

Modalities of Minangkabau Migrant Legislative Candidates in the 2019 Legislative Election

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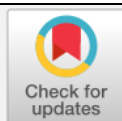
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ABSTRACT

This research discusses the modalities in the victory of migrant Minangkabau candidates in the 2019 Legislative Election. Minangkabau is one of the ethnic groups in Indonesia synonymous with a matrilineal kinship system and an institutionalized tradition of migrating. Migrating is a valuable capital utilized by Minangkabau migrant Legislative Candidates to gain support for votes in electoral contests. The research was conducted on two Minangkabau migrant Legislative Candidates who took part in the contestation in the Legislative Elections for the House of Representatives of the Republic of Indonesia. The research method is qualitative with a case study type. Data were collected through interviews with Minangkabau migrant candidates, voting communities, and people involved in winning candidates, such as traditional leaders and the Minangkabau community in the realm and overseas. The results of the research concluded that Fadli Zon (Gerindra Party Legislative Candidate, Electoral District of West Java V) and Jon Erizal (National Mandate Party Legislative Candidate, Electoral District of Riau I) as two of the Minangkabau migrants, the legislative candidates for the House of Representatives of the Republic of Indonesia succeeded in utilizing existing social capital and successfully elected in the 2019 Legislative Election 2019 contestation overseas. Both are considered to have good leadership figures,

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able to carry out the mandate, and caring, humane, and responsible individuals. Joined in the same social entity, namely the network of Minangkabau migrants who gather through the Minangkabau migrant community, the Minangkabau Family Association. Fadli Zon became General Chairman of the Central Executive Board of the Minangkabau Family Association, and Jon Erizal served as Vice General Chairman of the Riau Minangkabau Family Association. Besides building intensive communication with the community in the election contestation.

Keywords: Election; Legislative Candidate; Migrant; Minangkabau; Modality

1. Introduction

Political development and democratic governance in Indonesia will be confronted with the diversity of society in terms of ethnicity, religion, culture, and groups in Nusantara (Indonesian archipelago). This fact, in turn, causes collaboration and competition in determining the right to vote in the electoral contest on a local and national scale.

The general election is an arena of electoral contestation whose roles and functions are very strategic in developing politics and democratic governance. Legislative elections are a mechanism in a democratic system to elect people's representatives, who will become people's representative institutions to fulfil citizens' political rights (Marijan, 2010).

This research intends to examine the dynamics of implementing the 2019 Legislative Election in one of the ethnic groups in Indonesia, namely the Minangkabau. Furthermore, this research will analyze social capital in the election of Minangkabau migrant Legislative Candidates for the House of Representatives of the Republic of Indonesia in the 2019 Legislative Election and its correlation with the migration tradition of the Minangkabau ethnic group.

Minangkabau is an ethnic culture that has grown and grown because of the monarchy system and adheres to a customary system characterized by a family system through the female or matrilineal route. Its culture is strongly colored by Islamic religious teachings and the tradition of migrating (Navis, 1984). Minangkabau is one of the main ethnic groups in Indonesia, which occupies the central part of the island of Sumatra, where most of which is now West Sumatra Province. Although the Minangkabau statistically make up only 3 percent of the Indonesian population, they are the fourth major ethnic group after the Javanese, Sundanese and Madurese. Meanwhile, in Sumatra, the Minangkabau ethnic group is the largest ethnic group, with a population of a quarter of the entire population on the island of Sumatra. Due to the long tradition of migrating, sizable numbers of Minangkabau people are also found in other parts of Indonesia and the Malay Peninsula (Naim, 2013).

The political participation of the Minangkabau ethnic group in the Indonesian political system is an interesting phenomenon when examined further. This can be seen from the socio-political activities of the Minangkabau ethnic group at the national level in implementing the 2019 Legislative Elections. In overseas lands (outside their area of origin, West Sumatra Province), there are 15 Minangkabau migrant Legislative Candidates for the House of Representatives of the Republic of Indonesia who succeeded in becoming legislators elected, spread across several constituencies in Indonesia. If classified, the composition of the acquisition of Minangkabau migrant Legislative Candidates elected in 9 (nine) provinces with 6

(six) different parties, namely from the National Mandate Party (Partai Amanat Nasional or PAN), the Prosperous Justice Party (Partai Keadilan Sejahtera or PKS), the Gerindra Party (Partai Gerakan Indonesia Raya or Gerindra), the Golkar Party (Partai Golongan Karya or Golkar), the National Democratic Party (Partai Nasional Demokrat or Nasdem), and the Indonesian Democratic Party of Struggle (Partai Demokrasi Indonesia – Perjuangan or PDI-P) (Kompas Gramedia, 2019; Kompas.com, 2019).

Map of the distribution of Minangkabau migrant legislative candidates in electoral districts on overseas lands and parties along with the voting process as shown in the following table:

Table 1. Votes Acquisition of Minangkabau Migrant Legislative Candidates for the House of Representatives of the Republic of Indonesia in the 2019 Legislative Election

No.	Name	Party	Electoral District	Results of Vote Acquisition
1.	Nasril Bahar	PAN	North Sumatra III	95,557
2.	Tiffatul Sembiring	PKS	North Sumatra I	127,233
3.	Asman Abnur	PAN	Riau Islands	76,021
4.	Nurzahedi Tanjung	Gerindra	Riau II	57,338
5.	Jon Erizal	PAN	Riau I	78,848
6.	Chairul Anwar	PKS	Riau I	75,348
7.	Arsyadjuliandi Rahman	Golkar	Riau I	32,511
8.	Aziz Syamsuddin	Golkar	Lampung I	104,042
9.	Ahmad Sahroni	Nasdem	Special Capital Region of Jakarta III	73,938
10.	Rano Karno	PDI-P	Banten	274,294
11.	Fadli Zon	Gerindra	West Java V	230,524
12.	Evita Nursanty	PDI-P	Central Java III	130,983
13.	Moreno Soeprapto	Gerindra	East Java V	59,296
14.	Arteria Dahlan	PDI-P	East Java VI	108,259
15.	Willy Aditya	Nasdem	East Java XI	190,814

Source: Primary Data (2020)

Among the electoral districts overseas in the 2019 Legislative Election, the most significant victory for Minangkabau migrants was in Riau Province. It was recorded that 4 (four) out of 13 (thirteen) seats for Members of the House of Representatives of the Republic of Indonesia for the electoral district of Riau Province for the 2019-2024 period were won by Minangkabau migrant legislative candidates. With this acquisition, in percentage terms, 30.77 percent of legislators from the electoral district of Riau Province currently occupying seats in parliament come from the Minangkabau ethnic group. This is even more interesting when compared to the results of the 2018 Population Census, where the number of Minangkabau ethnic groups in Riau Province is only around 11.26 percent. This figure exceeds the achievements in the electoral politics arena. At the same time, this also refutes the issue of local people’s primordial sentiments, which are increasingly surfacing in the regions after the enactment of regional autonomy. Migrant Minangkabau candidates for the House of Representatives of the Republic of Indonesia still exist and have succeeded in winning electoral contests overseas.

The four Minangkabau migrants from the House of Representatives of the Republic of Indonesia legislative candidates who were successfully elected in the 2019 Legislative Election in the electoral district of Riau Province are Chairul Anwar from the Prosperous Justice Party, Nurzahedi Tanjung from Gerindra Party; Andi Rahman from the Golkar Party; and Jon Erizal from the National Mandate Party. The last name, Jon Erizal, is an elected candidate who is the incumbent from the National Mandate Party with the acquisition of 78,338 votes. With this achievement, he listed himself as the Riau Province House of Representatives of the Republic of Indonesia legislative candidate with the highest acquisition, beating other candidates, including Andi Rahman (32,511 votes), who incidentally had served as the Governor of Riau ([GoRiau, 2019](#)).

On the other hand, in the electoral district of West Java V, Fadli Zon got a fantastic vote of 230,524 votes. With the acquisition of these votes, Fadli Zon listed himself as one of the top 10 candidates with the highest vote acquisition in Indonesia ([Kompas.com, 2019](#)). As a national figure with Minangkabau blood, Fadli Zon previously ran for the electoral district of West Sumatra in the 2009 Legislative Election but could not compete with other candidates ([JawaPos.com, 2017](#)). Political experience in the Minangkabau seems to be a valuable lesson for the next to participate in contests in the Legislative Election overseas, West Java. The electability factor of Fadli Zon in the electoral district of West Java V and Jon Erizal in the electoral district of Riau I in the 2019 Legislative Election was due to their ability to utilize their respective social capital.

At each election stage, a candidate must gain the public's trust. This fact certainly requires the readiness of a mature strategy. Among these strategies is the ability to utilize extended family networks, the ability to utilize community and organizational networks, youth organizations, party wing organizations, science assemblies, and others. All of these things are valuable social capital. If this can be used, it will increase support and vote acquisition. So this study discusses how the track records of the two legislators and how figurative (which affects voter confidence) can affect electability in elections.

Elections, as a form of implementing political development to create modern democratic governance as modernization theory, sometimes ignore the relativity of social and cultural values. By presenting a model of modern political democracy that accommodates society's social and cultural values, this research is important to see the relationship between cultural factors and social capital owned by overseas candidates in gaining support and winning votes.

In this study, the research objects studied were two of the House of Representatives of the Republic of Indonesia members who were chosen deliberately, both of whom were incumbent candidates with significant votes in their respective electoral districts. Jon Erizal was the elected legislative candidate with the highest number of votes in the electoral district of Riau I and the House of Representatives of the Republic of Indonesia legislative candidate with the highest and most significant vote acquisition compared to other migrant Minangkabau legislative candidates for the House of Representatives of the Republic of Indonesia throughout Indonesia, namely Fadli Zon (the House of Representatives of the Republic of Indonesia legislative candidate for the Gerindra Party, the electoral district of West Java V) who incidentally is the Chairman of the Central Executive Board of the Minangkabau Family Association.

Social capital refers to the advantages and opportunities a person gets through membership in certain social entities (family associations, regular social gathering groups, and certain associations). The amount of social capital an individual owns depends on how much they can mobilize a social network from capital (including economic, cultural, and symbolic capital) owned by network members ([Bourdieu, 1986](#)).

Meanwhile, Putnam (1995) defines social capital as a feature of social life consisting of networks, norms and beliefs, which enable participants to act together to achieve common goals. For boundaries of norms, networks, and relationships of trust between substantial sectors of society and spanning basic social divisions, to the extent that social capital is bridging, enhanced cooperation is likely to serve broader interests and be widely welcomed. Social capital bridges society in cooperation and reduces social divisions. Network membership and a shared set of values are at the heart of the concept of social capital.

Social capital refers to social relations with the presence of norms and beliefs. Who benefits from this relationship must be determined empirically, not by definition. Social capital, in this sense, is closely related to political participation in the conventional sense, but this is not identical. Political participation refers to relations with political institutions, and social capital refers to relationships between people. Putnam called it "civic engagement". The social capital theory posits that the more we relate to other people, the more we trust them and vice versa. Social trust and community involvement are strongly correlated (Putnam, 1995).

Norms underlie social trust because they lower transaction costs and facilitate cooperation. Norms require reciprocity. There is two reciprocity; some are called balanced, and some are called general. Balanced reciprocity presents a balanced reciprocal exchange, for example, the exchange of gifts between friends. General reciprocity is an exchange that takes place on an ongoing basis. Thus the most important of these norms is reciprocity. Reciprocity refers to the simultaneous exchange of items of equivalent value. A general reciprocal relationship refers to a continuous relationship of exchange that is not reciprocated or unbalanced (Putnam et al., 1994).

Social capital is based on specific social values, a normative concept, and not just an objective description of human behavior. The key strength of social capital analysis lies in a broader normative analysis, which goes beyond participation in group activities. Still, it includes forms of social interaction as resources, which are not only material or financial but also sources of power (Portes, 1998, as cited in Prayitno, 2004).

In electoral contestation, social capital is primarily related to building relationships and trust owned by candidates with the people who elect them. This includes how far the candidate can convince voters they are competent to lead and carry out the mandate. A trust certainly will not grow without being preceded by an introduction. However, fame or popularity alone is meaningless without being followed up with integrity (Marijan, 2010).

On the other hand, trust is the hope that arises in society from regular, honest and cooperative behavior based on commonly shared norms from other members of society. It can only be formed from the smallest and most basic social group, such as the family, to the largest group, all nations, and all other groups, such as the state (Fukuyama, 1995).

From several theories and concepts put forward by experts, it is known that the acquisition of social capital is determined by the ability to mobilize social networks, that in social capital, there are features of social life consisting of networks, norms, and beliefs; social capital can be created from the smallest social group to the largest (from family to country); and social capital is created and transmitted through cultural mechanisms, such as traditions, habits. Communities with mechanisms for inheriting substantial social capital in the form of rules usually become communities with strong social networks that allow voluntary cooperation. Voluntary cooperation in a community will be created when there is an equal and fair level of participation (Lubis, 1999, as cited in Prayitno, 2004).

It is important to analyze the extent to which social capital influences and has positive implications for winning the electoral contest in the 2019 Legislative Election for Minangkabau

migrants who are legislative candidates for the House of Representatives of the Republic of Indonesia. This study will describe several relevant previous studies.

Putri (2018) explains that the social capital of Minangkabau female candidates is a matrilineal kinship network. The use of the network, especially in this case, is the approach with *Ninik Mamak* (community leader) and *Bundo Kanduang* (female figure) Minangkabau in building trust in the electorate.

Solihah et al. (2018) used the concept of modality in their research. This idea is used to see the relationship between political capital, economic capital, and social capital in regional elections. From the results of this study, it was concluded that the social capital owned by candidate pairs in the Regional Head Elections is a factor that influences victory, so it also influences the ownership of political capital and economic capital of candidates in an electoral contest. As a comparison, the argument used in the current research is the concept of social capital, which is analyzed using the components of social capital and its correlation with the tradition of migrating to the Minangkabau ethnic group.

Chairunisa et al. (2019) explained that the use of social capital by the Regional Head candidate pair in the Regional Head Elections through a network of mining entrepreneurs, relatives, and social groups, in addition to the use of political and economic capital by forming success teams and volunteers, providing financial assistance by the network of mining entrepreneurs, providing logistics when *blusukan* (go to a place to know something), distribution of fuel coupons, to the purchase of campaign props.

The three studies above examine social capital with research targets that differ from one another, namely candidates for Regional Head candidate pair (Candidates for Mayor/Vice Mayor and Candidates for Regent/Vice Regent), as well as women candidates in the Legislative Election of Regional House of Representatives of West Sumatra Province. As a comparison, the current research target is Minangkabau migrants who are candidates for the House of Representatives of the Republic of Indonesia. This study intends to look at the social capital utilized by migrant Minangkabau candidates in the use of networks, especially in social organizations and Minangkabau matrilineal kinship networks overseas.

2. Literature Review

2.1. Merantau: Migration and Population Mobility as a Capital

'Merantau' means 'migration', but *merantau* is a special type of migration with distinct cultural connotations that are not easily translated into other languages (Naim, 2013). *Merantau* is a Malay, Indonesian, and Minangkabau term used in the same way as the word *rantau*.

Rantau, according to Winstedt (1960), Iskandar (1970), and Poerwadarminta (1966), is a noun that means lowland or watershed area, so it is usually located close to or part of a coastal area. *Merantau* is a verb that starts with "me," meaning to go overseas. According to Naim (2013), from the perspective of political sociology, migration contains at least six main elements, which are as follows:

- 1) Leaving their hometown;
- 2) By own volition;
- 3) For a long period or not;
- 4) To seek life, seek knowledge, and looking for the experience;
- 5) Usually, in the future have the desire to return home;
- 6) Cultured social institutions.

The first criterion (leaving hometown to go abroad) provides space for movement to interpret distance according to time development. The definition used in this study, *Merantau* (migration), is when someone goes outside their cultural area on their own accord, and those who go abroad no longer communicate and interact only with their relatives or members of their ethnic group but with people from different ethnic and cultural backgrounds.

The universal definition of migration differs from one expert to another. Among the criteria used is Mangalam (1968), as cited in Naim (2013), who defines migration as moving from one geographic location to another. This is not in line with point three (for a long time or not) and point five (usually in the future, have the desire to return home), which are used regarding migrating. In this definition, there is no restriction on whether migration is done voluntarily or not. In contrast, in the concept of migrating, it is self-will that makes it different from other types of migration.

Some experts underscore the need for an element of volition and incorporate it into their definition of migration. Thomas (1968), as cited in Naim (2013), migration is seen as a movement (including changes in permanent residence) from one country to another that occurs because of the will of the person concerned or a group. Regarding *merantau* (migration), it is not the length of stay overseas itself (second criterion) that differentiates it from regular visits, but rather the purpose (fourth criterion) and the understanding that migrating is temporary migration (fifth criterion), even if it ends in staying forever. By going abroad, in ideal conception, identification and association with the old culture are permanent characteristics, while living in *rantau* (overseas) is only a way to achieve a goal (*merantau*).

There is no denying that 'cultural borrowing' and social adjustment will occur by migrating. Still, the basic understanding is that migrating is not a permanent transfer or leaving a certain social structure. The next criterion that needs to be explained in the Minangkabau tradition of migrating, but not absolute for migration patterns in other social groups, is that migrating is institutionalized socially and culturally. At the same time, this is not necessarily present in migration.

Migrating among the Minangkabau ethnic group is a form of social behavior that is collective, repetitive, predictable, and institutionalized. As part of the social system, it generally arises from within (although the part is also stimulated from outside). Therefore part of its motivation must be sought in the social system itself. There are various concepts and definitions of migration. For this study, migration is more of a general term (common denomination) for all types of relocations, either near or far, on their own accord, temporarily or permanently, with or without a definite purpose, with or without intent to return, institutionalized socially and culturally or not. However, '*merantau*' is a type of migration limited by at least the 6 (six) criteria mentioned above.

Merantau is the cultural capital of the Minangkabau ethnic group. This is conveyed by Navis (1984), where among the goals of migrating to the Minangkabau ethnic group is to find *pangkek* (position) by building a career. In addition, this capital ownership is inseparable from the identity of the Minangkabau ethnic group, which is known for its Islamic religiosity tradition, adheres to matrilineal kinship (based on maternal lineage) and a very strong culture of migrating (Kato, 2005). According to Mrazek (1996), there are two typologies of Minangkabau culture: dynamism and anti-parochialism. This cultural typology further strengthens the personality of the Minangkabau migrants, who are free-spirited, cosmopolitan, and egalitarian.

Merantau is also social capital synonymous with efforts to adapt to a new environment. Migrant Minangkabau Legislative Candidates for the House of Representatives of the Republic

of Indonesia have relatively succeeded in practicing good self-adjustment, so they have become a valuable asset in gaining public sympathy, which is correlated with winning the 2019 Legislative Elections in overseas lands. The victory of the Minangkabau migrants, the Legislative Candidates for the House of Representatives of the Republic of Indonesia, is, of course, inseparable from the ability of the Minangkabau migrants to utilize the capital they have. The temporary conclusion is that cultural and social capital are the dominant force in the victory of Minangkabau migrants as Legislative Candidates for the House of Representatives of the Republic of Indonesia in overseas lands. This, in turn, is suspected to be a valuable and decisive asset in the victory of the Minangkabau migrants as the Legislative Candidates for the House of Representatives of the Republic of Indonesia in the 2019 Legislative Election.

2.2. Political Participation and General Elections

Political participation is the activity of a person or group to actively participate in political life, such as electing state leaders who directly or indirectly influence government policy (Budiardjo, 2010). Meanwhile, McClosky (1975) states that political participation is a voluntary activity of citizens through which they participate in the process of electing rulers and directly or indirectly in forming public policy.

General elections have been recognized globally as an arena for establishing representative democracy and carrying out periodic government changes. According to minimalist democracy theory (Schumpeterian), elections are an arena that accommodates competition (contestation) between political actors to gain power; people's political participation to make choices; liberalization of citizens' civil and political rights (Dahl, 1992).

Elections are thus an opportunity for opposition parties and the people to carry out a mechanism of checks and balances against the ruling party. In its journey, elections have been institutionalized and become a universal mechanism in the political system in democratic countries. In the implementation context, the election mechanism is said to be democratic if it fulfills several parameters: general election, rotation of power, open recruitment, and public accountability (Dahl, as cited in Prihatmoko, 2005). Referring to this view, it is increasingly clear that the spirit of democracy demands broad participation space and has constructed our democratic system into a direct democracy where the people directly participate in determining their political choices without being represented.

2.3. Social Capital

Social capital refers to the advantages and opportunities a person gets through membership in certain social entities (family associations, regular social gathering groups, and certain associations). According to Bourdieu (1986), the amount of social capital an individual owns depends on how much he can mobilize the social network of capital (including economic, cultural, and symbolic capital) owned by network members.

Apart from Bourdieu, several experts also conveyed their views on social capital. According to Putnam et al. (1994), social capital is a mutual trust between community members and the community toward their leaders. Social capital is defined as social institutions that involve networks, norms, and social trust that encourage social collaboration (coordination and cooperation) for the common good. Meanwhile, Coleman (1988) defines social capital as having two characteristics: aspects of social structure and facilitating individual actions in that social structure.

Fukuyama (1995) defines social capital as a set of informal values or norms shared among group members that allow cooperation between them. Social Capital can thus be interpreted as

support for candidates because of their influence and trust from the community to create social interaction and supportive networks.

According to Mashad (2005), in political contestation, the social background of a candidate can include the level of education, occupation, and stature; at least a candidate must have a close relationship with the trust of the community so that it gives the impression that power is also obtained because of trust.

3. Research Methodology

This research is qualitative. Qualitative research is the best way to understand social behavior (Chadwick et al., 1991). In qualitative research, researchers explore attitudes, behaviors, and subjective experiences of a person or group of people and the meanings associated with these experiences (Marsh & Gerry, 2010).

This type of research is a case study because the focus of the problem is an integrated and binding system. The case study aims to describe the unit of analysis intensively and analyze the case in depth. Following Yin (2006), in the case of the study, research can utilize multiple sources of evidence. According to Yin, the data sources in this case study come from six sources: documents, archives, recordings, interviews, direct observation, participatory observation, and physical devices.

Primary data were obtained from interviews using interview guidelines. Interviews can be conducted openly with a list of questions prepared before the interview or in an unstructured manner, both of which aim to carry out informal investigations to facilitate discussion of certain issues (Marsh & Gerry, 2010; Fontana & James, 2009; Bungin, 2007). In addition, secondary data is also used from archival documents and other scientific journals.

In this research, the determination of informants was carried out using snowball sampling. The snowball sampling method is intended to gather as much information as possible regarding the background and research design. For the technicalities as follows, first determine the initial informants, namely Elected Council Members (Minangkabau Migrant Candidates for the House of Representatives of the Republic of Indonesia in the 2019 Legislative Election), which will be chosen 2 (two) elected Legislators, Fadli Zon - Electoral District of West Java V with Jon Erizal - Electoral District of Riau I. From these two initial informants, social capital in their election in the 2019 Legislative Election will be explored in depth. Then, the selected Minangkabau migrants for the House of Representatives of the Republic of Indonesia legislative candidates will show other informants needed according to the data the researcher wants. The researcher will stop looking for data after the data collected follows what the researcher wants. The location of this research is in Riau and West Java.

4. Results and Discussion

Political development and democratic governance in Indonesia will always be faced with the diversity of society in terms of ethnicity, religion, culture, and between groups in the archipelago. This incident led to collaboration and competition, which was inevitable in determining the right to vote in the electoral arena (electoral contest) on a local and national scale. The same thing happened in the 2019 Legislative Election.

The success of migrant Minangkabau candidates being elected in the electoral contest on overseas lands is, of course, caused by various factors. Several factors include the ability to elaborate on various capitals, social capital, institutional capital, cultural capital, economic capital, symbolic capital, moral capital, and other capital. This is as stated by a Minangkabau community leader, Chaniago (2020):

“Orang Minangkabau dikenal sebagai bangsa perantau. Keterpilihan perantau Minangkabau Caleg DPR-RI di rantau tak terlepas dari kemampuan perantau Caleg tersebut mengelaborasi berbagai modal yang ada pada dirinya masing-masing. Misal, modal sosial perantau Minangkabau yang terlihat dari daya adaptasi. Dengan tradisi merantau, setiap orang Minangkabau dituntut memiliki kemampuan adaptasi yang baik, sebagaimana filosofi dimana bumi dipijak, disitu langik dijunjung (dimana kita tinggal berdomisili, kita mengikuti tatanan kehidupan masyarakat setempat dengan sebaik-baiknya)” (Wawancara dengan Hasril Chaniago, 1 Desember 2020 di Kota Padang). (Minangkabau people are known as nomads. The election of migrant Minangkabau candidates for the House of Representatives of the Republic of Indonesia abroad is inseparable from the ability of these migrant candidates to elaborate on the various assets in each of them. For example, the social capital of Minangkabau migrants can be seen from their adaptability. With the tradition of migrating, every Minangkabau person must have good adaptability, as is the philosophy: where we live, we follow the order of life of the local community as well as possible.” (Interview with Hasril Chaniago, December 1, 2020, in Padang City).

Social capital is any relationship as a resource for determining social position (Halim, 2014). It can be interpreted that social capital is a valuable social relationship between people, as stated by Bourdieu, as cited in Ritzer & Goodman (2009). Social capital can be seen around when some people interact between classes in the social strata of society. Social capital is the basic capital in the election of Minangkabau migrants as legislative candidates for the House of Representatives of the Republic of Indonesia in the 2019 Legislative Election.

In this study, as is customary in analyzing social capital, there is a scope that needs to be an important limitation. The theory of integrative social capital states that there are three levels of social capital analysis: micro, meso, and macro. The analysis of social capital at the micro level is usually associated with Putnam’s definition of social capital, which defines social capital as a form of social organization, such as individual or family networks, which mingle with norms and values that form externalities for society as a whole.

As cited in Grotaert & Bastelaer (2001), Putnam states, “features of social organization, such as networks of individuals or household, and the associated norms and values, that create externalities for the community as a whole”. The scope of social capital analysis in this study is in the micro dimension because the unit of analysis is an individual, namely migrant legislative candidates.

Social capital is embodied in the smallest social groups, such as families and community organizations. The focus is on the outcome of individual capital, but it is still considered in the context of the socio-cultural structure of a particular society. This can be seen from the activities carried out by candidates in the social and organizational structure they participate in and the personal bonds formed in the Minangkabau migrant families.

The analysis focuses on individual potential in mobilizing resources through social networks and the experience of individual candidates with daily activities. This research shows that there are many potentials possessed by Minangkabau migrant candidates, namely closeness to the community through social organization and closeness to Tigo Tungku Sajarangan, Minangkabau community leaders, namely Ninik Mamak, Alim Ulama, and Cadiak Pandai, both those in the realm and those who are in the overseas. Besides that, Minangkabau migrant candidates also build closeness with the overseas community.

In the 2019 Legislative Election, Jon Erizal (JE) was one of several elected Minangkabau migrant legislative candidates. In the 2019 Legislative Election, Jon Erizal ran as an incumbent representing the National Mandate Party, the electoral district of Riau I. As an incumbent, Jon Erizal already has the sound bases he had when running for the previous Legislative Election. With his existence as an incumbent, he already has valuable capital in contesting, so in the campaign, Jon Erizal was able to approach the people because, previously, he was known by the people.

In the 2019 Legislative Election, Jon Erizal already has the social capital to build his network. Jon Erizal can take advantage of the network he previously had to help him collect as many votes as possible. Jon Erizal has benefited from his activities which have spanned various organizations. With this capital, he only has to maintain and utilize his network during electoral contests.

“Berorganisasi merupakan kegemaran saya dari dulu. Dimulai dari SMA, kuliah hingga memasuki dunia pekerjaanpun saya masih berorganisasi. Semasa kuliah aktif di berbagai organisasi kemahasiswaan. Hingga akhirnya saya merasa terpanggil untuk turut serta berbuat untuk masyarakat, bergabung ke dalam sistem. Dari beragam organisasi yang saya ikuti dulu, akhirnya berperan juga membantu dalam kemenangan di kontestasi Pemilu Legislatif 2019 ini”. (Organizing has always been my passion. Starting from high school and college until entering the world of work, I still organize. During college, I was active in various student organizations. Finally, I felt compelled to participate in the community, joining the system. The various organizations I joined in the past also played a role in helping to win the 2019 Legislative Election contestation. (Interview with Jon Erizal, March 4, 2021, via Zoom Meetings).

From the statement above, it can be seen that in competing for the 2019 Legislative Election, Jon Erizal already had the capital, wherein Jon Erizal’s educational journey took him by participating in various organizations. The organizations he has participated in since high school, from college to the world of work, have provided valuable experience for him. His experience in various organizations is an asset he has in himself when mingling with the community. Jon Erizal, who has participated in several organizations since high school, college, the scope of work, and community, certainly has a network he has indirectly built.

According to Coleman (1988), some constructed organizational forms are more likely to encourage social capital than others. In an essay that justifies his early empirical studies of youth, Coleman is interested in the intergenerational nature of religious ties in which, according to him, “Religious organizations are among the remaining organizations within society, outside the family, and across generations. Thus, the organization is among the organizations where adult community social capital is made available to children and youth” (Field, 2013).

Like Jon Erizal’s capital, where he has the organizational experience, he also has people willing to help him compete in the 2019 Legislative Election, where people who are willing to help Jon Erizal is a network owned by Jon Erizal. Jon Erizal revealed that people from the organization during high school, college, and his previous scope of work helped Jon Erizal to raise his voice in society.

With the support of social capital, Jon Erizal, who previously served as a member of the House of Representatives of the Republic of Indonesia, is running for re-election in the 2019 Legislative Election. Of course, Jon Erizal has qualified social capital to get a seat in the House

of Representatives of the Republic of Indonesia for the second time. Based on the results of an interview with Jon Erizal, he said that the previous and present organizations that he was in fully supported him.

“Berawal dari Muhammadiyah, saya juga tergabung di ICMI (Ikatan Cendekiawan Muslim Indonesia). Selain itu, bersama dunsanak Minang saya juga bergabung dalam organisasi komunitas perantau Minangkabau di Provinsi Riau, yaitu IKMR (Ikatan Keluarga Minangkabau Riau). Warga Muhammadiyah, tanpa diminta bergerak sendiri membantu saya, ICMI pun demikian, tanpa sepengetahuan saya juga bergerak membantu. Belum lagi dari komunitas masyarakat perantau Minangkabau di Provinsi Riau yang selalu solid dalam mendukung dan memenangkan”. (Wawancara dengan Jon Erizal, 4 Maret 2021 via Zoom Meetings). (Starting from Muhammadiyah, I also joined the Association of Indonesian Muslim Scholars. In addition, with the brothers from Minangkabau, I joined the Minangkabau migrant community organization in Riau Province, namely Riau Minangkabau Family Association. The Muhammadiyah members moved on their own to help me without being asked. Also, the Association of Indonesian Muslim Scholars did the same without my knowledge helped me. Not to mention the Minangkabau migrant community in Riau Province, which is always solid in supporting and winning the election). (Interview with Jon Erizal, March 4, 2021, via Zoom Meetings).

In addition to Jon Erizal being active in various social organizations, Jon Erizal is also supported by the Jon Erizal Volunteer Team, which is spread across 7 Regencies/Municipalities in the Electoral District of Riau I consisting of Pekanbaru City, Siak Regency, Bengkalis Regency, Dumai City, Meranti Regency, Rokan Hulu Regency, and Rokan Hilir Regency. The existence of Jon Erizal’s Volunteer Team is very helpful in efforts to gain victory in the 2019 Legislative Election. Riau Province is a Malay region that is synonymous with cultural heterogeneity. In Riau, besides Malay, there are Minangkabau, Batak, Javanese, Sundanese, and others. Jon Erizal, in his capacity as a legislative candidate, approached all communities in the election arena.

“Di berbagai kesempatan saya berusaha membangun komunikasi lintas komunitas adat dan budaya, lintas agama, dan lintas generasi. Disamping IKMR saya juga selalu bangun komunikasi dengan Lembaga Adat Melayu (LAM) Riau, Persatuan Masyarakat Batak Riau, Paguyuban Jawa dan Sunda yang ada di Riau”. (On various occasions, I have tried to build communication across indigenous and cultural communities, religions, and generations. Apart from Riau Minangkabau Family Association, I always communicate with the Riau Malay Traditional Institute, the Riau Batak Community Association, and the Javanese and Sundanese Associations in Riau). (Interview with Jon Erizal, March 4, 2021, via Zoom Meetings).

Furthermore, the experience of Fadli Zon (FZ), *Datuak Bijo Dirajo Nan Kuniang*, Minangkabau migrant Legislative Candidate for the Electoral District of West Java V from the Gerindra Party. Fadli Zon is an intellectual figure, writer, humanist, entrepreneur, and one of the leading political figures in Indonesia who was born in Jakarta on June 1, 1971 ([Suara.com](https://suara.com),

2020). In carrying out his role as a legislative candidate as well as an important part of the Minangkabau family community organization, Fadli Zon is the General Chairman of the Central Executive Board of the Minangkabau Family Association during his candidacy process as a candidate recognized by other Minangkabau migrants, the amount of gain is more or less influenced by the support of various community communities in the electoral arena for the Electoral District of West Java V (Bogor Regency). As an overseas candidate, Fadli Zon does not only receive support from Minangkabau migrants in Bogor Regency but also from indigenous and cultural communities in the election arena, such as the Sundanese people who are local indigenous people in Bogor Regency.

Kinship is social relations between a person and his siblings or family, both from his father's and mother's lines. The center of the kinship system is the family, both the nuclear family and the extended family. In the family, there is an interaction between members' roles with different statuses (Mansur, 1988). Social capital in matrilineal kinship networks is a social relationship formed from the presence of offspring from the mother's line. Identical matrilineal kinship is a pattern of Minangkabau culture, and this causes a feeling of the same fate and a strong sense of solidarity (brotherhood) with one another overseas. Although Fadli Zon spent his childhood in Cisarua Bogor, currently, Fadli Zon does not live permanently in Bogor Regency. The presence of Minangkabau migrants in the election arena plays a role then helps socialize it to other voters. The Minangkabau Family Association joined other Fadli Zon Success Teams in winning the 2019 Legislative Election.

"Minangkabau yang identik dengan Sistem Kekerabatan Matrilineal (berdasarkan garis keturunan ibu), dengan sistem kekerabatan atau sistem kekeluargaan ini kita memiliki rasa solidaritas yang kuat satu sama lain. Rasa senasib sepenanggungan di rantau orang dengan kesamaan asal, tradisi dan budaya menyebabkan kita sesama perantau Minangkabau sudah seperti keluarga sendiri. Ditambah lagi keberadaan orang Minangkabau yang rata-rata ada di setiap lini kehidupan. Orang Minangkabau tersebar dimana-mana, dengan beragam profesi. Di pasar menjadi pedagang dan pengusaha, di kantor ada notaris dan pengacara, eksekutif di BUMN dan perusahaan-perusahaan swasta, guru, dosen dan mahasiswa, dan beragam kegiatan lainnya. Ke semua itu menjadi potensi yang luar biasa dalam mendukung dan memenangkan kontestasi elektoral dari masa ke masa". (Minangkabau is synonymous with the Matrilineal Kinship System (based on maternal lineage); this kinship system or family system shows a strong sense of solidarity with each other. A sense of shared destiny among people overseas with similar origins, traditions and culture has made us, fellow Minangkabau migrants feel like our own family. Coupled with the presence of Minangkabau people who, on average, exist in every line of life. Minangkabau people are scattered everywhere, with various professions. In the market are traders and entrepreneurs; in offices, there are notaries and lawyers, executives in State-owned enterprises and private companies, teachers, lecturers and students, and various other activities. All of that has tremendous potential in supporting and winning electoral contests from time to time). (Interview with Fadli Zon, February 14, 2021, via Zoom Meetings).

The interviews show that the Minangkabau kinship network through the Minangkabau migrant community (Minangkabau Family Association) has played an important role in

winning Fadli Zon in electoral contestations from time to time. The values considered the same (same origin, system of traditional and cultural values) owned by fellow Minangkabau migrants have successfully formed strong personal bonds (civic engagement) during the campaign process. Coupled with the Minangkabau migrant voting community, which is spread across various lines of life (across professions), also helped in socializing, supporting, and winning Fadli Zon in the 2019 Legislative Election.

The community's belief that supports candidates because of similarity of origin, social values, customs, and cultural traditions is cognitive social capital. A form of cognitive social capital, subjective trust, is institutionalized through closeness as fellow Minangkabau migrants scattered in various overseas political arenas. As mentioned earlier, Fadli Zon incidentally is a Minangkabau son. His father and mother are Minangkabau migrants who have been known by other Minangkabau migrants for a long time. Her father's name is Zon Harjo, and her mother's name is Ellyda Yatim; she comes from Payakumbuh, West Sumatra. His parents were very considerate and concerned about Minangkabau customs and cultural traditions. This attention and care also go down to Fadli. This then causes the electorate to not hesitate to vote for him.

The existence of Fadli Zon as one of the Minangkabau community leaders who exist in the national political arena, especially the overseas political arena, also facilitates the transfer of attitudes and beliefs for a person of Fadli Zon. According to him, in the context of Minangkabau migrants, their closeness to various Minangkabau Community Leaders (*Ninik Mamak, Alim Ulama, and Cadiak Pandai*) who are in the realm as well as overseas make it easier for them to socialize themselves about their aims and objectives in the running for the legislature.

"Dalam pertemuan Ikatan Keluarga Minangkabau (IKM) saya katakan, bahwa keberadaan dan kehadiran saya untuk semua. Tentu tak terlepas juga do'a dan dukungan tokoh masyarakat Minangkabau (Ninik Mamak, Alim Ulama, dan Cadiak Pandai) baik yang ada di ranah maupun yang ada di rantau untuk disampaikan kepada anak kemenakan. Terimakasih atas dukungan selama ini, sembari menyampaikan amanah yang diberikan kepada saya akan dijaga dengan sebaik-baiknya. Berharap hal ini menjadi penguat langkah kita untuk bersama bahu-membahu bersama segenap masyarakat dan anak kemenakan kita di rantau". In the Minangkabau Family Association meeting, I said my presence is for all. Of course, the prayers and support of Minangkabau Community Leaders (*Ninik Mamak, Alim Ulama, and Cadiak Pandai*) both in the field and overseas are also inseparable to be conveyed to the child of siblings. Thank you for the support while conveying that the trust given to me will be maintained as well as possible. We hope this will strengthen our steps to work with the whole community and our sibling's children overseas." (Interview with Fadli Zon, February 14, 2021, via Zoom Meetings).

Social connectedness is formed from personal ties (civic engagement) based on kinship or closeness with Minangkabau traditional stakeholders, which has connected existing individuals. This then makes it easier for overseas candidates in their political campaigns. The social connectedness that is formed becomes the sharing of beliefs and beliefs in society. The belief is that fellow family members will fight for their aspirations and that fellow members of the clan will keep their promises if elected legislature members.

“Rasa kekeluargaan, rasa senasib sepenanggungan menjadi modal berharga bagi sesama perantau Minangkabau. Termasuk dalam Pemilu Legislatif 2019 ini, IKMR membulatkan tekad mendukung pak JE menjadi wakil kita semua di DPR-RI. Beliau pribadi yang mewarnai kepengurusan di IKMR, pandai menempatkan diri, cerdas dan solution maker, pribadi yang jujur dan peduli sesama. Kami percaya sama beliau, figur perekat bagi kami yang di rantau”. (A sense of kinship, including in the 2019 Legislative Election, Riau Minangkabau Family Association is determined to support Jon Erizal to represent all of us in the House of Representatives of the Republic of Indonesia. He is the person who colors the management at Riau Minangkabau Family Association, is good at positioning himself, is intelligent and is a solution-maker who is honest and cares for others. We believe in him, a unifying figure for us overseas). (Interview with H. Marjoni Hendri, Secretary of the Riau Minangkabau Family Association in Pekanbaru, February 21, 2021).

In the electoral political contestation, the 2019 Legislative Election, the principle of sharing information and collective action of social capital of Minangkabau migrants is the ‘ultimate weapon’. Where in this case, the aspect of trust is a valuable capital in candidacy. Trust is a driving force for cooperation in the candidacy process because the concept of legislature members is the concept of public goods in the analysis of social capital. The consensus is that trust as a universal value is a common standard in competition for positions.

In social capital, social networks are a very valuable asset. Networks are the basis of social cohesion because they encourage people to work with each other and not just with people they know directly to obtain mutual benefits (Field, 2013). Networking is important because we sometimes need help from other parties, whether in the form of finance, references, etc.

“By building relationships with others and keeping them going over time, people can work together to achieve things they could not do alone. People are related through networks and tend to share values with other members. This means that the more you know people and have a common perspective with them, the richer your social capital will be (Field, 2013).”

In addition to social networking, the Fadli Zon Volunteer Team also intensified socialization in various mass media, print, and electronic media. Fadli Zon, known as a national political figure from Minangkabau, was one of the founders of the Gerindra Party on February 6, 2008. In the Gerindra Party, under General Chair Prabowo Subianto, he became Vice Chair. In the 2014-2019 period, he served as Vice Chair of the House of Representatives of the Republic of Indonesia for Politics and Security and was subsequently appointed as Tasks executor of the Chair of the House of Representatives of the Republic of Indonesia, replaces Setyo Novanto from the Golkar Party. With this position, Fadli Zon is often in the spotlight of the mass media. He is also an outspoken politician who does not hesitate to criticize government policies, so various television stations invite Fadli Zon to various dialogue sessions.

This situation is very helpful in socializing the figure of Fadli Zon to the electorate. Nonetheless, campaign attributes continue to be maximized, such as through banners at various strategic points in the election arena, leaflets, and the distribution of T-shirts, as well as digitally through social media such as Facebook, Twitter, and Instagram, to bring people closer to Fadli Zon.

“Disamping komunitas adat, kita juga melakukan sosialisasi secara masif di berbagai media massa, media cetak, media elektronik maupun media digital dalam upaya pemenangan Bapak Fadli Zon pada Pemilu Legislatif 2019”. (Besides the indigenous community, we are also carrying out massive outreach in various mass media, print media, electronic media and digital media to win Fadli Zon in the 2019 Legislative Election). (Interview with the Volunteer Team of Fadli Zon, February 18, 2021, via Zoom Meetings).

In the 2019 Legislative Election, in addition to the Minangkabau migrant community network, the community network in the election arena, and the mass media network, Minangkabau migrant candidates also utilize a network of three leadership elements (triumvirate) in Minangkabau known as *Tigo Tungku Sajarangan*, which consists of three elements namely *Ninik Mamak* (traditional people), *Alim Ulama* (Islamic scholars), and *Cadiak Pandai* (smart people). *Tigo Tungku Sajarangan* has played a very important role in today's lives, including electoral contestation overseas.

It can be said *Tigo Tungku Sajarangan* is a leadership that is interrelated and has an important role in the wheels of civilized, religious, and knowledgeable leadership as stated in the *Basandi Syarak* Traditional Practice Guidelines, *Syarak Bersandi Kitabullah Syarak Mangato Adat Mamakai, Alam Takambang Jadi Guru* (Azra, 2011) that *Tigo Tungku Sajarangan* is the collective leadership of the Minangkabau community, consisting of *Ninik Mamak*, *Alim Ulama*, and *Cadiak Pandai*.

Ninik Mamak is a man from a people who are elderly and becomes a place for *Baiyo* and *Bamolah* (ask questions and consult); although they are still young, they are aged because of the noble qualities they have; individually or collectively, *Ninik Mamak* in a broad sense is the adult males of a clan. In a narrow sense, *Ninik Mamak* is the leader of the people (Ibrahim, 2015). *Ninik Mamak* should guide and care for their sibling's children, and their people.

Meanwhile, *Alim Ulama* is a leader in religious affairs, with extensive religious knowledge and deep faith. *Alim Ulama* is a group of intelligent people who understand Islam's teachings. Their understanding of the Islamic religion is not only in terms of knowledge but in the Islamic aspect has become his attitude in life, becoming a role model in the village, which explains the way in the world and becomes a torch for the way to the hereafter (Andeska, 2017).

Meanwhile, *Cadiak Pandai* is a leader because they have extensive knowledge and insight and are wise and prudent. With gentle, clever, and intelligent speech, they can soften a hard person's heart and soften their relatives with skill. Smart and clever can also teach at meetings so that people are open to choosing what is good and right. Smart people can bring relatives and community members closer, so that good relationships are developed to achieve the goodness of the *Nagari* (an administrative division after sub-districts in the province of West Sumatra, Indonesia) (Akmal, as cited in Andeska, 2017).

The three elements of leadership, *Ninik Mamak*, *Alim Ulama*, and *Cadiak Pandai*, are also found overseas. Even though overseas, *Tigo Tungku Sajarangan* has proven to be influential in efforts to win both Jon Erizal and Fadli Zon in the 2019 Legislative Election.

“Di arena politik rantau khususnya di Dapil Riau 1 ini saya punya karib dan kerabat, peran Ninik Mamak Minangkabau yang ada di rantau dalam hal ini ikut menyampaikan ke anak kemenakan dan karib kerabat yang ada di rantau untuk dapat mendukung kami caleg perantau Minangkabau yang maju ke arena kontestasi elektoral. Melalui kedekatan yang terpelihara dengan baik bersama tokoh masyarakat

yakni Ninik Mamak, Alim Ulama, Cadiak Pandai yang ada di rantau, sangat terasa bagi saya dalam perolehan kemenangan Pada Pemilu Legislatif 2019 ini". (I have friends and relatives in the overseas political arena, especially in the electoral district of Riau 1. The role of Ninik Mamak Minangkabau, who is overseas, in this case, is to convey to the children of his siblings and close relatives overseas to be able to support us, Minangkabau migrant legislative candidates, who compete in the electoral contests through well-maintained closeness with community leaders, namely Ninik Mamak, Alim Ulama, and Cadiak Pandai overseas. Their role felt for me in winning the 2019 Legislative Election). (Interview with Jon Erizal, July 14, 2020, via Zoom Meetings).

From the explanation given by Jon Erizal above, as a Minangkabau migrant candidate whose father comes from Nagari Rao-Rao, Tanah Datar Regency, and his mother comes from Payakumbuh (both from West Sumatra Province), make the best use of and maintain the network with *Ninik Mamak, Alim Ulama* and *Cadiak Pandai* (Minangkabau traditional community leaders) who are overseas. This network is inseparable from the matrilineal kinship in Minangkabau, even though they are overseas. This network was then put to good use by Jon Erizal in the 2019 Legislative Elections, and he tried to approach *Ninik Mamak, Alim Ulama, and Cadiak Pandai*. This is because the position of these three elements in Minangkabau society has a great influence. Through "*Tigo Tungku Sajarangan*", it is hoped that he will be able to gather voices from the community as a whole down to his sibling's children.

*"Tigo Tungku Sajarangan sangat disegani dan menjadi figur teladan dalam kepemimpinan di Minangkabau. Dalam Pemilu Legislatif 2019 tempo hari, Ninik Mamak-Alim Ulama-Cadiak Pandai yang tergabung di Ikatan Keluarga Minangkabau berperan aktif dalam menyampaikan pesan-pesan kebaikan ke anak kemandakan yang ada di rantau. Mendukung dan memilih perantau Minang yang ikut serta dalam arena kontestasi elektoral" (Wawancara dengan Nefri Hendri, Sekretaris Jenderal Dewan Pengurus Pusat Ikatan Keluarga Minangkabau, 22 Mei 2021 via Zoom Meetings)". Tigo Tungku Sajarangan is highly respected and a role model in leadership in Minangkabau. In the 2019 Legislative Election, *Ninik Mamak-Alim Ulama-Cadiak Pandai*, in the Minangkabau Family Association, played an active role in conveying kindness messages to children of siblings overseas. Support and elect Minangkabau migrants who participate in the electoral contestation" (Interview with Nefri Hendri, Secretary General of the Central Executive Board of the Minangkabau Family Association, May 22, 2021, via Zoom Meetings)*

A *gemeinschaft* or primordial solidarity of personal ties is formed from Minangkabau matrilineal kinship. In the context of Minangkabau migrants, individuals in a special position will maintain their position by using connections or connections with others who have a special position in the existing kinship. Social capital will contribute to collective action by increasing the potential costs for political actors, encouraging the strengthening of norms of reciprocity; facilitating the flow of information, including information on the reputations of actors; incorporating successful past collaboration efforts; and acting as a blueprint for future collaboration (Putnam, 1993, as cited in Field, 2013).

The willingness to coexist with one another in society is a concrete manifestation of ongoing social capital. Establishing cooperation, joint communication, and maintaining social interaction between people birth a sense of concern in social life. This is certainly a positive value that must be continuously developed to realize social solidarity. Finally, migrating as the context of this research thus becomes a valuable social capital, a manifestation of local culture, which is still closely maintained in society so that it is correlated with the acquisition of victory in electoral democracy contests.

5. Conclusion

Based on the discussion above, it can be concluded that Minangkabau migrants, as legislative candidates for the House of Representatives of the Republic of Indonesia, have succeeded in utilizing existing social capital so that they were successfully elected in the electoral contestation arena for the 2019 Legislative Election overseas. Migrating, an institutionalized social tradition of the Minangkabau people, has caused them to get used to trying their luck, fighting, moving places in search of life, and leaving their homes (*Ranah Minang*/West Sumatra Province). In the 2019 Legislative Election, 15 Minangkabau migrant candidates were elected in 9 (nine) provinces with 6 (six) different parties, namely National Mandate Party (Partai Amanat Nasional or PAN), the Prosperous Justice Party (Partai Keadilan Sejahtera or PKS), the Gerindra Party (Partai Gerakan Indonesia Raya or Gerindra), the Golkar Party (Partai Golongan Karya or Golkar), the National Democratic Party (Partai Nasional Demokrat or Nasdem), and the Indonesian Democratic Party of Struggle (Partai Demokrasi Indonesia - Perjuangan or PDI-P).

As candidates who come from Minangkabau (Minangkabau migrants), Fadli Zon (Legislative Candidate for the Gerindra Party, Electoral District of West Java V) and Jon Erizal (Legislative Candidate for National Mandate Party, Electoral District of Riau I) are considered to have good leadership figures, capable of carrying out the mandate, caring and humane (close to society) and personal responsibility. This means that the integrity of the two is no longer in doubt by the voting public in the overseas political arena. Both are joined in almost the same social entity, namely the Minangkabau migrant network, which is gathered through the Minangkabau migrant community, the Minangkabau Family Association. Fadli Zon became General Chairman of the Central Executive Board of the Minangkabau Family Association, and Jon Erizal served as Vice General Chairman of the Riau Minangkabau Family Association. Apart from the network of Minangkabau migrants, Fadli Zon and Jon Erizal also built intensive communication with communities in the election arena, such as Fadli Zon, who is also active in the Sundanese community in Bogor Regency, and Jon Erizal with the Riau Malay Traditional Institute, Riau Batak Community Association, Javanese and Sundanese Associations in Riau.

The network of Minangkabau migrants has become social connectedness, both by Fadli Zon and Jon Erizal. Minangkabau, synonymous with the tradition of migrating and a matrilineal (based on maternal lineage) kinship system thick with social solidarity, helps socialize candidate figures and a sense of shared destiny among Minangkabau migrants and forms personal bonds (civic engagement). Added to this was the support from the Minangkabau leadership triumvirate, "Tigo Tungku Sajarangan" (Ninik Mamak, Alim Ulama, and Cadiak Pandai) who also conveyed to their children and nephews to be able to win candidates from the Minangkabau realm. Finally, by utilizing these networks, Minangkabau migrants, legislative candidates for the House of Representatives of the Republic of Indonesia, have won in the 2019 Legislative Election.

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7. Declaration of Conflicting Interests

The authors have declared no potential conflicts of interest concerning this article's research, authorship, and/or publication.

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