

2024 Election And Identity Politics

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Abstract

This study discusses how identity politics is very influential in the 2019 presidential election and its challenges in facing the 2024 election. The development of Indonesian democracy as reflected in the presidential election still faces many problems. This means that the polarization of identity politics is used by a handful of political elites and parties to win their candidates in the presidential election and regional head elections. As a party or a good political elite, the task is how to create a democratic atmosphere that is beneficial, orderly and beneficial for many people. The deepening of democracy has not been carried out properly because the pillars of democracy which are the strengthening factors of democracy have not been effective. The survey method uses a qualitative descriptive approach. Research shows that the 2019 presidential election failed to demonstrate a series of excellent democratic practices and build public trust. This can be seen from the emergence of unrest in the community and social problems, namely the emergence of prolonged conflicts as a result of the use of identity politics in the election of President and regional heads and this has resulted in a very disturbed sense of unity and integrity as a nation. Therefore, it is necessary to take strategic steps to reduce the impact of conflicts that can occur. What is being done is to strengthen national identity. National identity can be a powerful ingredient in re-gluing a polarized society and becoming an antidote to divisions that may occur. Indonesia's national identity needs to be built and disseminated in society, an opportunity for people with sufficient knowledge of national identity to build a strong society against polarization and provocation. Thus the implementation of the 2024 presidential and regional elections will be carried out properly and identity politics will be abandoned by the community by itself.

Keywords: 2024 Election & Identity Politicization.

I. Introduction

Identity Politics Background 2019

Indonesia is a country that is the territory of the Silk Road, various ethnicities live in this equatorial country, both ethnically from outside and within the country itself. One of the ethnic groups that dominates the country is the Chinese. Historically, the Chinese entered Indonesia in the 206 BC – 220 AD through trade routes. The Chinese came together with the expedition carried out by Admiral Cheng Ho seven times (Yuanzi, 2005:25). Identity formation can be formed either partially or interactively. this will give

birth to changes in socio-economic, socio-political, social itself and socio-cultural. Ethnic identity and religion are two things that become elements of social change. The process of the occurrence of religious identity politics will have a direct or indirect impact on social change and vice versa (Sukamto, 2010:13). Meanwhile, the existence of ethnicity identity politics also directly or indirectly, real or disguised, gives birth to social change. Not to mention the formation, naming and use of identity gave birth to social change. The occurrence of the interrelation between identity and social change is something that is contradictory, either hidden or openly between citizens, public bodies and the market. The application and actualization of one's identity may reflect or represent oneself or an institution in the context of ethnicity, such as the formation of Javanese, Madurese, Balinese, Chinese, Arab and so on; in the context of religion occurs in Islam, Christianity, Catholicism, Hinduism, Buddhism and Tridharma or Confucianism.

Identity in a person can at the same time represent institutions, be it ethnicity, religion and nationality (Sukamto, 2010:13). It is these three great forces that dominantly characterize the reality of people's daily lives, pointing to on the one hand individuals and on the other hand society, but more emphasis is placed on those who do not have roles as public bodies or market participants; a public body is a representation of the state that was previously tasked with realizing the welfare state; the market is market participants, conglomerates, both individuals and business entities; the problem is precisely the occurrence of an affair between them can damage the relationship between the two of the three great powers. The democratic process in Indonesia is a democratic process that cannot be separated from the orientation of religious and ethnic identity. This can be seen in the participation of political parties that took part in previous elections or regional elections. The democratic process, especially in the Pilkada, is often inseparable from the participation of various parties with various ideologies that have undermined them. Various religious and ethnic identities are often used as political tools. The process of involvement of ethnic Chinese in political events in Indonesia is growing and increasingly dominating this can be clearly seen in the era of President Jokowi who won the 2014 & 2019 elections. Chinese identity at this time began to dominate in various regions in Indonesia.

There are several facts that support this opinion, such as in the case of reclamation, we can see how the dominance of the Chinese ethnic group played a role in the construction of the reclamation. The thing that can be used as an example in this case is the appointment of Ahok as governor of DKI to replace Jokowi, who at that time stopped because he participated in the political contestation to become the number one person in Indonesia. The strengthening of political identity and political representation automatically appears as a result of the opening of the faucet for political participation which has started since the reformation era until now (Ana Sabhana and Suryani,

2016:21). In this case, there seems to be a struggle between indigenous and non-native communities. In order to avoid widening the discussion, this research will focus on discussing the case in the 2018-2022 DKI Regional Elections in the second round which was followed by two candidate pairs Anis-Sandi and Ahok-Djarot & the 2019-2024 Presidential Election. Based on the focus of the problems mentioned above, the main research questions in this study can be formulated, namely, do identity politics orientation and political representation affect the 2024 Election?

II. Theoretical basis

1. Political Theory

The first step to understanding political participation is to understand the terms politics. The term politics comes from the Greek word polis“ which literally means country/city, which is then translated into various English languages, such as polity, politic, politics, political, politician, police and policy. The word polis (state/city) has a special meaning for human groups or communities, namely first, it refers to the nation-state which denotes a national society; second, it refers to the state of government (government state) which shows the rulers and leaders of the national community. This political term was heavily influenced by 5th century BC Ancient Greek philosophers such as Plato and Aristotle. These two philosophers define politics as an attempt to achieve a political society in which there is happiness, intimacy and high morality. Based on the thoughts of Plato and Aristotle, actually since the beginning all humans have been in politics whenever and wherever because every individual or group of people is always faced with various needs and tries to realize needs both through positive and negative ways to achieve satisfaction and happiness for those needs. .

The influence of Plato and Aristotle's thoughts lasted until the 19th century and the practice of politics was growing in both positive and negative directions. Peter Merkl considers good politics as an effort to achieve a good social order and justice which is influenced by the values and ideologies of each. Furthermore, Peter Merkl also argues that politics in its worst form is the struggle for power, position and wealth for self-interest. Politics as an effort to achieve a better life is also defined by Miriam Budiardjo and cannot be separated from several important concepts such as the state, power, decision making, public policy and allocation or distribution. allocation or distribution). Thus, it can be concluded that politics is a way for someone to create a policy for the common good by using

the power established by the state. The face of politics is also described by Joni Lovenduski which consists of people, processes, relationships, institutions and procedures that make authoritative public decisions. Lovenduski emphasized that the term politics cannot be separated from the public's assessment of their experiences with politicians, assemblies, governments and policies presented by the media as a form of political competition. The assessment is presuppositional and often has a negative connotation. The fact that government institutions are dominated by men while women as minorities are in the private or domestic sphere makes feminists define the term politics as private life based on unequal power.

2. Identity Political Theory

A. Concepts, Ideas, Developments, Strengths and Weaknesses of Identity Politics

As a very basic concept, what is called identity is certainly something we hear often. What's more, it is a concept that forms the basis for the introduction of something. We will recognize something like that if we know its identity. This would also mean that if we recognize the identity of a thing, then we will have knowledge of that thing. Identity politics is another name for biopolitics and the politics of difference. Biopolitics is based on differences that arise from differences in bodies. Identity according to Jeffrey Week is related to belonging about similarities with a number of people and what distinguishes one person from another. Jeffrey Week's opinion emphasizes the importance of identity for each individual and for a group or community (Widayanti, 2009: 14). The spread of identity politics or biopolitics in Foucault's view is the result of the collapse of "scientifically planned society" which is a movement with the implementation of objective demographic controls.

These are the basics of biopolitics. A Foucault feels alienated, isolated, by being baptized which forces him to take on a new identity as a Christian. Identity politics is a peculiarity that occurs in modern (liberal and democratic) states and societies, as Foucault investigates, to apply scientific principles to individual bodies in the political process through state power. The aim is for people to be "enlightened": to achieve optimum population growth, 1 This Symposium was organized by the European Center for Social Welfare Policy and Dr. Karl Renner Institute, as well as sponsored by the Jewish Museum of Vienna, and the Department of Proportional Generation Growth, and others. In this case, the benchmark is the state standard, never based on individuals or society. For Foucault, the result turned out to be astonishing because of its scientific attitude and its coverage of all aspects so that it became a form of absolute control and tyranny. Thus, the body is thrown into the prison of the soul. Abdillah (2002:61)

B. Identity Politics Concept

Identity politics is a new concept in the study of political science. Identity politics is another name for biopolitics and the politics of difference. Biopolitics is based on differences that arise from differences in bodies. In philosophy, this discourse has existed for a long time, but its application in the study of political science came to the fore after it was presented at an international meeting of the Association of International Political Scientists in Vienna in 1994.¹ of Scientific Affairs. The results of the symposium were recorded in the form of an anthology edited by Agnes Heller and Sonja Puntischer Riekmann with the title *The meeting resulted in a conception of the basics of identity politics practice and made it a study in the field of political science.* Agnes Heller takes the definition of identity politics as a political concept and movement whose focus is on difference as a major political category. After the failure of the grand narrative, the idea of difference has promised freedom, tolerance and free play, although then new threats emerge. The politics of difference is becoming a new name for identity politics; racism (race thinking), biofeminism and ethnic strife occupy a place forbidden by old big ideas. Various new forms of intolerance, violent practices emerged. Heller (1995: ix).

C. Identity Political Ideas

In a situation of dispersal of identities and entities Biopolitics: *The Politics of The Body, Race and Nature*, (Brookfield: Avebury, 1996). difference, the politics of difference and the entities of difference, the politics of difference is very fertile in a multicultural and multiethnic state or society situation. Within this framework, the interactive relationship between different groups, especially different ethnic groups, must establish an ethical framework, in this case, tolerance. Political tolerance is only possible in the political atmosphere of a democratic country. Because political tolerance is strongly influenced by the system, structure, and prevailing political atmosphere. John Sullivan et al. who analyzed the concept and application of political tolerance in three different countries: the United States, New Zealand, and Israel, found different levels of tolerance intensity. This is influenced by factors including the level of economic prosperity, political structure and system, political psychology factors. The concept of identity politics is relevant to be applied, at least in discourse considering the political map of the future, which is developing into a diverse political direction, looking back at the level of humanity and ethics. Geoff Mulgan, a political scientist, argues that ethical and moral wars must be put forward. Because along with the collapse of the big narratives, the big ideologies, the role of political parties has diminished. Morality will also be needed to overcome political turmoil and foster ethical and moral political behavior. In line with Mulgan, Walter Lippmann (1950) in his public philosophy encourages democratic politicians to uphold political morality. This is because even in democratic countries the disease of the opening of freedom will always appear, so there

is a need for a democratic ethical and moral order. Robert Hafner (2007). D. The Development of Identity Politics

Klaus Von Beyme analyzes the character of the identity movement in several stages of its development, starting from the premodern to the postmodern stage. Fundamental divisions, ethnic groups and nationalities gave rise to a comprehensive socio-political movement. In this case the ideological mobilization was initiated by the leaders. The goal is the usurpation and seizure of power from one ruler to a new ruler. At the modern stage, the movement emerged with a conditional approach, the division required to mobilize. There is a balance of mobilization from above and participation from below, the role of the leader is no longer dominant and the ultimate goal is the sharing of power. Then in the development of postmodernism, the emergence of these movements stems from their own dynamics, protests arise on various individual opportunities, no one group or division is dominant. The pattern of action and activities is based on self-awareness that is autonomous as the final goal. Bayme, (1996: 122). The results of Von Beyme's analysis are illustrated in the following table: The emergence of ethnic politics begins with the growth of awareness that identifies them as belonging to a particular ethnic group or group. This awareness then gave rise to group and national solidarity. Ethnic politics refers to the politics of "ethnic groups" and "small minorities", while the interpretation of ethnic groups can include ethnic nations. In contemporary political discourse, the nuances are narrower. In this context, usually an ethnic group or ethnic minority does not have a specific territory. Their goals are also different from classical nationalists, they do not want "national self-determination" in a nation's territory (state). However, it is more about receiving protection and advancement for the group, especially for the individuals within the group, in an existing state. Kellas, (1988:119).

E. Advantages and Disadvantages of Identity Politics

The meaning of identity politics between Kemala and Agnes Heller and Donald L Morowitz is very different. Kemala goes further in looking at identity politics that occurs at a practical level. Which is usually used as a tool to manipulate tools to mobilize politics for economic and political interests. But on the other hand, Kemala's argument suffers from a retrograde interpretation by saying that: In identity politics, of course, ethnic ties play an important role, they become potential cultural symbols and become a source of strength for political actions. This understanding has implications for the tendency to: First, want to get recognition and equal treatment or basic rights as human beings, whether political, economic or socio-cultural. Second, in order to maintain and preserve the cultural values that characterize the group concerned. Finally, a strong loyalty to the ethnicity it has. The identity politics movement basically rebuilds the "grand narrative" which they reject in principle and builds a theory that controls the biological factors that make up the basic

differences as the reality of life; In the identity politics movement there is a tendency to build a reverse apartheid system. When power cannot be conquered and power-sharing is not achieved as the goal of the movement, secession and self-exclusion are taken as a way out; The weakness of the identity politics movement is the attempt to create special groups. Strengthening group identity to make it domination in a container or even out of the container is called Identity Politics. The real aim of politics is to achieve the common good. So in our opinion, no matter how, whether by using identity politics or identity politics, as long as a government built on a political basis is able to realize the common good, then it will be good.

Conflict Management Theory

Conflict management is a series of actions and reactions between actors and outsiders in a conflict. Conflict management includes a process-oriented approach that addresses the forms of communication (including behavior) of actors and external parties and how they influence interests and interpretations. For outside parties (beyond the conflict) as third parties, what is needed is accurate information about the conflict situation. This is because effective communication between actors can occur if there is trust in third parties. According to Ross (1993) that conflict management is the steps taken by actors or third parties in order to direct disputes towards certain outcomes which may or may not result in an end in the form of conflict resolution and may or may not result in calm, positive, creative, consensus, or aggressive. Conflict management can involve self-help, cooperative problem solving (with or without third party assistance) or third party decision making. A process-oriented approach to conflict management refers to the communication patterns (including behavior) of actors and how they influence the interests and interpretations of conflict. 12 Fisher et al (2001:7) use the term conflict transformation more generally in describing the overall situation.

1. Conflict Prevention, aims to prevent violent conflict
2. Conflict Resolution, aims to end violent behavior through peace agreements.
3. Conflict Management, aims to limit and avoid violence by encouraging positive behavior change for the parties involved.
4. Conflict Resolution, dealing with the causes of conflict and seeking to build new and lasting relationships between hostile groups.
5. Conflict Transformation, addressing the Source -Source of wider social and political conflicts and seeking to transform the negative forces of war into positive social and political forces.

The stages above are an integral part that must be carried out in managing conflict. So that each stage will involve the previous stage for example conflict management will

include conflict prevention and resolution. While Minnery (1980: 220) states that conflict management is a process, as well as urban planning is a process. Minnery (1980: 220) also argues that the urban planning conflict management process is a rational and iterative part, meaning that the urban planning conflict management model approach is continuously being refined until it reaches a representative and ideal model. Similar to the conflict management process described above, urban planning conflict management includes several steps, namely: acceptance of the existence of conflict (avoided or suppressed / silenced), clarification of conflict characteristics and structures, conflict evaluation (if useful then proceed with the next process). , determine the actions required to manage conflict, and determine the planner's role as a participant or third party in managing conflict. The whole process takes place in the context of urban planning and involves planners as actors who manage conflicts either as participants or third parties.

Aspects related to conflict management According to Gottman and Korkoff (Mardianto, 2000) states that in general there are two conflict management, namely: a. Destructive conflict management is a form of conflict resolution using threats, coercion, or violence. There is an expansion effort that rises above the initial issue or it can be said that individuals tend to blame. In destructive conflict, the parties to the conflict are not flexible or rigid, because the goal of the conflict is narrowly defined, namely to defeat each other. Interaction of conflict is protracted, the conflict cycle is not controlled because it avoids the real conflict issue. The interaction of the parties involved in the conflict forms a long spiral that is increasingly distancing the parties involved in the conflict. The parties to the conflict use conflict management techniques of competition, threat, confrontation, force, aggression, and very little use of negotiation to create a win & win solution. This type of conflict destroys lives and degrades the health of the organization. Destructive conflict is difficult to resolve because the parties to the conflict try to save face from each other. Efforts to save face make conflicts last longer, consume personal and organizational resources, and reduce personal and organizational productivity. b. Constructive conflict management is a form of conflict handling that tends to negotiate so that a profitable bargain occurs and maintains social interaction. In addition, it can also use another form called reasoning, which is already able to think logically in solving problems.

Factors When faced with a conflict situation, people behave in a certain way to deal with their opponent. Their behavior forms one pattern or certain patterns. The pattern of behavior of people in dealing with conflict situations is referred to as conflict management style. According to Wirawan (2010:135) conflict management used by the parties involved in the conflict is influenced by a number of factors. Factors that influence the occurrence of conflict management include:

a) Assumptions about conflict. A person's assumptions about conflict will affect his behavior patterns in dealing with conflict situations. When someone already has an assumed view of the conflict, he will think about how to overcome the conflict.

b) Perception of the causes of conflict. A person's perception of the causes of conflict will affect his conflict management style. A person's perception that the cause of conflict determines his life or self-esteem will try to compete and win the conflict. On the other hand, if people perceive the causes of conflict as unimportant to their lives and self-esteem, they will use avoidant behavior patterns in dealing with conflict.

c) Someone who realizes that he is facing a conflict will develop strategies and tactics to deal with his conflict opponent. Because by developing strategies and tactics is an important element in conflict management, which in essence is to achieve the desired goal, namely the conflict faced is resolved

d) The pattern of communication in conflict interactions. Conflict is a process of communication interaction between the parties involved in the conflict. If the communication process goes well, the messages of both parties will be understood and received persuasively, without interruption and using fresh humor. By using interpersonal communication that is considered effective, you will be able to understand the message correctly, and provide the desired response.

e) The power you have. Conflict is a power game between the two parties involved in the conflict. If the parties involved in the conflict feel that they have more power than their opponents, chances are, they will not give in to conflict interactions.

f) Experience dealing with conflict situations. The conflict interaction process and conflict management style used by the parties to the conflict are influenced by their experience in dealing with conflict and using a particular conflict management style.

g) Source owned. The conflict management style used by the parties involved in the conflict is influenced by the Source-Source it has. These sources include power, knowledge, experience, and money.

h) Gender. A number of studies have shown that the gender of the parties involved in the conflict has an influence on the conflict management style they use.

i) Emotional intelligence. Many articles and research conclude that managing conflict requires emotional intelligence. Emotional intelligence is a person's ability to overcome and control emotions in dealing with conflict, use and utilize emotions to help the mind.

j) Personality. A person's personality influences his conflict management style. Someone who has a personality that is brave, fierce, impatient, and ambitious to win tends to choose a competitive leadership style. While people who are timid and passive tend to avoid conflict

k) Conflict situations and positions in conflict. A person with a tendency to competitive conflict management style will change his conflict management style if he faces a conflict situation that he cannot win..

Democracy Theory

Definition of Democracy The term democracy comes from two Greek words, namely "demos" and "kratos" or "kratein". According to its literal meaning what is meant by democracy, namely "demos" which means the people and "kratos" which means government, so the word democracy means a government run by the people. Democracy implies the meaning of power that essentially comes from the people, by the people, and for the people. Even though it is as clear as that the meaning of the term democracy according to the sound of the original words, in practice democracy is understood and implemented differently, even its development is very uncontrolled. According to Munir Fuady in the concept of a democratic state, actually what is meant by democracy is a system of government in a country where citizens have rights, obligations, positions and powers both in carrying out their lives and in participating in state power, where the people have the right to participate. in running the country or supervising the running of power either directly, for example through the public sphere or through representatives who have been elected fairly and honestly with a government that is run solely for the benefit of the people, so that the system of government in the country comes from the people, run by the people, for the benefit of the people (from the people by the people to the people).

According to Sartori, democracy is a general or universal term and there is no democratic system that applies to all nations. The concept of democracy originally originated from thoughts about the relationship between the state and law in ancient Greece and was practiced in state life between the 4th century BC to the 6th century AD. At that time the implementation of democracy was practiced directly (direct democracy) meaning that the people directly determined themselves for every decision related to the public interest based on the majority procedure. Then, in its development, it experienced two forms of democratic transformation, namely the transformation of city-state democracy in ancient Greece and Rome in the 5th century BC and several city-states in Italy during the Middle Ages and the transformation that occurred from city-state democracy into regional democracy, nation-state or broad national state. As a result of this democratic transformation, there was a fundamental change in the structure of democracy as a result of the shift from a city-state to a nation-state. Robert A. Dahl suggests eight consequences resulting from the implementation of democracy in the broad territory of the nation state, namely representation; unlimited expansion; the boundaries of participatory democracy; diversity; conflict; polyarchy; social and organizational pluralism; and expansion of personal rights.

From this it can be seen that the form and structure of the democratic state in ancient Greece was very different from the form and structure of the democratic state today.

Therefore, in general, this representative institution has a statutory function, a supervisory function and a function as a means of political education. These functions are carried out by representative institutions in order to realize the ideals of modern democracy which is currently followed by most of the countries in the world. The use of these functions is theoretically easy to understand, but in practice it is difficult to do. This difficulty arises because representative institutions place more of a political representative than a representative of the people. Theoretically in society there are three principles of representation, namely representation through political parties (political representatives), regional representatives (regional representatives) and functional representatives or group representatives (functional representatives). Where political representatives produce political representatives, such as members of the DPR who are elected through general elections from political parties, regional representatives produce regional representatives, such as DPD members who are elected through general elections who are not from political parties but are representatives from the regions, while the functional representation system produces group representatives, such as group representatives in the MPR membership in the new order..

III. Research methods

This type of research is field research. This research was carried out by taking existing data in the field regarding the things being studied, namely the use of Identity Politics and Implementation of Conflict Management in the 2019 Presidential Election and from this data it will be analyzed how Identity Politics still affect the 2024 General Election & Pilkada. qualitative research and using a case study approach In collecting the data needed by the author, the author uses observation, in-depth interviews and documentation. The qualitative approach is considered suitable with the focus of the research, because what the researcher does is not in order to test the hypothesis to obtain the significance/relevance or not of the difference or relationship between variables. But the qualitative approach is intended to answer questions, find meanings from phenomena, categorize data or phenomena, and pursue meanings to the root of the problem in the focus of research. The method used is descriptive method, it is intended to explain facts in the field factually, then presented systematically, so that it is easier to understand and conclude. This method also has relevance to the case studied about the behavior of identity politics in Muslim communities in Indonesia describing the characteristics of the community or a group of people descriptively, systematically, by revealing accurate facts about the background that affects the occurrence of community identity politics in the 2017 DKI Jakarta Regional Head Election. & Presidential Election 2019.

IV. Discussion

Identity Politics and Politics in Indonesia

The implementation of the 2019 General Election that has passed is a portrait that shows where identity politics tends to lead to issues of ethnicity, religion and race. The role of ethnicity, religion and race plays a very strong role and even crystallizes in such a way that it gives psychological pressure to the voting community. Such a political process is realized or not will undermine democratization in Indonesia. Seeing this phenomenon, it is undeniable, Another thing that also needs to be observed is the micro-politics problem, namely the relations of power in the practice of daily life claiming to be a regime of truth that is managed in a structured manner and included by arousing people's emotions so that marginalization occurs until the emergence of the label "the other", such as; religious differences, gender differences, ethnic differences etc. Even the successful implementation of identity politics in the 2019 presidential election, has become a raw model for several regions to use identity politics as the main foundation for each contestant to win political battles both formal and informal. The parties are no longer a representation and a forum as well as a tool for the process of consolidation and communication. The dominance of identity politics in the public sphere which is happening every day with such large waves on social media is not something to be celebrated, because it seems that social media also contributes to the widening of horizontal social segregation.

Praktek democracy in Indonesia seems to have turned into a competition that knows neither friends nor foes, everything is carried out in an oligarchic democracy which is very familiar with the politicization of SARA tendencies and is divisive. attracting public sympathy. The danger of excessive identity politics is that it can lead to fascism, even worse, namely separatism and a society that has been assimilated based on a certain identity, can be easily mobilized by groups who want to achieve their political agenda. Identity politics carried out by certain groups, seeks to create a mono-identity state. Indonesian people seem to have lost their memory of the history of diversity they have. In short, identity politics cannot be countered with "softer" identity politics. It must be countered with politics that prioritizes public interest over private interests. Another thing that also needs to be addressed is that religion should not be brought into the political realm. Religion is sufficient as a living belief and moral guide, both in the individual and social domains, because religious teachings emphasize faith, rituals of worship, and morality, while politics emphasizes the rules of the game in the struggle for and distribution of power in the context of state life, because if religion is used as a primordial sentiment and ethnicity for the sake of political interests, what happens is the politicization of religion which has the potential for horizontal communal violence, and as a result the democratic spirit that has been fought for with difficulty by the people's power in 1998 will be in vain. On the other hand, the role of religious leaders from Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism simultaneously must work hand in hand to direct their people not to be trapped

in the politicization of religion by certain groups in order to fulfill the political desires of their power..

Political Representation & Identity Politics in DKI Regional Elections

Apart from strengthening identity politics in the DKI regional election process, it can also be found a political representation that has colored the democratic process. If we want to explore social media, then we will find how the process of articulation and aggregation of public interests has now begun to be facilitated in various conversations in conversation groups. Dissemination of various information content indirectly contributes to identity politics campaigns. Often, the message to be conveyed hides behind discourses about injustice, discrimination, and partiality to minorities. Political representation in the DKI Pilkada can be seen more clearly if it is examined more deeply. It can be analyzed from any party supporting the candidate pair and what their character is. As is the case with Ahok-Djarot who represents himself as parties affiliated with the Chinese, while Anis-Sandi represents himself as parties affiliated with the Arabs or the Middle East. Referring to Muhtar Haboddin's (2012) article entitled "The Strengthening of Identity Politics in the Local Area" states that "the strengthening of identity politics in the local sphere coincides with the politics of decentralization. After the stipulation of Law no. 22/1999, the identity politics movement became clearer. In fact, many actors both local and national politics use this issue intensely for power sharing". In Muhtar Haboddin's writings who also cites some political science literature, identity politics is sharply distinguished between political identity and political identity. Political identity is a construction that determines the position of the subject's interests in the ties of a political community while political identity refers to the political mechanism of organizing identity (both political identity and social identity) as a source and a political means.

Some scientists also distinguish between identity politics and ethnicity politics, although they have similarities that tend to make "difference" a political instrument. The formation of identity politics in the 2017 DKI Jakarta Pilkada was caused by several factors as follows: 1. There is one pair of candidates who comes from two minorities, namely Chinese (Chinese) and Christian; 2. Ahok's speech on Pramuka Island in the Thousand Islands which alluded to Surah Al Maidah 51 which sparked pro and contra reactions in the community; 3. Social media played a very big role in the process of shaping the identity politics of the Muslim community in Jakarta, especially when Buni Yani uploaded a video of Ahok's speech in the Thousand Islands which went viral and provoked the anger of most Muslims; 4. The action to defend Islam, led by the National Movement to Guard the Fatwa of the Indonesian Ulema Council (GNPFMUI), succeeded in mobilizing the masses of Muslims who were angry at Ahok's insult to the Koran to demand a legal process. The identity that is formed from these primordial patterns has historically been a collective solidarity that contradicts each other. Collective identity

will explain how a group creates, introduces, and maintains its group identity as a thing of prestige against other groups. Another factor that greatly influences the process of the Regional Head Elections in DKI Jakarta is the religious factor. Although the role of religion is not a significant thing in the Pilkada process. but Religion is often used as a powerful tool of politicization to attract the sympathy of the voters in determining their choice.

Indonesian National Identity

Indonesia is a very large country, including many. The scale of Indonesia inevitably requires the concept of identity, which plays a role in embedding all components of the country within the framework of unity. This is important to observe because Indonesia has experienced many social conflicts in society, including the loss of national identity. In the context of elections, it seems that national identity is no longer a unified reality and is being abandoned for competition. Identity is an abstract concept that arises from how an individual or group imagines the life of himself or his group. Sutrisno and Putranto (2004) explain that identity is the unique identity of a country and is built on the long journey of that country. This gives the impression that identity does have a very deep value. Because it was created in the process of forming a nation, it is not only appreciated, but also has a strong and deep-rooted historical value.

Therefore, the loss of national identity can be one of the greatest disasters in people's lives and, on a larger scale, predict the collapse of a country. The state of a country with a strong identity can become a force that other countries fear, because identity is like the glue that glues small forces together. Anshoriy (2008) explains that in facing a country that cannot survive in the face of challenges and threats, it does not always become or even seek the identity of the country. Therefore, maintaining the existing identity is one of the strategic steps to protect the Indonesian state. Identity is also a powerful weapon in tracing the history of World War II, how Germany was able to rise after World War I. One of the concepts of social psychology describes the concept of identity as a social property inherent in the lives of individuals in society. This concept became known as social identity theory which was advocated by social psychologists. One of the authors Hogg and Abrams (1988) stated that social identity is the attachment of a person or group of people to a particular identity. Later, by Stets and Burke (2000), this concept was further developed as self-classification into certain social groups, further refined and led to the division of tasks and responsibilities within the selected group.

This identity is also appropriate and makes people a concept of self-worth. This social identity makes a certain group of people feel part of the group and are responsible for sharing their roles. People feel more responsible or do things with their preferred group and identity.

Therefore, it is important to build a social identity in order to foster a sense of belonging from each component of the state in people's lives. According to Mubah's research (2011), identity revitalization is a powerful tool to maintain a country in the midst of hegemony. Indeed, this also happened in Indonesia after the 2019 Pilkada in conjunction with the 2024 general election. The Indonesian state as an identity cannot be denied because the process of its formation began with the unification of the visions of various ethnic groups in Indonesia. Indonesia is a founding country and you can see this new identity in comparison to other national identities. However, the identity that results from the agreement is very strong and can be binding under certain conditions. One of them is to build Indonesia's national identity.

The idea of Indonesian national identity needs to be developed and disseminated in the community. Opportunity for people with sufficient knowledge of national identity to build a strong society against polarization and provocation. It doesn't have to be hegemonic, but intimacy can form bonds, and people often hear of his identity. Comprehensive steps are needed, with many stakeholders playing a role in resolving disputes in the community. Second, the formation of a national identity must also be accompanied by honesty in storytelling, so that hegemony and prejudice do not occur in understanding the identity. We must develop honesty so that people can understand what is in it. Understanding honesty is a valuable treasure in building a unified society far from conflict. More than that, this attachment to identity can encourage people to fight more honestly and comprehensively for the interests of their nation and state. The 2019 election is one of the milestones in Indonesia's history, with 12 direct elections and many fires of social conflict to this day. Competition that has long been ignited by political conflict has led to polarization in society. The most memorable was the parade of political advertisements that fought for public attention in the last election (Firdaus, 2016).

This conflict continues to escalate until it ends in violence and creates several conflicts that still exist as expressions of social conflict. It is important to maintain Indonesia's national identity because there is still the possibility of social conflict in the 2024 General Election. This makes identity the center of gravity or the center of national interest. All national affairs must not penetrate existing identity barriers. Therefore, the rise to clarify the concept of Indonesian national identity is one of the steps that can be taken to rebuild a society that is polarized by the ongoing conflict. Identity can also be an effective response to heal the wounds of Indonesia's long-standing divisions. The battle between social media wars and viral hashtags could facilitate elections and show early on what Indonesia expects ahead of the presidential election.

V. Conclusion

Indonesia is a great nation by its history and the fact that it is a pluralistic nation. This necessity is a great gift if it can be managed properly. Elections have always been a stumbling block in democratic life, because they often result in unhealthy rivalry and contestation. The last time, the election also fostered polarization in society to the extent that it threatened wider social life. Therefore, ahead of the Presidential Election & Pilkada which will be held in 2024, it is necessary to take strategic steps to reduce the impact of conflicts that can occur. The first thing that can be done is to strengthen national identity. National identity can be a powerful ingredient in re-gluing a polarized society and an antidote to the divisions that may occur. Indonesia's national identity needs to be built and disseminated in society, an opportunity for people with sufficient knowledge of national identity to build a strong society against polarization and provocation. It doesn't have to be hegemonic, but intimacy can form bonds, and people often hear of his identity. Comprehensive steps are needed, with many stakeholders playing a role in resolving disputes in the community. Second, the formation of a national identity must also be accompanied by honesty in storytelling, so that hegemony and prejudice do not occur in understanding the identity. We must develop honesty so that people can understand what is in it. Understanding honesty is a valuable treasure in building a unified society away from conflict. More than that, this attachment to identity can encourage people to fight more honestly and comprehensively for the interests of their nation and state.

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