



## Public Perception of the Influence of Money Politics in the 2024 General Election in Tangkobu Village, Paguyaman District, Boalemo Regency

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### ABSTRACT

This research aims to examine public perceptions of the influence of money politics during the 2024 General Elections (Pemilu) in Tangkobu Village, Paguyaman Subdistrict, Boalemo Regency. Money politics is a recurring phenomenon in Indonesia's democratic processes, particularly during elections. Such practices can influence voter preferences and undermine the integrity of elections that are meant to be fair and honest. This research employs a qualitative approach, with data collected through observation, in-depth interviews, and documentation. The informants include eligible voters, community leaders, and village-level election organizers in Tangkobu Village. The findings reveal that most community members are aware of the occurrence of money politics in the 2024 General Elections and perceive it as commonplace or even culturally ingrained, despite recognizing its detrimental effects on the quality of democracy. The main contributing factors to the public's acceptance of money politics include economic vulnerability, low levels of political education, and weak law enforcement. These findings suggest the need for improved political education, as well as stronger oversight and enforcement mechanisms to reduce money politics in future elections.

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## INTRODUCTION

General elections (Elections) are one of the important mechanisms in the democratic system, which allows the public to actively participate in determining the leaders and policy direction of the country. In Indonesia, elections are the main means of electing the President, Members of the House of Representatives (DPR), the Regional Representative Council (DPD), and the Regional House of Representatives (DPRD). However, along with the development of democracy, the practice of money politics is increasingly prevalent. Money politics refers to giving money or goods to voters with the aim of influencing their political choices (Aspinall & Sukmajati, 2015). Although this practice is legally prohibited, money politics remains part of the electoral dynamics in Indonesia.

One of the most concrete methods to implement democracy and demonstrate the sovereignty of the people is through elections. Voters will elect their leaders through general elections (Triono, 2017). General elections empower the public to actively vote for candidates for national and local leadership positions. Candidates who campaign in direct elections will be forced to use various strategies to win voters in order to get votes (Ummah, 2019). Even actions that are not in accordance with constitutional provisions are still often found. One of the forms is the practice of money politics that is rampant among the public during the general election period.

In the political dynamics in Indonesia, money politics has long been a significant concern. Giving money or other real incentives to people or groups to influence their political decisions is known as this

technique. Money politics is a serious problem that endangers the integrity of the democratic process in elections and selection. Money politics is a type of electoral corruption that involves illegal activities to mobilize voters with financial incentives, which is contrary to the principles of democratic justice Burhannuddin Muhtadi (2020). According to Estlund (2012), money politics undermines public trust in the democratic process and is a mirror of the abuse of public authority. and weaken public trust in the democratic process. Although various regulations have been implemented, such as those stipulated in Law No. 7 of 2017 on elections and Law No. 1 of 2015 on elections, the practice of money politics is still rampant, creating vulnerabilities in an election system that should be free, honest, and fair

Money politics is the use of money to get a position or gain support in achieving power, and this can be in the form of money for Khidmah to the community, so that one day it will be on his side if there is a decision-making, while money politics according to Afan Gaffar is the act of distributing money either as a party or as a person to vote (Umar, 2016)

Money politics is one of the main problems in the implementation of elections in Indonesia, including in rural areas. According to Burhannuddin et al, 2019, based on his research, around 33% or 62 million of the total 187 million voters included in the permanent election data in 2014 were involved in money politics. Likewise, in 2019, the total number of survey respondents who answered "very often, often, and infrequently" reached 33.1%, exactly the same as the findings in 2014. In this case, voters who become sympathizers are the main targets of money politics and number 15% of the total voters, while the other 85% are swing voters. The survey also shows that money political operators come from all parties. The vote-buying strategy only affects the choice of 10% of the voters, which is more than enough for the candidate to win the general election (Election). The average margin of victory to defeat rivals in the election is only 1.6%. So, (10%) can make the difference between winning and losing. At least a third of voters or one in three voters in Indonesia admitted that they had been directly targeted by money politics in the 2014 and 2019 elections. This proportion makes Indonesia the third country with the highest level of money politics in the world (Lati Praja Delmana, 2020)

The phenomenon of elections in almost all countries is observed to be inseparable from the power of money as an indicator of change in it. Political power becomes linear with the role of money. Power and money seem to have the same social function, namely a function that serves as a reference for ways of behaving to meet the living needs of individuals, families, groups, communities and organizations. Perhaps this is the basis of the reality of money politics in the practice of electoral politics which considers the conception of political power in the political process in line with the role of money in the economic process (Kumorotomo and Wahyudi, 2009).

The main factor that encourages the occurrence of money politics is the low socio-economic condition of the community, especially in economically marginalized areas. In this situation, many voters see the provision of money or other incentives as a form of direct assistance that is more tangible than campaign promises that are abstract and not necessarily realized (Aspinall & Sukmajati, 2016). In addition, the culture of transactional politics that has taken root in Indonesian society is also the main cause of the rise of money politics. Aspinall (2014) explains that in this culture, the relationship between candidates and voters is often seen as a transactional relationship, where political support is given in return for material giving. This culture creates a great challenge in building a cleaner and corruption-free political system.

When narrowed down to rural areas, money politics increasingly seems dominant. A study by Fitriani et al. (2019) states that rural communities tend to see money politics not as a violation, but as a form of "reward" for their involvement in elections. This condition is exacerbated by the lack of political literacy, economic limitations, and social traditions that make giving money during elections commonplace.

In Tangkubu village as one of the villages in Boalemo Regency, Gorontalo Province, it is also inseparable from the phenomenon of money politics. Based on initial interviews, it was found that the practice of giving money or goods ahead of the general election had already occurred in this village. The village community accepts the gift with the reason that "it is normal", "we do not ask but give it ourselves", This condition shows the normalization of money politics in the local political culture, where awareness of the negative impact of money politics is still low, and elections are understood transactionally.

In Tangkubu village, the socio-economic conditions of the people who are still economically vulnerable make money politics an easy practice. Public perceptions of money politics are very diverse, ranging from moral rejection to acceptance due to economic needs. However, the receipt of this money politics has implications for support that is not based on rational considerations, thereby eroding the quality of elections and the legitimacy of elected leaders. In addition, money politics has the potential to cause political apathy, where people feel that their votes are meaningless because the candidate's victory is already determined by money, which ultimately lowers public participation and trust in the democratic system.

The people in Tangkubu Village mostly depend on agriculture and other informal jobs for their livelihood. With economic limitations, they are easy targets for candidates who use money politics strategies. Previous studies have revealed that people in these villages do not question the practice as long as they feel "not directly harmed"

Ironically, giving money or goods from a candidate does not necessarily guarantee that the voters' votes will be in his favor. Many citizens are realistic—they accept the gift as a momentary relief, but still make a choice according to their conscience while in the voting booth. However, this kind of attitude still reflects that transactional practices have infiltrated the democratic space. Democracy, which is ideally built on the basis of political awareness and rationality, is actually tarnished by the profit-loss relationship between voters and candidates.

This research is relevant and urgent because it provides a real picture of the challenges of democracy at the local level. By raising a case study in Tangkobu Village, this study seeks to answer the question of how the community in Tangkobu Village perceives money politics in the 2024 election and what factors are the causes of money politics. The results of this research are expected to be valuable inputs for the government, election organizers, academics, and the wider community in formulating more effective strategies to educate voters and eradicate the practice of money politics, especially at the village level.

## RESEARCH METHODS

This research was conducted in Tangkobu Village, Paguyaman District, Boalemo Regency, with the aim of collecting the necessary data. The plan of this research is to last for about 2 months and will be completed according to the needs of the research.

The planned research method will use qualitative methods. According to Sugiyono (2018:213), Qualitative research methods are research methods based on philosophy that are used to research scientific conditions (experiments) where researchers as instruments, data collection techniques and qualitative analysis put more emphasis on meaning.

### Data Analysis

According to Sugiyono (2012:224) Data analysis techniques involve the process of systematically compiling and searching for data that can be obtained from the results of notes, interviews, fields and documentation by organizing data into categories, synthesizing, describing it into units, arranging it into patterns, making and choosing conclusions so that it is easy to understand by yourself or others. The components in data analysis are: 1) Data Collection, 2) Data Reduction and 3) Data Presentation

## RESULTS AND DISCUSSION

### Public Perception of Money Politics in General Elections in Tangkobu Village, Paguyaman District Boalemo Regency

Money politics as a strategy or method to get the most votes or a victory in each candidate at the time of voting that took place in Tangkobu Village, Paguyaman District, Boalemo Regency. Money politics is a phenomenon that often occurs in society when election activities will be held. Money politics is an activity that is considered ordinary by the people of Tangkobu village, even though it is actually a big offense in the world of politics. Although there are already legal rules made by the government to be obeyed, this is not an obstacle for money political activities to continue to occur among the public.

### Public Perception of Money Politics in Tangkobu Village, Paguyaman District, Boalemo Regency Knowledge

Based on the findings, people's knowledge of money politics is very diverse and influenced by the level of education, experience, and information sources they receive. Based on the results of interviews with several informants in Tangkobu Village, it was found that there are still some people who still have a limited understanding of money politics, both in terms of definition and impact.

Some informants mentioned that they had received money from successful candidates or teams during elections, but did not know that such actions were included in the category of money politics. There are also those who think that giving money during elections is commonplace, because it has often happened in every election.

This shows that people's conceptual knowledge about money politics is still low, especially in understanding that money politics is not only about giving and receiving money, but also about ethical and legal violations in the democratic process.

According to Aristotle, knowledge can be obtained through observation and experience. Knowledge is a term used to describe a person's understanding of something (Sukma Anggreini et al., 2023).

According to Notoatmodjo in Moudy & Syakurah (2020), knowledge is influenced by a person's experience and the environment which is then expressed and believed so that it causes motivation.

From the explanation of the experts above, knowledge can be influenced by a person's experience, and from there can cause a perception of a person to define something. Aristotle stated that knowledge is obtained through direct observation and experience of the real world. This means that humans understand things not only from logical or theoretical thinking, but also from what they see, feel, and experience themselves. For Aristotle, the process of knowledge is highly dependent on real interaction with the environment; Without

experience, there is no solid foundation for the formation of knowledge. Meanwhile, Notoatmodjo in Moudy & Syakurah (2020) added that a person's knowledge is shaped by experiences that occur in the social environment. When a person interacts with the surrounding environment, he gains a variety of new information and experiences, which are then expressed in behavior and actions. This process does not stop there, but also gives rise to motivation, which is the drive to act or think based on the knowledge that has been acquired.

This is in accordance with what the two experts, namely Aristotle and Notoatmodjo in Moudy & Syakurah (2020) who have almost the same opinion which emphasizes that people's knowledge of money politics does not appear instantly, but through the process of active interaction between individuals and their environment, either through the process of active interaction between individuals and their environment, both through direct experience and sensing external stimuli.

### **Attitude**

Attitude is a person's tendency to feel, think, or act towards an object, person, or event, whether it is positive or negative. In other words, attitude shows how a person feels, thinks, and reacts to something.

According to Damiani, et al. (2017:36), the meaning of "attitude is an expression of a person's feelings that reflects his likes or dislikes for an object" (Laoli et al., 2022).

Furthermore, according to Mar'at (2014:201), attitude is an act of affection (feeling), both positive and negative in relation to psychological objects. Thus, feelings in responding to an object can be positive, namely feelings happy, accepting, open and others and can be negative, namely feelings of displeasure, not accepting, not being open and others.

From the statement of experts that attitude is an action that can cause an emotional aspect, namely feelings of liking/disliking an object, attitude can also be displayed in its interaction with the social environment, where there is a process of responding to each other, and influencing each other. Attitudes can be positive characterized by openness and acceptance, then negative can be characterized by a rejection and dislike of an object.

Attitude is one of the important indicators in shaping public perception of a social phenomenon, including money politics. Based on the perception theory from Ittelson & Bell (2001), attitude is an affective element that shows a person's positive or negative feelings towards an object, in this case the practice of money politics. In addition, Walgito (2004) states that a person's attitude is greatly influenced by internal factors such as experience, feelings, and motivation.

Based on the results of research in Tangkobu Village, it shows that people's attitudes towards money politics are very diverse. Although some people have knowledge that money politics is a violation, their attitude towards the practice is not completely rejected.

Some informants have shown a rejection of the practice of money politics on the grounds that it reflects low respect for voting rights and makes people choose to vote only because of money and not because of the quality of a candidate. This is in line with Ittelson & Bell's theory, where perceptions formed from understanding will form attitudes that tend to reject objects that are considered negative.

However, a neutral attitude was also found, where people admitted to receiving money from successful candidates or teams, but still voted according to their conscience. This attitude is formed from urgent socio-economic conditions and the surrounding environment that is permissive to the practice of money politics. In this case, internal factors such as personal needs and motivations, as described by Walgito, influence individuals to tolerate the practice even if they morally or legally realize it is wrong.

Meanwhile, an attitude of acceptance was also found in some informants. They consider giving money as a natural thing because it has become a habit in every election. In these cases, the perception formed from repeated experiences and the pressures of the social environment leads to a permissive and accepting attitude. This attitude is also strengthened by the community who states that money politics has become a habit/commonplace in society.

Overall, Walgito and Ittelson & Bell's theory can explain how people's attitudes towards money politics are shaped and influenced by the interaction between knowledge, personal experience, social environment, and economic conditions. Negative attitudes towards money politics are generally born from perceptions built on the basis of democratic consciousness, while neutral and permissive attitudes are more influenced by practical needs and deep-rooted socio-cultural pressures.

### **Evaluative**

Evaluative is a process or ability of a person to judge or judge something, whether it is considered good or bad, positive or negative, beneficial or harmful, based on certain standards, experiences, or values. This evaluation is usually carried out through rational and emotional considerations, which then influence a person's attitude and decision towards the object or situation being assessed.

According to M. Chabib Thoha, defining evaluation is a planned activity to find out the state of objects using instruments and results compared to benchmarks to reach conclusions (Thoha, 1990).

Evaluative is an important indicator in measuring perception, because it reflects an individual's ability to judge an object based on certain value standards, both in terms of benefits, impacts, and moral truth. According to Walgito (2004), evaluation is part of the perception process where individuals not only receive information, but also interpret and assess information, but also interpret and assess the information based on personal experiences, needs, and motivations. Meanwhile, according to Ittelson & Bell (2001), evaluation involves cognitive and affective dimensions, where the perception formed will affect a person's assessment of an event or object.

Based on the results of interviews in Tangkobu Village, the community showed that they were able to evaluate the practice of money politics, although their attitude towards the practice was not always firm. Some people said that money politics has a bad impact on democracy and creates leaders who are not trustworthy. However, they also acknowledged that the practice is difficult to avoid because it has become a habit and there is no firm law enforcement.

This research shows that people are beginning to realize the long-term impact of money politics, although they are not yet fully able to actively reject the practice. There is an understanding that money politics not only affects the outcome of elections, but also damages the quality of government in the future.

In addition, the community also assesses that the efforts of the government and election organizers in preventing money politics are still not optimal. Some informants said that despite the socialization from related parties, strict action against money political actors is still rarely seen. This makes people not feel that there are risks or consequences if they receive money from candidates.

Within the framework of Walgito's theory, this shows that people's perception of money politics has entered the evaluative stage, but is still influenced by permissive social experiences. Assessing the goodness or badness of a practice does not always result in a change in attitudes or actions, especially if it is not supported by a supportive environment and a strong system.

From the description above, it can be said that the public is able to evaluate the programs of the government and organizers in minimizing the practice of money politics. And even the community has been able to provide suggestions and solutions to the government and election organizers.

## **Factors Causing Money Politics in Elections**

### **Economic constraints**

The economy and poverty are factors that cause the practice of massive money politics to occur when discussing social reality and the necessity of poverty being used as a tool by the elite in vote buying or buying votes. A society with a low economy is used as an object of exploitation in the political interests of elites and political parties.

The definition of economics according to Robbins is a study of human behavior as the relationship between his goals and the availability of resources in order to achieve his goals.

Poverty is one of the causes of limited public access in other fields such as education, work and so on. Poverty makes people very limited in their knowledge related to politics and their rights as citizens, so that in practical political practice, people with a low economy will become one of the objects of exploitation in electoral political interests (Riwanto et al., 2021).

Based on the results of interviews conducted by researchers, the majority of informants stated that difficult economic conditions are the main reason why people tend to accept money or goods from successful candidates or teams.

Some informants said that people with weak economies tend to be more tempted to accept money from candidates because they are really pressed by needs. This shows that acceptance of money politics is often not due to ignorance, but because of economic compulsion. In the context of rural communities such as in Tangkobu Village, where most of the population depends on the agricultural sector or informal work, income stability is not always guaranteed. This situation creates a social vulnerability that allows the politics of money to be easily accepted.

This is attributed to what Robbins said: "Economics is the study of human behavior as the relationship between goals and the limited resources to achieve those goals. This means that humans are always faced with choices in using limited resources to meet unlimited needs. In this context, economic limitations are the main factors that affect decision-making, including in people's political behavior.

When applied to the phenomenon of money politics in the people of Tangkobu Village, Robbins' concept becomes very relevant. People living in economic constraints face the fact that they must make decisions based on conditions of deprivation, not on the basis of ideal political rationality. In elections, their votes are no longer solely a tool to choose the best leaders based on vision and programs, but are used as a means of exchange to obtain direct and short-term material benefits, such as cash or basic necessities. This condition shows that limited resources (economic) encourage people to be pragmatic. They choose to accept money politics because it is considered a temporary solution to overcome the pressures of living needs.

### Factors of Low Education

In this context, education plays an important role as a tool to form political awareness and critical thinking skills. When a person has a low level of education, these abilities tend not to develop, so society is more easily influenced by promises or material giving. Low education makes people not know what politics is, how it takes shape, and what is caused by politics, it is all biased due to the lack of learning about politics in schools in depth or the community itself which is indeed indifferent to politics in Indonesia so that when there is a political party such as elections, the people will be indifferent to elections. Not knowing the party, not knowing the legislative candidate, not even coming to the general election is not a problem.

The role of education is very large in preparing and developing reliable Human Resources (HR) who are able to compete in a healthy manner but also have an increased sense of togetherness with fellow humans. Education is one of the branches of science that is practical in nature because the science is aimed at the characters and deeds that affect students. Educating is not an arbitrary act because it concerns the life and fate of human children for the next life, namely human beings as dignified creatures with their human rights. That is why carrying out education is a moral task that is not light.

Education is so important in an effort to educate the nation's life, improve the welfare of the community, and build and build the dignity of the nation, the government is trying to pay serious attention to overcoming various problems in the field of improving education ranging from the elementary, intermediate, to high level. This attention is aimed at, among other things, by providing meaningful budget allocations. As well as making policies related to efforts to improve the quality of education. Even more important is to continue to make various efforts to expand opportunities for the community to obtain education at all levels.

The results of research conducted by researchers in the Tangkoku Village Community show that the low education factor is one of the factors that makes money politics still occur in the community. In Tangkoku village, the number of people who graduated from elementary school amounted to 101 people and 59 people did not graduate from elementary school. This has an impact on the lack of critical thinking skills and understanding of the democratic process.

From this data, it shows that money politics that occurs in people with low education can be a shortcut used by candidates to fill the gap in people's political understanding. Without adequate education, people tend to be unable to distinguish between the short-term interests and the long-term interests brought by a candidate.

### Factors of Weak Supervision

The lack of strict enforcement of the law against the practice of money politics is a major obstacle in efforts to address this problem in Indonesia. Research has revealed that when there are no adequate sanctions or effective law enforcement against the practice of money politics, money politicians feel that they can carry out the practice without significant risk. This creates an environment where the practice of money politics can flourish freely and rampantly without fear of serious penal consequences. Existing policies and laws may already exist, but if they are not enforced firmly and consistently, they become meaningless (Primary, 2022)

In addition, the lack of firm law enforcement can also undermine public trust in the integrity of elections and the judicial system. People can feel that money politicians have certain protections or advantages, which can erode their belief that elections are a fair and integrity process. Therefore, to effectively address the practice of money politics, firm and fair law enforcement must be a priority. This includes in-depth investigations, fair trials, and In addition, the lack of firm law enforcement can also undermine public trust in the integrity of elections and the judicial system. People can feel that money politicians have certain protections or advantages, which can erode their belief that elections are a fair and integrity process. Therefore, to effectively address the practice of money politics, firm and fair law enforcement must be a priority. This includes in-depth investigations, fair trials, and adequate sanctions for those found to be involved in the practice of money politics. With firm law enforcement, money politicians will have a greater incentive to obey the law and the public will have confidence that elections can truly be a clean and fair democratic forum (Primary, 2022)

According to Sujanto (2004: 12) "Supervision is all efforts to find out and assess the actual reality of the implementation of duties and activities whether they are appropriate or not".

From this quote it gives an understanding that this supervision is one of the management functions where this function can ensure that all activities carried out are in accordance with what is intended properly.

In the context of the implementation of elections in Tangkoku Village, the supervisory function in question should be an important instrument to prevent irregularities, including the practice of money politics. However, the results of the study show that supervision in this village has not been carried out as it should.

In other words, the supervisory function described by Sujanto is not fully carried out in the practice of election supervision in the village. When the surveillance is not able to know the real reality, then violations such as money politics will continue to occur and become part of the local political culture.

**Habit/Tradition Factor**

The meaning of habit comes from the word ordinary, which means to repeat or often do even at different times and in different places. The habits that are carried out are inseparable from a value or values. Habit is something that is usually done, behavior that is often repeated so that over time it becomes automatic and permanent.

Prayitno (2004: 19) said that habits are behaviors that tend to always be displayed by individuals in the face of certain circumstances or when in certain circumstances, habits are manifested in real behaviors such as greetings, smiles, or unreal ones such as thinking, feeling and behaving. Attitudes and habits in daily life, such as in social relationships, following the rules, learning as well as attitudes and habits in dealing with certain conditions such as getting sick, facing exams, meeting teachers or parents and when they have something scary and so on.

The role of political culture and social norms in encouraging the practice of money politics in elections is an aspect that needs serious attention in an effort to understand and address this problem. Political culture in this context refers to values, norms, and practices related to politics in society. In some cases, the practice of money politics has become part of the political culture in some regions in Indonesia. Money politics is considered a socially accepted norm, where political candidates are expected to give money to voters as part of their campaigns. This norm creates social pressure on political candidates to engage in the practice of money politics, even if they have good intentions (Primary, 2022)

Habit is behavior that is done repeatedly without going through a thought process because this behavior is a response to something that is generally a daily act. Every human being has his own habits, those habits can be mapped in two things, namely good habits and bad habits. Stephen R. Covey in his book 7 Habbits of Highly Effective People explains to his readers that there are 7 human habits that can be practiced so that life can be more productive and effective, which are broadly divided into 3 groups, namely habits related to oneself, habits related to others, and habits to develop self-expertise.

According to the theory of political culture by Almond and Verba (1963), in a society with a parochial and subject political culture, the political participation of the community is passive and tends to be just a follow-up. Under these conditions, substantive democratic values are difficult to develop, and transactional practices such as money politics become commonplace. One of the people also admitted that "if I see it, it is normal. Even if there is a candidate who does not give anything, he is considered stingy and not elected, so everything becomes a tradition that must exist in every election." Habits like this form a collective mindset that giving money is part of a legitimate campaign strategy. The public no longer considers the vision, mission, and quality of the candidates, but rather the direct benefits they receive ahead of election day.

The results of the researcher's research on the Tangkobu Village Community found that habitual or cultural factors have an important role in shaping the community's acceptance of the practice of money politics. People tend to view the giving of money, goods, or other assistance from candidates as something natural, even part of the local political tradition that has been going on for generations. This habit is not formed instantly, but through a long process that is constantly reproduced in every election momentum. In this context, giving money is considered a form of retribution or a "token of gratitude" for voting support, not a violation of the law.

**CONCLUSIONS**

Based on the results of research conducted in Tangkobu Village, it can be concluded that public perception of the practice of money politics is influenced by three main aspects, namely knowledge, attitudes, and evaluation, which are formed from the interaction between personal experience, social environment, and policy interventions from the government and election organizers. First, the public's knowledge of money politics is quite good. Most people understand the meaning and purpose of giving money in a political context. Such knowledge is not only gained from formal education, but also through direct experience, observation, and social interaction in their environment. This is in accordance with the views of Aristotle and Notoatmodjo, who stated that knowledge is formed from real experience and the influence of the surrounding environment. Second, even though the public has good knowledge, their attitude towards money politics is still ambivalent. The majority stated that they did not agree with the practice in principle, but in practice they still accepted it for reasons of economic needs, social habits, and the assumption that money politics has become a common thing in every election. This attitude reinforces the finding that good knowledge is not necessarily in line with behavior, as attitudes are also influenced by emotional factors and social pressures. Third, in the aspect of evaluation, the community shows the ability to assess the efforts that have been made by the village government and election organizers in handling money politics. They are aware of the existence of socialization and supervision programs, and some are even able to provide suggestions for increasing the effectiveness of these programs. However, despite the efforts that have been made, the practice of money politics persists, showing that the evaluations conducted have not been fully able to encourage changes in collective behavior.

Based on the results of research in Tangkobu Village, it can be concluded that the practice of money politics still occurs massively and systematically, influenced by several main interrelated factors, namely economic limitations, low education, weak supervision, and deep-rooted political habits.

Economic factors are the dominant cause, where people prioritize short-term needs over the quality of prospective leaders. The low level of education also weakens people's political awareness and critical thinking skills, making it easy to accept the lure of material. On the other hand, weak supervision by election institutions at the village level causes this practice to rarely be touched by legal sanctions. In addition, money politics has been considered a natural tradition in every election, which has led to democratic values not developing substantively.

Thus, efforts to overcome money politics must be carried out comprehensively through political education, economic strengthening, law enforcement, and changes in the political culture of the community.

## SUGGESTIONS

It is hoped to increase the intensity and quality of socialization about the dangers of money politics in a comprehensive and sustainable manner, with more creative methods that touch all levels of society, especially rural communities who are still vulnerable to this practice. Furthermore, to foster public trust, the process of handling money politics violations must be carried out openly and firmly, so that the community sees real consequences for the perpetrators.

It is hoped that it can be an example and agent of change who actively voices the values of integrity and honesty in the democratic process, as well as encourages people to reject money politics with a moral and spiritual approach.

It is hoped that the public will begin to build a collective awareness of the long-term impact of money politics, and dare to reject the practice in order to create clean and fair elections. The community also needs to strengthen personal principles in making political decisions.

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