

## Commitment of Political Communication in the Mayor of Banda Aceh

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**Abstract** : *Development planning in the city of Banda Aceh is still experiencing various problems and shortcomings both in terms of the substantial process of implementation and supervision. This is because there is still a lack of regional planning apparatus both in terms of quantity and quality and not yet optimal public consultation in taking government policy in development that directly impacts the community, then development plan deliberations and official head work unit forums as a mechanism for community involvement in planning development is not yet up to and maximal. Commitment to the political communication of the mayor of Banda Aceh wants to build the community of the city of Banda Aceh as a model of the civil city. This political commitment arose from the results of the geopolitical analysis, the natural conditions of the region, the Aceh provincial regional development policy and the national development vision, and the strong desire of the mayor himself. The Mayor of Paradigama in building the city of Banda Aceh referred to the concept of building the Prophet in Medina.*

**Keywords** : *commitment; political communication; Banda Aceh*

### I. Introduction

Potential problems in the development of the city of Banda Aceh generally arise from forces that have not been optimally utilized, weaknesses that are not overcome, opportunities that are not utilized and threats that are not anticipated. In general, development planning in the city of Banda Aceh is still experiencing various problems and shortcomings both in terms of the substantial process of implementation and supervision. This is because there is still a lack of regional planning apparatus both in terms of quantity and quality and not yet optimal public consultation in taking government policy in development that directly impacts the community, then development plan deliberations and official head work unit forums as a mechanism for community involvement in planning development is not yet up to and maximal, then there is no qanun on participatory planning that regulates the mechanisms and procedures of public complaints, and the Bappeda function is not optimal as a coordinator in development planning so that there is a lack of planning capability in work units to determine budget priorities up to village level added by the low understanding of the community about the meaning of real development, so that development is understood only on physical development alone.<sup>1</sup> From the various problems experienced by the city of Banda Aceh with that in mind the city of Banda Aceh needs attention to rebuild and re-arrange the cracked debris scattered from the east to the west end, as well as build an economy to exclude people from rebuilding from all lines or sectors development both physically, non-physically and

<sup>1</sup> Dokumentation of Analysis of Banda Aceh City Conditions for the Medium-Term Banda Aceh City Development Plan in 2012-2017.

psychologically, so that the city of Banda Aceh can recover quickly and rise from various problems and deterioration and lag.

To rebuild is not easy, so it is necessary to need various supports, one of which is the commitment of good political communication between Banda Aceh city government with stakeholders and other communities to get support and participation from all walks of life starting from the process of planning, implementation and supervision of the running of the government and the implementation of development, as well as strategies and concepts of development planning.

Based on the geopolitical conditions above, it is necessary to examine the geostrategic and concept of building the city of Banda Aceh. Geostrategically, the policies of the Mayor of Banda Aceh are contained in his vision and mission in running the government for the welfare of society. therefore the election of the Mayor determines the direction of building the city of Banda Aceh. On December 11, 2006 the contest for regional elections took place and the people finally trusted the mandate of IrMawardiNurdin M. Eng. Sc. As Mayor of Banda Aceh and mother Hj. Illizasa'aduddindjamal, S.E as deputy Mayor of Banda Aceh for the next five years (2007-2012).<sup>2</sup> With strong legitimacy stretching various aspirations of the people of the city of Banda Aceh, the Mayor of Banda Aceh has established a development strategy and policy agreed between the executive and the legislature as outlined in the strategic plan of the city of Banda Aceh with the Banda Aceh vision of Indonesian Islamic tourism to carry out this vision The Mayor established the first building mission to improve the practice of Islamic law in a comprehensive manner, secondly improving the quality of education and the degree of public health, thirdly developing tourism with Islamic authority, fourth improving the quality and quantity of urban infrastructure, the environment and quantity of urban infrastructure, the environment and fifth settlements developing the economy of the community .

## II. Review of Literature

### 2. 1 Definition of Political Communication.

In the past few decades, the study of political communication has experienced rapid development, and that growth has taken place throughout the world. When viewed from a historical standpoint, political communication has been known in early studies of democratic discourses from Aristotle and Plato. In its development, communication Modern politics rests on multidisciplinary based on concepts in communication, political science, journalism, sociology, psychology, history, rhetoric, and others. These developments, made various contributions to the definition of political communication. to bring understanding to the definition of communication consisting of two words, namely the word communication and politics, the two words will be explained separately without reducing the philosophical meaning and purpose.<sup>3</sup>

The terminology of communication comes from Latin, namely *Communico*, which means to divide, and *Communis*, which means building togetherness between two or more

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<sup>2</sup> Mawardi Nurudin, *Strategi Membangu Kota Banda Aceh Kompetensi*, p. 10

<sup>3</sup> Anang Anas Azhar, *Pencitraan Politik Elektoral Kajian Politik Segitiga PAN Dalam Merebut Simpati Masyarakat* (Yogyakarta:Atap Buku 2017), p. 68

people. The word "Communication" can also be interpreted as 'notification' or 'exchange of thoughts'. Broadly speaking, in the communication process, there must be elements of similarity in meaning that an exchange of thoughts and understanding occurs between communicators and communicants. Then the communication process has the meaning of transferring information or messages from the sender of the message as a communicator to the recipient of the communicant. The process of communication aims to achieve mutual understanding between the two parties involved in the process itself. The large Indonesian dictionary defines communication as the sender and recipient of messages or news between two or more people so that the message in question can be understood.

Communication is one of the most important forms of human activity without days of communication. Every living thing needs communication because communication is a symbol of the existence of life in society. Viewed from this point of view, communication shows the existence of a relationship and interactions that occur between two or more people. These interactions occur because someone conveys messages in a certain form that is received by other parties who are the target so that more or less will influence the attitudes and behaviour of the party in intent. Anyone as a member of the community does this continuously sometimes even unconsciously, including those who do not understand the meaning and concept of communication. Therefore, it is understandable that communication is an activity carried out by all members of the community, anytime and anywhere.

## **2.2 The Communication Model in the View of the Qur'an.**

Based on the results of the identification of the verses of the Koran which are related to the model of communication, it can be seen that the verses of the Koran illustrate many models, principles and systems of communication. both related to communicators, communicants, messages, media and communication effects. As said that as a communicator must convey communication messages in a persuasive, gentle manner (Surah 13: 159, QS. 20:44), and good words (QS. 2: 83, QS. 17: 53), and choosing good communication messages (Surah 2: 263, Surah 39:18). Communicators must also practice or carry out the messages that will be conveyed to the communicant (QS. 2: 44, QS. 56: 2 and 3). The Koran also prohibits communicators from conveying information that is not known exactly (QS. 24: 15).

Communicators in the Koran's view have an obligation to convey truth to others (Surah 3: 104, Surah 3: 110, Surah 16:35, Surah 29: 18), and invite to do good and prevent from bad deeds ( Surah 3: 114), and gives good news and warnings (Surah 2:25, QS.2: 155, QS. 4: 165, QS.6: 48, QS.11: 2, QS.16: 89, QS. 17: 9, QS. 18: 2, QS. 18: 56, QS. 34:28, QS. 35: 24, and QS 48: 8). Someone is also required to deliver a mandate (QS.4: 58), and advise each other (QS. 103: 3). On the other hand, communicators must distance false words and useless words (Surah 8:21, Surah 10:69, Surah 22:30, Surah 23: 3, Surah 24: 11-13 and 16), no twisting words (Qur'an 4: 135) and not being hypocritical (Qur'an 3: 167).

Communicators are also required in the Koran to be forthright in speech (QS. 13:10), and can store confidential information (QS. 33: 32), then be able to adjust communication messages to the target state of communication (QS. 14: 4 ), and not mentioning the good that has been done (Qur'an 2: 262 and 264). And guarding when communicating with parents, must use polite words (Qur'an 17:23), and if forced to refute the words of the communicant, then it must be done in a good way (Qur'an 16: 125). But it is not tolerated at all, denying refutation about something that is not known with certainty (Surah 3:66). If there is a difference of opinion about something, then it must return to the Qur'an and the hadith and

the opinions of the scholars (Qur'an 4: 59). Then in the Qur'an it is described that many of the people hear, but do not obey and practice whathe listens (QS. 2: 171, QS. 4:46).

In the Qur'an it is also explained the breadth of the knowledge of God (Qur'an 31:27). As a weak creature, humans must establish communication with the opposite in various forms, such as praying (Surah 2: 201) with a gentle voice (QS.7: 55) and asking for forgiveness (Qur'an 3: 187). As a communicant, someone is selective in receiving information (QS. 49: 6), does not steal people's conversations (Qur'an 37: 10), and is not hurt by the words of people (Qur'an, 10:65). Besides that, you should not ask something that can be troublesome to yourself (Surah 5: 101 and 102).

The communication model described in the Koran is called Islamic communication. Prof.Kholil in his book giving the definition of Islamic Communication is the process of delivering messages from communicators to communicants in accordance with the rules and principles of communication contained in the Qur'an and hadith. Meanwhile, according to MahyuddinAbd. Halim Islamic communication is the process of delivering or passing on the essence of the truth of Islam to the public which is carried out continuously by referring to the Koran and al-Sunnah either directly or indirectly, through the mediation of general or special media, which aims to form a true view based on the nature the truth of Islam and give an impression on one's life in aspects of aqeedah, worship and muamalah.

### 2.3 Civil Society

Civil Society is formed from a combination of the words "Society" and Madani. The two words, together are breakfast words from Arabic that have been standardized into Indonesian vocabulary. Therefore, in order to easily understand this concept, it will be explained the second meaning of the word. In the large dictionary Indonesian language defines the word "Society" with the meaning "a number of humans in the broadest sense and bound by the culture that they consider the same".

In terms of terminology, according to M. QuraishShihab's search for the verses of the Qur'an, it is concluded that society is a collection of many small or large individuals bound by units, customs, laws, and shared life. In the Koran there are several words that are used to show people or groups of people. Among other things: qawm, ummah, sha'b, and qabilah. Ali Nurdin added eight community terms besides that, such as firqah, taifah,hibz, fauj, an expression that begins with ahl, an expression that begins with Alu, al-nas, and asbat. these terms, by the Qur'an are characterized by certain characteristics, such as al-Mala'al-mustakbirun, al-mustadh'alfun, al-Muslimum, al-mu'minun, al-mushrikun, ahl al kitab, and others- other. Quraysh Shihab and DewamRahardjo concluded that from the many terms of society used in the Qur'an, the word ummah which had been Indonesianized became a people, closer to the understanding of the community.

The word etymologically from Madinah, comes from the same root as the word "Madaniyah", which contains the basic meaning of "place of obedience" or "system of obedience" so that the word "Medina" means a dwelling place that is subject to a rule or law. Therefore, "Medina" can also be interpreted as a place of civilization or occupation of civilized society. Because the essence of civilization is a system of obedience to a common rule or law. In Arabic, the equivalent of the civil term is hadarah (حضارة), the notion of origin is a sedentary pattern of life in a place (sendentary). This understanding is very closely related to the term thaqafah (ثقافة), an expression in Arabic for culture (Culture). In Harfiyah,

the word Medina is a place of civilization or a civilized environment, characterized by civility and not wild. Therefore, that civilized society was then called civil society.

### **III. Discussion**

Commitment to the political communication of the mayor of Banda Aceh wants to build the community of the city of Banda Aceh as a model of the civil city. This commitment to political communication arose from the determination of geopolitical analysis, the natural conditions of the region, the regional development policies of the Aceh province and the vision of national development.<sup>4</sup> The strong desire of the mayor in building the community of the city of Banda Aceh as a civil model refers to the concept of the building of the Prophet in Medina, and the Aceh sultans in building the region. Success and success in building the country and region are basically fully committed to carrying out and enforcing Islamic law in order to be strong and dwell in the souls of society<sup>5</sup>. Therefore the mayor believes and is committed to continuing to build the city of Banda Aceh as a civil city model that cannot be separated from developing Islamic law. Then the political communication commitment was reformulated with the regional stakeholders of the city of Banda Aceh in a deliberate medium-term development plan deliberation to be able to become a shared vision and mission in building the community of Banda Aceh in the future.

Vision and mission are political messages that are conveyed and offered by the mayor to the stakeholders of the city of Banda Aceh to be understood in conference so that stakeholders in the city of Banda Aceh understand and provide support to the mayor in carrying out their duties, obligations and authorities in building the area in accordance with the commitments political communication of the mayor of Banda Aceh, so that the development vision and mission that has been determined can run in accordance with the common goals and expectations that are able to reflect the factual conditions of the region. the purpose is none other than that the regional vision which is a picture of idealism about the future situation that contains the ideals and images that want to be realized is able to look far ahead about where and how the government brings and works to continue to exist, be consistent, anticipatory, innovative and productive. Thus, the established vision of development can bring enlightenment and motivation to all existing apparatus to constantly improve performance in order to realize this vision.

The established development vision needs to be embedded in each government organizational structure so that it becomes a shared vision, which in turn is able to direct and mobilize all available resources. Vision is a description of how the organization will appear when the organization successfully implements its strategy and reaches its full potential. A good vision according to Bryson that was elaborated from the opinions of Kouzes and Posner, presented inspirational features. Focusing on a better future, encouraging hopes and dreams, being attracted to common values, expressing positive results, suppressing the

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<sup>4</sup> Interview with Provost Banda Aceh Illiza Saaduddin Jamal, in his house Lam Dinggin 11 January 2017 at 10:30

<sup>5</sup> Tun Dr. Mahathir Mohammad on Seminar International that held by Harian Umum Waspada, Monday (18/7/2016) in Medan, North Sumatera, Jw Marriott Hotel.

strength of a united group, using images, imagination, and word metaphor, and communicate enthusiasm and burning excitement. While in the same context, Efendi formulated that a vision should reflect what an institution wants to achieve, can provide clear direction and strategic focus, be able to become an adhesive and unite various strategic ideas contained in an institution and have an orientation towards the future, so that all ranks must play a role in defining and shaping the future of their organization and being able to grow the commitment of all levels in the institutional environment, finally being able to guarantee the continuity of organizational leadership.

Vision is also an ideal situation or condition to be achieved in the future, its nature gives input and direction and conditions in the future. Vision is also a dream or hope for the future that you want to manifest in reality. Determination of the vision for the future is the aspirations of the community combined with the results of the development consultations from the elements of government and the community, the representatives of the people of the city of Banda Aceh and other stakeholders.

In establishing the vision of the development of the city of Banda Aceh in accordance with the commitment of the mayor's political communication delivered during the political campaign there needs to be accommodation in line with the national medium-term development plan, the provincial development plan, and the long-term plan of the city of Banda Aceh. and intimacy in achieving the development goals of the city of Banda Aceh.

Judging from the national development vision for 2015-2019 during the presidential period, Joko Widodo and Muhammad Jusuf Kala's vision of development is the realization of "Sovereign, Independent Indonesia, and a Basic Personality of Mutual Cooperation." : (1). Realizing national security that is able to maintain regional sovereignty, manage economic independence by practicing maritime resources, and reflect the personality of Indonesia as an archipelagic country. (2). Realizing an advanced, balanced and democratic society based on the rule of law. (3) Realizing free and active foreign policy and strengthening identity as a maritime. (4). Realizing the quality of life of Indonesian people who are high, advanced and prosperous. (5). Realizing a powerless nationIslamic values.

Based on this description, the mayor of Banda Aceh set a vision in building the mid-term city of Banda Aceh or the five-year future of the city of Banda Aceh carefully and strategically arranged, based on an analysis of the geopolitical conditions of the Banda Aceh city, natural conditions and conditions of natural resources (SDA ), as well as current actual issues, where the city's vision has been outlined in the strategic plan of the city of Banda Aceh through Aceh Qanun No. 12 of 2013 concerning the 2012-2017 Aceh medium-term development plan. "Banda Aceh model of the city of Madani"

Banda Aceh civil model is the political message of the mayor which has been formulated into a common vision and mission that has been agreed upon with the community and stakeholders of the Banda Aceh city community in the implementation of medium-term development. The civil city in question is a city that has a faithful and noble population, maintains unity and unity, is tolerant of differences, obeys the law, and has a wide public space. Besides that the community participates in the implementation of development, is inclusive, is able to work together to achieve the common goals that are aspired. This

situation is expected to give birth to the citizens of Banda Aceh who have a friendly, obedient, peaceful, and prosperous identity, high self-esteem, cultured, and civilized.

Efforts to realize the vision of building the city of Banda Aceh as a model city, the city of Banda Aceh launched it into a desire, determination and strong shared commitment to the 7 missions, in the context of implementing governance and development, namely:

- Improving the Quality of Practicing Islamic Shari'a in Kaffah
- Strengthening Good Governance
- Strengthening the Democratic Economy
- Growing Communities that are Intellectual, Healthy and Prosperous, Mastering Various Sciences, Technology, Art and Culture
- Continuing Islamic Tourism Infrastructure Development
- Sixth: Increasing Women's Participation in the Public Sphere and Child Protection.
- Increasing the Role of Young Generation as Strength<sup>6</sup>

### **Building the City**

To achieve the vision and mission of Banda Aceh City Principles and values need to be developed. Principally that needs to be developed. (1). The principle of democracy is to uphold freedom of expression in people's lives. (2). The principle of participation gives space for every citizen to have the same voice in making decisions, both directly and through the intermediation of legitimate institutions that represent their interests. (3). The principle of transparency creates a flow of information that is open to the public so that the public can understand the programs and activities carried out by the government. (4). Transparency is built on the basis of freedom of information flow. Processes, institutions and information that can be directly received by those who need information must be understood and can be monitored. (5). The principle of accountability, decision makers in government, the private sector and society (civil society) is responsible to institutions and stakeholders (stakeholders) and the community. (6). The principle of decentralization, the surrender of part of the authority of the city government to the government under it.

While the values that develop in the community of the city of Banda Aceh are very valuable capital in facing future challenges. These main values are the operational foundation that can stimulate stakeholders to achieve their vision and mission. The main values in question are:

Devotion: the values of the faith of mankind / servants of Allah to the Creator / Creator. In more complete manner, devotion is to carry out all obligations, stay away from all prohibitions and syubhat (vague cases), then carry out sunnah (mandub) cases, and stay away from makruh (hated) cases;

- a. Justice: the attitude and actions of someone who treats other people according to their functions, roles, and responsibilities and by paying attention to the rights and obligations of the community;

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<sup>6</sup> Dokumentation of of the Banda Aceh City Medium Term Development Plan in 2012-2017

- b. Professionalism: skilled, reliable and responsible and full of dedication in carrying out his profession
- c. Honesty: a value where attitude and speech are in accordance with the circumstances and Actual action, preaching the truth without being replaced, changed, reduced or added. This has implications for policy making so that implementation is in accordance with the initial ideals when the policy was determined, socialized and explained as it is;
- d. Integrity: personality which is based on the elements of honesty, courage, wisdom, and accountability, giving rise to trust and respect
- e. Responsibility: willingness to bear something, that is, if one is obliged to correct it or dare to be prosecuted or prosecuted;
- f. Collaboration: commitment among members of the organization to support each other, avoiding sectoral egos that prioritize the part of their own organization; and
- g. Sustainable: the development carried out not only meets the needs of the present but also does not sacrifice the fulfillment of the needs of future generations.

#### IV. Conclusion

Commitment to the political communication of the mayor of Banda Aceh wants to build the community of the city of Banda Aceh as a model of the civil city. This political commitment arose from the results of the geopolitical analysis, the natural conditions of the region, the Aceh provincial regional development policy and the national development vision, and the strong desire of the mayor himself. The Mayor of Paradigama in building the city of Banda Aceh referred to the concept of building the Prophet in Medina, and the Aceh Sultanates in building the area. Success and success in building the country and region are basically fully committed to carrying out and enforcing Islamic law in order to be strong and reside in the souls of society. Therefore the mayor is confident and committed to continuing to build the city of Banda Aceh as a civil city model that is inseparable from building Islamic law in a consistent manner.

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