

POLITICAL REPRESENTATION INNOVATION: A CASE STUDY OF “RUMAH ASPIRASI RAKYAT AAM AMARULLOH” IN CILEGON CITY

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ABSTRACT. This study examines the politics of representation of the “Rumah Aspirasi Rakyat Aam Amarulloh” in representing the people’s aspirations in Cilegon City. This Aspiration House is an intermediary space between constituents and legislators, facilitating communication and conveying public aspiration. The research method used is qualitative research with a case study approach. Data were obtained through in-depth interviews and direct observation of activities at the Aspiration House. The research results show that around 80% of the aspirations collected have been responsively followed by the relevant legislator, Aam Amarulloh. These findings indicate that “Rumah Aspirasi Rakyat Aam Amarulloh” effectively facilitates the public in conveying their complaints and aspirations. Furthermore, the residents in electoral district 3 Cilegon Municipal, which includes the Pulomerak and Grogol districts, express a deep sense of satisfaction with the performance of this Aspiration House. Thus, this study provides empirical evidence that the descriptive representation model applied in this Aspiration House can enhance public participation and representation in the legislative process. The study also suggests that further development is needed to improve some aspects that are still less optimal.

Keywords: Aam Amarulloh; Aspiration House; Cilegon; Politics Representation; Society.

ABSTRAK. Penelitian ini bertujuan untuk mengkaji terkait inovasi politik representasi yaitu Rumah Aspirasi Rakyat Aam Amarulloh dalam merepresentasikan aspirasi masyarakat di Kota Cilegon. Rumah Aspirasi ini berfungsi sebagai ruang intermediari antara konstituen dan legislator, memfasilitasi komunikasi dan penyaluran aspirasi masyarakat. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan studi kasus. Data diperoleh melalui wawancara mendalam dan observasi langsung terhadap aktivitas di Rumah Aspirasi tersebut. Hasil penelitian menunjukkan bahwa sekitar 80% aspirasi yang ditampung telah ditindaklanjuti secara responsif oleh legislator terkait yakni Aam Amarulloh. Temuan ini menunjukkan bahwa keberadaan Rumah Aspirasi Rakyat Aam Amarulloh mampu memfasilitasi masyarakat untuk menyampaikan keluhan dan aspirasi mereka. Selain itu, masyarakat di wilayah dapil 3 kota Cilegon, yang meliputi Kecamatan Pulomerak dan Kecamatan Grogol, merasa puas terkait kinerja Rumah Aspirasi ini. Dengan demikian, penelitian ini memberikan bukti empiris bahwa model representasi deskriptif yang diterapkan di Rumah Aspirasi ini mampu meningkatkan partisipasi dan keterwakilan masyarakat dalam proses legislasi. Penelitian ini juga menyarankan agar dilakukan pengembangan lebih lanjut untuk memperbaiki beberapa aspek yang masih kurang optimal.

Kata Kunci: Aam Amarulloh; Rumah Aspirasi; Cilegon; Politik Representasi; Masyarakat.

INTRODUCTION

Since 1998, Indonesia has undergone significant political reforms aimed at re-establishing democratic principles, known as Reformasi. These changes have notably shifted governance and public participation, especially in the legislative sphere (Bettinger, 2015.; Ibrahim, 2024). The collapse of the New Order regime, which had suppressed democratic processes for over three decades, paved the way for this transformation. A key reform was the introduction of Law No. 27 of 2009, which enhanced the roles of the People’s Consultative Assembly (MPR), the House of Representatives (DPR), the Regional Representative Council (DPD), and the Regional House of Representatives (DPR) in budgeting, oversight, and legislation (Ford & Sirait, 2016.; King, 2000).

Before 1998, the legislature was largely ineffective, with power centralized under the New Order regime, creating a disconnect between the

government and the public (Ibrahim, 2024; Ford & Sirait, 2016). The 2009 law sought to rectify this by requiring the DPR to actively gather and process community aspirations, as stated in Article 71 letter S (Ford & Sirait, 2016). This framework encourages representatives to engage with their constituents, fostering accountability and moral responsibility (Ford & Sirait, 2016; King, 2000). By being given this mandate, members of the House of Representatives should collect and absorb by conducting regular visits, receiving and processing the aspirations and complaints of constituents, and also giving moral and political responsibility to their constituents in their constituencies.

The interaction space between legislators and constituents has been formally facilitated through various legislative frameworks; however, the relationship between constituents and legislators has not significantly improved since 1998. This is evidenced by the persistent gap between the two

groups, where constituents often feel their aspirations and desires are not effectively communicated or represented by their legislators (VanDusky-Allen & Touchton, 2019). The disconnect is further exacerbated by the constitutional mechanisms that struggle to adequately gather and convey public aspirations or address pressing societal issues (Martin & Vanberg, 2005). As noted by Amalia (2010) and Rahmatullah (2024) There is a pressing need for improvements in the politics of representation, particularly in enhancing legislators' engagement and responsiveness to their constituents.

In a democratic system, the absorption of people's aspirations is recognized as fundamental and crucial for effective governance. The community's aspirations play a vital role in their involvement as primary actors in the democratic process, serving as an intermediary between the public and the state (Beyerlein & Chaves, 2020). This underscores the importance of mechanisms that facilitate the collection and representation of public sentiments. Establishing the People's Aspiration House is one such initiative, designed to provide a platform for the community to express their aspirations, particularly when political parties or other entities fail to convey these sentiments (Martin & Vanberg, 2005). This initiative reflects an effort to bridge the gap between constituents and their representatives, reinforcing the democratic process and enhancing public participation in governance. Through this, the People's Aspiration House was formed as a place for the community to share their aspirations, which political parties or other parties did not convey (Iskandar, 2017; Zhanarstanova & Nechayeva, 2016).

Seeing that the aspiration house will be very beneficial for the development of democracy, regulations regarding aspiration houses in the House of Representatives, Provincial Parliament, City/Regency DPRD, and DPD-RI were formed. However, a regulation without a complete concept can adversely affect the aspiration house. It may transform the institutional facility, originally intended to improve the relationship between people's representatives and constituents, into a mere tool for seeking mass support and evading obligations (Asrinaldi et al., 2021). This situation raises concerns that the aspiration house could become a space that significantly influences the representation dynamics, potentially undermining its intended purpose (Asrinaldi et al., 2021).

Political representation is a concept that discusses how citizens can be represented in government institutions. Effective political representation must ensure that every citizen has a voice in political decision-

making and that the community's voice is recognized and respected by elected officials (Oktaviana, 2022). However, there is often a gap between citizens' aspirations and interests and the actions and policies of their leaders. (Valsangiacomo, 2021). This disconnect can lead to constituents' disillusionment, as those in power may not adequately address their needs and desires (Boulianne, 2022). The challenge of bridging this gap is crucial for enhancing the legitimacy and effectiveness of democratic governance in Indonesia (Soetjipto, 2023).

Aspiration houses enhance political representation by increasing citizen participation and fostering communication between citizens and their political representatives. These platforms allow citizens to express their needs and aspirations, which can be translated into actions and policies that benefit the community (Yusuf, 2023). Aspiring houses promote a more participatory political environment by encouraging legislative members to engage more closely with their constituents (Hernandez et al., 2021; Yusuf, 2023).

Establishing aspiration houses also aligns with the principle that effective political representation must ensure every citizen's voice is heard, which is vital for the legitimacy of democratic processes (Ebdon, 2002.; Teorell, 2006). However, a gap often remains between citizens' aspirations and political actions, highlighting the need for continued improvement in how these aspirations are incorporated into the political system (Teorell, 2006). Therefore, aspiration houses serve as engagement platforms and mechanisms to bridge the divide between the electorate and their representatives (Yusuf, 2023; Hernandez et al., 2021).

Cahasta (2017) conducted previous research on aspiration houses about Budiman's Aspiration House. In the context of representation politics, the Aspiration House in Banyumas-Cilacap Regency bridges people's aspirations with real public policy actions, strengthening the relationship between citizens and their political representatives.

Moreover, Djani (2017) discuss Political Representation is disconnected between political mandates and people's aspirations due to the political system's inability to convey and fight for the people's interests.

Other research related to Political Innovation by Jaque (2019). Jaque proposes that political innovation often occurs in a broader space than just the development of technology or systems. One of the important points discussed is how innovation can strengthen the existing power structure. In contrast to Harp et. al. (1990) It asserts that an understanding

of political innovation must consider changes in the language and underlying concepts and how those changes change people's thinking about citizenship, rights, justice, and power.

The article "Public Participation and Democratic Innovations" by Kamlage & Nanz (2018) explores how democratic innovation in the form of public participation deepens and improves the political decision-making process. The author identifies a major change in democracy accompanied by the application of more diverse participation formats, both face-to-face dialogue and digital participation. In addition, Meijer et al. (2017) Their article illustrates that political innovation is not only about creating new forms of participation or decision-making but also about how those innovations can be accepted and applied in existing political systems to improve democracy and public engagement.

This research will discuss the Aam Amarulloh People's Aspiration House in Cilegon City, a concrete example of the legislative members' innovative efforts to strengthen the politics of representation in Indonesia. Aam is the only member of the DPRD in Cilegon and Banten who uses the House of Aspiration as a strategy to get closer to his constituents. Aam Amarulloh is a Cilegon City Regional People's Representative Council (DPRD) member who owns a people's aspiration house. The aspiration house is a place where the people of the Dapil 3 Cilegon City constituencies, namely the people of Pulomerak and Grogol Districts, can submit their aspirations related to the problems faced in their environment directly to their representative in the Cilegon City DPRD, namely Aam Amarulloh.

In the context of representation politics, the Aam Amarulloh People's Aspiration House aims to provide a forum to convey the complaints, demands, and aspirations of the people of Cilegon City who do not have access to government institutions through Aam Amarulloh as their representative in the Cilegon City DPRD. Through this aspiration house, Aam Amarulloh seeks to strengthen the politics of representation by encouraging the active participation of the community in the political decision-making process. This study presents a novelty where the phenomenon of Aspiration Houses in the City/Regency DPRD has never been carried out in Banten, is also a new model of the Political Representation by presenting innovations in mosque-based health insurance programs. This research needs to be explored so that it can become a model of Representation Politics that can be applied in several places.

METHODS

In a qualitative method, this study uses a case study approach to explore the role of the Aam Amarulloh People's Aspiration House in representing the interests of area constituencies third in Cilegon City. They are the people of Pulomerak and Grogol Districts. It is expected to use a case study approach because it can explore and describe cases or events in detail and depth through various data sources accompanied by in-depth analysis.

This study uses an intrinsic case study because, until now, very few members of the House of Representatives have an aspiration house to strengthen the absorption of aspirations, solve problems, and meet the community's needs. Data was collected through in-depth interviews, observations, and literature studies.

This study selects informants with purposive techniques. In-depth interviews were conducted with various stakeholders, namely legislative members, where Aam is the main actor, and other members of the Cilegon DPRD from the PKS faction, constituents, namely SME traders and the community around the aspiration house, and community leaders such as dr. Agus Sumartono, also the Health Clinic partner owner, to get data on their experiences and perceptions of the aspiration house. Observations were made to see the interaction between the community and legislators and the follow-up results from the submission of community aspirations. In addition, literature studies were conducted to provide an overview of the operationalization and the benefits of aspiration houses. The source triangulation technique is used to maintain valid data.

RESULTS AND DISCUSSION

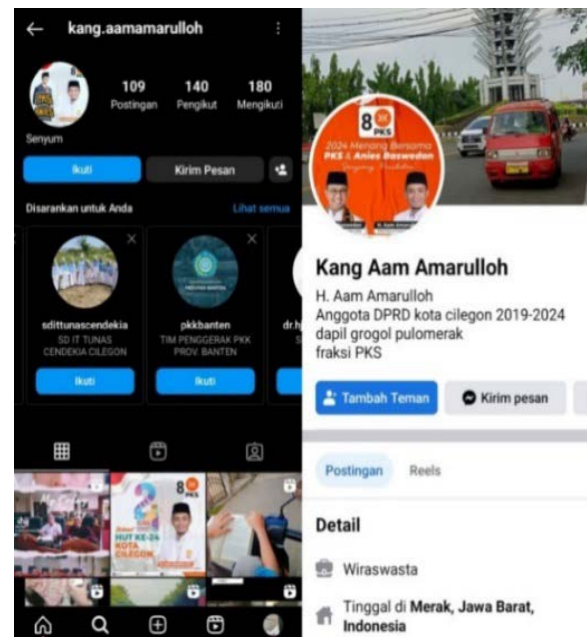
The Aam Amarulloh People's Aspiration House in Cilegon City was formed on September 15th, 2019. The Aam Amarulloh People's Aspiration House appeared when Aam entered his second term of office in representing Cilegon City of the 3rd constituency, namely in the Pulomerak and Grogol Districts. For almost five years, the house has been operating as an aspiration local house for members of Cilegon City. Aam Amarulloh is a member of the regional representative of Cilegon City from the Prosperous Justice Party (PKS) faction. This aspiration house was declared to respond to the community's needs, which wanted to be closer to the council members and have easier access to convey their aspirations. People often feel reluctant to come directly to the Cilegon City DPRD office; even if

they do, they may not be able to meet directly with DPRD members. Therefore, aspiration houses were established to bridge this gap. At the time of the declaration of the aspiration house, street vendors attended the event, and food was provided free of charge to the community with a coupon distribution system.

In addition, Aam Amarulloh views this Aspiration House as a form of service and a forum for the community to convey their aspirations and for people who want to meet him. The reason for constructing this Aspiration House was that, during Aam Amarulloh's second term of office, the number of constituents who voted for him increased. Based on this, Aam has a great sense of responsibility to improve services by accommodating and channeling the aspirations of its constituents.

Since establishing the Aam Amarulloh Aspiration House in 2019, this place has often been used for community activities, such as free medicine, recess agendas, and basic food distribution events. Aam Amarulloh formed this aspiration house to fulfill the responsibility of the legislative members in accommodating the aspirations and aggregation of the political interests of their constituents. The Aam Amarulloh People's Aspiration House was not formed based on political campaign promises. The Aam Amarulloh People's Aspiration House is purely the result of Aam's idea after knowing the number of votes obtained in the 2019 Legislative Election in Cilegon City. The Aam Amarulloh Aspiration House is in the Volunteer neighborhood, RT/RW 05/01, Mekarsari Village, Pulomerak District – Cilegon City. The neighborhood is the Pulomerak New Market area. He chose the market area because Aam comes from the community of traders in Pasar Baru Pulomerak, and most of his constituents come from the community around the market.

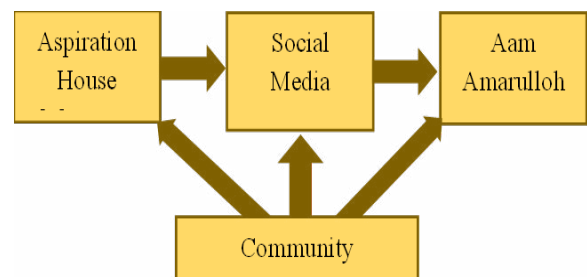
Regarding the mechanism for conveying community aspirations at Aam Aspiration House, it is easy and concise. The community can come to the aspiration house anytime and express their aspirations or complaints. Management handles the acceptance of these aspirations not only. Sometimes, Aam also listens directly to the complaints of the community. So, the flow of carrying this aspiration can be conveyed by visiting the aspiration house and delivering it to the management, or people can also directly take it to Aam. In addition, aspirations can be delivered through social media, Facebook, Instagram, and Aam Amarulloh's account. So Aam opens the widest possible shelter for the aspirations of the people who come to him.



Source: Aam Amarulloh's personal social media account

Figure 1. Left Instagram Account and Right Aam Amarulloh Facebook Account

The main problems that the people of Grogol and Pulomerak often complain about include health, education, development, and clean water. The challenges faced are also diverse, such as the costs needed to solve these problems, so a precise and careful strategy is required.



Source: Illustrated by the Author

Figure 2. Model Flow of Delivering Aspirations at "Rumah Aspirasi Rakyat Aam Amarulloh"

Rumah Aspirasi Rakyat Aam Amarulloh's Network

"Rumah Aspirasi Rakyat Aam Amarulloh" or Aspiration House of Aam Amarulloh not only relies on the budget from the government but also collaborates with private institutions and state-owned enterprises such as Indonesia Power, ASDP Merak, KAI, and several industries and private companies around Cilegon. In fulfilling the aspirations of its constituents, Aam will first try to coordinate with the relevant OPDs (regional apparatus organizations) in Cilegon City according to the needs of its constituents. According to Aam, relying only on bureaucracy from the local government often takes a long time, so direct advocacy is carried out to individuals or companies related to these community problems.

Aam will propose cooperation with several companies or industries in Cilegon City to overcome issues faced by the community. With the social capital that Aam has, the community feels helped Aam communicate with his network. Namely, with the network built in this Aam aspiration house, it turns out that it can satisfy the people in the area it represents. An example of Aam's contribution to facilitating the aspirations of his constituents was assistance from Indonesia Power and Rumah Zakat, as many as 42 sheep and goats for a group of seven members, Aam directly distributed to the community. In addition, ASDP Merak was asked to contribute its CSR to the community by installing paving blocks and providing clean water.

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Regarding the aspiration fund, Aam revealed that the aspiration fund in Cilegon has decreased, and the amount depends on each region. In Cilegon itself, the aspiration fund is only in the second period. Based on these shortcomings, Aam must creatively advocate for the Province and the Central Government. For example, assistance from the province provides financial aid of 150 million rupiahs divided into 5 groups. Meanwhile, the central government issued assistance in the form of 20 cattle for each group, and there was also assistance for livestock villas from the House of Representatives of the Republic of Indonesia with the ministry. All of them were distributed to all constituents and the surrounding community.

From 2014 to 2019, Aam Amarulloh served in Commission 2 of the Cilegon DPRD, which oversees the economy and community welfare. From 2019 to 2024, Aam Amarulloh moved to Commission 1, which is in charge of law and government because it follows a policy that requires rotation between commissions. From

2014 to 2019, the mayor of Cilegon did not come from PKS. However, in building a network, Aam's most important is maintaining wide and good communication. If OPDs are involved in an activity advocated by Aam successfully and successfully, they will feel happy and proud because their budget absorption is going well. Therefore, communication is carried out directly with various parties in OPD, ranging from the head of the office and the head of the field to the head of the section, as well as with the village head and sub-district head. According to Aam, communication with various parties without party barriers is an obligation that must be carried out for the benefit of the community.

As a member of the DPRD, he often receives aspirations that are not in line with his commission. However, as a member of the DPRD, the ability to understand various issues is also very important. The public generally does not understand the relationship between commissions, so they submit complaints without considering whether it is under the commission concerned. In this situation, he acts as a liaison with the relevant commissions because they must not exceed the limits of existing authority. Therefore, communication becomes very important. If there is a problem that is the province's authority, for example, related to high school or vocational school, he will convey it to his colleagues in the Banten Provincial DPRD. As for issues involving the House of Representatives or ministries, he coordinated with Jazuli Juwaeni, his colleague in the PKS faction of the House of Representatives.

People who convey their aspirations come not only from around the aspiration house but also from Grogol. Constituents from political opponents often ask for help because they feel that the candidate they support cannot help. However, assistance is still given without favoritism. Currently, in Cilegon City, only his aspiration house has been declared. The location of Aam's aspiration house is not a coincidence. Still, because Aam deliberately bought a house in the area, precisely in the Pasar Baru area, which is easily known to the public, it is easy to reach as well. The house was deliberately bought to be used as an aspiration house.

The aspiration house also helps to form a new constituent; although all aspirations are accepted, priority is given to the most pressing issues first. Health problems such as BPJS constraints, educational problems such as dropping out of school or withheld diplomas, and empowerment and settlement are the main focus of Aam Amarulloh. The focus of Aam's advocacy is not only to serve its constituents but other constituents are served to form

new constituents. Another concrete example is that there was once road access to the prayer room that was closed by the railway, and through advocacy with the head of the KAI branch in Merak, a new road was finally made so that traders could worship.

Aam Amarulloh also focuses on clean water issues. Aam proposed that the budget for the DPRD meeting, usually held at a hotel, is now diverted to the clean water well project. The strongest constituents of Aam are in Taman Sari, Mekar Sari, Lebak Gede, Puri Grogol, and Rawa Arum, while in Gerem and Grogol, the number of constituents is relatively small due to cultural differences and population differences. At the beginning of aspiration management, without aid funds, Aam relied only on government programs and assistance from companies. Before there was an aspiration fund, the Rukun Warga (RW) usually submitted a proposal for assistance, but they only got 500,000 rupiahs. Aam took the initiative to gather RWs and RTs in aspiration homes to be fostered, and each RT made a list of their needs. After that, proposals from RW and RT are collected, and Aam submits them to stakeholders who can assist. As a result, RW and RT received greater assistance than before.

Innovation of Healthy Assembly Cards (Kartu Jamaah Sehat) and Healthy Cards

The KJS, or Healthy Assembly Card, was created by Aam, the chairman of the DKM of the Al-Ikhlas Grand Mosque, Merak, in 2017. KJS is Aam's response to several complaints from mosque worshippers who cannot pray in Assembly at the mosque due to illness and cost constraints in treatment. On this basis, KJS was formed in collaboration with Doctor Agus, who is also a member of the mosque's DKM. In addition, Aam is also looking for relationships to collaborate with institutions, such as the Laz Harfa, to provide the medicines needed by the KJS Clinic. KJS participants were 79 mosque worshippers. The KJS program does not charge a fee to its participants. The health examination of Assembly by doctors does not cost anything at all. In addition to funding with the help of the Zakat Institute, the mosque also has a business, namely renting out car parking lots for residents who do not have a garage in their homes. This business supports the mosque and continues to experience a turnover of income. So, the KJS Program has never experienced a deficit or spent any money on its cardholders.

Ahead of the 2024 Legislative Election, Aam expanded the reach of the KJS program, which centered on mosque worshippers, into Aam's political campaign program, integrated into the People's

Aspiration House. KJS is Aam's Political Service program to its constituents when Aam served as the Cilegon City DPRD for the 2014/2019 period and was re-elected in the 2019/2024 period. Starting from the KJS, which has been running well, during the 2024 legislative election, Aam made innovations to expand the use of the card and produced the "Healthy Card" Program, and 3500 Healthy Cards have been printed.

The Health Card program was implemented by Aam's colleague at DKM Masjid Al-Ikhlas, dr. Agus, who is also the administrator of the KJS program. Aam, in collaboration with the Sedjiwo Clinic, owned by dr. Agus. Funding was purely from Aam Amarulloh's funds. According to Agus, the people of Pulomerak are in dire need of a Health Card. This can be seen when this program has only been open for one month. More than 500 people have used it for treatment. In fact, in the following months, the number of patients who came remained consistent. According to Dr. Agus, about 5% of the total population of Merak needs health services every month, although no one expects his people to get sick. However, the data shows that the average number of ill patients is around 5% in each region, making the Health Card very useful and efficient for them. The public came with the card and was immediately served without hassle.

In the implementation of the Health Card, patients with diseases that are categorized as severe, such as heart leaks and kidney failure, and even patients who died due to heart attacks. In this Aam Health Card service, almost all patients with various complaints about their diseases have been accepted and served well. In addition, the uniqueness and difference between the Health Card and BPJS is that the Health Card can serve patients due to accidents. However, the treatment of accident patients costs more. This fact illustrates that the Health Card can help and ease the people in the Aam Amarulloh constituency. Despite the positive efforts made by Aam to meet the health needs of larger potential constituents, it has failed. In the 2024 Legislative Election, his third term of political contestation, Aam narrowly lost to his political opponent by only 69 votes. Based on the analysis, Aam Amarulloh's positive efforts are inferior to the "money politics" strategy used by his political opponents.

The results of a survey conducted by researchers on the existence of the aspiration house show that community problems can be handled and solved more easily and quickly. Around 80% of the community's aspirations and complaints have been followed up. This satisfied the community and was responded to enthusiastically by community

leaders in the Pulomerak and Grogol Districts. The community said that they were very satisfied with the performance and existence of the Aam Amarulloh Aspiration House.

Hanna Fenichel Pitkin Representation Model: Aam Amarulloh's Aspiration House Representation Model

Pitkin(1967) defines representation or representation as a manifestation of action over-representation to represent the interests it represents. Aam Amarulloh represents his elected constituency in the Pulomerak and Grogol Districts. Establishing this aspiration house as the idea of Aam Amarulloh after being elected for the second time as a member of the Cilegon City DPRD, he emphasized that Aam is a representative of the constituents in his constituency. Coupled with the increase in voters in the 2019 Legislative Election. Aam needs an Aspiration House to facilitate the distribution of aspirations conveyed by the community. In the process of conveying aspirations submitted by the community, there are two types of processes, namely as follows:

- a) Official Process, namely going through a recess, which will be officially processed at the trial.
- b) The Informal Process is to convey directly at the aspiration house or directly contact Aam. Usually, Aam handles this informal process directly. For example, there are complaints of "pungli" that occur in the market or if there are people who need an ambulance.

Then, Aam also created the Healthy Assembly Card (KJS) program. KJS is a card that can facilitate and facilitate the community in the health aspect in the 3rd constituency of Cilegon city. The provision of KJS was carried out in one of the mosques in Pulomerak District, where there were no specific criteria. Both people who can and cannot afford it can have it, but those who have the card are mosque worshippers who often perform prayers at the mosque in Pulomerak District.

KJS has been implemented since 2019 in collaboration with the Sedjiwo Clinic, owned by Dr. Agus Sumartono. People with a KJS can be treated at the Sedjiwo Clinic by only showing their KJS and ID card. KJS is free of charge, which is a superior point compared to BPJS cards because the money used in KJS results from business entities in the Pulomerak District Mosque.

Hanna Pitkin categorizes three representation models, including Symbolic, Descriptive, and Formalistic Representation. Symbolic Representation is where it has a close relationship with the symbols

found in society. Then descriptive representation refers to the actor who is a representative by trying to describe what he represents. This means that the delegating party has a group represented, for example, representing race, place of residence, or gender. This representation also describes that a representative institution is required to be able to reflect all of its society following the description of the existing demographic.

Meanwhile, Formalistic Representation is related to the legality obtained from the mandate received. In this formalistic representation, there are two forms, namely accountability, which means the responsibility of the representative party to the represented party, and this can also affect the electability of the representative actor in the next election period. Then, authority is a manifestation of accountability from the party represented to the party represented.

From the explanation of the representation model by Hanna F. Pitkin and the findings obtained in this study, the representation model at the Aam Amarulloh Aspiration House is a descriptive representative model, which, indeed, the establishment of the aspiration house is to shelter the group represented by Aam, namely the community in the Pulomerak and Grogol Districts. With Aam as a party representing the community in the two sub-districts, Aam reflects the demographics of the people in parliament.

So that Aam can accommodate the needs of the community in the two sub-districts as a community representative in the 3rd constituency. So far, it has been proven that many people are satisfied with the performance carried out by Aam Amarulloh as a member of the Cilegon City DPRD, who was elected and obtained the most votes in the 3rd constituency in the 2019 Legislative Election.

The Aam Amarulloh People's Aspiration House is very helpful to residents. It also provides convenience in providing direct access to meet people's representatives. This is because most members of the people's representatives are usually very difficult to meet. In addition, there is a very simple process for channeling or conveying their aspirations, and it can be followed up quickly without having to wait for a recess. This indicates the advantages and benefits of establishing the Aam Amarulloh People's Aspiration House.

The descriptive representation model from Pitkin is very suitable for the Aam Amarulloh Aspiration House representation model. The formation of the Aspiration House makes it easier for the community to convey the problems and needs of the people living

in the Pulomerak and Grogol Districts. The harmony between the representative's actions and the interests represented reflects the descriptive representation of the Aam Amarulloh Aspiration House.

Political Innovation Model of Aam Aspiration House Representation

Based on the results of the discussion and analysis above, it can be described that the model of Political Innovation Representation of Aam Amarulloh's aspiration house has the following main elements:

- a. Aam Amarulloh Aspiration House: The center of this model serves as the main forum for absorbing and accommodating the aspirations of the people in Cilegon City, especially the Pulo Merak and Grogol areas.
- b. Healthy Pilgrim Card Program (KJS):
 - 1) Mosque-based health services that provide free access to treatment in collaboration with local clinics.
 - 2) It is Managed with independent funds from mosque business entities, allowing the community to receive health services at no cost.
- c. CSR and Government Network
 - 1) Connecting the community's needs with Corporate Social Responsibility (CSR) programs from companies such as PT Indonesia Power and PT ASDP.

- 2) This cooperation allows assistance in the form of materials and public services, including clean water supply and infrastructure construction such as paving blocks.

d. Formal and Informal Aspiration Pathways

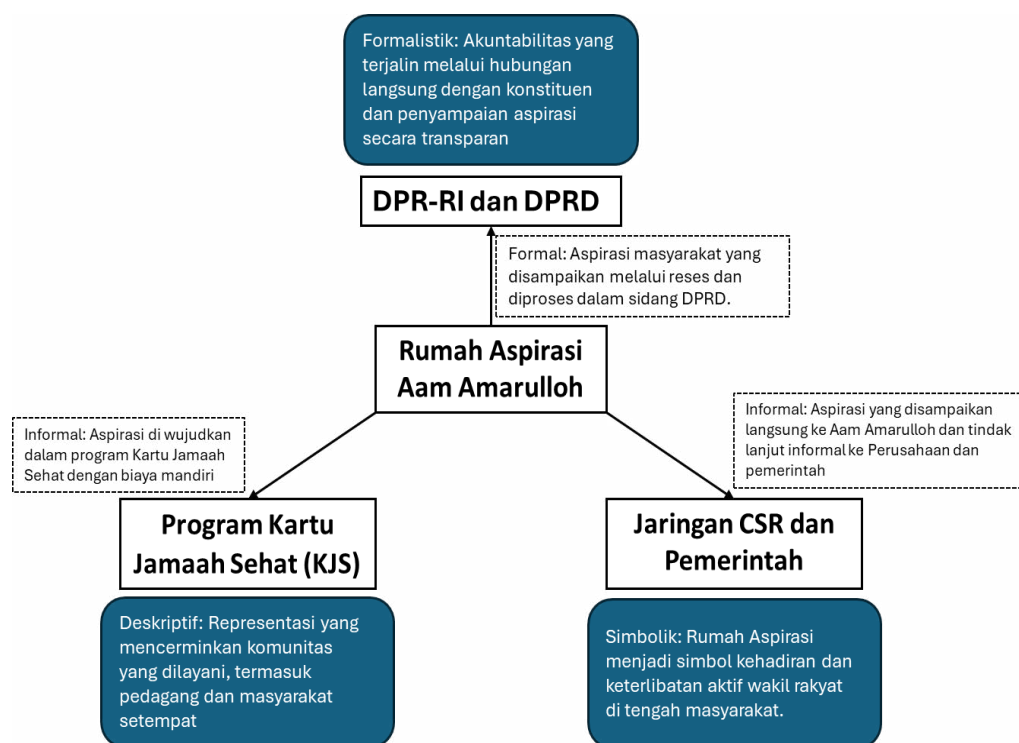
- 1) Formal: Community aspirations conveyed through recess and processed in the DPRD session.
- 2) Informal: Aspirations are conveyed directly at Rumah Aspirasi or through Aam Amarulloh's social media.

e. Types of Representations (Pitkin)

- 1) Symbolic: The House of Aspiration symbolizes the active presence and involvement of people's representatives in the community.
- 2) Descriptive: A representation that reflects the community served, including merchants and the local community.
- 3) Formalistic: Accountability established through direct contact with constituents and transparent delivery of aspirations.

CONCLUSION

The Aspiration House is a facility that functions as an intermediary space between constituents and legislators. It plays an important role in bridging the gap between the agendas of elite groups and



Source: Processed by the author

Figure 3. Political Innovation Model of Representation of the People's Aspiration House of Aam Amarulloh

Political Representation Innovation: a Case Study of "Rumah Aspirasi Rakyat Aam Amarulloh" in Cilegon City
(Shanty Kartika Dewi, Anis Fuad, Tia Amelia, Siti Saratipo Hekmalia Puteri and Sinisa Safa Salsabilla)

society's agenda. The Aspiration House allows constituents or the community to express their needs and complaints to legislators. In this case, Aam Amarulloh's Aspiration House is represented by descriptive representation.

As a local member of the representative in Cilegon city, He acts as a delegate party from his constituency in the Pulomerak and Grogol districts. KJS is an innovation from the Aspiration House that has been proven to serve constituents' needs. This innovation was able to attract constituents' attention and maintain the votes of Aam Amarulloh for two terms, even though in the third term, it failed to obtain a seat due to a difference of 69 votes. The money politics of political opponents is an obstacle in the democratic process.

ACKNOWLEDGEMENT

Sultan Ageng Tirtayasa University funds this research through the Dosen Madya Research Grant Program. The team would like to thank all parties involved in implementing this research, especially Aam Amarulloh and dr. Agus Sumartono.

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