

The Influence Of Political Culture On The Political Participation Of Javanese Migrants In Palu City

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Abstract – This study aims to examine and reveal descriptively and analytically the quality of political participation of Javanese migrants in the city of Palu. Political culture (political views, attitudes, and values) is one of the main factors influencing the formation of political participation. Therefore, the problem of political participation of Javanese migrants in Palu city is an essential thing to study, considering that almost all cities and towns are in similar conditions where most of the population is inhabited by migrants. In Palu city, the Javanese migrant population is quite large. Still, their political role is so small that they do not even become a sufficiently calculated instrument of society in the local political arena.

This research combines quantitative research methods and qualitative methods with an emphasis on quantitative methods. Qualitative methods are used on a limited basis in preparatory work, especially in designing and developing research instruments. The study population is all Javanese migrants who live in the city of Palu. The determination of the research sample was carried out using a simple random sampling technique with a total sample number of 100 people. Data collection sourced from primary data was carried out by circulating questionnaires, interviews, and observations. Secondary data was collected through tracing documents and written reports in various work units related to this study. The data analysis used is a statistical analysis of a person's probability correlation with a significant level of 5% to find out the magnitude of the influence of political culture on political participation, then continued by calculating the confession of determination to find out the strength of the relationship between the two variables (political culture and political participation). Analysis of these data is carried out with the help of a computer SPSS program.

The results of the study found that the level of quality political participation of the Javanese migrant community, which includes voting activities, election and other election campaign activities, social and political organization activities, political discussion activities, and general meeting activities, has been in the moderate category. Such conditions of political participation are inseparable from the influence of political culture. Meanwhile, the level of quality of the political culture of the Javanese migrant community is in the moderate or relatively high category. This means that the quality of political culture, such as views, attitudes, and political values, grows and develops according to the passage of time, where the basic principles of cultural values that exist in Javanese culture as guidelines and handles which then become the basis for shaping their political culture which certainly has a positive and significant effect on political activities carried out as a tangible form of political participation.

Keywords – Political culture, political participation, and Javanese migrants.

I. INTRODUCTION

The city's rapid development attracted the interest of the villagers and surrounding areas to migrate to the city. They come to the town with economic motives, hoping for improvement and improvement of life for themselves and their families. Moreover, the agricultural sector in the village is undergoing significant changes with the intensification of agriculture. The influx of high-yielding varieties, the use of fertilizers, the use of mini-tractors, and chemical, the regulation of water users' rights for irrigation, and the use of milling machines have an impact on the use of labor, profit-sharing institutions, the social organizations of village communities. In addition, the government and private capital invested in the agricultural sector is not as significant as the modern industrial sector, which is one of the reasons why the industry is not developing as rapidly as the current industrial sector.

The intensification of this agriculture, referred to by Sunyoto Usman (2004:198-202) as the "green revolution movement," has not only resulted in shackled farmer sovereignty but has also created gaps in various levels. In rural areas, there is a gap between owner and cultivator farmers and farm workers, the facilities provided by the government packaged in the form of various programs flow more to the owner and cultivator farmers, not to farm workers, so that farm workers are poorer. As a result of the poverty suffered, they get around this poverty by pitting their fate against other regions, filling the informal economy sector in urban areas. The habit of pitting the future in the informal economy sector in urban areas flows mainly through the network of travelers. These travelers act as brokers, initial shelters, and informants of job opportunities. Even among street vendors, the traveler can become an intern. If the new residents become independent, they will be released to set up their businesses. This pattern keeps the informal sector in urban areas growing, forming a range of sustainable economic activities that migrants generally engage in.

The issue of employment opportunities, migration, and the structure of employment in the city has been an exciting topic among experts since the 1970s. This problem is considered to be related to poverty that occurs in rural areas (Chris Manning and Tadjuddin Noer Effendi, 1991:9)

This condition encourages the flow of migration flows to urban areas. Most migrants, both from villages and between islands, do not have adequate skills and education, so they naturally cannot enter formal economic sectors such as State and private enterprises and government bureaucracies. In addition, cities cannot accommodate such a rapid labor force flow in the financial and legal industries. The jobs available to those (migrants) who are not housed in the formal sector lie in the informal economy sector, such as street vendors, small traders, hawkers, construction workers/day menial laborers, and scrap collectors (scavengers). The main characteristic of this economy sector is the production of sub-systems, i.e., the production of goods and services which are only sufficient for today's consumption for the family members concerned. As a consequence of this subsistence production, most migrants live in slums which are certainly one of the problems in development, both physical development, economy, health, and socio-political development.

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In every government-driven political moment, such as elections, migrants engage in a relatively high percentage. However, they do not understand and feel the positive impact of their involvement in the political process; for example, there are alternatives to solving the problem of poverty and the jobs they are engaged in. On the other hand, such limping conditions are accepted as they are by them (migrants) and perceived as reasonableness in national life as a form of sacrifice for the sake of development without wanting to file protests or proposals for improvement.

The description above hints that there are problems that need to be addressed in the political life of migrants, especially Javanese migrants in Palu City. At the very least, the primary issue is why they are less reactive to the political process that manipulates them. In Palu city, the Javanese migrant population is quite large, estimated to occupy the third largest community of the total population of Palu city. Nevertheless, their political role is so small that it does not even become a sufficiently calculated instrument of society in the local political arena. They are only used as targets for political activities such as direct elections and elections, campaigns, and other political activities.

The problem of political participation will undoubtedly be answered clearly if it is studied by the political culture in its socio-political environment. Political culture needs to be proposed because political culture is the foundation for political participation.

Almond and Powell (1966:23) define political culture as a concept consisting of attitudes, beliefs, values, and skills currently prevailing in all members of society, including patterns of particular tendencies and habitual patterns found in community groups. This means that political culture becomes a guide that directs organization toward how best to participate in political life. Therefore, in the life of society, the pattern of political culture is determined by the extent to which political views, attitudes, and values are formed.

Political views, attitudes, and values are formed when faced with the position of political institutions and how the role of individual and group political potential is in the eyes of citizens. All three are the basis of a cycle that clearly shows the stages of a

society's political culture.

Perhaps the individual in society is only capable of being at the stage of expressing sensorily captured realities while not yet being able to compose a conception of what his desires are, or whether or not he may still be at the stage of giving consent, or it may be that the individual in the totality of society does not know anything yet, but is depicted between political views, attitudes, and values and political realities.

Ramlan Surbakti (2007:140) argues that political participation is the participation of ordinary citizens in determining all decisions that concern or affect their lives. Gabriel A. Almond (1974) divides political participation into two forms, namely: conventional political participation and unconventional participation. According to him, participation that is classified as traditional includes voting, political discussions, campaign activities, forming and joining interest groups, and individual contact with political and administrative officials. Meanwhile, non-conventional political participation includes petition submissions, demonstrations, confrontations, strike actions, acts of political violence against property (destruction, bombing, and arson), acts of political violence against humans such as kidnappings and assassinations, guerrilla warfare, and revolution.

According to Miriam Budiardjo (1981: 3-4), political participation is the activity of a person or group of people to actively participate in political life, namely by choosing the head of the State and directly or indirectly influencing government policy (public policy). These activities include voting in elections, attending rallies, being a party or interest group member, holding relationships with government officials or lawmakers, and so on.

Political culture is inextricably linked with political participation. The overall views, attitudes, and political values about a political event largely determine whether a person commits a political act. Theoretically, making demands for harmful wisdom is good for society, but because society sees the opposite, in reality, organization inevitably makes political demands.

This illustrates that political participation does not stand alone but connects with other factors. Individual political participation is influenced by several internal and external factors related to the natural and sociocultural environment.

II. RESEARCH METHODS.

This research combines quantitative research methods and qualitative methods with an emphasis on quantitative methods. Qualitative methods in this study are used as supporting quantitative methods. Qualitative methods are used in a limited way in preparatory work, especially at the initial stage in the research process during designing and developing research instruments (questionnaires, interview guidelines, and observations) for data collection, developing codes for the categorization of answers, and are also used to create a foothold on the Likert scale.

The population in this study is the entire Javanese migrant population living in Palu city, with the analysis unit being Javanese migrant individuals living in Palu City. The collection and determination of respondents were carried out using a simple random sampling technique (simple random sampling), considering that the study population was homogeneous. The sample of respondents was taken in 4 (four) villages, and in each *kelurahan*, 25 were taken, so the total number of respondents was 100. In addition to the respondents, interviews were also conducted with informants consisting of community leaders, village heads, and *rt/RW* chairpersons who were considered to know a lot about the political activities and political culture of the Javanese migrant community.

The types of data collected in this study are data sourced from primary and secondary data. Preliminary data collected includes 1) Data on political culture, especially those concerning political views, political attitudes, and political values; And 2) Data on political participation related to voting in elections, participation in campaign activities, membership and involvement in the activities of socio-political organizations, conducting political discussions, and involvement in general meetings.

Secondary data (other supporting data) collected include the number of votes cast in elections, the List of Activity Programs of social organizations, area, population, education, socio-economic and government, and other supporting data related to this study.

Primary data collection was carried out through questionnaires, interviews, and observations. Questionnaires were explicitly circulated to respondents (Javanese migrants). At the same time, interviews were conducted using interview guidelines (interview guide) to informants (community leaders/Javanese migrants), while observations were carried out to understand the daily behavior of respondents.

The collection of secondary data (other supporting data) is collected through tracing documents and written reports in various organizations or work units related to this study.

The data analysis used in this study is as follows:

- 1). Analysis of descriptions to measure the political culture and political participation rate of Javanese migrants using frequency and percentage tables.
- 2). Analysis of variable relationships using product moment correlation statistics to test hypotheses that have been formulated with a significant level of 5% or $\alpha = 0.05$. The magnitude of the influence and strength of the relationship between variable X to Variable Y is obtained by calculating the coefficient of determination (r_{yx}^2). The following formula spells out the computed value of the correlation coefficient (r_{yx}):

$$r_{yx} = \frac{\sum xy}{(\sum x^2)(\sum y^2)}$$

Where: r_{yx} = Correlation coefficient between variable X and variable Y

$\sum xy$ = The sum of the products of the variable X and variable Y

$\sum x^2$ = sum of squares of the variable X

$\sum y^2$ = sum of squares of the variable Y

III. RESULTS OF RESEARCH AND DISCUSSION

3.1. Political Cultural Factors

Political culture is one of the variables that influence political participation. Political culture is a whole system of values, beliefs, perceptions, and attitudes that influence the behavior of a person or individual in a political system or activity. In people's lives, the pattern of political culture is determined by the extent to which political views, attitudes, and values are formed.

Political views, attitudes, and values are revealed when faced with the position of individual and group political potential in the eyes of citizens. All three are cycles that clearly show the stages of political culture.

3.1.1. Political Views

Political views are processes or outcomes that give birth to or generate awareness of political events through the intercession of healthy minds. Political views are not an express process but rather implied process because speech and judgment as a gesture can occur below the threshold of consciousness.

This study's political views are focused on political institutions and processes. The degree of involvement of a person or individual in political activities is influenced by his perspective on the political existence of the individual, the existence of the political potential of the group, and the existence of the entire political system. These three aspects measure the political views of Javanese migrants (respondents) in Palu city.

In this regard, according to the results of the data obtained regarding the political views of Javanese migrants (respondents) in Palu city about their influence on political behavior as a tangible form of political participation, it seems to be quite varied, as shown in the following table:

Table 3.1. The Quality Level of Political Views of Javanese Migrants in Palu City.

No	Category	Frequency (f)	Percentage (%)
1	2	3	4
1	Very Low	5	5,00
2	Low	25	25,00
3	Keep	49	49,00
4	High	17	17,00
5	Very High	4	4,00
	Total	100	100,00

Source: Primary Data Processing Results, 2022.

The table above shows that there are still about 5% and 25% of respondents who have deficient and low-quality political views, 49% of moderate respondents, 17% high, and only about 4% of respondents with a very high level of quality of political opinions. The total score of the above political views category is 290, with an average score of 2.90. The average score (2.90) based on the classification and assessment scale that has been set on the measurement indicators of the research variables is on a measurement scale between 2.61 – 3.40, which means medium. This means that the quality of political views of Javanese migrants in Palu city has been in the moderate category.

3.1.2. Political Attitudes

The level of quality of political attitudes about political participation is based on the classification of the level of quality of attitudes towards the existence or position of the political system, attitudes towards the presence of the political potential of the group, and attitudes towards the fact of the political potential of the individual.

The overall score of respondents' answers/statements on indicators of political attitudes are then summed up, and the results are accumulated into the categories of the deficient, low, medium, high, and very high, as shown in the following table:

Table 3.2. The quality of the political attitudes of Javanese migrants in Palu City.

No	Category	Frequency (f)	Percentage ((%)
1	2	3	4
1	Very Low	5	5,00
2	Low	7	7,00
3	Keep	61	61,00
4	High	23	23,00
5	Very High	4	4,00
	Jumlah	100	100,00

Source: Primary Data Processing Results, 2022.

The table above shows that only about 5% and 7% of respondents each have a shallow level of quality of political attitudes; more than half, namely 61% of respondents, are in the medium or moderately high category, 23% of respondents have had high political attitudes, and 4% of respondents are very high. The total score of the above type is 314, with an average score of 3.14. The average score (3.14) based on the classification and assessment scale that has been set on the measurement indicators of the research variables is on a measurement scale between 2.61 – 3.40, which means medium or high. This situation implies that the quality of political attitudes of the Javanese migrant community in Palu city has been in the moderate or relatively high category.

3.1.3. Political values

Value is the concept of what is desired or suitable; in some habits, it is a good thing or a desire. Value reflects something that a person or individual wants, in this case, the goals, inclinations, and end of desired circumstances, or in other words, reflects a person/individual's concept of what is good and what a person or individual should do rather than what is desired is an internal and subjective concept that formulates standards of morality, ethics, aesthetics, and personal hostility.

Values are the basic principles that underlie a doctrine or a view of life. These basic principles are from a value adopted by a person/individual or group and society that is not easily changed casually and may even be unchanged in actualizing oneself in various aspects of life, including political life. For this reason, the need for this research, as is a political view, political values are viewed from the normative side of the existence of the political potential of individuals and groups and the presence of the entire political system. So political values are what is good and what is right a person or individual should do in the context of political life.

The quality of political values regarding political participation is based on the classification of individual political values, group political values, and political systems according to the Javanese migrant community.

From the overall score, the indicators of political values are summed up and then divided by the number of respondents. The results are accumulated into the categories of deficient, low, medium, high, and very high regarding the level of quality of political values of Javanese migrants, as shown in the following table:

Table 3.3. The quality of the political values of Javanese migrants in Palu City.

No	Category	Frequency (f)	Percentage (%)
1	2	3	4
1	Very Low	5	5,00
2	Low	23	23,00
3	Keep	49	49,00
4	High	19	19,00
5	Very High	4	4,00
Total		100	100,00

Source: Primary Data Processing Results, 2022.

The table above shows that there are still about 5% and 23% of respondents each had a very low and low level of quality of political values, 49% of respondents were medium or moderately high, 19% of respondents were high, and 4% of respondents were very high. The total score of the above category is 294, with an average score of 2.94. The average score (2.94) based on the classification and assessment scale that has been set on the measurement indicators of the research variables is on a measurement scale between 2.61 – 3.40, which means medium. This data illustrates that the level of quality of political values of the Javanese migrant community is in the moderate or relatively high category. This means that the quality of Javanese migrant political values, individually and in groups, is the result of the accumulation of inherent (cultural) values applied to political life. These cultural values are the dominant underlying political culture of Javanese migrants, even prevalent in coloring Indonesian political culture.

As previously stated, essential aspects of political culture are political views, attitudes, and values. These three aspects are sub-sub-variables and, at the same time, are used as indicators used in measuring political culture by summing all scores based on the classification and assessment scale set in the research method. Based on these measurements, the level of quality of Javanese migrant political culture can be seen in the following table:

Table 3.4. Recapitulation of Data on the Level of Quality of Javanese Migrant Political Culture in Palu City.

No	Category	Frequency (f)	Percentage (%)
1	2	3	4
1	Very Low	2	2,00
2	Low	24	24,00
3	Medium/sufficient	58	58,00
4	Tall	16	16,00
Total		100	100,00

Source: Primary Data Processing Results, 2022.

The table above shows that only 2% of respondents are deficient, 24% are high, 58% are medium/sufficient, and 16% are in the high-quality level of political culture. The total score of the above category is 288, with an average score of 2.88. The average

score (2.88) based on the classification and assessment scale that has been set on the measurement indicators of the research variables is on a measurement scale between 2.61 – 3.40, which means it is medium or relatively high. This data illustrates that the level of quality of the political culture of the Javanese migrant community is in the moderate or relatively high category.

Based on the description above, it can be concluded that the quality of the political culture of the Javanese migrant community in Palu city has been in the moderate or relatively high category. This means that the quality of political culture grows and develops according to the passage of time where the basic principles of cultural values that exist in Javanese culture as guidelines and handles which then become the basis for shaping their political culture, which certainly affects the political activities they carry out or from their political participation.

3.2. Political Participation Activities.

Like ordinary citizens, Javanese migrants in Palu city also participate in various political activities such as voting in elections and other elections, attending election campaigns and other polls, attending rallies, conducting political discussions, and other political activities.

The degree of involvement of a person or citizen in political activities is primarily determined by their interests or motivations, awareness of their usefulness or value, and their role or position in those political activities. On this basis, research on the political participation of Javanese migrants is based on their involvement in voting activities, election and other election campaign activities, social and political organization activities, political discussion activities, and general meeting activities.

When the general election is held, every citizen who is required to vote is expected to cast their vote in the activity; all respondents (Javanese migrants) said they participated in it, both in the elections, presidential elections, and direct elections. The results of data obtained through questionnaires and interviews regarding respondents' involvement in voting activities, after accumulating score scores and categorization, show that the quality level of respondents' involvement is quite reliable.

From the overall description of the political participation of the Javanese migrant community, especially the forms of political participation such as voting, campaign activities, activities of social/economic/religious organizations and political organizations, political discussion activities, and activities of meetings/rallies, it can be relied upon to lead to active political participation. An overview of the summary of the level of political participation of the Javanese migrant community can be seen in the following table:

Table 3.5. Political Participation Rate of Javanese Migrants.

No	Category	Frequency (f)	Percentage (%)
1	2	3	4
1	Very Low	2	2,00
2	Low	15	15,00
3	Keep	62	62,00
4	High	18	18,00
5	Very High	3	3,00
Jumlah		100	100,00

Source: Primary Data Processing Results, 2022.

The table above shows that there are still about 2% and 15% of respondents have a shallow level of political participation, 62% of respondents are in the medium or moderately high category, 18% of respondents are high, and only 3% of respondents are very high in political participation as a tangible form of political behavior. The total score of the above category is 305, then the average score is 3.05. The average score (3.05) based on the classification and assessment scale that has been set on the measurement indicators of research variables is on a measurement scale between 2.61 – 3.40 in the moderate category. This means that the average quality of political participation of the Javanese migrant community is in the medium category. Such conditions of political participation cannot be separated from the influence of political and cultural factors, which will be described in the following discussion.

3.3. The Influence of Political Culture on Political Participation.

How exactly does the political culture of Javanese migrants affect their political participation? In measuring the relationship of the influence of political culture on the political participation of Javanese migrants, it is carried out in the following way: The data on the two variables are connected (crossed) then continued with the statistical calculation technique of product moment correlation with the help of a computer through the SPSS program package as seen below.

Tabel 3.6. Correlations

		Political Participation (Y)	Political Culture (X)
Partisipasi Politik (Y)	Pearson Correlation	1	.779 (**)
	Sig. (2-tailed)	.000	.000
	N	100	100
Budaya Politik (X)	Pearson Correlation	.779 (**)	1
	Sig. (2-tailed)	.000	.000
	N	100	100

** Correlation is significant at the 0,01 level (2-tailed)

* Correlation is significant at the 0,05 level (2-tailed)

From the calculation results of the SPSS program above, the value of the correlation coefficient (rx count) was obtained of 0.779. The significant level (α) applied was 0.05 or $\alpha = 5\%$ and $N = 100$, obtained rx table of 0.195 (match with table of values r product moment).

Hypothesis (Ha): Political culture has a positive and significant effect on the political participation of Javanese migrants.

Statistical hypothesis :

$H_0 : b_1 = 0 \rightarrow$ Political culture has no positive and significant effect on the political participation of Javanese migrants.

$H_a : b_1 \neq 0 \rightarrow$ Political culture has a positive and significant effect on the political participation of Javanese migrants.

From the calculation results above, it shows that the value of the product moment correlation coefficient (rx count) = 0.779 and the value of rx table = 0.195, then obtained rx calculate > rx table which means the test results are significant. Or you can also directly compare the value of the sig. SPSS output with a significant degree applied, then the result is sig. = 0.000 < 0.05 which means the test results are significant. The data support the existence of a positive and significant influence relationship between political culture and political participation, so the H_0 Hypothesis is rejected and the H_a Hypothesis is accepted. This means that Political culture has a positive and significant effect on the political participation of Javanese migrants, so that previously formulated hypotheses are acceptable.

To find out the magnitude of the influence of political culture on the political participation of Javanese migrants, it can be done by calculating the coefficient of determination (rx2 calculate), namely by squaring the value of the product moment correlation coefficient (rx calculate). Thus, the value of rx count = 0.779 then the coefficient of determination is 0.607 or rx2 calculate = 0.607. This means that political culture can explain/explain variability of 60.7% of Javanese migrant political participation, while the rest is explained/explained by other variables.

The acceptance of the previously formulated hypothesis gives a strong indication that the Javanese migrant community still has a paternalistic political culture, which views the leader as a figure / figure who deserves to be heard and exemplary as long as the leader holds strong cultural values that exist in society and is acceptable and maintains the environment both physical (natural) and universal environment.

The concept of the environment, in the view of the Javanese, is not only the objective reality that the sensory can capture, but also the universal symptom that the sensory cannot capture. The physical environment that can be captured by the senses is only a part of a universal symptom. The universal notion that the realities of life that can be captured by the senses as a whole are fused with things that cannot be captured with the senses. In other words, reality is not divided in fragmentary parts without a

relationship with each other, but rather that reality is seen as something overarching. In essence, the Javanese do not distinguish between religious and non-religious attitudes. Even social interactions are at once an attitude towards nature. On the contrary, attitudes towards nature at the same time have social relevance. Between work, interaction, and *do'a* there is no difference in essential principles (Niel Mulder in Fahri Ali, 1986: 8).

Thus, the environment in the Javanese view is the basis of life that covers the individual, society, and the surrounding nature. All elements of the environment are integrated with the supernatural realm. The importance of this environment is because the continuation and continuity of life is completely located or is within the environment. What is needed for this is to maintain the regularity of environmental life (Fahri Ali, 1986: 8). Regularity itself is a reflection of the Javanese belief system concept that a coordinated life between humans and the surrounding nature is a coveted life system. In a symbolic sense, this unity or coorningation is understood as a harmonious relationship between the *gedhe* universe (cosmos) and the little universe (humans). (Fahri Ali, 1986: 9)

In this concept of unity and order, all forms of natural symptoms and consequences of human actions, are not lived as a stand-alone part, because each is part of a totality coordinated by supernatural powers (supernatural powers). Understanding this kind of reality is called *kasunyatan*. A reality born by cause and effect that ultimately relates to a single cause. Therefore, the tool of understanding reality is not enough only with the senses or also with the heart (Fahri Ali, 1986: 9).

The concept of the environment or the world that is lived in the Javanese view is in line with their view of numinous power, that is, something that is "divine" or supernatural (supernatural). (Frans Magnis Suseno in Fahri Ali, 1986: 32). In the tradition of Javanese political thought in particular puts pressure on the preconceptions of the concentration of power. The preconceptions are sought after by people, both in the holder of power and in the society in which he holds power. The social preconceptions of the concentration of power are fertility, prosperity, stability, and glory. In this context, all the preconceptions are constructed with two main ideas, namely creativity (fertility and prosperity) and harmony (peace and stability), the *tentrem karta raharja* (Fahri Ali, 1986: 34).

Fertility and stability (socio-political) are simply indicative of expressions of power. Power is in addition to the ability to give life, it is also the ability to maintain smooth obedience and act as a magnit that regulates scattered iron powder into a patterned field of power. On the contrary, signs that weaken the obedience of a ruler's power or the dispersion of power, can also be seen from the manifestations of natural chaos, such as floods, mountain eruptions, earthquakes, and disease outbreaks and are also seen in inappropriate social behaviors, such as theft, greed, and dissolution. In this case the Javanese believed, that had the ruler still had power, surely the chaos would never have happened. It is not surprising that it is often heard among Javanese migrants that natural disasters and other chaos that occur in this country (Indonesia) are directly associated with the existence of national leadership that is not accepted by the environment that is integrated with the supernatural nature.

IV. CONCLUSION

From the results of statistical tests, the value of the product-moment correlation coefficient (r_{xy} count) was obtained by 0.779, and the results showed a significant relationship between the influence of political culture and political participation. This means that Political culture has a positive and significant effect on the political participation of Javanese migrants, so that the previously formulated hypothesis is acceptable.

To find out the magnitude of the influence of political culture on the political participation of Javanese migrants, it can be done by calculating the coefficient of determination (r^2 calculate), namely by squaring the value of the product moment correlation coefficient (r_{xy} calculate). Thus, the value of r_{xy} count = 0.779 then the coefficient of determination is 0.607 or r^2 calculate = 0.607. This means that political culture can explain/explain variability of 60.7% of Javanese migrant political participation, while the rest is explained/explained by other variables.

The level of quality of political participation of the Javanese migrant community, which includes voting activities, election and other election campaign activities, social and political organization activities, political discussion activities, and general meeting activities has been in the moderate category. Such conditions of political participation cannot be separated from the influence of political culture.

The level of quality of political culture of the Javanese migrant community is in the moderate or quite high category. This means that the quality of political culture such as views, attitudes, and political values grows and develops according to the

passage of time where the basic principles of cultural values that exist in Javanese culture as guidelines and handles which then become the basis for shaping their political culture which certainly has a positive and significant effect on political activities carried out as a tangible manifestation of political participation.

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