

## THE ROLE OF SOCIAL CAPITAL IN RAJUDIN SAGALA'S VICTORY IN THE 2024 MEDAN CITY LEGISLATIVE GENERAL ELECTION

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### ABSTRACT

This research aims to analyze the use of social capital by Rajudin Sagala from the Prosperous Justice Party in winning the 2024 Medan City Legislative General Election. Using Robert D. Putnam's social capital theory which includes networks, norms, and trust, as well as the typology of bonding social capital and bridging social capital, this study applies a descriptive qualitative approach. Data was collected through in-depth interviews, observations, and documentation of key informants (Rajudin Sagala), winning teams, and party elites. The results of the study show that in the aspect of bonding social capital, Rajudin Sagala strengthens internal solidarity through da'wah activities, mosque safaris, and PKS cadre training that instills the values of ukhuwah, loyalty, and trust. This activity creates a strong emotional bond with mosque worshippers and party cadres. Meanwhile, bridging social capital is realized through social assistance programs (basic necessities, compensation, education assistance) and free medical services that reach people across social groups, including ngaji teachers, funeral homes, and underprivileged families. The program builds public trust and broad moral legitimacy. In conclusion, the synergy between bonding and bridging social capital supported by consistency of presence and religious values was a key factor in Rajudin Sagala's victory with the highest number of votes obtained in Dapil I of Medan City.

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### INTRODUCTION

Political contestation in the legislative election is a competitive arena that requires each candidate not only to rely on popularity or financial power alone. The opportunity to win the legislative election is not easy to achieve, so each contestant must have a concept and strategy that is considered effective and superior to other political opponents (Amir, 2020). In political competitions, although the chances of winning and losing are difficult to predict with certainty, conceptually victory will only be achieved by contestants who really prepare their capacity qualifiedly. Well organized and consolidated capabilities are a fundamental need for every political actor who wants to achieve victory in the process of democratic political competition. This phenomenon becomes even more interesting when studied from the perspective of social capital, given that the success of a candidate often cannot be explained solely through formal economic or political capital.

According to (Putnam, 2000), there are three main capital that must be possessed by a political actor in winning the contest, namely political capital, social capital, and economic capital. These three capitals together affect a contestant's

ability to gain support from the community. The greater the accumulated capital that a contestant has, the greater the chances of support he will get. In this context, the use of social capital is a very crucial aspect because the reciprocal relationship between political actors and the community can create sustainable public trust. (Putnam, 2000) Define social capital as a social institution that involves networks, norms, and social trust that encourage the creation of social collaboration, both coordination and cooperation, for the common good.

Networks are one of the keys to success in building social capital. (Putnam, 2015) explains that the relationships between nodes in a network can only be known from the social interactions that occur between them. Interactions serve to disseminate information across members, allowing them to be able to take collective action to address common problems. Networks can form horizontally, which unites people of relatively similar status and power, or vertically, which connects individuals in asymmetrical hierarchical relationships. Putnam asserts that horizontal networks are more effective in facilitating communication, improving the distribution of information about individual trusts, as well as enabling mediation and reputational enhancement. In a complex society, reputation is a very important aspect for the creation of social trust.

In addition to networks, norms also play an equally important role in the formation of social capital. Social norms play a role in controlling the forms of behavior that grow in society. (Putnam, 2000) stating that norms that create social trust usually have an impact in the form of reducing transaction costs and making it easier for cooperation among community members. The most important characteristic of these norms is the existence of a reciprocal relationship that has the potential to provide benefits for both parties. Norms that are based on mutual consensus will usually provide social sanctions for people who violate them. Strong norms allow each member of the group or community to keep an eye on each other, so that there is no gap for individuals to deviate from common agreement.

Trust is the main element that expands the formation of social networks in people's lives (Putnam, 2000). The higher the level of mutual trust in a community, the higher the likelihood of good cooperation. Putnam defines trust as a willingness to take risks in social relationships based on the belief that the other party will do something as expected and will always act in a mutually supportive pattern of action. The essence of trust includes three things, namely the existence of a social relationship between two or more people, the existence of expectations in the relationship that if realized will not harm any party, and the existence of social interactions that allow those expectations to be realized. Trust is not an unchanging raw material, but is constantly interpreted and judged by the actors involved.

(Putnam, 2000) Furthermore, it develops the typology of social capital into two main forms, namely bonding social capital and bridging social capital. Social capital bonding refers to strong and exclusive social bonds, usually based on common identities such as family, ethnicity, religion, or a specific social group. This form of social capital creates a sense of security, solidarity, and emotional support among group members. In crisis situations, social capital bonding can even be a savior because the bonds formed are very strong. (Farchan, 2019) Terming a society with bonding social capital as a characteristic of a sacred society, that is, a society that is dominated and surviving with a structure that tends to be closed by certain dogmas. Its main characteristics include particularized trust, group solidarity, and reciprocal norms that are limited to the scope of the internal group.

Conceptually, bonding social capital is a form of social capital formed among individuals who have similar backgrounds, values, and social identities. (Putnam, 2000) Explains that bonding social capital acts as a social glue that unites members in a group with strong emotional bonds. The nature of this bond tends to be closed and exclusive because the relationships built only focus on fellow group members who have similar religions, ethnicities, or professions. (Woolcock, 1998) He added that social capital bonding reflects the relationships that exist between people in similar situations, such as nuclear family, close friends, and neighbors, thus encouraging the formation of a high level of mutual trust among the members of the group.

Meanwhile, bridging social capital is inclusive and outward looking. (Putnam, 2000) defines bridging social capital as social capital that connects people from various segments of society. If bonding social capital functions as an adhesive in the group, then bridging social capital functions as a social lubricant that facilitates interaction and cooperation between different groups. Bridging social capital leads to the search for common answers to solve problems faced by the group by utilizing the networks that individuals have in the group. This social capital is referred to as bridge social capital because of its ability to bridge the differences that exist between community groups that have different cultural values, by prioritizing the similarities found in both parties.

In a broader perspective, the concept of social capital has also been developed by classical thinkers such as (Bourdieu, 2018) view social capital as belonging to individuals, not collectives, which primarily derives from one's social

position and status. For Bourdieu, social capital allows a person to exert power over groups or individuals who mobilize resources. Social capital is not uniformly available to members of a group, but it is available to those who seek to acquire it by attaining positions of power and status and by developing good intentions. Bourdieu distinguishes three forms of capital, namely economic capital, cultural capital, and social capital. In the political arena, Bourdieu stated that social capital can be transformed into socio-political capital through networking with political elites or interest groups, as well as access to power structures.

(Coleman, 1988) looking at social capital based on its function. Like other forms of capital, social capital is productive in nature that allows the achievement of some goals that cannot be achieved without its existence. Coleman identifies three main elements that are pillars of social capital, namely the obligations and expectations arising from a sense of trust in the social environment, the importance of a smooth flow of information within the social structure, and norms that must be adhered to with clear and effective sanctions. Coleman (1990) emphasized that without social capital, a person would not be able to obtain material benefits and achieve other successes optimally. Social capital, like economic capital, is also productive, although it is not always beneficial in all situations.

In the context of legislative elections in Indonesia, especially in the city of Medan, the use of social capital is a strategy that is almost carried out by all legislative candidates who fight in elections, including candidates from the Prosperous Justice Party (PKS). PKS nationally experienced a significant increase in vote acquisition from 2019 to 2024. In 2019, PKS obtained 11,493,663 votes (8.21%) with 50 seats in the House of Representatives, while in 2024 it increased to 12,781,353 votes (8.42%) with 53 seats in the House of Representatives (Pks.id, 2024). At the Provincial DPRD level, PKS has increased from 193 seats to 212 seats, while at the Regency/City DPRD level, PKS has experienced a significant increase from 1,243 seats to 1,320 seats. This increase shows that the social capital-based strategy implemented by PKS is starting to show positive results.

In Medan City, in the 2024 General Election, PKS managed to occupy second place with 176,981 votes, below the PDI-P which obtained 204,228 votes, but was ahead of Gerindra which obtained 164,371 votes. More specifically, in the Constituency (Dapil) I of Medan City which includes West Medan, Medan Baru, Medan Helvetia, and Medan Petisah Districts, PKS occupied the second position with 34,224 votes. In the contest at the legislative candidate level, Rajudin Sagala from PKS won the highest number of votes of 17,582 votes, defeating candidates from other parties, including incumbents from major parties. This achievement places Rajudin Sagala as the highest vote winner among the 50 candidates who qualified for the Medan DPRD for the 2024-2029 period.

Rajudin Sagala's success is inseparable from his background as an *ustad* who has been active in *da'wah* activities in the city of Medan for a long time. Before entering the world of politics, Rajudin Sagala was known as a lecturer and lecturer in various mosques, prayer rooms, and the hallways of residents' houses. The emotional closeness built through religious activities became the initial foundation for the formation of strong social capital between himself and the community. Rajudin Sagala's joining the Prosperous Justice Party, which is known as a *da'wah* party with a nationalist-religious ideology, further strengthens its social capital base. PKS views politics as a means to convey Islamic values universally through social activities, recitations, and lectures at *taklim* assemblies spread throughout the city of Medan.

In the context of bonding social capital, Rajudin Sagala used *da'wah* activities and mosque safaris as a social space for the formation of political closeness. Activities such as congregational Fajr safaris, routine recitation of *taklim* assemblies, Islamic family lectures, mosque youth discussions, and environment-based community development are means to strengthen internal solidarity with groups that have similar values and religious identities. Meanwhile, in the aspect of bridging social capital, Rajudin Sagala and PKS developed various social assistance programs and free medical services that reach people across social groups, including those who do not have the same religious affiliation. Basic food assistance programs, MSME assistance, health advocacy, and socialization of universal health services are bridges that connect PKS with the wider community.

An interesting phenomenon in the case of Rajudin Sagala is his ability to win legislative elections for three consecutive periods (2014-2019, 2019-2024, 2024-2029) with a significant increase in votes. In 2019, Rajudin Sagala obtained 12,694 votes in Dapil I of Medan City, while in 2024 it will increase to 17,582 votes. This increase occurred in the midst of increasingly fierce political competition with the emergence of newcomer candidates who also have no less popularity and political capital. Rajudin Sagala's ability to not only maintain, but also increase his support base shows that the social capital he built is not momentary, but sustainable and adaptive to the dynamics of heterogeneous urban society.

Thus, a study on the role of social capital in Rajudin Sagala's victory in the 2024 Medan City Legislative General Election is very relevant to be carried out. Through the framework of social capital theory proposed by Robert D. Putnam with its three main indicators, namely networks, norms, and trust (Putnam, 2000), as well as the typology of social capital bonding and bridging social capital, this study seeks to reveal how a figure with a Ustad background is able to manage and utilize his social capital effectively in political contestation in the city of Medan. Understanding this is not only important for the development of political science, but also for political practitioners and political parties in formulating a more sustainable winning strategy rooted in the social reality of society.

## METHOD

This study uses a qualitative approach with a descriptive method. The qualitative approach was chosen because it allows researchers to understand social phenomena in depth through various interpretations and perspectives of participants, as explained by (Creswell & Poth, 2016) that qualitative research transforms the world into a series of representations such as field notes, interviews, photographs, and recordings. Descriptive research itself aims to provide basic information about social phenomena and describe them systematically, including specific details of circumstances, activities, social settings, or relationships occurring in the field (Edition, 2015). The reason for using this method is so that the researcher can analyze in depth how Rajudin Sagala manages the social capital of the organization's network in winning the 2024 Legislative Election in Medan City, without reducing the wealth of natural and contextual data.

The location of the research was carried out at the Medan City PKS DPD Office located at Jalan Sei Beras, Babura, Medan Baru District, with the consideration that Rajudin Sagala is a faction of the Medan City PKS. The research subject or informant is determined using *the purposive sampling*, which is based on the consideration that the informant has direct involvement in political da'wah activities and electoral contestation which is the focus of the research (Miles & Huberman, 1994). Informants are classified into three categories: key informants (Rajudin Sagala as the main actor), main informants (winning teams and party elites), and supporting informants. The number of informants was five people consisting of the Deputy Chairman of the Medan City DPRD, two members of the winning team, the Secretary of the PKS DPD, and the Chairman of the PKS DPD. This variation in the backgrounds and positions of informants allows researchers to gain a comprehensive perspective on the use of social capital in the context of local politics.

The data collection technique was carried out through three methods, namely non-participatory observation, unstructured in-depth interviews, and documentation studies. Observation is carried out by observing subjects and their activities without being directly involved, aiming to obtain objective and neutral data (Sugiyono, 2017). In-depth interviews are conducted by preparing structured interview guidelines but remain flexible to spontaneously dig up information according to the informant's answers. Documentation studies are carried out by collecting public and private documents such as photographs, archives, and activity reports relevant to the focus of the research. These three techniques are used simultaneously to obtain data from the same source, resulting in triangulation that strengthens the validity of the findings.

The data analysis in this study follows an interactive model (Miles, M. B., & Huberman, 1994), which consists of three streams of activities that occur simultaneously: data reduction, data presentation, and conclusion/verification. Data reduction is carried out through the process of selection, concentration, simplification, and transformation of rough data that arises from field records. The presentation of data is arranged in the form of a matrix, graph, network, or chart to facilitate understanding and extracting meaning. Conclusions are drawn by comparing the data that has been compiled and still referring to the formulation of the problem, so that the answers to research problems can be found systematically. The entire analysis process takes place in a cyclical and interactive manner, both before, during, and after data collection, so as to build a general insight called a credible qualitative analysis that can be

## RESULT AND DISCUSSION

### **Rajudin Sagala Internal Social Capital Strengthening Strategy (Bonding)**

Rajudin Sagala builds strong internal social ties through two main pillars: da'wah and mosque safaris, as well as training PKS cadres in stages. Based on interviews and observations, during the 2023–2024 period, Rajudin Sagala carried out more than 120 Fajr safari activities, routine recitations, and lectures in the Dapil I area of Medan City (West Medan District, Medan Baru, Medan Helvetia, Medan Petisah). This activity is not packaged politically formally, but in a fluid atmosphere of friendship, so that the community feels emotionally close. Mosque worshippers, taklim councils, and

mosque youth communities voluntarily participated in the implementation of the activities, reflecting the group's high solidarity.

PKS cadre training activities are carried out routinely 3-4 times per year with materials that combine ideological coaching (trust values, ukhuwah, discipline) and practical skills (Islamic public speaking, campaign management). Interaction in small groups (*liqo'*) under the guidance of *the murabbi* creates a strong personal closeness and loyalty. This is reinforced by Rajudin Sagala's statement:

*"In every training I emphasize: what we want to build is not only victory at the ballot box, but trust and goodness in the hearts of the people. If cadres are only taught political strategies without value, they may be able to win once, but they won't last long."*

Table 1. presenting data on Rajudin Sagala's social service activities in 2023–2024, which although more dominant for *bridging*, also strengthens *bonding* because it involves cadres and worshippers in its implementation.

**Table 1. Rajudin Sagala Social Service Activities for 2023-2024**

*Source: Research Observation and Interview Results, 2026*

| Yes | Types of Activities                      | Number of Activities | Dominant Location                              | Target Beneficiaries                                      | Form of Service                                        |
|-----|------------------------------------------|----------------------|------------------------------------------------|-----------------------------------------------------------|--------------------------------------------------------|
| 1   | Free Treatment                           | 38 times             | Medan Helvetia, Sei Putih, Glugur, Medan Barat | Elderly, housewives, middle-to-lower economic communities | Health check-ups, free medicines, health consultations |
| 2   | BPJS and Hospital Assistance             | 27 times             | Medan Petisah, Helvetia                        | Underprivileged families                                  | Administrative assistance for BPJS and hospitals       |
| 3   | Mutual Cooperation Drainage              | 17 times             | Sei Sikambing, West Medan                      | Flood-prone neighborhoods                                 | Drainage and waterway cleaning                         |
| 4   | Compensation for Orphans and the Poor    | 21 times             | The environment of mosques and prayer rooms    | Orphans and poor families                                 | Money and basic necessities                            |
| 5   | Basic Food Assistance                    | 29 times             | Densely populated areas                        | Low-income communities                                    | Distribution of basic necessities                      |
| 6   | Wheelchair and Medical Device Assistance | 11 times             | Helvetia and Petisah Field                     | The elderly and the sick community                        | Wheelchairs and medical devices                        |
| 7   | Mass Circumcision                        | 8 times              | Mosque and school courtyard                    | Children of underprivileged families                      | Free circumcision and supplies                         |
| 8   | Educational Assistance                   | 14 times             | West Medan and Medan Baru                      | Underprivileged schoolchildren                            | School uniforms and supplies                           |
| 9   | Flood Victim Assistance                  | 6 times              | Medan Barat and Glugur                         | Flood victims                                             | Logistical and medical assistance                      |
| 10  | Friday Blessing Program                  | 32 times             | The area of the mosque                         | Day laborers and pedicab drivers                          | Free food distribution                                 |

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and the main  
road

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Location of the picture:



**Figure 1. Lecture and Coaching Activities of Rajudin Sagala**  
*Source: Instagram rajudin\_sagala*



**Figure 2. Community Activities / Community Collective Activities**  
*Source: Instagram rajudin\_sagala*



Figure 3. Religious Activities in the Community

Source: Instagram *rajudin\_sagala*



Figure 4. Religious Aid Activities

Source: Instagram *rajudin\_sagala*



Figure 4.6 Aspiration Activities in Youth Environments

Source: Instagram [rajudin\\_sagala](#)

Rajudin Sagala's internal social capital strengthening strategy reflects the real implementation of *Social Capital Bonding* according to (Putnam, 2000). Strong bonds in homogeneous groups (mosque worshippers, PKS cadres) create *Particularized Trust* and solidarity which is the foundation of rapid and efficient political mobilization. These findings are in line with research (Utami & Muslimin, 2024) which states that social networks are the dominant factor in local political victory. In addition, the systematic PKS cadre regeneration system produces ideological loyalty that makes cadres not easily influenced by short-term political transactions. Intensive interaction in the da'wah space also strengthens

Putnam's theory that repetitive interactions (*Repeated interaction*) fosters mutual norms and trust that become the glue of society.

### Strategy for Expanding Social Networks (*Bridging*) through Public Services

Rajudin Sagala and DPD PKS Medan City develop various cross-group public service programs to reach people outside the traditional PKS base. The two flagship programs identified are Social Assistance and Free Medical Services (JKMB/UHC).

This program includes the distribution of basic food packages, compensation for orphans, educational assistance, wheelchair assistance, mass circumcision, and flood victim assistance. The main targets are ngaji teachers, funeral bills, grave diggers, and underprivileged families. Based on data, during 2023–2024 there were 29 distributions of basic necessities, 21 times of compensation, 14 times of educational assistance, and 11 times of wheelchair assistance. The distribution process was carried out door-to-door by PKS volunteers together with local mosque administrators, emphasizing a dialogical and empathetic approach.

Table 2. presents a comparison of social assistance programs, including periods, locations, participants, sources of funds (Medan City Budget and cadre dues), as well as evidence of socio-political impacts such as increasing emotional closeness of residents and the emergence of community-based support.

**Table 2. Comparison of Social Assistance Programs**

*Source: Interview with PKS Medan figures, PKS Medan DPD documentation, klikmetro report*

| Yes | Program Name                                   | Location                                       | Key Participants                       | Frequency                         | Source of Funds                                                  | Socio-Political Impact                                                                          |
|-----|------------------------------------------------|------------------------------------------------|----------------------------------------|-----------------------------------|------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| 1   | Social Assistance for Teachers Ngaji and Bilal | Dwikora, Babura, Medan Baru & Dapil I Villages | A Teacher, a Teacher, a Teacher        | Annual & religious moments        | Medan Regional Budget (Regional Regulation No.5/2015) + PKS Fees | The emotional closeness of the residents to Rajudin Sagala and PKS; Religious Community Support |
| 2   | Education Assistance & Empowerment of MSMEs    | All Medan (focus of Dapil I)                   | Poor students, small MSMEs, housewives | Periodic (scholarships, training) | Medan Regional Budget (education and MSME programs)              | Recipient loyalty; increased socio-political participation; New Volunteers                      |
| 3   | Food Aid / Rice Distribution                   | Entire Terrain                                 | Poor families with Medan ID cards      | Routine & continuous              | Medan Regional Budget (social welfare & food security)           | Food Security; the image of PKS social services; public trust in Rajudin Sagala                 |

Since December 2022, the Medan City Government has implemented the Medan Berkah Health Insurance (JKMB). Rajudin Sagala and the PKS faction of the Medan DPRD acted as advocacy facilitators: helping residents who were rejected by hospitals, assisting BPJS administration, and socializing UHC procedures. In the period 2023–2024, the PKS team handled dozens of health advocacy cases, especially in Medan Helvetia and Medan Petisah Districts. This activity is not ceremonial; Rajudin Sagala often goes directly to meet patients at the hospital at night.

Table 3. comparing free medical service programs (JKMB, environmental health advocacy, free medicine) with success indicators such as the percentage of UHC participation and the number of successful advocacy. Table 4 shows photos of advocacy for free medical assistance, such as assistance for stroke patients, free cesarean delivery, and collision victims.

**Table 3. Comparison of Free Medical Service Programs**  
*Source: Datamedan.com, klikmetro report, FPKS interview of the Medan DPRD)*

| Yes | Program Name                                    | Location                               | Key Participants                                   | Frequency                         | Source of Funds                                   | Social Impact                                                                                                                  |
|-----|-------------------------------------------------|----------------------------------------|----------------------------------------------------|-----------------------------------|---------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| 1   | Medan Berkah Program (UHC/PBI Health Insurance) | All Medan (focus of Dapil I)           | Poor & vulnerable population                       | Daily (ongoing)                   | Medan Regional Budget (JKMB)                      | Increased access and satisfaction of BPJS services; Public Trust in People's Representatives Who Are Active in Health Advocacy |
| 2   | Environmental Health Advocacy                   | Medan Baru District, Helvetia, Petisah | Densely populated and low-income communities       | Periodically at the village level | Medan Regional Budget (socialization & education) | Increased responsiveness of hospitals and health facilities; sanitation awareness; UHC-based service case resolution           |
| 3   | Free Drug Service Program                       | 10 health centers in Medan (trial)     | Underprivileged residents receiving basic services | Semester & periodic activities    | Pharmaceutical CSR + Medan Regional Budget        | Optimizing health center services; access to basic medicines is assisted; increasing social relations with the PKS network     |

Free social assistance and health care programs are a manifestation *bridging social capital* (Putnam, 2000) because it bridges social class differences, religion, and political affiliation. Rajudin Sagala uses universal Islamic values (trust, justice, caring) to build trust with groups that were previously apolitical or even have different views. This is in line with the findings (Januraga & Ked, 2024) that *bridging social capital* Through cross-group programs, it greatly contributed to the legislative victory. In addition, health advocacy strengthens *Linking Social Capital* because it connects the poor with state institutions (Health Office, RSUD). (Woolcock, 1998) states that *Linking Capital* essential for access to formal resources. With the presence of Rajudin Sagala as a "bridge", the public feels that they have direct access to public services, so that their political legitimacy increases without having to conduct transactional campaigns.

### **Social Capital Synergy in Building Trust and Electoral Victory**

Rajudin Sagala's victory in the 2024 Legislative Election (17,582 votes, the highest in Dapil I of Medan City) cannot be separated from the synergy between *bonding* and *bridging* social capital. *Bonding* provides a loyal and solid mass base (mosque worshippers, PKS cadres), while *bridging* expands its reach to heterogeneous voters (poor, non-Muslim, vulnerable groups). Trust grew because of the consistency of Rajudin's presence in various social and religious activities even before the campaign period.

Data from interviews with key informants and the winning team showed that people did not only vote because of the program, but because they felt emotional closeness. Nana's mother (winning team) stated:

*"There was once a grandmother in Sei Putih who cried because she said that it was the first time that a member of the DPRD came not for a campaign, but really asked about the state of her life. After that, every time there is a PKS activity, the mother always comes."*

In addition, the values of common norms (honesty, trust, service) that are internalized through cadre regeneration and da'wah become consistent behavioral guidelines, so that the public considers Rajudin Sagala as a credible figure. This

trust is then converted into loyal and sustainable electoral support, as evidenced by the increase in vote acquisition from period to period.

Synergy *Bonding and Bridging* social capital in Rajudin Sagala's victory confirms Putnam's theory that social capital balanced between internal ties and external bridges results in better socio-political governance. Research (FABY, 2024) Emphasizing that candidates who are directly present in the community have a greater chance, but this study adds that such attendance must be supported by party organizations that have a strong culture of service and regeneration. Further, these findings reinforce the argument (Putnam, 2000) that social beliefs (*generalized trust*) formed through cross-group interaction will accelerate social coordination and political participation. In the case of Rajudin Sagala, the trust that was built was not transactional but rooted in shared social experiences, so the impact was more long-lasting. Research (Hilmi & Lestari, 2022) It also supports that social capital based on religious identity and public services can be a key differentiator in a tight legislative contest.

## CONCLUSION

Based on the results of the research, Rajudin Sagala's victory in the 2024 Medan City Legislative Election was supported by the integrated use of social capital. Through bonding social capital, he strengthens internal solidarity through *da'wah*, mosque safaris, and PKS cadre training that instills the value of *ukhuwah* and loyalty. Meanwhile, bridging social capital is realized through social assistance programs and free medical services that reach people across groups, building inclusive public trust. The synergy of these two forms of social capital, supported by the consistency of religious presence and values (trust, honesty), results in a strong moral legitimacy. As a result, Rajudin Sagala won the highest votes sustainably, showing that the effectiveness of electoral politics does not only depend on formal capital, but especially on sincere and sustainable social relations.

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