

ABSTRAK

Maksum, Ali. 2006. *Konflik Politik Elit Lokal dalam Pemilihan Kepala Daerah Langsung (Studi Kasus di Kabupaten Banyuwangi)*. Tesis, Program Studi Ilmu-Ilmu Sosial, Program Pascasarjana Universitas Airlangga Surabaya. Pembimbing: (I) Drs. Priyatmoko, MA., (II) Drs. Kacung Marijan, MA., Ph.D.

Kata Kunci: konflik politik, elit local, pilkada.

Studi ini dimaksudkan untuk mengeksplorasi dan mendiskripsikan tentang konflik politik elite local dalam pemilihan kepala daerah (pilkada) langsung di kabupaten Banyuwangi. Pemilihan lokasi penelitian, karena konflik politik dalam pilkada di Banyuwangi sangat kompleks dan berlarut-larut sehingga menyebabkan perpecahan di masyarakat, dan tidak saja bernuansa politik, tetapi juga bernuansa non-politik.

Penelitian ini ingin menjawab, *Pertama*, Bagaimana pola konflik politik elit lokal dalam Pilkada langsung di Banyuwangi? *Kedua*, Bagaimana mekanisme pengelolaan konflik politik elit lokal dalam Pilkada langsung di Banyuwangi?

Penelitian ini menggunakan pendekatan kualitatif (*qualitative research*). Adapun unit analisisnya ditekankan pada kelompok yang terlibat dalam konflik baik mewakili partai politik maupun organisasi keagamaan. Unit analisisnya dibatasi pada elit politik lokal dan elit non politik lokal atas peran mereka dalam konflik yang terjadi. Secara umum kelompok konflik mengerucut menjadi dua kubu, yaitu kelompok pro bupati terpilih dan kelompok kontra bupati terpilih.

Atas dasar hasil analisis data penelitian dapat ditarik simpulan sebagai berikut: *Pertama*, pola-pola konflik elit politik lokal dalam Pilkada di Banyuwangi melibatkan elit politik, elit non-politik, dan massa. Konflik yang bermula dari dualisme PKB, bergulir bak bola salju setelah KPUD bertindak tidak bijaksana. Konflik berkembang tanpa dapat dibendung dan menyeret hampir semua element-element masyarakat di Banyuwangi, seperti partai politik, lembaga politik, birokrasi, tokoh agama, dan masyarakat secara luas. Konflik menjadi *akut* atau *berlarut-larut*, karena di tingkat elit politik lokal, nuansa perebutan kekuasaan dan pengaruh terus berlanjut. Sementara di tingkat massa, konflik telah berkembang menjadi konflik yang berbau agama. Pola konflik pra Pilkada mencerminkan konflik elit karena perebutan kekuasaan. Pasca Pilkada, pola konflik di samping perebutan kekuasaan, juga dipicu oleh emosi keagamaan. *Kedua*, mekanisme pengelolaan konflik yang pernah dilakukan oleh pihak-pihak yang berkonflik adalah melalui pendekatan interaktif dan legalistik. Melalui pendekatan interaktif, pihak-pihak yang berkonflik bertemu untuk membicarakan permasalahan di antara mereka melalui musyawarah. Tetapi cara ini akhirnya gagal karena antar pihak yang berkonflik dihindangi perasaan saling curiga dan tidak ada niat baik untuk menyelesaikan konflik yang dihadapi bersama. Kemudian, pihak-pihak konflik menempuh pendekatan kedua, yakni pendekatan legalistik. Pihak-pihak yang berkonflik menunggu putusan lembaga peradilan atas konflik yang terjadi. Tetapi, lagi-lagi, cara ini tidak ampuh karena pihak-pihak yang berkonflik tidak mentaati keputusan lembaga peradilan. Akhirnya, karena melalui kedua pendekatan pengelolaan konflik tersebut, pihak-pihak konflik sudah apatis, maka konflik dibiarkan saja, biar reda-reda sendiri.

ABSTRACT

Maksum, Ali. 2006. *The Political Conflict of Local Elite on The Direct District Election (A Case Study of Banyuwangi Municipal)*. Thesis, Social Sciences Program, Graduate Program of The Airlangga University of Surabaya. Advisor: (I). Drs. Priyatmoko, MA., (II) Drs. Kacung Marijan, MA., Ph.D.

Key Words : political conflict, local elite, district head election ('pilkada').

The purpose of this study is to explore and to describe the political conflict of local elite on the direct district election of the direct local chairman in Banyuwangi municipal. The selection of research location, because the political conflict in 'pilkada' (District Head Election) in Banyuwangi is very complex and seems never ended so that it causes some dissensions in the society, and not only having political nuance, but also it has non-political nuance.

This research wants to answer some questions, among other things are, *Firstly*, how is the pattern of political conflict of local elite in the direct District Head Election in Banyuwangi? *Secondly*, how is mechanism of management of political conflict of the local elite politics in the direct head election in Banyuwangi?

This research uses qualitative approach (qualitative research) represents political parties as well as religious organization. The analysis units are restricted on the local political elite and the local non-political elite concerning their roles in conflict that happens. In general, the conflict group is in conical shape become two camps, those are the group of 'pro-elected-regent' and the group of con-elected-regent.

Based on the data analysis it can be drawn the conclusion as follows: *Firstly*, the conflict pattern of local political elites in 'pilkada' in Banyuwangi involves political elites, non-political elites, and masses. Conflict which is begun from "PKB" (the Nation Emerging Party) dualism, sliding as snow ball after 'KPUD' (the commission of local election) acted unwisely. The conflict developed unavoidably and drew almost all elements of the society in Banyuwangi, such as political parties, political institutions, bureaucracy, religious leaders, and the wide range of society. Conflict became acute and seemed never ended, because in the level of local political elites, the struggle for power nuance and influences could not be stopped. While in the level of masses, the developing conflict became the religious conflict. Pattern of the conflict on pre-election reflected elite conflict because of the struggle for power. In the post election of the district head, besides the struggle for power, it is also triggered by religious emotion. *Secondly*, mechanisms of conflict management that have been conducted by those who involved in conflict are through interactive and legalistic approach. Through interactive approach, they both met each other to discuss their problems they face through deliberation. But this approach was failed. Then, those who involved in conflict take the second approach, that is, legalistic approach. They waited for the decision of the court about the conflict, but, again it was also failed, in fact it was not the best approach, those who are involved in conflict do not obey the court judgment. Finally, because through both approach did not success they felt apathies, they let it be, and the conflict stopped by itself.

SUMMARY

The conflict pattern of local political elites in 'pilkada' in Banyuwangi involves political elites, non-political elites, and masses. Conflict which is begun from "PKB" (the Nation Emerging Party) dualism, sliding as snow ball after 'KPUD' (the commission of local election) acted unwisely. The conflict developed unavoidably and drew almost all elements of the society in Banyuwangi, such as political parties, political institutions, bureaucracy, religious leaders, and the wide range of society. Conflict became acute and seemed never ended, because in the level of local political elites, the struggle for power nuance and influences could not be stopped. While in the level of masses, the developing conflict became the religious conflict. Pattern of the conflict on pre-election reflected elite conflict because of the struggle for power. In the post election of the district head, besides the struggle for power, it is also triggered by religious emotion.

Mechanisms of conflict management that have been conducted by those who involved in conflict are through interactive and legalistic approach. Through interactive approach, they both met each other to discuss their problems they face through deliberation. But this approach was failed. Then, those who involved in conflict take the second approach, that is, legalistic approach. They waited for the decision of the court about the conflict, but, again it was also failed, in fact it was not the best approach, those who are involved in conflict do not obey the court judgment. Finally, because through both approach did not success they felt apathies, they let it be, and the conflict stopped by itself.