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Political Communication of Partai Keadilan Sejahtera (PKS) in The Empowering of the Muslim Community in North Sumatera

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ABSTRACT: *This study examines political communication, media communication used, how the obstacles and the extent to which the success of Partai Keadilan Sejahtera (PKS) to empowerment of Muslim communities in North Sumatera. As it is understood, political communication aims to construct, create and reinforce political messages, so that it succeeds in building a good opinion in the minds of the public towards about the party. And then the community gave support to the PKS. The results of this study reveal, that: First, the form of internal communication using communication down (downward communication) downward communication is a one-way communication that is a command to perform various programs of DPP which is downgraded to DPW to be implemented. While the form of external communication is the community empowerment program that has been successfully implemented is the Smart House, Healthy House, House of Concern, Home Alert and Disaster Response, Indonesian Family Home, Aspirations Home, House of Shariah Consultation, and lectures home. These programs are a form of political communication of PKS in the empowerment of Muslim communities in North Sumatera. Second, the media of PKS political communication in empowering the Muslim community using print and electronic media that are cooperative. Especially, PKS of North Sumatera has not owned its own mass media such as newspapers, magazines, television and radio. Related about it, PKS also uses WhatsApp facilities, Instagram, Facebook, Twitter, and Youtube. Third, the internal constraint faced is the commitment of the cadres to provide the best in accordance with the mottoes "respect for the community", while the external barrier is the emergence of new political parties with various identities, still rampant money politics activities making people immature in politics. Fourth, PKS has been able to raise the trust of the people of North Sumatera, especially the Muslim community that PKS is truly a people oriented towards a society that is just, prosperous and dignified.*

Keywords: *Political Communication, Partai Keadilan Sejahtera, and Empowerment*

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A. Preliminary

Political communication is basically a communication involving political messages and political actors. Political communication is closely related to governmental power and government policy, due to the political communication of interaction between leaders and those led. Choosing a leader is one example of political communication, the process of determining a leader requires political communication between a potential leader and a leader. Because one of the political definitions is the art of seizing power in this case of course leadership. Leadership can be understood as the art of influencing others to reach a goal. North Sumatera has a very high dynamics in determining leaders. In 2014 the political parties participating in the election in North Sumatera as much as 9 parties as follows Partai Nasional Demokrat, partai Kebangkitan Bangsa (PKB), Partai Demokrasi Indonesia Perjuangan (PDIP), partai Golongan Karya (Golkar), Partai Gerakan Indonesia Raya (Gerindra), Partai Demokrat, Partai Amanat Nasional (PAN), Partai Persatuan Pembangunan (PPP), Partai Hati Nurani Rakyat (Hanura), Partai Bulan Bintang (PBB), Partai Keadilan dan Persatuan Indonesia (PKPI) serta partai Keadilan Sejahtera (PKS). Partai Keadilan Sejahtera (PKS) of North Sumatera is a political party that breathes da'wah, always konsen invites people to do good and prevent evil. The PKS movement was expressed by the Chairman of North Sumatera, Muhammad Hafez, Lc is "Partai Keadilan Sejahtera (PKS) of North Sumatera supports and carries the victory of da'wah upholding the banner of Allah SWT in North Sumatera. According to him the da'wah challenge in North Sumatera is quite big both in politics and ideology. Therefore education or lessons from Allah SWT. provide experience so that we are ordered into a strong cadre and resilient in facing the dynamics and challenges of da'wah fore".¹

North Sumatera with a Muslim population of 8,579,830 people, and if it is 66.09%, it is Islam, of course this condition gives a considerable opportunity to PKS Parties who care about the empowerment of

¹ *Rapat Kerja Wilayah (Rakerwil) Partai Keadilan Sejahtera, 8 February 2016 in Medan.*

Muslim society. Communication and PKS commitment to the spirit of da'wah of course have the potential and opportunity to gain the trust of the Islamic community in North Sumatera. From the observations made found only 9 seats obtained PKS of 100 seats contested election Year 2014-2019. This picture becomes a question for researchers about how political communication is done by the PKS in the empowerment of Muslim communities in North Sumatera. Based on the background that has been mentioned above in general then formulated four questions that become the formulation of the problem : First, what is the form of political communication done by PKS in the empowerment of muslim community in North Sumatera?. Second what are the political communication media of PKS in empowering Muslim community in North Sumatera?. Third, how is the political communication barrier of PKS in empowering Muslim community in North Sumatera?. Fourth, How successful political communication PKS in the empowerment of Muslim communities in North Sumatera?.

B. Understanding of Political Communications and Empowerment.

1. Political Communication

Communication as understood is one of the most basic, important, and complex aspects of human life. There is no human life apart from communication activities. Communication is understood as the process of passing messages, either through symbols or through language in order to influence others. Following Deddy Mulyana's logic, communication is the process of various meanings through verbal and nonverbal behaviors involving two or more people. Communication occurs when at least one source can generate responses to the recipient through the delivery of a message in the form of a sign or symbol.² Rogers defines communication as a process by which messages are transmitted from sources to recipients in order to alter their behavior. The process can simply be described with the S-M-C-R model, ie source, sending a message, through a channel, to the receiver.³

Political communication as an object of study of political science, because the messages expressed in the communication process is characterized by politics that is related to the political power of the state, government and communicator activity in the position as the perpetrator of political activity. Nimmo briefly defines political communication as communication that refers to political activity. Nimmo also added, the purpose of political communication is to persuade the communicant to agree with the communicator.⁴

Rush and Althoff describe political communication as transmitting politically relevant information from one part of the political system, which is a dynamic element of a political system and a process of socialization, political participation and recruitment dependent on communication.⁵ Quoting Rochajat Harun's explanation, political communication is a process and activities to form political attitudes and behaviors that are integrated into a political system using symbols.⁶ Maswadi Rauf and Mappa Nasrun said that political communication as a tool to channel the political aspirations and interests of society, then made an input to the political system and at the same time he also channeled the policy taken or the output of the political system.⁷

Political communication is very important for every organization, not least for political parties that are organized groups, where members have the same values, orientations and ideals to gain political power by constitutional means. Of course for political parties, political communication is very important in order to boost the vote in the general election. In the political system, it is obvious that the party is the driver of the existing political system. Party that provides input, is involved in the political process, political education, political socialization. Between political parties and the community, certainly has a relationship that affects each other. In that connection, Dahl asserted that the political system is a pattern of human relationships are solid, lasting to a certain degree, namely control, power, authority and influence.⁸

From the description above can be understood that the matter of political communication is a perception that develops in the public mind of the reality that appears in the media komunikasi. Therefore, to know a person's political communication of an object can be known from his attitude to the object. All attitudes are sourced to the cognitive organization, on the information and knowledge that everyone has. There will be no theory of social attitudes or actions that are not based on investigation of the cognitive foundations. The cognitive effects of communication greatly influence the process of establishing a person's political

²Deddy Mulyana, *Komunikasi Efektif; Suatu Pendekatan Lintas Budaya*, (Bandung: Remaja Rosdakarya, 2004), p. 3.

³Everett M. Rogers dan F. Floyd Shoemaker, *Communication of Innovations*, transl. Abdillah Hanafi, (Surabaya: Usaha Nasional, 1981), p. 22.

⁴Everett M. Rogers dan F. Floyd Shoemaker, *Communication of Innovations*,...p. 118.

⁵Michael Rush dan Philip Althoff, *Pengantar Sosiologi Politik*, (Jakarta: PT. Raja Grafindo Persada, 2004), p. 24.

⁶Rochajat Harun dan Sumarno AP, *Komunikasi Politik*, (Bandung: Mandar Maju, 2006), p. 5.

⁷Maswardi Rauf dan Mappa Nasrun, *Indonesia dan Komunikasi Politik*, (Jakarta: PT Gramedia Utama, 1993), p. 3.

⁸Robert, A. Dahl, *Analisis Politik Modern*, transl. Mustafa Kamil Ridwan, (Jakarta: PT Bumi Aksara, 1994), p. 4.

communication. Political communication is formed based on knowledge and information received by someone. This is because people's attention tends to be more influenced by the picture than the real world around it.⁹

2. Empowerment

The term concept comes from the Latin conceptum, meaning something that is understood. The concept is an abstraction of an idea or mental picture, expressed in a word or symbol. Conceptually, empowerment or empowerment comes from the word power which means power or empowerment. The concept of empowerment begins with the strengthening of social capital in society which includes strengthening the strengthening of social capital. If we already have a strong social capital then we will easily direct and manage the community and easily transfer knowledge to the community. By having a strong social capital then we will be able to strengthen knowledge, capital and people. This concept implies that the concept of community empowerment is the transfer of power through the strengthening of social capital groups to make productive groups to achieve social welfare. Strong social capital will build a sense of trust in the community, especially members of the group (how to build the trust).¹⁰

Therefore, the main idea of empowerment comes into contact with the concept of social capital and power. Power is often linked and linked to the individual's ability to get individuals to do what they want, regardless of their desires and interests. Essentially, empowerment is placed on individual and social level forces.

According to Suharto empowerment refers to the ability of people, especially vulnerable and weak groups so that they have inner strength or ability; (a) fulfill their basic needs so that they have freedom, in the sense of not being free only in expressing opinions, but free from hunger, free of ignorance and free from pain; (b) to reach productive sources that enable them to increase their revenues and obtain the goods and services they need; and (c) participate in the development process and the decisions that affect them.¹¹

Social scientists in providing empowering understanding have different formulas in various contexts and areas of study, meaning there is no firm definition of the concept. However, when viewed more broadly, empowerment is often equated with the acquisition of resources, capabilities and access to resources to meet their needs. Therefore, in order to understand deeply about the definition of empowerment it is necessary to review some of the opinions of scientists who are committed to community empowerment.

Robinson explained that empowerment is a personal and social process; a liberation of personal ability, competence, creativity and freedom of action. While Iffe suggests that empowerment refers to the word "empowerment", which means giving power, giving power, power, to the less powerful.

Payne explains that empowerment essentially aims to help clients gain the power, strength and ability to take decisions and actions that will be done and relate to the client's self, including reducing personal and social barriers to action. People who have achieved collective goals are empowered through their independence, even a "necessity" to be more empowered through their own efforts and the accumulation of knowledge, skills and other resources in order to achieve goals independent of the help of external relations.

C. Social Penetration Theory and SOR Theory

1. Social Penetration Theory

In Social Penetration theory the more frequent communication done to a person the higher the level of trust given communicant to communicator. To understand the closeness of the relationship between two people, Irwin Altman and Dalmas Taylor conceptualize the Social Penetration Theory. They conduct studies on social bonding in various types of couples and this theory illustrates a pattern of relationship development of a process identified as social penetration. Social Penetration Theory is a theory that discusses how proximity develops in a relationship.

Social penetration refers to a process of relationship in which individuals move from supervisory communication to more intimate communication. Intimacy here is more than just physical intimacy, including intellectual and emotional, and to the extent that couples engage in joint activities. Social penetration processes include verbal behavior (words used), non-verbal behavior (posture, smile, etc.) and environment-oriented behavior (space between communicators, physical objects in the environment, etc.).

⁹Efek kognitif menunjukkan jika terjadi perubahan pada apa yang diketahui, dipahami, atau dipersepsi seseorang. Efek kognitif berkaitan dengan transmisi pengetahuan, keterampilan, kepercayaan atau informasi. Efek kognitif berkaitan juga dengan penciptaan atau penghilangan ambiguitas, pembentukan sikap, agenda setting, perluasan sistem keyakinan masyarakat dan penegasan terhadap nilai-nilai. Lihat, S. Djuarsa Sendjaja dkk, *Teori Komunikasi*, (Jakarta: Universitas Terbuka, 1994), h. 201.

¹⁰Mary O. A, Comfort U.A, Edith, O.O, *The Impact of Communication on Community Development. J Communication*, (Washington D.C: The World Bank Development, 2010), p. 101-105.

¹¹Suharto E, *Membangun Masyarakat Memberdayakan Rakyat. Kajian Strategi Pembangunan Kesejahteraan Sosial dan Pekerjaan Sosial*. (Bandung: PT Refika Aditama, 2005), p. 65.

Social Penetration Theory was popularized by Irwin Altman & Dalmas Taylor. Social penetration theory generally discusses how the process of interpersonal communication. Here is explained how in the process of relating to others, there are various gradual processes, where there is a kind of adaptation process between the two. Altman and Taylor (1973) discuss about how proximity develops in a relationship. According to them, basically we will be able to be close to someone else as far as we are able to go through the process of "gradual and orderly fashion from superficial to intimate levels of exchange as a function of both immediate and forecast outcomes." Altman and Taylor likens humans like onion . The point is that essentially humans have multiple layers or layers of personality. If we peel the onion's outer shell, then we will find another layer of skin. So is human personality.

2. SOR Theory

Beginning in the 1930s, the birth of a classical model of communication that many get the influence of psychological theory, Theory S-O-R stands for Stimulus-Organism-Response. The material object of psychology and science of communication is the same : the man whose soul includes the components; attitudes, opinions, behaviors, affection and cognitive cognitions.¹²

The basic assumption of this model is that the mass media has a direct, direct and direct effect on the communicant. This S-O-R pattern can take place positively or negatively, for example if smiling people will smile back this is a positive reaction, but if smiling replied with the most advance it is a negative reaction. This model then affects a classical theory of communication that is Hypodermic Needle or syringe theory.¹³

The assumption of this theory is not much different from the model S-O-R, namely that the media directly and quickly have a strong effect terhadap communicant. This means that the media is perceived as a large syringe that has the capacity to stimulate (S) and produce a strong (R) response as well.

In this theory, the effect is a special reaction to a special stimulus so that one can expect and predict the suitability between the message and the reaction of the communicant. So the elements in this model are, Messages (stimulus, S), Communicant (organism, O) and Effect (Response, R).¹⁴

The process of behavior change is essentially the same as the learning process. The process of behavior change describes the learning process in an individual consisting of :

- The stimuli given to the organism are acceptable or rejected. If the stimulus is not accepted or rejected the stimulus does not effectively affect the individual's attention and stops here. But if the stimulus is received by the organism it means there is the attention of the individual and the stimulus is effective.
- If the stimulus has received attention from the organism (accepted) then it understands this stimulus and proceeds to the next process.
- After that the organism processes the stimulus so that there is a willingness to act for the stimulus it has received (acting).
- Finally with the support of facilities and encouragement from the environment then the stimulus has the effect of action from the individual (behavior change).

Furthermore, this theory says that behavior can change only if the stimulus (excitatory) provided is really beyond the original stimulus. Stimulus that can exceed this initial stimulus means that the stimulus given should be able to convince the organism. In convincing this organism, the reinforcement factor plays an important role.¹⁵

In the process of changing attitudes it appears that attitudes can change, only if the stimulus that strikes really exceeds the original. Citing the opinion of Hovland, Janis and Kelley who stated that in reviewing the new attitude there are three important variables namely; attention, understanding, and acceptance.¹⁶ Attitude is also not just a recording of the past, but also determines whether a person must agree or disagree with something, determine what is liked, expected.¹⁷ The behavioral component contains the tendency or tendency to act or react in certain ways.¹⁸

Stimulus or message conveyed to the communicant may be accepted or may be rejected. Communication will take place if there is attention from the communicant. The next process communicant understand. The ability of this communicant who continue the next process. After the communicant process it and receive it, then there is a willingness to change attitudes. The SOR theory describes a change of attitude and depends on the processes that occur on the individual. Stimulus given to the organism is acceptable or rejected, then the next process stops. This means that the stimulus is ineffective in influencing the organism, so there is

¹²Onong, *Ilmu, Teori dan Filisafat Komunikasi*,p. 254.

¹³*Ibid.*, p. 256.

¹⁴Onong, *Ilmu, Teori dan Filisafat Komunikasi*,p.260.

¹⁵Onong, *Ilmu, Teori dan Filisafat Komunikasi*,p.. 255.

¹⁶*Ibid*, p 256.

¹⁷Alex Sobur, *Psikologi Umum* (Bandung: Pustaka Setia, 2003), p. 358.

¹⁸Ilya Sunarwinadi, *Komunikasi Antar Budaya* (Jakarta: UI Pers, 1993), p. 362.

no attention from the organism, if the stimulus received by the organism means the communication and attention of the organism, in which case the stimulus is effective and there is a reaction. Change means that the stimulus provided can convince the organism, and ultimately can effectively change attitudes.¹⁹

D. Research Finding

1. Form of Political Communication PKS in Empowering Muslim Community in North Sumatera

The form of political communication conducted by PKS to provide services to the community as a propagation party According to Syamsul Qodri Marpaung, Lc who is also vice chairman of PKS Fraction DPRD of North Sumatera is doing various activities including: First, the National yellow book reading contest. Syamsul explained yellow book reading contest followed by various pesantren from pesantren Medan, Deli Serdang, Pematang Siantar, Simalungun, Asahan, Labuhan Batu, and Padangsidempuan. Among Pondok Pesantren Raudhatul Hasanah, Pondok Pesantren Darussalam, Pondok Pesantren Nurul Iman, Pondok Pesantren Nurul Hakim, Pondok Pesantren Darul Istiqomah, and others.²⁰

Secondly, in the framework of National Children's Day 2017, Monday morning (24/7/17) Women's Family Resilience Field (BPKK) DPW PKS North Sumatera visit to Al Washliyah Orphanage in Jalan Karya Jaya No.248 Kecamatan Medan Johor. Susi Aisyah said, this visit is filled with motivational events, children are given motivation around life to be grateful wherever we are because in fact every difficulty is flanked by two conveniences. The event ended with the giving of school stationery to the children of the orphanage. May the orphanage children be sholehah children, honest, smart, useful for religion, nusa and nation.²¹

Third, to build togetherness and happiness with the community, the Sejahtera Justice Party (PKS) Perform sacrifices of sacrificial animals to be distributed to the rightful community. Abdul Rahim Siregar said that the qurban meat that is spread to the community is the result of donation of Caleg PKS, cadres and sympathizers of PKS who entrust their animals qurban managed by PKS. For PKS worship qurban has significance. Sacrifice has the essence of how as a political party, the PKS can continue to work and sacrifice for society.

Fourth, Field Scouting and Sports (BKO) PKS North Sumatera held Halal Bi Halal event. Scouting is the front guard in keeping the assets of the ummah. That is one of the motives of the cadres of justice. Fachruddin Amri said the number of members of BKS DPW PKS Sumut as many as 80 people including the family. Halal Bi Halal BKO is a very important moment and should be implemented because it is a means of ta'aruf or know each other members of the board of BKO in the future BKO work will be better. Chairman of BKO Sumut Fachruddin Amri told all the officials and family, the character of a scout will be seen from the house, he told the BKO family to support or support the scouting work so that husbands can diamanahkan carry out activities with full sincerity.²²

Sixth, garbage bank, for most people garbage is a worthless thing, but not for Nur Hasanah. The Partai Keadilan Sejahtera (PKS) cadre can turn trash into money coffers through the Garbage Bank system. Consistent in taking care of the environment to provide economic benefits, the woman who is familiarly called Ena was able to get "Anugerah Kader Berkhidmat" in the 4th Regional Musyawarah (Muswil) meeting of PKS DKI Jakarta. Nur Hasanah expects "Hopefully with this PKS Award ghiroh (spirit) to work for the nation increasingly fierce again hopefully through the garbage bank being initiated this can foster an environment that can be useful for the community."²³

Programs above is a form of communication DPP PKS to his subordinates, through the programs the PKS can communicate and close the community to solve all the problems that occur in the community. The PKS is present not only as a mobilizing party but also a community liaison to the governance system to jointly build a better society.²⁴

2. Media of Communications Political Partai Keadilan Sejahtera in Empowering Muslim Community in North Sumatera

Partai Keadilan Sejahtera is a party that claims itself as a da'wah party. PKS self image as a da'wah party is a form of embodiment of a party based on Islamic ideology. Therefore, PKS's political communication media in community empowerment is patterned da'wah. Viewed from the side of the process, da'wah is basically a social transformation effort that moves between the necessity of the teachings and the reality of the people

¹⁹Effendy, *Ilmu*,..... p. 255.

²⁰Results of interview on February 7, 2018.

²¹Interview with Susi Aisyah Member of Family Resilience Women's Field (BPKK) DPW PKS North Sumatera on February 7, 2018.

²²Interview with Fachruddin Amri Head of North Jakarta Scout and Sport Division on February 7, 2018

²³Interview With Nur Hasanah, Partai Keadilan Sejahtera (PKS) cadre of North Sumatera February 9, 2018

²⁴*ibid*

who become the main object. Therefore, the true da'wah is done by always considering aspects of cultural aspects, in addition to aspects of the teachings that become the substance of information in the process. Political dimension, both concerning the message and the environment in which da'wah is run, is also a part that can not be separated from da'wah activities.²⁵ Dakwah approach in PKS political communication media can be understood given the function of da'wah as a channel of acculturation of religious teachings in the level of community life, always in touch and struggle with the movement of society that surrounds it²⁶

PKS political communication process when analyzed with Simultaneous transactions Model from Melvin L. DeFleur with nonlinear character. This model illustrates at least three influential factors in the political communication process of Partai Keadilan Sejahtera (PKS) of North Sumatera. First, the physical surroundings, ie the community environment in which the PKS is located, influence the communication pattern taking place with emphasis on what aspects (what) and how (how) party political communication messages are exchanged. Second, the socio-cultural situations, namely that PKS's political communication process is part of the social situation in which it contains certain cultural meanings, as well as the identity of the communication actors involved in it. Third, the factor of social relationships (ie social relationships), namely that the status of relations between communications actors, ie between the board, cadres, and caleg PKS with the general public is very influential, either the content of the message itself or the process of how the messages were sent and received.²⁷

additional to provide an introduction of PKS to the community. The most important thing is the PKS as a basic da'wah party that is able to print reliable cadres from different backgrounds of skills and interrelated skills to empower the community for the progress of the nation and state. If we are able to create strong cadres of principle, then the cadre is also a massive medium to empower the people.²⁸

3. Constraints of Political Communication Partai Keadilan Sejahtera in the Presentation of Muslim Communities in North Sumatera

Communication is a major need when we interact with the community, especially the communication we do aims to dilakukikan community empowerment from conditions that are not good to be good and from good conditions to better. Many communication obstacles faced by PKS Partai Keadilan Sejahtera in carrying out the Muslim community empowerment in North Sumatera.

According to Hafez, in communication barriers it is a common thing when we are talking to others on our home porch suddenly passing motor vehicle with a noisy exhaust sound, we immediately stop the conversation because it was disturbed. This is in the world of communication called noise (communication disorders). The communication process will not work smoothly in case of interruption in communication. According to Hafez Disorders or communication barriers in the empowerment of PKS Muslim community in North Sumatera in general can be grouped into internal barriers and external barriers.²⁹

- a. Internal barriers, are barriers that come from within individual of PKS cadres themselves related to physical and psychological conditions. For example, if a cadre experiences liver disease such as arrogance, envy and greed he will experience communication barriers. Similarly, when members who are depressed (so depressed) they are not free to make changes to change certainly he will not be able to communicate well. According to Muhammad Hafez as chairman of DPW PKS North Sumatera during the movement is not violate the rules of Allah and the spirit of the struggle of da'wah then there is no internal barriers that can stop the empowerment of Muslim communities in North Sumatera. As long as the North Sumateran PKS still holds the principle of "giving for society" and strongly and firmly holding the principle then the obstacles encountered will become meaningless or will disappear by itself. Partai Keadilan Sejahtera (PKS) is a party that prioritizes the Islamic principle of "rahmatan lil 'alaamiin" which is a party that provides a sense of security, comfort and peace in various work programs created to facilitate the community as well as strengthen the relationship between people to expect the blessings of Allah SWT.³⁰
- b. External barriers, barriers coming from outside the Partai Keadilan Sejahtera. The present era of freedom and openness is widespread, so the opportunities for the birth of various political parties are governed by

²⁵Muhtadi, Asep Saiful, *Komunikasi Politik Indonesia: Dinamika Islam Politik Pasca Orde Baru*, (Bandung: Remaja Rosdakarya, 2008) p. 119.

²⁶Interview with Abdul Rahim Siregar Secretary of DPW PKS North Sumatera February 9, 2018

²⁷Melvin L. DeFleur, Patricia Kearney, Timothy Plax, *Fundamentals of Human Communication*, (California: Mayfield Publishing Company, 1993), p. 21-25.

²⁸Interview with Abdullah, DPW PKS North Sumatra, 7 February 2018.

²⁹Interview with Muhammad Hafez, General Leader DPW PKS North Sumatera, 9 February 2018.

a.³⁰Interview with the Chairman of the Partai Keadilan Sejahtera of North Sumatera Province on February 7, 2018.

b.

the law. According to Juanda Sukma, the emergence of dozens of new political parties with various identities, making the tradition of partying in a modern, professional and responsible in this country is still not solid. A number of political parties still seem to be dominated by a group of elites who have large capital, rather than the ulama, leaders and activists who have the spirit to build this country. The process of regeneration and recruitment of members of political parties is often based on pragmatism. To become heads of regions such as Governors, Regents, Mayors and Legis Latif members do not have to sweat to serve and follow the process of regeneration. By paying the dowry specified by a particular party then anyone can be a participant in the general election and the election of the regional head.

4. The Success of PKS Political Communication in Empowering Muslim Communities In North Sumatera

The success of political communications achieved by the Partai Keadilan Sejahtera in the empowerment of Muslim community in North Sumatera, Muhammad Hafez said that PKS has done many programs aimed at prospering Muslims especially in North Sumatera. Some empowerment programs that have been implemented as da'wah parties are:

1. Smart House Program: This program aims to educate the Muslim community by giving opportunities to anyone who wants to increase insight or knowledge from various aspects of science. This Smart House Program is a derivative program that has been in the DPP PKS central office, so that the party officials under it automatically implement the program as the party's mandate. DPW PKS North Sumatera translates the Smart House Program in the educational aspect of carrying out the book reading yellow race.³¹, Safari Da'wah in Tebing Tinggi and Lubuk Pakam.³² graphic design training at MediaCom Binjai and much more.³³
2. Healthy House Program: This program aims to realize the national health that can guarantee the health of all individuals and families of Indonesia, foster patterns of thinking, attitudes and behavior of society, optimizing the growth of generation, towards a strong nation. Activities that have been implemented in the form of Socialization of Healthy Community Movement (Germas) in the hall SIT Al-Fitiyah, Binjai, the implementation of free immunization at posyandu-posyandu area of North Sumatera, and so forth.³⁴
3. Home Care Programs: Home care is a program that aims to accommodate various problems that occur in the community related to public facilities and infrastructure or so forth. Then PKS North Sumatera to empower and defend the community in cooperation with relevant institutions to run the aspirations of the community, to help build infrastructure related to problem solving.
4. Alert Homes and Disaster Response: Activities that have been implemented in the form of; humanitarian PKS to help affected communities, disaster, humanitarian aid, compensation to orphans who are less able, poor people and so forth. Strategy implementation of fund raising, community infaq, alms and so forth for the later donated for victims of natural disasters or calamities, and so forth. Activities that have been implemented in the form of; visited Al Johns Al-Washliyah Orphanage in Medan Johor,³⁵ raising infaq for Palestinian / Al-Quds brothers,³⁶ setting up Pidie Jaya Earthquake Victims, Aceh and many more.³⁷
5. Family House Program Indonesia: The family is the smallest community in the country but has a big role for the nation to create a good generation for the future. With this program PKS North Sumatera provides the widest opportunity for Muslim families who want advice sakinah family or family problems, it can be directly communicated with the PKS North Sumatera, so that with this program the family can become a pioneer leader in building the nation the good one.
6. Aspirations Home Program: A program that aims to accommodate all sighs that occur in the community. After the problem is found only then in the search for solutions and the way out of the problem by conducting open discussions with the community and then communicated with the relevant parties to immediately resolved the problem. According to Abdullah, Kader of DPW PKS North Sumatera even to the cadres who under receive very openly various kinds of complaints that occur in the community, because indeed with this House of Aspiration program PKS can be closer to the community and people can believe that PKS can be liaison between the community and the government.³⁸
7. Shariah Conservation House Program: This program is the sixth program of several excellent programs of PKS North Sumatera. This program is only intended for religious empowerment of Muslim community that if have problems in religion, then with this program Muslims who have obstacles in religious life can be

³¹Document of DPS PKS North Sumatera (27/8/2018),

³²Document of DPS PKS North Sumatera (19/3/2017)

³³Document of DPS PKS North Sumatera (22/1/2017),

³⁴Document of DPS PKS North Sumatera(10/09/2017),

³⁵Document of DPS PKS North Sumatera(26/7/2017),

³⁶Document of DPS PKS North Sumatera(17/12/2017),

³⁷Document of DPS PKS North Sumatera(8/12/2016),

³⁸The result of interview with the Secretariat Staff of DPW PKS Sumut, on February 8, 2018

directly asked to the cadres who understand about religion or to religious leaders in PKS. Communication can be conveyed face to face (face to face) or by through the medium of telephone communication, messages, social media and so forth.

8. Da'wah House Program: Partai Keadilan Sejahtera is a party with basic dakwahnya, it would not be surprised for us if this Da'wah House program including excellent programs that are very thick with the context of the Partai Keadilan Sejahtera. If we made a scheme then this Da'wah House is the main program covering all work program of PKS. Activities that have been done in the form of da'wah safari in Tebing Tinggi and Lubuk Pakam and others.³⁹

Of course, the success of PKS political communication in the context of empowering the Muslim community in North Sumatera is not only up there in some of the planning targets in the field of socio-cultural, economic, and political fields have also achieved success, though not perfect as expected but the dakwah empowerment is continuously implemented. The noble ideals of PKS as a public servant with the community realize the creation of civil society, justice, prosperity, and dignity in North Sumatera.

E. Closing

1. The various forms of communication developed in this era of PKS must maintain the concept of community empowerment. Indeed, humans expect a better life, independent, fair and dignified, then by maintaining the concept of the Da'wah party with the motto of giving to the people will surely give full support to the PKS.
2. PKS political communication is advised not to focus on the empowerment of human resources but must broaden the empowerment of natural resources.
3. It is recommended that the PKS should have its own mass media, so that the community will be clear about the Empowerment program of Rumah Cerdas, Rumah Sehat, Rumah Peduli, Rumah Alert and Disaster Response, Rumah Keluarga Indonesia, Aspiration House, House of Shariah Consultation, and House of Da'wah.
4. PKS of North Sumatera as a da'wah party, should be more daring to do political communication open up in widening its mass recruitment strategy. Deploy cadre of cadres in various government and private agencies, community provisions, and civic organizations to empower, given the increasingly tight political competition.
5. It is advisable to all members of the PKS of North Sumatera to maintain ethics, characters, attitudes, policies and actions that violate the law. When the leaders of the da'wah party take the wrong actions will and greatly affect the elektabilitas and sympathetic community.
6. PKS community empowerment program must first conduct assessment of the potential of rural areas, because the principle of empowerment with the community to make changes. If the empowerment program does not touch the public interest, it is difficult to mobilize the community to actively participate in the program.

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