

POLITICAL IDENTITY IN SUNDANESE ETHNIC: PAGUYUBAN PASUNDAN (COMMUNITY) AND REGIONAL HEAD ELECTION CONTESTATION IN 2020

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ABSTRACT. This article describes the phenomenon of Sundanese political identity by Paguyuban Pasundan in the 2020 regional head elections in various regions such as Medan City, Malawi Regency, Riau Islands Province, and Jembrana Regency, where ethnic similarities and similar interests are the two factors behind the support of Pasundan Association. In supporting one of the candidate pairs in the regional head election in that area. This article uses the theory of political identity. The research method uses qualitative descriptive analysis. The data collection method was used through a study of related literature to explore and describe how political identity is used as a basis for supporting candidate pairs. Researchers use at least two different sources or methods to collect similar data. Triangulation of sources used in this research was carried out by confirming articles that showed support for the candidate pair as well as several statements issued by the Pasundan community regarding support for the candidate pair. The results of this paper illustrate that the Pasundan community in the regional head election contest supports one pair of candidates based on the same identity. In this case, Sundanese ethnicity and similar interests, which is the struggle of the Pasundan community to fight poverty and ignorance through the availability of employment opportunities and improving the quality of education seen from the commitment of the candidate pair to carry these aspirations in their leadership if elected in the 2020 regional head election.

Keywords: Politics Identity; Sundanese Ethnicity; Regional Head Election; Pasundan Community

INTRODUCTION

The emergence of political identity in a democratic country is inevitable. The birth of political identity is a consequence of the implementation of democracy (Adiwilaga et al., 2017). There is a strengthening of identity, referring to the change that occurs from centralization to decentralization so that both national actors and local political actors use the issue of political identity as a means of gaining power (Haboddin, 2012; Nawir & Mukramin, 2019). It can be seen in several political contestations, both in elections and regional head elections, where issues closely related to ethnicity, ideology, or certain religions are used by some elites to build an image of political opponents (Mietzner, 2014). Politics identity is one of the instruments elites use to win political contestations (Anugrah, 2017). There is an issue that is a common concern and problem, namely the issue of leadership as an excess of general elections which are then held directly. Leadership is considered to be the root of problems that cause dynamics in national and regional politics, so these problems are answered with every political identity trying to develop a concept of leadership based on inherent identity (Adiwilaga et al., 2017).

Heller (in Abdillah, 2002) Heller explained that the consequences of political identity are in giving birth to tolerance and freedom. On the one hand, political identity can give birth to patterns of intolerance, violence and ethnic conflict. The aim of using political identity is to determine choices based on a result of identifying with similar ethnicities, in

the sense that the program being campaigned for is no longer the main reference material for potential voters. In the West Java region itself, political identity is an aspect used in political contestation as an instrument used to gain community support. West Java is considered a province that has high social dynamics where political identity is rampant. The consequences of national political dynamics have an impact on West Java where there are reactions that occur in several regions in West Java, one of which concerns political identity (Anggoro, 2021). One of the regional organizations in West Java is Paguyuban Pasundan, where this organization is one of the regional organizations in Indonesia (Lukihardianti, 2022). One of the issues that has emerged related to the strengthening of political identity in the West Java region is a statement from the Pasundan Association, which hopes that there will be Sundanese people who have the trust of the political parties who will become presidential and vice presidential candidates in the 2024 elections. It has arisen as a result of the current issue of figures who have received support from political parties have not yet emerged, so Paguyuban Pasundan hopes that the momentum of the 2024 elections will be a momentum for Sundanese figures to be chosen (Lukihardianti, 2022). If compared with other regions in Java and the eastern parts, Sundanese political representation at the national level tends to be low. This is due to the different patterns of Sundanese and Javanese society that have been characterized since ancient times (Maulana, 2021). Historically, the pattern of power in the Sundanese royal system is said to be more focused on

structuring society inward rather than conquering outside the region, so the impact of this is said to be that Sundanese political representation is still low nationally (Maulana, 2021).

If we look at the involvement of Sundanese political identity, especially the Pasundan Community Association, it can be seen in several political contestations. It is visible when the Paguyuban Pasundan's support for several candidates in the regional head elections which were held in the West Java region, both in the Governor election and the Mayor election. In 2018, Paguyuban Pasundan supported the candidate pair Tubagus Hasanuddin where at the inauguration ceremony of Paguyuban Pasundan's branches and branches in Jatibarang, Indramayu Regency, it was said that the spirit of its predecessor was always embedded in the cadres (Paguyuban Pasundan) to fight ignorance and maintain the cultural identity that Sundanese is the ethnic groups who helped found the Republic of Indonesia (TB Hasanuddin interview in Pikiranakyat.com, 2018). In the Bandung Mayor election, one of the candidates claimed support that Paguyuban Pasundan had expressed its support for (Jabarnews, 2018).

Several views expressing support for the presence of Sundanese figures in the national political arena by the Paguyuban Pasundan appear as a tradition that has existed for a long time. Apart from that, since long ago, Sundanese ethnic people were only used as voters without ever being elected. Hence, there is hope that the Sundanese ethnic identity will become the leader of the Sundanese people. In his interview, the Executive Board of the Paguyuban (community) Pasundan stated that he wouldn't just be a voter but not be elected, so his hope is *Cik atuh kudu jadi nu dipilih* (must be the chosen one) (Bagaskara, 2022).

This article will discuss the political identity of the Sundanese Community in its support for political contestation in several regions outside West Java as part of a method or instrument to obtain voter support for candidates or actors who are supported based on similarities and shared interests. In short, Paguyuban Pasundan has been around for a long time and has survived to this day. Starting on 20 July 1913, Pagoejoeban Pasundan was founded on the initiative of Sundanese STOVIA students, which historically had an impact of the founding of Budi Utomo on 20 May 1908, where the founding of the organization was considered an early milestone in the rise of the Indonesian nation in achieving independence. Based on a sense of Sundanese ethnic solidarity, the Pasundan community was founded to improve the welfare of the community (Kuswara, 2022). From its inception until today, the Pasundan community has struggled to elevate dignity with the mission to fight

poverty and ignorance to develop Sundanese culture (Legi, 2022).

This article is interesting because the Pasundan Community is closely related to the Sundanese ethnic group, which is generally the majority in the West Java Province region. It implemented a Sundanese identity with ethnic interests which were realized in several regions outside West Java by supporting one of the candidates. Some of the support from Paguyuban Pasundan can be seen in the following table:

Table 1. Support from the Pasundan Community in the 2020 Regional Head Election

No	Electoral District	Candidate	Regional Election
1	Kepulauan Riau Province	Isdianto-Suryani	Governor – Deputy Governor
2	Melawi Regency	Panji-Ahmaddin	District Head – Deputy District Head
3	City of Medan	Bobby Nasution-Aulia Rachman	Mayor – Deputy Mayor
4	Bengkulu Province	Helmi Hasan-Muslihan Diding	Governor – Deputy Governor
5	Jembrana Regency	I Negah Tamba-I Gede Ngurah Patriana Krisna	District Head – Deputy District Head

Source: Data processing results from various sources

The data above showed that the Pasundan Paguyuban fights for the interests of the Sundanese ethnic group in various regions. It is what will be discussed in this article about how the Pasundan Paguyuban in various regions as an ethnic minority fight for the interests of the Sundanese ethnic group that is applied through support for candidate pairs in various contestation areas. If viewed from an empirical aspect, political identity is a part of political participation which is constructed from the existing cultural roots of society and continuously experiences a process of internalization. Political Identity is a tool in politics for a group, in this case Paguyuban Pasundan as an ethnic group that has certain goals so that there will be a political mechanism in terms of organizing identity based on ethnicity. The political identity literature is then used as a theoretical reference to see how it is actualized both theoretically and empirically in which Paguyuban Pasundan plays political identity with certain goals.

This is the case, even though in several cases that are the focus of this article where Paguyuban Pasundan supports candidate pairs who may be outside of ethnic similarities, in this case ethnicity, if viewed from political identity, there is a marking of a political activity where identity is used as a particular goal. so that in the end the values or goals of the ethnic group experience an identity organizing

mechanism to obtain the goals desired by the ethnic group. Several studies related to the use of ethnicity in politics are considered an important aspect such as studies from (Marbun & Silas, 2022; Nawir & Mukramin, 2019; Sagala & Sarumpaet, 2018; Salim, 2015; Simamora & Rahardjo, 2019). The novelty of research on the use of identity in politics. Identity politics that targets minority groups as victims is often used to gain votes from the majority. However, in several cases discussed in the discussion, it shows how in several areas the Sundanese ethnic group tried to take advantage of ethnic support for political contestation so that the interests of the ethnic group were accommodated by political actors participating in the contestation.

Political identity can be seen from two aspects. First, the theoretical aspect, where political identity is something alive or exists in every ethnicity, where its existence can be latent and potential, and at any time can emerge to the surface as a dominant political force. Meanwhile, in the empirical aspect, political identity is the actualization of political participation which is constructed from the cultural roots of the local community and experiences a continuous process of internalization within the culture of the community in a network of social interactions (Buchari, 2014). Identity emphasizes the traits or characteristics of a group or community (Widiyanti, 2009). Heyes (2020) defines that political identity as a sign of political activity. More than that, political identity can be said to be a tool for politics in a group, whether ethnic, tribal, or religious, which has a specific goal (Mahpudin, 2019; Surya et al., 2021). So political identity refers to a political mechanism for organizing identity (Setyaningrum, 2005). Political identity can be seen from two things, namely the similarity of identity (*base on identity*) and also based on similarities in interests, where political identity is used as a tool because of the similarities in group interests that can be seen from the recognition and existence of representatives from the ethnic group (Buchari, 2014). Political identity can determine the position of an individual in a sense of belonging and also mark the position of a differentiating subject (sense of otherness) so that the issue of political identity is then aimed more as a political tool in seeking power (Harahap, 2014).

In group political identity based on shared identity, there is an effort to be liberated from a situation of marginalization, which specifically includes membership of a group in a broader context (Heyes, 2020). There is an essential integrity regarding the existence of certain social groups based on culture and so on (Castells, 2010). Eventually the concept of identity is interpreted as an image that differentiates between individuals or groups and

individuals and other groups, which is carried out simultaneously in a social interaction (Suparlan, 2004). Thus, it can be said that political identity arises from individual consciousness to elaborate identity in the form of relationships in primordial ethnic identity (Sabhana & Suryani, 2016). On the other hand, political identity is the prioritization of the interests of group members which is rooted in political action with efforts to channel aspirations in influencing policy, control, and determining fate based on primordiality (Nasrudin, 2018). From these several understandings, it is understandable that political identity is a political action that prioritizes the interests of group members because they have similar identities or characteristics, namely that they can be based on race, ethnicity, or religion. Political identity can also be said to be the politics of difference.

In the case of Indonesia, political identity is related to ethnicity, ideology, religion, and local interests, represented by political elites with their articulations (Al-Farisi, 2018). Sometimes, political identity based on the same identity is one of the causes of the emergence of political conflicts related to tensions between superior and interior groups or between the majority and minorities (Lestari, 2018; Widyawati, 2021). Related to the national context, the candidacy process in electoral politics, voter behavior, and the roots of regional thinking. As well as the eruption of various communal conflicts cannot be separated from political identity (Lee, 2009; Nordholt & Klinken, 2007). Political identity has strengthened since the New Order collapsed as a political consequence of marginalization and economic inequality experienced for quite a long time, resulting in a struggle for economic and political resources so that group mobility often occurs by exploiting identity sentiment. (Santoso, 2011; Tornquist & Savirani, 2016).

METHOD

In this article, the method used is qualitative research with a descriptive perspective. The technique for collecting data in this research used literature studies through various articles, news, and other literature related to political identity, especially those related to ethnicity. Several articles are referred to such as the Perjoangan Paguyuban Pasundan to briefly but comprehensively discuss the history of the birth of Paguyuban Pasundan. Apart from that, several news items such as *inews.id*, *detik.com*, *pasjabar.com*, *jabarnews.com*, and books that discuss political identity such as political identity.

The data obtained has been analyzed to obtain data that is relevant to the objectives of this research (Creswell, 2015). Qualitative research is research

that then produces descriptive data in the form of written or spoken words from people and observed behavior (Suharsaputra, 2012). Through this method, Source triangulation in research refers to the use of multiple sources of information or research methods to verify and validate research results, with the goal of increasing the reliability and validity of findings and reducing the potential for bias or error. In practice, researchers use at least two different sources or methods to collect similar data. Triangulation of sources used in this research was carried out by confirming articles that showed support for the candidate pair as well as several statements issued by the Pasundan community regarding support for the candidate pair. This was then linked and analyzed with the theoretical framework of political identity so that it was found that the Pasundan community used ethnic or tribal similarities as a tool for politics.

RESULTS AND DISCUSSION

Brief Progress of Community Politics based on Same Identity (base on identity)

Paguyuban Pasundan is an organization based on Sundanese ethnic similarities that grows and develops in West Java. This organization is one of the oldest organizations to date if you look at organizations that have the same era as the Pasundan community. A study by Irshanto (2015) explained that 1927-1959 was an important period in the Pasundan Community because it had entered politics, and the direction of the community's political struggle had led to nationalism to achieve independence. Initially, the Pasundan community was oriented towards the social and social sectors. However, due to the formation of the Volksraad (people's representative institution) by the Dutch, there was a change in principles in the articles of association which resulted in an expansion of activities in the world of politics (Suharto, 2002). Paguyuban Pasundan emphasizes the struggle which is realized through representatives who sit on the Volksraad council. So that having these representatives can open up space for participation in government.

Paguyuban Pasundan is a national movement organization based on Sundanese ethnicity that still survives where Paguyuban Pasundan was formed with the aim of social and cultural activities. However, as time went by, the organization penetrated the world of politics (Irshanto, 2015). Other writings such as the book from Ekadjati (2004) explained that the Pasundan community was considered a historical milestone related to the revival of the existence of the role of Sundanese people amid their society and multiethnic and multicultural Indonesian society so that Sundanese people were aware of their

existence and position in the context of a pluralistic society. Furthermore, the Pasundan association is a member of the PPPKI (Approval of Indonesian National Political Associations) with the inclusion of this association, the organization is not only a local organization but also a national association by providing space for activities in the political field (Amin, 1984).

In 1949, the Pasundan community founded under the name of the Indonesian National Party (PARKI). In 1959 returned to using the name Paguyuban Pasundan. Paguyuban (community) Pasundan has been tested by time, and if we look at contemporary organizations, Paguyuban Pasundan can exist to this day. One of the characteristics of the leaders of the Pasundan community can be seen in every political contest, whether at the local (West Java) or national level. The Pasundan community is one of the organizations that is taken into account. It can be seen from the presidential candidates in the 2014 & 2019 elections who had *ngadeuheus* (facing). In the 1959 period, the Pasundan community withdrew from politics and fought again for education and social economics. In 1960-now, the Pasundan community reorganized the organization and regrouped the organization. Thus, it could revive again. From the explanations above, the articulation of the Pasundan community at the national level, which was then considered a channel for Sundanese ethnic aspirations, has sometimes been replaced by political parties. It also happened in the Indonesian People's Representative Council in West Java, which was not filled by many Sundanese people. Hence, the role of the Pasundan Association was awaited considering the absence of Sundanese people as well as the presidential and vice-presidential candidates (Yahya, 2021).

The desire of the Pasundan Community to advance its ethnicity was reflected in several statements in the lead-up to the 2024 political contestation. The Pasundan Community wants any Sundanese person who wants to come forward to the Pasundan Community will support it (Cahyati, 2022). This hope is surely enough for the desire of ethnic groups in general, namely that they want to see the existence of representative groups in political positions. It is also contained in one of Tanasaldy's writings ((in Nordholt & Klinken, 2007) from the competition between the Malay ethnic group and the Dayak ethnic group to understand the ethnic potential of each ethnic group's jurisdiction so that a power-sharing context occurs. It also applies to the Pasundan community, which is a Sundanese ethnic community whose statement said that "*if there is a Sundanese presidential candidate, of course, we will ethically support him.... our approach is a*

cultural approach” (Assarani, 2022). If we look at the national level, it is difficult for Sundanese people or figures from Sundanese ethnicity to take part, and one of the impacts of this is the political culture of Sundanese people that avoids conflict. For Sundanese people, politics is not about feuding, defeating, or fighting. One of the writings that illustrates it is Sumardjo’s (2015) article, which describes that the characteristics of Sundanese power are reflected in the pantun story about Prince Padjadjaran in which several Sundanese concepts of power are not absolute and share or rule but do not exercise and those who exercise power do not have power. And finally, some parties carry out their duties to maintain unity. It is also reinforced in Al-Banjari’s (2017) study, which explores discussions of Sundanese leadership and power based on Sundanese speech traditions. In this study, it is illustrated that Sundanese people want power. However, the type of power that relies on the deterministic role of knowledge means that the absence of the deterministic role it means that no meaning structure succeeds in becoming a new standard of normality so that alternative, more rational political articulations emerge.

Pasundan Community Political identity in the 2020 Regional Head Election

In this section, several forms of support from Paguyuban Pasundan in several regions that are holding regional head elections in 2020 will be described and analyzed based on theoretical studies of political identity, especially based on two things, namely based on the same identity (base on identity) and the same interests (base on interest). The first support provided by Paguyuban Pasundan in the discussion of this article is support for the Riau Islands Province. The Sundanese community, which later joined the Pasundan Association in the Riau Islands Province, gave full support to the pair of Governor and Deputy Governor of the Riau Islands, Isdianto-Suryani, in the regional elections on December 9, 2020. In the informant’s statement in one of the interviews, it was said: “*Sundanese people did not remain silent when they saw that our people (Suryani) were taking part in the gubernatorial election*” (gokepri.com, 2020). From the beginning, they supported INSANI (Isdianto-Suryani) in the Kundur region and supported the leader of Riau Island because one of the candidates was ethnic Sundanese, and they were close. In one statement from the Kundur Islands, there were around 1,800 members spread across the Kundur Islands who had unanimously supported the candidate pair (lintaskepri.com, 2020). (Table 2)

In the phenomenon of support for the candidate pair for governor and deputy governor in the Riau Islands, it can be seen that the candidate pair supported

by the Pasundan Association, namely the Isdianto and Suryani pair, received 280,160 votes (36.29%), where the candidate pair lost to the Ansar-Agustina. The reason for the support from the Pasundan community for the candidate pair is explained in several statements in the mass media that Suryani is of Sundanese descent, meaning there is a similarity in identity, and Isdianto’s character is explained as being very close to the Sundanese community in the Riau Islands (lintaskepri,2020).

Table 2. Candidates for Governor-Deputy Governor for the 2020 Riau Islands Regional Election

Candidate Pair	Vote Acquisition	Reason for Support
Ansar Ahmad-Marlin Agustina	308.553 (39,7%)	
Isdianto-Suryani	280.160 (36,29%)	<ul style="list-style-type: none"> • Ethnic Similarities (Suryani) • Closeness to the Sundanese community (Isdianto)
Soerya-Iman	183.317 (23,74%)	

Source: Data processing results from various sources

Similarity of identity (based on identity) is found in the support phenomenon above. In this case, it is clear that the Riau Islands Province supports the Isdianto-Suryani pair. It was motivated by the one of the candidates ethnicity, namely Sundanese ethnic. Therefore, Paguyuban Pasundan supports advancing or fighting for the victory of the candidate pair on the basis of shared identity, namely ethnicity.

The second support which will be discussed in this article is in Melawi Regency where in 2020, the Pasundan Community agreed to support the Panji-Ahmaddin candidate pair. In November 2020, Paguyuban Pasundan expressed support for candidate pair number one, namely Panji-Ahmaddin. In his statement, the chairman of Paguyuban Pasundan stated that the community had experienced development in various areas in Melawi Regency and hoped for support for Pasundan culture and arts (kalimantan-news.com, 2020).

Table 3. Candidates for District Regional Heads-Deputy District Regional Heads District regional elections. Melawi 2020

Candidate Pair	Vote Acquisition	Reason for Support
Dadi-Kluisen	56.695 (43,58%)	
Panji-Ahmaddin	51.901 (39,89%)	<ul style="list-style-type: none"> • Commitment to supporting Pasundan culture and arts • The people of Pasundan have experienced development
Henny-Mulyadi	21.498 (16,52%)	

Source: Data processing results from various sources

The similarity of interests (based on interest) in the case of the Melawi Regency Pilkada is more prominent in the commitment to Pasundan culture and arts and the community feels that development benefits the people of this ethnic group. From these two phenomena, the results show that the Pasundan community supports the incumbent pair, but in the two regional head elections above, candidates supported by the Pasundan community lost.

The third support is for the candidate pair Bobby Nasution-Aulia Rachman. In a statement from the chairman of the North Sumatra Pasundan Paguyuban, it was stated that support for the Bobby Nasution-Aulia Rachman pair as a Sundanese cultural organization, Paguyuban Pasundan prioritizes education related to the vision of eradicating poverty and developing education not only in Java (Hendrizal, 2020). In a gathering event for Pasundan residents together with Bobby-Aulia on September 22, 2020, support from Paguyuban Pasundan was held for the Mayor-Deputy Mayor of Medan in 2020. In this event, the chairman of Paguyuban Pasundan said that the growth and progress of Sundanese people in Medan were marked by the addition of the street names PWS and Pasundan so in his statement, Sundanese residents in Medan have been there for a long time in the city (harianbatakpos.com, 2020). This is the case, even though in several cases that are the focus of this article where Paguyuban Pasundan supports candidate pairs who may be outside of ethnic similarities, in this case ethnicity, if viewed from political identity, there is a marking of a political activity where identity is used as a particular goal. so that in the end the values or goals of the ethnic group experience an identity organizing mechanism to obtain the goals desired by the ethnic group.

Table 4. Candidates Mayor-Deputy Mayor of Medan City Regional Election 2020

Candidate Pair	Vote Gain	Reason for Support
Bobby Nasution-Aulia	393.327 (53,5%)	<ul style="list-style-type: none"> • Interests (Educational Development) • Increased employment opportunities (70% of people from outside Medan) especially the presence of the Sundanese ethnic community
Akhyar Nasution	342.580 (46,5%)	

Source: Data processing results from various sources

Further support was in the Jembrana regional elections 2020, where the Paguyuban supported the candidate pair for regent-deputy regent I Negah Tamba-I Gede Ngurah Patriana Krisna. This support comes from the aspirations of community members

in directing support for the right candidate pairs. In their statement, community members want change, and the majority of community members are young people and entrepreneurs. It was also explained that during I Gede Winasa's leadership during the two periods, which had similar ethnicities due to Sundanese "blood" community groups felt they received attention until just before the regional head election in Jembrana Regency. This form of support is like in the case of the economy, where they receive assistance from the government. Based on these interests, the Pasundan association hopes that the prospective Tamba-Ipat couple can continue this journey (Tabelak, 2020).

Table 5. Candidates for district regional heads-deputy district regional heads in the 2020 Jembrana Regency regional elections

Candidate PIR	Vote Gain	Reason for Support
I Nengah Tamba-I Gede Ngurah Patriana Krisna	95.491 (51,99%)	<ul style="list-style-type: none"> • Group Aspirations • Common Interests (Economic Assistance to Sundanese ethnic communities) • Hope for continued attention from the leader of the previous 2 periods, I Gede Winasa (has Sundanese blood)
I Made Kembang Hartawan- I Ketut Sugiasa	88.176 (48,01%)	

Source: Data processing results from various sources

Some of the phenomena above illustrate that political identity is something natural both in terms of values and beliefs that exist within every human being. In terms of ethnic identity, which is generally carried out in multi-ethnic communities, it always refers to the situation and context in which a person is placed. In the political context, especially in regional head elections, ethnic identity is important in political activities. This is the case, even though in several cases that are the focus of this article where Paguyuban Pasundan supports candidate pairs who may be outside of ethnic similarities, in this case ethnicity, if viewed from political identity, there is a marking of a political activity where identity is used as a particular goal. so that in the end the values or goals of the ethnic group experience an identity organizing mechanism to obtain the goals desired by the ethnic group.

This identity can be a problem when faced with political communication, especially in a democratic election system. Apart from that, identification of ethnic identity can also be a differentiator based on a sense of identity (Young, 2011) In this case, Isin & Wood call it an essentialist group that sees identity as a very clear manifestation of differences such as those related to ethnicity (Isin & Wood, 1999) against

those who use it to gain political support. Ethnic political identity is more directed at movements of marginalized groups in certain socio-political and cultural conditions in society.

In this struggle, the use of ethnic identity can provide something positive and have a significant impact. If viewed operationally, ethnic identity is a key in the political arena which utilizes human classification in the distribution of resources. Political identity is ultimately used as a tool to restore the distribution of resources (Yudha et al., 2022). In several phenomena, the Pasundan community's support for candidate pairs in regional head elections in Medan City, Riau Islands, Jembrana Regency, and Melawi Regency where ethnic identity is used to channel aspirations in terms of influencing policy or power goals. Identifying ethnic similarities is one thing that then has an impact that can be used to obtain distribution of resources.

The relationship between ethnicity and politics in a political contestation can be seen prominently in society on the basis of determining support or voting based on ethnic labels (Chandra, 2014). Determining support based on ethnic similarity is an expression of a person's connectedness to an ethnic group and strengthens their sense of belonging (*sense of belonging*) (Herdiansah & Al-Banjari, 2023; Morowitz, 1998) where the phenomenon discussed can be seen from the support for the Jembrana Regency Regional head elections where the two previous periods of I Gede Winasa had similarities in terms of ethnicity, namely Sundanese where the hope for the group by supporting Tamba-Ipat could continue attention to this ethnic group. Moreover, the Pasundan community group stated that Suryani has Sundanese blood. Hence, the Pasundan community supports the candidate pair for deputy governor in the regional head election for the Riau Islands. The second factor regarding support based on ethnicity is motivated by the interest in controlling or controlling resources for that group (Buchari, 2014; Herdiansah & Al-Banjari, 2023). This is also related to the representation of the interests of ethnic groups who seek to gain benefits from certain ethnicities in campaign promises (Herdiansah & Al-Banjari, 2023).

CONCLUSION

The role of political identity based on ethnic similarities, in this case the Sundanese ethnic group, plays an important role where through shared identities and shared interests, groups fight for values as part of an effort to then become an expression of the connectedness between a person and the ethnic group and the shared interests of trying to master and

control resources for the group. Pasundan Paguyuban in several regions in political contestation events for regional head elections tries to provide support for candidate pairs as part of efforts to fight for the values of groups, especially those with similar Sundanese ethnic backgrounds. In terms of interests as part of the Paguyuban Pasundan's struggle to combat poverty and ignorance, efforts are being made to implement it as part of controlling resources for the group through support for candidate pairs in regional head elections.

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