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Resilient System of Kinship Politics in Baubau City

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Abstract

Key words:
*Kinship Politics,
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Koumu, Walaka,
Family Politics.*

Kinship political power derives from the backing of the family community, characterized by traditional ties, and aims to sustain power by controlling all political resources. Baubau City was the capital of the Buton Sultanate, ruled by the Koumu, Walaka, and Papara ethnic groups. This study intends to examine the politics of kinship in Baubau City. This study utilized primary data; the respondents were community leaders, academics, and political party leaders from Baubau City, Indonesia. This study uses partial least squares (PLS) for data analysis. This study concluded that the Koumu and Walaka could rule Baubau City's political politics. After the fall of the New Order and the introduction of decentralization, Koumu and Walaka emerged as key players in the political dynamics of Baubau City, earning the moniker "sons of the region" for their social, political, and economic agendas. Moreover, the cultural perception that is deeply ingrained in society reinforces the position of Koumu and Walaka as two deserving groups to be nominated for regional head elections. Accordingly, diverse techniques were employed to bolster the influence of Koumu and Walaka in Baubau City, and they undertook internal strengthening and exercised control over the city's political resources.

Introduction

In Indonesia, kinship politics date back to the New Order and Reformation. The time of the New Order was characterized by the emergence of a patrimonial state, in which the state played a significant role in establishing specific commercial interests by employing state resources, especially access to financing. This kinship organization can be implemented by numerous networks that symbolize political power, such as family networks, military networks, Golkar networks (before they became parties), student association networks, religious networks, and others (Hadiz, 2018). Along with the advent of regional autonomy in 2001 and the first direct regional elections held in 2005, kinship politics emerged (Fossati, 2019). The Ministry of Home Affairs also reported that 61 regions displayed signs of kinship politics (Mietzner & Muhtadi, 2018). Meanwhile, the Negara Institute, a research institute, published the results of its research, stating that 80 regions out of 541 urban districts displayed dynastic politics by 2020. (Asrianti et al., 2021).

The practice of kinship politics negatively impacts socio-political and socio-economic development (Talitha et al., 2020) because of each individual's extremely limited political and economic options (Mietzner, 2020). It is not only limited but also believed that the authorities and groups (family, relatives, and relatives) close to people in power will monopolize these opportunities. In addition, this technique ensures that someone can dominate economic and political resources and makes it easier for them to obtain a position of power and utilize financial and political resources on a greater scale. In this instance, politics based on the density of family,

kinship, or brotherhood can lead to the establishment of a political dynasty (Bazzi et al., 2020).

According to Wilson et al. (2018), kinship politics typically harms democracy. Kinship politics perpetuates the authority of a select few by preventing other capable individuals from joining political parties and the government. When a dynasty only co-opts political authority, it is impossible to maintain a good and clean administration, and collusion, corruption, and nepotism flourish. This type of power tends to dominate economic resources for the benefit of the dynasty, and actual evidence indicates that relatives of regional leaders handle state budget monies from development projects.

Kinship politics is also prevalent in Southeast Sulawesi Province, particularly in Baubau City and Muna Regency. The mayor of Baubau City, who was elected in the 2013 local elections and re-elected in the 2018 regional elections, demonstrates signs of domestic politics. Relatives of the mayor occupy legislative and executive roles. The mayor's relatives hold the roles of chairman of the DPRD, members of the DPRD, regional secretaries, heads of services, and positions beneath them. Kinship politics in Baubau City demonstrates the engagement of family and relatives of regional leaders in local politics, as well as the resulting dynamics. This situation calls for a deeper analysis of the evolution of kinship politics in Southeast Sulawesi, particularly in Baubau City.

Several reasons contributed to the formation and consolidation of political dynasties in Southeast Sulawesi. First, pragmatism and political party oligarchy in practice. Political parties are the conduit via which political dynasties emerge. The recruitment of candidates by political parties is pragmatic to acquire votes; in this position, the party tends to recruit and place candidates from kinship groups because it fears losing power; hence, the party's pragmatism is clear. The second factor is the expansion of money politics and the politicization of the bureaucracy. For members of the governing political family in Southeast Sulawesi, money and bureaucracy are considered power sources. The election of legislative candidates from political families has become predicated on voter mobilization through money politics and bureaucratic power by relatives who have power in the executive branch. This also occurred in Baubau City, which Wilson (2018) and Inkster visited twice.

This research aims to present theoretical implications on kinship politics in Baubau. This study intends to examine the politics of kinship in Baubau City. This way, the impact of economic, political, and social agendas on kinship politics is investigated. In addition, this research has investigated new topics in the literature, as previous studies have never addressed the politics of kinship in Baubau City. In this way, the theoretical implications of this research are novel because they provide a fresh perspective on domestic politics that has not been examined in previous studies. In addition, the limits of this study are outlined, along with suggestions for

future research that will offer scholars a deeper understanding of Baubau City's kinship politics.

Review of Literature

Based on its political history, Baubau City originally had a political institution in the form of a kingdom or sultanate, namely the Sultanate of Buton, which existed from the 15th century until 1960. Even though it is known as the Sultanate of Buton (also known as Wolio), this is not the only sultanate on Buton Island. The Kingdom of Laiwoei existed in Kendari Bay (now Kendari City) during the nineteenth century on Buton Island (Mietzner et al., 2018). The Sultanate of Buton is unique in its political system because the empire/rule kingdom's is not based on lineage but on a democratic process. The voting procedure for the sultan was conducted by the government officials of the empire, which consisted of three groups that had been divided since the 17th century: the Kaomu (nobility), Walaka (knights), and Papara (people) factions (Bazzi et al., 2020).

Even though the Sultanate of Buton disbanded in 1960 because the political, socio-cultural, and economic foundations had been established for a long time, the dissolution of the sultanate did not destroy Buton as a nation, nor did it hinder its integration into the international community (Asrianti et al., 2021). During this period, there is a division of responsibilities and political authority at the local level; the separation of roles between groups occurs between the Kaomu and Walaka groups in selecting or overseeing the sultan, and the Sioliombona Council is responsible for supervising the sultan's power (Talitha et al., 2020). There are intriguing findings from research (Mietzner, 2020) regarding the phrase "kingdom without the palace, heir without the crown prince" This phrase implies that power is not inherited, that the king does not have absolute power, and that power is distributed among groups -ethnic groups with their respective functions and responsibilities.

The Kaomu and Walaka tribes comprise the ruling elite in the Buton social stratum. The Kaomu group or group are aristocrats derived from the first monarch; men from this group are given the name La Ode and women are given the name Wa Ode. The Walaka group, on the other hand, is descended from the founders of the Kingdom of Buton. The Kaomu and Walaka groupings have access to central political and governmental power and are permitted to assume specific positions. Family politics. Kinship politics in Southeast Sulawesi, including in Baubau City, has not only reduced the opportunities for regional heads and political leaders to emerge from outside the dynastic kinship mechanism between the Kaomu and Walaka groups, but it has also weakened the legislative control over the executive. In Baubau City, members of the DPRD or the chairman of the DPRD are members of a kinship political dynasty. Even though they do not come from the same party, their success is reinforced by familial links that develop into political dynasties (Wilson et al., 2018). The model of a kindred political dynasty in Baubau City is deeply anchored, with kinship support

coming from Baubau City and other districts/cities on Buton Island. Even though this kinship support comes from outside the region, it still plays an important role, particularly when it is tied to financial support and strengthening power networks at the provincial and national levels, such as how kin groups can influence the decisions of political parties in the process of nominating members of the legislature or the regional head without going through the candidacy process. [Mukti et al. \(2020\)](#) have investigated the relationships between capital and political power in Buton, which is partially reinforced by the culture of the people who still adhere to patrimonial culture. This fact demonstrates that the existence of domestic politics impairs the quality of democracy in Baubau City, particularly in preserving political power.

As a political observer in Southeast Sulawesi, Najib Husen disclosed that due to AS. Tamrin's kinship politics, Tamrin had succeeded in raising his family members to legislative seats. Community support and family backing also helped family members' success. Although family support is not illegal, Najib Husen is concerned that legislators who get family support are unable to fulfill their tasks and responsibilities ([Jakob et al., 2020](#)). The creation of issues and concerns resulting from family politics, particularly in efforts to maintain political power in the city of Baubau, has sparked an interest in studying. Research about kinship politics is not new. Domestically, research has demonstrated that kinship politics at the local level inherit power in the form of mass inheritance, bureaucracy, and superior programs. This circumstance occurs due to the perception that families possess economic resources and networks or ties to several sources. Numerous experts argue that kinship politics harms the local institutionalization of democracy ([Widodo et al., 2018](#)). In this study, kinship politics is defined as an effort by regional leaders, regents, and mayors to place families and relatives in crucial government positions and encourage them to control all elements outside the government that affect their power. In this instance, forces outside the government allude to political forces in the legislature and political forces in formal and informal community organizations. This endeavor was undertaken to centralize power to preserve political stability and strength.

Kinship politics tends to sustain power by controlling all political power or resources via kinship ties ([Widodo et al., 2018](#)). Regional leaders elected by the public utilize their positions to assume the role of principal resource owners. This is not difficult for regional leaders since their position allows them to use public institutions as their sphere of influence and distribute public resources under their control as a means of trade for specific goals when necessary ([Habib et al., 2018](#)). The success team became political brokers instantly since they were deemed to have second-rate resources. Such a circumstance boosts the position and function of regional leaders as patrons in the regions they rule. This argument describes how local executive leaders can manage and distribute various public resources (positions, budgets, licenses, and other projects) to retain and strengthen their position and authority ([Fossati, 2019](#)). Patronage is undertaken by

bureaucrats, political parties, social groups, and all those who influence them.

The theory of kinship politics is an analytical framework for describing the power in the local political context to comprehend the phenomena and preserve political power (Haig, 2000). Kinship politics is founded on a duty to meet a form of mutual agreement, and fulfilling kin responsibilities offers a robust system of relationships (Guild, 2020). The dynasty's practice of kinship politics will reveal how the power functions and maintains its political influence in the region. Mutual accord derives from the origins of historical kinship, in which the bond between members of the kin establishes the basis for shared interests. This relationship is significant in various ways, including providing power support. Those who receive support to occupy formal political posts and those who offer support based on mutual interests must have a reciprocal relationship. Those elected to formal political positions must satisfy kinship duties after being elected (Robinson et al., 2021).

Similarly, relatives who have offered support in the past have a familial obligation to support relatives currently holding public office. This criterion was established to protect the group's status in a region from any threats posed by rival groups seeking to remove the dominance of ruling relatives (Prihatini, 2019). Among kin members, it is vital to establish a robust relationship structure (Lykke, 2019). Potential disputes and threats from other family groups need that kin members to have a strong relationship system (Swainson et al., 2018). Based on the literature review, the following theories are proposed:

H1: There is a relationship between economic agenda and kinship politics.

H2: There is a relationship between political agenda and kinship politics.

H3: There is a relationship between social agenda and kinship politics.

The conceptual model of this research is visualized in Figure 1.

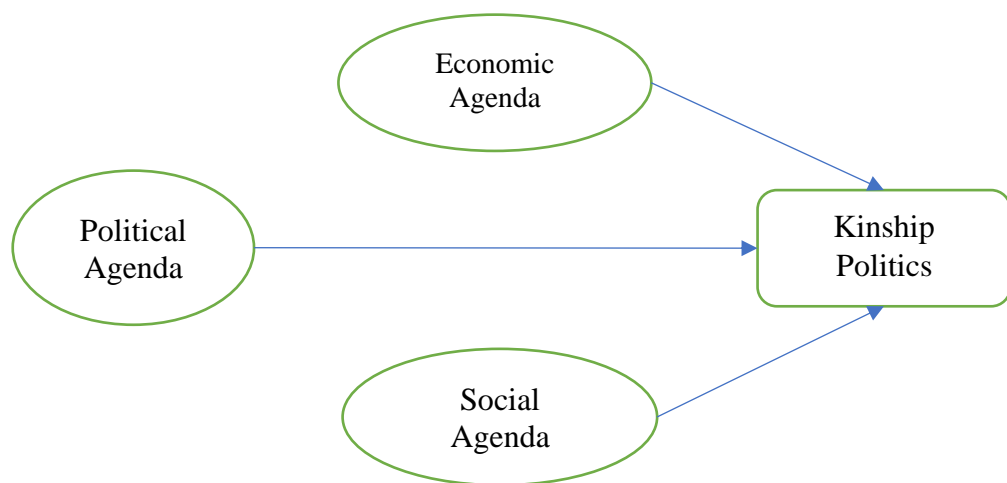


Figure 1. Conceptual Model

Methodology

The use of primary data is deemed more acceptable since this study seeks to examine the developing political phenomenon, kinship politics, in sustaining power in Baubau City in greater depth. The primary data method utilized in this study is more geared toward compiling theoretical substance based on data, which can support the research objective, which is to gain a new idea of domestic politics in Baubau City's power maintenance. Political observers and scholars researching kinship politics in Buton, Community Leaders of Baubau City, have been questioned as respondents. These responses included the newly-elected mayor of Baubau, community leaders Kaomu and Walaka, and the chairperson of the Regional People's Representative Council for Baubau City.

The scale items for this study are derived from the scientific literature. The economic agenda is evaluated using five scale factors. Additionally, the measuring of political agenda is based on five scale components. The social agenda is the final independent variable, measured using five scale items. Finally, the dependent variable, calculated using five scale items, is kinship politics. All of the scale items are generated using a methodical technique. Literature and focus group discussion were the primary sources used to create the scale items for this study. An inventory of scale items was compiled, and exploratory factor analysis (EFA) was conducted. Initially, 24 scale pieces were produced; however, following EFA, only 20 scale items were finalized. Therefore, this study's sample comprises community leaders, academics, and political party leaders from Baubau City, Indonesia. These respondents have distributed 300 surveys. Self-administered and online surveys were conducted to acquire the largest possible sample from the population. However, there were just 130 answers received. Due to the low response rate, Partial Least Square was utilized in this investigation (PLS). PLS is the ideal data analysis software to evaluate data based on small sample size.

Findings and Results

The outcomes of the PLS measurement and structural model are checked for the findings of this research. Firstly, the results of the PLS Algorithm are reviewed and reported in [Table 1](#) and [Figure 2](#). Additionally, according to [Moonen-van Loon et al. \(2013\)](#), "composite reliability (CR > 0.70) is a measure of internal consistency in scale items, much like Cronbach's alpha." Also, according to [Alarcón et al. \(2015\)](#), "average variance extracted (AVE > 0.50) is a measure of the amount of variance that is captured by a construct about the amount of variance due to measurement error." According to [Peterson \(2000\)](#), "factor loading shows how well an item represents the underlying construct, and it must be over 0.70." According to [Taber \(2018\)](#), "Cronbach's alpha ($\alpha > 0.70$) is a measure of internal consistency, that is, how closely related a set of items are as a group. It is considered to be a measure of scale reliability." The results show the findings have reliability.

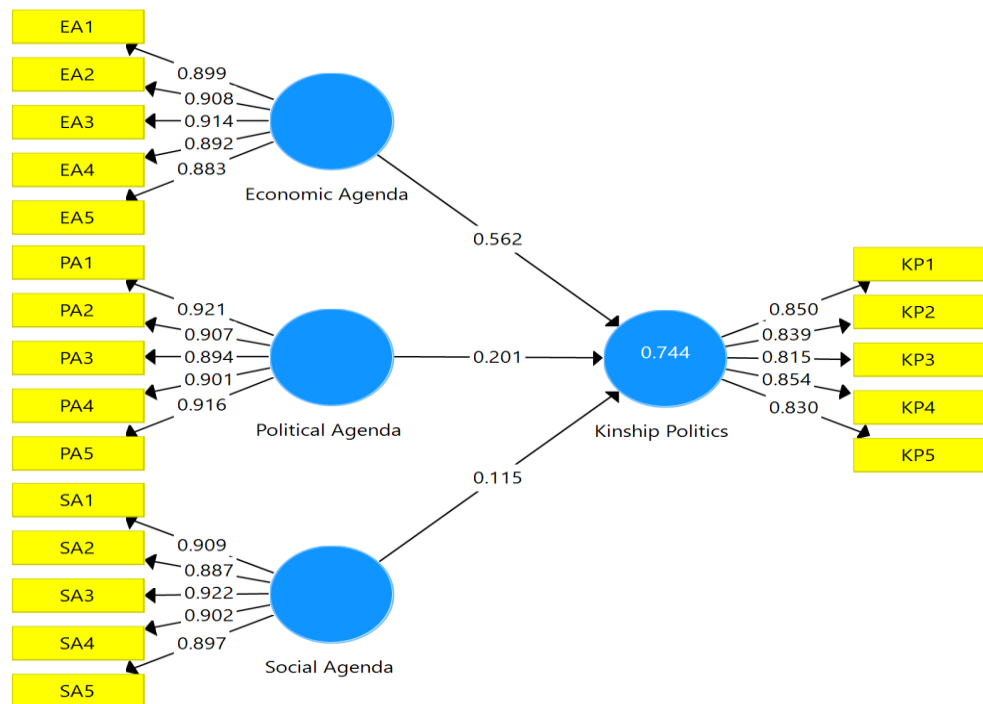


Figure 2. Measurement Model Assessment

Table 1. Convergent Validity

Constructs	Items	Factor Loading	Cronbach's Alpha	CR	AVE
Economic Agenda	EA1	0.899	0.941	0.955	0.809
	EA2	0.908			
	EA3	0.914			
	EA4	0.892			
	EA5	0.883			
Kinship Politics	KP1	0.850	0.895	0.922	0.702
	KP2	0.839			
	KP3	0.815			
	KP4	0.854			
	KP5	0.830			
Political Agenda	PA1	0.921	0.947	0.959	0.824
	PA2	0.907			
	PA3	0.894			
	PA4	0.901			
	PA5	0.916			
Social Agenda	SA1	0.909	0.944	0.957	0.816
	SA2	0.887			
	SA3	0.922			
	SA4	0.902			
	SA5	0.897			

According to Alarcón et al. (2015), "discriminant validity tests whether concepts or measurements that should not be related are unrelated." Cross-loading to establish discriminant validity at the item level, according to Li et al. (2020), entails a strong correlation between items of the same

construct and a very weak correlation between items of a different construct. The results of cross-loadings are shown in [Table 2](#). In addition, this study determined data regarding the Fornell and Larcker method for determining discriminant validity. In this strategy, the outcomes of any given construct should be greater than those of every other construct with which it is associated. [Table 3](#) summarizes the acceptable results.

PLS bootstrapping results are used to assess the hypotheses, and [Hair et al. \(2012\)](#) advocate a significant threshold (p 0.05). The investigation determined that the relationship between economic agenda and domestic politics is acknowledged and that hypothesis H1 is significant. In addition, the study found that the relationship between political agenda and domestic politics is recognized, and H2 is significant. Finally, the connection between social agenda and domestic politics is acknowledged, and H3 is significant. [Table 4](#) and [Figure 3](#) detail the conclusions of the path analysis.

Table 2. Cross Loadings

Items	Economic Agenda	Kinship Politics	Political Agenda	Social Agenda
EA1	0.899	0.798	0.842	0.823
EA2	0.908	0.750	0.850	0.815
EA3	0.914	0.741	0.837	0.835
EA4	0.892	0.768	0.825	0.833
EA5	0.883	0.790	0.867	0.826
KP1	0.829	0.850	0.838	0.828
KP2	0.814	0.839	0.808	0.811
KP3	0.605	0.815	0.576	0.553
KP4	0.654	0.854	0.619	0.596
KP5	0.617	0.830	0.582	0.559
PA1	0.862	0.757	0.921	0.821
PA2	0.853	0.760	0.907	0.807
PA3	0.842	0.746	0.894	0.847
PA4	0.837	0.764	0.901	0.887
PA5	0.869	0.770	0.916	0.888
SA1	0.842	0.750	0.871	0.909
SA2	0.822	0.730	0.804	0.887
SA3	0.817	0.719	0.834	0.922
SA4	0.818	0.734	0.823	0.902
SA5	0.852	0.769	0.895	0.897

Table 3. AVE Square Root

Constructs	Economic Agenda	Kinship Politics	Political Agenda	Social Agenda
Economic Agenda	0.899			
Kinship Politics	0.757	0.838		
Political Agenda	0.839	0.837	0.908	
Social Agenda	0.831	0.820	0.837	0.903

Table 4. Path Findings

Constructs	Original Sample	STDEV	T Statistics	P Values	Status
Economic Agenda -> Kinship Politics	0.562	0.123	4.582	0.000	Accepted
Political Agenda -> Kinship Politics	0.201	0.027	7.444	0.000	Accepted
Social Agenda -> Kinship Politics	0.115	0.029	3.965	0.000	Accepted

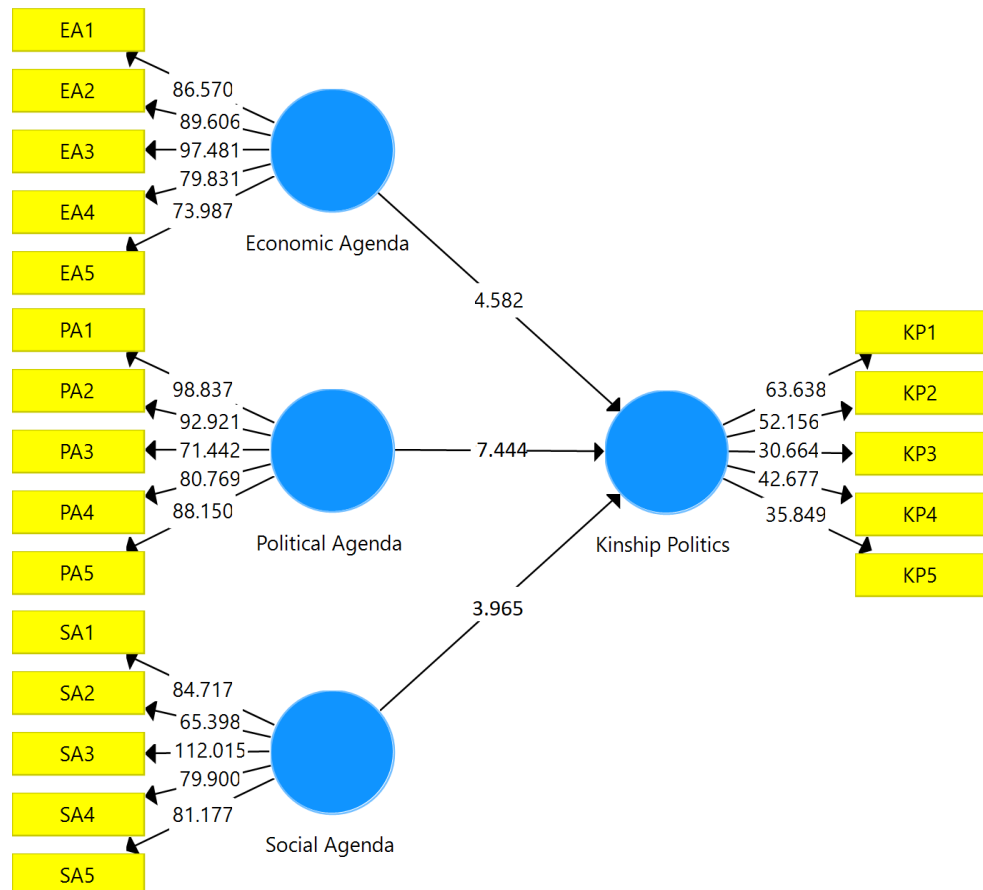


Figure 3. Structural Model Assessment

Discussion

The current research findings revealed that the research's objective had been met. The relationship between economic agenda and domestic politics is accepted according to the first hypothesis. Consequently, the second hypothesis asserting a connection between political agenda and kinship politics, is supported. The third hypothesis claiming a relationship between social agenda and domestic politics is finally accepted. However, these findings are evaluated further considering prior research. Undoubtedly, despite its reputation as a metropolis with various and complicated social life characteristics, kinship politics is still extremely

influential in the political process in Baubau City. In regional head election events, particularly for the mayor and deputy mayor, kinship based on customary and cultural backgrounds led to the dominance of regional head and deputy regional head candidates from the Butonese ethnic aristocratic group Kaomu and the Butonese ethnic aristocratic group Kaomu. It was only during the 2018 Baubau City elections that there was one deputy mayor candidate from the Bugis ethnic group, namely Ikhsan Ismail, who was paired with a mayoral candidate from the Kaomu ethnic group. At least three mayoral election events in the City of Baubau, in 2008, 2013, and 2018, were always dominated by candidate pairs from the Buton ethnic aristocracy ([Hadiz, 2018](#)).

Kinship politics, in practice, necessitates a robust relationship system ([Mukti et al., 2020](#)) so that interested relatives can preserve their power in regional election contests. This study examines the role of kinship played by Kaomu and Walaka relatives in the local political dynamics, particularly in implementing Regional Head Elections in Baubau City. After the fall of the New Order regime and the implementation of decentralization in Indonesia, particularly when the Mayor and Deputy Mayor of Baubau City were elected directly by the local populace, the strong system of links between relatives grew stronger once more. Baubau City's kinship is dominated by at least three parts of kinship power, notably Koumu, Walaka, and Papara. With the region's expansion and the influx of migrants into Baubau City, however, new political kinships have arisen.

Various definitions or meanings of kinship can be used to describe a strong tie within the kinship system. The ego prioritizes the same identity, reflecting that relatives are "one soul," so the individual's body appears to be a unit ([Jakob et al., 2020](#)). The cultural and institutional manifestations of kinship politics allow it to influence the political sentiments of relatives. Kinship politics is compared to family unity, which is led by the family's head with the children as its members so that kinship becomes a shelter and is fostered. Consequently, a strong kinship relationship comprises fundamental rules governed by each kinship identity, such that they adhere to and are guided by these basic norms in their daily lives. This then enters the political dimension so that familial and political ties are the conceptualization of the fundamental rules of a specific political identity, transforming them into capital for expanding family networks to achieve specific political objectives.

The prohibition on marriages between the Koumu and Walaka kin groups and the Papara kin group demonstrates that traditionally, the two kinship groups maintain their kinship identity to be classified as noble breeds and preserve the integrity of their political identities from the past. Even though the current situation essentially guarantees the freedom of every individual to choose a life partner, not necessarily from the same region, but from the various areas ranging from Aceh to Papua and even from nations outside the Unitary State of the Republic of Indonesia, this is not

the case. The ease of access to transportation and communication, as well as the challenges of transmigration and globalization, have the potential to make individual awareness of being unrestricted in a local tradition more and more open, thereby increasing the likelihood that these traditions will fade and be abandoned with time (Guild, 2020). Thus, the institution of the family is deemed insufficient for establishing a robust kinship system.

A further bias condition and difficulty is the population growth in Baubau City, which makes it harder for the Kaumo and Walaka clans to establish command-wide familial links. Following the political rights of an individual in a democratic system, every descendant of Kaumo and Walaka has the freedom to choose their political course. Thus, neither Kaumo nor Walaka were unified in a single institution or political party, and multiple clans claimed even the institution of the original Butonese sultanate. Even while in this context, the strength of family or strong relationships is not concentrated in a single political institution, the control of Koumu and Walaka over numerous important sectors in Baubau City is clear, particularly in the context of government. The positions of Mayor and Deputy Mayor are always occupied by a combination of Walaka and Koumu, as is the leadership of the DPRD, which is similarly comprised of Koumu and Walaka members. This phenomenon demonstrates that the Kaumo and Walaka clans have dominated political and governmental authority in Baubau City (Lykke, 2019). In addition, the history of the Buton sultanate and the political culture that has become entrenched in the society has strengthened the political identity of Walaka and Koumu in their monopolization of power, particularly in the realm of executive authority, which was obtained through the regional head elections.

Historically, Baubau City served as the capital of the Buton Sultanate. With the introduction of decentralization and direct elections in the areas, the Walaka and Koumu tribes, which occupy a culturally strategic position in Baubau City, have consolidated their existence. Koumu and Walaka can significantly impact the dynamics of Baubau City's municipal politics. If only one family monopolizes this circumstance, political dynasties and other abuses of authority are highly likely to emerge. On the other hand, the pattern of competitiveness in the regional election between the Koumu and Walaka pairings presents an alternative perspective as a plan to limit the chance for other organizations to propose candidates. The other feature of domestic politics is that rivalry leads to advantages and other strategic elements possessed by candidates. Thus, it is not only intended to strengthen networks and mobilize voters. But also, as an endeavor to balance power and harmonize kinship orientation in the Baubau City region's development.

The cultural factor of the Papara clan's beliefs also affects a close kinship tie. Culturally, the Sultanate of Buton allowed the Papara to rule their various domains so that each Papara territory had its group head. However, the central power was managed by Koumu and Walaka, who

oversaw the Sultanate of Buton's governance. The cultural ties forged between Koumu, Walaka, and Papara created a viable political framework. In an environment where everyone must have the right to vote and be chosen in elections.

In theory, kinship politics in Baubau City, which is dominated by the kinship of Koumu and Walaka, can continue to exist if their political contact with relatives and other groups is solidified. Within a democratic government, every eligible person has the right to be elected and to vote. In other words, every person has political rights as a voter or a candidate in elections. Their performance and alignment must demonstrate the existence of the Koumu and Walaka nobility emblems in realizing Baubau City's prosperity. Following advancements in digital technology and a growth in the number of immigrants, if the breed's governance does not substantially impact people's welfare, society no longer prioritizes this symbolic identity. This identity may become a cultural icon in the future and no longer a symbol of political power.

Kinship politics bolstered by robust political networks can ensure political stability and a government controlled by specific breeds or family groups. In this context, the kin group plays a role in preserving the reputation of political identity and political compatibility at the regional level. In addition, kin groups that dominate the population and become prominent individuals in the surrounding environment play a part in bolstering the influence of the mayor or deputy mayor, who are representatives of their kin group, however, with the promise that the authorities will take these relatives' comments or advise. Because community support and kinship depend on powerful persons, the status of the government may no longer be stable if the authorities do not satisfy their interests.

Like the Koumu and Walaka groups, the Papara group's numbers and political engagement continue to rise. Conflicts between groups can gradually undermine cultural characteristics to the point where a political compromise cannot be formed, and the cultural dimension is abandoned. This is an internal issue that poses a significant threat to the kinship structure of Koumu, Walaka, and Papara. Because these groups are not institutionalized, it is becoming increasingly difficult to handle their internal conflicts and the emergence of new generations. So that kinship can be kept, figures or figures within these groupings have a role in imparting cultural values to the next generation. The topic of non-institutionalized kinship that encompasses the full political identity of a particular group exemplifies the diverse interests of powerful figures. This can be an internal danger to these organizations, and institutional efforts are frequently perceived to fit only a few specific interests or groups.

In addition, there is the issue of the relative economic strength of each family group. The family's financial ability also contributes to preserving the cultural values of the Butonese people, allowing them to maintain their political majority and dominance in Baubau City. In the meantime, there is

a great deal of poverty between Koumu and Walaka, who are social members of the Butonese noble group. Even with the expansion of economic opportunities for everyone to better their standard of living, this can lead to conditions that are contrary to their social standing. Coastal and income groups can compete economically and even control the economy in urban regions. Baubau. Thus, economic factors are both internal and external. The inner aspect is a reflection and motivation for these groups to continue improving their standard of living. The outer element is that economic resources can be monopolized by parties other than the group that dominates local politics in the city. The financial condition in Baubau City, which Koumu, Walaka, and Papara no longer dominate, can alter the political constellation when Koumu, Walaka, and Papara no longer rule Baubau.

Constitutionally, every citizen who meets the qualifications has the right to be elected or to vote ([Robinson et al., 2021](#)). This allows every organization to participate in elections as both voters and candidates. The participation of Papara and immigrant groups in the political dynamics of Baubau City exemplifies a more dynamic democratic process. It suggests that Papara and other groups have the potential to advance and compete on different political levels, particularly in the regional elections dominated by Koumu and Walaka.

Political commitment before and after victory demonstrates strong kinship ties in elections. When Walaka and Koumu won the Pilkada, the candidates maintained the stability and dominance of the two in the Baubau City government by reconsolidating and realizing their kinship obligations. It was hoped that they would be able to protect the positions of candidates and groups from internal and external factors that could alter the political constellation in Baubau City. In addition, the manifestation of domestic politics in fostering strong ties is not limited to the provision of electoral support ([Stevenson, 2020](#)). Nevertheless, a strong kinship link is achieved through the internalization of principles beginning with the nuclear family. It can be claimed that kinship politics is a reasonably effective method for sustaining political power ([Aspinall et al., 2019](#)). This does not imply that this is the final step, as the patterns played by relatives and/or applicants tend to be repetitive and underdeveloped. Political power at the local level still depends on the influence of political power at the national level; one side of kinship politics seeks to dominate the local region, but in the context of national politics, this group must continue to support democratization to maintain its political power. In addition, in a democratic government structure, political rights and other constitutionally protected rights might alter the public's perception of the influence of political identity and emblems of nobility owned by Koumu and Walaka. Thus, politics based on family is not the only means of maintaining political power at the regional level. However, suppose this kinship has been challenged on occasion. In that case, it is possible that the City of Baubau or other places that were once part of the Sultanate of Buton could ask for special autonomy, as was the case with the Sultan-led Special Region of Yogyakarta.

Conclusion

Based on the facts and debate from the field, it can be inferred that the genesis of kinship politics in Baubau City is historical kinship, in which the bond between relatives forms the basis for shared interests. Historically, the characteristics of society in Baubau City can be categorized as either aristocratic or non-aristocratic. The nobility is represented by the Kaomu and Walaka tribes. On the other hand, the non-aristocratic group consisted of immigrants, known as the Papara group. Compared to non-nobility groups, this aristocratic group has higher opportunities to obtain entry to education and the economy.

People in Baubau City are renowned for their continued adherence to familial ties and traditional values. A civilization that respects kinship ideals extends to all groups, whether noble or not. In the Regional Head Elections in Baubau City, the manifestation of kinship politics takes the shape of partner elections. In regional elections, there are always multiple pairs of regional head candidates from the Walaka and Kaomu factions. In addition, the kinship between the Kaomu and Walaka clans is characterized by a robust relationship structure. This is evident in the dynamics of local politics, particularly the adoption of Regional Head Elections in Baubau.

The system of strong familial ties in Baubau City strengthened once again during the reform era or when the people's direct election system was adopted. The strong blood ties among the inhabitants of Baubau City cannot be divorced from the historical standing of the Kaomu and Walaka tribes as nobles. The strong relationships in Baubau City's kinship system are based on basic rules that are led by each kinship identity; therefore, they adhere to and are guided by these basic norms in their daily lives. This then enters the political realm, so familial and political connections are the conception of the fundamental rules of a specific political identity. They become capital for expanding family networks to achieve particular political objectives.

Theoretical Implications, Practical Implications, and Future Directions

This discovery has major theoretical implications because these links have never been examined in the academic literature. Significantly, this research has highlighted distinct characteristics of the Koumu and Walaka groupings within the political dynamics of Baubau City. This study demonstrates that both groups benefit from robust community support. Consequently, this research also highlighted the community influence of these groups. By these ramifications, the literature on political affairs is expanded, as is the scope of domestic politics. Following the purpose of this study, the research's findings are supported by solid evidence. Significantly, this research has added three new relationships to the body of knowledge. The study has contributed to the body of knowledge demonstrating the connection between economic agenda and domestic.

politics is robust. In addition, the study contributes to the literature on the strength of the relationship between political agenda and domestic politics. In addition, the research revealed that the relationship between social agenda and domestic politics is widely acknowledged in the literature. These recent literary additions have expanded our understanding of kinship politics.

This study demonstrated how strong the kindred politics of the Koumu and Walaka factions are in the political dynamics of Baubau City. By examining many perspectives on the strong political hold of these groups, the researchers concluded that any community could become powerful in such a political averment if the community's support for any topic is appropriately offered. In addition, it is crucial to consider this dynamic of political power since any excluded minority can acquire political power by uniting its strength, and unification is the strongest approach. In addition, this research explains novel patterns in political science literature that experts rarely discuss. Consequently, political groups across the globe can develop their political strategy based on the results of this study.

Indeed, the purpose of this study has been substantially attained, and the findings have added new aspects to political science literature. In addition, this study contributed to the fact that the strong relationship system between relatives in Baubau City strengthened once more during the reform era or when the people established the direct election system. Consequently, the strong kinship structure among the inhabitants of Baubau City cannot be divorced from the historical context that places the Kaomu and Walaka groups in an aristocratic position. However, this research has certain drawbacks. Therefore, scholars must understand the community's perception of the political structure in Baubau City for the Walaka and other aristocratic groups. Accordingly, the study also desired that experts present empirical proof for the political groupings and their support in Baubau.

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