Communication of Political Parties
(Phenomenology Study of Political Communication of Da'wah DPD Prosperous Justice Party in Cianjur Regency)

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Abstract

This study aims to assess the efficacy of the Prosperous Justice Party's (PKS) political communication process, examining the elements of communicator, message, channel, goals, and objectives. In addition, a subjective paradigm is adopted through a phenomenological approach with qualitative methods, and data collection techniques include interviews, observation, and documentation. The results show that the PKS DPD propaganda communication pattern in Cianjur Regency uses several methods or patterns. The party uses interpersonal communication, enhancing direct engagement between PKS cadres and the community through house-to-house interactions. In this context, the two patterns of da'wah political communication are through the three pillars of the Cianjur Baru flagship program, namely the economic, agricultural, and religious pillars. The interpersonal communication strategy carried out by PKS cadres is a form of direct interaction with the community through the door-to-door method. The strategy includes the process of sending and receiving messages between two or more people in a small group with some effects and instant feedback.

Keywords: *Communication, Da'wah, Political Parties, Phenomenology.*

I. INTRODUCTION

In Islam, the concepts of history and politics are inherently connected and indivisible. Considering the broad meaning, politics can be generated by humans or certain groups of streams. [1] The political system in the Islamic view is the law related to the management of community affairs. After the National Working Meeting (Mukernas) in Bali on February 1-3, 2008, the Prosperous Justice Party (PKS) affirmed the existence and role of communicating and collaborating with various elements of the nation's strength [2]. This situation was reiterated in the results of the 2nd National Congress (Munas) on June 16-20, 2010, in Jakarta, designating PKS as an inclusive party. The formation of PKS was inseparable from the role of the Justice Party (PK), whose transformation was due to the inability to meet the parliamentary threshold of 2% in the 1999 elections. This condition necessitated the changing of PKS's name and symbol to participate in the 2004 elections. PKS is a significant Islamic party successfully positioned to exceed others since its inception. Furthermore, it has managed to withstand the onslaught of nationalist parties such as the Democratic Party in the 2009 elections, and has placed the members in parliament exceeding others.

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PKS was initially imaged as an exclusive party carrying the Tarbiyah Movement of the Tarbiyah Islamiyah concept. This ideology shows the cultivation of pious individuals, striving to achieve balance in potential, aspirations, speech, and conduct, thereby improving an environment conducive to righteous living to obtain pleasure and reward from Allah SWT[3].

The openness of PKS ideology is reported by the change in the party's slogan to "PKS for all" in the 2009 elections, as well as the vision, mission, and statutes. The orientation of the open choice is an attempt to formalize the membership of non-Muslim circles. This situation is based on the consideration of the significance of support from some non-Muslim communities, such as Papua and East Nusa Tenggara [4]. Additionally, the indicators can be seen in policies formulated by PKS elites at the national and local levels, such as formalizing the membership of non-Muslim circles and approaching traditional Islamic mass bases. According to the Public Relations Officer of Cianjur Regency, the openness was evidence that the current PKS was more moderate or known as al-wasattiyah 'moderatism', serving as the principle of thought. The concept of openness explains the attitude of tolerance, proportionality, moderation, and willingness to cooperate. George Herbert Mead's theory of symbolic interactionism in [5] stated that activities in the homeland as an institution evolved into modern forms in the early 20th century. The formation as a movement signifies collective activities for the dissemination of the teachings during everyday community life.

The freedom of communication that characterizes political life has an impact on the factual demands of state democratization through fair elections to produce legislators who are consistent with the people [6]. Political communication serves as the conduit for all verbal or nonverbal information to the general public and party members. The Regional Representative Council (DPD) of PKS uses political communication to communicate the ideology of openness. An example is the dissemination of several party slogans such as "clean and caring," "our party for all," "PKS for all," and "serving the people" at all levels. Based on the description, political communication can be formulated as conversations to influence state affairs [7]. The combination of communication and politics removes the former from the "shell" of mechanistic processes referred to as "micro communication." Meanwhile, political communication has led communication towards interdisciplinary or multidisciplinary approaches known as "macro communication."

The openness towards parties with different platforms shows that the ideological distance is increasingly converging, and there are no longer barriers between parties with differing ideologies. Giovanni Sartori refers to the phenomenon as a centripetal tendency [8],[9], where party ideologies tend to converge towards the center in well-institutionalized democracies, blurring the boundaries between parties. Similarly, political parties become more pragmatic in the efforts to gain power [8]. Public attention is primarily directed towards political cases including reported and rumored public figures [6]. In this context, public understanding is not focused on the ideological factors of political parties.

The political communication of PKS is inseparable from rhetorical activities, political actions, propaganda, Political Public Relations (PR), campaigns, lobbying, and engagement with mass media in promoting the ideological openness. The dissemination of changes in vision, mission, statutes, party slogans, policy platforms, struggle principles, and other objectives supporting the ideological openness of PKS is carried out through various forms of communication.

Figure 1. Business card with writing on it

Figure 1 is an example of a business card introducing the bearer as a candidate for the Regional Representative Council (DPRD) of West Java Province, representing the Cianjur Regency electoral district. This also serves as a reminder of prayer and the meaning to obtain guidance in endeavors and work. Furthermore, it emphasizes the importance of guidance from Allah (God) through prayer.

The results are expected to provide theoretical and practical benefits, contributing to the understanding of symbolic interaction theory. This enriches the study of political communication in the context of ideological openness. The study is anticipated to serve as a reference framework for political parties in communicating ideological openness through interpersonal, organizational, or group communication practices. The focus is to investigate (1) the Political Communication Pattern of DPD PKS's Propagation, and (2) the Concept of Interpersonal Communication among PKS Party Cadres.

II. THEORETICAL REVIEW

1.   Symbolic Interaction

The Theory of Symbolic Interactionism developed as a newcomer in communication studies, dates back to the early 19th century. Over time, the theory has become a branch of sociology from an interactional perspective [10] and was proposed by [11]. In America, the concept closely resembles the European sociological tradition pioneered by [12] with social action [13]. Even though there are several versions of symbolic interactionism, in qualitative exposition drawing from phenomenological theory, Herbert Blumer, a student of Mead who compiled the lecture materials solidified symbolic interactionism as a scientific study of various subjective aspects of human life [11]. The concept was introduced by [14] around 1939 and within the scope of sociology, the idea had been proposed earlier [11] before being modified to achieve specific objectives.

The definition provided for situations and objects determines human behavior. In this context, meaning is constructed through interaction, and the process is the actual substance of social organization and power [15]. Additionally, [14] reports three premises for symbolic interactionism, namely 1) Humans act based on the meanings, 2) Social interaction with others, and 3) Meanings are refined as the social interaction process unfolds.

Symbolic interaction exists because basic ideas in forming meaning originate from the human mind about the self, and the relationships amid social interactions to mediate and interpret meaning. According to [16] in [10], meaning arises from interaction, and there is no other way to form the concept than building relationships with others through interaction. An individual becomes humanized only through interaction with fellow humans.

2.   Communication and Politics of Da'wah

Political communication is an activity including verbal and non-verbal communication. According to [17], as cited in [18], communication activities related to politics are understood through a simultaneous transactional model. Another definition by [19] stated

that "political communication is the process of transmitting politically characterized messages to an audience through specific media by changing or maintaining a particular interest". Therefore, the essence lies in communication aimed at exerting influence to address pertinent issues, capable of unifying a specific group or citizenry.

Political communication is a crucial function occupying a strategic position. Furthermore, it is described as the "lifeline" of various political structures such as the presidency, parliament, parties, civil society organizations, interest groups, and ordinary citizens. Each structure becomes aware of past efforts and future actions guided by the information [20].

As social beings, humans require activities to develop humanitarian values in every interaction process. These activities take place in various forms and levels of communication. There is also self-understanding and meaning-making, as well as the process of creating reality for multiple parties. Communication creates social reality, which in the process becomes a condition for the development of human quality and civilization. Every level can create processes and interactions that promote well-being or cause suffering for humans. [21]

In every aspect of modern life, communication processes include politics, which emphasizes the strategic management of power such as leaders, the people, media, and components of the social, economic, cultural, and religious systems. Political communication is simply a combination of communication and politics, sharing similarities due to the inclusion of the same subject. The process includes political messages and actors or relates to government power and policies. According to [22], in "The Politics of the Development Areas," also noted in [23], political communication exists in every system, related to interests in issues, the creation of regulations, application rules, and other regulations [24] in "An Introduction to Political Communication", the study of political communication has three elements, namely (1) Political organization consisting of parties, organizations, pressure groups, terrorist organizations, and government, (2) Media, and (3) Society.

There are three types of psychological explanations regarding message production and reception. First, Trait explanations focus on relatively unchanging individual characteristics, which include the relationship between specific personality types and crafted messages. Second, State explanations focus on the mind based on the experiences of an individual over a certain period. These explanations are essentially unstable, changeable, and impermanent. Third, Process explanations focus on the actual events of message delivery and reception. The theory aims to capture "the mechanisms of the human mind," analyzing the management and collection of information, as well as the use of memory, and the decisions of individuals in similar matters [25]. The opinion shows the study of three communication effects based on stages, processes, and actions of politics:

a)   Cognitive, namely the effects of political communication at the level of thought

b)   Affective, namely the effect of communication at the emotional/feeling/attitude level

c)   Behavioral, namely the effect of political communication at the behavioral level [26].

There are various forms of political communication commonly used by politicians, professionals, and activists to maintain, and enhance political support or legitimacy [27]. According to Umaimah Wahid, the forms of political communication are divided into Nine forms, including rhetoric, agitation, propaganda, Public Relations, lobbying, campaigning, marketing, branding and promotion, and study.

3.   Cadre formation of political parties

Cadreization educates individuals to continue the effective leadership of party or organization [28]. The process is expected to produce cadres who can play important roles in an organization. In Western countries, the process has been carried out to prepare political party leaders very maturely and the personal capabilities of the cadre play an important role [29] in holding a strategic position.

The cadreization of political parties in PKS is divided into three parts as follows:

1.   Cadreization Based on Tarbiyah

The cadreization system of Tarbiyah in PKS is an adoption and development of the Tarbiyah Ikhwanul Muslim model, where the pattern adopts the basic principles and general structure of Tarbiyah Ikhwanul Muslimin. This includes philosophical foundations, ideology, and mahda (principles), religious aspects, educational objectives and targets, manhaj (methods), and phased educational tools, as well as educational materials. PKS's tarbiyah is only subjected to limited adaptation related to educational materials and eliminates tools unsuitable for the conditions and needs of Indonesia.

Regarding Manhaj (methodology) and phased approach, tadaruj (gradualism) is adopted, which is formulated by Ikhwanul Muslimin, namely ta'rif (Introduction), takwin (Construction), tanfidz (Implementation), and tamkin (Reinforcement). As for the educational tools, adaptation is made by using usroh/halaqoh sessions, daurah (lectures), tausiah (short talks), assignments, seminars, book discussions, camping activities (mukhayam), overnight stays (mabit), trips (rihlah), book reading, regular party religious study groups (taklim), special worship sessions (tharib), Ramadan activities, and fiqh studies. Adaptations from the suggestions of Tarbiah IM can be seen with the addition of mabit activities, Ramadan tahrib, and the elimination of katib and nizham khas tools. Katibah is a structure above usroh and represents a combination of four usroh, while nizham khas is a special military unit.

2.   PKS's Formal Cadreization Levels

Cadreization (takwin) in PKS is conducted through seven levels. The earliest level is carried out by Training Orientation Part I (TOP I), which holds the same position as daurah. This is similar to the recruitment training of Campus Institutions (LDK), conducted for one to three days. The second level includes participating in Training Orientation Part II (TOP II) and the graduates are granted the status of Beginner Member for the Tribina with the obligation to attend Routine Cadre Training (TRK), Party Training (PPK), and Internal Party Activities (KIA). TOP II functions to condition participants of Routine Party Religious Studies (TRP) and card-holding members to meet five requirements of attending beginner-level Tarbiah of having a clean and straight personality (hanif). The third level of cadreization in PKS is Basic Training I (TD I), which is attended by individuals who have passed all activities at the first level with evidence of SKAP/KTAP (Beginner Member Graduation Letter/Beginner Member Identification Card). In addition, Tarbiah education follows the Tarbiah methodology for young members. The fourth level is Basic Training II (TD II), which is a continuation of "tarbiah for young members." At this level, the Tarbiah methodology for intermediate members is used. The fifth level is Advanced Training I (TL I), serving as the gateway to achieving the title of Adult Member (Muntazhim) and representing the final stage of PKS's Tarbiah methodology. The sixth level in PKS's Tarbiah is Advanced Training II (TL II) and the graduates have reached the level of expert members (Amil) to be nominated for positions within party. At this level, a cadre still has to participate in TRK, PPK, and KIA.

3.   Ideologization and Purification

The uniqueness of these Tarbiah activities is mainly shaped in the early stages, namely in the "manhaj" of Tarbiah for beginners. The fundamental character of Tarbiah activities is built within the materials of Ushul Al-Islam and Ushul Ad-dawah. The perspective related to faith, Islam, or socio-political realities, takes shape at this stage. Meanwhile, the subsequent stages serve to strengthen and deepen understanding as observed in the discussion within Ushul Al-Islam. In this context, several specific aspects make the understanding of Tarbiah activists unique [30]. Firstly, there is a strong emphasis on Purification, where the spirit enhances an understanding in line with the Salafi movement also known as Wahhabi. The emphasis on opposing bid'ah (innovations), shirk (polytheism), and deviant thoughts (inkhiraf) is prominent, leading to a strong resistance against religious traditions. This adapts to local culture and a purification of Islamic understanding from the influence of orientation groups. Secondly, the aspect of Islamic Ideology focuses on shaping a strong Muslim character in terms of faith, worship, and morality. This material discusses the fundamentals of Islamic ideology, emphasizing the understanding that Islam is a comprehensive religion governing all aspects of life, from personal matters to state affairs. Therefore, the aspects of life should be governed by Sharia, including political aspects, public law, and the state. In this framework, a comprehensive Muslim also comprises the readiness to transform a non-Islamic state into one governed by Islamic law.

III. RESEARCH METHOD

This study adopts Alfred Schutz's phenomenological approach. Etymologically, the term phenomenology originates from the Greek words "phenomena" and "logos." "Phainesthai" in Greek means to appear and is derived from the roots "phantasy," "phantom," and "phosfor," which mean light or illumination. Meanwhile, [31] describes the concept as the science of the essences of consciousness and the ideal essences of objects. In this context, the phenomena and issues present in the environment of the DPD (Regional Leadership Council) of PKS in Regency Cianjur are stated, focusing on political communication. This includes the system and communication models used by the leaders or participants of PKS in the Cianjur Regency environment within the DPD of PKS.

The primary data source comprises information gathered through direct interviews with informants or by observing the actual conditions in the field, as explained by [32]. This includes the scope of PKS cadre during political activities commonly conducted by party officials. Meanwhile, secondary data sources comprise books used as references to supplement the study on the themes addressed, such as books on politics, communication, and others providing additional insights to facilitate a comparison between theory and field studies. The data are also obtained through purposive sampling, where informants are intentionally selected based on predetermined criteria, including: (Table 1)

Table .1 List of Study Informants Names

No	Name	Gender	Religion	Job/Position
1	H. Wilaman Signawinata	Male	Islam	Chairman of the Cianjur Regency PKS DPD and Deputy Chair of the Cianjur Regency DPRD
2.	Hj. Istinganah	Female	Islam	Cianjur Regency PKS DPD Management
3.	Eka Kur	Female	Islam	Cianjur Regency PKS cadres

4.	Enok Wahidah	Female	Islam	Housewife/Public
5.	Rizqi Bakti Ramdani	Male	Islam	Public
6.	Dra. Baruna. FW	Male	Islam	Member of the Cianjur Regency DPRD from PKS faction
7.	H. Gilar Rudi Raharja	Male	Islam	Chairman of PKS DPD for Youth Affairs in Cianjur
8.	Asep Riyatman	Male	Islam	Chairman of PKS Fraction of the Cianjur Regency DPRD
9.	Imronah,S.Pd.I	Female	Islam	Party cadres/DPRD members
10.	Hj. Sinta Dewi Yuniarti S.Si,MM	Female	Islam	Chairman of Commission B DPRD Cianjur/Party Cadre

Data collection was conducted through interviews, observations, and documentation. The analysis followed the opinion of [33] in [34] which included the stages of Data Reduction. This comprised gathering important information related to the problem, followed by categorizing the data according to the topic. Data Presentation (Display) was carried out in the form of brief descriptions, charts, and relationships between categories. In qualitative study, the process was carried out through narrative text. Data Verification (Verification) ensured that the initial conclusions were tentative and subject to change when strong evidence was reported in subsequent stages. The location and timing of the study were at the DPD PKS Regency Cianjur during data collection from November 2019.

IV. RESULTS AND DISCUSSIONS

4.1 Political Communication Patterns of Da'wah DPD PKS in Cianjur Regency

Da'wah communication is the process of transmitting information or messages from one person or group to another person or group, derived from the Quran and Hadith, using verbal and non-verbal symbols to change the attitudes, opinions, or behaviors of others according to Islamic teachings directly or indirectly through oral communication and media. Da'wah communication can also be interpreted as the efforts to communicate the messages of the Quran and Hadith to Muslims. Therefore, da'wah communication is the deliberate conveyance of messages by communicators (da'i) to recipients (mad'u) to induce specific behavioral communication. The openness in PKS represents the political da'wah's strength that triggers cadres. Initially, the activities were confined to mosques and pulpits, but with the changing times, the context has expanded significantly. However, the transformation of tarbiyah congregations into political parties includes the consequences for the existing da'wah paradigm to become a reference for the cadres, as emphasized by [35].

PKS understands da'wah as an invitation to truth and calling for the abandonment of evil, as well as being open to the public. With the openness to Islamic ideology, openness is viewed as cooperation, mutual assistance, or cooperation in line with the ideology and Islamic teachings. This ideology is considered the most appropriate and correct but also emphasizes mutual respect and appreciation for others. In essence, tolerance, respect, appreciation, moderation, ideological openness also influence party [36].

Through the political communication values of da'wah, PKS can be seen using various approaches without departing from party ideology. Furthermore, the community is engaged by helping individuals in need, as stated by one party cadre, "the way of da'wah to the community includes individual approaches or door-to-door, by assisting the surrounding community with the distribution of groceries or other equipment [37]."

4.2 Da'wah Communication Patterns for Cadres

In the process of new cadre recruitment, there are several main channels used for individuals to join the political party organization, namely PKS. However, these institutional and non-institutional channels show variations in the pattern of communication networks. The institutional channel includes party-affiliated institutions, while the non-institutional channel comprises personal approaches and social community services.

In simple terms, political communication comprises messages and actors related to power, governance, and government policies. Therefore, understanding is an applied science of political communication, which is not new since the concept can also be understood as communication between the government and the governed.

In practice, political communication is deeply ingrained in everyday life. Meanwhile, no individual is exempted from communication, or analyzing political studies. Considering the process, preaching essentially constitutes a social transformation effort that navigates between the necessity of doctrine and the reality of society as the main subject. Therefore, cultural aspects and other substantive aspects of teaching are considered in the process. The political dimension in terms of the message and the environment is also an inseparable part of the activities [38]. In the strategy of political communication adopted by PKS, the approach can be understood given the function of preaching as a channel for the acculturation of religion in community life, always engaging and grappling with the movements of the surrounding society.

PKS's strategy in preaching communication includes several factors, specifically in preparation for the regional head elections in 2020. Currently, a candidate is coalitioned with another Islamic party, namely the National Awakening Party (PKB).

Figure 2. Depicts approximately 100 PKS cadre members from Cianjur Regency who participated in the Nusantara Service Camp (Kembara) at Sarongge Camping Ground, Ciputri Village, Cipanas Subdistrict from November 8th to 10th, 2019, for three days. [39].

The Figure 2 shows the Depicts approximately 100 PKS cadre members from Cianjur Regency who participated in the Nusantara Service Camp (Kembara) at Sarongge Camping Ground, Ciputri Village, Cipanas Subdistrict from November 8th to 10th, 2019, for three days. [39].

PKS conducted an event in which around 100 cadre members in Cianjur Regency participated in the Nusantara Service Camp (Kembara) at Sarongge Camping Ground, Ciputri Village, Cipanas Subdistrict for three days from November 8th to 10th, 2019. The event was themed 'Building National Strength Through Unity,' where hundreds of cadres were equipped with knowledge of disaster management, national defense, and social service.

As part of the internal consolidation activities, this event served as a preparation for the upcoming Cianjur Regency Bupati election, following the legislative elections in April 2020 and the Presidential Election. According to [40], cited from Cianjurekpres.net, "In addition to maintaining fitness, this activity is also part of internal consolidation after the legislative and presidential elections as well as preparing for the 2020 Bupati Election" [40].

PKS prepares the cadre members well in advance to enliven and determine the candidates endorsed by the PKS. Additionally, the members immediately engage in guidance and camping activities held in a cool and serene environment. Besides the consolidation and guidance conducted over two days through camping activities, the event was concluded with a night march towards the location of a social service activity held in the Pasir Ipis and Barukaso villages of Sukamulya Subdistrict, Cugenang. Meanwhile, the Chairman of the Scouting and Sports Department of PKS Regency Cianjur, Yuswanda Akbar, stated that the event also included disaster management training by PKS Volunteers, followed by National Defense discussions with speakers from the Pacet Military Command, as well as listening to the stories of the Seroja Operation participants as part of commemorating Heroes' Day. "After camping for two days, the event continued with a night march towards the location of the social service activity in Pasir Ipis and Barukaso villages, Sukamulya Subdistrict, Cugenang," as stated by Yuswanda Akbar. [41]

Yuswanda reported that the social service activities in the two villages included the installation and repair of water pipeline systems originating from the foot of Mount Gede. Furthermore, a community leader of Sukamulya Village, H. Idris, accepted the Kembara activity, stating the necessity of working after the elections since the village is not PKS stronghold. From the description, the entire community was served regardless of voters' backgrounds.

4.3 Da'wah Communication Patterns in Regional Head Election Activities

In the 2020 Cianjur Regency Regional Head Election, PKS transmitted a message through political communication. The message was articulated in a slogan, as expressed by the cadre members interviewed on-site ahead of the candidate registration with the Electoral Commission (KPU). The slogan "Pemimpin Baru Berubah Babarengan," translates to "New Leader, Changing Together." This encapsulates the philosophy, leading to a change in Cianjur Regency by defeating the incumbent candidate supported by other parties. [42]

The term "New Leader" signifies a desire among many members of the community for a change in leadership to restructure and advance Cianjur, which has lost the identity as Cianjur Tatar Santri. Therefore, a political communicator can select, craft a message and propose an idea to influence communication [43].

In carrying out the victory in the Cianjur Regency Regional Head Election for the 2020-2025 term, PKS used three political communication strategies. The strategies comprised positioning the two parties as Islamic parties to propagate the mission among the

community. This is widely believed by many members of the community that PKS is well-suited to collaborate with PKB, known as party of religious propagation.

Interpersonal communication is adopted, where PKS cadre members directly engaged with the community through door-to-door visits. According to the Chairman of PKS Cianjur Regency DPD, the management provides guidance and supervision to every party cadre in the field to uphold the reputation and directly provide socialization to the people of Cianjur. This introduces party and candidates during the past legislative elections [44].

PKS cadre members should provide guidance or socialization to introduce the candidates for regency Cianjur's Bupati and Vice Bupati. Mr. Lepi Ali Firmansyah and Mr. Gilar Budi Raharja from PKB and PKS were presented as the candidates for Cianjur Bupati and Cianjur Vice Bupati, abbreviated as "Pilar". The candidates have numerous programs supporting religious propagation. These can be seen in the three flagship programs of Cianjur Baru promised to the community:

Table 2. Three Pillars of the New Cianjur Flagship Program

1 ECONOMIC PILLAR (Rp. 100 Billion/Year)	2 PILLARS OF AGRICULTURE (100 Billion/Year)	3 PILLARS OF RELIGION, EDUCATION AND DA'WAH
1. Social assistance for small business capital (small stalls, vendors, lotek sellers, cilok and seblak vendors, fried food sellers, retail gasoline, tire repair, and other business actors). 2. Business mentoring assistance. 3. Assistance from Sharia BPR for Unsecured Capital Credit (Specifically for Women). 4. Creation of 100,000 job opportunities in the formal sector.	1. Agricultural capital assistance for small-scale farmers. 2. Assistance in marketing support for crop yields. 3. Assistance in stabilizing and increasing the prices of farmers' produce.	1. Religious Program Assistance (Construction/Rehabilitation of Islamic Boarding Schools, Mosques, Islamic Schools, Religious Study Groups, Intensive Quran Teacher Training, Mosque Caretaker Intensive Training, Islamic Boarding School Operational Fund, PHBI Activities). 2. Assistance for Contracted Local Government Workers (Teachers, Security Guards, Drivers, Operators, Administrative Staff, and others). 3. Assistance for Private School Facilities (Foundations) Building Development. 4. Operational Assistance for Village Community Institutions Vigilant against Drugs, Pornography, and Criminal Activities. 5. Subsidy Assistance for Marriage Ceremony Costs. 6. Subsidy Assistance for Funeral Arrangements.

(Source: Kang Gilar Group on August 30, 2020, at 07:35 AM WIB)

The table 2 shows the Three Pillars of the New Cianjur Flagship Program

With the unification of PKS and PKB, communication of religious propagation carried out by each party has strengthened. This condition has revitalized the Gate of Marhamah (Movement for Developing a Morally Excellent Society) within the Cianjur Regency

government. The political propagation used during the Cianjur Regency Regional Head Election (Pilkada) included the distribution of various groceries, vegetables, and social assistance needed by the community [45]. To enhance the popularity of the candidates, the socialization of the programs was conducted using various media and campaign attributes featuring the candidate pairs through WhatsApp, Facebook, and other media platforms. Party executives continue to consolidate and communicate with each of the lower-level cadre members to engage in political communication. Moreover, major programs such as the regional head election endorsed by PKS were carried out to solidify the cadre members in the field.

4.4   Interpersonal Communication of PKS Party Cadres in DPD Cianjur Regency

The interpersonal communication strategy used is conducted through door-to-door visits. This includes the process of sending and receiving messages between two or more individuals within a small group with immediate effects and feedback. Considering PKS case, the strategy is considered crucial due to several factors. Firstly, the development of party can be seen as an extraordinary electoral phenomenon. The political campaign advertisements provide information about products, including the image of PKS, and persuade the audience with various promises [46],[47]. For example, since television advertisements are repetitive and continuous, the audience is reminded to follow the content [46], [48]. Secondly, political parties continue to seek effective strategies and methods to transmit and convince the public in gathering voter support. Based on PKS's political definition, the first and second strategies in facing the 2019 legislative elections were campaigns conducted over a long period and continuously. In the implementation, this included cadreship and expanding the mass base by engaging in political communication with influential community figures.

Thirdly, the strategy of PKS comprises the use of mass and social media for campaigns. This results represents a political campaign oriented towards obtaining several votes and gaining the sympathy of non-traditional PKS voters focused on religious education, youth voters, moderate Muslims, and students. Political campaign attention play a crucial role in shaping the image that will influence voter behavior.

V. CONCLUSION

In conclusion, the following results were obtained af conducting study on PKS in Cianjur Regency:

1)   The Cianjur Regency PKS DPD Da'wah Communication Pattern used several methods or patterns. The first was interpersonal communication, adopting recitation to the community, social service activities, and Door-to-door activities. The second was the political communication pattern of da'wah through introducing the Regent candidate to the three pillars of Cianjur Baru's superior program, namely 1) Economic 2) Agricultural and 3) Religious, educational, and da'wah pillars.

2)   The interpersonal communication strategy carried out by PKS cadres was a form of direct interaction with the community door-to-door. The process included the sending and receiving of messages between two or more people in a small group with some effect and instant feedback. The concept of DPD PKS da'wah is an understanding based on morals or behavior to achieve an objective. The cadres carried out in seven levels were: 1) Party Orientation Training I (TOP I) 2) Party Orientation Training II (TOP II) 3) Basic Training I (TD I) 4) Basic Training II (TD II) 5) Advanced Training I (TL I) 6) Advanced Training II (TL II) and 7) Social Management and Leadership Training (TMKS). The Cianjur Regency DPD PKS DPD communication pattern using several methods or patterns, included 1) interpersonal communication achieved through recitations to the community, social service, door to door activities to the community, and 2) political

communication pattern of da'wah by introducing the Regent candidate to 1) Economic 2) Agricultural and 3) Religious, educational and da'wah pillars.

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