

Establishment of Social Care Characters in The Society Through Political Parties

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Abstract

The political party as a legal organization in carrying out the duties and functions of Government is an organization of hope society to channel the various aspirations of various interests in different segments of life. Society of Bandung District with a wide range of complexity and diversity of the problems of segmentation, composed of various religions, tribes, customs, is a challenge for political parties to demonstrate his credibility and capability that the political parties are able to answer the challenges through a variety of programs for the benefit of constituents. The research was conducted using qualitative descriptive study method approach, with its problems of subject: 1) problems of social care society character of Bandung District and 2) integrating social care recruitment in the character of The Prosperous Justice Party. As for the final conclusions of the research that the emergence of problems of society such as social disparity, floods, waste, congestion, discipline society Bandung District is derived from the same upstream social care character problems. The Prosperous Justice Party as a party that has a mision "Serving for the people" trying to tackle these problems by doing a recruitment plan tarbiyah, hopes the creation of the society who 1) faqih; literally meaning understood, means the public understand of the role as well as its contribution. 2) alim; learned society, so in her everyday activities based on real science and he understood, as well as 3) nafi'un; that is a useful in society.

Keyword: Party Recruitment; Character Building; Social Care.

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INTRODUCTION

In this era of modern government systems, political parties are a group that plays an important role in a democratic state government system. To ensure the maintenance of democratic values, the availability of supporting facilities must be considered by the state, one of which is the legalization of the formation of political parties. State Constitution The Republic of Indonesia in year 1945 (UUD 1945) expressly guarantees freedom to associate or organize, freedom of association, and freedom of expression. These freedoms are all embodied in political parties, although they do not always have to go through political parties but through political parties guaranteed legality and track records are clearly an advantage compared to other ways. Asshiddiqie (2006: 159) explains that there are various views on political parties. One of the camps, among others, was pioneered by Schattschneider to see political parties as a determinant of democracy, which is therefore very important to strengthen the degree of institutionalization in a democratic political system. Because political parties can be defined as the heart of democracy, democracy can live if political parties continue to pulsate the values of basic

democratic identity to various vital organs in the body of democracy.

The definition of political parties according to UU No. 2 in year 2018 concerning Political Parties:

“national organization and formed by a group of Indonesian citizens voluntarily on the basis of the same will and ideals to fight for and defend the political interests of members, society, nation and state, and maintain the integrity of the Republic of Indonesia based on Pancasila and the State Constitution The Republic of Indonesia in 1945.”

The modern democratic system has its implementing tools, namely political parties. Representation which is one of the functions and roles of both representation in formal institutions, namely parliament or the representation of society aspirations in party institutions (Koirudin, 2004: 1). Political parties present in the midst of society aim to seek and maintain power in order to realize programs that are compiled based on the principle of a particular goal orientation.

The process of political recruitment has a function to prepare qualified leaders that include aspects of intellectual, moral and morality. Agustino (209: 104) states that one of the functions of political parties is to recruit to fill positions needed by State institutions. Then Budiarmo (2008: 104) also stated that the process of recruiting

political parties was closely related to leadership selection problems, both internal leadership and national leadership. So that with qualified generations can create political parties that are the hope of the society, political parties that prioritize the interests and welfare of their constituents. But the party recruitment process was marred by various legal cases, one of which was a corruption case. There are generations of political parties involved in corruption cases with sources from the KPK Watch Non-Governmental Organizations presented through the following chart:

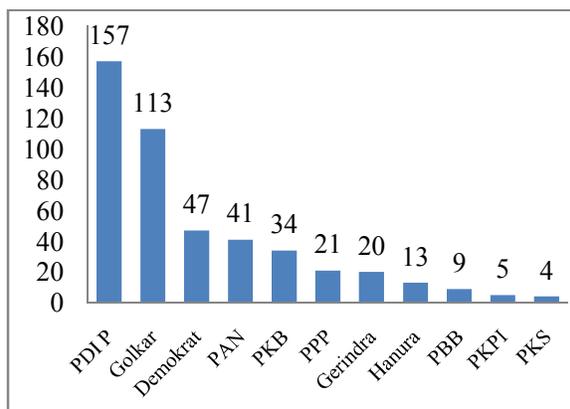


Chart 1. Data on Number of generations involved in corruption (source of KPK Watch)

Based on the graph, all political parties in Indonesia were involved in corruption cases, but the difference was the number of generations affected by the case. Parties that have a religious background also do not guarantee that they will avoid the generations who are involved in corruption cases, even if they are examined by

generations of religious-based political parties, at least they are equipped with strong religious knowledge that instills honesty, fairness, trustworthiness and good character others in religious teachings. Therefore the key that will color the character and character of each generation of a political party is located in the recruitment process.

The process of recruitment in each political party is a process of preparing human resources to become leaders who can build and carry out organizational functions properly. Then each political party will implement the recruitment process, strengthen commitment and strengthen the ideology of the background of each political party. In the regeneration process, Koirudin (2004: 114) mentions that there are 2 important issues, namely, 1) What are the efforts made by the organization to improve both skills and abilities; 2) The ability to provide generation stock or human resources for organizations especially for young people. Thus the important object in the recruitment process is these generations, both before and after the recruitment process that will be continuously fostered according to the system determined by each political party.

Partai Keadilan Sejahtera (PKS) proclaim themselves as dakwah parties, because the party fosters a regeneration system with the method of dakwah. As a result, the mass and sympathizers of the party became solid because of the establishment of a communication pattern that was applied by its members. Communication is a very important part so that internal solidarity is maintained and well maintained. Thus the Prosperous Justice Party is able to maintain its work as a large party that can produce quality generations at national and regional levels.

METHODS

In carrying out a study, a group or a researcher is required to determine a method that will be used during the research process. This is done because the method is a scientific way to achieve the objectives of a particular study. The use of the right method in research is important, because thus the maximum results obtained and tested the validity of its validity. According to Arikunto (2006: 219) that the research method is the method used in collecting data. In this study researchers used descriptive research methods. Sudjana (1989: 64) explains that descriptive research is research that seeks to describe a phenomenon, event, symptom that occurs in the present. It can

be understood this way that descriptive research takes problems and focuses on actual problems as they are in the field.

Determination of Informants in this study using purposive sampling technique. Purposive sampling is a technique of sampling data sources based on certain considerations. (Sugiyono, 2009: 216). The researcher selects the subject or object as a unit of analysis based on needs and considers that the unit of analysis is representative in order to obtain results from the research objectives. The selection of research subjects using purposive sampling technique. Purposive sampling is a sampling technique of data sources based on certain considerations (Sugiyono, 2009: 216). In this case, the taking of informants is based on the consideration that the informant has information in accordance with the problem statement. The informants in this study include: 1) Generation Field of DPD PKS Bandung; 2) Coordinator Dakwah Branch of DPD PKS Bandung.

In implementation the researcher observes directly (participatory observations). Observation of the participants was carried out to obtain information and data contained in the Regional Leadership Council of the Prosperous Justice Party of Bandung about

the following: 1) Obedience to the Articles of Association/ Bylaws (AD/ ART) of the Prosperous Justice Party; 2) How to understand and carry out the mandate for party generations; 3) Observing work procedures including teamwork unity in completing generation assignments.

Then the researchers also observed the condition of the Bandung District's social concern covering the subject: 1) Behavior and actions of society social care; 2) Society activities carried out in the process of forming social care characters; 3) The characteristics of Bandung District society regarding the appreciation of the existence of political parties.

The researcher conducted an interview (interview) with each informant who was seen as able to provide explanations, information and information as well as views in relation to the problem under study. The interview began with key informants, namely the management of the Bandung District Prosperous Justice Party Leadership Council because they were seen to be more knowledgeable about party regeneration, then interviewed with other informants who were seen to be able to obtain more in-depth data while comparing data that has been obtained with data from previous informants. As for some of the main aspects that are

discussed in this interview include: 1) Basic assumptions and field facts about the character of social care; 2) Patterns of behavior and action; 3) Local people's values, norms and culture that support the implementation of the recruitment process of political parties in the society; 4) The relevance of local values, norms and culture towards the formation of social care character in the society; 5) Challenges faced in packaging the form of recruitment of the Prosperous Justice Party which integrates with the character of social care; 6) Division of the role of recruitment output of the Prosperous Justice Party in shaping the character of social care in the society.

The method of collecting data documentation is done to collect data sourced from archives and documents that are owned by society leaders, social and political practitioners, DPD PKS and the Bandung government by carrying out activities such as observing a legal product to observe the suitability of *das sollen* and *das sein* for what has been regulated in various laws and regulations. So that it can be ascertained that all forms of party activities are carried out in the corridor of positive law. Legal products that are subject to document study in this study include: 1) UU Number 2 of 2008

concerning Political Parties; 2) UU Number 11 of 2009 concerning Social Welfare; 3) UU Number 17 of 2014 concerning the MPR, DPR, DPD and DPRD; 4) Bandung Regional Regulation Number 15 of 2013 concerning the Implementation of Social Empowerment; 5) Bandung Regional Regulation Number 10 of 2008 concerning Poverty Reduction in Bandung District. Analyzing the completeness of the administration of DPD PKS Bandung as a basic reference in implementing various programs. Some of the party administrative files which are the study documents are: 1) Articles of Association of the Prosperous Justice Party; 2) Bylaws of the Prosperous Justice Party; 3) Basic Philosophy of Struggle for the Prosperous Justice Party; 4) Policy Platform for the Development of the Prosperous Justice Party.

DISCUSSION

As with organizations in general, the Prosperous Justice Party is a political organization that has a management structure in carrying out its functions as a political party. Based on article 10, the management of the Prosperous Justice Party is very structured from the central leadership, the provincial region, the city to the roots of the sub-district and village level. (AD PKS, 2005). This is the main

strength of the Prosperous Justice Party, because party generations are spread to the village level and have a vibrant and burning militancy to uphold the *amar ma'ruf nahi munkar*.

PKS AD/ ART which is the basic reference for a party's mechanism, at the city or district level there is a party secretariat named the Regional Management Board (DPD). For Bandung District area, the party management office is located at Jl. Baleendah Kiastramanggala with a fairly large and modern building condition. (Observation, 2017). The Prosperous Justice Party aspires to become a powerful country that carries the mission of grace of justice for all humanity, so that their nation can contribute to human civilization and its earth is transformed into a peaceful and peaceful garden of life. Thus PKS prioritizes society improvements towards the realization of a just and prosperous Indonesia.

Every Indonesian citizen can become a party member, then further in the PKS Bylaws Article 5 regulates the membership system and procedures that PKS members consist of Supporting Generation: 1) Beginner Members; 2) Young Members. Core Generation: 1) Associate Members; 2) Adult Members; 3) Expert Members; 4) Full

Members. And the last is Honorary Member.

Bandung is a hinterland area or the main buffer of Bandung, which is the capital of West Java Province. Therefore, it is not surprising that the mobility of the people around the capital city of the province is very rapidly developing, both increasing physical development and the social conditions of these buffer zones. The various needs of the provincial capital are mostly supplied by the Bandung district society. (observation, 2017). Bandung as a buffer zone of the city, has various offers for the needs of the city society. So that the aspect of economic development is not too worrying, just to create various policies to ensure the fulfillment of economic needs evenly.

Human development is increasing very rapidly, not accompanied by infrastructure development resulting in flooding continues to hit and increasingly widespread. The society's concern for maintaining the environment has not been planted where it is reflected in the garbage that accumulates along the Citarum river flow. Another concern for the environment is the establishment of buildings along the Citarum River which should not have been done. Being close to the city of Bandung does not always get economic benefits,

there are social problems within the City and District boundaries. There is a very striking difference between people who are capable and excess assets and people whose lives are always in mediocre conditions. (observation, 2017). This can lead to high jealousy that eliminates brotherhood in society. This can also spur crime. Muhrom responded that the people of Bandung District who are looking for livelihoods in the District area certainly have significant differences with the people of Bandung District who are looking for livelihoods in the city of Bandung. The minimum wage is a differentiator because it will have an impact on the economic condition of the residents. (interview, 2017). Then there needs to be a public awareness of the care of others.

Studying more in such social problems, is a threat to the achievement of social welfare in the Bandung society. UU Number 11 of 2009 concerning Social Welfare states that social welfare is a condition of fulfilling the material, spiritual and social needs of citizens to be able to live properly and be able to develop themselves so that they can carry out their social functions. So that these social problems must be the concern of the society and the government to be dealt with and resolved together.

The Prosperous Justice Party (PKS) literally consists of the word fair and prosperous. Understanding fair according to Agus (interview, 2017) is a condition where the entity and quality of life, both political, economic, legal and social development are placed proportionally in the right size and balanced not to cross the line. Whereas the word prosperous is directing development in fulfilling the physical and inner needs of human beings, so that humans can function themselves as servants and caliphs of Allah, namely the balance between the needs and sources of fulfillment.

Civil Society is a high and advanced civilized society based on: values, norms, laws, morals supported by faith; respect plurality; being open and democratic; and work together to protect the country's sovereignty. The same thing was also conveyed by the Coordinator of Dakwah Branch Agus Setiawan (interview, 2017) that the understanding of Civil Society needs to be integrated with the context of present-day Indonesian society bound in *ukhuwah Islamiyyah* (Islamic ties), *ukhuwah wathaniyyah* (national ties), and *ukhuwah basyariyyah* (humanitarian ties) in the frame of Indonesia Republic.

The condition of civil society as explained by the Prosperous Justice Party

turns out to be in line with the government's objectives, as stated in UU Number 11 of 2009 concerning Social Welfare, a condition for fulfilling the material, spiritual, and social needs of citizens to live a decent life and able to develop themselves, so they can carry out their social functions. Then to achieve this condition, there is an implementation of social welfare based on solidarity. The principle of solidarity is explained in the same section of the explanation of the law that the principle of solidarity is that the implementation of social welfare must be based on social care to help people who need help with empathy and compassion.

The concept of civil society which is the goal of establishing PKS that is in line with the government's objectives regarding social welfare, will be realized if three components, namely the state, government/ business world and society, can cooperate in an egalitarian manner without any mutual dominating efforts. The government as far as possible takes the minimalist function of being a facilitator and dynamist through various important and strategic regulations. The three components are described in the PKS Development Policy Platform (2008) as follows:



Picture 1. Welfare Partnership Component

Prosperous Justice Party has the nickname as a dakwah party, this is because PKS generations are not just a structural struggle for power every five years in a political frame of election, but also as a party that rolled out cultural work in the development of people and civilization. Agus revealed that PKS's determination as a missionary institution that carries the principle and commitment to the people. This principle is the determination of PKS generations to contribute in realizing a social welfare in the society. (interview, 2017). Dakwah generations are part of the society, therefore Bandung Regulation Number 15 of 2013 concerning the Implementation of Social Article 49 also states that the society has the widest opportunity to play a role in supporting the success of the implementation of social welfare.

Muhrom mentions that the first orbit or deepest orbit in this missionary orbit is tanzhimi orbit, at this stage the main focus of dakwah is consolidation and formation

of generations. This stage is a necessity in building internal strength. Therefore the key word of the missionary movement at this phase is internal strengthening, both in terms of infrastructure and the dakwah superstructure. In this stage, the strength of the internal foundation is built. The potential of the coach becomes the backbone of the missionary movement. Internal consolidation and the growth of dakwah snowballs are important quantitative targets developed. In this phase what is needed is the formation of an Islamic personality and generations will be protected from the influence of the outside world. (interview, 2017)

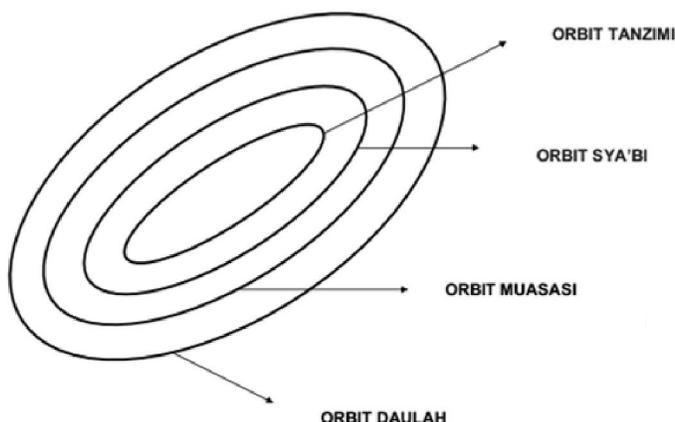
The second mission of dakwah is the orbit of society, where dakwah activities begin to flow energy for the benefit of society in general through the movement of amar ma'ruf wa nahi munkar, namely service in various fields of life through the instrument of publicity especially in the fields of education, health, people's economy and various activities others. The key word in dakwah orbit is service. The real form of society service in this orbit is the first establishment of various NGOs of dakwah as a place to interact with the public. Sociologically, the existence of a container makes it easy for dakwah generations to interact with the public.

Secondly, internal figures are more likely to emerge into the public domain. Third, the emergence of opportunities to attract outside figures to gather around the dakwah institutions. Fourth, institutionally the dakwah institutions that are built have the opportunity to become pressure institutions or society advocacy institutions. Fifth, the professional management of dakwah institutions enables the emergence of potential optimization and professional profession for dakwah generations who manage the dakwah institution.

The third missionary mission is institutionalized orbit, where dakwah generations begin to enter into public institutions, both in parliament, bureaucracy and other professional institutions. They contribute to these institutions by showing moral integrity and professional quality and expertise. The keywords in this missionary orbit are expertise. The main mission of dakwah generations rises vertically and penetration into public institutions is to influence, translate, or formulate Islamic concepts and values into public policy policies produced by these institutions. To carry out this mission, of course, demands expertise from generations.

The last orbit that needs to be passed is the orbit of the country. This is an orbit where dakwah has entered the management of state institutions in full and at the same time is an extension of the institution's orbit. If in the previous orbit, interaction with the state sector in the bureaucracy and other state institutions (politics, legislature, executive and others) is still carried out individually and partially, then in this orbit the interaction is carried out totally. From the four orbits that have been mentioned, it turns out that social solidarity is part of the orbit / stage of the scope of individual PKS generations in preaching. Dakwah in this case does not always lecture or say about the Qur'anic propositions, but every action, behavior and speech of PKS generations towards the surrounding society is a mission that must reflect Islamic teachings.

The PKS platform (2008) explains that there is a phrase of struggle for dakwah generations, called the dakwah orbit described as follows:



Picture 2. Dakwah Orbit in PKS

The nation's problems faced today are very complex, so that it is not enough to only be solved from an economic standpoint or approached only from the aspect of mere politics and security. The development process in any form, must be centered on humans and citizens as the main subject. Therefore Muhrom mentioned the mission carried out by PKS in this socio-cultural field, so the scale of things taken was to build Indonesian human intelligence, social piety, and cultural progress in order to elevate the dignity of the nation. (interview, 2017). In a more explicit language it can be translated as removing ignorance, social violence, and cultural backwardness, because we view ignorance, violence, and backwardness as the social enemies of the entire nation.

Guided by UU Number 11 of 2009 concerning Social Welfare, all efforts to

organize social welfare carried out through the PKS Platform Socio-Culture are expected to aim in accordance with Article 3, namely: 1) improve the level of welfare, quality, and survival; 2) restoring social functions in order to achieve independence; 3) increasing social security of the society in preventing and handling social welfare problems.

PKS subjectively struggling with Islamic principles / morality, principles and morality to achieve the goal of creating a just, prosperous and dignified civil society. From a different point of view, the party that makes Islam as aqeedah, the principle and moral basis of the Prosperous Justice Party has the conviction and affirms that the political activity carried out is a worship so that if sincerely seek the blessing of Allah SWT and be carried out in ways that are in accordance with the noble character then everything becomes practice deeds. Muhrom said that the main strength of the Dakwah Party was the dakwah generations themselves. Dakwah must be able to print reliable generations from various backgrounds of abilities and skills that are interlocking to empower the people. Dakwah builds the strength of human resources in a network and ranks, similarity in fiction, unity of movement and steps, and clarity of vision and mission it carries

through an intelligent, resilient and trustworthy leadership orchestra. (interview, 2017).

This dakwah generation slowly mobilizes to various institutions which are the center of policy, actualize roles more optimally and express themselves more openly, involved in translating Islamic concepts and values into public policy. Dakwah generations also carry out mobility in various circles and levels of society, preparing the society to accept Islamic management and Islamic policy products. The PKS dakwah generation is also one of the social welfare organizing resources based on UU Number 11 of 2009 concerning Social Welfare, while in detail the resources for implementing social welfare include: 1) human resources; 2) facilities and infrastructure; and 3) funding sources.

The Chairperson of the Da'wah Branch, Bambang said that the pattern of political recruitment in the DPD PKS Bandung was through Tarbiyah (interview, 2017). As human nature is to learn, it is hoped that through the tarbiyah process there will be a mechanism for transformation of the general scientific field of life as well as political science in particular. The Prosperous Justice Party, which is a generation-based da'wah party, has a

systematic recruitment pattern. The flow of this recruitment was formulated with the aim of being able to print generations with a quality exemplary personality. The flow in the party recruitment process was put forward by Muhrom (interview, 2017), namely:

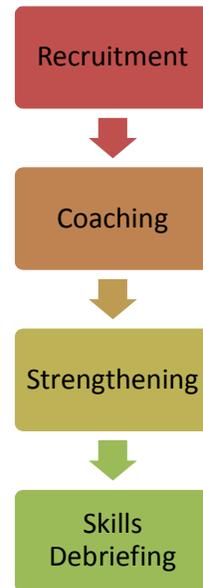


Chart 2. Recruitment Flow

Until now, the Prosperous Justice Party has a generation guidance system by forming small groups of 10-15 members. Agus said that thus there is an interpersonal relationship built in the group where each group is in the guidance of a religious teacher / ustadzah. The group members are called mutarabbi, while the mentor is called murabbi. And these small groups are called usrah. (interview, 2017). The program conducts regular meetings that are usually for a week or two weeks, this program is called by party

administrators is Ta'lim Rader Kader (TRK), but it is better known as a liqo generation.

Muhrom said that there were four principles in carrying out coaching work, namely making people aware, exemplifying, calling for, and forming personalities, as a pattern of da'wah that deserves further development. The call of Islam is aimed at those who begin to move away from the sacred values of the *ilahiyah* (divine) and *insaniyah* (humanity). The appeal reveals the subject and object of da'wah applies to all groups. For those who have understood the main message of Islam, the implementation of worship and sharia enforcement is a common matter. (interview, 2017).

PKS as a party that is under the auspices of the Unitary State of the Republic of Indonesia strongly upholds the values contained in each principle of Pancasila as the basic philosophy of the Indonesian nation. In UU Number 2 of 2008 concerning Political Parties, PKS in its existence conducts: 1) deepening of the four pillars of nationality namely Pancasila, UUD 1945, Bhinneka Tunggal Ika and the Unitary State of the Republic of Indonesia; 2) understanding of the rights and obligations of Indonesian citizens in developing political ethics and culture; and

3) generation formation of members of Political Parties in a gradual and sustainable manner.

Social care in the perspective of the Prosperous Justice Party is as illustrated in the orbits of da'wah. Society orbit is a stage / phrase of struggle for each generation, where the missionary activity is entirely in the interest of the society. The form is service activities in various fields of life such as education, health, people's economy and various other activities. This is done as a sense of empathy and attention, such as the theory that Boyatzis and McKee (2005) revealed that caring is a tangible manifestation of empathy and attention. When PKS generations are open to society, all components of society can face difficult times with creativity and determination. Empathy encourages generations to establish relationships with citizens. Empathy will arise when the generations begin their curiosity about the activities of citizens and their experiences. Then empathy will be manifested into action.

If interpreting Lenninger's theory (1981) about the purpose of social care based on its purpose. First, caring is aimed at facilitating the achievement of self actualization or as a place of self-actualization with each other. This was

manifested in the mobility of PKS generations, namely by spreading to various sectors of power and power in order to influence, formulate, translate, and implement public policies in accordance with Islamic values. The container is a self-actualization of PKS da'wah generations taking roles according to their abilities and interests.

Bandung society with a variety of complexity problems is a reflection of the interaction between fellow citizens. The form of interaction is based on the values and norms that apply in the society by showing the character's idenditas of each individual, so that what becomes an assessment in an interaction is normal. Because valuation is part of social interaction activities. (Sarwono, 2008). The problems of Bandung 's social concern should be felt by each individual and awareness arises to overcome it, because character is a behavior image that highlights the value of right-wrong, good-bad, both explicitly and implicitly.

Character identity is shown by various individuals, so that character identity is an individual character in the process of interaction among its citizens. As stated by Scerenko in Samani (2011) defines character as an attribute or characteristics that shape and distinguish personal

characteristics, ethical characteristics, and mental complexity of a person, a group or nation. The problems of social concern that arise in the Bandung society above are a form of reality from Scerenko's theory, because the individual social care of the people of Bandung describes a personal trait and mental condition. So that social care is a character formed by various factors.

PKS as one of the parties in the State of Indonesia is the same as other parties carrying out recruitment generations to carry out the existence of the party. However, to maintain the identity and characteristics of PKS as a da'wah party, the criteria for prospective generations are determined based on a good background and have the desire to study religion because PKS recruitment is based on the concept of Tarbiyah. If you look at the theory of Romli (2005: 93) regarding the pattern of the tendency of political parties to recruit politics to their candidates, then in the DPD PKS Bandung tends to have only partisan patterns and Compartmentalization patterns. Partisan patterns because PKS has strong supporters, high loyalty to the party so that it can be recruited to occupy strategic positions, usually internal party generations. Compartmentalization pattern

because to be the level of certain generations the management considers the educational background and experience of the organization or one's social and political activities.

The character of social care manifested habituation of interaction by generations to the community, based on the theory of Kurtus (Andrianto, 2011: 18) that character is a set of behaviors or behaviors from someone who sees behavior, the person will then be known as a certain person then known as certain personal. The ability of soft skills possessed by da'wah generations is the fruit of the tarbiyah process that is lived throughout life, so that the habituation of generation interactions with the community is a form of practice. The following chart is the stage of character formation as expressed by Agustian:

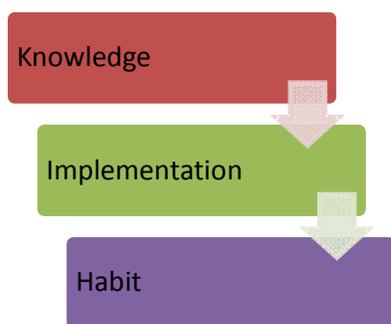


Chart 3.
Agustian Theory of Character Formation Stages

In carrying out party recruitment that is integrated with social care, there are

three principles that apply to its generations, first is the principle of discipline or discipline, the two principles of jiddiyah or serious and serious and the three principles of istimroriyah or gradual and continuous. The three principles must be a handle so that the achievement of the results obtained can be as good as possible.

The process of fostering the party towards its generations has several stages, including the first tansyiah which means formation, second ri'ayah which means maintenance, and the third tanmiyah which means development. The character of social care is formed in stages and with different portions according to the stages of coaching. The presentation of the character of social concern at the stage of formation is in the form of giving material in discussion on liqo activities. Murabbi as a guidance counselor gave a briefing on the importance of the character of social care, a suggestion to realize the character of social concern for others, and an explanation of various forms of social care character.

The generations are fostered through small groups and conduct liqo activities in the form of discussion or meeting interactions. Because according to Arni that most organizations do use small

groups in their daily work. (2001: 181). Small discussions / meetings do look common in all aspects of society, especially organizations, because these activities function to understand the condition of the group. Then at the stage of maintenance, the character of social care is presented amaliyah, ie da'wah generations practice the character of social care for the community in their environment. A control is carried out so that da'wah generations consider the situation and conditions of the community in the form of the character of social care that they will carry out. Then the evaluation activity was carried out when the generations met at the next routine liqo, through a discussion the da'wah generations conveyed about the practice of the character of social care. The development stage is where the generations maintain the consistency of the interaction so that the character of social care in the community is maintained and becomes an environmental condition. This stage is like what Azzel's opinion (2013: 13) states, the formation of a character begins with God's gifted nature, which then identity and behavior and are strongly influenced by environmental conditions. Because an environment has a considerable role in shaping identity and behavior.

The theory of the formation of the Augustian character above is interpreted in the recruitment of the Prosperous Justice Party, the guidance carried out by PKS is not only concerned with intellectual aspects, but emotional, spiritual and physical aspects. The meaning of the theory is presented in the following chart:

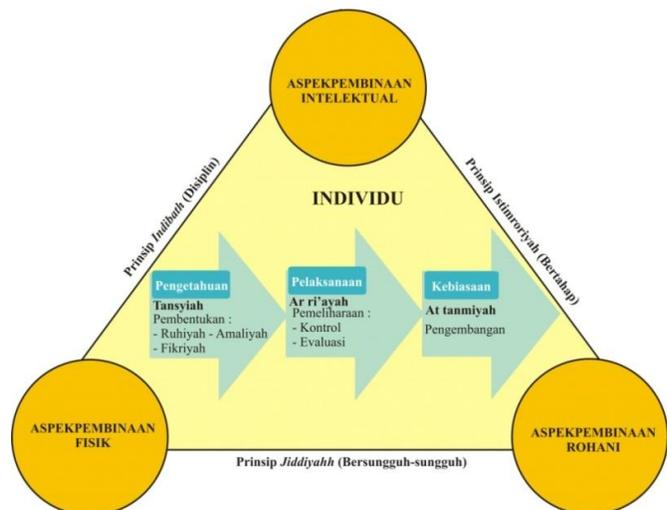


Chart 4. Augustian Meaning Theory in Forming Social Concern Characters of Generation in Political Parties

Conclusion

Social care in the perspective of the Prosperous Justice Party a stage of the orbital struggle of the generations' mission called the orbit of society where the missionary activity is entirely in the interests of society

The orbit has a movement or mobility of PKS generations with the spread of generations to various sectors of power and power in order to influence, formulate, translate, and implement public policies to

conform to Islamic values. PKS as a new party in the political arena in Indonesia is a political party with good generation recruitment capabilities. As a generation party, the PKS recruitment process is able to create a structured and programmed coaching process for its generations. Political recruitment based on tarbiyah integrates the character of social care in educating the community and its generations, not only emphasizing

intellectual aspects, but also emotional, spiritual and physical aspects. Then in carrying out the political recruitment, there are three principles which are always inspired by the participants or party administrators. First, they are indipathy or disciplined, both jiddiyah or serious and serious attitude and thirdly istimroriyah or gradual and continuous.

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