

Network Patterns of Village Head Political Dynasty in Maggenrang Village

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ABSTRACT - The political dynasty network pattern is a series of political strategies aimed at obtaining power by passing on positions to individuals who have family ties to previous power holders. Based on this, this study aims to determine the pattern of dynastic political network formation and its impact on community political behavior in Maggenrang Village, Kahu Subdistrict, Bone Regency. This research uses a qualitative method to describe and explain the patterns of the formation of political dynasty networks and their impact on political behavior. Data collection techniques include observation, interviews, and documentation. The results showed that the dynastic political network pattern in Maggenrang Village includes several aspects. First, stable economic capital and family relations with the previous village head make the current village head part of dynastic politics. Second, cultural capital, which includes the character and competence of the village head, is very important because it has an impact on the decision-making process and actions. Third, good social capital can be seen in the active role of the village head in community activities. Finally, symbolic capital is less strong but still able to prosper its people. The impact of political dynasties in Maggenrang Village is the limitation of opportunities for other individuals who are more worthy to hold the position of village head.

Keywords: Political Dynasty; Network Pattern; Political Strategies

Introduction

The fall of the new order era opened up opportunities for political reform and democratization in Indonesia. The experience of the new order taught the Indonesian people that violations of democracy bring ruin to the country and suffering for the people (Amir, 2007; Tadjoeidin, 2010). One of the government's efforts to deal with events the ie do change to Constitution 1945 To use produce democratic government, the role of DPR members as a legislative institution strengthened, members DPR chosen past election, supervision to president tightened, And obtain guarantee.

Democratic is election general For choose head area directly appropriate UU no. 32 of 2004 about Government Area. Regional head elections in Indonesia have been taking place since the middle of the year 2005. Since then, all regional heads whose term of office has ended must chosen through process post-conflict local elections To use make government area more democratic by giving rights to his people to determine the head area. This is certainly different from previous regional head elections which is indirect because it is elected through the DPR. The concept of democracy always put people on position Which very strategic in system state administration, although at the level of implementation there are differences between country the one with country another.

In Indonesia, democracy is something which foreign refers to the tradition of deliberation to reach consensus. Deliberation practice- Consensus (popular principle) in a number of areas has been going on for centuries for a long time, since people lived in a tribal system in ancient times until continued in the era of kingdoms until today. Traditions that live deep public agrarian called Also with tradition consult, even Already institutionalized in unique forms such as *nagari density*, *village meetings*, *discussion Subak*, and forums discussion public village other.

A head village as element maintenance government in area small that is village, chosen in a way direct by resident village which fulfill the applicable requirements for the village head's term of office, namely 6 (six) years based on the provisions on the procedures for selecting village heads. The village head is basically responsible for the village people and procedures Responsibility is conveyed to the Regent or Mayor via the sub-district head to Body Deliberation Village (BPD). Body deliberation village tasked with carrying out the selection and screening of prospective Village Heads in accordance condition (Aprilya et al., 2024). Candidate head village which has fulfil condition set as candidate village head by the committee election.

Democratic parties or village head elections are one form from development democracy political which started in level local (Village). Election head village Also is event from practice election general (Election) to elect a candidate for village head who is commanded by the BPD based on Regulation Government Republic Indonesia Number 72 Year 2005 about Village, explain that head village chosen direct by resident villages of candidates who have met the requirements. Election of the Village Head direct, public, free, confidential, honest and fair. Village Head Election held through the nomination stage and selection stages.

Village comes from the Indian language, namely *Swadesi*, which means place of origin, residence, country of origin, or ancestral land which refers to one unity of norms and having clear boundaries. Village existence has a structure social with distinctive community characteristics and its own cultural background (Kaharuddin et al., 2020; Tahir, 2012). Villages as social institutions have a very important position, autonomous and has its own laws so that the existence of the village is very relative independent and considered as the most concrete embodiment of the nation.

Villages in principle have authority or regulatory activities, coaching, service, And giving facility on public village. All authority which concerned in affairs government level village the nature task or help from government center, area (Province, Regency And City) And autonomy village. Dimensions government emphasizes that the village government has matters within its authority and responsibilities which are generally relational and participatory in democracy or what is called family politics (Political dynasty) (Pakaya, 2016).

Political dynasty has long appear in countries democracy And raising concerns about the formation of political power inequalities could reflect the imperfection of democratic representation in politics or in call with power give birth strength (Bimantara, 2018; Folke et al., 2021; Smith & Martin, 2017). In democracy which ideally, people should have greater opportunities to follow as well as in political, It means very open room participation for all over community to contribute to the fight for political positions starting from level regional until national in accordance with regulation legislation invitation which applies. The reality is, public still hindered by status or rights social as a result of exists phenomenon dynastic politics.

Democracy own meaning power political or government which in run from the people, by the people and for the people while this dynastic politics has create pragmatism political with push circles relatives regional head for become an official public (Rahmat, 2020; Susanti, 2018). Matter the cause a lot pro And counter, There is which think that political dynasty This Good Because

political stability awake but there are also those who think that it is dynastic politics it is simply a tool that officials use to extend terms of office or his power. Apart from that, it can narrow down opportunities for other people to participate in political institutions because they are usually potential leaders political dynasty more support.

Law Base Country Republic Indonesia 1945 affirmed that sovereignty highest There is in hand people. Political dynasty opposite with democracy. However, even though it is an era of democracy, it is dynastic politics still applies though already available party politics or direct election (Syahril & Redi, 2023). The term "dynastic politics" refers to political practices carried out by family For obtain power. Use term "dynasty" Also describe matter Which The same with use term "oligarchy political in another study. In general, the word "dynasty" means family/group or ethnic group". In Language Gaelic Scotland And Ireland, dynasty means child. Whereas say "dynasty" more Lots used in field anthropology as something group social.

Political dynasty is series political man Which aim For obtain power but is at on his party with method inherit power Which has owned to person other Which own bond kinship with holder power previously (Garces et al., 2021; Purwaningsih & Widodo, 2020; Schafferer, 2023). Formed political dynasty in a area should removed because political dynasty is a problem that has an impact on the existing political system, especially on part accountability bureaucracy And government as well as only giving rise to advantages for one interest group and disadvantages group other.

If political electability has been prepared well before entering politics and government, then this will not be a problem and can actually provide a certain space for other individuals to join. Thorough preparation involves developing competencies, a deep understanding of community problems, and the ability to lead effectively (Asrun et al., 2023). However, if someone only relies on a big family name without having adequate competence, this will be a big mistake that will be detrimental to society. In the current reality, clan politics has not been eliminated, but has instead given birth to dynastic politics which is increasingly rampant in various regions (Huda & Jamil, 2023; Purwaningsih, 2015; Syamsul Hidayat & Eko Wardani, 2022). This phenomenon creates a situation where there is often no room for other people to join the government, as happened in Maggenrang Village, Kahu District, Bone Regency. Here, dynastic politics becomes an obstacle for potential individuals who want to contribute to government, because important positions tend to be inherited within the family without considering the qualifications and competencies required.

Dynamics pattern network political dynasty Which happen in Village Maggenrang interesting For studied more carry on. Has almost 20 year government Head Village Maggenrang in lead by family Which The same And continued in a way down hereditary generation. Besides That, election apparatus village Also held based on connection kinship. There is 3 hamlet Which its people own relationship blood with Head Village Maggenreng, that is Hamlet Lamentung, Hamlet Kaluppang, And Hamlet Petungnge. Head Village Maggenrang give share Which big to dynamics political in Village Maggenrang so that formed political kinship or political dynasty And No the existence of opposition means that Magenrang Village is not making progress in the economic field. Based on on fact Which has obtained previously, then researchers motivated For do study with title "Pattern Network Political Dynasty Head Village In Village Maggenrang in Subdistrict Kahu Regency Bone."

Method

This research employs a qualitative approach with descriptive methods. Primary data was obtained directly from the field through observation and interviews with key informants, namely the community and relevant government officials. Observations involved visiting the research location to

directly observe the dynastic political phenomena in action. The interview process included several stages: determining informants, preparation, implementation, and summarizing results. Additionally, documentary techniques were used to gather data from various written and online sources pertinent to the research topic.

Data analysis was carried out qualitatively using Miles and Huberman's interactive model, which consists of three concurrent stages: data reduction, data presentation, and drawing conclusions (Miles et al., 2014). Data reduction involves selecting, simplifying, and transforming raw data to focus on what is relevant. The data is then presented in formats such as short descriptions, charts, or flowcharts to enhance understanding and facilitate analysis. Finally, conclusions are drawn in a staged process, starting from tentative conclusions and evolving into more detailed final conclusions. This analysis process is continuous throughout the research, enabling the researcher to systematically organize and interpret the data.

Result and Discussion

This research explains dynastic politics, namely how families use power to obtain and maintain political office. The use of the term dynasty is similar to political oligarchy. Dynasty in this context can be interpreted as a tribe or clan that denotes a permanent social group based on direct or fictitious descent from a common ancestor. Political power in Maggenrang Village was analyzed using capital indicators according to Pierre Boerdiau.

Economic Capital

Economic capital is very important in politics, especially for the Maggenrang Village Head. This capital includes money, production tools and materials that can be used for various purposes, including political campaigns (Calderón Gómez, 2021; Lebaron, 2005). Economic capital is easily passed down from generation to generation and can be converted into other forms of capital.

The Maggenrang Village Head acknowledged that economic capital played an important role in winning the village head election. In the interview conducted, he stated that to become a village head you do need money, even though the amount is not very large. This economic capital is used primarily to finance various campaign needs, such as making posters, banners and advertisements which aim to promote themselves and their vision and mission to village communities.

This view is reinforced by statements by the Head of the Hamlet and local religious figures. They emphasized that economic capital is not only important during the campaign period, but also during the village head's term of office. According to them, there are often community activities that require additional funds outside the official village budget. In situations like this, village heads are sometimes expected to use their personal funds to cover the shortfall. This shows that the economic capital owned by the village head can play a role in facilitating and supporting various community initiatives.

However, there are different views expressed by village youth leaders. According to them, although economic capital is important, what is more important is the village head's ability to carry out his mandate well. They argue that integrity, effective leadership, and the ability to bring positive change to the village are much more important than simply having large economic capital. This view reflects the awareness among the younger generation about the importance of leadership qualities above material factors.

These differences in views illustrate the complexity in assessing the qualifications of a village head. On the one hand, economic capital is considered an important supporting factor, both in the election process and in carrying out duties as village head. On the other hand, there is an

awareness that good leadership is not solely based on financial capability, but also on integrity and ability to manage and advance the village. This shows the dynamics of thinking in village communities regarding the ideal criteria for a leader at the local level.

Bourdieu (1926) provides an in-depth understanding of the concept of economic capital in a social and political context. According to his thinking, economic capital is a resource that has high flexibility because it can be easily converted into other forms of capital. The main characteristics of economic capital are its ability to be readily exchanged for money, as well as its potential to be institutionalized in the form of concrete property rights. This concept becomes very relevant when applied in the analysis of political dynamics, especially at the local level such as in village head elections.

In the political process, especially in the election of village heads, economic capital plays a very significant role. This is especially seen in the aspect of campaign financing which often requires large funds. The need for posters, banners, advertisements and various other forms of socialization requires a significant financial investment. This phenomenon often poses a serious challenge to the development of democracy at the local level. There are concerns that high campaign costs could limit the participation of potential candidates who may have good leadership capabilities but are constrained by limited economic capital.

In the case of the Maggenrang Village Head, ownership of stable economic capital is seen as a positive factor that supports the effectiveness of his leadership. This financial stability is considered to provide a strong foundation for the Village Head to run government more focused and efficiently. The community has expectations that with stable economic conditions, the Village Head can have more freedom in making decisions and initiating development programs without being burdened by personal economic interests.

Furthermore, the availability of adequate economic capital is believed to be a preventing factor against the emergence of deviant behavior in government, especially acts of corruption. This argument is based on the idea that when a leader has financial adequacy, the tendency to abuse authority for personal gain can be minimized. The community hopes that with stable economic conditions, the Maggenrang Village Head can carry out his duties more transparently and accountably, focusing on the interests of the community without being tempted to use his position for personal gain.

However, it is important to note that ownership of economic capital alone does not guarantee the creation of good governance. Other factors such as personal integrity, leadership competence, and an effective monitoring system continue to play a crucial role in ensuring the operation of village government that is clean and oriented towards community welfare. Therefore, even though the Maggenrang Village Head's economic capital is seen as a positive asset, the community still needs to continue to actively participate in monitoring the running of government and ensuring that village leadership truly brings benefits to all residents.

Cultural Capital

Cultural capital includes intellectual qualifications acquired through formal education and family inheritance. This includes knowledge, competence and possession of cultural objects of high value (Bourdieu, 2018; Huang, 2019). The Maggenrang Village Head, even though he only has a formal educational background up to high school level, has demonstrated leadership abilities that are viewed positively by the community. This phenomenon attracts attention because it challenges the common assumption that higher education is an absolute prerequisite for effective leadership. In this

case, the performance and achievements of the Village Head in leading and advancing his village have made the community consider that the level of formal education is not the only indicator of a leader's success.

This view is reinforced by statements from religious figures and local communities. They admit that although formal education is important, it is not the only determining factor for success in leading a village. Experience in Maggenrang Village has shown that other factors such as a deep understanding of the conditions and needs of local communities, good communication skills, and dedication to village development, also play an equally important role in determining the effectiveness of a leader.

Furthermore, the people of Maggenrang Village seem to value the character and competence of the village head more in carrying out their duties. They emphasized that the ability to make strategic decisions that have a positive impact on the village, as well as integrity and honesty in managing village resources, are much more important than academic degrees. The Maggenrang Village Head is considered to have demonstrated these qualities in his leadership, which is reflected in the various policies and programs that have been successfully implemented for the progress of the village.

This phenomenon provides a new perspective in understanding leadership dynamics at the village level. He shows that a leader's effectiveness does not always correlate directly with his level of formal education, but rather with how he is able to apply his knowledge, experience and wisdom in the local context. This also emphasizes the importance of non-formal education and life experience in forming an effective leader who is respected by his community.

Bourdieu (1986) thinking about cultural capital provides an interesting perspective in understanding leadership dynamics at the local level, such as what happened in Maggenrang Village. According to Bourdieu, cultural capital is an effective representation in the process of transmitting cultural heritage. This concept emphasizes that the knowledge, skills and cultural values that a person possesses do not only come from formal education, but also from life experiences and social interactions that shape an individual's perspective and behavior.

In the context of village leadership, Bourdieu's perspective highlights that although formal education is important, it is not the only determining factor for success in running government. The success of a leader depends more on how he is able to utilize and apply the education and insight he has in the local context. This involves the ability to understand and respond to community needs, make wise decisions, and manage village resources effectively.

The case of the Maggenrang Village Head is a clear example of the application of this concept. Even though he only has a formal educational background up to high school level, his leadership is considered successful in providing welfare for the community. This success cannot be separated from his wise and charismatic attitude, which is a form of cultural capital that he possesses. Wisdom in making decisions and charisma in leading society are key factors that enable him to run government effectively, even though he does not have a high academic degree.

This phenomenon shows that cultural capital in the form of wisdom, life experience, and a deep understanding of the culture and needs of local communities can be factors that are as important, or even more important, than formal education in the context of village leadership. The Maggenrang Village Head has proven that he is able to transmit and apply cultural values and local knowledge to bring positive change to his village, in accordance with the concept of cultural capital proposed by Bourdieu.

Furthermore, the success of the Maggenrang Village Head also reflects the importance of compatibility between the cultural capital possessed by a leader and the socio-cultural context of the community he leads. In this case, his ability to understand and respond to local dynamics, as well as using an approach that suits the values and needs of local communities, is the key to his success in leading and bringing prosperity to village residents.

Social Capital

Social capital is a resource obtained from social networks and reciprocal relationships. This includes collective support and recognition within social groups. The Maggenrang Village Head has demonstrated substantial social capital, which is manifested through his active involvement in various community activities. His consistent presence at village events, from formal meetings to social and cultural activities, has built the image of a leader who is closely connected to his constituents. This active participation not only increases the Village Head's visibility, but also allows him to directly understand the aspirations, needs and challenges faced by the community.

The strong social relationship between the Maggenrang Village Head and its residents has become an important catalyst in encouraging village cooperation and development. This intense and meaningful interaction has created an atmosphere of trust and a sense of belonging between the leader and those led. As a result, village development initiatives receive broader support and more active participation from the community. The collaboration that exists is not only vertical between the village government and residents, but also horizontal between various elements of society, creating strong synergy for village progress.

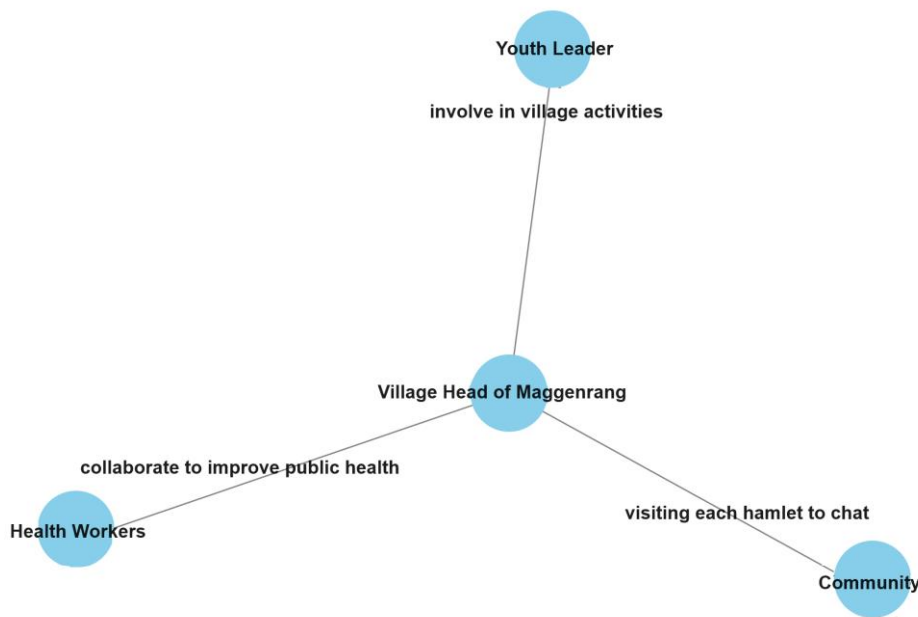


Figure 1. Maggenrang village head's social capital network

Source : Processed by the author

The Maggenrang Village Head has a central role in building and maintaining the social capital network in his village. Some of the main actors involved in this network include the community from each hamlet, youth leaders, and health workers. The interaction between the Maggenrang Village Head and these actors shows his commitment to strengthening social ties and improving community welfare. The Maggenrang Village Head regularly visits each hamlet to chat with the community. This visit is not only a form of monitoring and evaluation, but also a way to

build closer and more intimate relationships with the residents. Through direct conversations, the Village Head can understand the problems faced by the community and find solutions together, thereby creating a sense of togetherness and solidarity.

Apart from that, the Village Head also involves youth leaders in various village activities. This involvement is important to empower youth and give them an active role in village development. By involving youth, the Village Head ensures that fresh and innovative ideas can be integrated into village programs, as well as forming the next generation who cares and is responsible for the development of their village. Collaboration with health workers is another aspect that is no less important. The Maggenrang Village Head collaborates with health workers to improve community welfare, especially in the health sector. Through joint health programs, the Village Head strives to ensure that every resident has access to adequate health services, so that the quality of life of the community can continue to improve.

The social capital possessed by the Maggenrang Village Head has proven to be a valuable asset in building a solid foundation for cooperation in the village. Through extensive social networks and quality relationships, Village Heads are able to mobilize human and material resources for various development programs. More than that, this social capital also allows the Village Head to transform existing social relations to be more productive and development-oriented. For example, the tradition of mutual cooperation that already exists in the community can be directed to support village infrastructure projects, or informal networks between residents can be used to disseminate important information regarding government programs.

The success of the Maggenrang Village Head in utilizing his social capital is also reflected in his ability to bridge various interests in the community. With a deep understanding of village social dynamics, he is able to mediate potential conflicts and build consensus between different groups. This not only creates social stability, but also enables the implementation of more effective and inclusive development policies and programs.

The strong social capital possessed by the Maggenrang Village Head has become a key factor in creating a village government that is responsive, participatory and oriented towards community welfare. This success emphasizes the importance of social capital in the context of local leadership, showing that close relationships between leaders and communities can be a powerful catalyst for village development and progress.

Bourdieu (1986) thinking about social capital provides a valuable framework for understanding leadership dynamics at the local level, as seen in the case of the Maggenrang Village Head. Bourdieu defines social capital as the accumulation of resources possessed by individuals or groups based on the network of acquaintances and recognition they have. This concept emphasizes that a person's power lies not only in what they know, but also in who they know and how they are received in their social environment.

In the context of village leadership, social capital plays a crucial role in facilitating mutually beneficial collaboration between leaders and their communities. The foundation of this collaboration is trust and adherence to applicable social norms. The Maggenrang Village Head has demonstrated his ability to utilize this social capital very effectively. Through intensive and meaningful interactions with various elements of society, he succeeded in building and strengthening his social network.

The success of the Maggenrang Village Head in utilizing his social capital is reflected in the harmonious and productive relationships he builds with his community. He was not only known, but also recognized and respected by the residents of his village. This recognition does not come instantly, but is the result of consistent efforts to build trust and demonstrate commitment to the

welfare of society. Through active participation in various village activities, from formal meetings to social and cultural events, the Maggenrang Village Head has broadened and deepened his social network.

Furthermore, this strong social capital has enabled the Maggenrang Village Head to mobilize resources and community support for various village development initiatives. When people trust and recognize their leadership, they are more likely to actively participate in programs initiated by the village government. This creates a positive cycle where the success of these programs further strengthens community trust, which in turn further increases the Village Head's social capital.

The use of social capital by the Maggenrang Village Head is also seen in his ability to bridge various interests in the community. With a deep understanding of social dynamics and extensive networks, he is able to mediate potential conflicts and facilitate dialogue between different groups. This not only creates social stability, but also allows the implementation of policies that are more inclusive and widely accepted by society.

The success of the Maggenrang Village Head in utilizing his social capital emphasizes the importance of this aspect in local leadership. This shows that a leader's effectiveness is not only determined by the policies he makes, but also by the quality of the relationships he builds with his community. Through intelligent use of social capital, the Maggenrang Village Head has succeeded in creating a conducive environment for village development and progress, while strengthening the legitimacy of his leadership in the eyes of the community.

Symbolic Capital

Symbolic capital is a resource that is optimized to achieve symbolic power, such as a position, luxury car, or office (Bourdieu & Wacquant, 2013). This includes recognition by groups, both institutional and non-institutional. The Maggenrang Village Head has an interesting view regarding the role of symbolic capital in the context of village politics and government. He acknowledged that symbolic capital, which includes symbols of status and power, does have significance in the broader political arena. However, in the context of village government, the Maggenrang Village Head believes that symbolic capital has more limited relevance. This view reflects a deep understanding of socio-political dynamics at the village level, where the relationship between leaders and communities tends to be more direct and personal.

The attitude of the Head of Maggenrang Village seems to be in line with the perception of the local community. Villagers are more likely to judge leadership based on the leader's actual performance and attitude in carrying out his duties, rather than the symbols of power he may have. This shows a paradigm shift in village society, where the substance of leadership is more valued than its external appearance. The community seems more interested in how a leader can bring about positive change and solve concrete problems facing the village, compared to the symbolic attributes that may be attached to his position.

The current Head of Maggenrang Village is considered a real example of a leader who prioritizes the essence of leadership above symbols of power. The simple lifestyle displayed by the Village Head is concrete evidence of his focus on performance and service to the community. This simplicity is not seen as a weakness, but rather is appreciated by the community as a form of closeness and understanding of the real conditions of village residents. By placing himself on an equal footing with the community and avoiding appearing too posh or distant, the Village Head has succeeded in building an image as a down-to-earth leader who is oriented towards the interests of the people.

This leadership approach which emphasizes performance and attitude rather than symbols of power has created a closer relationship between the Village Head and the community. This allows for more open communication and more active participation from residents in various village development programs. Furthermore, this leadership style can also be an example for other village officials, creating a government culture that is more transparent, accountable and service-oriented.

This phenomenon illustrates an evolution in community perceptions of effective leadership at the village level. Instead of being impressed by symbols of power, the people of Maggenrang Village value leaders who can show real results in development and improving the welfare of residents. This may also reflect increased political awareness and community participation in democratic processes at the local level, where citizens are increasingly critical in assessing the performance of their leaders.

Bourdieu (1986) thinking about symbolic capital provides an interesting perspective in understanding the dynamics of leadership in Maggenrang Village. Bourdieu defines symbolic capital as a form of recognition from a social group that has the power to construct reality and change the way people view a leader. This concept emphasizes that society's perception and acceptance of its leaders is not only based on intrinsic qualities, but also on how the leader is recognized and appreciated by the group.

In the context of Maggenrang Village, an interesting phenomenon occurs where the community actually appreciates the simplicity and real performance of the Village Head in bringing prosperity, rather than conventional symbols of power. This shows a paradigm shift in village communities regarding what is considered meaningful symbolic capital. The simplicity of the Village Head's lifestyle, instead of being seen as a deficiency, is seen as a form of wisdom and closeness to the reality of village community life.

The people of Maggenrang Village seem to have constructed their own reality about ideal leadership, where symbolic capital is no longer measured by visible power attributes, but rather by the real impact of leadership on the welfare of the residents. In this context, good performance, pro-people policies, and success in advancing the village become new 'symbols' that are more appreciated and recognized by the community.

Furthermore, the wise attitude, good habits and creativity in leading shown by the Maggenrang Village Head have become a new and more relevant form of symbolic capital for the village community. The ability to understand and respond to society's needs in innovative ways, as well as consistency in demonstrating integrity and dedication, has changed society's view of what the 'symbol' of an effective leader should be.

This phenomenon illustrates how symbolic capital can be dynamic and contextual. In Maggenrang Village, values such as simplicity, wisdom, and leadership effectiveness have replaced traditional symbols of power as sources of legitimacy and recognition for leaders. This not only reflects changes in community expectations of their leaders, but also shows an evolution in the understanding of what constitutes good leadership at the village level.

Thus, the case of Maggenrang Village provides a concrete example of how symbolic capital, as conceptualized by Bourdieu, can be reconstructed and reinterpreted by the community according to local context and needs. This experience may provide an alternative model for understanding and evaluating leadership effectiveness at the village level, where the substance and real impact of leadership is valued more than superficial symbols of power (Bourdieu, 2018).

This research shows that although economic, cultural, social and symbolic capital have an important role in politics and government, a leader's effectiveness is more determined by how he utilizes these capitals. The Maggenrang Village Head succeeded in leading well despite having

limited cultural and symbolic capital. This shows that personal competence, character and the ability to build good social relationships determine success in leading. Society values leaders who are wise, have integrity and are committed to public welfare more than those who only have economic or symbolic capital. Thus, this research confirms the importance of social capital and personal character in creating an effective government that is trusted by the public.

Conclusion

This research shows that although economic, cultural, social and symbolic capital have an important role in politics and government, a leader's effectiveness is more determined by how he utilizes these capitals. The Maggenrang Village Head succeeded in leading well despite having limited cultural and symbolic capital. This indicates that personal competence, character and the ability to build good social relationships play a more crucial role in determining the success of a leader.

Society values leaders who are wise, have integrity and are committed to public welfare more than those who only have economic or symbolic capital. Thus, this research confirms the importance of social capital and personal character in creating an effective government that is trusted by the public. The results of this study strengthen the argument that leadership success depends not only on material wealth or symbolic status, but also on the quality of social relationships and leadership ethics.

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