

Fulfillment of the Mandailing community suffrage right in the 2020 regional head election

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ABSTRACT

Modern society presents a problem where it is increasingly common for minority groups/cultural groups/indigenous groups to show their identity to fulfill their collective right to vote in politics. This study aims to describe the form of democracy that is still hampered because the fulfillment of the voting rights of the Mandailing community is still limited. This research is qualitative descriptive research conducted in the Mandailing community in Kecamatan Sungai Kanan. Data was collected through interviews, observation, and documentation. The collected data is then analyzed using Creswell's techniques which consist of organizing and preparing the data, reading the data, the coding process or general analysis, the coding categorization process that has been made, and describing the themes into qualitative explanations and analysis. The results of this study prove that the level of understanding of the Mandailing community on the importance of the right to vote is still shallow; this is related because the KPU, as the organizer, does not seriously socialize the political rights of citizens. In this case, the right to vote and be elected. Meanwhile, monotonous activities are always represented by the Mandailing community by representing their voting rights to traditional leaders or elders in the area.

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Introduction

Modern society is facing a problem where it is increasingly common for minority groups/cultural groups/indigenous groups to show their identity in the national and international scope. For example, in fulfilling rights, indigenous peoples always want to get the same rights as collective rights. Collective rights in question are requests carried out by collectivities, namely by certain ethnic groups or nations that exist in a country. In this case, the Mandailing Batak tribe whose rights want to be conveyed to everyone.

Therefore, one of the fundamental rights of citizens that must be guaranteed is the General Election, by Article 28 of the 1945 Constitution of the Republic of Indonesia, which reads "freedom of association and assembly, expressing thoughts orally and in writing and so on are stipulated in the law." The general election is a means for citizens to elect government officials. Citizens can choose and express their aspirations according to their choice. One part of choosing and conveying aspirations by their choice is the direct election of regional heads.

Political ideas and political communication as a form of cultural practice. Schudson (2001) argues that political communication should include finding and observing people who perform, and

not just express or think about, politics. Meanwhile, political participation can go well on a good democracy. Nevertheless, democracy is a sacred but difficult word to implement (Bijl & van Klinken, 2019; Crick, 2007). Everyone claims it but no one really interprets and practices democracy completely, as Pericles (the first Athenian citizen), was very good at telling people what they wanted to hear, but not so good at practicing what he said (Crick, 2002).

There are three fundamental values of democracy, namely the freedom of individuals and society before the state, justice which means equal opportunities for everyone both in political and economic terms, and deliberation as a way of expressing the common will (Belcastro, 2015; Sant, 2019; Shephard & Brown, 2017)

The right to vote as a form of political participation is included in the group of political civil rights, which refers to the Covenant on Civil and Political Rights or the International Convention on Civil and Political Rights (ICCPR) (Cisse, 1976). In this case, political rights are interpreted as part of participation in state government through the right to vote and be elected. Implicitly, this political right is categorized in the group of derogable rights, which is defined as a right guaranteed by the state. Still, it can be reduced without discrimination in a very emergency condition.

There are five characteristics of a democratic country, the first is the Rule of Law, the second is a government that is under absolute public control, the third is free elections, the fourth is the principle of majority, and the fifth is the existence of guarantee of democratic rights (Pratama, 2019). In this case, the General Election Commission (KPU), as the organizer, is proper and proper to carry out its duties and authorities, which are nothing but the planning to the implementation stage consistently and capable as a guarantor institution for the fulfillment of the political rights of every citizen without exception the Batak tribal community. Mandailing who lost their right to vote without them knowing it.

In the view of Komnas HAM, the fulfillment of the right to vote for indigenous peoples is often a problem; in this case, the Mandailing people are no exception (Latuharhary, 2018). Komnas HAM, in this case, is very concerned with the issue of the right to vote because it is a form of participation. If in the state legality, their voting rights have been fulfilled, but in practice, the voting rights of the Mandailing people are often driven by traditional stakeholders of traditional leaders of the Mandailing community. This happens because of the influence of traditional leaders who still exist in everyday social life.

The Mandailing Batak indigenous people in the regional head election in Sungai Kanan District, South Labuhanbatu in 2020, according to the author's observations, were enthusiastic about coming to the polling station (TPS) because they felt there was an obligation that must be carried out, but not with rights. Choose those who are confused in their attitude to make their choice so that they are led or driven by those with interests. Most of the voters of the Mandailing community are only limited to parochial participation. This means that their involvement has not been able to contribute to maintaining and nourishing the democratic process. They still need political maturity to participate actively and contribute positively to efforts to sustain and succeed in democratization and provide an understanding of how vital the fulfillment of the right to vote is.

This is what is called a group that can influence a person's political life. To prove the influence of groups on political life, namely: (1) many studies of political behavior reveal a relationship between political tendencies and the position of people in various social and economic groups. People with the same job and economic level tend to vote for the same party or the same candidate as him and have the same political issues. (2) a study of political choice and opinion found that individuals tend to have the same opinion as people they have known for a long time and have close friendships with.

Based on this phenomenon, the author is interested in researching the fulfillment of the voting rights of the Mandailing community in the 2020 Regional Head General Election in Sungai Kanan District, South Labuhanbatu.

Method

This type of research is descriptive and qualitative. This study aims to provide an overview of a situation or event, namely the fulfillment of the voting rights of the Mandailing community in the 2020 regional head election in the proper river of South Labuhanbatu. Research subjects were selected by using purposive sampling with specific criteria. The research subjects included the traditional head of Kampung Lama Langgapayung as the holder of customary authority and the people of Kampung Lama Langgapayung. They were directly involved in the democratic party.

Data collection was done by interview, observation, and documentation. An interview is a conversation with a specific purpose. Two parties conducted the discussion: the interviewer, who asked several questions, and the interviewee, who responded. In this study, interviews were used to collect data or information on how to fulfill the voting rights of the Mandailing community in the 2020 regional head elections in the Sungai Right District, South Labuhanbatu. Documentation is used to obtain data regarding the description of the object under study and to complete the data from interviews and observations.

To obtain scientifically justified data, its validity must first be checked. This study uses a triangulation technique, which crosses information obtained from sources to ensure the validity of the data. The triangulation technique used in this study was done by re-checking information from interviews with documentation and observation.

A technique data analysis in this study took place during the data collection process and after completion of data collection using Creswell's techniques (Creswell, 2014), which consists of organizing and preparing the data, reading the data, the coding process or general analysis, the process of categorizing the coding that has been made, describing the themes into qualitative explanations and final examination.

Result and Discussion

District Election Committee Servant of Voters in Voting in Districts

The most crucial aspect of every election is providing convenience for every voter without exceptions. Reflecting on 2004, KPU used the jargon "serving voters in voting" this jargon was used as a guide by all KPU officials, including PPK. There are ten appreciations that, even though they are carried out in their duties, are based on the jargon (Surbakti et al., 2011) as shown in Table 1.

Table 1
Election Committee Jargon

No.	Jargon	Form of Service
1.	<i>First</i>	providing information that does not recognize the time, date, day, and hour contained in the invitation to every registered voter. This information is in the form of socialization among voters.
2.	<i>Second</i>	Ease is also given to voters in the design of the ballot, how to cast a vote, and criteria for the validity.
3.	<i>Third</i>	Determining the polling station's location (TPS) must be easily accessible by novice

		voters, advanced voters, and especially voters with disabilities.
4.	<i>Fourth</i>	there is a special place for people with disabilities at each polling station.
5.	<i>Fifth</i>	Sufficient time must also be given to voters; for example, voting must be held on holidays or days off.
6.	<i>Sixth</i>	the allocation of ballots is not only sufficient in the number of DPTs but must be increased at each polling station.
7.	<i>Seventh</i>	To make voting more accessible, there is a system of who first came to the polling station; they will be served first to vote.
8.	<i>Eighth</i>	reach out to voters who cannot come directly to the polling station due to the unfavorable conditions of the voters, such as hospitals, nursing homes, etc.
9.	<i>Ninth</i>	The second chance is given to voters who have damaged their ballots.
10.	<i>Tenth</i>	Opportunities are also given to registered voters even though they are not at the polling stations where they are supposed to vote, using absentee voting or mail voting, which the KPU provides in every event.

If examined further, the jargon point first implies that the KPU must conduct socialization related to updating voter data which contains information about who has the right to vote, when, where, and how the election process is carried out. Therefore, the KPU must provide an understanding that a voter is a person who resides in a settlement for at least six months with or without an ID card.

On the second point, the KPU and its staff must adopt various forms of convenience in the form of services to every citizen who already has the right to vote. Likewise, in the third and fourth points, KPU laws or regulations need to ensure convenience for voters who have special needs to cast their votes, such as particular TPS (for example, correctional institutions) and Mobile Polling Stations (Mobile Polling Stations for the sick) or convenience for voters who for various reasons are unable to attend TPS on the day of the election. Voting, such as voting a few days before polling day (absentee voting) or sending ballots that have been marked with a vote by post (mail voting). Thus, the number of registered voters who cannot exercise their right to vote (nonvoters) can be significantly reduced.

The fifth point explains that it is hoped that there will be a Simulation of voting for prospective voters is very necessary. PPS must ensure that all prospective voters have held, seen, marked, and folded sample ballots before polling day. It is hoped that every voter can find out: 1) the location of the desired political party, (2) the location of the serial number and name of the candidate to be selected from the list of candidates proposed by the political party in the ballot; and (3) the correct way to fold ballots so that they do not result in a through poll (if voting is done by voting). If these three things can be guaranteed, the time required for each voter to cast a vote can be reduced. That way, it will be seen whether this election will be held on a holiday date, or it could be a day off.

The sixth point is the allocation of the number of ballots that are in excess for each number of DPT because it is feared that there will be something wrong or damaged in the election process, for example, the size of the column for the name of the political party, the queue for the name of the candidate, and the distance between the cue for the name of the candidate in the ballot papers for the election of members of the DPR and DPRD. More significant than the format of the ballots for the

election of members of the DPR and DPRD in the 2009 General Election, or at least the same as the format of the ballot papers for the 2004 General Election. This difference will confuse voters in determining their voting, especially for voters whose eyesight is already weak; seeing the format ballots with such a tiny size will encourage errors in the poll.

Exclamation point seventh, namely in terms of facilitating voting, having a system of who first came to the polling station will be served first to cast a vote because it is hoped that this will make it easier for voters to state their choice, so they don't have to wait in long queues or even cause the ballots to be damaged because they are in the hands of voters for too long who have not entered the voting booth.

Likewise, in the eighth point, in its implementation in the field, citizens often find it challenging to come directly to the TPS because of several factors, for example, being sick or the elderly in a nursing home. In cases like this, the KPU and its staff must pick up the ball to assist voters in exercising their rights as a voter's sovereignty. The KPU must be able to guarantee various forms of service to voters that make it easier for registered voters even though they are physically ill. Still, they must continue to exercise their rights. Choose it.

Explanation ninth, the voter will have another chance to cast his ballot if the ballot he received has a typo or is damaged. KPU Circular Letter (SE) containing any type of defect categorized as legal and illegal carries the risk of being ineffective. The reason may be because the SE does not reach the officers or because field officers often have different understandings. For example, one of the factors that caused the number of invalid ballots in the 2009 election for DPR members was 14.41 percent because the invalid votes were categorized as valid. Still, in the field, they were declared invalid. Voters should be advised to check for defects on ballots before placing a checkmark because voters have the right to request a replacement of damaged votes from the KPPS chairman.

The tenth convenience for registered voters even though voters are not at the polling station where voters cast their ballots by method voting a few days before voting day (absentee voting) or sending ballots that have been marked with a vote by post (mail voting). Thus, the number of registered voters who cannot exercise their right to vote (nonvoters) can be significantly reduced.

The ten guidelines every KPU apparatus must hold have reflected respect for the people's sovereignty. However, in practice in the field, many KPU officials still have not performed their primary functions as they should. This was further strengthened by Mr. Sapri (June 4, 2021, 09.16 WIB), who stated that those who play a role in helping to realize the right to vote for every voter, in this case, the voters of the Mandailing community, are village and sub-district officials, they synergize with traditional and religious leaders. In helping to realize the right to vote, they work together in terms of thinking to provide understanding and understanding to implement a good process in a democracy.

The above is contrary to what was stated by PPK, namely Hardianto, who said: "We usually do socialization during the opening campaign stage and for the 2019 presidential election yesterday we have carried out socialization about the importance of coming to TPS to participate in democratic parties where every activity we always synergize with traditional leaders, religious leaders, youth leaders, and democracy volunteers with the goal is to make the socialization event a success." In this case, the PPK only socialized about the importance of coming to the polling station to vote, not on the matter of the right to vote. If what is mixed is the right to vote, automatically, the people's movement towards the TPS will be lighter.

As stated in the tenth point, providing opportunities for voters requires good administration assisted by a mature system. However, in the implementation that occurred in the 2019 election, there were problems with election regulations as if it showed the capacity of state institutions that were not maximal enough in terms of managing and guaranteeing the voting rights of the people, including the Mandailing community. In the case of e-KTP, for example, it is clear that the Ministry of Home Affairs is directly in charge of this, and so far, it has not compromised with people living in disadvantaged, remote, and outermost areas. This problem is becoming increasingly urgent due to the capacity of the election organizers, both KPU and Bawaslu, which is insufficient to identify obstacles to the community in exercising their right to vote (Hidayat, 2018).

The word right departs from *aqua*, *yhiqqu*, and *Haqqani*, which means actual, real, sure, fixed, and obligatory. So based on the meaning of the word, *haqq* is the authority or obligation to do something or not to do something (Milton, 1979). Likewise, with the right to vote, the right to vote is an absolute right for every citizen, except for those who have mental disorders or have their voting rights revoked for reasons of a case that the court has decided. According to Article 1 paragraph (2) of the 1945 Constitution states that "sovereignty is in the hands of the people," which in this case is every citizen from infancy to old age (grandparents), regardless of ethnic background, religion, gender, physical condition, social status, and economic status wherever he is domiciled. However, there are also contradictory statements regarding the people's sovereignty in choosing and being elected. In his opinion, true power is that he is a citizen who registers himself to exercise his right to vote and use that freedom consciously and clearly (Surbakti et al., 2011).

The right to vote is included in the human rights of every living individual, and all of them must have it naturally. Perry (2007) also said that human rights are embedded in human identity as a natural right. So, it is not permissible for anyone to revoke human rights. In other words, the morality of human rights affirms the twofold claim that every (born) human beings have inherent dignity and are inviolable (not-to-be-violated).

Fulfillment of Mandailing Community Suffrage

The right to vote has never been included in the fundamental rights of citizens as contained in the 1945 Constitution, nor is the right to vote included. This implies that the right to vote is not written as a constitutional right. However, the right to vote is still recognized as a statutory right because of its content in several laws. This position stems from the interpretation of the law carried out by the Constitutional Court (MK). In a decision on the constitutionality of the rights of former members of the Indonesian Communist Party (PKI) to nominate themselves as members of the legislature, which in his view, the Constitutional Court thought:

"...that the constitutional right of citizens to vote and be elected (right to vote and right to be a candidate) is a right guaranteed by the constitution [affirmation by author], international laws and conventions, then the limitation of deviation, elimination, and the abolition of rights referred to is a violation of the human rights of citizens (Konstitusi, 2003)."

Therefore, the right to vote is not listed in the fundamental rights of citizens in writing. Still, in every settlement of decisions regarding the rights of citizens, the Constitutional Court always states that the right to vote and the right to vote are part of the fundamental rights of citizens. The state of Indonesia, which in this case is not excluded from the Mandailing indigenous people, which in the sense that indigenous peoples are pockets of society trapped with different cultural, linguistic, political, and spiritual attributes surrounded by a dominant community (Turpel, 1992).

The field findings that the researchers got were that many people in Mandailing did not understand the importance of the right to vote and vote. Their rights have been listed and protected constitutionally. As mentioned by Mr. Sapri (June 4, 2021, 09.16 WIB), who is a Mandailing

community as well as the Sub-district Election Supervisory Committee, he thinks that voting rights and political rights are two different things; political rights are the rights of those who want to sit on the bench. Government, while the right to vote is the right for citizens or in this right the right to vote for the Mandailing community.

Many are indicators of this lack of understanding, one of which may be from the KPU, which is reluctant to socialize regarding the importance of voting rights and political rights for people far from the city. Political and voting rights look easy to understand but challenging to understand and implement in everyday life, especially at democratic parties. Mr. Sapri (June 4 2021, 09.16 WIB) also said that he got this understanding of political rights and voting rights from his reading material, which he developed because of an intense curiosity about the rights of citizens, especially for the Mandailing people. In terms of obligations, it has become a fundamental human obligation to participate in the implementation of whatever has been carried out by the state (Undang-Undang, 1999).

Parry, Mosley, and Day define political participation as " the process of formulating, ratifying, and implementing government policies." If so, then the primary concern of political participation is actions taken by citizens aimed at influencing decisions made only by representatives of the people and government officials. Therefore, there is no doubt that political participation is more related to political democracy, which opens up space for the aspirations of civil society in its truest sense (Agustino, 2007).

Several times democratic parties have taken place in the Mandailing community. Still, they continue to collide with the traditional ballot they believe in, namely the right to vote, which they submit to the traditional leader and follow the rules. What did the conventional leader choose? Fulfilling the right to vote in the Mandailing community, if this continues, it can be ascertained that the democratic party in the Mandailing community has not been achieved as the principle in the General Election, namely Direct, General, Free of Secrets, Honest and Fair. There is no longer any secrecy about who they will vote for because they choose collectively which they submit and entrust to their adat leader. This was confirmed by Mr. Herdianto (June 5, 2021, 20:31 WIB), who is a Mandailing community and the District Election Committee (PPK) at the South Labuhanbatu Regency/City KPU. He also believes that socialization includes traditional leaders, community leaders, religious leaders, and other figures. In this way, the political participation process of the Mandailing community can run as expected by the state. The injection or encouragement that the KPU conveys has a different effect from the traditional leader, who reports that they can feel it in the field, and such events are indeed actual. In one case, the court found that indigenous peoples had the right to participate in national political structures by their customary political organization and practice (*Nikaragua Case*, 2005)

In practice, many ordinary people think that community leaders or traditional leaders are someone who can be grouped as village activists, but the meaning here is different. Traditional leaders or community leaders here are respected by their community, figuratively, "go to ask questions, go home to news"(Damsar, 2010). It can also be interpreted that the community leader is a political communicator. As stated by the Mandailing Batak community leader in Sungai Kanan District, Mr. Andak Wahid (June 7, 2021, 09:36 web), in democracy, the Mandailing community here still needs a lot of basic understanding for the fulfillment of their respective voting rights. So far, they still have high obedience and obedience to people respected in this village, namely the Mandailing Batak traditional leader.

The right to self-determination can be fulfilled where people enjoy a compelling voice, through their representatives, in governing a democratic country and do not suffer harm or discrimination. (Campbell, 2007). In terms of instilling an understanding of the importance of voting rights for citizens, especially the Mandailing community, the KPU has carried out socialization related to beginner voters, elderly voters, the importance of Mandailing community participation, and the importance of sovereign voting rights for themselves. There are still many socializations that the district commission has socialized. As stated by Mr. PPK KPU, Mr. Hardianto (June 5, 2021, 20:31 web), in the number of socialization, there are about seven or more that they have conveyed to the public, including the Mandailing community and the general public.

Based on the interview the researcher conducted with Mr. Sapri (June 04, 2021, 09:16 web), who said that he had never participated in the socialization event because the information disseminated was rarely heard or seen by the general public, whether it was billboards or other billboards, the KPU seemed to be in a hurry in making the socialization, This can be seen from us, the Mandailing community who want to come to the socialization event, it is difficult, especially regarding the understanding of the importance of political rights or voting rights, he added.

The same is true of the results of the interview with Mr. Awaluddin (June 04, 2021, 16:17 web), who is a Mandailing community; he has never participated in the socialization of understanding the importance of political rights and voting rights, the KPU usually talks more about how to vote properly and correctly, how the mechanism and process what should be done and how should we come to the polling station for those who are already included in the Permanent Voters List (DPT).

The constitutional court's statutory rights, as described above, explain the right to vote for citizens. Such things have been stated explicitly in Law Number 30/1999 concerning Human Rights (HAM). regulating the right to vote is contained in article 43, which says, "every citizen has the right to be elected and to vote in general elections based on equal rights through direct, general, free, secret, honest and fair voting by the provisions of the legislation."

Not only stated in the regulation but the same thing is also contained in the 1945 Constitution of the Republic of Indonesia: "sovereignty is in the hands of the people and is carried out according to the Constitution." From this statement, it can be explained that the people have sovereignty, responsibilities, rights, and obligations to democratically elect leaders who will organize the government to manage and serve the layers of society and elect representatives of the people to oversee the running of the government. And as for the rights of the Mandailing indigenous people in every election presented in table 2.

Table 2
Mandailing Indigenous in Election

No.	Election Rights	Explanation
1.	Voting and being elected to public office	In the Mandailing community, in terms of voting and being elected, there is no coercion from any party, be it the Dalihan Natolu party, the sub-district, the district, and above; in this case, they are free to make choices. This is also the case in America for the past few decades. When citizens have the right to vote or follow the laws and government leaders, it is called democracy (Perkins, 2000).

No.	Election Rights	Explanation
2.	Channeling political aspirations both in writing and verbally	Participation, role, and action in conducting political ambitions did not find any pressure on society or the state.
3.	Selecting political parties and individuals participating in the general election	In this case, the Mandailing community still has the right to choose the individual and the political party. The problem is that the Mandailing people still cannot fully believe in themselves in exercising their right to vote; they always follow the words of the elders in their village, or in this case, Natolu's pretext. Because as stated by Gusdur, the political sovereignty of a nation will appear automatically in the hands of the voters through general elections (Khoirudin, 2004).
4.	Forming, becoming a member of, and or managing community organizations and or political parties	Mandailing people are free to enter any form of management without intimidation, coercion, or coercion against them. As mentioned, Bagir Manan proposed several rights that are included in political rights, namely the right to freedom of association and assembly, the right to freedom of oral and written expression, and the right to express opinions in public. (Rosyada, 2004).
5.	Participate actively in the general election system at all stages and administrations	Their role in the general election will be more enthusiastic if there are factors that influence it, usually such factors as money politics, valuable input from traditional leaders or Dalihan Natoli, etc., which they clearly feel can benefit them in a short time even though the benefits are too short. In international law in general and Inter-American Law in particular, special protections are required so that indigenous peoples can exercise their rights fully and on an equal basis. (Convention, 2006).
6.	Obtaining accessibility to facilities and infrastructure for holding general elections, elections for governors, regents/mayors, and elections for village heads or other names	Still the same as the general public, the Mandailing community also has the opportunity for accessibility in every election; there are no exceptions. Here, indigenous peoples often have definitional problems considered to have suffered and continue to experience severe discrimination (Anaya & Williams, 2001). The existence of democratization in the regions gave rise to regional institutions as implementers of decentralization and regional autonomy. KPU at the provincial

No.	Election Rights	Explanation
7.	Getting political education	<p>and district/city levels is one of the institutions in the regions. The emphasis on political decentralization pays more attention to how institutions at the local level can build a better political process so that political life at the local level can take place more democratically (Marijan, 2010). Gaining an understanding of political education clearly must be conveyed to all levels of Indonesian citizen society, carried out by the election organizers, in this case, the KPU. At the sub-district level, there is a PPK (Sub-district Election Committee) to provide political education to the community; it's just that the knowledge of the delivery they do, whether it has been accepted into the community's understanding or not yet clear, requires quite a lot of duration because the maximum quantity will provide ultimate quality as well.</p> <p>There are at least four most important election functions, namely political legitimacy, creation of political representation, circulation of political elites, and political education (Hikam, 1999).</p>

Departing from the rights of the Mandailing community in the political contestation above, voting in the general election is a right for every citizen, including the Mandailing community. Because it is a right, anyone is free to use it in elections or not to use it. However, the context in the Mandailing community is different; they still exercise the rights they have in every political contest; it's just that they leave the inherent rights to the traditional leader or Dalihan Natolu that they trust in terms of daily life, whether in terms of social, religious, even to the political realm.

In the 2020 regional head election in South Labuhanbatu, the category of people who are apathetic towards the election was also seen in the Sungai right sub-district, one of the reasons being the lack of understanding of the importance of their voting rights. Mandailing community groups still believe in traditional leaders, thus delegating their aspirations for voting rights to follow what traditional leaders they choose. This phenomenon can be seen from interviews as follows:

"Since birth, I have participated in every democratic party by coming to the polls directly. In the 2020 election yesterday, I also participated in voting and determining the right to vote; in choosing candidates for candidates, the Mandailing community was more inclined to the choice of traditional leaders who they considered to be able to see figures who were able to lead South Labuhanbatu well, so that they were able to represent their aspirations and most of the Mandailing people. ." (interview with religious leader Mr. Awaluddin Hsb, June 4, 2021)

This phenomenon often occurs in every general election, which can be permanent for the Mandailing community who still believe in the choice of their customary leader. Pessimism towards specific candidates can be turned into optimism because of the intention of their adat leader who

feels it will bring change and improvement. They admit that none of the candidates match their expectations if it is not by choice of the adat leader.

The high level of trust and obedience is also the reason or cause caused by the political aspect of the community, so they choose based on the choice of the traditional leader. Distrust of parties, they have no choice but to follow the aspirations of conventional leaders because the level of trust of the Mandailing community in candidates for both legislative and regional elections is no longer there. This condition encourages the Mandailing community not to use their right to vote directly. Another factor is politicians with no roots, who are close and fight for the people's aspirations. Some politicians are more comparable to party leaders, to those in power. They are more dependent on their leaders than on getting closer to their constituents or voters

To suppress discriminatory behavior, as described in the table above, one alternative that can be applied is the political citizenship framework (Hikam, 1999); namely, the political structure and format must be based on the fundamental rights of citizens, especially the right to speak, assemble, and organize. The politics of citizenship also fights for other fundamental rights, including economic, social, and cultural rights that focus on independence and citizen participation, so that all forms of discrimination do not have a place.

Constraints of the Mandailing Community in Fulfilling Their Voting Rights

Mandailing people in the process of fulfilling their right to vote always have obstacles they usually feel every time an election is held. As stated by the informant, Mr. Hardianto (June 5, 2021, 20:31 web), who said:

"We PPK have always tried to inform or socialize how important it is to participate in every democratic event, for example, the 2020 Regional Head Election yesterday. However, in the field, it seems that all residents have understood and understood the importance of fulfilling their right to vote; it turns out that on the day of its implementation, there were still many who represented their aspirations or followed the choices of their traditional leaders. Vote and the right to vote as mandated by the laws and regulations".

There are several obstacles commonly faced by voters in the Mandailing community in general in accessing election information regarding the understanding of the importance of voting rights, including:

1. The socialization program designed for the indigenous people of the Mandailing community has not yet been specifically designed. Hence, there is no information media for the socialization of elections and local elections that suit the needs of the voters of the Mandailing indigenous people of the diversity that the Mandailing community has.
2. Voters of the Mandailing district need neutral information that can provide an understanding of the importance of voting rights to enable them to get additional information and knowledge that is not only about how to vote but also other important information such as election/Pilkada candidates and other references about choices. So far, the KPU or PPK only informs institutional socialization, not precisely detailed, especially since the Mandailing community is famous for its pluralism and political culture, which is still classified as subjective and parochial political culture.
3. Some organizers do not understand and care about the need for the voting rights of the Mandailing community for information on elections/elections. As a result, the wrong understanding is considered correct because, so far, there is a lack of information about the importance of voting rights for the mandating community where these people finally follow the

choice of their customary leader and represent their aspirations towards the will of the established leader.

Some of the obstacles listed above are further emphasized by the statement from Mr. Awaluddin (June 4, 2021), namely:

"Indeed, every year the election here (Mandailing community) always lacks information about the importance of important points such as fulfilling the right to vote for the Mandailing community or participating in every election and regional election event and many more important things that we don't get here."

With some of the obstacles experienced by some of the Mandailing communities above, it becomes a sample of how the barriers experienced by individuals or the Mandailing community individually are to provide an understanding that they are necessary as active voters to choose leaders who can connect people's aspirations. Other obstacles are also contained in the sub-chapter of this paper, which in this sub-chapter is only to outline the challenges that the Mandailing community experienced during the implementation of the democratic party in the Mandailing community.

Conclusion

The study results show that The Mandailing community in Sungai Kanan District always intersects with habits with actual rules, leading to poor implementation in the Mandailing community. In reality, on the ground, the importance of implementing the above arrangements requires that the Mandailing community change their mindset from not knowing to know from not understanding to understanding the importance of voting rights. The fulfillment of the right to vote lately has always been designed and proclaimed only for people with disabilities; of course, this is not a problem; the problem is that election organizers are not observant in seeing that in the field of Indonesian society, there are still many who are not literate about the importance of the right to vote and be elected. Therefore, it is recommended that special topics related to the fulfillment of the right to vote for the Indonesian people, especially the Mandailing people, be added to the short-term or long-term plans of the organizers of democracy, namely the KPU, both central and regional.

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