

Opportunities and Challenges of the DPW Crescent Star Party in Elections in North Sumatra, Indonesia

Hasrat Efendi Samosir

State Islamic University of North Sumatra (UINSU), Medan, Indonesia

hasratefendisamosir@gmail.com

Abstract: *In the context of Indonesia where the population is predominantly Muslim (even the largest Muslim country in the world) the views above are very relevant if linked to the political life of Muslims. In the 2009 General Election the UN vote was greatly reduced and could not exceed the 2.5% threshold, so that they could not place their representatives in the DPR RI, in connection with that the UN DPP through the Independent Survey Institute of the University of Indonesia (UI) had done survey to find out the causes, with results: first, the Candidate Figure is unknown or unpopular. Second, party administrators are less well known and not close to the community. Third, programs and issues are not in accordance with the aspirations of the people. Fourth, the image of leaders and administrators is rarely covered by the mass media. Fifth, the performance of legislators and regional heads from the United Nations is not aspiration and less publicized.*

Keyword: *opportunities; challenges; crescent star party; election*

I. Introduction

Indonesia which is a note as the country with the largest Muslim population in the world and as a country that adheres to a democratic system will certainly give birth to a party system, in which political parties will become the motor and force of democracy itself. When linked to the Islamic system that adheres to the shura system (musyawarah) there will be three views of Islam and respond to that democracy first, rejecting democracy on the grounds that democracy is sourced from Greece, the West and Kafir, even questioning if democracy is applied is considered to be out of Islam because Islam has have a broken system. Second, consider Islam and Democracy completeble (complement) because teaching Islam can also be applied in the life of democracy, in this case democracy is only used as an instrument to practice the teachings of Islam itself. Third, the view that accepts the whole and the totality of democracy, even democracy is considered more perfect than the Islamic system. The consequence of this multi-party democratic system gave rise to a party system with various political streams, some of them were religious groups (Islamic parties, Christian parties, etc.), some were nationalists, some were even secular). This style of political party flow is the jargon and selling point to approach and convince constituents who are predominantly Muslim. In the context of Indonesia where the population is predominantly Muslim (even the largest Muslim country in the world) the views above are very relevant if linked to the political life of Muslims. In the course of history both the era of the old order, the new order and the reform of the existence of Islamic parties which claimed to be the place and political home of the Islamic ummah were not linear (linear) between the number of Muslims and the

number of votes won by Islamic parties which was also reflected in the number seats obtained in parliament (legislative), even the Islamic party actually failed to compete with nationalist and secular parties in seizing the pockets of votes, factually in the history of the old order the nationalist PNI was chosen by the majority Muslim community in this country, as well as the Party Golkar (Group of Works) in the new order and even the reform order remained the party with the biggest votes besides the Democrat Party and the PDI- Struggle which was also based on nationalist and secular politics. Only in the old order did the Islamic party have a rather significant voice (under 40%), while in the New Order period the votes obtained by the PPP (Development Unity Party) were fusion of various Islamic parties because of the new order government policy which required the simplification of the number of election contestants (only three parties) the votes he achieved were even smaller (under 15%), as well as in the reformation period the results of the last election in 2009 Islamic and Islamic-based parties had the same fate (PPP 5% PKS 8% PKB 5% PAN 6%, even the United Nations, PBR, PMB, PKNU and other Islamic parties fared "NASAKOM" One Comma Fate "that did not pass the threshold of the Treshold Parliament where the number of party votes that will get a parliamentary seat is at least 2% (two percent). a reform order, in which Islamic parties were less able to win significant and less able votes to convince constituents to vote for them.

II. Theoretical Basis

2.1 Understanding Politics

Is politics really? Politics in Arabic is called *siyasyah*, which then translates into a strategy, or in English it is called Politics. Politics itself is indeed clever and wise, which in our everyday conversation as a means of interpreting a goal, but politicians themselves admit that it is very difficult to define a definition for political science. In principle politics has the scope of the state, because political theory investigates the state as a political institution that influences people's lives, so the state is in a state of motion. Apart from that politics also investigates ideas, principles, history of state formation, the nature of the state, and the form and purpose of the state, in addition to investigating matters such as elite groups, interest groups, pressure groups, public opinion, the role of political parties, and the existence of general elections. The origin of the word politics comes from the Greek word *polis* which means city state, with politics means there is a special relationship between humans who live together, in that relationship rules arise, authority, official behavior, legality of power and finally power. Politics can also be said to be wisdom, power, government power, conflict regulation that becomes a national consensus, and the power of the masses or the people. Politics can be interpreted as art and science, why is it said to be art, because how much we see politicians or political leaders who are without political science education, but capable and have tips in politics, because it brings talent born from their instincts as political artists so that he is able to charismatically carry out and play the role of the political wheel of government and power in a practical political order. Whereas politics is said to be a science, because it is knowledge that has specific and specific objects, subjects, systems, terminology, characteristics, theories and is universally accepted throughout the world, besides being able to be taught and learned by many people. Political; As with communication, there are various kinds of definitions about politics. Politics is who gets what, when and how. The division of values by the authorities, powers and holders of power, influence, actions directed to maintain

and or expand other actions. Of all the diverse views there is a general agreement that politics includes something that people do; politics is an activity. And it is a differentiated activity (although it is not always successful from other activities both economic, religious, athletic and so on).

2.2 Political Parties

There are various definitions of political parties. Imam mentioned no less than 80 definitions of political parties. The diversity of opinions and understanding of political parties was mainly due to their different emphasis. Some emphasized the roots of party ideology such as Burke and Reagan's opinion, the party's emphasis as a tool to obtain access to governments such as Epstein, Schlesinger, and Aldrich. Some emphasize that the design of mediation instruments is important in organizing and simplifying voter choices in influencing government actions such as Downs, Key and Chambers, and so on. Sigmund Neumann in his essay "Modern Political Parties" that the definition of a political party: "Organizations and political activities that try to control the government and win the support of the people on the basis of competition with one group or other groups that have different views" (a political party terniiculate organization of society as active political agent those who are conserved with the control of the governmental power and who compete for popular support with another group holding divergent view). A limitation is much simpler and the limitation stated by Neumann, stated by RH. Soltau. In this case Souttau stated: "Political parties are a group of citizens who are more or less organized, acting as a political entity and which by utilizing their power to choose aims to control the government and implement their general policy" (a political party is a group of citizens more or less organized, who act as a political unit and who, by the use of their voting power, aims to control the government and carry out their general politics. In general, it can be said that political parties are an organized group whose members have the same values and ideals. The purpose of this group is to gain political power and seize political position (usually) by consultation al means to implement their policies. A person's activities in a political party are a form of political participation. Political participation includes all voluntary activities through the name of someone participating directly or indirectly in elections. These activities include choosing activities in general elections, becoming a group of political members such as parties. Pressure groups, interest groups, sit in political members such as DPR or hold communication with representatives of the people who sit in the body, campaigning for discussions and so on.

2.3 Islamic politics

Politics in Arabic is called as-Siyasiyah, which is then adopted in Indonesian to become a strategy. Islamic politics or as-siyasah al-Islamiyah, has the meaning of Islamic perspectives and perspectives on politics. Politics that is identified by how to regulate, manage and carry out the life of society and state in the Islamic system. Islam as a faithful religion (covering all aspects of life) and religion that is full (complete and perfect), provides guidance and rules about the state system and the practice of power carried out by a leader. Khalid Ibrahim Jindan in his book Islamic Political Practice, invites with a number of political forms in Islam. First, the ummah is a political body. Second, the selection model is practiced with the "Bai'ah" selection model. Third, the term and practice of "shura" or deliberation emphasized in Islam. Fourth, the problem of loyalty and violation (al-Wala 'wal bara') and

rebellion (bughat). In the context of Islamic politics, or Islamic Siyasa, we find a number of "terms" or terms that indicate that politics is also part of Islamic teachings that must be carried out according to the concept of the teachings of Allah and the Prophet. Then we will find Islamic political discourses of a number of forms or faces and faces that become the political spirit of Islam, as for Islamic political terms as the term ummah, shura or musyawarah, bai'ah, etc. In Islamic societies, as in other world societies, political institutions are built in ways that are considered most suitable to promote their basic values. The Khilafah institution that emerged after the Prophet's death had a position as the highest political institution in Islam which led to the unity of Muslims everywhere. As is well known, the institution explores a variety of practical and theoretical challenges that end with the collapse of the Caliphate office's strength and prestige. Nevertheless, the institution continued to disrupt the symbolic influence in the form of the Islamic ummah and actually tried to continue to live in another form until it disappeared officially in the period of Kemal Ataturk's endeavor in 1924. It was also stated that Ibn Taymiyyah, with his reformist methodology, struggled to distract from the khilafah institution to the urgency or obligation of the Islamic ummah to have political power even though its main characteristic is not the same as the building of certain constitutions such as the caliphate or Imamah. The main characteristic is the application of the Shari'a through various collaborative efforts between umara and ulama so, in his opinion, an Islamic state is not obliged to have a khalifah as the top of the leadership or to mark a general characteristic in order to realize an "Islamic" society. A form of government that places the Shari'a as the highest authority is a picture of an Islamic government that fulfills the conditions of Ibn Taymiyyah and even sees all citizens in various Islamic countries as a society called the Ummah. In the various Islamic countries, each individual can coexist peacefully with other individuals despite the independence and constitution of each country are not the same.

2.4 Islamic Political Parties

The definition of an Islamic political party cannot be found definitely by researchers, but in literature, based on the historical background of Islamic political parties can be defined in terms of objectives. According to Abul'ala al-Maududi: The Islamic political party's aim is "to uphold the sovereignty of God in the face of the earth" and "make Islam a way of life in this world". Political party figures will be devoted to people who are truly faithful and devoted. Those are people who are "sincere struggling to uphold God's word and seek His pleasure". People who intend to "exploit Islam" to seek temporary worldly power are not accepted as administrators. But in practice there are Islamic political parties that want to make Islam as a system in the state and there are those who only fight for Islamic values that are universal to be implemented. There are those who are oriented to the Islamic State (fighting for an Islamic state) but there are also those oriented not only to form the formalistic Islam as a state but to suppress the importance of the Islamic society (building a civilized Islamic society like the concept of the Medina Charter when the Prophet makes universal laws), open, tolerant and accommodate minorities outside Islam). In the researchers' notes and analysis, there are also a number of terms given about leadership by referring to the Qur'an and Sunnah, there are terms, caliph, ulil amri, rais, rain, amirul mukminin and priests. These terms also have certain stressing and identities to explain the characteristics of leaders in the context of Islamic politics. The party in the Koran is termed hizb, the word hizb can be

interpreted as a party or class, referring to the Koran, the word *hazb* is only grouped into two groups, first termed *hizbullah* (group / party of God) and both *hizbu as-syaithan* (class / party of the devil) This classification is also accompanied by its identity and characteristics. The characteristics of the group / party of God are as follows:

1. Love for God
2. Gentle towards believers
3. Hard against infidels
4. Jihad in the way of Allah
5. Never be afraid of reproach and reproach
6. Hearts that are always united with fellow believers
7. Meet or gather because it is based on love for God
8. Uphold and defend God's law
9. Dream of martyrdom in the way of God

Prof. Katimin in his book *Indonesian Political Islam*, stated that there were three forms of response given by Muslim intellectuals, related to the relationship between Islam and the state in the recent contemporary era, and became an interesting platform in analyzing political patterns or trends in the country. First, is the conservative group, which continues to maintain integration between Islam and the state, because according to them Islam has completely regulated the social system. They want to reform the social system by returning to the teachings of Islam in total and rejecting systems made by humans. Among the figures are Sayyid Qutb and al Maududi. Second, is the modernist group, which holds that in Islam, the state problem is only arranged in an outline, while the technical explanation can adopt another system, especially the West which has demonstrated its superiority. State thinkers who belong to this group include Muhammad Abduh. Third, is a secular group, which is a group that separates explicitly between Islam and the state. According to this group Islam does not regulate worldly matters, as is the case in the West. For that reason, in analyzing these trends and practices and state of mind in the modern and contemporary period, the categorization as stated by Prof. Katimin revolves around the three forms of responses given by Muslim intellectuals above. Namely conservative, modern and secular categorization.

2.5 Definition of Political Communication

Political communication consists of two syllables; communication and politics, is a series of words which, if separated, have their own meanings. Communication; Communication is everywhere: at home, when family members talk at the dining table; on campus, when students discuss the results of tentamen; in the office, when the section head divides tasks; in the mosque, when the preacher preached; in the DPR, when people's representatives decide the fate of the nation; also in parks when a lover expresses his longing for revenge. Communication touches all aspects of our lives. A study revealed that 70% of our waking time is used to communicate. Communication determines the quality of our lives. With communication we form mutual understanding, foster friendship, nurture love, spread knowledge, and preserve friendship. But with communication we also foster divisions, enliven animosity, instill hatred, hinder progress, and hinder thinking. So important, so widespread and so familiar with our communication that we all feel that we no longer need to learn communication. According to the language "Communication" comes from Latin,

namely "Communication", and comes from the word "Communist" which means "the same". The same here means the same meaning. While the experts of Communication Sciences express opinions that vary according to the angle of each review.

III. Discussion

Talking about UN opportunities and challenges in North Sumatra, it will discuss the strategy of the United Nations struggle in the period 2009-2014, as well as input or evaluation to determine the direction of the party's struggle in the future. Opportunities are things that must be used as enthusiasm, opportunities to become prospects to advance and rise better in various ways. In the party context, opportunities become important, even very important to be maximized so that the performance and achievement of party votes will be better. For the United Nations of North Sumatra, this opportunity is what keeps party leaders optimistic and serious about getting more votes, as for the opportunities of the United Nations of North Sumatra. First, ideological strength. Second, historical power. Third, sociological strength. Fourth, organizational strength. In the context of UN ideological strength, North Sumatra as an Islamic party has an Islamic spirit which originates from the teachings of the Koran and Hadith, as well as various products of Ijtihad produced by the scholars. Dr. Masri Sitanggang explained about this ideological power. "I return again this story from the history of the Islamic movement as a whole, that if we look at the battle of Islamic ideology with non-Islam, this is using this mudhari fiil, if the Qur'anic language" walan tharda ankal Yahudu walannashara ... "(al-Baqarah: 120), so from then on, now and until the future. So what is Islamic is, it still wants to be finished, it can be dwarfed, it can be divided in any way. It is possible that the Islamic party won but was not recognized, as was the case in Al-Jazair and Egypt. So the strategy before it appears has been dwarfed in such a way, it is clear that winning is defeated. So in my opinion and this is to be written firmly, that the Islamic party must be strong, as ordered by Allah in verse 60 of the Anfal in the form of party. "Then prepare your strength for you, whatever you have from the horses that can vibrate your enemies." So in the party, economic power must be built, intellectuality to debate all kinds of arguments must be built, then laskar. Why do I ask for Laskar? Because it is not certain that we have won, we will be disturbed later, that's the problem. Obviously winning, if there is no laskar, then it's the same, so this is hard work. "Meanwhile, in the view of Bustami Manurung, it was stated more firmly. And ideologically the party in Indonesia in the first election in 1955 was only divided into two types, namely the Islamic party and the Nationalist Party which was incorporated in the secular and non-Muslim groups. "The battle in Indonesia is only two. The Islamic Party which was driven by the Masjumi with the Nationalist Party in which there were secularists and Christians. In the past they joined the nation's independence after this power struggle, in addition there was indeed a globalized political maximization media movement. It is indeed the media that deals with Muslims because we do not have strong Islamic media. So if you say it is not fair in the media science, but philosophically, the struggle because it is not our media is not strong. So we are grateful to Muhammadiyah that we hope too. Muhammadiyah has a hospital that has everything. One of the best mass organizations in Asia. It has to lead there so why is Muhammadiyah because it is certain that it leads to that? Historical strength, here is one of the biggest opportunities of the UN of North Sumatra, because historically the UN has an inner relationship with Masyumi who had

recorded gold ink as the winner of the election contest in the old order of 1955, even at that time Masyumi outperformed the Indonesian National Party (PNI) led by Soekarno. If the PNI is currently transformed into a PDIP which is always in the top ranks of the election, then of course if the UN can revive or bring up the history of the Masyumi victory, then the UN will be able to win a big vote. It's just proud or complacent with the greatness of past history, also a mistake that must be corrected. The historical thread should not only be a memory but be a *ibrah* or motivation to awaken history's submerged trunk. This is where the dilemma is located, naming the UN is the name of the party, giving rise to the pros and cons, some agree there are not. The challenges faced by the UN DPW for the period 2009-2014 under the leadership of Pak Masri Sitanggang with Pak Awaluddin Sibarani, can be internal and external or from within and outside the party. In general, the challenges include: First, the professionalism of election organizers. Second, financial. Third, the electoral law regarding the threshold of the border. Fourth, the acute illness of the community about money politics. Fifth, the human resources of cadres and leaders. Fifth, militancy and spirit of *jihād*. Sixth, nothingness and morality. Seventh, building community trusts Regarding the professionalism of the KPU as the organizer of the General Election, Dr. Masri Sitanggang highlighted sharply the attitude and neutrality of the KPU, even the KPU was proven cheating, it was proven by the incomplete DPT issue or the final voters list, until the lawsuit ended. Likewise, the number of election organizers who were tried by DKPP were then recommended to be dismissed or imprisoned. This is proof that the elections held by the KPU did not run neutral or could not be separated from the various interests of major parties. In the context of the chaos of the Permanent Voter List (DPT). Ahead of the 2014 election which only a few months left, various groups still doubt whether the 2014 elections can take place honestly and fairly, this 5 (five) annual election is very important in determining the fate of the nation and state In the future, the election is a means for every citizen to get his rights as citizens guaranteed in the constitution, the right to vote and be elected in elections is a reflection that the country adheres to the notion of democracy as a manifestation of popular sovereignty guaranteed in the constitution, as which is stated in Article 1 paragraph 2 of the 1945 Constitution that sovereignty is in the hands of the people and carried out according to basic laws. But the 2014 election preparations still cause various kinds of polemics, the article about the election organizer in this case the KPU still leaves some things that have not been resolved properly, one of the fundamental things is the determination of the Permanent Voter List (DPT), even though the KPU has determined the number of DPT in the 2014 elections later namely 186,612,255 voters, with details of foreign voters 2,010,280 people, male voters 93,439,610 people, female voters 93,172 645 people. but still found 10.4 Million data of voters who were suspected of being fictitious because they did not choose a residence number Related to this matter, the UN nationally and also in North Sumatra always encourages and recommends that the election organizers be returned to each election organizer political party. The many problems that emerge before the April 9 2014 election will make many pessimists about the KPU, now there are concerns, will the KPU be able to carry out the 2014 elections honestly, fairly and with dignity? This concern is considered by some observers to be very reasonable considering how difficult it is to realize an ideal democracy in this nation to see the nation's plural condition, in the post-conflict local election raises various kinds of problems, riots, arson, and even killing each other. lately, the problem is also almost the same, the KPU and regional Panwaslu are considered not neutral or indecisive in carrying out their

duties as independent election organizers. According to the author, there is the most fundamental and very important thing that we need to think about together, when the KPU will fail to carry out the 2014 elections, this will cause riots in various regions so that the state in an emergency, while the President and Vice-President ends, there will be vacancies in the presidency and vice president, this incident has not been regulated in the constitution, which is regulated in Article 8 paragraph 2 of the 1945 Constitution which is about the vacancy of the vice president, as well as article 8 paragraph 3 of the 1945 Constitution only regulates vacancies if the president and vice president dies, stops, is dismissed, or unable to carry out their obligations simultaneously, then those who can carry out the duties of the presidency are the Minister of Foreign Affairs, the Minister of Home Affairs and the Minister of Defense jointly, but when the President and Vice President experience vacancies because their term ends has been rukir because the one who appoints him is the President whose position has also ended. This is not regulated in the constitution at all. Do not let the legal vacuum cause the government to be taken over by the military in this case the Indonesian National Police, the same as in Egypt today. These conditions could later threaten the Unitary Republic of Indonesia due to riots that continue to occur in the regions. Funds or financing are very important in any activity. Especially in party or political activities, which are currently very hedonistic and pragmatic. So the UN of North Sumatra experienced major obstacles in financing the party. In an interview with Aidan Nazwir Panggabean, the researcher arrested, actually this funding constraint initially had a solution, namely with the government policy that allocated special funds from the APBN and APBD for party development funds, where each party received a large amount of funds adjusted to the amount seats won in parliament, financing is also hierarchical from APBN for Party DPP, and from APBD for DPW and DPC of each party at the provincial or district level, but the funding was later abolished, because it was considered to burden the state finances and parties were asked to be more independent in party funding. So that the UN, which is generally management, has limited funds, has difficulty in financing the party, especially in consolidating and disseminating various media. As for the finances of the UN North Sumatra party, generally derived from the participation of the board and the contribution of members, in addition to the contributions that are not binding. The biggest contribution is obtained through the obligations of elected legislative members in accordance with the rules in force at the United Nations. From the results of this study, it can be described that the North Sumatra UN experienced financial and funding limitations, so this became one of the causes of the difficulty of the party to consolidate and socialize.

IV. Conclusion

In the 2009 General Election the UN vote was greatly reduced and could not exceed the 2.5% threshold, so that they could not place their representatives in the DPR RI, in connection with that the UN DPP through the Independent Survey Institute of the University of Indonesia (UI) had done survey to find out the causes, with results: first, the Candidate Figure is unknown or unpopular. Second, party administrators are less well known and not close to the community. Third, programs and issues are not in accordance with the aspirations of the people. Fourth, the image of leaders and administrators is rarely covered by the mass

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