

Implementation of Islamic Communication to Realize Harmonization in Increasing Development in Aceh

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ABSTRACT

Aceh is a region that has been granted special autonomy since 2001 as an effort to increase and accelerate development and prosperity in Aceh. This article tries to offer the concept of building Islamic communication to create harmonious relations between the Aceh government and the Aceh People's Representative Council (DPRA). This study was qualitative and carried out by applying content analysis methods. This analysis is related to the values, principles of Islamic communication contained in the book of the Quran, and also takes documentation data from the internet and news links related to the implementation of Islamic communication in realizing development in Ace. The results obtained show that Islamic communication is very important to be implemented in the institution by applying Islamic values and principles. Islamic communication has many contexts, including in building people's harmony and in da'wah activities as a development communicator. In addition, it is important to hold a key role in the effectiveness of government policy implementation by using good communication and compiling a comprehensive communication plan.

Key Words: Islamic Communication, Government of Aceh, Development, Implementation

INTRODUCTION

The Aceh Government and the Aceh People's Representative Council (DPRA) are the 2 (two) largest powers in Aceh, one that executes policies and carries out all development in Aceh, the other as a supervisor, budget ratifier and the one that makes qanun (laws) in carrying out all matters related to the Acehnese people. Of course, these two institutions must be able to synergize and collaborate in carrying out their roles optimally to improve development in Aceh.

The expected communication harmony can hardly be shown by the two political institutions, both in Aceh and in various other regions. Even in the center,

it is not uncommon to find unethical communication between legislative and executive institutions.

The disharmony of communication between political elites, especially in Aceh, will have a direct impact on Aceh's development. This is contrary to Law No. 23 of 2014 concerning Regional Government. The law clearly wants to realize regional political institutions, both legislative, executive and judiciary, to be equal and function as working partners so that they can realize stable regional politics and be able to work to optimize regional development.

In Aceh, almost every term of office of the Aceh governor, there is a disharmonious communication relationship between the DPRA and the Aceh Government. For example, as reported by Serambinews.com on September 13, 2023, the Aceh Government spokesperson, Muhammad MTA, was expelled from the DPRA plenary session room. One of the council members from the Aceh Party named Khalili asked the DPRA chairman to remove Muhammad MTA from the session room, even though it was done by force. The expulsion also occurred due to communication (statement) from Muhammad MTA to DPRA council members not to be childish in responding to the 2024 KUA-PPAS polyemic issue. This statement was considered a form of harassment communication by council members, which resulted in the person concerned being expelled while attending the plenary session.

The disharmony of Aceh regional development communication has also been seen since the Aceh development planning was carried out. This is what happened at the 2024 RAPBA meeting, where the Aceh Government Budget Team together with the DPRA Budget Committee at the Aceh Regional Development Planning Agency (BAPPEDA) Office discussed the special autonomy fund budget program, there was a riot / argument on December 12, 2023. This incident was very unfortunate for the people of Aceh. Each party should be able to communicate proposals and explanations of the program well and prioritize the interests of the people. Conditions like this make the people increasingly distrust the government, including the political elite, especially in the use of the budget for Aceh's development. Aceh is a region that has been given special autonomy since 2001 as an effort to increase and accelerate development and welfare in Aceh, but what actually happened was an increase in corruption. This is as expressed by Suharyo (2018), that efforts to make the special autonomy program a success from the central government both for Aceh and for Papua, have actually become a phenomenon of corruption. This phenomenon cannot be denied, where the special autonomy funds disbursed are almost 100 trillion, or 95.93 trillion by the central government for 15 years, but Aceh today is still in the poorest region in Sumatra, as well as educational development is still in the lowest position. This means that the funds of 95.93 trillion for 15 years have not been utilized properly and correctly, thus indicating that

corruption and other violations have occurred in Aceh. The occurrence of inappropriate use of the budget, even leading to corruption, cannot be separated from the function of the government and legislature not being carried out optimally and deviating from the provisions of the rules, achievement targets, transparency, and moral and religious values that should be upheld. So far, the stages of the planning, implementation and supervision of development processes carried out through conventional communication processes that are not bound to values always accompany the stages of these processes. Therefore, the inclusion of a form of Islamic communication is needed that is bound to the main values, especially monotheism, religious morals and religious socio-culture that have been binding in Aceh.

The application of Islamic communication in the Aceh Government is an alternative that needs to be offered to be implemented with an approach to value awareness that leads to the good of all parties and safety in the world and the hereafter. Considering that Aceh is the only region that implements Islamic law in Indonesia. Islamic communication is built on the principles of obtaining safety, glory, comfort, profit, beauty, avoiding conflict, avoiding insults. With the application of Islamic communication in government, it is believed that it will bring a just, prosperous and prosperous government for the people.

This is different from communication science which has previously developed not prioritizing aspects of religious values, morals, socio-cultural ethics, but more on changes in attitudes (feedback) from receiving a message to determine effective or ineffective communication. Changes in attitudes that occur from a communication that is free from moral values, customs and religion (secular) do not determine the success of a communication in the study of communication science, the most important thing is that the message conveyed is conveyed well and there is a response as desired.

This is very different from Islamic communication which actually prevents communication participants from actions and words that violate the values of Islamic teachings in particular. Abdul Basit (2016) stated that discourse related to the field of communication science is still very much dominated by "secular" studies, Abdul Basit even stated that Islamic-based communication studies are still very rarely carried out. What Basit expressed is a reflection of the condition of Islamic communication science whose existence is still being debated. However, the author believes that the application of Islamic communication in all aspects is currently a necessity for the safety of the world and the hereafter. Especially in government to be able to realize justice and prosperity. So, in this article the author takes an alternative step to provide a solution by implementing Islamic communication in order to realize the welfare of Aceh for the Aceh Government with the Aceh People's Representative Council.

LITERATURE REVIEW

In general, the author has referred to previous studies related to the field of Islamic communication. However, the author did not find any studies specifically related to how to implement Islamic communication. Therefore, here the author includes the results of research on several references that are relevant to Islamic Communication.

The first is an international journal written by Saifulazry Mokhtar, Mohd Nur Hidayat Hasbollah Hajimin (2021), entitled "Analysis of the Principles of Islamic Communication in the Book of the Koran" which discusses the Principles of Islamic Communication, namely verbal communication and verbal communication. al-Hal. The author mentions the communication principles contained in bi al-Lisan and bi al-Hal communication. This study aims to ensure that we are able to apply the principles of Islamic communication in everyday life so that every word that is good and in accordance with the wishes of the listener makes it easy for us to understand all the main contents discussed and the desired results are achieved.

Second, the journal appointed by Zainul Mu'in Husni, Iftagur Rahman (2020) entitled Islam, Local Wisdom, Da'wah Communication; Measuring the Concept of Islam Nusantara, Discussing Islam Nusantara is understood as a method of preaching with a cultural communication channel. Preaching in Islam Nusantara is categorized into Syu'ubiyah Qabailiyah preaching (preaching between tribes, cultures, and nations). The purpose of writing this journal is to open international thinking that the entry of Islam This archipelago is not a passive process so that it does not provide enough response to local creativity in understanding Islam. After the reviewer researched and refined the article, the author only provided input on the concept of Islam Nusantara without linking it to the verses of the Qur'an. Finally, the reviewer highlighted the study appointed by Nur Marwah, entitled Islamic Communication Ethics. This article focuses on matters relating to the application of communication ethics guided by the Quran and Hadith. The author mentions several ethics that can be practiced when communicating daily through Islamic communication. This article aims to humans use and apply Islamic communication ethics so that they can live peacefully and peacefully.

The three works are the subject of study in the study of the application of Islamic communication in government for development in Aceh. This article tries to offer a concept for building Islamic communication to create harmonious relations between the Aceh government and the Aceh People's Representative Council (DPRA).

Principles of Islamic Communication

1. Qaulan Saddidan (Honest Expression)

Qaulan saddidan which means speaking, saying, or saying that is correct, both in terms of substance (material, content, message) and editorial (grammar). In

terms of substance, Islamic communication must inform or convey the truth, factual, only true things, honest, not lying, nor fabricating or manipulating facts. In terms of editorial, Islamic communication must use good and correct words, standard, according to applicable language rules. If a communicator lies, then his credibility will collapse and cannot be believed by others. This is because it betrays the principle of qaulan saddidan (Thaib & Kango, 2020, p. 57)

The principle of communication that prioritizes honesty, telling the truth according to facts, accuracy, objectivity, and not manipulative that lies to the audience as one of the self-actualizations as provisions for Muslims in social life today. Islam teaches us to be honest according to Allah's command and the title given by the Prophet Muhammad SAW, namely trustworthy to make Islam on earth a blessing for all Nature.

Nowadays it is increasingly difficult to find honest people. Most people prioritize lies to achieve something they want. In Islam it is strictly forbidden to lie. So, Islam strongly emphasizes Muslims to behave honestly. Because by behaving honestly, a person will easily gain the trust of others.

Like in the time of the Prophet Muhammad SAW who got his title, namely Al-Amin which means a trusted person. The title was obtained from the Quraysh nation because the Prophet SAW always behaved honestly so that he gained the trust of the Quraysh nation. Therefore, being honest and trustworthy should be followed and imitated by Muslims, because the Prophet SAW gave a direct example, so that the Prophet SAW was given the title of trustworthy. Honesty should be the identity of all Muslims. Because honesty is the behavior of the Prophet Muhammad SAW, which can be learned directly through the history of the life of the Prophet Muhammad SAW. In addition, Allah SWT also says directly through the verses of the Quran about the command to behave honestly. Allah Subhanahu Wa Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

"O you who believe! Fear Allah, and be with those who are righteous." (QS. At-Taubah 9: Verse 119)

Surah At Taubah verse 119 explains Allah SWT's command to believers to be devout. They must carry out the commands of Allah SWT and stay away from things that are prohibited by Allah SWT. This verse also explains that humans must gather with righteous people. What this means is that when looking for a friend, you should see whether that person will be a good friend and will bring you closer to the goodness of this world and the hereafter. Because human nature will adapt to the surrounding environment. If we associate with good people, we will become good ourselves, and vice versa.

2. Qaulan Balighan (Effective and Targeted Expressions)

Qaulan balighan comes from Arabic which means precise, fluent, straightforward, and clear in meaning. Qaulan balighan means using effective words, right on target, message appropriateness, communicative, easy to understand, straight to the point, therefore qaulan balighan can be interpreted as communication that is not convoluted. In order for communication to be right on target, the style of the message delivered must be adjusted to the level of intellectualism of the communicant and use language that is understood and not open to multiple interpretations by the communicant (Kriyantono, 2020).

Qaulan balighan occurs when the communicator adjusts his/her conversation to the characteristics of the communicant. In the term of sunnah, "communicate according to their level of reason". Qaulan balighan occurs when the communicator touches the communicant in their heart and brain at the same time (Sunarjo 2011:116). In social life, the delivery of messages is not long-winded. In this case, if the word qaulan balighan is correlated in the current era, then someone who deviates or does not comply with this politeness, needs to be advised with good language. (Erna Kurniawan, 2019: 236).

3. Qaulan Maysura (easy to accept)

Qaulan maysura has the meaning of easy speech, that is, it is easy for the communicant to understand and comprehend. One of the principles of communication in Islam is that every communication aims to bring humans closer to God and other humans. Islam forbids any communication that separates humans from their God and their servants. The word masyuran means easy, namely from the Arabic "yusr" so, qaulan masyuran is a word that is easy to understand, this indicates that communication must be logical and rational. So it can be concluded that easy and appropriate words are the use of language that is wise and does not hurt other people (Erna Kurniawan, 231:2019).

The implementation of qaulan masyuran in expressing opinions in social life is absolute. Words and sentences that have been digested by the communicant, allow the message to be delivered in accordance with what is expected. Qaulan masyuran, means speech that is easy to digest, understood by the audience, or in other words when communicating using words that are pleasant or pleasing to others will be happy to interact with each other.

4. Qaulan Layyin (gentle expression)

Qaulan layyin means gentle, non-provocative, and friendly speech, so that it can touch the heart. In Ibn Kathir's interpretation, what is meant by layyin is words of sarcasm, not with frank or straightforward words, let alone rude. Thus, in Islamic communication, as much as possible, rude words and loud and high-pitched voices (intonation) are avoided. The word qaulan layyin is only mentioned once in the

Qur'an (QS. Thaahaa: 44) which means "so speak to him (Pharaoh) with gentle words, hopefully he will be aware or afraid."

The content of the meaning of the verse above is the command of Allah SWT to the Prophet Moses and the Prophet Aaron to preach the verses of Allah to Pharaoh and his people. Pharaoh as a King of Egypt had a harsh, arrogant character, and rejected the verses of Allah, even challenging Allah by claiming to be God. The Prophet Muhammad SAW exemplified to us that he always spoke softly to anyone, both to his family, to Muslims who had followed the prophet, and to people who did not yet believe. This communication model is one way for communicators to ground Islamic communication in social life, this is called effective communication. Effective communication is communication that succeeds in achieving goals with positive feedback. qaulan layyinan, namely communication that prioritizes persuasion solutions with soft words, not provocative. does not degrade the dignity of others.

6. Qaulan Kariman

Qaulan kariman, namely the principle of establishing good relations and building manners and etiquette in communication. Qaulan kariman is a gentle, noble, polite speech, accompanied by respect, glorification, and pleasant to hear. We are prohibited from shouting or saying harsh words to parents or saying words that might hurt their feelings. Qaulan kariman is used especially when communicating with parents or people we must respect. In the context of communication, qaulan kariman means using polite speech, not rude, not vulgar (Sunarjo, 2011:117)

Ibnu Katsir explained that the implementation of qaulan kariman is civilized, polite and respectful. Al-Alusi said qaulan kariman was a beautiful and non-violent expression. The point in qaulan kariman is a beautiful and civilized expression, so that the person you are talking to is honored and respected. (Erwin Jusuf Talib, 2020:52)

Allah Subhanahu Wa Ta'ala says:

وَاقْصِدْ فِي مَشْيِكَ وَاعْصُصْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

"And simplify your walking and soften your voice. Indeed, the worst sound is the sound of a donkey." (QS. Luqman 31: Verse 19)

The criteria of qaulan kariman are, wise words (fluent, humble) including words that have great meaning, are philosophical, and are exemplary. In this context, the Prophet Muhammad SAW often gave advice to his people with wise words. Second, quality words, such as words that have deep meaning, high value,

honest, and scientific. Words like this are often expressed by intelligent, highly educated, and philosophers. Third, useful words, namely words that have positive qualities for changing the behavior and attitude of the communicant. Words like this are often spoken by respected people such as kiai, teachers, and parents. (Thaib & Kango, 2020).

7. Qaulan Ma'rufan

Qaulan ma'rufan is the principle of socializing and inviting to goodness. Inviting discussion or debate in a good way, do not let the discussion cause division among the community.

Allah Subhanahu Wa Ta'ala says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

"Call (people) to the path of your Lord with wisdom and good lessons and argue with them in a good way. Indeed, your Lord, He knows better who goes astray from His path and He knows better who is guided." etc. (QS. An-Nahl 16: Verse 125)

METHODOLOGY

This study is in qualitative form and was carried out by applying content analysis methods (Movitaria et al., 2024). The content analysis intended in this study is an analysis related to the principles of communication contained in the Al-Quran. Content analysis is part of the technique of carrying out investigations, especially regarding certain written texts. It involves the process of formulating and reporting data in writing (Cohen, Manion & Morrison, 2007) as well as analysis of the content of a text (Ghazali Darussalam & Hussin, 2016). The difference between this strategy and other methods is that it uses analysis not from humans but words or terms found in the Al-Quran as well as data obtained from documentation taken on the internet and news links related to the implementation of Islamic communication in the Aceh government to realize development.

RESULTS AND DISCUSSION

Islamic Communication Process

Islamic communication is the process of conveying Islamic messages using the principles of Islamic communication. Therefore, Islamic communication emphasizes the elements of the message, namely the message or values and methods of Islam, which in this case refers to the style of speaking and the use of language. The Islamic message conveyed in the spread of Islam includes aqidah

(*faith*), sharia (*Islam*), and morality (*ihsan*). The Islamic message conveyed is called da'wah.

In the context of government, it is important to discuss key issues so that policies can be implemented effectively through comprehensive communication. that Islamic communication can be implemented in the context of government policies to increase political participation and coordination between ministries.

Thus, the implementation of Islamic communication to the government can be done through the application of Islamic communication principles in many contexts, including in building people's harmony and in da'wah activities as a development communicator. In addition, it is important to hold a key role in the effectiveness of government policy implementation by using good communication and preparing comprehensive communication plans.

Islamic Communication Strategy is very necessary to be implemented in government in order to realize justice and prosperity. Hamid Mowlana believes that Islamic communication is able to realize justice and prosperity, this can be realized based on five primary principles of Islamic communication, namely:

First, the principle of monotheism. From this principle of monotheism, all activities and ethics in Islamic communication will have a clear direction. All forms of activity that can damage the faith of Muslims should be rejected. In this case, the function of Islamic communication is to advise and point out or give to humans so that they are free from all kinds of idols that bind them, avoid dependence on others and encourage them to prepare themselves for a better future. Then, Islamic mass media is also directed to spread the virtues of Islam globally so that Islamic teachings can be accepted by all mankind.

Second, the principle of *amar ma'ruf nahi mungkar* can be a guideline for those who work in Islamic da'wah. Mass media activities like this not only make mass media a commercial and entertainment media platform, but also have a social responsibility to build individuals and society that are more Islamic.

Third, the principle of the Ummah. The Ummah as a social organization prioritizes unity and collectivity based on Islamic teachings. Second, the social contract between members and leaders is the main foundation of the Ummah. The social contract is not formed on the basis of free will or free choice, but on the rules that God wills. To maintain harmony and unity of the Ummah, Islamic communication is needed.

The fourth is the principle of piety. Technical knowledge, managerial skills, communication skills, and so on, will not gain strong legitimacy if they are not tied to the divine nature of their own existence. The perpetrator can at some point twist communication to convey a message that violates Islamic teachings. If the communicator has pious principles, then they will be guided to the path of truth and in line with Islamic values, God willing.

The principle of trust. Recognition of human trust is an important foundation for the spread of Islam. A person who carries out the communication process or does communication work will not be careful and calculating when realizing that all activities carried out are based on the mandate given to him by Allah.

Axiology of Islamic Communication Science

In the context of communication, humanity in the perspective of Islam is the ability to communicate with oneself, fellow human beings, the universe, even the universe can communicate with God. Through the five senses, reason, and heart, humans have the ability to carry out various communications needed to facilitate humans to live their lives. Therefore, when studying communication science, the study of Islamic communication Humans are not limited to horizontal communication; There is also research on vertical communication. This is what makes Islamic communication unique Communication that exists with the West. In general, the information contained in non-Islamic communication science is different from Islamic communication, there are differences. Only messages in Islamic communication need to strengthen the values contained in the Qur'an and Hadith. this means that the message sent does not contain content that may violate moral or religious and social norms. The information conveyed contains elements of truth and can be interpreted through the communicator.

Strategy for Implementing Islamic Communication between the Aceh Government and the Aceh Representative Council (DPRA)

The Aceh People's Representative Council (DPRA) is a regional people's representative institution that is one of the institutions that has legislative powers. The function of the DPRA as an important element that plays a role in forming regional regulations or referred to as legislative rights, then in the budget sector the DPRA also has the authority to discuss and ratify and determine the budget. In addition, the DPRA has a supervisory function to control the implementation and use of the budget in accordance with applicable regional regulations. The DPRA has a strategic function in supervising the performance of executive institutions as policy implementers will avoid various deviations and abuses that can harm the State. Islamic communication science has a strategic opportunity in efforts to realize harmonious communication between the DPRA and the Aceh Government. However, this also often occurs hampered by technical problems or ideological clashes and is also often colored by conflicts of interest, struggles for social and economic status.

Strategy for implementing Islamic communication

Islamic communication can be associated with da'wah communication which has a process of delivering messages from a person or group of people with the aim

of changing the attitudes, views, opinions or behavior of others. Islamic messages conveyed in Islamic communication are Islamic values. The strategy for implementing Islamic communication is a series of steps taken to convey Islamic teachings to the wider community. Islamic communication emphasizes the delivery of messages, namely Islamic values, and methods such as speaking style and use of language (rhetoric). Islamic messages conveyed in Islamic communication are all Islamic teachings, including *aqidah* (faith), *sharia* (Islam), and morals (*ihsan*). (Marwah, n.d.) Islamic communication strategies to form social interactions, develop personality can be done with easy forms of Islamic communication strategies, namely *qaulan sadidan*, *qaulan baligha*, *qaulan ma'rufan*, *qaulan karima*, *qaulan layyina* and *qaulan maysura*.

Introduction to Islamic Communication in Government Institutions

To improve Islamic communication in government institutions, the introduction of Islamic communication can be done by organizing training related to understanding Islamic values, holding workshops or seminars related to religious issues by inviting religious figures or Islamic scholars. Building open communication with the community, implementing transparent policies and providing clear information about policies that impact the Muslim community. In addition to the use of forums, the introduction of Islamic communication can also be done by utilizing media and technology to convey messages that promote understanding of Islamic values and principles. And supporting through education, health and economic programs.

Developing an Islamic Communication Guide

Developing an effective Islamic communication guide requires a deep understanding of Islamic teachings, communication strategies, and the conditions of society or communication targets. In Islamic communication, there are norms, values, and principles that must be understood in order to develop an Islamic communication guide, such as having a deeper understanding of Islamic values, principles, and ethics in communication (Arifin, 2021). Contains more relevant Islamic communication objectives, training on the basics of Islamic communication from the Qur'an and Hadith and their relationship to Islamic moral ethics. Principles of Islamic communication that must be upheld, such as honesty, politeness, openness, and respect for differences. Develop effective Islamic communication methods and techniques such as lectures, discussions, dialogues, *da'wah bil hal*, and also the effective use of mass media. Pay attention to the style and language used so that it is easily understood by the communication target, avoid terms that are too high, use a communicative, interesting, and non-patronizing language style. By developing a comprehensive and easy-to-

understand Islamic communication guide, the delivery of Islamic messages will be more effective and contribute to building a better society.

Socialization of Islamic Communication in Institutions

Conducting socialization of Islamic communication in institutions is a very strategic step to increase employee understanding and involvement in understanding the values of Islamic communication. Socialization of Islamic communication can be done in various ways, ways that are done directly such as discussions, training, providing counseling on Islamic communication. Indirectly, it can be done by disseminating information about Islamic communication on the institution's website or other mass media. Creating social media content about Islamic communication, or holding competitions about Islamic communication. The purpose of Islamic communication in institutions is to increase employee awareness and understanding of the importance of Islamic communication, because if employees understand Islamic communication, they can be more effective in conveying Islamic messages to the wider community.



[Figure 1: 150 People Attend Training and Development of the Taklim Assembly](#)

Training and capacity building activities for the Majelis Taklim proposed by members of the Aceh DPR which were implemented by DSI, in order to develop human resources to improve understanding and integrity of Islamic values.

Islamic Communication Implementation Training

Islamic communication training is an activity that aims to improve communication skills for training participants. Namely, it can improve understanding of the importance of Islamic communication, improve the effectiveness of participants in conveying Islamic messages to the wider community. To improve understanding, Islamic communication training materials can cover the foundations of Islamic communication, Islamic principles and values. By conducting training on the application of Islamic communication, it can create a

better understanding, build positive relationships, support the integration of Islamic values in various aspects of life.



[Figure 2: Aceh Islamic Sharia Service Holds Talents Mapping Training for High School Students](#)

In order to improve Islamic communication, training is one of the ways that must be done, the Aceh Islamic Sharia Service held a talent mapping training for religion and Islam. Quoted from the Aceh Province DSI website, Zahrol Fajri S.Ag., M.H said that Aceh DSI is responsible for implementing the vision and mission of the Aceh government to realize an Acehnese society that is sharia-compliant, dignified, just, and prosperous, one of which is through religious and Islamic training.

Forming a Commitment to Implement Islamic Communication between Stakeholders

to form a commitment to Islamic communication between stakeholders, it is necessary to involve all parties to understand, respect, and apply Islamic values in their communication, the steps that can be taken are to determine the most relevant and potentially influential stakeholders in the context of Islamic communication. In this case, it concerns leaders, staff, employees and the general public (Mea & Lufthansa, 2016).

Providing socialization education about Islamic values and the importance of Islamic communication. Creating meetings and discussions to exchange ideas, ideas and can also discuss strategies and plans for implementing Islamic communication. Making agreements between stakeholders that are symbols of a shared commitment to implementing more effective Islamic communication.

CONCLUSION

Islamic communication implements the values and principles contained in the teachings of Islam. This covers various aspects of communication.

Implementation of Islamic Communication

Implementing Islamic communication in the Aceh government by the DPRA in realizing development in accordance with Islamic values and the needs of the community can be done by socializing Islamic values, forming groups that understand Islamic communication, implementing the code of ethics of Islamic communication among DPRA members which includes language style, respectful attitudes, and the application of values - values of justice, welfare and sustainability. Forming the integration of Islamic values in policy making by the DPRA in line with the principles of Islamic communication.

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