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Hierarchy and Typology of Political Culture

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Abstract

This article discusses political structure and culture with a focus on several key dimensions, namely the physical structure of politics, the social structure of politics, and various types of political culture. The physical structure of politics refers to the formal institutions and political mechanisms that influence the process of political action. The socio-political structure includes the distribution of power and social hierarchies that influence political dynamics in society. Furthermore, this article outlines the different types of political culture, including a political parochial culture that shows minimal involvement in national political affairs, a political subjective culture that reflects individuals' political attitudes and orientations towards power and political participation, and a political participatory culture that encourage active participation in the political process. Through an analysis of the physical and socio-political structures, as well as various political cultures, this article provides a more accurate understanding of the complexity of politics in modern societies. The implications of this understanding for public policy development and political system development are also discussed in depth.

Keywords: *Hierarchy; Typology; Political Culture*

INTRODUCTION

Political and social studies pay great attention to understanding political structure and culture. This understanding aims to analyze how power is organized and how society participates in the political process. Physical political structures, such as government institutions and formal procedures, have a key role in governing how decisions are made and power is distributed within a country. In addition, sociopolitical structure refers to the way power is distributed among various groups in society. This distribution of power often reflects power imbalances between different groups, which can significantly influence political dynamics.

Apart from political structures, political culture also plays an important role in shaping individual political attitudes and behavior as well as the level of participation in the political process. A parochial political culture, for example, describes a society's natural lack of political involvement 280that may lead to indifference to national political

affairs. In contrast, political participant culture encourages active participation in the political process, while subjective political culture influences individual attitudes towards power and political participation. Based on the explanation above, a deep understanding of the physical structure of politics, socio-political structure, and political culture is very important in designing effective policies and understanding how politics works in modern society. Further research on this topic will provide better insight into how power is distributed and how people engage in political processes in various societal contexts.

METHODS

This research uses the library research method, where data is collected through journal articles, books, websites and other written publications. The data collection process begins with identifying topics and searching for relevant literature. Data from various sources is then analyzed descriptively to describe the object of study. Data is classified, interpreted according to theory, and synthesized to produce comprehensive conclusions. Data validity is maintained through source evaluation and triangulation. This method is expected to provide in-depth understanding and significant contributions in related fields.

RESULTS AND DISCUSSION

Political Structure

Maurice Duverger simplifies political structures within political sociology, which studies power distribution in all human groups. Political structures are social groupings that form the basis for conflict or integration, reflecting a country's formal and informal political system and how power is exercised. Duverger presents two approaches: vertical, viewing communities as combinations of elements, and horizontal, considering elements across communities. He prefers the horizontal approach for its clarity in linking political phenomena with community elements.Through this "horizontal" approach, Maurice Duverger groups political structures into two large schemes, namely physical structure and social structure. Physical structure refers to the elements most related to natural characteristics, such as geography and demography. Geography can include the area and geographical location of an area, while demography includes population size and the majority-minority composition of the electorate. With a simple but holistic approach, Duverger separates political structures based on the differences between physical and social aspects (Schlesinger & Schlesinger, 2006) .

1. Physical Structure

Physical structure refers to the existence of a population that occupies a certain area, which is referred to as a population or social community, in the context of its relationship to geographical characteristics (regional position) and demographics (number of residents). The phenomenon of power, which is at the core of political

studies, consistently emerges in social dynamics. This often triggers conflict, both in efforts to gain power and in its use.

2. Geographic Structure

Geographical areas have a significant impact in the context of political life, often triggering conflicts related to territorial borders, natural resources, and transportation and communication routes. Geographically, there are three factors that influence political life, namely:

a) Climate: Aristotle and Montesquieu emphasized that climatic conditions influence the dynamics of society. People in cold climates tend to have greater freedom than those in hot climates. In hot climates, humans tend to experience a decline in strength and courage, while in cold climates, there is a special physical and mental strength that allows for courageous actions and extraordinary achievements. Although the influence of climate on political life is important, its influence is not absolute. For example, in very cold climates, not all socio-political developments can occur.
b) Natural Resources: Natural resources are a source of power, but can also be a source of weakness by encouraging the practice of slavery. History records many conflicts between nations triggered by competition to control areas rich in natural resources needed for industry. Indonesia, for example, experienced a period of colonization by other nations such as the Dutch and Japanese because of its natural wealth. Even though it has gained independence, Indonesia still faces challenges in managing natural resources optimally due to limited human resources, science and technology.
c) Territory: Territory or space is a place where humans carry out various activities of their lives. The structure of natural spaces, such as the Nile valley in ancient Egypt, played an important role in the formation of society. Egypt must develop water storage systems and maintain irrigation canal infrastructure to overcome the challenges it faces due to its unique geographic conditions. Territorial protection is important to ensure the security and defense of a country, which is influenced by the spatial structure that surrounds it.

3. Demographic Structure

Population or demographic structure has an influence on political life. The number/quantity of population influences political policies. The political life of a country with a relatively small population is certainly different from one that is dense and large (micro and macro politics). Political problems or problems in large communities are much more complicated and complex than in small communities. The main problems concern bureaucratization and decentralization. Population pressure (a large population can trigger social conflict) is related to the government's ability to realize just and equitable prosperity.

4. Social Structure

Sociopolitical structure refers to the framework or arrangement of institutions, groups and individuals in society that play a role in the political process. This includes social elements such as social class, ethnic group, religion, gender, and other factors

that influence the political dynamics of a society. Sociopolitical structure plays an important role in shaping political preferences, distribution of power, and access to political resources in a society.

Duverger also added what is called social structure in politics. He identified at least four elements of this social structure, namely technology, institutions, culture, and beliefs. Simply put, social structure in politics, as opposed to physical structure, is the result of human intervention, not of natural factors. This includes material achievements (such as tools and machines), collective systems of relationships (such as corporations and marriage systems), and even the values and beliefs brought by society. (Schlesinger & Schlesinger, 2006) .

a) Technological Capabilities

Technological capability is the ability to develop complex modern technology, obtained through deep understanding in science. These skills enable humans to overcome social challenges effectively. The technological revolution sparked by advances in science over the last century and a half has shaped the political landscape. Technology enables the development of prosperity for society, although only a few developed nations are able to overcome poverty and create prosperity. On the other hand, nations that are lagging behind in mastering modern technology remain entangled in shortages. Technological advances have also influenced cultural development by giving humans more free time and providing opportunities for the development of new ideas that enrich cultural life. Technology has facilitated cultural exchange through easy access to global communication. Although technological advances do not directly overcome social conflict, they can help reduce it and increase understanding of the social challenges faced by society.

b) Social Institutions

Community life is shaped and directed by the various institutions within it. These institutions provide a structure and framework for the social life of society, enabling the realization of individual and social goals. Humans naturally need joint activities to fulfill their life needs and realize their aspirations. Therefore, social institutions play a very important role in facilitating social interactions and meeting society's needs.

c) Culture

Culture includes various aspects that shape the identity of a society, including values, beliefs and social norms. Beliefs and ideology have a very significant role in determining the legitimacy of political power. Cultural entities, formed through historical interactions and passed from one generation to the next, determine the pattern of political behavior of a regime. For example, the democratic system in England relies heavily on parliamentary structures and the relationship between the government and the people's representatives.

Almond and Powell Jr. divides political structures into three categories: systems, processes, and policy aspects. System structure refers to the organizations and institutions responsible for maintaining or changing political structures, especially in the context of functions such as political socialization, political recruitment, and

political communication. These three functions almost always exist in every political system. The structure of the political process involves how functions such as interest articulation, aggregation, policy making, and policy implementation are carried out by the political structure. The process structure involves various interest groups, including political parties, mass media, executives, and others (Almond, G. A., & Coleman, 1960, pp. 3–64) .

Almond and Coleman in Kartaprawira's writings emphasize that in the context of democratic life, political structures can be divided into two types, namely formal and informal. Formal structure refers to the political machinery that legitimately identifies problems, determines decisions, and implements policies that are binding on the entire society. Meanwhile, informal structures have the ability to influence the way community officials work in conveying, channeling, translating and converting certain demands, support and problems related to the public interest. In this category, political parties can be considered a subset of interest groups and opinion leaders, among other things (Harnawansyah, 2020) .

Political Culture

According to EB Taylor, culture includes all knowledge, belief, art, morality, law, customs, and abilities and habits that humans acquire as part of society. This means that culture includes everything that humans learn or acquire as members of society, including patterns of behavior that are considered normative or ways of thinking, feeling and acting. (Spencer-Oatey, 2012) .

Selo Soemardjan and Soelaeman Soemardi define culture as all the works, feelings and creations of society. The results of society's work include technology and material culture needed to manage nature for the welfare of society. Rasa encompasses the human soul, creating social norms and values to regulate society in general. Meanwhile, creativity refers to human mental abilities, including in terms of philosophy and science. All works, tastes and creations are directed by humans to ensure their use is in accordance with the interests of society as a whole (Sumardjan & Soemardi., 1964) .

Based on this explanation, culture includes human thought patterns, attitudes and actions as part of society, as well as the results of human work, feelings, creations and experiences, both in material and immaterial form. States that the concept of political culture is centered on human imagination as the basis of all action. Political culture varies from one society to another, and the journey towards modernity is greatly influenced by the level of each political culture. Political culture shapes aspirations, hopes, preferences and priorities in facing socio-political change.

Conceptually, Almond and Verba define political culture as the typical attitudes and orientation of citizens towards the political system and their role within it. It shows the interrelationship between individuals, political systems, and their orientations. The discussion of political culture is similar to the discussion of economic and religious culture, with differences in the objects: political, economic and religious systems and processes.

Thus, the conception of political culture is more focused on understanding culture anthropologically, with an emphasis on human thoughts, feelings and attitudes, as well as objects related to the political system and its processes.

Almond and Verba further explained that in political system analysis, there are three essential components that interact with each other in a complex manner: cognitive, affective and evaluative components.

1. Cognitive Component: This includes an individual's knowledge and beliefs about various aspects of politics. This includes an understanding of political figures, the policies implemented, symbols related to the political system, as well as roles and obligations in the political structure. This component highlights how well individuals understand political aspects that influence people's lives.
2. Affective Component: This section highlights an individual's feelings towards a particular political system. It includes emotions, preferences, and attitudes related to particular aspects of the political system, such as perceptions of particular political leaders or political parties. The influence of a person's social and cultural environment plays an important role in the formation of this aspect.
3. Evaluative Component: This relates to an individual's assessment of various aspects of politics. Individuals evaluate political objects, policies, or political figures based on certain standard values and criteria. This evaluation reflects a combination of information, beliefs and emotions held by the individual.

These three components are interrelated and influence each other in individual political experiences. For example, knowledge about a political leader may influence individuals' feelings toward him, which in turn influences their evaluation of his political performance. Likewise, emotional experiences in particular political situations can influence how individuals interpret information and make evaluative decisions.

Political culture, as explained by Almond and Verba, can be defined as an individual's pattern of orientation towards political objects in a particular society or nation. To understand the political culture of a society or nation, it is necessary to conduct a survey of individual members of that society or nation to identify dominant orientation patterns. Thus, an understanding of political culture will help in understanding how individuals in a society or nation interact with their political system and how the political system responds to them. Understanding political culture helps us understand how individuals in a society interact with their political system and how the political system responds to these individuals.

So political culture in a society or nation can be known through the types of political culture that exist. In other words, through measuring a number of samples or respondents from that society or nation, the types of political culture can be seen from their characteristics, namely the frequency (level of cognition or affection or evaluation of political objects from a number of samples or members of society) of the type. -cell

types correspond to political aspects and objects in the matrix in the first learning activity (Gabriel A. Almond et.al., 2004) .

The types of political culture in question and their characteristics can be seen by analyzing them based on the frequency or level of political orientation of members of society, in this case the level of *cognition, affection* and *evaluation* of political objects. There are three types of political culture, namely; a) parochial, b) subject, and c) participant (Thompson et al., 2018) .

1. Parochial Political Culture

Parochial political culture can be identified through the lack of attention to various aspects of politics. Examples can be found in tribal communities in Africa or autonomous local communities in various parts of the world. Parochial political culture has several distinctive characteristics, including:

a) Absence of a specific political role; Important roles such as tribal chiefs, village chiefs, or shamans often played multiple roles in politics, economics, and religion. People see these roles as an inseparable part of their social and religious context.
b) Parochial political culture also shows a lack of hope for significant changes that might be initiated by the political system. Members of society with a parochial culture tend not to have significant hopes or expectations for the political system.

2. Subject Political Culture

Subject political culture refers to an individual's pattern of orientation towards the political system in a society. In the subject's political culture, individuals tend to have a high orientation towards the political system and the results it produces, such as policies issued by the government or political decisions made. However, they tend to have minimal orientation towards an active role in the political process, such as participation in elections or other political activities.

In other words, in a subject political culture, individuals are aware of the existence of political authority and may have attitudes towards it, but they tend to be passive when it comes to actively engaging in the political process. They may have positive or negative views of the government and its policies, but they do not actively engage in the political process to influence change or make political decisions.

The characteristics of the subject's political culture are as follows:

a) Orientation towards Authority: Individuals who have a subject political culture are aware of the existence of political authority (political system) and tend to be directed towards it. They can have various attitudes towards the political system, such as pride or dissatisfaction, but are not actively involved in the political process.
b) Passive Participation: Although aware of the political system, an individual's relationship with the system tends to be passive. They may have limited knowledge or skills about politics, but are not active in the political process or political participation.

c) Perception of Political Output: Individuals with a subject political culture can have views about political output, such as policies produced by the government. However, their views tend to be passive and inactive in influencing the political decision-making process.
d) Affective and Normative: Subject orientation in more advanced political systems, such as democracy, tends to be more affective (based on feelings) and normative (based on norms or values) than cognitive (based on knowledge). This means that individuals may be aware of democratic institutions, but this does not provide legitimacy or encouragement for them to actively engage in the political process.

3. Participant Political Culture

input and *output* objects. Likewise, participatory government members are pleasantly or otherwise directed towards various political objects. They tend to be directed towards a personal role as community activists, although their feelings and assessment of such a role can accept or reject it. In other words, participant political culture refers to an individual's pattern of orientation towards the political system that highlights the level of active participation and intense involvement in the political process. This reflects an individual's tendency to be directly involved in political activities and feel they have a significant role in shaping the policies and political direction of a country. The following are some characteristics of participants' political culture which include more scientific and easy to understand aspects:

a) Active Participation: Individuals who adhere to a participant political culture are actively involved in various political activities, such as elections, political campaigns, demonstrations, public discussions, and membership in political organizations or civil society groups.
b) Adequate Political Knowledge: They have a good understanding of political processes, government structures, and relevant political issues. This knowledge enables them to make informed decisions and participate effectively in political activities.
c) Involvement in Political Decision Making: Individuals with a participant political culture believe that their participation has a real impact on political decision making. They feel they have an important role in the decision-making process and seek to influence policy direction through active participation.
d) Critical and Evaluative Attitude: Although active in political participation, they also have a critical attitude towards the government and political institutions. They are able to evaluate political policies and actions critically and strive to fight for changes deemed necessary through political advocacy.
e) Involvement in Political Communities: They are often involved in political communities or advocacy groups that have specific political goals. Collaboration with other individuals who have similar interests and goals allows them to increase the effectiveness and impact of their political participation efforts.

Participants' political culture reflects high political awareness and a belief in the importance of active participation in the political process. It marks the strong involvement of individuals in shaping a country's political future, with the aim of achieving positive change and advancing the interests of society at large. In the context of political culture, the participant's cultural type shows characteristics where members of society or citizens show a high level of political knowledge and awareness, and show great attention and involvement in various aspects of politics. Although their attitudes towards these political objects can vary, both positively and negatively. For example, in Almond and Verba's study, societies or nations such as the United Kingdom and the United States were identified as having the participant's type of political culture.

This type of participant political culture does not absolutely replace previous types of political culture, such as parochial and subject political culture, due to differences in social and political conditions in each country or society. Imperfections in the political socialization process, restrictions on access to education, or limited opportunities to acquire political knowledge can cause parochial and subject political cultures to persist. This happens even in mature and stable democratic countries.

Further analysis shows that participants' political culture can be considered parallel to the structures of the existing political system, or vice versa. Conformity between political culture and the political structure of a country will create harmony in the functioning of its political system. Generally, parochial political culture, subjects, and participants are in line with traditional political structures, centralized authoritarian structures, and democratic political structures. Visually, the alignment can be schematized as follows:

1. Subject Culture - Parochial

This is a type of political culture in which the majority of the population rejects the exclusive demands of tribal or village communities, as well as feudal authority, and has shifted to loyalty towards a more complex political system with a more specialized central government structure. This mixed culture reflects a change from local parochial cultural patterns to more centralized subject cultural patterns. This kind of event was experienced by a number of nations in various parts of the world. Classic examples include kingdoms in Africa, Russia (Germany), and the Turkish Empire (Ottoman Empire).

2. Subject - Participant Culture

Mixed Subject-Participant political culture is a transitional phase that shifts subject culture, which tends to be authoritarian, towards a more democratic participant culture. This process is driven by changes that occur as local and parochial cultures change, which in turn supports the development of democratic structures. This can be seen in the British political context, where local powers, municipal institutions, religious communities and merchant groups participated in advancing democracy. In mixed political cultures, some people favor democratic participation while others prefer authoritarian structures. This leads to instability, as democratic institutions can't fully develop due to the lingering influence of authoritarianism. Over time, this blend causes significant shifts, though not complete transformation, in the political landscape.

Examples include 19th-century and modern France, Germany, and Italy.Such cultures represent a transition from centralized, authoritarian rule to democratic participation. This transition is supported by local powers, municipal institutions, religious communities, and merchant groups, as seen in the development of British democracy..

3. Parochial - Participant Culture

This type of political culture reflects efforts to transition from a society that is passive in political activities to a society that is active and participatory in politics. This type of political culture is often found in developing countries which are undergoing a process of political development which is a complex challenge, for example in several countries on the African continent. In many of these countries, the dominant political culture still tends to be parochial. Even though normative efforts continue to be introduced to encourage participation, in reality, society is still trapped in parochial behavior patterns. This misalignment creates a situation where political structures that demand participation collide with a political culture that is still not ready to adopt such changes. Therefore, a careful and progressive approach is needed to gradually develop community understanding and involvement. In this context, it is not surprising that political dynamics in these countries tend to be unstable, sometimes moving towards authoritarianism, and sometimes towards democracy. Bureaucracies often have difficulty establishing effective connections with society, and existing infrastructure is not always able to penetrate and be firmly rooted in the social structure of society.

CONCLUSION

In the process of understanding the political dynamics of a society, it is important to pay attention to the physical political structure, socio-political structure, and various existing political cultures. The physical structure of politics, such as government institutions, determines the decision-making process and distribution of power. Meanwhile, socio-political structures influence how power is distributed among social groups. Political culture, such as parochial political culture which is less interested in national politics, subjective political culture which influences individual attitudes towards power, and political participant culture which encourages active participation in politics, also plays an important role. By understanding this holistically, we can develop better public policies and more inclusive political systems. However, keep in mind that local context greatly influences effective solutions. Therefore, further research is needed to deepen the understanding of politics in modern society.

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