



**The In-Group Versus The Out-Group: The Impact Of Village  
Politics On Community Social Conditions**

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**Abstract**

Diferences in a political are indeed commonly interpreted. In this research examine the impact of village politics against the loss of social solidarity which also caused the process of the formation of social groups with each other. In this study researchers used field research with an ampirical approach with data collection methode namely is interview, observation and docuementation with the objectives of research to determine the social facts of the loss of social solidarity society the impact of the villages Politicsshoutwest Praya District Cebtral of Lombok. Result and discussion. First, the impact of village politics raises the process of forming social groups in society. Second, the loss of social solidarity and community identity. Third, the impact of village politics resluted in a breaktrough or penetration that triggers community religius patterns that are starting to be deferent and makes limination in in carrying out their religious acivities with different groups in village politics. Fourth, changes in the pattern of community behavior in caryying out culture activities that are constanly run collectively and harmoniously from a long time and now each of their groups.

**Keywords:** In Group, Out Group, Village  
Political Impact

## Introduction

The phenomenon of village politics that occurs in Pandan Indah Village is of considerable concern. Because the impact of village politics held in August 2022 gave birth to various problems that could reduce the quality and quantity of community solidarity and closeness as usual. After village politics was held, the community began to build a mindset or perception that there were boundaries with people who did not support each other in choosing their village head. Here, the quality of community solidarity began to decline and was no longer harmonious with each other. Social groups began to build between the in group and the out group where the impact of different choices made restrictions between the community and the community did not realize that the victims were themselves.<sup>1</sup>

Indeed, conflict has become part of humans and society<sup>2</sup> It is also very possessive in understanding politics, especially politics in the village. Where people only know about power but not entirely about substantial politics. Because the true purpose of government is to fight for the good, inspiration and

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<sup>1</sup> Santoso Hamijoyo, "Konflik Sosial Dengan Tindak Kekerasan Dan Peranan Komunikasi," *Mediator* Vol 2 No 1 (2001). H, 22

<sup>2</sup> Mustamin, "Studi Konflik Sosial Di Desa Bugis Dan Parangina Kecamatan Sape Kabupaten Bima Tahun 2014," *Ime*, Vol. 2. No. 2 (2016). H, 185

struggle of the people. On the other hand, "virtue" or justice makes all souls feel calm and sufficiency. But for ordinary people, it will only be shown in the concept of victory not the full purpose of this government will be run jointly or collectively in order to give birth to peace and prosperity.<sup>3</sup>

But in fact, talking about society also talks about a problem in it. Therefore, in social life there are also many problems, and these problems will tend to occur because of individual behavior and group behavior. According to Spencer quoted by Arisandi, because the growing community also has an impact on increasing the population and along with this will also continue to give birth to a varied and complex problem<sup>4</sup> It even caused a struggle between groups and societies.<sup>5</sup>

In community life there is also a strong value of solidarity, namely peace between people and full of loyalty to fellow people.<sup>6</sup> Where the habit of peace and mutual respect for others will give birth to peace and strong strength in building

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<sup>3</sup> Khoirul Mahfud, *39 Tokoh Politik Sosiologi Dunia* (Surabaya: Jaring Pena, 2009). H, 29

<sup>4</sup> Herman Arisandi, *Buku Pintar Pemikiran Tokoh Sosiologi Dari Klasik Sampai Modern* (Yogyakarta: Ircisod, 2015). H, 38

<sup>5</sup> Ellya Rosana, "Konflik Pada Kehidupan Masyarakat (Telaah Mengenai Teori Dan Penyelesaian Konflik Pada Masyarakat Modern)," *Al Adyan* Vol 10 No 2 (2015). H, 216

<sup>6</sup> *Ibid*, H 40.

social values.<sup>7</sup> Shibutami also argues that, if we study society, we are actually diving into sociology, and in sociology we prioritize interactions and efforts for collective work in society.<sup>8</sup>

Social interaction is key in the social aspects of social life in society, because without interaction, we cannot live together, interaction leads humans to individual processes to group or collective processes.<sup>9</sup> Humans talk to each other and connect their communications to achieve common goals. Thus, it can be said that interaction is important to strengthen the social solidarity of a community group.<sup>10</sup> Therefore, in the reality of social solidarity within the community is important, but it can also be broken by various problems that occur in the community itself, for example one example of village political currents in the community that cause social unrest.<sup>11</sup> According to Tokan and Ola, governance and power struggles that occur at the village level can also cause a problem with the formation of the process of building authority and

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<sup>7</sup> Ibid, H, 41.

<sup>8</sup> Tamotsu Shibutani, *Social Proccess On Introctions To Sociology* (Barkeley: University Of Calipornia Press, 1986). H, 5-6

<sup>9</sup> Kimball Young Dan Raymond, *Sociology And Social Life* (New York: American Book Company, 1959). H, 137-138

<sup>10</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 2006). H, 55-56

<sup>11</sup> Bagus Ani Putra, "Peran Kearifan Lokal Dalam Resolusi Konflik Keyakinan Beragama Di Jawa Timur The Role Of Local Wisdom For Religions Conflict Resolution In East Java," *Masyarakat, Kebudayaan Dan Politik* Vol. 26, No. 1 (2013). H, 2

leadership to manage governance at the village level.<sup>12</sup> Because the election of village heads or democratic parties at the village level has been carried out for a long time to become community leaders in the village, and the existence of the village is one of the state institutions that regulate the people in the village. Therefore, in determining the leader or village head, of course, the voice of the people is needed.<sup>13</sup>

It is also inseparable from the politics of this village also has an important influence on the traditional elites or "atakebele" who are the driving force and most followed by the community to choose candidate A and candidate B. These traditional elites are people who are very inspiring to the community or lay people so that their steps and words are quickly accepted comprehensively by the community, In fact, sometimes people can only follow but behind the call of the "Atakebele" has a special purpose for their personal interests.<sup>14</sup>

The phenomenon of the political impact of this village is indeed very making and changing the social conditions of the

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<sup>12</sup> Frans Bapa Tokan Dan Ubanus Ola, "Dinamika Politik Desa," *Jurnal Warta Governen* Vol 1 No 1, No. Desember (2019). H, 1-2

<sup>13</sup> Siti Kulsum, *Dinamika Politik Desa (Studi Kasus Dalam Pemilihan Kepala Desa Di Desa Pakem Kecamatan Pakem Kabupaten Bondowoso)* (Institut Agama Islam Negeri Jember, 2021). H, 3

<sup>14</sup> Ibid. H, 2-5

people of Kelambi Hamlet who were originally harmonious, peaceful, peaceful and very eager for solidarity between others. However, the decline and stagnation of community solidarity, cultural patterns and socio-religious patterns of the community began to look bad again. This is certainly a serious phenomenon and problem that occurs in society.<sup>15</sup>

The social changes in the community of Kelambi Hamlet, the political impact of this village, have indeed reaped various irregularities and ineffectiveness as usual. First, community solidarity began to die and disappear, where fellow families did not connect with each other, did not meet each other and did not respect each other and even made restrictions in settlements between communities due to differences in choices due to village politics held in Pandan Indah village, Praya Barat Daya District, Central Lombok Regency. Second, the impact of village politics that occurred in Pandan Indah village also affected the socio-religious community, where the community voiced to replace the mosque marbot, the dismissal of daily Friday duties, the division in carrying out Islamic holidays between communities. Third, the impact of

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<sup>15</sup> Muhammad Saleh, *Fragmentasi Islam Dan Budaya Lokal*, ed. by Gemuh Surya Wahyudi (Mataram: Sanabil, 2022). h. 12.

village politics on the socio-cultural conditions of the community, namely the stagnation of traditional patterns in the community such as the culture of arisan merarik (marriage arisan), the culture of stopping mutual cooperation solidarity in the community and the distribution of days of implementation of carrying out the tradition of pilgrimage to the tomb of keleng which is usually carried out collectively by the community Kelambi Hamlet, Pandan Indah Village, Praya Barat Daya District, Central Lombok Regency.

Therefore, this study aims to provide an analysis related to the phenomenon of findings in the field related to the division of groups between communities the impact of village politics that is held. So that this study can explain how important scientists, theorists and even the government are to be able to understand straightforwardly the impact of politics at a lower level, namely in the village. Because the political impact on the village is also a finding and social phenomenon that needs to be given assessment, mediation and solutions that are solutive so as not to continue to give birth to fatal impacts on the development of the unstable community of Kelambi Hamlet.

## Methods

This study aims to find answers to social facts that occur in the field related to the formation of social group processes in group and out group the impact of village politics in Pandan Indah village which causes loss of social solidarity in the community. This research uses qualitative research methods with an empirical approach located in Kelambi Hamlet, Pandan Indah Village, Praya Barat Daya District, Central Lombok Regency. This study obtained data using interview, observation, documentation methods with respondents from the community of Kelambi hamlet, Pandan Indah village to be able to obtain answers to the problems raised about the formation of social groups in group and out group the impact of village politics.<sup>16</sup>

## Results And Discussion

### 1. In-Group Versus Out-Group: The Collapse of Community Social Solidarity The Political Impact of Villages.

As a harmonious society, and harmonious. The people of Kelambi Hamlet, Pandan Indah Village, always represent solid social characteristics. However, after the

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<sup>16</sup> Muhammad Syaoki, 'Khilafatism in Islam: The Concept of the Khilafah in the View of Hizbu Tahrir and Ahmadiyah', *Politea : Jurnal Politik Islam*, 4.2 (2021), 69–84 <<https://doi.org/10.20414/politea.v4i2.4263>>.

village political process held in the village, the social solidarity of the community began to disappear and there was a differentiation of responsive patterns and patterns of solidarity with each other within the Kelambi hamlet community. Now. Society began to build a separate group by reflecting differences rather than a group. In group and out group is a form of social group that reflects competition, differences of opinion between people in the same space. Therefore, this phenomenon has become a new prerogative in the people of Kelambi Hamlet, Pandan Indah Village.

The loss of cooperation and harmony of the community impacts village politics and gives rise to competition<sup>17</sup>each other. Therefore, the behavior of the people of Kelambi Hamlet the impact of village politics is no longer in line with the concept of solidarity, because solidarity means having a strong equal value in the community.<sup>18</sup> So that the political influence of the village that occurred in Kelambi Hamlet reaped several things, especially the development of the concept of in-group

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<sup>17</sup> Ibid.H, 63

<sup>18</sup> Luluk Dwi Kumalasari, "Makna Solidaritas Sosial Dalam Tradisi Sedekah Desa," *Seenaspro 2 Umm*, Oktober 2017. H, 1111

and out-group groups. But on the other hand, the concept of out-group is a form of the opposite of a social group of in-group groups. These in-group and out-group attitudes tend to trigger problems and feelings of ethnocentrism and feel that each other is no longer part of their group (out-group). After the competition that occurred some statements that woke up from the community that they are no longer our family, they are our enemies. Because the difference in choice in politics is a form of difference in principles in society.<sup>19</sup>

Attitudes also tend to have a strong distinction between in-group versus out-group, and this concept will often be found in social people's lives. Thus, social groups that are built in society will be a form of the process of forming in-group and out-group. Even sometimes have feelings of mutual hatred, destroy the opposing party<sup>20</sup> and make a fight against each other. For example, a society

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<sup>19</sup> Mayor Polak, *Sosiologi, Suatu Buku Pengantar Ringkas* (Jakarta: Balai Buku Ikhhtiar, 1966). H, 4

<sup>20</sup> Parsudi Suparlan, "Konflik Sosial Dan Alternatif Pemecahannya," *Antropologi Indonesia* Vol. 30, No. 2 (2006). H, 130

that belongs to an in-group group will feel discomfort and dislike for those in the out-group group.<sup>21</sup>

Even in religion, it has been explained that there are two parts of association and relationships that humans want to run. First, the relationship with Allah SWT which becomes a supernatural relationship. Second, relationships with fellow beings are relationships with fellow humans and society.<sup>22</sup> However, currently the social condition of the people of Kelambi Hamlet, Pandan Indah Village is in an unstable social condition due to the impact of politics at the village level or the election of the head of Pandan Indah village. The social condition of society is now increasingly differentiated with the concept of mu'amalah or relationship with God and others. Now the people of Kelambi Hamlet have lost their communication contact with their own families due to differences in choices at the democracy party in the village.

On the other hand, building solidarity and maintaining good relations between people is mandatory, because maintaining solidarity is a form of positive

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<sup>21</sup> Arisandi, *Buku Pintar Pemikiran Tokoh Sosiologi Dari Klasik Sampai Modern*. H. 107

<sup>22</sup> Buya Hamka, *Lembaga Hidup* (Jakarta: Republika Penerbit, 2015). H, 156

humanity for a noble cause.<sup>23</sup> However, political currents in the village are a reference for the collapse of social solidarity of the people of Kelambi Hamlet, Pandan Indah Village, sometimes even people who are included in social groups that do not support their own candidates who come from Kelambi Hamlet, planting feelings of shame to be more attractive in the community and feelings of shame to connect their communication with people of different choices and even feelings of fear to meet their own families the impact of differences in choices when Village politics was held, because communication is indeed one of the common threads of building interaction and cooperation between communities, but currently the pattern of community communication is no longer harmonious.<sup>24</sup> With the stagnation of harmonious and solid patterns of solidarity in the community, various forms of bad transformations are built in the community, the influence of village politics.

Therefore, the social condition of the people of Kelambi Hamlet of Pandan Indah Village is currently

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<sup>23</sup> Ibid, H, 157.

<sup>24</sup> Emory Bogardus, *Sociology* (New York : The Macmillan Company, 1961). H, 253-254

divided into two social groups, namely between in-group and out-group, where these two social groups are different communities of choice when the village democracy or political party is held and even propagates to various social lines of society and decides community solidarity, there is no social contact in the community, and even spread to the socio-religious world of society. Therefore, the existence of competition and conflict in society becomes a social process in which individuals and social groups try to fulfill their respective goals in different and opposite directions.<sup>25</sup>

In the social process (socializations) there are so-called me and him, us and them. Meanwhile, according to Chooley quoted by Arisandi, the concept of me and others can be called the word "Alter-Ego" which should substantially be the basis of a social interaction in society, because social interaction between individuals and society has a very strong relationship. On the other hand the concept of me and him, we and them can also be called a social group, and a social group is a place where people can identify themselves with their environment as an in

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<sup>25</sup> Widjaya, *Otonomi Daerah Dan Daerah-Daerah Otonom* (Jakarta: Raja Grafindo Presada, 2002). H, 49-50

group.<sup>26</sup> The phenomenon of the collapse of social solidarity of the community, the political impact of the village in Kelambi Hamlet, Pandan Indah Village is also very clear and visible. After village politics was held, the community began to choose their respective groups according to the choice of candidates chosen during the democracy party in the village.

Society began to stop its interaction with those who were considered not part of it or out-group. Social contact has begun to be established in the community after village politics, which was originally social contact became a common thread between communities. Social contact comes from the Latin words "con" and "tango" which means touching each other and building relationships.<sup>27</sup> It means literally social contact interacting with each other in social life<sup>28</sup> and making each other positive social processes between communities.<sup>29</sup>

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<sup>26</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 2006). H, 106

<sup>27</sup> Soerjono Soekanto, *Teori Sosiologi Tentang Perubahan Sosial* (Jakarta: Ghalia Indonesia, 1983). H, 1-2

<sup>28</sup> Kingslay Davis, *Human Society* (New York: The Macmillan Company, 1960). H, 150

<sup>29</sup> Soekanto, *Sosiologi Suatu Pengantar*. H, 59

However, it can be said that the social phenomenon of the community, the political impact of this village began to be seen, the loss of social contact (social contact) and the loss of togetherness, not even thinking about humans as social creatures who cannot live without others<sup>30</sup> And no peace between citizens gives birth to differences between social groups and leads to the loss of patterns of solidarity in society. Then this also has an impact because of the weak intuition and awareness of the community and here lies where to prioritize awareness and participation. Because indeed this politics will not be separated from the participation and awareness of the people.<sup>31</sup>

Substantially, solidarity can be interpreted as a form of community togetherness, cohesiveness and loyalty.<sup>32</sup> Meanwhile, according to Durkheim, social solidarity also exists called collective consciousness or consciousness born from inner feelings. However, the issue of social awareness in the community of Kelambi Hamlet after village politics is

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<sup>30</sup> Aisyah, "Konflik Sosial Dalam Hubungan Antar Umat Beragama," *Jurnal Dakwah Tabligh* Vol. 15, No. 2 (Desember 2014). H, 190

<sup>31</sup> Kantaprawira, *Sistem Politik Indonesia (Model Suatu Pengantar)* (Bandung: Sinar Baru Algensindo, 2006). H, 56-57

<sup>32</sup> Hasbullah, "Kearifan Lokal Dalam Membangun Solidaritas Dan Integrasi Sosial Masyarakat Desa Bukit Batu Kabupaten Bengkalis," *Jurnal Sosial Budaya* Vol 9, No 2, No. Desember (2012). H, 234

now no longer visible and has begun to decline<sup>33</sup>, In fact, it has affected social group differences and disputes between communities.<sup>34</sup> Before the occurrence of village politics, the people of Kelambi Hamlet were very close to togetherness, solidarity and mutual assistance. But it is no longer embedded in the behavior of the village community.<sup>35</sup>

## 2. The Impact of Village Politics on the Social Conditions of the People of Kelambi Hamlet, Pandan Indah Village, Praya Barat Daya District

### a. Impact on Social Religious Society

Participation in politics is a form of citizen or community activity that acts personally. This participation can be both individual and collective.<sup>36</sup> According to Aristotle, participation can be called by the word "koinonia" which means sharing and the noun "koinonia" means togetherness, association, community

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<sup>33</sup> Rina Aristiani, "Meningkatkan Percaya Diri Siswa Melalui Layanan Informasi Berbantuan Audiovisual," *Jurnal Konseling Gusjigang* Vol 2 No 2 (2016).H, 183

<sup>34</sup> Irwandi Dan Endah, "Analisis Konflik Antara Masyarakat, Pemerintah Dan Swasta (Studi Kasus Di Dusun Sungai Samak, Desa Sungai Samak, Kecamatan Badau, Kabupaten Belitung)," *Jispo* L 7 No 2 (2017).H, 25

<sup>35</sup> Ibid, H 235.

<sup>36</sup> Suryo Sakti Hadiwijoyo, *Negara Demokrasi Dan Civil Society* (Yogyakarta: Graha Ilmu, 2012). 64

and together.<sup>37</sup> But basically in making a choice, whether it is in a political choice, man is based on a consciousness and his will personally.<sup>38</sup>

Village politics that occurred in Pandan Indah Village, Praya Barat Daya District, became one of several adverse phenomena of the impact of village politics on the community. One example of the phenomenon of village political impact in addition to Pandan Indah village is in Montong Hamlet, Ranggagata Village, there are also road closures using wood and walls. Likewise, the political impact of the village that occurred in Kelambi Hamlet, Pandan Indah Village is more collective and complex because it affects the entire community of Kelambi Hamlet, Pandan Indah Village, Praya Barat Daya District.

The bad phenomenon of village political impacts that occur on the people of Kelambi Hamlet, Pandan Indah Village, causes chaos not only about disharmony with the community, but also has an impact on the community's socio-religious and cultural behavior.

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<sup>37</sup> Aristoteles, *Politik* (Yogyakarta: Narasi, 2016). H, Xii

<sup>38</sup> Zainal Abidin, *Filsafat Manusia* (Bandung: Pt Remaja Rosdakrya, 2014). H, 61

Because the effects of changes that occur too quickly in the social life of society will result in disorganization of a social structure in society.<sup>39</sup> On the other hand, village politics in Pandan Indah village also stipulates obligations towards others and God. According to Hamka, the obligation can take the form of an obligation towards oneself, others and Allah SWT. Duty to others is to maintain harmony and harmony towards others and obligation to God is to remain polite to religion.<sup>40</sup>

However, what happened after village politics on the lives of the people of Kelambi hamlet, Pandan Indah village, was that the community made various kinds of breakthroughs, namely. First, the dismissal of the mosque marbot, where the mosque marbot of Kelambi Hamlet does not support candidates for village head from Kelambi Hamlet and is part of the out-group group. The minority of people who do not support candidates from Kelambi Hamlet makes them continue

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<sup>39</sup> Sosialismanto, *Hegemoni Negara Politik Pedesaan Jawa* (Yogyakarta: Laper Pustaka Utama, 2001). 72-73

<sup>40</sup> Hamka, *Lembaga Hidup*. H, 2-3

to accept and passively with various statements from in-group groups that belong to the majority.

This out-group includes people who do not support candidates from Kelambi Hamlet who are considered enemies who have crossed the boundaries of their way of society that is not in the same direction as their own community. Therefore, mosque marbots who are included in the out-group group want to be stopped as marbots or mosque administrators in Kelambi Hamlet.

Second, the dismissal of daily Friday officers from the in-group does not accept Friday daily officers from out-group groups, on the contrary out-group groups also do not accept Friday daily officers in mosques held by in-group groups. Therefore, the political impact of this village is massive enough to enter the socio-religious life of the community in Kelambi Hamlet, Pandan Indah Village. Of course, this is very bad for the lives of people who were originally collective or cooperative but have now been sabotaged by the bad influence of village politics. As a solution to this problem, society needs moderates who do not side with in-group and out-group social groups who always replace the role of

dismissed people in their duties of managing and carrying out their functions on Fridays.

Third, the division of the implementation of Islamic holidays, namely after post-village politics held in Pandan Indah Village, Praya Barat Daya District, Central Lombok Regency, made a negative transformation pinned by the social behavior of the people of Kelambi Hamlet. After the division and differences, now the political flow of the village also propagates to the religious behavior of the community, and what happens to the people of Kelambi Hamlet is not only a matter of dividing social groups between in-group and out-group groups. However, this also has an impact on the religious behavior of the community which now in carrying out Islamic holidays the community must allot their implementation time between in-group versus out-group social groups. Therefore, the image of solidarity of the people of Kelambi Hamlet is no longer harmonious in the social environment but this is a form of no obligation of the community towards others.

According to Hamka<sup>41</sup>, Cleverness in politics can build good friendships, even in the religion of political Islam is also related to one and the other. However, the impact of politics is quite complex, even politics can give birth to something good and bad for both individuals and groups. Pandan Indah Village launched a democracy party to elect its 4th village head in August 2022, where the politics of this village not only gave birth to social solidarity of the community, but gave birth to various polemics and divisions between communities. Of course, this is a bad phenomenon that occurs to the community due to the bad flow of politics at the village level, and as a conclusion that politics is relative in nature which gives birth to peace and debate in the community.

#### b. Impact on Social Behavior of the Community

According to Plato quoted by Mahfud, humans need togetherness and politics and all their implications to achieve common goals.<sup>42</sup> In carrying out politics, it can be driven by three things, namely individuals, political

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<sup>41</sup> Ibid, H, 325.

<sup>42</sup> Chirul Mahfud, 39 *Tokoh Sosiologi Politik Dunia* (Surabaya: Jaring Pena, 2009). H, 41

actors and political aggregation. These individuals or societies also become part of political life.<sup>43</sup> People who benefit from politics and people who get also get losses from politics. As happened in Pandan Indah Village, its political impact affects various community activities such as religious patterns and community culture. On the other hand, according to Hadiwijoyo, politics will also cause various problems.<sup>44</sup>

The political impact of the village that occurred in Pandan Indah Village eroded social solidarity which also had an impact on the decline of people's behavior towards their own culture and created a barrier between communities that originally had high solidarity values just because of a competition that occurred.<sup>45</sup> Before the village political problems, the people of Kelambi Hamlet lived peacefully and peacefully, but after the occurrence of village politics in Pandan Indah Village, this had an impact on the social life of the Kelambi Hamlet community in the Pandan Indah Village environment. This condition makes the existence

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<sup>43</sup> Suryo Sakti Hadiwijoyo, *Negara Demokrasi Dan Civil Society*. H, 62

<sup>44</sup> Sakti Hadiwijoyo. H, 63

<sup>45</sup> Josef Riwu Kaho, *Prospek Otonomi Daerah Di Republik Indonesia* (Jakarta: Pt Rajagrafindo Persada, 2002). H, 79

of people's cultural traditions begin to be endangered and no longer harmonious.<sup>46</sup>

Originally, the socio-cultural condition of the people who got along has now become the middle of nowhere. The tradition began to be stopped due to community disharmony due to differences in choices at the village political event held in August 2022. The tradition of community gathering has been stopped by mutual dismissal of arisan members for people who do not have support from their own candidates (candidates from Kelambi Hamlet).

According to Sajogyo, tradition is a role built by society for society that wants to be inherited or passed on from time to time, whether it is in the form of actions, goods, values and norms in society.<sup>47</sup> However, the tradition or culture of the people of Kelambi Hamlet is now increasingly different after the occurrence of differences, competition in political currents. One of the strong traditions carried out by the ancestors of the people of Kelambi Hamlet until now, but the political

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<sup>46</sup> Santosa, *Dinamika Masyarakat Pedesaan Dalam Perspektif Sosiologis*. H, 32

<sup>47</sup> Disadur Sajogyo, *Dalam Pengantar Sosiologi* (Fakultas Pertanian: Institut Pertanian Bogor, 1971). H, 44-45

impact of the village has brought bad currents to the behavior of the community in carrying out their own cultural activities. The tradition of grave pilgrimage is one form of culture or custom for people in Indonesia such as making pilgrimage visits to the graves of saints, pilgrimages to the graves of families who have died.<sup>48</sup>

Therefore, culture can include activities carried out by society.<sup>49</sup> Thus, the Keleang grave pilgrimage is a tradition that is always carried out by the people of Kelambi Hamlet, Pandan Indah Village, which is held twice a year. However, the impact of village politics, currently the behavior of the community in carrying out the tradition of pilgrimage to the tomb of kelenag is not harmonious and not as solid as before the occurrence of village politics, now the community distributes the time of their pilgrimage visits between social groups or in-group and out-group. Even out-group social groups that are minority in Kelambi hamlet do not visit Keleang grave pilgrimage in 2022, because of various feelings

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<sup>48</sup> Rohimi, "Historis Dan Ritualisme Tradisi Ziarah Makam Keleang Di Dusun Kelambi : Studi Terhadap Pendekatan Antropologi," *Jurnal Socia* Vol 16, No 2, 2019. H, 162

<sup>49</sup> Syamhari, "Interpretasi Ziarah Pada Makam Mbah Periuk," *Jurnal Rihlah* 2 No. 1 (2014). H, 29

that arise such as feelings of shame, dislike and unwillingness to meet and build relationships with the majority of in-group social groups in Kelambi Hamlet.

The community of Kelambi Hamlet, one of the hamlets located in Pandan Indah Village, Praya Barat Daya District, Central Lombok, has a tradition of visiting grave pilgrimages in one of the sacred places that are claimed to have been visited by the guardian of God when spreading Islam in Lombok. However, the name of the tomb is only a semiotic mention of the ancestors of the community in ancient times, because it is said that the story in that place became a stopover or hermitage of the guardian of God and one of the guardians left behind a shawl or turban, while in the Sasak language of Lombok, especially the people of Kelambi Hamlet, the shawl or turban is called by the word "leang", so that the occurrence of archery with the title "keleang tomb".<sup>50</sup>

Until now, the people of Kelambi Hamlet still carry out annual activities and are called sacred traditions until

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<sup>50</sup> "Historis Dan Ritualisme Tradisi Ziarah Makam Keleang Di Dusun Kelambi : Studi Terhadap Pendekatan Antropologi." H, 164

now. However, the impact of the division of community solidarity due to village politics and the division of pilgrimage visit time between in-group and out-group. This is certainly a phenomenon that is not good to be a reflection for future generations of society. Even in the pilgrimage of the tomb of the leang which was originally so collective, now it looks more and more disharmonious and ineffective.

Because basically culture is a form of creating reason, art, uniqueness and customs. So that every tradition played and carried out by the community is a form of uniqueness and builds knowledge to continue to be given and planted to successors.<sup>51</sup> However, the bad influence of the impact of village politics that occurs becomes a link between the community, especially religious leaders, traditional leaders to create a negative aura and make the loss of harmony, solidarity, community unity to continue to create mutual peace between communities. On the other hand, it will also have the effect of further worsening the self-image

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<sup>51</sup> Kusumohamidjojo Budiono, *Filsafat Kebudayaan* (Yogyakarta: Jalasutra, 2009). H, 34

in carrying out traditional activities that were originally solid and are no longer effective and collective.

## **Conclusion**

Differences in choice in politics have become common in society. However, in this study, it can be raised that political differences in the village can build changes or new phenomena in the community of Kelambi hamlet, Pandan Indah village. Where the impact of village politics that occurred in the community of Kelambi Hamlet gave birth to the process of forming social groups in one community space. The difference in choice in choosing village heads makes the community give birth to competition, hostility and the phenomenon of loss of harmony and social solidarity of the community, even not only has an impact on the social level but on the cultural level and religious patterns of the community which are increasingly worrying for the development of a society that is no longer stable. Therefore, the results of this study become one form of unusual findings in which the political impact of villages causes divisions between communities and eliminates solidarity as usual that is harmonious and harmonious that is always reflected by the community. Because after politics, this village made various

perspectives that were built in the lives of the people of Kelambi Hamlet. Now the people of Kelambi Hamlet are on the verge of inaccurate patterns of social solidarity in the community. There has now been a division of groups between in-group and out-group social groups. An in-group social group is a form of self-identifying social group that establishes a competition and difference with an out-group social group that is the opposite of an in-group social group.

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