

The Impact of Party Political Education on Cadre Political Attitudes

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Abstract- This research is motivated by the strengthening role of political parties, especially in carrying out one of its functions, namely political education. DPD PDI-P West Java as one of the parties that has a strong and loyal cadre base is a background of researchers interested in exploring the role of this party in influencing the political attitude of its cadres. The formulation of the research problem is how is the impact of political education organized by the DPD PDI-P West Java in influencing cadre politics? The research approach used is qualitative with the case study method. The results of this study explain that party cadres are given political education consistently starting from the lowest level, namely branches, so that the results seen in the cadres are high growth of loyalty towards the party, growing critical thinking, having more open insight towards politics and becoming more active participate in various activities and socialize both with fellow cadres and with non-cadres in self-maturation efforts. The conclusion that can be drawn is the political education carried out by the DPD PDI-P West Java in influencing the political attitude of its cadres carried out in stages, within a relatively long time but proven to be able to build the soul of a cadre as the goal of political education.

Keywords: cadres, political parties, political attitudes

I. INTRODUCTION

At present the life of the community, nation and state in an era of rapid social change is brought about by the crisis of values, the crisis of example and the crisis of leadership in the Indonesian nation. So that it results in many inconsistencies in political parties trapped in the snares of momentary interests. The rise of corruption cases among political party cadres and functionaries who hold political office is one of the reasons for the lack of political literacy between cadres and functionaries. Our thinking about education which is closely related to the nature of conflict in political philosophy is clearly related to the crisis of neoliberal ideology. [1] Nugroho (1983, p. 199) said that ideology as a central idea of a group or nation has a decisive role to prevent social disintegration or national anarchy which is a general tendency among the developing countries. Surbakti (1992, p. 116) says that the main function of political parties is to seek and retain power in order to realize programs that are based on certain ideologies. Therefore, the ideology of Pancasila must be the

basis for the course of political education in Indonesia. Thus affecting the quality of political decisions and participation of the political elite against the political system that applies ideally according to Pancasila and the 1945 Constitution of the Republic of Indonesia.

On the other hand, political parties as political infrastructure have not carried out their functions optimally, especially political education for their cadres. Corruption cases committed by party members who have succeeded in becoming people's representatives or have succeeded in occupying existing seats in the government are the real proof that party members have low morale. The cadre system is not politically qualified. As a result of the lack of optimal political education in each political party. As a result, the implementation of the political system is not optimal because it is run by people who are not competent. Actually the basic thing that causes it is the ineffectiveness of internal political education. So that party members are not aware of their rights, obligations and responsibilities as citizens. [2] Sunatra (2016, p. 13) that basically political education is citizenship education to form good citizens.

The point is, the destruction of the political order in this country is the impact of the minimal world of political education on its cadres in touching the value of political wisdom. This is where the urgency of political education for party cadres is so that it is political literacy. Thus encouraging the implementation of political education so that members of political parties sitting in the legislature have a high attitude of nationalism. More firmly [3] Budiarto (in Sitepu 2012: 164) says "individuals as political forces refer to political actors or people who play a role in political life". Therefore, political cadres need to get more adequate, constructive and systematic political education needed to shape the competence of political cadres. With the existence of political education through the activities of the party's role it is intended that party cadres understand the political system.

Through political education a consciousness of nation and state is built, which still adheres to Pancasila as an integral part of nation building. Political ethics is one of the important points in the behavior of party cadres. Kader and ethics is a packaging that cannot be removed and mutually independent from each other. The party is considered as a

place or place for political education towards cadres. The political education given refers to political ethics for cadres, so the results of political education given by parties to cadres make the cadres have the duty to deliver the people's aspirations to the government. [4] Affandi (2009, p.27) states that political education is considered important by almost all societies and is considered a determinant of one's political behavior. This assessment is based on the purpose of political education as a tool to maintain political attitudes and norms and to carry them from one generation to the next, both through informal acculturation and through political education planned to support political system stability.

Moving on from this understanding, a political party is required to provide political education to cadres so that a political party has good ethical and moral cadres, so that it can convey the aspirations of the community in accordance with the desired goals. With the presence of party cadres from various groups who have no political basis and strong political ethics, the party must make political education for its cadres so that there is no deviation in politics and the intended target, which is a forum for community aspirations to be achieved properly. With the existence of political education and good political regeneration it will produce people's representatives who can be accounted for. Every political education from a political party has different characteristics, as in the Indonesian Democratic Party of Struggle which has stages in providing political education material for party cadres. The implementation of political education carried out by political parties is an obligation because one of the characteristics of the functioning of political parties as a medium of political education. The functioning of political parties is an advanced stage and even the final stage of the process of political education in schooling. Political parties can be used as a place for every citizen to apply political science acquired as an embodiment of political participation.

II. THEORETICAL REVIEW

Political education is an activity of self-education (deliberately educating oneself) that continuously processes within the person, so that the person concerned is better able to understand himself and the surrounding environmental conditions [5] Kartino, (2009, p. 65). It can be interpreted that basically political education has the aim of educating and self-regulating to be able to process into an adult human in making decisions to do something in order to achieve political goals and have thought about the risks that will be gained from what has been done.

In political education contained efforts to introduce and educate the public about the values (ideology of the Pancasila) and the symbols of the country's politics in the Pancasila and democratic political system through schools, governments and political parties. [6] Hermawan (2006, p. 498) argues that political education is a process of inheriting and fostering life values, both moral values stemming from the Pancasila morals and ethical values rooted in life values that grow and develop in society and Indonesian culture. Whereas in [7] UU No. 2 Tahun 2011 article 1 paragraph 4

political education is a process of learning and understanding of the rights, obligations and responsibilities of every citizen in the life of the nation and state. Besides that, political education is intended to increase people's political awareness so that they can play a role as actors and participants in political life. [8] Budiarto (2008, p. 13) argues that politics is an effort to achieve a better life. Thus, in the end it is expected to be able to achieve increasingly stable national stability in the framework of implementing national development as a manifestation of the ideals of the proclamation of independence.

Whereas [9] Edi Puka (2013, p. 230) defines political education as "political education can be defined as the process of critical elaboration of the content of political socialization, which tends to promote an independent ability to develop an own attitude or political choice".

Many experts equate political education with political socialization. Broadly speaking political education is part of political socialization. Political socialization is defined as a process of how to introduce a political system to someone and how that person determines their responses and reactions to political phenomena (Raga Maran, 2001: 136). Furthermore, [10] Basrowi dan Suwandi (2008, p. 235) suggests political education as a conscious effort to change the process of political socialization of the community so that they understand and appreciate the values contained in the ideal political system to be built. Through political socialization, individuals are expected to be willing and able to participate responsibly in political life.

The same thing also expressed by [11] Mutia (2015, p. 18) states that political socialization is basically a process of learning, both from experience and patterns of action, political socialization provides a general indication of learning outcomes of political behavior and groups deigned with knowledge, ideals values, and certain political attitudes. Furthermore, [12] Egeten (2015, p. 8) explained that political socialization not only shapes and inherits the political culture of a nation, but also preserves political culture in the form of cultural inheritance from a generation of generations. So political education is related to values, beliefs, and behavior patterns of individuals who experience the political education process. In addition, forming political understanding of citizens and then motivated to participate in the political process.

Then [13] Su'ud (2014, p. 183) argues that political socialization is the process of forming political attitudes and orientation of members of society. Furthermore, Sapiro (in Nicolle Pfaff 2009, p. 169) argues that political socialization is the patterns and processes by which individuals engage in political development and learning, constructing their particular relationships to political contexts in which they live. Thus, it is through this process of political socialization that members of society gain an attitude and orientation towards the ongoing political life in which the individual is determined by the interaction of their experiences and personalities. Political socialization is considered to play a major role in maintaining political stability, allowing the same political system to apply continuously so that it reaches

and is in an established and steady atmosphere. Political socialization enables what is called a "system maintenance" (the ability of the political system to maintain and defend itself continuously) or what Easton and Dennis call a "system of persistence" (the ability to survive a parallel political system even though it is undergoing changes) [14] Pfaff, (2009, p. 17-23). The pattern of political learning or political socialization according to system theory is directed at maintaining and developing the ideal political system that the nation wants to build. For the Indonesian nation, the ideal political system to be developed is the political system of the Pancasila democracy, the direction of political socialization is on this political system.

Finally, if the political strategy is applied to political party cadres, educative political education is a systematic effort to strengthen political and state awareness to preserve the Pancasila and the 1945 Constitution of the Republic of Indonesia. The success of political education will not be achieved if it is not accompanied by concrete efforts. The organization of political education is closely related to the form of political education.

[5] Kartono (2009, pp. 68-69) stated that the objectives of political education are a) Make the people (individuals, groups, clients, students, citizens, communities, people and rivals) with 1) Can understand the political situation full of conflict; 2). Dare to be assertive in giving constructive criticism of community conditions that are not stable; 3). Its activities are directed at the process of individual or individual democratization, and the democratization of all social institutions and state institutions; 4). Able to fight for certain interests and ideologies, especially those that correlate with security and the simultaneity of living together. B). Pay attention and strive 1) The human role of each individual as a citizen (carrying out self-realization / self-actualization from the social dimension); 2). Developing all his talents and abilities (cognitive aspects, insights, critical, positive attitudes, political skills) so that people can actively participate in the political process, for the sake of self-development, the surrounding community and the country.

[15] Kuswandi (2010, p. 13) argues that by getting political education, people are expected to be creative, critical, independent, and participatory if given the opportunity to behave democratically, can foster political skepticism and the wisdom of political insight about political phenomena with all their networks . Furthermore [16] Prihatmoko (2003, p. 180) revealed that political education by political parties also aims to shape and foster political personality and political awareness, as well as to form the ability to participate in individuals to become active and positive political participants. Meanwhile, [17] Suryadi (2008, p. 150) argues that the role of political parties as elements of a democratic political system appears in the articulation and aggregation of interests, offering alternative policies and prospective leaders as reflected in the issues and candidates being advanced.

Political party cadres are the spearhead of the implementation of political education carried out by each

party. Freddy K. Kalidjernih gave the definition of a cadre as a person or group of people (elites) from a party with a characteristic, namely ideological commitment and discipline to his party [18] Kalidjihih (2010, p. 75). Political party cadres have obligations and duties to assist the community in solving political problems. All political party cadres have the same task of teaching political education to the public.

Political parties, namely an organization to fight for certain values or ideologies through mastery of power structures and power, is obtained through participation in elections [19] Sigit Pamungkas, (2011, p.5). From this definition, several things can be explained as follows. First, a political party is an entry whose work is based on certain principles such as leadership and membership, denationalization and specifications, carrying out planning, organizing and implementing, and controlling. And of course there are rules that govern the behavior of members and organizations.

III. RESEARCH METHODS

This study uses a qualitative approach, the selection of a qualitative approach in this study is based on the problems that will be solved by the researcher. In this study the method used is the case study method, the case study method was chosen because the problems studied occurred in certain places and situations. Taking a research approach is closely related to the procedures, techniques, tools, methods and design of the research chosen for use, because it will facilitate researchers in conducting research.

As for the subjects of the study were West Java Province PDIP cadres. The researcher deliberately chose the informant because the researcher assumed that the party cadres had enough knowledge and information that the researcher could use to explore the information needed to answer the existing research questions.

The research location chosen by the researchers was the DPD PDIP West Java Province, located on Jl. Pelajar Pejuang 45 No.1, Lkr. Cell., Lengkong, Bandung City, West Java 40263. The decision of this study was taken based on the relevant research location, namely the office of the gathering cadres.

In accordance with the qualitative research approach and data sources to be used, the data collection techniques used are observation, documentation study, interviews and participation. according to Sugiyono (2014: 224) defines data collection, namely data collection techniques is the most strategic step in research, because the main purpose of research is to obtain data. Without knowing the data collection techniques , the researcher will not get data that meets the specified data standards. Data collection techniques that will be used in this study are observations, interviews, documentation studies and participation.

IV. RESULTS AND DISCUSSION

Political education is an activity of self-education (intentionally educating oneself) which continues to process

in person, so that the person concerned is better able to understand himself and the conditions of the surrounding environment (Kartini K, 2009: 65).

It can be interpreted that basically political education has the goal of educating and self-regulating to be able to process becoming an adult human in making decisions to do something in order to achieve political goals and have thought about the risks to be gained from what has been done.

In political education there is an effort to introduce and teach people about the values (Pancasila ideology) and symbols of State politics in the Pancasila and democratic political system through schools, governments and political parties. Hermawan (2006, p. 498) argues that political education is a process of inheritance and fostering life values, both moral values derived from Pancasila morality and ethical values rooted in the values of life that grow and develop in society and Indonesian national culture. Whereas in Article 1 paragraph 4 of Law Number 2 of 2011 Political Education is a learning process and an understanding of the rights, obligations and responsibilities of every citizen in the life of the nation and state. In addition to this, political education is intended to increase people's political awareness so that he can act as an actor and participant in political life. Budiarmo (2008, p. 13) argues that politics is an effort to achieve a better life. Thus, ultimately expected to be able to achieve a more stable national stability in the implementation of national development as the embodiment of the ideals of the independence proclamation.

Political parties are an organization to fight for certain values or ideologies through the mastery of the structure of power and power obtained through participation in elections. In this context political parties are organizations that work based on certain principles such as the existence of a leadership and membership, devisionalization and specifications, planning, organizing, implementing and controlling and the rules governing the behavior of members and organizations

Political parties are also instruments of struggle for values or ideology. The ideology adopted serves as a guide for party behavior in carrying out its functions. The party struggle as mentioned above is through the control of the power structure. Thus, the party is actually a power-oriented identity, namely to obtain, maintain, expand power and manage power. What must be noted is that power is called in the framework of implementing values or ideologies that bind the party, not merely pursuing power.

The obligation of political parties to carry out the function of political education is also in accordance with what has been described by Afan Gaffar and Ichlasul Amal, that political education is carried out by political parties in addition to members and intended for all citizens in the form of nationality and nationality education. Simply put, internal political education aims to improve the quality of party cadres in facing a growing political situation.

With the existence of political education and good political regeneration it will produce people's representatives who can be accounted for. Political ethics is one of the

important points in the behavior of party cadres. Kader and ethics is a packaging that cannot be removed and mutually independent from each other. The party is considered as a place or place for political education towards cadres. The political education given refers to political ethics for cadres, so the results of political education given by parties to cadres make the cadres have the duty to deliver the people's aspirations to the government. The lack of political education for cadres of political parties can hamper the process of securing national values, so that many party cadres commit criminal acts of corruption because of the lack of sense of belonging that they did not get in political education in their party. Therefore, the life of democracy depends on the life and development of political parties. Political parties are one of the pillars of democracy. Moving on from this understanding, a political party is required to provide political education to cadres so that a political party has good ethical and moral cadres, so that it can convey the aspirations of the community in accordance with the desired goals. Therefore the cadres of political parties are required to have the mandate in carrying out their duties. Political education has the potential to shape the character, character and responsibility of democratic citizens so that they can achieve a more advanced nation's civilization. Political education is an attempt to transform political matters to management, cadres, and constituents so that they are aware of their roles, functions, and rights and obligations as citizens.

To achieve a high political consciousness eat political parties must be able to carry out political education not only through formal forms but also in other forms of non-formal

V. CONCLUSION

Based on the explanation above, several conclusions can be drawn. First, political education conducted by the DPD PDI-P in West Java uses two main patterns, namely the regeneration pattern that starts from the lowest level and training patterns such as cadre courses. Secondly, the political education that is organized is proven to be able to influence the cadre's political attitude, for example by changing the perspective of politics, knowing rights and obligations, becoming more social, growing loyalty, and being responsible for cadres. Third is the solution in optimizing the implementation of political education, that is, it needs to make a follow-up format so that the cadres can be more targeted and closer to achieving the expected results.

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