

Factors Restraining Communication Patterns Among Islamic Education Institutions in the Development of Islamic Symbolism in Lhokseumawe City

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Abstract

The Islamic Sharia Service, Ulama Consultative Council, and Office of the Ministry of Religion are integral to Lhokseumawe City's Islamic syar'im operations and broadcasts. These three institutions helped Lhokseumawe City build Islamic emblems. The Islamic Sharia Service, Ulama Consultative Council, and Ministry of Religion were researched. The three informants were chosen because they could describe their experiences and opinions on the topic, which was institutional communication in the construction of Islamic symbols in Lhokseumawe City. The Islamic Sharia Service and Dayah Education, Ulama Consultative Council, and Lhokseumawe City Office of the Ministry of Religion use interpersonal, group, and organizational communication patterns to carry out religious symbolism of many things. so religious programs can be successfully comprehended and conducted. Mutual support and cooperation, as well as establishing a pattern of communicating with the object of concurrent activity, can overcome obstacles in coordinating and implementing various Islamic propagation activities due to different agencies and leadership. Each institution has the budget and administrative responsibility, but equally in the development of Islamic symbols that the community can feel.

Keywords: Communication, Islamic Education, Institutions, Islamic Symbolism, Ulama

1. INTRODUCTION

One of the official institutions implementing the development of Islamic symbols in Aceh is the Lhokseumawe City Islamic Sharia Office. According to Jawahir Thontowi, syiar is a human teaching system founded on God's revelation and used as a guide, beginning with the historical sequence of the Prophets and Apostles. Islamic symbols are required for all Muslims, including those in Lhokseumawe City.

The many Islamic syar'im activities and broadcasts carried out in Lhokseumawe City are inextricably linked to the work of religious organizations, particularly The Islamic Sharia Service, the Ulama Consultative Council, and the Office of the Ministry of Religion.

These three institutions have contributed to the process of establishing Islamic symbols in Lhokseumawe City. According to article 4 point b of Qanun Aceh Number 2 of 2009 concerning the Ulama Consultative Council, the role of the Ulama Consultative Council is to provide advise and assistance to the community based on Islamic principles. Of course, the Ulama Consultative Council institution has made significant contributions to the development of Islamic teachings in accordance with Aceh Qanun Number 2 of 2009, because scholars are more competent and have authority in reviewing and providing understanding in the fields of coaching, advice, guidance to the ummah, and religious studies. Meanwhile, government organizations, in this case the Office of Islamic Sharia and Dayah Education and the Ministry of Religion, are more directly associated with official religious and Islamic education activities as well as administrative management.

It is undeniable that the pattern of institutional communication in the development of broadcasting in autonomous regions can be related to the concepts and patterns of communication development itself, namely by using various concepts such as communication patterns of wheels, chains, circles, stars, and Y patterns. The creation of Islamic symbols is an endeavor to inform, raise awareness, educate, and enlighten people in order for them to live a better life in all aspects. Communication in development comprises participatory acts to learn, share information, and share power in a specific cultural context and character, as well as social (human rights and the growth of civil society), economic (egalitarian society), and political (democratization).

In Aceh, especially in Lhokseumawe, various messages are sent through symbols, photos, symbols, and slogans on billboards, banners, and other media to preserve Islamic law. through information placement in public spaces, city corners, and highway outskirts. The goal is to notify, invite, inform, or push Lhokseumawe City residents to follow Islamic law kaffah-style.

Institutional communication is crucial in society. Organizational or institutional communication also relies on communication patterns. Everyone needs communication. Humans will always communicate in various ways. Communication links social relationships. Look at Arni Muhammad's statement that effective institutional communication can run easily and successfully, while a lack of communication will generate problems and misunderstanding in work programs.

One of the entities that performs a formal role and is mandated to carry out various Islamic teachings in the City of Lhokseumawe is the Office of Islamic Sharia and Dayah Education. Of

course, an effective procedure and pattern of communication between institutions involved in the promotion of Islam in society is required. The communication pattern that is used is the pattern of internal and external communication between institutions. The Office of Islamic Sharia and Dayah Education's communication pattern is to make preparations for matters that will be submitted to Ulama Consultative Council institutions and the Ministry of Religion Office institutions, namely to plan, evaluate, and hold meetings about Islamic teachings that will be held in the midst of a society with a Muslim majority.

The Aceh Provincial Islamic Shari'a Office frequently holds Islamic Shari'a regulations counseling. Among these are qanuns about worship at various levels of society, with the goal of understanding and providing insight into Islamic sharia law, creating a society that obeys and conforms to the principles of Islamic sharia law, and achieving legal certainty and justice for society.

Due to discrepancies, the Office of the Ministry of Religion in Lhokseumawe City cannot synchronize its conceptions of Islamic symbols. MPU communication is simpler now. The Office of the Ministry of Religion, which oversees Islamic broadcasting, coaches, counsels, and trains. The Ulama Consultative Council is a place to study religion and propagate Islamic teachings in Lhokseumawe City, although it has failed. The Islamic Sharia Office and Dayah Education in Lhokseumawe City anticipate religious institutions to communicate to develop Islamic teachings, however this is not happening.

Religious institutions serve certain purposes. This indicates a communication imbalance between institutions establishing Islamic syiar. The Office of the Ministry of Religion in Lhokseumawe City manages the creation of broadcasts about Hajj traditions, although it does not meet the set number of meetings. In order to develop Islamic teachings in Lhokseumawe City, it has stagnated, while the Islamic Sharia and Dayah Education Office responded by financially supporting pilgrimage rituals, but still hopes to be assisted by the Office of the Ministry of Religion and Ulama Consultative Council institutions. Because of miscommunication between these institutions, parts of their operations have overlapped in Lhokseumawe City's Islamic teaching development.

From the background of the subject, the author is interested in researching and studying Factors Restraining Communication Patterns Among Islamic Education Institutions in the Development of Islamic Symbolism in Lhokseumawe City.

2. RESEARCH METHODS

This study seeks to quantify institution-to-institution communication patterns in Lhokseumawe City's Islamic syiar development. In-depth informant interviews by Islamic Sharia Office researchers on communication patterns. This study examines how DSI, MPU, and the Ministry of Religion The Islamic Sharia Service, the Ulama Consultative Council, and the Office of the Ministry of Religion communicate about Islamic principles in Lhokseumawe City. In this scenario, it is expected to find and voice informant perspectives and enrich references from inter-agency communication. The researcher can also relay vocal communications from the subject. The study examined how the three Institutional elements responded to the pattern of Institutional

communication in the development of Islamic Symbolism in Lhokseumawe. Interviewing informants will disclose and describe the Islamic Sharia and Dayah Education Agency, the Ulama Consultative Council, and the Office of the Ministry of Religion communication patterns in Syiar Islam's evolution. Syiar Islam's progress can be confirmed by interviewing informants. The researcher used qualitative research for these reasons. Data and facts help researchers describe their subject.

The Islamic Sharia Service, the Ulama Consultative Council, and the Office of the Ministry of Religion were all targeted for research. The three informants were chosen because they were able to explain their experiences and perspectives on the topic at hand, in this case patterns of communication amongst institutions in the formation of Islamic symbols in Lhokseumawe City.

Researchers evaluated four measurements in this study's data gathering techniques and phases, namely; 1) the place or site where the research takes place. 2) Observed and interviewed performers or persons 3) incident, what will or will not be observed Finally, 4) the nature or process of events that occur in that situation. Researchers employed three data gathering strategies to obtain substantial data: 1. In-depth interviews. 2. Record keeping. 3. An observation.

The data was analyzed in a qualitative descriptive analysis. In data analysis, organizing the data, breaking down the data into smaller units, synthesizing the data, looking for patterns of relationships or interactions between the data, determining which ones are important and must be explored, and finally determining what needs to be reported and informed to the public are all important steps.

3. RESULTS AND DISCUSSIONS

Aceh is the first model in Indonesia in the implementation of Sharia, and the government's seriousness in bringing out Aceh's specialties is embodied in a government institution with the main legality of regulating the running of Sharia under the auspices of The Islamic Sharia Service. It is a regional apparatus as an element of the Implementation of Islamic Shari'a in the Government of the Special Region of Aceh which is under the Governor. It is led by a Service Head who is under and responsible to the Governor through the Regional Secretary. It is in charge of carrying out general and particular tasks of local administration and development, as well as implementing Islamic Shari'a. Implementing responsibilities connected to planning, preparing qanuns related to Islamic Shari'a implementation, as well as recording and publicizing the results.

The most important concern in the governance system is community demands in implementing good governance; the Lhokseumawe City Ulama Consultative Council has consciously made adjustments to institutions.

The Lhokseumawe city religious ministry office was established when Lhokseumawe was designated as an autonomous territory under Law No. 2 of 2001 on the construction of the city of Lhokseumawe.

Based on the results of interviews regarding the system of communication patterns through the media of letters is a form of communication pattern system run by the Ministry of Religion, the Islamic Sharia Service and the Ulema Consultative Council in conveying notification of the results

of isbat determination of the beginning of Ramadan, Shawwal and Dzulhijah every year issued by the central government.

The flow of the group communication pattern that occurred at the Islamic Sharia Service towards the Ulema Consultative Council and the Ministry of Religion office has been carried out with the directions that should be carried out. Beginning with formal and casual communication. They interact via cellphones, utilizing the Whatsapp platform to convey many directions from the Lhokseumawe City Shari'a Development Institution's various institutions.

Communication barriers will always exist and arise in every communication process inside a group and organization, and government agencies are no different while carrying out a program or activity. According to the Secretary of the Lhokseumawe City Islamic Sharia Service, "Check the letters and appeals issued by the Islamic Sharia Service of Lhokseumawe City on a regular basis. Letters prepared by administrative and related staff are reviewed before being approved by the Head of Service. The goal is to avoid or reduce the inaccuracies and different interpretations in the letter and appeal."

The finding is that semantic obstacles to information transmission do not exist at the Islamic Sharia Service Lhokseumawe City. Interviews with the secretary of the Lhokseumawe City Islamic Sharia Office attest to this. Every piece of information released goes through many filters to ensure that it is free of multiple interpretations.

In relation to human barriers such as emotional considerations and personal prejudices, perceptions, and the ability to absorb information, as well as a hindrance to the completeness of the information obtained, the Head of the Islamic Sharia Office is eager to receive and offer information. This is due to a positive relationship with other syiar development institutions. There is no overbearing shyness.

Awkwardness is also a barrier to effective communication between personnel and institutions. The status of the various communicants adds to the awkwardness. Awkwardness can emerge owing to differences in social class and education, such as the child's interaction with the teacher.

The researcher analyzes that clumsiness is the main obstacle to institutional communication. It often happens because of the Ulama's status as the most venerable person in Aceh so that reluctance occurs. This inhibition can be managed by placing a figure who is brave and very close emotionally to the head of the the Ulema Consultative Council himself.

Researchers analyzed other obstacles in the form of semantics, where information content does not experience multiple interpretations, the Ministry of Religion is ready for this. There are those who filter and re-read every letter/information issued by the Ministry of Religion of Lhokseumawe City. The Secretary also said that:

"Every letter/information that will be signed by the Head of Service goes through a conscious review process, where the secretary examines the letter so that there are no typo errors and multiple interpretations."

The next barrier is the human barrier, which prevents communication from being communicated completely. The presence of reluctance indicates the presence of this impediment. Humane communication obstacles were very little at the Ministry of Religion of Lhokseumawe City because there was no hesitancy in communicating inside the Ministry of Religion of Lhokseumawe City.

Obstacles in the communication of Islamic syari development institutions such as the Ministry of Religion, the Islamic Sharia Service, and the Lhokseumawe City Ulema Council, in general, do not exist as a fatal barrier to communication; the main thing that becomes an obstacle to institutional communication is a feeling of awkwardness. Because of the Ulama's position as the most venerable person in Aceh, a sense of humiliation occurs.

4. CONCLUSIONS

Interpersonal, group, and organizational communication patterns are used by the Islamic Syriac Service and Dayah Education, the Ulema Consultative Council, and the Office of the Ministry of Religion of Lhokseumawe City to carry out religious symbols of several objects. so religious programs can be effectively understood and executed.

Because they both develop Islamic teachings, the three religious institutions share a vision and mission. The institution's status is different. The Office of Islamic Sharia and Dayah Education, one of Aceh's regional institutions, only serves Muslims. The Head of the Secretariat runs the the Ulema Consultative Council, which is a forum for the ulama's activities. The Office of the Ministry of Religion serves all religions nationally as a vertical institution.

Obstacles in coordinating and implementing various Islamic propagation activities, which are due to different agencies and leadership, can be overcome by mutual support and cooperation, as well as establishing a pattern of communicating with the object of concurrent activity, even though each institution has the budget and administrative responsibility, but equally in the development of Islamic symbols that can be felt by the community.

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