

A Practical Politics: Community Culture in Central Kalimantan

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ARTICLE INFO	ABSTRACT
<p>Keyword:</p> <p>Community culture; Practical politics; Political identity; Cultural influence; Political participation</p>	<p>The culture of the people of Central Kalimantan (Kalteng) has a significant role in shaping practical political attitudes. In the context of Central Kalimantan with its diversity of ethnicities, traditions and social norms, culture is the main driver determining how society participates in processes and responds to political issues. Political historical experiences, including colonialism and the struggle for independence, have formed a strong political identity among the people. This cultural identity creates strong political solidarity, which can influence election outcomes and political decision making. This research discusses culture which influences the practical political attitudes of the people of Central Kalimantan. The aim of this research is to understand how the values, norms and cultural identity of the people of Central Kalimantan influence the way they engage in practical political processes and how culture influences their political views. This type of research is descriptive qualitative, the data collection method in this research combines library methods and field research. The research results reveal the importance of understanding the role of culture in practical politics. In this context, effective political policies must consider people's culture as a significant factor in understanding their political preferences and needs. Understanding culture in practical political attitudes can advance inclusive political participation and promote balanced representation in the political system. Through this research we can expand our understanding of how culture influences political action in various cultural contexts.</p>

INTRODUCTION

Local politics in Indonesia are considered to be able to influence political direction and policies (Baharuddin et al., 2023; Luth et al., 2023). So local actors are often targeted by stakeholders to gain votes through influence by local elites. Local politics is understood as a scope of political problems at the local level (Safa'at, 2022). The use of the term local refers to a geographical area, namely a place or area that is limited by authority based on law. Based on the area, local politics can take the form of politics at the provincial, district/city or even village level (Baharuddin et al., 2023; Widayat, Nurmandi, Rosilawati, Natshir, et al., 2022; Widayat, Nurmandi, Rosilawati, Qodir, et al., 2022). Issues that can be raised in local politics include democracy, bureaucracy, regional autonomy, citizen participation, regional government accountability, recruitment of political elites, regional elections, central and regional relations, central and regional conflicts, regional violence and disintegration problems (Seitzer, 2024; Stocker, 2023; Yahya, Sinilele, et al., 2024; Yahya, Syukri, et al., 2024).

In the local political context, the role of local elites is very determining in the sustainability of politics and government. Since decentralization and regional autonomy were implemented in

Indonesia through Law no. 32 of 2004 and then Law no. 23 of 2014, the figures of regional leaders and other elites demonstrate their existence. Elites appear to play and influence political processes at the local level, including being able to influence power on a national scale. These leaders are known as the local political elite. They are figures, leaders who have certain authority to determine the fate of the region (locally) (Haryanto, 2014). As an elite who has influence, this is often used as a force to mobilize mass power. Politics at the local level is influenced by community culture. Local culture or mixed cultures in an area. The cultural strength of society is certainly taken into consideration (Sadar & Abdurrohman, 2024).

Elite concept: In a society, there is always a group of individuals who have an influence that often determines life and changes in society, although changes in society do not completely depend on the role they or they play. One individual or group of individuals is what is commonly called an elite. In Laswell's terms, elites are those who have and get more than what other people have and get. Meanwhile, according to Pareto, elites are those who have and get more than what other people have and get, there are those who hold power (governing elite) and there are those who are outside of power (non-governing elite).

In relation to political attitudes, G.W Alport defines attitude as a person's readiness to act. Along with the opinion of G.W. The Alport provides the understanding that attitude is a mental and nervous state of readiness, which is regulated through experience which provides a dynamic or directed influence on the individual's response to all objects and situations related to it (Allport, 1929). Attitude refers to an individual's or group's readiness to act, understand, and respond to situations, objects, or phenomena around them, which consists of three main components: the affective aspect (emotional), the cognitive aspect (intellectual), and the conative aspect (habitual or the will to act). Attitude is not only reflected in concrete actions but also in ways of thinking and responding to issues. These three aspects form the core values in shaping a person's attitude toward various matters. When linked to the political realm, political attitude can be interpreted as the readiness of individuals or groups to respond to political issues that arise, whether through actions, perceptions, or expressed opinions. This political attitude is important as it reflects the participation and engagement of individuals or groups in the dynamics of political life.

For example, there are policies issued by the authorities that will cause various reactions. There are those who accept it as it is, there are those who express rejection, there are those who protest subtly, there are those who stage demonstrations and there are also those who prefer to remain silent without giving any reaction. Because according to Sudijono, silence can also be said to be a political attitude, because silence does not mean that the person concerned does not have appreciation for certain objects or issues around them. Silence can mean agreeing, it can mean being neutral, it can mean refusing, but feeling powerless to make a choice.

Political attitudes can be expressed in various forms. If the political attitude is positive, then the political behavior shown will also be positive. Conversely, if the political attitude shown is negative, then the political behavior shown is also negative. Whether a political attitude is positive or negative depends on several things, namely the ideology of the political attitude actor, the organization that shows the political attitude, the cultures that live in the political attitude actor's environment. Initially, the study of political attitudes and culture was a view originating from sociology, psychology and anthropology studies and was later adopted in Political Science. When it has become a study in Political Science, attitude can be interpreted as a readiness to act, which a person or group has to face, respond to or assess political problems that occur, and finally expressed in various forms (Chilcote, 2010).

In simple terms, "attitude" can be defined as a form or reaction of a feeling. This is related to how a person's attitude responds in the form of supporting or rejecting a particular object (Azwar S, 2013). In other words, attitude is a summary of psychological conditions of knowledge and feelings which ultimately support a particular attitude. If related to politics, then political attitudes are the result of individual tendencies which then become collective behavior in a political system.

In general, attitudes are always not constant, there are many factors behind a political figure or the general public determining attitudes. Factors that influence attitude formation are

personal experience, culture, people who are considered important to themselves, mass media, political parties and emotional factors. Thoughts that shape the political attitudes and collective behavior of a society or nation towards a political system that has persisted for a long time ultimately form a kind of political patterns in society, resulting in political decisions based on these attitudes. This is what then forms what is called political culture (Setiadi, dkk, 2013).

Gabriel Almond, as cited in *Introduction to Political Sociology* by Elly M. Setiadi and Usman Kolip, classifies political culture into three distinct typologies based on the level of political awareness and participation within a political community. First, Parochial Political Culture is marked by low political participation and weak political orientation—cognitively, affectively, and evaluatively—often found in traditional or isolated communities. Second, Subject Political Culture describes societies that are relatively more advanced and aware of the political system but remain passive, with a strong orientation toward political structures yet limited willingness to engage or influence the system directly. Third, Participant Political Culture is characterized by high levels of political consciousness, active involvement, and a strong orientation toward both the inputs and outputs of the political system. These three typologies help illustrate the varying degrees of civic engagement and the dynamic relationship between citizens and the political structures that govern them.

Furthermore, according to Almond and Verba, in reality the three types do not exist independently, what exists is a mixture. According to them, the three then vary in three forms of political culture: subject-participant political culture, subject-participant political culture, participant parochial political culture. In further developments, studies of political culture which are usually quantitative for the purposes of field research designs such as electability surveys are even more complicated. This article is just to start a discussion about the overview of political science studies from a quantitative theme.

Indigenous peoples struggle for self-existence in order to gain recognition, protection and empowerment fairly from the state through social, economic and even political activities. The Central Kalimantan Dayak Customary Council (DAD-KT) traditional institution is a traditional institution that was deliberately formed to strengthen the existence of traditional institutions that have lived with the history of the Dayak traditional community, both the Kedamangan and Mantir Adat institutions, to become a formal channel for negotiations with the state so that the rights of indigenous peoples can be legally actualized. real. Actualization creates behavioral practices that tend to be political.

There has been a lot of research conducted regarding the political attitudes of certain groups, whether religious groups, indigenous groups, and so on. Several previous studies that are similar to this research include research conducted by (Hadi, 2019). The source of power of the Dayak Ma'anyan Tribes' political thought and its influence on the elites. The conclusion is that the cultural strength inherited from past political thought, the strong will to maintain tribal customs and culture and the existence of decentralization and regional autonomy policies which give local communities the freedom to carry out government based on their customs and culture, have provided space for the Dayak Ma'anyan community. practicing their cultural identity in local politics. Data interpretation uses traditional power theory from Benedict Anderson and the source of power theory from Charles F. Andrain.

Furthermore, research conducted by (Sandi, 2021). Actualization of the Rights of the Dayak Indigenous Community through the Role of the Central Kalimantan Dayak Traditional Council (DAD-KT). Based on research findings and theoretical discussions, several conclusions can be drawn regarding this research: a. The DAD-KT Traditional Institution has a strategic role in efforts to strengthen the existence of traditional institutions that have grown along with the historical development of the Dayak traditional community, namely the Kedamangan and Mantir Adat Institutions. b. The existence of the Kademangan Traditional Institution and Traditional Mantir in Central Kalimantan must be strengthened in order to regulate and restore the order of life of the Dayak traditional community so that it truly becomes a living and practiced order in the Dayak community of Central Kalimantan. c. DAD-KT in accommodating the interests of the Dayak indigenous community shows behavior through attitudes, actions, and decisions that are not only socio-cultural, and economic but also political in order to influence government policies so that

they are accommodated in public policy. The attitudes, actions, and decisions of DAD-KT are generally seen as capable of accommodating the general interests of the Dayak indigenous community, although at the same time as the struggle to accommodate these interests, there are hidden interests (hidden dimensions) of individual members.

Meanwhile, research conducted by (Irawan & Adham, 2019). Political Participation of the Kampung Naga Indigenous Community in the Regional Head Election of Tasikmalaya Regency. In the research results below, it was found that the form of participation carried out by the Kampung Naga indigenous community can be classified into conventional forms of participation. Conventional participation activities are a normal form of democracy which includes electoral activities, namely voting and political discussions. The form of political participation carried out by informants from the Kampung Naga indigenous community, seen from its nature, leads to autonomous participation. "Autonomous participation is participation that is not mobilized or is independent". Further research is still from (Hadi, 2023). Ethnic and Family Politics as a Source of Political Behavior in Rural Communities in South Barito. The research findings are: First, there has been no shift in political affiliation since the 1950s until now, where the political affiliation of rural communities has not moved from ethnic affiliation; Second, ethnic affiliation is played as a counterweight to other political forces from outside such as the domination of other ethnic groups and as an effort to protect their social resources from the wealth of natural resources in the village; and Third, political attitudes are practiced in their own unique way, namely personal approach (personal recognition), ethnicity (ethnicity and kinship), and openness and honesty (openness and honesty).

Meanwhile, research conducted by (Syahidah, 2022). The Role of Kiai in Local Political Contestation in Madura. In this research, it is stated that in the traditional and cultural style of the Madurese community, Kiai has a large role in every process of determining attitudes and social behavior in society. In Madurese society, Kiai or keaeh are people who are honorable and respected by the local community because every word, attitude, action, and behavior becomes an example for the community. In the social culture of Madurese society, kiai are considered to be figures who have a central role in spreading religious values. Madurese proverbs that describe the figure of a kiai are buppa', babu', guruh, ratoh, thus placing the kiai in second place after parents and being the deciding factor in making decisions in society.

The kiai's social strata in this case has consequences as someone who is most trusted, including in matters of determining votes in election contestations at the local level. What the kiai thinks is good is also good for the santri, the santri's guardians, or the surrounding community, so many political parties then ask for blessings from the kiai (Faridl, 2007; Karim et al., 2023; Syahidah, 2022). The role of the kiai in this case is as a bridge for political parties or candidate pairs to gain as many votes as possible by using the religious side of the kiai (Jubba et al., 2020; Yani et al., 2022). Gradually the role of kiai in local political contestation is not only as advisors and supporters of political parties but in fact many political parties are competing to propose to kiai to become public officials with various lures and as a tool for political parties to increase their votes. from these political parties by offering the kiai's charisma wrapped in religious values. The role of the kiai here has changed, not only as a figure who is an expert in religious matters but has expanded to someone who occupies a structural position in society.

Based on several previous studies presented above, in general, it can be concluded that political behavior in a community group, both indigenous community groups and religious entity community groups, has an attitude in practical politics that tries to play an active role in order to demonstrate its existence as a group. Research that is closer to this research is research conducted by (Hadi, 2023) with the research title Ethnic and Kinship Politics as a Source of Political Behavior in Rural Communities in South Barito. However, what is different about this research is that this research will discuss the political attitudes of a group of indigenous peoples (Dayaks) in more depth. The problem in this research is that often the existence of indigenous groups is only a target to gain support ahead of political contestation, without understanding what the purpose is. what they want behind their involvement in the ongoing practical political process, therefore the aim of this research is to understand how the values, norms, and cultural

identity of the people of Central Kalimantan influence the way they are involved in the practical political process and how culture influences their political views.

RESEARCH METHODS

Research on the culture of Central Kalimantan society in practical political attitudes is a descriptive analytical research type. Qualitative research in local political dynamics here is interested in understanding the political attitudes of the people in Central Kalimantan, how the people respond to political activities, especially in relation to local elites who in fact belong to the same tribe, culture and traditions. Meanwhile, the data collection method in this research combines library methods and field research. Field research was carried out by means of in-depth interviews with several actors who are considered influencers in practical political activities in Central Kalimantan. These parties are involved in data mining as sources of informants with the aim of obtaining filtered information with a level of accuracy so that a balance of information can be obtained. Meanwhile, the library method is carried out by collecting important documents such as newspapers, magazines and so on. The research analysis unit emphasizes actors who have been involved in practical political practices, such as traditional councils and other figures who are attached to their regionalism. The unit of analysis is limited to local elites, both those who are members of political parties and mass organizations.

RESULTS AND DISCUSSION

Central Kalimantan is one of the provinces where there are local communities whose culture is very strong. The community in question is the Dayak tribe community. The struggle to maintain the existence of Dayak community groups amidst rapid competition from all fronts. No exception in the socio-political field, the Dayak Indigenous community always pays attention and takes efforts to continue to exist and play a role in socio-political affairs. Involvement in political affairs is based on the idea that through involvement in politics there is a greater opportunity to be able to recommend things that can represent the interests of the Dayak Community. This attitude is a normal attitude, it is in line with the concept in a democratic country, that public interests will be accommodated by representative institutions. Apart from that, it is to ensure that in the future there are no policies that conflict with people's lives because they have been accommodated and discussed through the role of indigenous community representatives.

We can see the practical political attitudes of the local people of Central Kalimantan (Dayak) in several segments in the political process in Central Kalimantan. In this section, the findings and discussion will be explained into several sections to make it easier for readers to understand the process of political attitudes of the Central Kalimantan (Dayak) community. Based on the results of our research, we reveal various findings regarding the political attitudes of the Dayak community in practical political attitudes in Central Kalimantan.

Belief values

Based on the research results, it was found that local values and cultural beliefs greatly influence practical political attitudes. Societies that embrace values such as social justice, individual freedom, or solidarity will tend to support parties and candidates that reflect those values in their political platforms. Likewise, what is found in the practical political attitudes carried out by the Dayak people of Central Kalimantan, the values of belief are the driving force in determining the attitudes and actions of the Dayak people of Central Kalimantan in their practical political attitudes. In developing practical political attitudes, belief values play a very important role. Political beliefs are the basics of a person's understanding and views of the political system and the values that shape their actions in the political realm. Among the narratives about the values of belief in practical political attitudes, for example; dIn the midst of the complexity of the political world, belief is the main pillar that guides individuals in taking practical political attitudes. One of the main values that often underlies political beliefs is justice.

A belief in political justice inspires individuals to support policies that promote equality, the protection of human rights, and the fair distribution of wealth. A practical political attitude based on the value of justice tends to fight for improving the welfare of society as a whole. Apart from justice, values such as freedom and democracy also have a central role in shaping a person's practical political attitudes. Belief in the importance of individual freedom in expressing opinions, associating and participating in the political process creates political attitudes that support the democratic system. These values encourage individuals to be actively involved in elections, monitor government, and fight for the protection of civil rights. This is what underlies the political attitudes carried out, especially by the Dayak community in Central Kalimantan. Furthermore, the values of social solidarity and concern for the environment also have a significant impact on practical political attitudes. Belief in the importance of cooperation between citizens and responsibility for the environment creates political attitudes that support sustainable development policies, addressing social problems, and protecting the environment.

It is important to recognize that the values of beliefs in practical political attitudes may vary among individuals and societal groups. Some people emphasize the values of conservatism or nationalism, while others are more inclined to the values of liberalism or progressivism. However, without solid belief values, practical political attitudes are difficult to understand and explain. In this research, it can be said that belief values play a crucial role in shaping a person's practical political attitudes. Through the political choices they make, the Dayak people of Central Kalimantan reflect their beliefs in justice, freedom, social solidarity and other values that form the basis of the political system and society. By understanding and respecting this diversity of values, we can enrich political dialogue and create a more inclusive and just society, this is the goal of the political attitude carried out by the Dayak community in Central Kalimantan.

Social Norms

Social norms in the culture of the Dayak Indigenous people in Central Kalimantan influence their level of political participation. Among the Dayak community, especially in Central Kalimantan, it is assumed that, by encouraging active participation in general elections and political activism, the level of political participation will be higher compared to communities that tend to be politically passive. Social norms have an important role in shaping a person's practical political attitudes. These norms create a moral and ethical framework that guides individuals in interacting with the political system and society. A person's practical political attitudes cannot be separated from the social norms that underlie community life. One social norm that often influences political attitudes is integrity. Integrity requires individuals to act in accordance with moral values and ethical principles, including in political contexts. A political attitude based on the norm of integrity will reject the practices of corruption, manipulation and unethical actions in the political arena. Then, norms of participation and social responsibility also play a major role in shaping practical political attitudes. This norm encourages individuals to be actively involved in political processes, such as elections, debates or political campaigns. The political attitudes of the Dayak community in Central Kalimantan reflect participation norms by meaning that active involvement is a way to influence positive change and create a significant impact in society according to the desired expectations (Dayak Community).

Social justice norms also have a strong impact in shaping practical political attitudes. These norms encourage individuals to support policies that reduce social disparities, address inequality, and provide protection for more vulnerable groups. Political attitudes directed by social justice norms will emphasize the importance of distributing wealth and opportunities evenly in society based on these assumptions, so that the Dayak people in Central Kalimantan always pay attention to aspects of social norms in their practical political attitudes. It is important to remember that social norms in practical political attitudes may vary across cultures and societies. Nevertheless, there are universal values such as honesty, responsibility and justice which are generally recognized as the basis for a positive and constructive political attitude. In the context of the Dayak community in Central Kalimantan, social norms are based on strong social norms with practical political attitudes that respect values, so they hope to help create a

more transparent, participatory and responsible government. Therefore, the Dayak community always encourages the knowledge that it is important for the community, especially the Dayak community, to understand and comply with social norms in carrying out their practical political attitudes, in order to ensure that their contribution to the political order is in accordance with the moral values upheld in society.

Political History

Political history experience also plays an important role (Baharuddin, 2017, 2022). People who experience political conflict or regime change will have different political views compared to people who do not experience similar experiences (Baharuddin et al., 2022; Jubba et al., 2023). The practical political attitudes of today's society cannot be fully understood without considering the influence of past historical factors. Past events, as a reflection of collective experience, form a framework of thought and values that influence how individuals and groups of society interact with the political world. Among the changes that occur and can influence a change in attitudes in politics due to past experiences, for example in ancient heritage, namely the foundation of political values inherited from ancient history during the democratic experiment in Athens or the laws of Hammurabi, formed the fundamental values of justice, participation, and human rights. This foundation is an important foothold in forming people's practical political attitudes, providing an ethical and moral basis in politics. Likewise, the influence of the social structure of the feudalism era had a big influence on the way society viewed the power structure. Concepts of social order and societal hierarchy play a role in shaping practical political attitudes that include views on obligations, privileges, and the balance of power. Apart from that, the Enlightenment and Human Rights as the impetus for modern democracy were also part of changes in practical political attitudes due to the past, which then brought revolutionary ideas about human rights, democracy and individual freedom.

These ideas inspire the spirit of modern democracy and provide the basis for a practical political attitude that values citizen participation and freedom of expression. Meanwhile, if we look at the industrial revolution and the labor movement regarding increasing social awareness, we can see that the industrial revolution brought dramatic changes in the social and economic structure. The labor movement and workers' rights advocacy form practical political attitudes that tend to support social welfare, worker protection, and labor rights. On a broader scale, if we delve deeper into world war and the emergence of international organizations, then this is also a form of attitude due to the past, so that understanding of peace and diplomacy was born as a result of the experience of World Wars I and II which then led to a deep understanding of the consequences of large-scale conflict. . The creation of international organizations such as the UN has been an important factor in shaping practical political attitudes that value diplomacy, international cooperation and resolving conflicts through dialogue. In the Indonesian context, for example, the civil rights movement and anti-colonialism are struggles for equality and justice. The civil rights movement before independence and anti-colonial movements throughout the archipelago provided inspiration for practical political attitudes that advocated equality, racial justice, and rejection of political and economic oppression which ultimately led to the desire to achieve complete independence.

In Central Kalimantan itself, the Dayak indigenous community has gone through several phases with a complexity of events which have been part of shaping changes in political attitudes in their community. Apart from events during the clonalism era, during the centralized government during the Bru Order era, there are also several events which have become history for the Dayak Indigenous people, and have always been a reference in their behavior, especially in practical political attitudes. The history of the past is not something that needs to be remembered, because peace and maintaining mutual integrity as one nation are of course more at the forefront. However, past history actually provides a view that the existence of culture and customs needs to always be protected and paid attention to so that the interests of indigenous peoples can always be a consideration and even a priority for the authorities. Therefore, we emphasize that the practical political attitudes of society today are the result of complex

interactions between past historical factors. Understanding this historical legacy helps explain the values, norms and priorities that guide society's practical political actions, which also applies to the Dayak community in Central Kalimantan.

Cultural Identity

Cultural identities, such as ethnicity, religion, or language, also play an important role in practical political attitudes. Certain ethnic or religious groups in society may have distinctive political preferences. Why does cultural identity play a very important role in shaping a person's practical political attitudes, because culture includes values, beliefs, traditions and norms that are passed down from generation to generation. Cultural identity provides a powerful frame of reference for how individuals engage in politics and determine their priorities and actions. In practical political terms, we can group cultural identity into several parts. First, Historical Heritage and Cultural Values, cultural identity is closely related to historical heritage and the values upheld in a community. For example, cultures that grow up in democratic traditions will tend to produce practical political attitudes that support civic participation, free speech, and individual rights. Second, the Influence of Religion and Ethics, religion is often an integral part of cultural identity, and religious views can shape a person's practical political attitudes.

People who are strong in their religious identity may support policies that are consistent with their religious values, such as ethics, morality, and the protection of human rights. Third, Language and Political Communication, language is a key element in cultural identity and can influence how individuals articulate their political views. Language plays a role in political communication, and a deep understanding of language and cultural nuances can shape practical political attitudes that are more contextual and reflected in the way individuals participate in political discussions. Fourth, Solidarity and Social Involvement, culture often builds the concept of solidarity and a sense of social involvement. Individuals who feel cultural affinity may be more likely to engage in political activities that support the common interests and well-being of their communities. Fifth, Cultural Resistance and Political Resistance, in some cases, cultural identity can become the center of political resistance. Communities that feel threatened or ignored by government policies may use their cultural identity as a basis for forming practical, proactive political attitudes and engaging in political change.

Sixth, Cultural Issues on the Political Agenda, some political issues can be directly related to cultural identity, such as issues of multiculturalism, the rights of local communities, or the preservation of language and cultural heritage. A person's practical political stance can be reflected in the way they respond to these issues and the extent to which they prioritize the protection and preservation of their cultural identity. Based on the six grouping indicators above which are related to cultural identity in the political attitudes of the Dayak people in Central Kalimantan, this research states that cultural identity provides a framework of views that guide the practical political attitudes of the Dayak people of Central Kalimantan. The Dayak people of Central Kalimantan are not only voters and participants in the political process, but also as agents of change who bring their voices and cultural values to the political stage. Therefore, through a deeper understanding of cultural identity, we can better understand the diversity and complexity of practical political attitudes in a multicultural society.

CONCLUSION

Based on the findings and discussion above, in this research it can be concluded that the culture of the Dayak Indigenous people in Central Kalimantan plays a role in their practical political attitudes, cultural values are always a part of their political attitudes. Their interest in policies that benefit indigenous peoples is the main driver for playing a role in the attitudes played out in practical politics. Among the several factors that shape the political attitudes of the Dayak people in Central Kalimantan include belief values, social norms, political history and cultural identity. These four factors are the background for practical political attitudes, these factors become references before determining attitudes in practical politics. However, if we look

deeper, these four factors still have one goal, namely how to ensure that their interests can be accommodated by the authorities so as to create equal justice, including for the local community (Dayak). The limitations of this research are the lack of references. This is due to the lack of research related to Indigenous communities, especially in the research disciplines of political science and sociology. We are very aware of these limitations, we hope that the research we have conducted can become a reference for the development of similar research, namely on the political attitudes of local (customary) communities.

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