet, charisma and persona, it is only the small components that make up a strong emotional building. In the local space, emotional bond like a big palace, while other things are forts, pillars, walls. Under the umbrella of this emotional bond, all molded dynamics.

With this paradigm, the emotional attachment is often little things like the practice of money-politics, patron-clinet, charisma and persona, often does not work. Money is not the only guarantee, persona and charisma nor guarantees, to be able to recruit the support of the masses. That is, at certain moments, these little things losing his strength, loss of efficacy. Especially when collide with a sense of emotional closeness society.

However, at other moments, money-politics, patron-client, charisma and persona is very powerful and a guarantee minors sound when people have strong emotional ties. Case of abandonment by the mother of Muawiyah Nyai congregation material worthy of being an afterthought to the formulation of this rather political emotions. Such case, also many to meet in some other areas that rely on charisma based character boarding clerics, but then does not affect the sound of the pendulum. In politics, charisma seems to have started to fade, fade and no longer spur.

5. Conclusion

Political map in Sumenep Madura district has changed to support one particular party, especially PKB. Change of support is due to the lack of knowledge in society Sumenep Madura to legislative candidates and maximal participation in the legislative candidates contributes to political education. Emotional bonds of society in participation election candidates are also very influential in political choice. The stronger the bond, the stronger the political choice. Conversely, the more loose the bond, the more flexible is also political choices. Factors affecting the emotional ties in the political choice by the people of Madura Sumenep caused more of kinship and money politics.

Suggestion of this research is necessary to study the depth of participation of candidates and religious leader's performance provide political education to the people Sumenep Madura.

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