COMMUNICATION STRATEGIES AND MODELS FOR THE ENFORCEMENT OF ISLAMIC LAW IN LHOKSEUMAWE CITY

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ABSTRACT. The city of Lhokseumawe consists of four sub-districts, with a total of 68 gampong spread across four districts, with a population of 194,743 people. Lhokseumawe City area is mostly coastal areas and partly hilly areas. Geographically, Lhokseumawe City is located on the cross-Sumatra route, which is a strategic location in both the service and trade sectors. Most of the livelihoods of the people of Lhokseumawe City depend on the service and trade sectors. In the era of the 80s, Lhokseumawe City was once the center of Aceh's economy, since the discovery and operation of the liquefied natural gas processing, making economic life develop rapidly in Lhokseumawe City. along with the rapid economic growth made the circulation of the population so fast, which came from various regions both within Aceh Province and from outside Aceh, it also had an impact on the cultural life of the people who developed at that time. The cultural life of the people of Lhokseumawe City is basically the same as other regions in Aceh Province, in this area there are also many other tribes originating from outside Aceh, such as Javanese, Batak, Minangkabau and several other tribes in Indonesia. In Lhokseumawe City, Islamic Sharia rules also apply as applicable throughout the province of Aceh. From the data above, it can be seen that the rules for implementing Islamic law must be implemented by the community in Lhokseumawe City which is also an obligation for the local government to enforce and carry out the implementation of Islamic Law. The role of communication science in conveying messages as a form of socializationand information to control and implement these goals is a must for local governments.

KEYWORDS: Islamic Sharia, Lhokseumawe City, Communication Model

1. INTRODUCTION

The implementation of Islamic Sharia is in principle an obligation for every Muslim to carry it out. For people in Aceh Province, aturan implementation of Islamic Sharia is one of the specificities for the community which is regulated in official rules ranging from laws to the rules below issued by regional heads related to the implementation of Islamic Sharia.

Theauthority to implement Islamic Shari'a is de facto and de jure realized is the passing of Law No. 44 of 1999 concerning the Implementation of Provincial Privileges of the Special Region of Aceh and Law No. 18 of 2001 concerning Special Autonomy for the Province of the Special Region of Aceh.

Ateri of the implementation of the rules for implementing Islamic Shari'a, the preparation of the Aceh qanun draft on the implementation of aspects of Islamic Shari'a as an effort to give birth to positive laws on the implementation of Islamic Shari'a in Aceh was carried out to be more intensive in the application of the Islamic Sharia rules, namely after the presence of Law No. 18 of 2001. Among them include the fields of shia, worship and aqidah.

So that with the implementation of Islamic Sharia in Aceh Province, it is included in Lhokseumawe City, which is one of the level II administrative areas led by the mayor, the implementation of Islamic Sharia is an obligation for local governments to direct the community to be followed and obeyed as mandated by the law. So that for the implementation and implementation of these goals to be effective and carried out, a set of ways and strategies are needed in order to achieve the goals and objectives.

The ability to design strategies is one of the keys to success in development, especially being able to design and apply the communication strategy itself. In other words that how to communicate it in any development process to its people. How to communicate it well in order to get support, actively participatory and run by the community in every development that has been jointly designed between the government and the community.

The ability to design communication strategies, for regional heads or government leaders, is important to understand how the arrangement of designs and actions to communicate something so that it can be accepted or carried out by the community.

The communication strategy referred to here, can also be understood as a design of a combination of the use of various different ways that can touch every difference in the way people think and behave both individually and in community groups in order to move to fully support each regional development process.

In terminology, communication can be interpreted as the process of conveying a statement (*message*) by the source to the recipient both verbally and non-verbally that gives rise to a certain meaning that can be understood by both the source and the recipient (*feedback)* through certain channels. The general function of communication is informative, educational, persuasive and reactive. Briefly, communication functions to provide information, provide data or facts that are useful for all aspects of human life. In addition, communication also functions, educates the community, educates everyone in towards independent maturity (Parwit Yusuf, 2010).

As a process or activity of conveying messages from a person to others to achieve certain goals, communication becomes a prerequisite of human life. Human life will appear empty if there is no communication. Because without communication, interaction between people, both individually, groups, organizations and governments, is impossible to occur.

Harold Lasswell as quoted by Deddy Mulyana, describes that the process of communication and the functions it carries out in society. *First*, environmental surveillance that alerts members of the public to dangers and opportunities within the environment; *Second*, the correlation of various separate parts in society that respond to the environment; and third, the transmission of social heritage from one generation to another (Deddy Mulyana, 2011).

Through effective communication of the government as a communicator and the target community of communication as a communicant and vice versa, the achievement of jointly planned development between the government and the community will provide positive benefits to increase the participation and active role of the community in the development process.

2. DISCUSSION

2.1. Islamic Shari'a In Lhokseumawe City

Etymologically, Islamic Sharia consists of two words, Shari'a means religious law and Islam means the religion taught by the Prophet Muhammad SAW, guided by the holy book of the Quran, which was passed down to the world through the revelation of Allah Almighty.

Technically, sharia is a set of Divine norms that govern man's relationship with God, man's relationship with man and man's relationship with the natural environment. Islamic Sharia applies to its adherents who are sensible, healthy, and have reached the age of baligh or adulthood.

As one of the second-level areas in Aceh Province, Lhokseumawe City has an area that geographically Lhokseumawe City is mostly located on the coast and has an area of 181.06 Km2. With the location on the coordinate line $96\ ^{0}20^{1}$ -$97^{0\ 21\ 1}$ East Longitude and $04^{0}\ 54^{1}$ - $05^{0}\ 18^{1}$ North Latitude. To the north and on the east side it is directly adjacent to the Strait of Malacca.

Meanwhile, the West and South sides are flanked by North Aceh Regency. Meanwhile, in terms of traditional and cultural life in Lhokseumawe City, it is not much different from the traditional life and culture of coastal Aceh in general. Most of the inhabitants of Lhokseumawe are of Acehnese descent

who also come from various mixtures of Arabs and Indians who have traditionally settled in Lhokseumawe and are called indigenous.

Apart from being dominated by the Acehnese ethnicity itself, a small part of the population of Lhokseumawe City is also inhabited by various other tribes in Indonesia. Such as javanese, batak, karo, minangkabau and so on as well as ethnic Chinese.

The existence of Islamic Sharia in Aceh is expected to be a guideline for Islamic ummah domiciled in Aceh to obey it as a daily life guideline that is given the right of authority by the state to carry out various provisions governing life in accordance with Islamic values. Both as the practice of religious values in individual life as personal responsibility and rules in social life. Likewise, it is for non-Muslims to obey and appreciate it also in the context of social life on earth nicknamed the Porch of Mecca.

However, inevery effort to implement the implementation of the islamic sharia rules, it encounters obstacles. There are several obstacles including ideological, psychological, political and socio-cultural barriers.

Ideological Barriers; this ideological antrobe generally comes from nonmuslim circles, both nonmuslims who exist domestically and nonmuslim abroad. As from some Western countries, even institutions labeled human rights (HAM) or gender both of world and national caliber, continue to try to criticize and look for points of weakness in the implementation of Islamic Law in Aceh, especially comparing it to human rights issues and also democratic.

Psychological Barriers; in an effort to achieve Islamic Shari'a caused a variety of community responses. There are at least three forms of community response to the implementation of Islamic Law in Lhokseumawe City. *First*; people who fully support it because besides that, they can live worship safely and quietly, also supported by a religious atmosphere. *Second*; a group of people who do understand Islamic law, but choose to be silent, but are willing to carry out religious teachings and do not live their daily lives in accordance with the rules of Islamic Law in force in Aceh. *Third;* challenging because he was disturbed by his activities, and even participated in harassing the rules for implementing Islamic Law in force in Aceh.

Political Barriers; theimplementation of Islamic Sharia in Aceh, which is one of the provinces in Indonesia, is a problem in itself. The reason is, in Indonesia itself, Islamic Sharia rules are not applied to all regions, even though almost 95 percent of citizens are Muslim. Indonesia agreed on the concept of a multicultural society, which is a concept that prioritizes togetherness and harmony with fellow adherents of other religions inherited as the motto "*bhinneka tunggal ika*".

When Aceh with Undang-Law Nomor 44 of 1999 concerning Aceh's Privileges which included the enactment of Islamic Sharia and Undang-U ndang Nomor 18 of 2001 concerning Special Autonomy, it was passed, gave birth to many attitudes and perceptions from circles or groups of people in other regions, both the pros and the cons. For people who are pro, of course, they fully support Islamic Sharia in Aceh, even some other regions in Indonesia also try to be given the same authority as Aceh in the implementation of Islamic Sharia. Meanwhile, those who oppose often blow negative issues towards the implementation of Islamic Law in Aceh, with various pretexts and justification reasons. Starting from human rights issues, gender and so on.

Socio-Cultural Barriers; Since the beginning of Islam, it has been known by the people of Aceh, since then the teachings and values of Islam have been carried out for generations and implemented. The Islamic principles and values *of kaffah* (in all aspects of life) are lived by the people of Aceh, in various aspects of life. Both in the field of culture and customs, economics, politics and various other social life. However, the problem occurred, when islamic sharia, which had been enforced throughout the region during the Aceh kingdom, was cut off from the old period and only in early 2000 began again with the passage of Law Number 44 of 1999 concerning Aceh Privileges. By the time Shari'a islam was re-incarnated in Aceh, the culture and religious characteristics of the Acehnese people had undergone many changes.

2.2. Communication Models and Strategies

In the concept of strategy, planning has an important role in efforts to clarify the direction taken by the institution or organization rationally in realizing long-term goals. Because with the planning in question, it will further clarify the existing goals and not turn the direction as expected. Because in principle, the activity or activities carried out in a strategy are a conscious effort based on a willingness to change.

Therefore, a perspective that concerns the vision and mission of the actuating process or the implementation stage carried out on the enforcement of the Islamic Sharia rules is always integrated between the organization and its environment which is the limit for its activities. Thus, various tactical steps taken by policy makers or parties authorized to implement and supervise Islamic Law, are important information that is loaded with islamic sharia enforcement values.

2.2.1. Linear Communication Model

This communication model tends to be instructive, and is more inclined to group communication in an organization or institution that has a clear hierarchical line according to their respective levels. Generally, the message conveyed by the communicator is not only instructive but also through formal channels that exist in the organization or group. In this case, through orders or instructions submitted in writing in the form of Lhokseumawe Mayor's Regulations, instructions or appeals to the Mayor of Lhokseumawe and also in other forms.

Generally, the communication model is conveyed through regional technical institutions such as other Regional Work Equipment Units (SKPD) that are relevant to the intended purpose. In addition, the process of communication through formal channels in the form of a linear communication model, is carried out through a series of considerations taking into account various other important aspects, both from various other rules and in terms of the functions and authorities of the regional head (communicator) in order to be able to give birth to an instruction to his subordinates as in the form of a linear communication model in orgnization or group communication.

2.2.2. Interactive Communication Model

This communication model, the process is more carried out in different directions and parties that have links and interests. Whether with scholars, local government partners who are members of muspida or with community organizations and community groups. In this process of interactive communication model, in addition to influencing the communicant or interlocutor, by the communicator also expects support and seeks to create an emotional connection. The existence of interactive communication patterns is also a means of obtaining ideas or ideas from other parties involved in the interactive communication circle through the process of exchanging messages to these intentions and objectives.

From these two desires, with the existence of interactive communication, it is very effective to provide an understanding of the importance of development, and be able to foster positive participation for the community in development by spreading in all directions. The success of interactive communication carried out by regional heads towards the community can be categorized as social communication. Socialcommunication is the communication that occurs directly between the communicator and the communicant and is more directed towards the achievement of a social integration, through this activity the actualization that is discussed.

2.2.3. Media Communication

The third form of communication used is *media communication*. That is, to support efforts to strengthen the implementation of the rules for the implementation of Islamic Sharia in Lhokseumawe City, media involvement is considered important. Both as socialization of various related work programs and as a form of channeling public opinion to support the policies or attitudes taken. As is known, media communication is communication that uses channels or means to forward a message to communicants that are far away and in large numbers or better known as "mass media" or "mass communication" are used for the same purpose.

Jalaluddin Rakhmat, summarized several definitions of mass communication as a type of communication aimed at a number of scattered, heterogeneous, and anonymous audiences through print or electronic media so that the same message can be received simultaneously and momentarily. The word "can" in this definition emphasizes the notion that the actual number of recipients of mass communication at a given moment is not essential (Jalaluddin Rakhmat, 1992).

From the description presented by Jalaluddin Rakhmat about media communication, it can be concluded that the effectiveness of communication through mass media plays an important and strategic role in achieving an intention and goal, it is said that it is again a big goal that is massive in nature for the entire community to follow.

In the theory of cultural norms as expressed by Melvin DeFleur, there are at least three ways that the mass media influences situations and norms for individuals. *First*, mass media messages will reinforce prevailing patterns and guide audiences to believe that a certain social form is being fostered by society. *Second*, mass media can create new beliefs regarding things where the audience has more or less had previous experience. *Third,* the mass media can change cultural norms in the middle of action and therefore change the audience from one form of behavior to another.

This theory is used to analyze the process of media influence on individuals, cultures and society as a form of anticipation of the challenges faced in enforcing Islamic Sharia in Lhokseumawe City. Because the level of influence of the media as a means of information, it is directly proportional to the level of success in socializing and successfully enforcing Islamic Law in Lhokseumawe City.

Interactive communication strategies are effectively successful in terms of providing an understanding of the importance of development, and are able to foster positive participation for the community in development and spread in all directions. Meanwhile, the linear communication strategy emphasizes the aspects or objects of the targets achieved in the field of Islamic Sharia development. The success of interactive communication carried out by local governments to the community can be categorized as social communication.

Synergy among fellow stakeholders is an absolute must in the interaction and integration of a goal. *Sharing* knowledge born in a communication process is one of the strategies.

3. CONCLUSION

The application of Islamic Shari'a is amust for the Islamic ummah and various sides and dimensions of life in achieving the goals of a good life and in accordance with the demands of Islam. As a region in Indonesia that is authorized to implement the rules for implementing Islamic Shari'a, local governments in Aceh must certainly implement islamic sharia rules as mandated by the constitution in force in Aceh, so that they can be implemented as appropriate. From the description of the discussion can be concluded as follows; *First;* The communication strategy of the Lhokseummawe City Government in an effort to achieve the enforcement of the rules for implementing Islamic Law in Lhokseumawe City in general and carried out specifically by taking a communication approach. This can be seen from several communication models used, which include the Linear communication model, Interactive communication and the Media Communication model.

These communication models and methods and techniques with various approaches. Both approach in the institutional hierarchy through instruction to the relevant regional apparatus organizations or leading sectors. As well as to humanistic groups and also approaches by carrying out themes and values of local wisdom. *Secondly;* The community's response to the communication strategy of regional heads in the implementation of Islamic Sharia in Lhokseumawe City in Lhokseumawe City, is positive and appreciative with activities that support the implementation of Islamic Sharia, although there are also those that are not very participatory. Meanwhile, the response to the communication strategy carried out by the Lhokseumawe City Government although initially considered ineffective, has contributed positively to the enforcement of Islamic Law in Lhokseumawe City.

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