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**POLITICAL CULTURE OF THE COMMUNITY IN
PEMATANGSIANTAR CITY (CASE STUDY OF THE
BIRMINGHAM SMALL ARM OWNER MOTORCYCLE
SIANTAR (BOM'S) COMMUNITY IN PEMATANGSIANTAR
CITY IN SUMATERA UTARA GOVERNOR'S ELECTION IN
2018 AND PRESIDENTIAL ELECTION IN 2019**

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Abstract:

The political culture of the community can be seen from the symbols that are used and the actions of the community. The purpose of this study is to describe the Political Culture of the Birmingham Owner Motorcycle Siantar (BOM'S) Community, which accommodates the owners of Birmingham Small Arm (BSA) motorbikes and Siantar's Pedicabs using Birmingham Small Arm (BSA) motorbikes in the 2018 Sumatra Utara Governor's Election and the 2019 Presidential Election. The research method uses a qualitative approach with descriptive type, the research location is in Pematangsiantar City. The research informants use in this study is a purposive technique, that is the key informants of the Komisi Pemilihan Umum Daerah (KPUD) of Pematangsiantar City, Badan Pengawas Pemilihan Umum (BAWASLU) of Pematangsiantar City. The main informants are the President, the administrators, and members of the Pematangsiantar City BSA/Birmingham Small Arm Owner Motorcycle (BOM'S) community. Additional informants are political party administrators, namely Partai Indonesia Perjuangan (PDI-P), Partai Demokrat, Partai Amanat Nasional (PAN) of Pematangsiantar City who knows the political culture and voter's behavior of the BSA/Birmingham Small Arm Owner Motorcycle (BOM'S) community in Pematangsiantar City during the Governor's Election and Deputy Governor of Sumatera Utara in 2018 and the Election of Indonesian President and Vice President in 2019. The results Political Culture of the Birmingham Owner Motorcycle Siantar (BOM'S) Community is participant political culture. The

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Political Culture of the Participants is inseparable from the history of the establishment of the Birmingham Owner Motorcycle Siantar (BOM'S) community which aims to make the Siantar pedicab (Becak) a cultural heritage object and a tourist vehicle in Pematangsiantar City like "TukTuk" in Thailand and "Jeepney" in the Philippines.

Keywords:

Political Culture, Partisipant, BOM'S, Pematangsiantar

Introduction

The political culture is a pattern of behavior and orientation in the public life of the state, state administration, political government, law, customs, habits, and norms internalized by all members of society every day. Political culture can also be interpreted as a common value system of social awareness to participate in collective decision-making and public policy decisions to the public. (Arifin, 2016).

The political culture of a society can be seen from the symbols used and the actions of society as well as the voter behavior of a community in the Regional Head Election and the Presidential Election. The Birmingham Owner Motorcycle Siantar (BOM'S) community which accommodates the owners of the Birmingham Small Arms (BSA) motorbikes and the Siantar Pedicab motorbikes using the Birmingham Small Arms (BSA) motorbike has a Participant Political Culture which has always been used as a symbol in the local political process of the 2018 North Sumatra Governor Election and The 2019 Presidential Election. Political Culture of the Participants is inseparable from the history of the establishment of the Birmingham Owner Motorcycle Siantar (BOM'S) community which aims to make the Siantar Pedicab become a cultural heritage object and a tourist vehicle in Pematangsiantar City like "TukTuk" in Thailand and Jeepney in the Philippines.

The people of Pematangsiantar City have conducted the election for the Governor of North Sumatra in 2018. The level of community participation in Pematangsiantar City is 67.5%. From the results of community participation, the pair Edy Rahmayadi and Musa Rajeksah (Eramas) received: 41.55 votes, while the pair Djarot Saiful Hidayat and Sihar Sitorus (DJOSS) received: 68,604 votes (kpu.go.id, 2018) On April 17, 2019, the people of Pematangsiantar City participated in the Presidential and Vice Presidential Election for the 2019-2024 period, the political participation rate reached 81.2%. (kpu.go.id, 2019).

The political culture of the community can be an indicator of the ongoing democratic process. Along with better democracy, it will indirectly create a political culture of a society. This can be a reference for people's maturity in democracy as seen from the use of people's voting rights in Legislative Elections, Regional Head Elections (Mayor / Governor Elections), and Presidential / Vice Presidential Elections.

The purpose of this study describes the political culture of the BSA Owner Motorcycle (BOM'S) community in Pematang Siantar City in the 2018 North Sumatra Governor and Deputy Governor Election and 2019 Presidential and Vice-Presidential Election.

Literature Riview

There is one point that will be discussed in this research. There are Political Culture of The Community in Pematangsiantar City in Sumatera Utara Governor's election 2018 and Presidential Election 2019

Politic Culture

With the study of political culture, we can know and understand the attitudes of citizens towards the political system which will then influence the demands, responses, support, and orientation of the community towards the political system. So that the intention of the people to carry out their activities in the political system or the factors that cause political shifts can also be understood. We can also understand the shared value system of a society that has the awareness to participate in collective decision-making and public policymaking, and understand their behavior patterns in state life, state administration, government politics, law, customs, and norms shared by all. community members every day. (Fauzan, 2014)

The study of political culture is always interesting. Apart from being related to political developments in a country, political culture is also related to the dynamics of people's political participation. This means that political developments in a country are greatly influenced by cultural developments that exist in the society of that country. Education and political understanding of society (in the Indonesian context) greatly influenced the development of political culture in Indonesia which had different characteristics during the Old Order, New Order, and Reformasi periods. (Sumartono, 2018)

Indonesia's current political culture is a mixture of parochial, traditional, and participant, in terms of Participant Political culture, all of its characteristics have occurred in Indonesia and there are also characteristics of Parochial political culture that fulfill, such as what happens in traditional societies and traditional political culture. who fulfill such as citizens fully aware of a government authority? After the reform era, people say that Indonesia has used a participant political culture because of the freedom of democracy, the participation of society and is not subject to decisions or the performance of the new government. (Yusuf, 2016)

In Budi Mulyana's research in January 2015 (Rasaili, 2016), Indonesian political culture is a mixed political culture, a combination of 3 (three) political cultures: 1, 20 percent parochial culture, coming from poor people, low education, remnants, and isolated tribes. ; 2, political culture participants 16 percent, from among scholars, students, urban political elites, and village elites; and 3, cultural subjects, 60 percent of the urban middle class and the rural masses. This research strengthens the concept of a mixed political culture of Almond and Verba, they state that the political culture of a nation is a mixed political culture. It will not be found in the empirical reality that a nation has only one kind of political culture. A mixed political culture that is proportional is a democratic culture known as citizenship (civic culture). No nation has a certain political culture, including Indonesia, because its background, economy, education, and views make a difference in the style of political culture. (Rasaili, 2016)

Gabriel A. Almond and Sydney Verba (Arifin, 2016) explained that, based on the attitudes of citizens towards political life and government in his country, political culture can be differentiated into three types: Apathetic political culture (Parochial), Mobilization of political culture (the subject), as well as a Participatory political culture (Arifin, 2016)

According to Ranney, political culture has two main components, namely cognitive orientations, and affective orientations. Meanwhile, Almond and Verba more comprehensively refer to what Parsons and Shils formulated regarding the classification of orientation types, that political culture contains three components of political objects, namely: a. Cognitive Orientation, b. Affective Orientation. c. Evaluative Orientation.

According to Johari (in Fauzan 2014). Types of political culture can be distinguished based on 1. Based on the attitudes shown. Countries with complex economic and technological systems demand broad cooperation to integrate capital and skills. The spirit of cooperation can be measured from one's attitude towards others. In this condition, political culture tends to be militant or "tolerant". This type is divided into two, namely: a. Militant political culture. A militant political culture does not view differences as a search for the best alternative but sees it as a vicious and challenging endeavor. When a crisis occurs, what is sought is the scapegoat, not the regulations that may be wrong. b. Political culture of tolerance is a political culture whose thoughts are centered on problems or ideas that must be assessed. 2. Based on political orientation. The reality found in political culture has several variations. Based on the political orientation characterized by a character in political culture, every political system has a different political culture. From the reality of a political culture that develops in society. (Fauzan, 2014)

BSA Owner's Motorcycle (BOM'S) of Community Pematangsiantar City

The long journey of the BSA Becak in Pematangsiantar City from the beginning of its existence in 1960 until now as an object that has historical and cultural value has been famous in North Sumatra, Indonesia, and even the world. According to Warongan (2014), this is because Pematangsiantar City is the only city in the world that uses big motorbikes in the BSA (Birmingham Small Arms) brand as a means of public transportation. (Princess, 2018)

BOM'S was established on June 25, 2006, in Pematangsiantar City, North Sumatra Province, for an indefinite period. The nature and form of BOM'S as stated in AD / ART (organization's regulation) article 3 (nature and form), is an old motorbike organization for two-wheeled and three-wheeled motorbikes (becak), especially the BSA brand which is open to all citizens of the Republic of Indonesia, regardless of ethnicity, race, profession, gender, religion, and belief in God Almighty. (Warongan, 2014).

Currently, the population of Siantar becak is decreasing and disappearing from the streets of Pematangsiantar City. The more difficult it is to find siantar's rickshaw drivers using a Birmingham Small Arm (BSA) motorbike as an indicator of the increasing scarcity of motorbikes or rickshaws with the Birmingham Small Arm (BSA) brand motorbike. A large number of old motorbike enthusiasts or collectors has resulted in many motorbike and rickshaw owners selling their motorbikes or rickshaws to buyers from outside Pematangsiantar City. (Ritonga, 2020)

Based on the research results from the history presented and the observations of the researchers, it is known that the number of Siantar's pedicabs using BSA motorbikes is becoming increasingly difficult to find in Pematangsiantar City. This is due to several factors, namely the operation of the Siantar's pedicabs which is expensive (the income and operating expenses of the Siantar's pedicabs are not balanced), the competition with the Japanese brand

motorized rickshaws, the existence of On-Line transportation (Grab and Go Jek), the increasing number of Siantar's pedicab owners who sell their pedicab or motorbikes to people outside the Pematangsiantar City due to economic needs, school fees, housing needs, and others. These are some of the factors that have led to a drastic reduction in the number of Siantar becak in Pematangsiantar City. (Ritonga, 2020)

The first step in stepping into the peak of the struggle of the Birmingham Small Arms Community (BSA) Owner Motorcycle Siantar (BOM'S) community is in 2016, with the inauguration of the Tugu/Monument of Becak Siantar (siantar's pedicabs) building as an icon of Pematangsiantar City, proving that the long struggle of this community has been well received by Pematangsiantar City's Government, legislative assembly (DPRD). The Pematangsiantar City and the people of Pematangsiantar City as a sign that the pedicab with the BSA motorbike brand belongs to Pematangsiantar City and is the only one in the world. Now the Siantar Becak Monument is one of the photo spots used by both local and foreign tourists to do selfies (selfie and wefie). Visiting Pematangsiantar City is incomplete if you don't take a photo with the Siantar Pedicab Monument in the background. (Ritonga, 2020).

Population of BSA in Pematangsiantar City

Year	Periodic population of BSA in Pematangsiantar City
1958-1970	1.120 Unit
1970-1990	3.000 Unit
1990-1995	1.070 Unit
1995-2005	610 Unit
2005-2015	378 Unit
2015-NOW	227 Unit

Soure: Ritonga, 2020

According to Manuel Castells (2010), in *The Power of Identity*, (in Lestari, 2019) identity is a source of self-meaning that emerges and is given by an individual to himself, or from a group of people to their group which is built through the process of individualization. Identity is formed if it is internalized by a community outside of itself. (Lestari, 2019).

Castells divides identity into three categories, namely legitimate identity, resistance identity, and project identity. First, legitimate identity, this identity is used in the process of introducing the dominant institutions of a society to expand and rationalize their domination of social actors. Second, resistance identity, which is an identity that is maintained by fighting to maintain the identity of the stigma of the dominating party. The function of this identity is as resistance and defense against differences in principles in community institutions. The identity of resistance can be understood as an identity that is fought for from beginning to end to gain recognition of that identity from other parties. Third, project identity is the act of social actors building a new identity that aims to redefine their position in society by trying to transform from the overall social structure. (Lestari, 2019)

Agnes Heller (in Lestari 2019) defines political identity as politics that focuses on differentiation as the main category that promises freedom, tolerance, and freedom to play (free play), even though it raises patterns of intolerance, violence, and ethnic conflict. political identity can include racism, bio-feminism, environmentalism, and ethnic strife.

Political studies clearly distinguish between political identity and identity politics. Political identity is defined as construction that determines the position of the subject's interests in the bonds of a political community. Meanwhile, political identity is a political mechanism for organizing identity (both political identity and social identity) as a source and means of politics (Muhtar Haboddin, 2012: 119). The study of identity politics includes two recognized identity categories, namely social identity and religious identity as the subject. (Lestari, 2018)

The concept of political culture emerged and colored political science discourse at the end of World War II, as a result of the development of political science in the United States. As expressed by many political scientists, after World War II ended, in the United States there was a so-called revolution in political science, known as the Behavioral Revolution, or some are calling it Behaviorism. The behavioral revolution that occurs in political science is the result of the strengthening of the tradition or school of positivism, a notion that believes that social science is able to provide explanations for social phenomena including political science, just as natural sciences are able to provide explanations for natural phenomena. This idea was strongly believed by major sociological figures, such as Herbert Spencer, Auguste Comte, also Emile Durkheim (Gaffar, 2006: 97).

Positivism (Somit and Tannenhaus, 1967; Almond and Verba, 1963; Almond, 1990 (in Gaffar, 2006: 97). Is a very strong opinion in the United States since Charles E. Merriam pioneered it at the University of Chicago, which later became known as The Chicago School or School of Chicago, which started a new approach in political science (Gaffar, 2006: 97).

Previous Research

The study conducted by Nurlinda, Muhammad Arsyad Tanzil in 2018 was entitled: Community Political Culture in the Election of the Head of Malalanda Village, Kulisusu District, North Butonn Regency. The results showed (1) The political culture of the community in the Head Election in Malalanda Village, Kulisusu District, North Buton Regency can be divided into three, namely (a) Parochial political culture, the community in the election of the village head is apathetic or not interested in the election. (b) The political culture of the pastor is that the people in electing a village head just follow suit, regardless of who the winner is. (c) Participant political culture is a community that participates in the election of village heads in the form of enthusiasm in voting. (2) What factors cause the community to choose a village head in Malalanda Village, Kulisusu District, North Buton Regency: (a) Rational factors, namely choosing because of the factor of channeling voting rights, Voting because of the candidate's education factor, Choosing because of the candidate's vision and mission, Choosing because you know the ins and outs of the candidate, (b) Pragmatic factors, namely choosing because they expect rewards from the candidate, (c) Emotional factors, namely choosing because the candidate's house is close. (Nurlinda, 2019)

Research conducted by Aisandi Dian Hapzin, Syafruddin, and M. Maburur Haslan in 2019 with the title Political Culture of the Sasak Tribe Society in Direct Regional Head Elections (Study in Pringgajurang Village, East Lombok Regency). The results of the study show that the people of Pringgajurang Village have the characteristics of a subject political culture with a tendency towards affective attitudes and political orientations (feelings) in determining their political choices, mostly choosing based on affective factors (feelings). The political culture of participants can be seen from the level of community participation in the direct post-conflict local election in East Lombok Regency which is already quite high, where the

community already has the awareness to participate in voting without coercion from others, the participants here are passive participants because the community participates in voting because they want to choose one of the pairs carried by one of the religious organizations, namely the Nahdatul Wathan (NW). (Hapzin, 2019)

Research conducted by Rasaili in 2016 with the title "Political Culture and Quality of Democracy in the 2015-2020 Pilkada (Study on the First Concurrent Regional Head Election in Indonesia), the results of his research state that in reality there is no dominant political culture in one country, between parochial, Kaula and participant. In Indonesia, it is more of a mixed political culture, a combination of the three political cultures. Political behavior in the regional elections which then serves as a measure of the quality of democracy in the experience of the first simultaneous elections in 2015 shows that the level of public participation is quite high, nationally reaching 70 percent. (Rasaili, 2016)

Other research is Indra Fauzan and Adil Arifin in 2014 with the title Political Culture of the Gayo Nation (Model of Political Culture of the Gayo Nation in Central Aceh Regency, Bener Meriah Regency, and Gayo Luwes Regency. The Sarak Opat belongs to the Active Political Culture model, it relies on the social system of institutions that have existed for a long time and has roots long before Indonesian independence and before the social democratic system we know today was introduced in the world. Therefore, if the government in the three districts, from the lowest government -village head - to the central government uses a local wisdom approach - with a culture full of optimism - then justice and social welfare as mandated by Pancasila are very easy to be realized for the Gayo community.

This research is different from previous studies, which distinguishes this research because the scope of the research is the community, namely the Birmingham Small Arm (BSA) Owner Motorcycle Siantar (BSA), which is a motorcycle and pedicab community using BSA motorbikes made in England. The BOM'S community can be a representative of the people in Pematangsiantar City, this is because, at every Regional Head Election or Legislative and Presidential Elections, the BOM'S community always takes part in political participation in campaigns, socialization of candidates, and is used as an icon of political support from the community. Pematangsiantar City to political parties, pairs of candidates in the Regional Head Election, legislative candidates.

Method

The research approach to be used in this research is qualitative with a descriptive type that aims to describe the political culture of the BSA / Birmingham Small Arm Owner Motorcycle (BOM'S) community in Pematangsiantar City in the 2018 North Sumatra Governor and Deputy Governor Election and the Election of President and Vice President and Vice President. 2019. The research's informant used in this study used a purposive technique which consisted of the following: The key informant for the president of BSA / Birmingham Small Arm Owner Motorcycle (BOM'S) Pematangsiantar City, namely Mr. HE Rizal Kusuma Ginting, the main informant, namely the management and active members of the BSA / Birmingham Small Arm Owner Motorcycle (BOM'S) Pematangsiantar City, additional informant, Partai Amanat Nasional (PAN) Pematangsiantar City who knows the political culture of the BSA / Birmingham Small Arm Owner Motorcycle (BOM'S) community in Pematangsiantar City during the 2018 North Sumatra Governor and Deputy Governor

Election and the 2019 Presidential and Vice Presidential Election. Data collection techniques were carried out by in-depth interviews and Focus Group Discussions (FGD).

Analysis of the data using the component analysis technique using a contrasting approach between elements. Data analysis techniques as a whole involve interpreting data in the form of text or images. Basically, the data analysis process begins by examining all data from various data sources. The researcher makes data processing steps by making categories of the information obtained (Open Coding), selecting one of the categories by placing it in a theoretical model (axial coding), then compiling a story of the relationship between categories (selectiv coding) (Source : Creswell 2018)

Result

Speaking for Governor Election 2018 and Presidential Election 2019, the results of interviews with the President of the BSA / Owner Motorcycle (BOM'S) community Siantar were obtained:

"I can say and I can confirm that if the Pak Djarot-Sihar Sitorus pair are fighting for the Pematangsiantar Mayor election, they will win. Why? Because it is clear to see the composition of the rainbow-Christian candidate pair (Mr. Djarot is a Muslim and Mr. Sihar is a Christian) that is characteristic of the people in Pematangsiantar City, we here are almost 55% Christian and 40% Muslim, the other 5% are Catholic Buddhists, Hindus, Confucianism. They must win. However, this is the battle for the Pilgubsu and not only Pematangsiantar City, the community which has a composition like that. Last year's Presidential Election, we had a lot of interactions, of course with supporting parties such as PDI-P, Golkar, Nasdem too, then Gerindra, Democrat too. These political party officials in Pematangsiantar City know us well. I just want to emphasize that talking about politics, there are too many sweet promises if our language is "ansor" (Heaven's Wind) in front of it is peaceful or if we just want it, but once there is another story. Because, because of our struggle, Becak, from 2006, since the establishment of this community, we have been offered this many times as long as we want to support certain legislative candidates, this is also the case in the election for mayor. So you just know what we are. For me, what is clear is that their coming to BOM'S shows the existence of the BOM'S community itself that we are still counted on and they come to us, we need help, we need our becak, we need to meet our members on the street, in the market. That is what makes me hope that this Siantar's rickshaw will become a cultural heritage and a tourist vehicle abroad. "(Interview with Mr. Kusma Rizal Ginting. Pematangsiantar, September 2020)

The next researcher asked how the relationship between community / political communication with political parties or candidate pairs in the 2018 North Sumatra Governor Election and the 2019 Presidential Election.

"Relationship is fine. You could say that I know him (Djarot) very well. For Pak Djarot himself during the campaign to Siantar, he visited the BOM's headquarters and then visited our house. You don't invite us to visit. Then he was a Javanese. In Siantar, the Javanese tribe cannot be underestimated. Plantation, especially the majority of all Javanese. Until there is the name Tanah Jawa in Siantar or Simalungun, that's great. Well. When he arrived in the context of the campaign, we

warmly welcomed and told him about “becak”, talking about developing politics, especially in Pematangsiantar. The relation is precise. Only Mr. Djarot came to our house for the gathering, if Mr. Edy was not there, Mr. Sihar was also not there and Mr. Musa Rejeksah was not either”. “During another presidential election, the story was that there were many times the success team came to meet up, no matter what party we accepted. Gathering, they said, in the end, our rickshaws were also exposed, which were carried around. For me, there is no problem like I said earlier. While those who come are those who need us with us, it shows that our existence is recognized and needed, even if only for branding candidates or parties or whatever. The important thing is they come to us (BOM'S). Interview with Mr. Kusma Rizal Ginting. Pematangsiantar, September 2020)

The next question the researcher asked about the members of the pedicab and bikers community if a pair of candidates visited the 2018 Pilgubsu or the successful team in the 2019 Presidential Election or Pileg, to vote or participate in enlivening / campaigning, how would they react? Do they agree?

“This is talking about politics. I conveyed to the members, bikers, and rickshaws. This community stands for preserving and saving BSA. We have been struggling with screaming demonstrations for 16 years, then the rickshaw campaign there was an event and others were invited everywhere, gathered with other motorbikes. But with what result? It is still far from satisfactory, even though our demands have been met by the Pematangsiantar City Government to abolish the old motorbike tax. But our other demands such as cultural heritage, tourist vehicles have not got it. Now politics is a way to achieve goals through policy, we can't just keep campaigning screaming. People outside Siantar know that even abroad know about the existence of this Siantar or BSA Becak, but in fact, our government has closed its eyes right. That's why I said that if political matters take it easy there is no problem with the BOMS children '. As long as those who come with us, not us begging with them, there is no problem I say. That shows that we exist, we are recognized and we are needed by them. As for the individual members, that is their right. I can't force my will, especially since we live in a democracy, a city in a tolerant city, so I force my political will with the members, that's not true. But I advise members who want to come and join if they don't want to, it doesn't matter, the important thing is that we keep our brotherhood together. The term motorbike child is maintained. Greeting one road ” (Interview with Mr. Kusma Rizal Ginting. Pematangsiantar, September 2020)

The next researcher question is what consideration underlies you before deciding to vote in the 2018 Pilgubsu and the 2019 Presidential Election? Or participate in enlivening/campaigning for one of the pairs of candidates / political parties?

“Our first consideration is to look at the track record, vision, and mission of the Pilgubsu candidate pair that we first see. Where does North Sumatra take the next 5 years in the 2018 Pilgubsu, as well as the 2019 Presidential Election? When talking about participating in campaigns to support or become branding for political parties, I personally, besides seeing this, also see opportunities. The opportunity I mean is how the future of this Siantar's pedicab ??? Can we "inject" our request for this Siantar becak that uses BSA to become a cultural heritage? And or become a tourist

vehicle in Pematangsiantar City. This is of course not just my wish, especially the wishes of the BOM'S community, and of course those who will enjoy this will be our children and grandchildren from the wider community in Pematangsiantar City. Because according to my motto, Pematangsiantar City as a Destination City is not a transit city. Thus, the infrastructure must be built, whatever tours must be promoted in Siantar. So people/tourists do not just pass through Siantar to Parapat, but first, stop at Siantar for 2 or 3 days and then continue to Parapat. That is our common goal, and I think for that in addition to our existing community capital we must also continuously voice it to our representatives in the Pematangsiantar City legislative (DPRD) so that it becomes formal legal, has regulation and is run by the executive, namely Pematangsiantar City Government. I think so " (Interview with Mr. Kusma Rizal Ginting. Pematangsiantar, September 2020)

Governor Election 2018 in Pematangsiantar City, Djarot-Sihar Sitorus won over the Edy-Ijek. Meanwhile, in the 2019 Presidential Election Jokowi-Maaruf Amin won 77.13%, from Prabowo-Sandi 22.62%. How do you respond to seeing the behavior of community voters in Pematangsiantar City?

"Looking at these 2 cases, maybe my view is that there are differences that cannot be equated. First, we discuss the governor election 2018. This has a very thick nuance from the governor election DKI Jakarta 2017 on religious issues. Then the candidate, Mr. Djarot, was Ahok's deputy during Governor Election DKI Jakarta 2017. It is clear that here in Pematangsiantar City there is a religious issue. Then we see the results of the Djarot-Sihar Sitorus pair winning in Pematangsiantar because indeed the Pematangsiantar community saw the candidate's figure, vision, and mission, track record. Although it is undeniable that issues of religion, ethnicity, and regionalism are strong. Like Mr. Djarot, he is a Javanese who is not native to North Sumatra, then Pak Sihar Sitorus' he is a Christian, in Pematangsiantar City itself the composition has to be a rainbow that wins why because the majority of us here are Christian 55%, Islam 40% the rest was 5%, Catholic, Buddhist, Hinduism, Confucianism. So naturally, in my opinion, Djarot-Sihar Sitorus won a landslide victory in Pematangsiantar City in Governor election 2018 but did not become Governor of North Sumatra. Therefore, apart from looking at the candidate's figure, vision and mission, track record, our society also looks at issues of religion, issues of ethnicity from local origin. But in other areas, Mr. Edy won handsomely too, for Siantar I think it is only natural for Djarot-Sihar to win, the number is I told him (Mr. Djarot) What are you doing with the governor election brother?, if you want to be Mayor Pematangsiantar City, you will win, bro while joking with him when gathering to the house) ". "Think the 2019 presidential election is due to the political party, yes, the PDIP in Pematangsiantar City is the basis of its period, so it is only natural for Pak Jokowi to win hands down in Pematangsiantar City, but yes, apart from seeing the figure of the candidate pair, vision and mission, his track record will be an assessment of the Siantar community. " Interview with Mr. Kusma Rizal Ginting. Pematangsiantar, September 2020)

The next result is an interview with Mr. Daniel Dolok Sibarani as the Chairman of the Regional General Election Commission of Pematangsiantar City. Research questions related

to the Political Culture and Community Behavior of Pematangsiantar City in Governor Election 2018 and Presidential Election 2019.?

The researcher asked the Election for the Governor of North Sumatra in 2018 and the Presidential Election in 2019, how did you respond as the Election Commission for Pematangsiantar City?

"When talking about the 2018 Pilgubsu and the 2019 Presidential Election, we saw an increase, especially from the political participation of the Pematangsiantar City community, who exercised their voting rights in the 2018 Pilgubsu at 70.3% and the 2019 Presidential Election was calculated at 81.2%. these voters exceeded the targeted limit of 77.5%. So there is an increase from our target of 6%. This is inseparable from all the efforts of our team at Pematangsiantar City KPUD to socialize, especially to first-time voters, voters with disabilities and yes, I think it is very good and positive, of course in Pematangsiantar City, because one of the pillars of democracy is the level of community participation in using their voting rights both in Pilkada and the Presidential Election "(interview with Mr. Daniel Dolok Sibarani September 2020).

Researchers asked in North Sumatra Governor Election 2018 and Presidential Election 2019, was there friction in the community due to different choices?

"We went to the Governor Election 2018 first, I think that the different choices in the Governor Election 2018 and President Election 2019 are fine, that's fine. However, if there is friction, I will say that there is none in Siantar, we all tolerate different choices, but in the choice of each individual in our society, we prioritize "LUBER and JURDIL". Likewise, with the 2019 Presidential Election, I think that different opinions and different choices are normal and our people do not have friction because of different choices. " (interview with Mr. Daniel Dolok Sibarani September 2020)

In North Sumatra Governor Election 2018 and Presidential Election 2019, did identity politics (choosing due to the similarity in religion, ethnicity) occur in Pematangsiantar City people in making choices?

"If that choice is the right of each individual as a citizen who both uses his / her voting rights in regional head elections and presidential elections. Of course, there is identity politics, especially during the election for the governor of North Sumatra in 2018. Some couples are rainbow (Muslim and Christian) and then there are ethnic groups (Javanese, Batak,). I cannot say there is no, there must be similarity in ethnicity or religious similarity affecting the choice of the community in the last Pilgubsu. But what I want to emphasize is that the broadcasters are also politically literate, they also see the vision and mission of the candidate pairs, the track records of the candidate pairs, the programs they offer, I think they are also their considerations in voting in the 2018 Pilgubsu. For the presidential election, I think there was no identity politics either because at that time there was no religion that was different from the candidate pair, right? Pak Jokowi -Kiyai Ma'ruf Amin are both Muslim and –Mr. Prabowo-Sandiaga Uno is also Muslim, so if the Presidential

Election is not a politics of identity, religious, ethnic, or regional similarities affect the choice of the Siantar community, so purely the community sees the vision mission, track record, track record, and others or political literacy is this broadcast society. " (interview with Mr. Daniel Dolok Sibarani September 2020)

The researcher asked how you saw the Political Culture of the Pematangsiantar City Community in North Sumatra Governor Election 2018 and Presidential Election 2019.?

If we talk about Political Culture, of course, use political theory, right? I see this that the people of Pematangsiantar City with their Political Culture they see candidates who have fought well in the Pilkada say the Pilgubsu in 2018 and 2019 the figures of these candidates are certainly attached to their track record, performance, then the vision and mission they carry, the work program that they carry. it offers. So I see it as politically literate, yes, I am aware of the choices going forward. Yes, if the percentage is not the same, up to 80% of the people in Siantar are like this, but I can say that 55% -60% of Siantar people, both in the Pilkada, are politically literate as I said earlier. " (interview with Mr. Daniel Dolok Sibarani September 2020)

The focus group discussion was attended by 5 members of the BOM'S community consisting of the Head of Bikers Mr. Juliardi, the Head of the Becak Mr. Boy, the Secretary of BOM'S Mrs. Nila, an ordinary member Bang Khoir Regar, and an ordinary member Kak Ratna Br Sinaga. Here are the results:

"Speaking of the 2018 North Sumatra Governor Election and the 2019 Presidential Election, how did you respond as a member of the BOM'S Community?

"For the previous Pilgubsu and Presidential Election, I will be happy because as citizens I can participate in the democratic party to vote" (Interview with BOM'S Siantar regular member Kak Ratna Br Sinaga, September 2020)

"We are happy because many of our activities from BOM'S are from the party, participating in the campaign, the main thing is that our activities are participating" (Interview with the Head of BOM'S 'Siantar Becak Division, Mr. Boy, September 2020).

"Bikers also enlivened it. We do Kopdar more often because there are also many activities. "(Interview with the Head of Bikers Siantar BOM'S Division, Mr. Juliardi, September 2020).

How is the relationship between the community and political parties or candidate pairs in the 2018 North Sumatra Governor Election and during the 2019 Presidential Election?

"For political communication, the one who knows best is Mr. Rizal, he is the one who often meets with party people or candidates. After that, we were invited by Kopdar to do joint activities "(Interview with BOM'S Secretary Ms. Nila Siantar Bang Khoir Regar Mr. Boy, September 2020

"If the relationship is good, bro. Because they need our becak and our BSA for the campaign. Previously, Mr. Rizal and other members also met with party officials and Mr. Djarot during the 2018 Pilgubsu. "(Interview with BOM'S regular member Bang Khoir Regar, September 2020).

"If there are activities that are just the children, that's where we can get together completely and often. Usually, there is also a social service event with party people, with the mayor and the police chief we are invited from BOMS 'come to enliven all the becak members and the bikers'". (Interview with BOM'S Siantar regular member Kak Ratna Br Sinaga, September 2020)

Who are the pairs of candidates who came or established political communication with BOMS during the 2018 Pilgubsu? The Success Team for Pileg and Management of Political Parties in the 2019 Presidential Election?

"Yesterday, Mr. Djarot, who had time to go to BOM's headquarters, we picked him up on a siantar's pedicab. All the campaigns yesterday with Mr. K. Ginting " (Interview with the Head of the BOM'S Siantar Becak Division, Mr. Boy, September 2020).

"Yes, only Pak Djarot came to Siantar, to BOM's to be precise" (Interview with BOM's Secretary, Mrs. Nila Siantar Bang Khoir Regar, September 2020).

"Riding a pedicab with Mr. Djarot as well as biker kids going around Pematangsiantar City then to the BOM'S headquarters and Mr. Rizal's Ginting house. (Interview with the Head of the Bikers Siantar BOM'S Division, Mr. Juliardi, September 2020).

"If Mr. Sihar only went through Siantar, he went to Simalungun and went to Toba, maybe for their job it was Mr. Djarot who went to Pematangsiantar City. (Interview with BOM's Siantar regular member Mr. Khoir Regar Mr. Boy, September 2020).

Then Researcher asked how the response of the members of the pedicab and bikers community if a pair of candidates visited the Governor Election 2018 or the successful team in the Presidential Election 2019 or legislative Election in 2019 to vote or participate in enlivening / campaigning?

"If we are happy, they will be visited by the successful team of candidate pairs, that means we are considered important by that person" (Interview with Ms. Ratna Br Sinaga, September 2020).

"It's just a pleasure to get our side jobs too, right?" (Interview with the Head of the BOM'S Siantar Becak Division, Mr. Boy, September 2020).

"Usually when they come or the successful team or candidates, they will be busy. The children must be gathered at night for the meeting (ground coffee) for the agenda. (Interview with BOM's Secretary Ibu Nila, September 2020)

What were your considerations before deciding to vote in the 2018 Pilgubsu and the 2019 Presidential Election? Or participate in enlivening/campaigning for one of the pairs of candidates / political parties?

"This is a personal matter, right? It doesn't have anything to do with BOMs, it is suggested, but yes, it will come back to us if you see that the candidate doesn't like it or it's unclear what work program we choose. Yes, we choose the one that suits us as the candidate, the vision and mission are suitable, we feel that is what we choose. (Interview with the Head of the BOM's Siantar Becak Division, Mr. Boy, September 2020).

"I think people are smart now, In choosing Governor Elected 2018 and Presidential Election 2019, he looked at the track record of his person, his performance, that's our right, if we were to be released. There was no force, I was just given input by Mr. Rizal if you wanted to vote, please say yes, if not, no problem Then he said it was for the benefit of the Siantar becak as well if the candidate won. " (Interview with BOM's Secretary Mrs. Nila, September 2020).

These are the results of the Focus Group Discussion conducted by researchers with members of the BOM'S Pematangsiantar Community regarding Political Culture in Governor Election 2018 and Presidential Election 2019.

The next research result is an interview with Mr. Boy Iskandar Warongan from Partai Amanat Nasional (PAN) as a member of the Pematangsiantar City legislative (DPRD). Research questions related to the Political Culture of Pematangsiantar City in Governor Election 2018 and Presidential Election 2019?

"In my opinion, the 2018 Governor Election and the 2019 President Election, we can say that there is an increase in the political participation of the Pematangsiantar City community because there is a 6% increase from the Pilgubsu which is 75% to 81% of the number of political participation using voting rights. Of course, this must be maintained and continued to be improved in the future. (interview with Mr. Boy Iskandar Warongan, member of legislative Local Pematangsiantar City).

In Governor Election 2018 and Presidential Election 2019 is there friction in the community due to different choices?

"To say that friction is definitely yes. The name is a political situation but the friction is still in the category of political dynamics in my opinion. Yes, it's fine. It is not until there is an anti-social situation, knowing chaos is still in a natural stage in a democratic real. ((interview with Mr. Boy Iskandar Warongan, member of legislative Local Pematangsiantar City)

In Governor Election 2018 and Presidential Election 2019, does identity politics occur in Pematangsiantar City people in making choices?

"I see it this way. Identity politics cannot be separated from local politics. And that is a natural thing in a democracy. Why is it because people cannot choose a candidate if there is a choice because of the same religion, because of the same ethnicity, from the region of origin? If the pair of candidates are two and have the same religion or ethnicity, then it is obvious that the vision is the missionary vision, the work program offered, the track record of the spouse and vice president. So in my opinion, identity politics can increase people's political participation. Delivered by himself during Governor Election 2018, this also happened. There are Mr. Djarot and Mr. Sihar (Muslim-Christian with Javanese-Batak). If we look at the Christian majority and Toba / Simalungun ethnic groups, we tend to choose the Djarot-Sihar pair. And it is proven that the Djarot-Sihar pair won a landslide victory in Siantar from the Edy-Ijek pair ((interview with Mr. Boy Iskandar Warongan, member of legislative Local Pematangsiantar City

How do you see the Political Culture of the Pematangsiantar City Community in Governor Election 2018 and Presidential Election 2019?

“Political culture cannot be separated from voting behavior. For the last Pilgubsu in 2018, it is clear that there is identity politics in its political marketing, but besides that, the people of Siantar, in my opinion, see the figure of the candidate, the vision, and mission, the previous performance. (interview with Mr. Boy Iskandar Warongan, member of legislative Local Pematangsiantar City

Discussion

Political Culture of the BSA Community / Owner Motorcycle (BOM'S) In Governor Election 2018 and Presidential Election 2019 is Participant Political Culture. This is inseparable from the reason for the founding of this BOM'S community. For more than 16 years, the BOM's community struggled to make the Siantar becak become a cultural heritage and tourist vehicle in Pematangsiantar City. Diplomacy has been carried out, community actions with demonstrations to the Pematangsiantar City Government and Pematangsiantar City Council (DPRD) have also been carried out. What's interesting is that in every Pematangsiantar Regional Head Election event since 2005, 2010, 2015 this community has always been visited by candidate pairs to ask for support by driving the Pedicab “becak” as an icon of Pematangsiantar City. Likewise, with the Legislative Election and Presidential Election in 2019. The Siantar's pedicab has always been used as one of the symbols that were “sold” in the political campaigns of legislative members and winning team parties in both Governor Election 2018 and Presidential Election 2019.

This makes the Pematangsiantar City BSA / Owner Motorcycle (BOM'S) community very close to politics and even politically literate, even though so far the community has not been able to directly achieve its demands due to its close relationship with Pematangsiantar City mayor officials, political party officials, members of the City DPRD. Pematangsiantar because it is only used as a campaign tool and spreads political promises during the Pematangsiantar City Pilkada, Governor Election, Legislative Election, as well as the presidential and vice-presidential elections.

Political Culture Participants are attached to this community, they are directly involved in the political process of the 2018 North Sumatra Governor Election and the 2019 Presidential Election. Political campaigns are scheduled activities of the BSA Owner Motorcycle Siantar (BOM'S) community of Siantar rickshaws with Birmingham Small motorbikes. Arm (BSA) and Birmingham Small Arm (BSA) motorbikes have always enlivened political campaign activities, becoming iconic campaign tools in Pematangsiantar City during the 2018 Governor Election by one of the candidate pairs and a political party success team during the 2019 Presidential Election In addition to enlivening the campaign, the routine of the BSA Owner Motorcycle Siantar (BOM'S) community in social service activities, caring for Pematangsiantar City residents is also carried out by compiling the programs of one of the candidate pairs and success teams of political parties and legislative candidates in Legislative Election 2019.

On the one side, members of this community feel happy with the campaign activities involving the Siantar's pedicab with a Birmingham Small Arm (BSA) motorbike, because, in

addition to participating in political activities or campaigns, community members also get benefits that strengthen and raise members of the community, among others, are community members becoming more routine for gathering together or ground coffee and carrying out routine community agenda activities such as touring together, cultural festivals, the Siantar's pedicab campaign to become a cultural heritage in Pematangsiantar City and other routines that have been scheduled. Because it cannot be denied that the activities of each member often make it difficult for them to gather. So, apart from the political culture of the participants, the BSA Owner Motorcycle Siantar (BOM'S) community can also strengthen the bonds of brotherhood among members of the community.

The presence of one of the candidate pairs in the 2018 North Sumatra Governor Election, Mr. Djarot Saiful Hidayat, proves that the BSA Owner Motorcycle Siantar (BOM'S) community has power in political campaigns. This is evident from the busy campaign activities followed by the supporters of the candidate pair Djarot Saiful Hidayat-Sihar Sitorus while conducting a campaign in Pematangsiantar City with the support of the Siantar' pedicab brothers, a member of the BSA Owner Motorcycle Siantar (BOM'S) community. This can be the legality of the Djarot Saiful Hidayat-Sihar Sitorus pair supported by the Pematangsiantar City community because they are also supported by the iconic City of Pematangsiantar, namely the Siantar Pedicab with a Birmingham Small Arm motorbike.

Participant Political Culture of the BSA Owner Motorcycle Siantar (BOM'S) community, has become a symbol for local politics of Mayor Election, Governor Election, Pematangsiantar City Legislative Election (DPRD) which is used by both political party officials who carry candidates and personally candidates for the regional head. This can be seen from how to register with the Pematangsiantar City Election Commission by riding a Siantar becak and supported by the Siantar becak brothers, then a campaign activity featuring a Siantar becak as a symbol of support for a pair of candidates.

It is undeniable that the BSA Motorcycle Owner Siantar (BOM'S) Community has become a subscriber every time a Regional Head Election is held in Pematangsiantar City and North Sumatra as well as the Presidential Election. This has formed the Political Culture of BSA Owner Motorcycle Siantar (BOM'S) Participants and made it strong for the purpose or interests of BSA Owner Motorcycle Siantar (BOM'S), namely the Siantar Pedicab, which is one of Cultural Heritage and becomes a tourist vehicle in Pematangsiantar City like other unique vehicles abroad such as "Tuk-Tuk" in Thailand, Jeepney in the Philippines and making Pematangsiantar City a tourist destination city to be reckoned with in North Sumatra because so far Pematangsiantar City has only been a transit city for tourists who are going on vacation to Toba Lake Parapat.

Conclusion

The Political Culture of the Birmingham Small Army Owner Motorcycle Siantar (BOM'S) Community in the North Sumatra Governor Election 2018 and Presidential Election 2019 are Participant Political Culture.

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