

The Level of Understanding of the Village Community in the Right to Vote for the Legislative General Election

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Abstract: The right to vote and the right to be elected are rights that are protected and recognised by the provisions of the 1945 Constitution. Therefore, every citizen who exercises this right in every election must be free from all forms of interference by other parties, intimidation, discrimination, and all forms of violence that can cause fear, thereby allowing them to exercise their right to vote and be elected. The problem that often occurs in the community when exercising their right to vote is the community's lack of understanding of the figure or figures to be elected, especially for ordinary people who live in rural areas, who do not understand the world of politics and do not recognise the cadres of political party representatives who will run for the general election. The purpose of this study was to determine the level of understanding among the village community regarding their right to vote and the figure they chose. This type of research uses a descriptive quantitative approach. The method used involves a survey to measure the community's level of understanding of their voting rights in relation to the chosen figure. The results of this study indicate that 70% of people already understand the election of legislative members, while 30% do not.

Keywords: Level of Understanding; Village Community; Voting Rights; Election of Legislative Members; General Elections Activities; Descriptive Quantitative Approach; Human Rights.

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1. Introduction

Human rights are rights that are inherent in all humans simply because they are human. This right is owned not because it is given by society or based on positive law, but because it is grounded in its dignity as a human being [15]. Although humans are born into different conditions and circumstances, with different sexes, races, religions, ethnicities, cultures, and other diversities, they still have these rights, which are universal and cannot be taken away. Budiardjo [11] states that human rights

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are inherent to every human being and fundamental to being human. This is the most basic (fundamental) right, enabling humans to develop in accordance with their dignity [1]. Human rights are rights inherent in humans, bestowed by God Almighty, regardless of the diverse circumstances and conditions in which they are born [10]. Therefore, these rights should not be revoked by anyone at any time. The essence of respecting and protecting human rights is to maintain the safety of human existence as a whole through the action of balance, namely the balance between rights and obligations, as well as between individual interests and public interests [4]. This is intended to foster mutual respect for each person's human rights. In accepting a human right, one is obligated to protect and respect the human rights of others [13]. The Universal Declaration of Human Rights (UDHR), proclaimed by the United Nations (UN) on December 10, 1948, divides human rights into several types, namely personal rights, legal rights (protection of legal guarantees), subsistence rights (guarantee of resources to support life) and economic, social and cultural rights (ECOSOC) [4].

The right to vote and the right to be elected are constitutional rights for citizens who have been recognised as equal before the law and government, as guaranteed by the 1945 Constitution. The rights to vote and to be elected are guaranteed by the Law on the Election of the President and Vice President, the Law on Regional Head Elections, and the Law on the Election of Members of the DPR, DPD, and DPRD. Voting rights are divided into two, namely passive voting rights (the right to be elected) and active voting rights (the right to choose). Passive suffrage is the right of citizens to be elected or occupy positions in people's representative institutions [22]. In contrast, active suffrage is the right of citizens to elect representatives in people's representative institutions, each of which must fulfil various predetermined requirements [16]. The right to vote is the right of citizens to elect representatives and be elected as representatives in the people's representative institutions through democratic elections [9]. The right to vote and the right to be elected are protected and recognised by the provisions of the 1945 Constitution. Therefore, every citizen who exercises this right in every election must be free from all forms of interference from other parties, intimidation, and discrimination, as well as all forms of violence that can cause fear, thereby allowing them to exercise their right to vote and be elected in every election process [19].

The right to elect and be elected in General Elections is one form of Human Rights that has been guaranteed by the State which is regulated in Article 43 paragraph (1) of Law Number 39 of 1999 concerning Human Rights which states that: Every citizen has the right to be elected and to vote in General Elections based on equal rights through direct, general, free, secret, honest and fair voting in accordance with the provisions of Laws and Regulations. The article explains that no one is allowed to damage, remove, or limit the right to vote and elect Indonesian citizens, except in specific circumstances in which a person's right to vote and elect is abolished, reduced, or limited, as stipulated in the Laws and Regulations [20]. The other provisions that regulate are Article 28C paragraph (2), Article 28I paragraph (1) and paragraph (5) of the 1945 Constitution and Article 23 paragraph (1) of Law Number 39 of 1999 concerning Human Rights which is the legal basis for every citizen to have the freedom to participate in determining their representatives both in the legislative and executive institutions which are carried out through General Elections [5]. In terms of the right to vote and be elected as a political right, Article 21 of the Universal Declaration of Human Rights is explicitly described as follows:

- Everyone has the right to participate in the governance of their own country, either directly or through freely elected representatives.
- Everyone has the right to an equal opportunity to be appointed to their country's government.
- The will of the people shall be the basis of governmental authority; this will shall be expressed in periodic elections which are fair and which are conducted according to general and concurrent suffrage and by secret ballot or according to methods which also ensure freedom of expression.

The provisions in Article 21 of the Declaration of Human Rights stipulate that everyone has the same rights and is entitled to the same position in government, achieved through democratic elections that are general, direct, free, and secret [8]. Elections are a means of channelling people's sovereignty through their political participation, exercised by voting. Elections are also a means of implementing popular sovereignty, which is essentially a manifestation and recognition of the political rights of the people, as well as a delegation of these rights by the people to their representatives to govern the country. Therefore, public participation in exercising their right to vote determines the sustainability of political life. Public participation in politics refers to the activity of a person or group of people actively engaging in political life, including the election of state leaders and the direct or indirect influence on government and public policy. Conventionally, this activity includes actions such as voting in general elections, attending general meetings, becoming a member of a party or interest group, approaching or connecting with government officials or members of parliament, and other similar activities [11].

So far, community participation activities are still understood as community mobilisation efforts for the Government or the State. In fact, participation should ideally involve the community in determining government policy, a key aspect of community control over government decisions. Political participation will run in harmony when the political process is stable. Often, obstacles to political participation arise when political stability cannot be achieved, as power holders must implement the process of political stabilisation. In addition, the next step is to institutionalise politics to provide opportunities for the

community to actualise its ideals. In most countries that practice democracy, periodic elections within a defined timeframe are considered both a symbol and a benchmark of democracy. Elections are considered the primary indicator of a democratic country, as they enable the people to exercise their political rights and make choices directly and freely through their votes. The increasing community involvement in organising General Elections (Pemilu) demonstrates the strengthening of the country's democratic order. In a democracy, the involvement of the people in every organisation carried out by the state is a necessity.

People are a very important factor in the democratic order, because democracy is based on the principle of equality and the idea that the government needs the consent of the people. For this reason, the holding of elections as a means of implementing democracy cannot be separated from the community's involvement. However, some problems require more attention to community participation in these elections. The problem that often occurs in the community when using their voting rights is the lack of understanding of the figures or candidates to be elected, especially among ordinary people living in rural areas who do not understand the world of politics and do not recognise the cadres of political party representatives who will run for the general election activities. There is evidence that many people do not recognise the figures of prospective leaders, especially in the legislative field. Many who use their voting rights are limited to exercising them to participate actively in elections, and many also vote because of information provided by political elites who enter the village to socialise.

The data source is the General Election Commission of Indonesia. Based on the data above, 35.9% of people choose legislative candidates based on their reputations, indicating that voters use their voting rights to support candidates with well-known reputations. The selection of legislative candidates based on figuritas is a complex phenomenon influenced by a range of social, political, and cultural factors. Although figurativeness can be an attraction, ideally, voters should also consider the candidate's capabilities, programs, and commitment to the community's interests. Reading the context of voter behaviour in Indonesia's current elections is similar to studying the fluctuating influence of the factors that bind it. This is due to the numerous variables that influence public voter behaviour. Diverse factors, including cultural, economic, social, and political, among others, influence voter behaviour [17].

In contemporary electoral democracy, the power of figurality as a vote generator poses a dilemma in defining modern democracy. What should happen is that the public becomes the political judge of the parties and candidates that seek their votes. According to Asshiddiqie's [7] survey results, people prefer to determine who their candidate in parliament is rather than be determined by the party, indicating that voter rationality is increasing. Factors that influence voters' choice of candidate include personality, government experience, past performance, and the candidate's platform (vision and mission). Most people also assure themselves that they will not vote for corrupt candidates. Therefore, a more comprehensive approach to political education at the village level is needed. This includes improving access to information, more intensive counselling, and engaging local community leaders to encourage active participation in legislative elections.

2. Methods

This research employs a descriptive survey method. According to Sugiyono [18], descriptive methods are used to describe or analyse research results, but are not employed to draw broader conclusions. Survey research is employed to address significant, large-scale issues affecting large populations, which require large sample sizes [21]. In line with this, survey research involves collecting information from respondents through questionnaires. Generally, the term survey is limited to a sample survey, in which information is collected from a portion of the population (the sample) to represent the entire population. There are three main characteristics of the Survey method: 1) Information data is collected from large groups of people to describe various aspects and characteristics such as: knowledge, attitudes, beliefs, abilities of the population, 2) Information data is obtained from asking questions (written and can also be oral) from the population, 3) Information data is obtained from samples not from the population.

The research employed a survey method, in which each respondent was given a questionnaire to express their opinions on several statements regarding their understanding of the implementation of the Pancasila student profile in schools. In addition, a separate focus group discussion was conducted. Where data is collected through a survey by distributing questionnaires to respondents, respondents in this study are randomly assigned across five villages. Research Stages Referring to the research model that has been determined, this research has several stages starting from: 1) preliminary research; 2) preparation of a research plan; 3) inventory of research data; and 4) analysis and conclusions. The data collection techniques employed in this study included questionnaires and observations. To facilitate research implementation, it is necessary to prepare data-collection and analysis instruments.

$$P = F \times N \times 100\%$$

Description:

- P = Percentage = Total number of questionnaire scores.
- F = Total score of the questionnaire results.
- N = Total number of respondents.

After being percented, the value is entered into the percentage calculation criteria (Table 1).

Table 1: Category percentage interval

81-100	Very satisfactory
61-80	Satisfactory
41-60	Less than satisfactory
21-40	Not satisfactory
0-20	Very unsatisfactory

3. Results and Discussion

3.1. Voting Rights as Human Rights

Human rights are rights inherent in humans, bestowed by God Almighty, regardless of the diverse circumstances and conditions in which they are born. Therefore, these rights should not be revoked by anyone at any time. All people must respect these rights because they are universal and inalienable. During the reformation period, the recognition and guarantee of human rights in Indonesia began to develop. The essence of respecting and protecting human rights is to maintain the safety of human existence as a whole through the action of balance, namely the balance between rights and obligations, as well as between individual interests and public interests [4]. This is intended to foster mutual respect for each person's human rights. In accepting human rights, one also assumes a corresponding obligation, namely the basic duty to protect and respect the human rights of others. The Universal Declaration of Human Rights (UDHR), proclaimed by the United Nations (UN) on December 10, 1948, divides human rights into several types, namely personal rights, legal rights (protection of legal guarantees), subsistence rights (guarantee of resources to support life) and economic, social and cultural rights (ECOSOC) [4].

3.1.1. Personal Rights, Legal Rights, Civil and Political Rights, contained in Articles 3-21, include

- The right to life, liberty, and security of a person.
- The right to be free from slavery and servitude.
- The right to be free from torture or cruel, inhuman, or degrading treatment or punishment.
- The right to obtain legal recognition anywhere personally.
- The right to effective legal redress.
- The right to be free from arbitrary arrest, detention, or banishment.
- The right to movement.
- The right to asylum.
- The right to a nationality.
- The right to marry and to found a family.
- The right to own property.
- The right to freedom of thought, conscience, and religion.
- The right to freedom of thought and expression.
- The right to assemble and organise.

3.1.2. Economic, Social, and Cultural Rights Include

- The right to social security.
- The right to work.
- The right to equal pay for equal work.
- The right to join labour unions.
- The right to rest and leisure.
- The right to an adequate standard of living in health and welfare.
- The right to education.
- The right to participate in the cultural life of the community.

The implementation of human rights must be based on principles agreed upon by the international community. This is to reduce the occurrence of human rights violations [15]. The principles of human rights in international human rights law are:

- The principle of equality, which states that all people are born free and have equal human rights. Equality requires equal treatment, where one is treated equally in the same situation and differently in different situations.
- The principle of discrimination is an important part of the principle of equality. If all people are equal, then there should be no discriminatory treatment. Discrimination is unequal treatment.
- Positive obligation to protect certain rights. A state may not willfully disregard rights and freedoms and has a positive obligation to actively protect and ensure their fulfilment.

The application of the above principles in government administration is intended to suppress discrimination, especially for small groups of people whom the government considers less important. Therefore, to avoid violating human rights, the state must uphold the principles outlined above. To suppress discriminatory behaviour, one alternative is the political framework of citizenship [12], which structures and frames politics around the fundamental rights of citizens, particularly the rights to speech, assembly, and organisation. Citizenship politics also fight for other basic rights, including economic, social, and cultural rights, which emphasise the independence and participation of citizens, ensuring that all forms of discrimination have no place.

3.2. Political Rights

Indonesia, as a member of the international community, must respect, appreciate, and uphold the principles and objectives of the United Nations Charter and the Universal Declaration of Human Rights (hereinafter, the UDHR). The UDHR contains the principles of human rights and basic freedoms that serve as a reference for upholding and respecting human rights for both UN members and the people within their jurisdictions. In its development, on 16 December 1966, the UN General Assembly, through Resolution 2200A (XXI), ratified the Covenant on Civil and Political Rights, along with the Optional Protocol to the Covenant on Civil and Political Rights and the Covenant on Economic, Social and Cultural Rights. The International Covenant on Civil and Political Rights, together with the Optional Protocol to the International Covenant on Civil and Political Rights, entered into force on 23 March 1976 (Explanation of Law No. 12/2005 on the Ratification of the International Covenant on Civil and Political Rights). Indonesia, as a state of law that seeks to uphold and respect human rights, has ratified the Covenant on Civil and Political Rights through Law Number 12 of 2005. This entails that the Government of Indonesia has a responsibility to implement the civil and political rights of every citizen. The political rights set out in Article 21 of the UDHR include:

- The right to participate in the government of their country directly or through freely elected representatives.
- The right to equal opportunity to be appointed in the government of their country.
- The will of the people shall be the basis of the authority of the government, which shall be expressed in regular and genuine elections, by general and equal suffrage, by secret ballot, or by any other procedure which ensures the freedom to vote.

3.3. Voting Rights in General Elections

The right of citizens to participate in general elections is referred to as the right to vote, which consists of active suffrage (the right to vote) and passive suffrage (the right to be elected) [3]:

- The right to vote (active suffrage). The right to vote is the right of citizens to elect their representatives in a general election. Citizen participation in general elections is a decision-making process, namely, whether to vote or not [14]. The political sovereignty of a nation will manifest itself in the hands of the voters through general elections.
- The right to be elected (passive suffrage). The right to be elected is the right of a citizen to be elected as a member of a People's Consultative/Representative Body in a general election. Citizen activities in general elections involve a series of decision-making processes, specifically the decision to vote. Activities to determine the suitability of certain candidates [2].

3.4. Definition of General Election (Pemilu)

The definition of general elections, hereinafter abbreviated as elections, according to Law Number 15 of 2011 concerning General Election Organisers, is a means of exercising people's sovereignty which is held directly, generally, freely, secretly, honestly, and fairly in the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia. Elections are a political mechanism for articulating citizens' aspirations and interests. Through elections, leadership and representative selection can be conducted more fairly due to citizen involvement [12]. Surbakti [14] defines elections as a mechanism for selecting and delegating or surrendering sovereignty to a trusted person or party. General elections

are a democratic method of electing representatives of the people. Therefore, in a country that calls itself a democracy, general elections are an important feature that must be held regularly [6].

Elections are held every 5 (five) years as mandated by the 1945 Constitution of the Republic of Indonesia. Elections are held twice, namely, the Legislative Elections and the Presidential Elections. Legislative elections are held to elect members of the House of Representatives, the Regional Representatives Council, Provincial Regional Representatives Council, and Regency/City Regional Representatives Council in the Unitary State of the Republic of Indonesia. The participants in the general election to elect members of the DPR and DPRD are political parties, while those participating in the election to elect members of the DPD are individuals. Meanwhile, the Presidential Election is an election to elect the president and vice president in one pair.

3.5. Objectives and Functions of General Elections

The purpose of holding general elections, according to Aspinall et al. [10], is:

- Enabling a safe and orderly transition of government.
- As a means of exercising popular sovereignty.
- To implement the human rights of citizens.

Asshiddiqie [7] in his book entitled Introduction to Constitutional Law Volume I, also proposes several objectives of holding general elections, namely:

- To enable an orderly and peaceful transition of government leadership.
- To enable a change of officials who will represent the interests of the people in representative institutions.
- To implement the principle of popular sovereignty.

4. Discussion

This study aims to assess the level of understanding among village communities regarding their right to vote in legislative elections, as well as the factors that influence it. Data were collected through observations, interviews, and surveys in several villages selected as research samples. The results of this study reveal several important aspects related to understanding, participation, and factors that influence the political awareness of village communities. The right to vote is a fundamental prerequisite for a country that adheres to a democratic system. Indonesia is a legal state that adheres to a democratic system and strongly upholds the value of popular sovereignty.

The right to vote is the most fundamental of the political rights granted to every citizen by the legal order, which is the right to participate in the election of members of the Executive and Legislative bodies at the central and regional levels. One indicator of a general election's success is the level of public participation in exercising their voting rights. This means that if people are enthusiastic about participating in general election activities, democracy can be seen as a means of expressing the community's aspirations through democratic elections, so that the general election can be said to have been carried out successfully. The data was collected in Tegal Village, one of the villages in the north of Bogor Regency. In 1996, Tegal Village was included in the Kemang Sub-district, which had previously been part of Parung Sub-district. Tegal village has an area of. 616.14 Ha, consisting of:

- Hamlets: 4
- Rukun Warga: 14
- Neighbourhood Association: 57

4.1. Demographic, Social, and Cultural Conditions

As of the end of February 2023, the total population of Tegal Village was recorded at 20,835 people (Table 2):

- **Male:** 10275
- **Female:** 10560
- **Number of households:** 7720

Table 2: The results of the questionnaire from 40 respondents

No.	Name	Age	Education	1	2	3	4	5	6	7	8	9	10
1	Eem	60	Tidak Sekolah	T	Y	Y	T	Y	Y	Y	Y	T	Y
2	Armah	48	SD	Y	Y	Y	T	Y	Y	Y	T	Y	T
3	Aju mujianah	40	SD	Y	T	Y	Y	Y	T	Y	Y	Y	T
4	Masnah	38	SD	Y	Y	Y	Y	Y	T	Y	Y	Y	T
5	Waway	51	TS	Y	Y	Y	Y	Y	T	Y	Y	Y	T
6	Mimin	48	SD	Y	Y	Y	T	Y	T	Y	Y	Y	T
7	Aryanti	30	SMP	Y	Y	Y	T	Y	Y	Y	Y	Y	T
8	Eti	36	MI	Y	Y	Y	Y	Y	T	Y	Y	Y	T
9	Rusmanih	47	MI	Y	Y	Y	Y	Y	T	Y	Y	Y	T
10	Uni	38	SD	Y	Y	Y	Y	Y	T	Y	Y	Y	T
11	Kokom	48	SMP	Y	Y	Y	Y	Y	T	Y	Y	Y	T
12	Neneng Kurniawati	35	SMK	Y	Y	Y	Y	Y	T	Y	Y	Y	T
13	Nengrum	51	SMP	Y	Y	Y	Y	Y	T	Y	Y	Y	T
14	Aminah	51	SD	Y	Y	Y	Y	Y	T	Y	Y	Y	T
15	Sanah	53	MI	Y	Y	Y	T	Y	T	Y	Y	Y	T
16	Karlina	42	SD	Y	Y	Y	Y	Y	T	Y	Y	Y	T
17	Jenah	60	SD	Y	Y	T	Y	T	Y	Y	Y	T	Y
18	Sopiah	45	SMA	Y	T	Y	Y	T	Y	T	Y	T	T
19	Ara	76	SD	Y	Y	Y	T	T	T	T	Y	T	Y
20	Arti	50	SD	Y	Y	T	T	Y	T	Y	T	T	T
21	Diah	53	SD	Y	Y	Y	T	Y	T	T	T	Y	T
22	Omah	70	TS	Y	Y	T	Y	Y	T	T	T	Y	T
23	Yani	53	SD	Y	Y	T	Y	T	T	Y	Y	T	T
24	Nala	63	SD	Y	T	Y	T	Y	T	T	Y	T	T
25	Minah	60	SD	Y	Y	Y	Y	Y	T	T	T	Y	Y
26	Enah	70	SD	Y	Y	Y	T	Y	Y	Y	Y	Y	Y
27	Amah	50	SD	Y	Y	Y	Y	Y	Y	Y	T	Y	T
28	Putri	19	SD	Y	Y	Y	Y	Y	Y	Y	Y	Y	T
29	Sati	50	SD	Y	Y	Y	Y	Y	Y	Y	T	Y	T
30	Raca	60	SD	T	Y	T	Y	Y	Y	Y	T	Y	T
31	Satimah	46	S1	Y	Y	Y	Y	Y	T	Y	T	Y	T
32	Mumun	52	SD	T	Y	T	T	Y	Y	Y	T	Y	Y
33	Acih	38	SMP	Y	Y	T	T	Y	Y	Y	T	Y	Y
34	Elah	45	SD	Y	Y	Y	Y	T	T	Y	T	Y	Y
35	Onih	70	SD	Y	Y	T	Y	Y	Y	T	Y	Y	Y
36	Miah	80	SD	Y	Y	Y	T	Y	Y	Y	Y	Y	T
37	Ranti	35	SD	Y	Y	Y	T	T	T	Y	Y	T	Y
38	Nayi	50	SD	Y	Y	T	Y	T	T	Y	Y	T	Y
39	Eroh	60	SD	Y	Y	T	T	Y	T	Y	T	Y	T
40	Yuminah	53	SD	Y	Y	Y	T	Y	T	Y	Y	T	Y
	Percentage			95%	92.5%	75%	60%	82.5%	35%	82.5%	92.5%	77.5%	30%

Based on the data above, the following can be drawn for Age and Education (Table 3).

Table 3: Percentage distribution

1	2	3	4	5	6	7	8	9	10
95%	92.5%	75%	60%	82.5%	35%	82.5%	92.5%	77.5%	30%

In implementing the right to vote, especially during the legislative general election in Tegal Village, community participation in exercising their voting rights was supported. The community was present to vote for the legislative candidates of their choice (Figure 1).

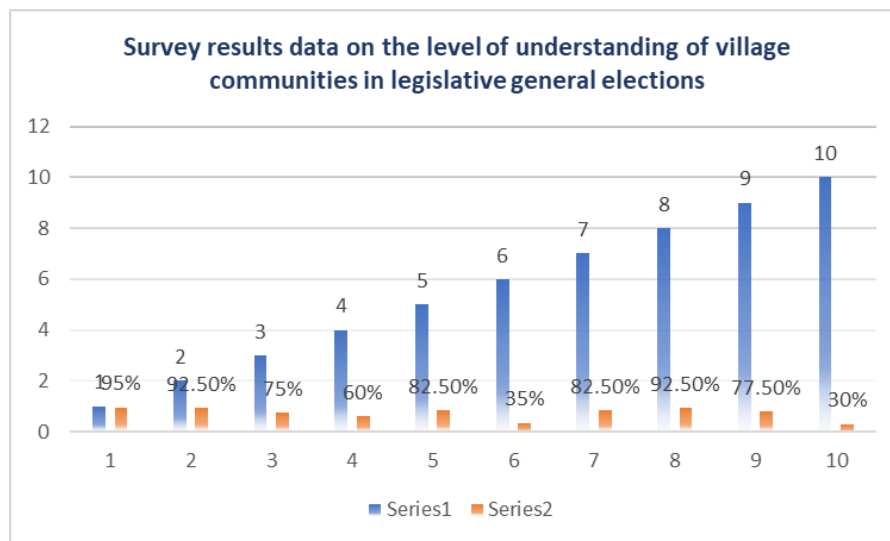


Figure 1: Understanding levels of village communities in legislative general elections

However, the survey results regarding the level of understanding among the Tegal village community were as follows: Regarding the legislative election procedures indicator, 60% of the community received briefings or socialisation on these procedures. In comparison, the remaining 40% did not. Then, on the indicator of not using the right to vote, it was found that 35% of the community knew that not using their voting rights was a legitimate right of a citizen, and 65% of the community did not know that not using their voting rights or abstaining was a legitimate voting right. Additionally, regarding the pressure indicator in choosing legislative candidates, 30% reported experiencing pressure or coercion to vote for certain candidates.

4.2. Villagers' Level of Understanding of Voting Rights

The results showed that villagers' understanding of voting rights in legislative elections varied widely:

- **Group with High Understanding ($\pm 30\%$):** People in this group understand the right to vote as a constitutional right that must be used wisely. They understand election procedures, the functions of legislative institutions, and the impact of their political choices on government policies. This group generally consists of individuals with higher levels of education, better access to political information, and experience of participating in previous elections.
- **Group with Intermediate Understanding ($\pm 45\%$):** This group possesses a basic understanding of voting rights and elections, yet still has limitations in comprehending the role of the legislature and the policy implications of electing legislators. While they are familiar with voting procedures, their understanding of legislative candidates' political platforms is limited.
- **Group with Low Understanding ($\pm 25\%$):** This group has a limited understanding of their voting rights, and some still view elections as a mere formality, failing to grasp the legislature's role in government. Many of them lack political socialisation or receive only limited information, which is often distorted by their surrounding environment.

4.3. Factors Influencing Understanding of Voting Rights

Several key factors were found in this study to play a role in shaping villagers' level of understanding of the right to vote in legislative elections, namely:

- **Level of Education:** The results indicate a strong correlation between education and political understanding. People with secondary education or higher have a better understanding of the electoral process, while those with lower levels of education tend to have a more limited understanding.
- **Access to Political Information:** People who have access to television, radio, the internet, and social media are more likely to understand their voting rights than those who rely solely on information from their neighbourhood. However, the challenge is that there is a lot of inaccurate or biased information that affects people's understanding.

- **Political Socialisation of the Government and Election Organisers:** Election socialisation, conducted by the General Election Commission (KPU) and local governments, significantly improves village communities' understanding of the electoral process. However, the effectiveness of this socialisation still needs improvement, as many people have not received information directly or have received it in a way that is difficult to understand.
- **The Role of Community Leaders and Local Political Culture:** In some villages, voting decisions are still influenced by religious leaders, village heads, or local political elites. This causes the community to follow the direction of certain figures rather than independently consider the vision and mission of legislative candidates.
- **Socioeconomic Factors:** Individuals with less stable economic conditions tend to be more easily influenced by financial incentives, political promises, or appeals from certain candidates. A limited understanding of the right to vote often leads them to focus more on short-term benefits than on long-term policy impacts.

4.4. Levels of Community Participation in Legislative Elections

This study also evaluated how villagers' understanding of voting rights affected their participation rates in legislative elections:

- **Rational Voters (±40%):** This group uses their voting rights with careful consideration, choosing candidates based on their track record, work programme, and impact on public policy.
- **Those Who Vote by Social Influence (±35%):** This group chooses candidates based on the direction of community leaders, village heads, or family members without conducting in-depth analyses.
- **Those Vulnerable to Money Politics (±15%):** Some people admitted that they voted for candidates based on economic benefits provided during the campaign period, such as social assistance or cash.
- **Abstainers (±10%):** Several respondents chose not to exercise their right to vote because they felt they lacked sufficient understanding or were disappointed with the political process.

4.5. Implications of Research Findings

The results of this study have significant implications for efforts to increase the political awareness of village communities, among others:

- **Increased Political Education:** The government and election organisers need to increase the socialisation of voting rights through a simpler, easily understood approach for the village community.
- **Utilisation of Digital Media and Community-Based Socialisation:** Improving political literacy through digital media, group discussions, and community forums can be an effective strategy to increase voter awareness.
- **Active Role of Community Leaders:** Community leaders, village heads, and religious leaders can serve as agents of change by providing more neutral and impartial political education.
- **Strengthening Regulations against Money Politics:** Stricter measures are needed to curb the practice of money politics, which remains a primary challenge in legislative elections, particularly in rural areas.

This research reveals that although some village communities have a good understanding of the right to vote in legislative elections, some groups still have a limited understanding due to educational factors, limited access to information, local political culture, and socioeconomic conditions. This level of understanding directly affects the pattern of community participation in elections, where voters who better understand their voting rights tend to vote more rationally. In contrast, those with low understanding are more easily influenced by external factors such as money, politics, and social pressure. Therefore, a more effective strategy is needed to increase the political awareness of rural communities through inclusive political education, the wider utilisation of information media, and the strengthening of regulations against practices that damage the democratic process. With continued efforts, it is expected that the level of community understanding and participation in legislative elections will increase, making elections more qualified and democratic.

5. Conclusion

This study reveals the level of understanding of the village community towards their voting rights in the legislative general election and the factors that influence it. The results show that villagers' understanding of their voting rights varies depending on their level of education, access to information, previous political experience, and the influence of their social and cultural environment. Some villagers have a good understanding of the importance of elections, voting procedures, and the impact of their vote on the government system. However, others have a limited understanding of their voting rights, partly due to a lack of government socialisation and poor access to accurate and objective political information. Another contributing factor is the role of the media, community leaders, and election organisers in providing political education. Mass media and social media have great potential for disseminating election-related information. However, in some cases, the information conveyed still

fails to reach enough villagers or is even distorted by inaccurate news. In addition, the political culture that develops in villages, such as the tendency to vote along family, religious, or local political elite lines, also shapes the community's decision-making process.

The implications of these varying levels of understanding directly affect the quality of voter participation in elections. Individuals with a good understanding tend to be more rational and independent in their decision-making. In contrast, those with limited understanding are at risk of being targeted by money politics and information manipulation, or of abstaining due to indifference to the democratic process. Therefore, this study recommends increased socialisation and political education among village communities. The government, the General Election Commission (KPU), and civil society organisations are expected to work together to provide education that is more systematic and easier for rural communities to understand. Community-based approaches, the use of information technology, and the active involvement of local community leaders can be effective strategies in increasing political understanding and awareness of the importance of voting rights. With more intensive efforts to improve political literacy in rural areas, it is hoped that community participation in elections will increase, and legislative elections will be conducted more democratically and accurately reflect the people's aspirations. From the results and discussion of the research, the following conclusions can be given:

- The level of understanding among the Tegal Village Sasak community is quite good regarding their voting rights, especially in the legislative general election, where 6 of the 10 indicators submitted yielded data above 70% on understanding legislative voting rights.
- The weakness lies in the indicator of public understanding that abstention is a legitimate voting right, as only 30% of people understand it.

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