

Communication Model of the Islamic Shari'ah Service in Implementing Islamic Shari'a Policies in Langsa City

Syukur Kholil¹, Yusnadi², Zulkarnain³

^{1,2,3} Universitas Islam Sumatera Utara, Indonesia
anisazulkarnain@gmail.com

Abstract

This study examines in depth the communication model of the Islamic Shari'a Service in implementing Islamic Shari'a policies in Langsa City, the themes that are communicated and the communication barriers faced. This research was designed with a qualitative descriptive approach. Data were collected by in-depth interviewing 11 informants who were taken purposively. Repeated observations of the location are also part of the data collection which is then analyzed using Miles and Huberman's interactive analysis techniques. The results of this study indicate that; First, there are two communication models commonly used by the Langsa City Islamic Shari'a Service in implementing Islamic Shari'a policies, namely the SMCRE (Source, Message, Channel, Receiver, Effect) communication model, and the chain and bitang communication model. Both of these communication models are practically applied in the form of interpersonal communication, group communication and mass communication. In the end, this study argues that a communication model that is relevant to the socio-demographic situation and condition of the community can support the effectiveness of the messages conveyed so that the community can support the implementation of Islamic law in Langsa City.

Keywords

communication model; islamic shari'a service; implementation; langsa city



I. Introduction

The Department of Islamic Law is the most authorized institution in implementing the enforcement of Islamic law in Aceh. As mentioned by Kholil, that in implementing Islamic law in Langsa City, the Islamic Shari'a Service is the spearhead of program implementers as well as program planners. In implementing Islamic law in Langsa City, the Office of Islamic Law intensively conducts socialization to the community. Socialization is carried out by carrying out various communication models according to the community that is the target of communication. This condition parallels what Abdullah conveyed, that in order to achieve the desired goals, it is very important to formulate a da'wah map so that the weaknesses, strengths, opportunities and challenges that will be faced are known. Development is a systematic and continuous effort made to realize something that is aspired. Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired. In addition, development is also very dependent on the availability of natural resource wealth. The availability of natural resources is one of the keys to economic growth in an area. (Shah, M. et al. 2020)

Parallel to the already described view, the effort to implement Islamic law by the Islamic Shari'a Service cannot be separated from the communication model that is applied.

As explained by Yusnadi, that communication is the main glue that is very important to function to strengthen character development. The character in question, namely civilized and moral. These ideals can only be realized if communication is based on an approach based on a multicultural society.

Parallel communication model with the dynamic conditions of society faced by a communicator. As mentioned by Sukiman, in the context of the development of Islamic law in Aceh, it is very important to consider the principles of local community life as well as the authority of the government. In fact, Sukiman said, the integration between monotheism and Sufism is an important point that must be considered in realizing a sharia society.

The communication model also determines the arrival of messages to the communicator properly. That is why, some experts refer to communication as an activity of delivering messages, ideas, emotions, skills and so on by using symbols, words, pictures, graphic numbers and so on. The communication model is very important considering the community situation, because: not always programs, ideas or innovations that are initiated are supported by the community. These differences raise disparities in the need for different communication models. Therefore, in realizing the achievement of effective messages, of course various ways must be done. For example, in conveying policies, relevant communication models can be formulated. In the people of Langsa City, who are predominantly Muslim, communication with an Islamic approach could be possible. Islamic communication is communication that prioritizes civility, peace, benefit and stays away from hostility.

In recent years, the Islamic Shari'a Service has begun to change its communication model in order to maximize the implementation of Islamic Shari'a. Communication that is coercive (coercive), instructive (governing), and participatory (community involvement) and persuasive communication is an alternative to these activities. The communication model that is carried out is not only one way communication (one-way communication). The Islamic Shari'a Service began to carry out two-way communication and two-step flow communication. The two-stage communication model is carried out by the Islamic Shari'a Service by involving community leaders who are considered influential, such as geuchik, gampong priests, hamlet priests, youth leaders, heads of rema organizations, and also press figures.

The involvement of community leaders, youth leaders, organizational leaders, and also the press in these communication activities, aims to strengthen the application of Islamic law in Langsa City. In accelerating the delivery of information to the public, the involvement of various elements of society can be a funnel of information for the government in disseminating policies on the application of Islamic law. Even the Islamic Shari'ah Service continuously motivate, and mobilize, and even make policies to involve the community in the implementation of Islamic law and this is regulated through qanun. As mentioned by Tjokrowinoto, community involvement in supporting government programs is very important. This process can be carried out by enabling the local community network between individuals and organizations. Especially when viewed from the perspective of Islamic communication studies. Consideration of the Islamic approach in the communication model that is carried out is very important, considering that the majority of the people of Langsa City are Muslim. That is the importance of the study that needs to be shown.

II. Research Method

This research is designed in the form of qualitative research. This means that what is described in this study is a factual and accurate situation, condition or characteristic of a particular population. This research is focused on natural observation which is based on collecting actual information in detail by describing the existing problem. The data of this study were collected from 11 people from various characteristics who were used as key informants as the main data source. Key informants were selected purposively, according to their respective competencies.

Data were collected through in-depth interviews with designated informants. Interviews with informants were conducted to fully explore data related to the communication model carried out by the Langsa City Islamic Shari'a Service to implement Islamic Shari'a policies; the themes presented; and communication barriers experienced during the process of communicating messages to enforce Islamic law in Langsa City. Observation is also one of the options for collecting data which is carried out repeatedly to the research location. The things that were observed were the implementation of sharia policies carried out, the form of implementation, the community's response to the activities carried out by the Islamic Sharia Service.

After the data is collected, then the analysis is carried out using the interactive analysis technique of Miles and Huberman. The first stage starts from data reduction, then arranges and describes it systematically. To test the validity of the data, the source triangulation technique was used, namely by comparing primary and secondary data, interview data with observation.

III. Result and Discussion

3.1 Langsa City Islamic Shari'a Service Communication Model

The Islamic Shari'a Service is the spearhead that is very persistent in implementing Islamic Shari'a in Langsa City. The persistence of Sinas Syariat Islam in implementing Islamic law has made Langsa City a pilot city in the enforcement of Islamic law in Aceh. Based on the observations made, the success of Langsa City as a pilot city for the practice of Islamic law cannot be separated from the ideas, ideas and steps taken to socialize it to the community.

In implementing Islamic law, the Islamic Shari'a Service takes innovative steps by utilizing technology to disseminate information to the public. Islamic Shari'ah Service choose a communication channel that suits the situation of the people of Langsa City. The communication channel was chosen as an effort to accelerate the implementation of Islamic law. Based on the observations made, there are three kinds of communication channels chosen by the Islamic Shari'a Service, namely interpersonal channels, mass communication channels, and group communication channels. Interpersonal communication channels are carried out by utilizing community leaders, ustaz and tengku-tengku who have a strong influence in society. Mass communication channels by utilizing mass media, and utilizing group communication by enabling informative groups in the community. As explained by Aji Asmanuddin;

DSI Langsa City for a long time, from the beginning of the application of Islamic law has continued to make efforts to socialize it to the community. Starting from the previous Kadis until now, we continue to do socialization. There is something we do on the streets by involving the WH, there is also something we do to the markets. We even socialize to the mosques. We also cooperate with the mass media, invite officials from

various elements by means of coffee mornings, Focus Group Discussions, Meetings with Opinions with elders and preachers in Langsa City, so that they can also become the spearhead of socializing Islamic law to the public. Public. We from the DSI office also take advantage of the existence of information groups in the community, such as women's perwiritan, youth recitation. We invite the leaders of the pesantren and the dayah personally to discuss a more appropriate strategy for implementing Islamic law. In addition, we use billboards, banners that are displayed in strategic places, such as at Merdeka Square, at crossroads, at mosques and we don't forget to take advantage of the help of information technology. Communications carried out by the Islamic Shari'a Service are developed in a chain and sustainable manner through the communication partners we invite.

The Islamic Shari'a Service does not work alone in implementing Islamic Shari'a in Langsa City. The Islamic Shari'a Service establishes communication with other institutions. The communication model used is a chain communication model, which is practically applied in the form of interpersonal communication, mass communication and group communication. To implement Islamic law in Langsa City, the Islamic Syariat Service uses interpersonal communication. Interpersonal communication is carried out by employees of the Islamic Shari'a Service with important figures who become opinion leaders in the community. This form of communication is applied because not all levels of society can be reached on the same opportunity.

The Islamic Shari'a Service uses local mass media such as the Serambi Indonesia Newspaper, Analysis, Waspada, and the Aceh People's Newspaper. To facilitate the dissemination of information, online mass media is also a part that is utilized optimally by the Islamic Shari'a Service. This was conveyed by Ridwan;

In encouraging the realization of the practice of Islamic law in Langsa City, DSI collaborates with the general public, community leaders and youth. In addition, so that Islamic law in Langsa City is implemented properly, and the information is distributed evenly to the public, we are working with the press. We held a press conference to cover activities on the implementation of Islamic law and programs for the enforcement of Islamic law in Langsa. In implementing Islamic law, we also carry out programs with opinions, suggestions and sharing with the community. The goal is to know the community's response to the Shari'a enforcement program in Langsa City so far, and also to accommodate the aspirations of the community. With these steps, Islamic law in Langsa City will still be practiced by the community voluntarily.

Utilization of mass media as a channel of information is a very very appropriate step in the context of the development of an informative society. Several local mass media that are online and offline in Langsa City and become information channels for the dissemination of messages on the application of Islamic law, including the Serambi Indonesia daily, Analysis, Waspada, and Acehese People's Newspaper, JPNN.net, Chapnews.com, Afnews.com, Acehonline.com, Serambinews.com, Acehportal.com, Media Realitas.com, Modus Aceh.com, Prohaba.com, and others.

To implement Islamic law in rural communities, the Islamic Shari'a Service uses an interpersonal communication model. This model is carried out to overcome various socio-demographic barriers in disseminating information to rural areas, because most of the residents of Langsa City live and live in villages. As stated by Effendi, that one of the obstacles to the blockage of information is caused by socio-anthropological barriers. Included in Effendi's term, the situation of people living in villages that are difficult to reach by the flow of information. As a solution to overcome these conditions, the Islamic Shari'a Service utilizes community leaders, ustaz and lecturers to discuss directly with

people in rural areas. As emphasized by Rogers, that for rural communities, linear or one-way communication is not appropriate, because linear communication tends to be instructive (command).

The implementation of Islamic law in Langsa City is also carried out by the Islamic Syarian Service through a group communication model. The group communication model used is coffee morning and Focus Group Discussion (FGD), optimally enabling information groups in Langsa City. Coffee morning carried out by the Islamic Shari'a Service is by inviting strategic groups in Langsa City, such as the press, religious leaders (ulama), dayah leaders, lecturers, gampong priests and so on in a container called coffee morning. The coffee morning was held at the office of the Islamic Shari'a Service by inviting strategic groups such as traditional leaders, religious leaders, youth leaders, NGOs, da'wah institutions, student organizations, representatives of women's activists in Langsa City. Coffee morning is done to absorb aspirations or share information with the community through invited representatives. As explained by Aji Asmanuddin;

Coffee morning This is done to share information with the public. We invite several people who are considered to be spearheading the delivery of information, and from them we also dig up information, we ask for their opinion on the implementation of Islamic law in Langsa City.

The importance of involving various elements in the implementation of Islamic law in Aceh is due to the fact that many community members use social institutions as forums for consultation, sharing of information, and channeling aspirations. As described by Mawardi Siregar, there are a number of organizations ranging from modernist organizations to traditional organizations that serve as a forum for the community to gather and make it a channel for aspirations, such as preachers who join various religious organizations. This condition can certainly be used by the Office of Islamic Shari'a as the spearhead of disseminating information on the implementation of Islamic Shari'a to the people of Langsa City.

3.2 Themes Communicated by the Islamic Shari'ah Service

The Islamic law which has been implemented in Aceh since 2001 has become a matter of debate at the national and international levels. There is a view that the application is not in accordance with human rights. There is a view that states that Aceh as a special region needs to be given the opportunity to manage its area specifically, for example by providing opportunities to implement Islamic law. The application of Islamic law in Aceh is still far from the ideal level in practice and there are still many contradictions in terms of aspirations.

Information about Islamic law is a need that the people of Langsa City continue to pay attention to. Not only for those who live around urban areas, even people in villages need it. This information becomes a necessity, because they live and work in areas that apply Islamic law. Along with the community's need for information on the enforcement of Islamic law, the Office of Islamic Shari'a empowers informative groups in the community. One example is empowering study discussion groups managed by students. The Department of Islamic Shari'a on various occasions made remarks at student activities continuously informing the enforcement of Islamic Shari'a, so that the practice of Islamic Shari'a in Langsa City is getting stronger.

Realizing Islamic law is a manifestation of the realization of religious teachings in the real life level of the community. The goal is not only for the good of oneself, but also for the common good. The main basis for the application of Islamic law is referred to from the Qur'an and Hadith. In this case, the Langsa City Islamic Shari'a Service conveyed

themes related to laws and qanuns that were referred to from the Qur'an and Hadith. These themes cover the issue of sharia, monotheism and morality. The main points related to the Shari'a theme are all aspects that encourage the implementation of Shari'a law in people's lives, such as the implementation of prayer, fasting, and zakat. Themes related to monotheism cover all aspects of faith and belief in Allah.

Of course, the themes mentioned are like conveying an innovation or important ideas that must be practiced in everyday life. Of course, an innovation is not immediately accepted by the community so it needs to be communicated properly, so that it is implemented in people's daily behavior. Even the occurrence of violations of the Shari'a is caused by the unpreparedness of the community to apply these new values, so that the old behavior is maintained. This is what Rogers calls the process of diffusion of ideas that is always dealing with the previous value establishment that has been embraced by society.

The process of diffusion of innovation in relation to social systems is influenced by social structure, social norms, roles of leaders and agents of change, types of innovation decisions and consequences of innovation. But for sure, every innovation is created to provide positive benefits for human life. Innovation is created to be used by humans in order to improve and improve the situation and conditions of life for the better.

The communication model as well as the themes communicated in the implementation of Islamic law in Langsa City can encourage people to implement Islamic law well. Although there are a number of violations, these violations do not damage the order of the application of the Shari'a which has already been practiced by the community. This indicates that the implementation of Islamic law is a new hope for the community in realizing a more prosperous, safe, peaceful and comfortable life in accordance with the objectives of the application of the law. Some people seem to be getting more active, diligent, and diligent in practicing religious teachings. The program of activities that have been carried out by the Islamic Shari'a Service has also encouraged the emergence of public awareness to change for the better.

People's curiosity is also increasingly encouraged to know Islamic law. Support behavior also emerges from the community. This can also be seen from the behavior of people who are increasingly careful so as not to violate the Shari'a. The communication model carried out by the Islamic Shari'a Service so far in Langsa City shows significant results. The public can understand the purpose of the messages conveyed by the Islamic Shari'a Service so that it can stimulate them to act and think in new ways.

The success of the communication model of the Islamic Shari'a Service in implementing Islamic Shari'a cannot be separated from the credibility of the communicator. Rakhmat explains credibility as a set of perceptions about the advantages possessed by communicators that can attract audiences. Credibility described by Rakhmat includes trust and expertise. Trust shows that a communicator is able to master himself and the situation perfectly, while expertise is connoted as the ability of communicators to talk about the topics presented.

The ability of communicators in this case the Langsa City Islamic Shari'a Service in maintaining a balance between interaction, relations and communication activities with the community also determines the success of the communication model carried out. The ability to communicate (competence), negotiate and maintain relationships, has a strategic role in increasing the maintenance of communication carried out. The relationship between the importance of communication competence with communication effectiveness is described as follows.

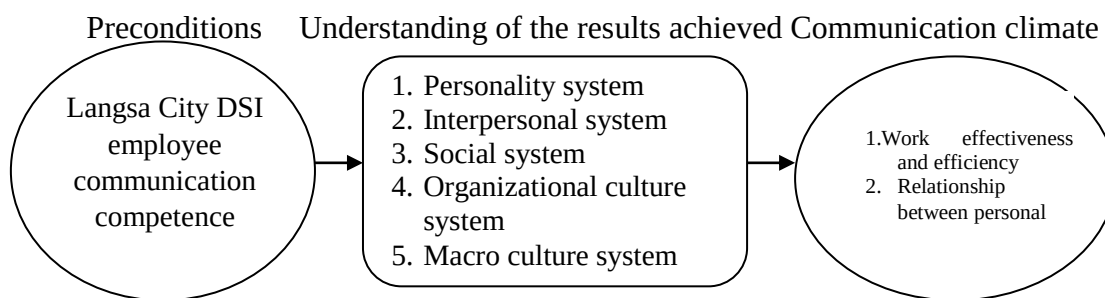


Figure 1. *The relationship between communication competence and communication effectiveness.*

The communication model carried out by the Islamic Shari'a Service can provide great benefits in the implementation of Islamic law in Langsa City. The communication model that is carried out can provide changes in people's behavior to increasingly comply with the enacted Shari'a. In the view of Islam, the benefits of communication that are carried out cannot be separated from Syukur Kholil, that in order to achieve effective communication (qawlan baligha) it is very important to design and formulate communicators and who are their targets.

IV. Conclusion

The communication model carried out by the Islamic Shari'a Service in implementing Islamic Shari'a in Langsa City is able to encourage public awareness to practice Islamic Shari'a. The communication model applied by the Islamic Shari'a Service can encourage increased participation to contribute to the implementation of Islamic Shari'a in Langsa City. The success of the communication carried out is certainly very important to be improved again, and needs to be modified according to the demands of the times. The communication model needs to be collaborated in other ways, because the community faced by the Islamic Shari'a Service moves dynamically according to the direction of development changes they face.

References

- Abdullah. (2012). "Analisis SWOT Dakwah Di Indonesia: Upaya Merumuskan Peta Dakwah," MIQOT: Jurnal Ilmu-ilmu Keislaman 36, no. 2
- Aji Asmanuddin. (2022). Kepala Dinas Syariat Islam Kota Langsa. Wawancara 19 Januari di kantor Dinas Syariat Islam Kota Langsa.
- Effendi, Onong Uchjana. (2002). *Dinamika Komunikasi*. Bandung: Remaja Rosdakarya.
- Habiburrahim et al. (2020). "Language, Identity, and Ideology: Analysing Discourse in Aceh Sharia Law Implementation," *Indonesian Journal of Applied Linguistics* 9, no. 3 (February 10).
- Kriyantono, Rahmat. (2006). *Teknik Praktis Riset Komunikasi*. Jakarta: Kencana.
- Liliweri, Alo. (2001). *Gatra-Gatra Komunikasi Antarbudaya*. Yogyakarta: Pustaka Pelajar.
- Qodir, Zuly et al. (2022). "The Formalization of Sharia in Aceh to Discipline the Female Body," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 1 (June 3)
- Rakhmat, Jalaluddin. (1984). *Metode Penelitian Komunikasi Dilengkapi Contoh Analisis Statistik*. Bandung: Remaja Rosdakarya.

- _____. Psikologi Komunikasi. Bandung: PT. Remaja Rosdakarya, 2001.
- Ridwan. (2022). Kasubag Umum, Kepegawaian dan Dokumentasi Dinas Syariat Islam Kota Langsa. Wawancara 19 Januari.
- Rogers, Everett M. dan F. Floyd Shoemaker. (1981). *Communication of Innovations*, terj. Abdillah Hanafi. Surabaya: Usaha Nasional.
- Shah, M. et al. (2020). The Development Impact of PT. Medco E & P Malaka on Economic Aspects in East Aceh Regency. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*. P. 276-286.
- Siregar, Mawardi. (2021). "Partisipasi Organisasi Keagamaan Dalam Penyiaran Dakwah Islam Di Kota Langsa," *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan* 12, no. 2 (December 31).
- Sukiman, Sukiman. (2012). "Strategi Pembangunan Islam Di Aceh Pasca Tsunami Menuju Terwujudnya Masyarakat Religius." *MIQOT: Jurnal Ilmu-ilmu Keislaman* 36, no. 1 (June 2): 205–218.
- Sukiman. (2021). *Pemikiran-Pemikiran Pembangunan Islam: Dari Aspek Aqidah Menuju Kesejahteraan Hidup Umat Islam*. Medan: CV. MANHAJI.
- Tjokrowinoto, Moeljarto. (1999). *Pembangunan: Dilema dan Tantangan*. Yogyakarta: Pustaka Pelajar.
- Yusnadi, Yusnadi. (2013). "Komunikasi Pembangunan Dalam Pembangunan Karakter Bangsa Pada Masyarakat Multikultural." *Analytica Islamica* 2, no. 1 17–24. Accessed August 7, 2022. <http://jurnal.uinsu.ac.id/index.php/analytica/article/view/391>.