

Symbolic Domination : Study of the Interaction of Noble Power in the Election of Village Heads

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ABSTRACT - This study discusses Symbolic Domination (a study of the interaction of aristocratic power in village head elections in Bonto Tappalang Village, Bantaeng Regency). The aim to be achieved in this study is to find out how symbolic domination is in the interaction of aristocratic power in village head elections in Bonto Tappalang Village, Bantaeng Regency and how are the supporting and inhibiting factors of symbolic domination in the interaction of noble power in village heads. Election in Bonto Tappalang Village, Bantaeng Regency. The research method used in this study is a qualitative method. Sources of data used in this study were primary data and secondary data, the number of informants in this study were 7 people. Data collection techniques in this study were interviews and documentation. The research method used in this study is a qualitative method. Sources of data used in this study were primary data and secondary data, the number of informants in this study were 8 people. Data collection techniques in this study were interviews and documentation. The results of the discussion in this study which dominated the nomination of village heads can be achieved using 3 theories, namely Habitus, Modality, and Field or Arena. The Habitus results show that the activities carried out by the village head candidate are to behave well towards the community and must follow the traits of the noble predecessors in order to gain support from the community leadership. Furthermore, the modality results show that in order to win the contestation in the village head election, capital is needed for the elected village head candidates, namely economic capital, social capital and symbolic capital, the more capital combined, the greater the opportunity for profit . Public trusts. Then the results from the field or arena show that the elected village head candidate must have the space or place to rule in the election.

Keywords: Symbolic Domination; Power; Village Head Election

Introduction

Humans are called social creatures, namely creatures who cannot live alone. It is said to be a social creature, because humans have the urge to interact with other humans, for example living in groups. Humans live in groups because they have the same interests and goals. According to Aristotle, humans are considered to be social creatures (*zoon politicon*) whose nature is natural, that is, humans want to group together and aspire with others, even though their associations do not always provide benefits for humans themselves (Gintis & van Schaik, 2013; Narwoko, 2006).

Social interaction is a relationship between one individual and another individual, one individual can influence another individual or vice versa, so that there is a reciprocal relationship (Hasson & Frith, 2016; Walgito, 2007). This relationship can occur between individuals and individuals, individuals and groups or groups and groups. As social creatures, we have been helped by other humans since birth. Social interaction can take place in various domains, one of which is interaction in the political realm. The election of village heads is a form of interaction in the political realm, because it involves power, decision making by certain groups, and efforts to achieve shared prosperity. Every time we are in a group, there must be one person as a leader to manage the members. This person has the authority to run the group. In this case, the election of the village head is to elect a leader who will have the power to organize the village residents.

According to Siregar (2020) The Village Head Election is a rural people's democratic party that guarantees people's freedom to choose. In the Village Head Election, the village head is elected directly by the people. Village elections are carried out directly, publicly, freely and secretly by Indonesian citizens who are entitled and registered as voters. Election of village heads is a democratic practice in rural areas which involves aspects of the legitimacy of power and aspects of determining power so that it will invite competition from minority groups to compete for the position of village head (Masa, 2021).

Law Number 6 of 2014 concerning villages article 34 states that the village head is elected directly by the village residents. Likewise, article 38 states that the elected village head candidate is appointed by the Regent/Mayor or appointed official no later than 30 (thirty) days after the issuance of the Regent/Mayor's decision. Before assuming office, the elected village head swears an oath/promise. The village head is determined by obtaining the majority of votes, except for a single candidate who must receive 50% + 1 of the votes from voters who exercise their right to vote in the village head election (Syukri, 2021).

The procedures for village elections between one village and another village in one sub-district are the same. The practice of village elections before the enactment of Law (UU) Number 6 of 2014 concerning Villages refers to Law Number 32 of 2004 concerning Regional Government, Government Regulation Number 72 of 2005 concerning Villages, and the respective Regional Regulations . Regency or City (Ichsan, 2016).

Election of village heads is a form of political activity that is interesting for village communities. Village elections are understood as a battleground for elites. The facts show that the existence of village head candidates is still dominated by a handful of powerful people from the village elite. The election of the village head upholds and is based on the values of mutual cooperation and family principles and is carried out by the village community and is responsible to the village community. The village head election is a form of direct democracy and is purely carried out by the community itself so that the community can be directly involved in the village head election process.

Bonto Tappalang Village as the location chosen by the author is one of the villages in Tompobulu District, Bantaeng Regency, South Sulawesi which still strongly holds the values of its noble lineage to this day. The traditional values of nobility are clearly visible in some of the people of Bonto Tappalang village who have the title Andi or Karaeng and show greater respect for those with the title karaeng. Most of the people who hold the title of karaeng have made many contributions to the Bonto Tappalang village community, namely by providing capital to the community and land which is dominated by the karaeng, which was later formed into the current Bonto Tappalang village. With so many contributions, in every village head election, the candidates and elected village heads are dominated by the nobility or karaeng alone.

The geographical condition of Bonto Tappalang village is in the highlands with an area of 395.83 km². The distance from the village to the sub-district is around 7 km and the distance from the village to the district capital is around 29 km. Bonto Tappalang was administratively formed into a village in 1998 with territorial boundaries to the north of Labbo village, to the east of Campaga village, to the south of Balumbung village and to the west of Bantaeng sub-district. Bonto Tappalang is one of the villages in Tompobulu District, Bantaeng Regency, which consists of two hamlets, the first is Talle and the second is Benteng Bola Hamlet.

The Bonto Tappalang village head election took place 3 times. Election of village heads or usually shortened to Pilkades is very helpful to village communities because it is a forum for democracy for village communities in terms of freedom to be elected or choose village leaders according to the wishes of the people in the village.

The first village head election in Bonto Tappalang, which began to be participated in by village head candidates who came from Andi's descendants, was held in 2008, the first village head election was directly elected by the people and held office in one 6 (six) period. This year it was held in Bonto Tappalang village with 2 (two) village head candidates, namely Ahmad Mappasallo and

Andi Abdul Malik, who was later won by Andi Abdul Malik. The second village head election was held in 2013 which was attended by 4 (four) village head candidates, namely Ahmad Mappasallo, Dg. Ahmad Andi Hamka and A. Abd Malik, which was then won by A. Abd Malik.

The third village head election in the village was held in 2019 and was attended by 2 (two) village head candidates. All of the two village head candidates are of noble descent, in fact both are related by family. The names of the village head candidates are Andi Hamka and A. Abd Malik. The results of this election were won by A. Abd Malik who has served as village head until now. A. Abd Malik has won village head three times. And the plan is that when his term as village head ends, he will propose his wife, Andi Mardani, to be the candidate for village head for the next period.

In fact, democracy encourages equity or equal opportunities for all society. However, what happened in Bonto Tappalang village was the discovery of the fact that the nobles who dominated the community who entered the election for Bonto Tappalang village head since the direct election was held were only those with the title Andi or Karaeng. It was very rare for there to be candidates who came from ordinary people or who not a descendant of Andi or Karaeng. So looking at this phenomenon, the researchers wanted to try to explore why this could happen, why the nobles were able to dominate village candidacy during more or less these three periods. There were potential candidates who came from ordinary people but still the winner of the village head election was won by Andi Abdul Malik who comes from noble birth.

Research methods

This research was conducted in Bonto Tappalang Village, West Bantaeng Regency. Meanwhile, this research was carried out after two months of implementing the proposal exam. This type of research is qualitative research, which is research to answer problems in depth in the context of the time and situation concerned. Done fairly and experienced according to the facts on the ground (Sugiyono, 2016). The data sources used in the research are primary data and secondary data. Primary data was obtained from the first source which was collected directly by the researcher. In this case, primary data is in the form of results that the author obtained through interviews, observations and documentation. Meanwhile, secondary data is indirect data. This secondary data is data that supports primary data needs such as books, literature and reading related to this research, namely in the form of statutory regulations, books, documents, journals, articles, and so on. Data collection techniques in this research are observation, interviews and documentation. According to Miles, Matthew B & Huberman (2014) This analysis technique basically consists of three components: 1). Data reduction (data *reduction*), 2). Presentation of data (data *display*), 3). Drawing and testing conclusions (*drawing veriving conclusion*).

Results and Discussion

The researcher presents the results of a study conducted in Bonto Tappalang Village concerning the Symbolic Domination of Noble Power in the Village Head Elections. Additionally, this research provides an overview of the village profile. Bonto Tappalang Village, located in the Tompobulu District, covers an area of 5.01 km² and consists of two hamlets, Talle and Lali' Jangan, each comprising one RT and one RW. Geographically, Bonto Tappalang is situated within Bantaeng Regency, bordered by Balumbung Village to the east, Kampala Village (Eremerasa District) to the west, Campaga Village to the south, and Mount Bawakaraeng to the north. The village is approximately 8.7 km from Banyorang (the district capital), a 21-minute drive, and 29 km (1 hour) from Bantaeng (the district capital). It is 120 km (3-4 hours) from Makassar (the provincial capital), accessible by both four-wheeled and two-wheeled vehicles. The population is distributed between Talle, with 1,134 people, and Lali Jangan, with 357 people, indicating a higher population in Talle.

The primary source of income in Bonto Tappalang Village is agriculture, with coffee being the main crop. The village is equipped with several health facilities provided by the government, including two health areas, one medical staff, and three posyandu. Educational facilities include schools up to junior high, with students needing to travel to Bantaeng city for higher education. The

village is accessible by land, with distances of 9 km from Tompobulu District and 19 km from Bantaeng city, and most roads are paved and in good condition. Almost all residents have access to electricity, enabling the use of electronic devices like televisions, radios, and the internet. Drinking water is sourced from nearby springs or a central village tank, with some residents using drilled wells.

The research in Bonto Tappalang Village focuses on Symbolic Domination, revealing several crucial aspects to investigate. The village head elections are dominated by individuals from Karaeng or noble descent. Before conducting field research, these factors were studied to facilitate data collection on the longstanding noble power in the community, which has persisted since the kingdom era. The advantages held by the nobility significantly influence political participation in Bonto Tappalang, particularly in the village head elections. Linking this to political power, the dominance of the noble class in village head elections exemplifies how historical and social hierarchies shape contemporary political dynamics. Using Bourdieu's theory of symbolic domination, this research examines how nobles leverage their status to maintain influence, highlighting the interplay between social status and political power in the village.

For this reason, the researcher discusses further how symbolic dominance in the interaction of noble power in the election of Bonto Tappalang Village Head uses theory. Bourdieu (2009) which includes the following indicators: (1) Habitus, (2) Modality, (3) Arena. Therefore, in connection with the brief explanation above, it will be explained as follows:

Habitus

Habitus is closely related to the role played by actors (village head candidates) in playing their role in the battle arena in the Village Head election. Talking about habitus is more about the behavior, perception, feeling, doing and thinking that is internalized in the actor when actively carrying out movements to win the hearts or authority of the mass of supporters. According to Plaituka et al., (2018) This orientation for behavior and perception structure ensures that the intellectuality of actors in the social world is the same, these actors feel and deal with experiences that are not the same in form and aspect in dealing with the reality faced in the social world.

Adib (2012) made seven important elements about this habitus, namely historical product, as a set of experiences that last a long time and are obtained through repeated practice. Born from certain social conditions and because it is an arrangement that was formed in advance by the social conditions in which the habitus was produced. This formed experience also functions as the framework that gives rise to and gives shape to a person's perceptions, representations and actions and therefore becomes their constituent element.

Based on the results of interviews conducted by researchers, it is known that to dominate the village head election, a person must demonstrate good behavior, take actions in accordance with applicable norms, and speak appropriately in the community. For example, by helping residents who are experiencing disasters or acting as a mediator in conflicts between residents. These actions allow the community to assess which candidate is most worthy of support. Public perception also shows that the behavior of nobles is highly valued, both in terms of speaking and acting. The presence of nobles in the community is considered a significant help, especially in terms of resolving conflicts. For example, A. Abd Malik, as the village head, is not only passive but also actively plays a role as a mediator and seeks the best solution to resolve the conflict that occurs.

In addition, the two village head candidates who come from aristocratic backgrounds have been educated since childhood to become leaders. This education includes character development and ethics in accordance with the leadership values inherited from their aristocratic predecessors. Their behavioral patterns have been carefully regulated to reflect the dignity and authority of a noble leader. Their self-identity is shaped by a very disciplined and caring family upbringing, so that not only their personal behavior is regulated, but also the behavior of all members of their family.

This preparation not only includes practical aspects of leadership, such as the ability to make decisions and resolve conflicts, but also instills high moral and ethical values. This character-building

process begins long before they run for village head, demonstrating a long-term commitment to leadership quality (Hartaman et al., 2020). The education and character building received by these village head candidates from aristocratic backgrounds make them respected figures who are expected to be able to bring positive change to their communities.

Capital

Economic Capital

Individuals are expected to possess property, finances, material assets, and similar resources. This economic capital can be easily transformed into other forms of capital, depending on how effectively elite actors leverage it to acquire additional capital. Communities that have benefited from positive relationships with these actors will be inclined to assist them in various ways. Even if they cannot reciprocate with equivalent capital, they will offer support according to their means and capabilities.

The assistance provided by the village community can be in the form of full support for actors or village head candidates and participating in forming a network in seeking support for supported candidates. All of this was obtained by the actors not because there was an element of coercion but because of the maintenance of good relations and the contributions made to many village community activities as well as disasters that could occur in village communities. This will be clearly seen from several political factors involved in the nomination of village heads who in their daily lives often help the community with economic capital without any request for compensation in any form from the village community.

Based on the results of interviews conducted by research, the economic capital used by the two village head candidates at that time was different. A. Abd Malik, who was elected at that time, often provided assistance even before nomination. There is some assistance provided by him, such as when a resident is sick, he goes down to the resident's house himself and if the condition is poor and must be taken by his own doctor who immediately takes the resident to the hospital using a private vehicle without any request for reimbursement. petrol and so on, he only did this out of concern and sincerity. Apart from that, he also often gives donations to residents when the residents are going to marry off their children. These donations are in the form of glasses of Aqua water and also grain. And when there were residents who were affected by disaster, he came to provide material assistance. Meanwhile, village head candidate A. Hamka only provided assistance when running for village head. Apart from utilizing economic capital in the form of donations or assistance, the two village head candidates at that time utilized economic capital through campaigns. The Village Head Candidate selected, namely A. Abdul Malik at that time, slaughtered an animal in the form of a horse to then eat together. This was one of his ways of gathering the masses so that through this opportunity he conveyed his vision and mission, while the village head candidate A. Hamka also did the same thing to gather the masses to convey his vision and mission.

Social Capital

Social capital is capital that village head candidates have based on relationships and social networks that have been well built in social life so that there are no barriers between village head candidates and ordinary people to increase people's confidence in electing them in the contest.

Based on the results of interviews conducted by research, the social capital used by the two village head candidates was different. A. Abd Malik, who was elected at that time, utilized social capital by making friends, which became his mainstay in the process of winning the village head election. He also always participates when there are religious, traditional activities, or wedding parties or circumcisions, he always actively participates. He was very close to the people in Bonto Tappalang village, he socialized with all the people without distinguishing between nobles and ordinary people, meaning he did not discriminate when making friends. He rarely stays at the village office because he prefers to go directly to the community to see the condition of the people.

Meanwhile, village head candidate A. Hamka utilized social capital by approaching the community, but this approach occurred only when he was running as a candidate for village head.

Based on the results of interviews conducted by researchers, it can be concluded that the elected village head candidate, A. Abd Malik, received greater support at that time because he managed to utilize social capital well. A. Abd Malik combined various ways to gain legitimacy from many communities.

He did not only rely on his social status but also actively built strong relationships with various levels of society. Through an inclusive approach, A. Abd Malik interacted with residents, listened to their needs and aspirations, and showed real concern for village problems. In addition, A. Abd Malik was also involved in various social and community activities, which strengthened his social ties with the community. By attending important events, providing assistance when needed, and mediating in conflicts, he was able to build an image as a caring and responsive leader.

These strategies not only increased community trust in him but also strengthened his position as a village head candidate with strong legitimacy (Gabriel & Walter-Rogg, 2008; Putri, 2018; Szreter, 2002). The combination of utilizing social capital, active involvement in community activities, and an inclusive approach enabled A. Abd Malik to gain significant support and win the village head election.

Symbolic Capital

Symbolic capital obtained from the legitimacy of honor from a noble lineage. Aristocrats are literally aristocrats, who are respected people with origins descended from kings (Samsuddin & Bujang, 2013). Meanwhile, Rapar stated that nobles were born to rule with full benevolence, justice, wisdom and always oriented towards the interests of society equally (Rapar, 1988). Symbolic capital has a high bargaining value, because this capital is only owned by certain individuals and is not owned by ordinary people. But even though this capital was lowered, it still had to gain legitimacy from society because not everyone who came from noble blood could follow in the footsteps of their predecessors.

Based on the results of interviews conducted by researchers, it is clear that symbolic capital has a major influence on the trust of the Bonto Tappalang community, especially towards village head candidates who come from noble backgrounds. The community tends to trust and respect candidates who have high social status because they associate nobility with good leadership values and exemplary behavior.

However, at that time, the community was more dominant in choosing A. Abd Malik. The reason was because the community saw that during his previous leadership, A. Abd Malik had followed in the footsteps of his predecessors who were nobles. He succeeded in demonstrating leadership that was in accordance with the hopes and values embraced by the Bonto Tappalang village community. A. Abd Malik not only continued the tradition of good leadership, but also met the expectations of the community, thus gaining strong support.

Arena

The arena is a place or forum for realizing the political interests of village head candidates. Of course, the arena is very necessary to achieve the desire of power and domination. The concept of arena introduced by Bourdieu is a place or social arena where people compete to develop various strategies and struggle to gain power and legitimacy. Village head election contests, especially in Bonto Tappalang village, always show that nobles are the winners. This phenomenon is certainly not a coincidence because this has been happening for a long time.

Based on the research results, apart from utilizing the habitus and modalities of the arena, it is also very important for prospective village heads to have. Due to the village head election in 2019, most people gave their support to defense, namely A. Abd Malik. This is considered normal because those who run the government must have values and influence and be accepted by society. Most of the people of Bonto Tappalang village at that time proposed returning to the village head to nominate

him again because according to the community, if you look at his performance so far in office, he has had extraordinary service in Bonto Tappalang village. Even when his term of office has expired, up to now 60% have proposed Andi Mardani to become a future village head candidate. Andi Mardani is the wife of A. Abd Malik, whose current position is village secretary in Bonto Tappalang Village.

Based on the results of interviews conducted by researchers, it can be concluded that noble descent does have a major influence on community trust in Bonto Tappalang Village. This influence is closely related to community perceptions of the values of nobility which are considered to reflect good and trustworthy leadership.

However, even though a prospective village head has a strong concept of habitus and modality, without the concept of arena, both concepts will not function effectively. Habitus includes attitudes, habits, and dispositions formed from life experiences, while modality includes various types of capital such as economic, social, and symbolic.

Arena, in this case, is a place where the struggle or contestation to obtain the highest position occurs. The arena becomes a space where habitus and modality are tested and empowered. Without a clear and recognized arena, prospective village heads do not have a platform to demonstrate their leadership abilities and qualities (Hadi et al., 2020; Karnanta, 2013). In other words, the arena is a social and political context in which various actors compete and utilize the resources they have to achieve leadership positions. Therefore, the concept of arena is very important because this is where the interaction between habitus, modality, and various social dynamics occurs that determine who will gain the trust and support of the community.

The presence of a clear arena in Bonto Tappalang Village allows prospective village heads from noble descent to show their superiority, thus strengthening the community's trust in them. Without the arena, the symbolic capital and other capital owned by prospective village heads cannot be optimally actualized.

Supporting and Inhibiting Factors of Symbolic Domination in the Interaction of Noble Power

Supporting factors for the dominance of noble power in Bonto Tappalang Village include the influence of public figures and noble descendants. Noble descendants are regarded as public figures because they are influential and highly respected in society. A community leader must maintain their steadfastness by protecting and providing solutions to those facing problems, as well as resolving conflicts within the community. Nobles, as a high and respected social strata in South Sulawesi, typically own large amounts of land and work as government officials and politicians. Heredity plays a crucial role in the nobles' dominance, as noble descendants have been highly valued by society from the past to the present. In Bonto Tappalang Village, almost all residents still trust nobles to be their leaders, hoping that they will follow in the leadership footsteps of their predecessors. This trust has been justified, as noble leaders have met the villagers' expectations.

Obstacle factors include social movements and the internalization of kinship relations. Social movements, which can be informal groups, organizations, or individuals focusing on social or political issues, can challenge the status quo by implementing, rejecting, or campaigning for social change. Acts of resistance can be considered social movements under certain conditions. The internalization of kinship relations highlights the struggle among nobles in the village head election in Bonto Tappalang Village, showing that noble descendants are not always united in their pursuit of power. Contestation in the political arena often leads to fractured kinship ties. Additionally, internalization of kinship relations occurs among supporters of each village head candidate, where differences in support can strain previously well-established kinship relationships, leading to internal conflicts among supporters.

Conclusion

Symbolic dominance in the interaction of aristocratic power in village head elections can be realized when village head candidates have the concept of habitus, which is a concept that is more about how to behave in accordance with the leadership character of their predecessors. The second has a modality concept where in this research village head candidates use economic capital, social capital and symbolic capital. Then the third concept is the arena, where this arena is a place or area used by village head candidates to compete to gain legitimacy or trust from the community.

There are two factors supporting symbolic dominance in the interaction of aristocratic power in the election of village heads, namely community leaders and heredity, while there are two inhibiting factors, namely social movements and the internalization of kinship relations.

Every individual who has the desire to run for village head must first strengthen their relationships and show their potential to the community so that the community's trust can be gained. The second thing that individuals must take advantage of when they have the desire to become a village head is by gaining a social network that can help gather mass during the village head election. Candidates for village heads not only have to get support from the community but also need to have special closeness to village figures, which is a useful approach to gain legitimacy from figures who really have a strong influence in the community so that they can strengthen the power that can influence the village community.

Increasing the application of democratic values during village head elections is something that must always be prioritized by all parties, both local government and village leaders. They become figures who can control and monitor the implementation of democratic values because freedom of choice is a necessity for countries that participate in a democratic system.

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