

# SHARIA IN PUBLIC SPACE: COMMUNICATION MODELS IN THE ADOPTION OF ISLAMIC SHARIA IN URBAN MUSLIM SOCIETY IN LANGSA, ACEH

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## Abstract

The application of Islamic law in Langsa City is currently still reaping the pros and cons, until now the application of Islamic law is not going well. Good communication is needed between the government and the people of Aceh to build harmony in the application of Islamic law. This article aims to analyze the communication model built by the Langsa City government for the Urban Muslim Society to socialize the implementation of Islamic law. This paper is generated from empirical research with a qualitative approach, the main data obtained from in-depth interviews with parties directly involved in policy-making and implementing Islamic law in Langsa City. The results of the study show that there are several communication models built by the Langsa City government in the application of Islamic law, including; First, the interpersonal communication model that focuses on a personal approach, so that the message that reaches the community is more concrete and there is no miscommunication; second, the mass communication model that focuses on the pattern of delivering messages through several media such as social media and print media. The use of social media and print media is very useful in disseminating Islamic law, although, on the one hand, the mass communication model carried out by the Langsa City government is not able to reach remote areas that cannot access information technology. The communication model is carried out as a form of government authority in the enforcement of Islamic law in Langsa City because when religion enters the state system, the implementing authority belongs to the government.

**Keywords:** Authority; Communication model; Government; Sharia.

## A. Introduction

The government has chosen the Islamic Shariah as the norm that governs daily life in response to the human rights issue. For the Muslim community in metropolitan areas, Islam is a way of life that takes into account moral principles, pious behaviours, and spiritual aspects. The cultivation of Islam as a means of articulating identity goes beyond its perception as a rationalistic and pluralistic religion (Beta, 2014). In Aceh, the Islamic sharia expresses normative forms of spiritual purity through rules. In order to create urban Muslim communities in Kota Langsa that adhere to the Islamic Shariah, communication is necessary to establish normative integrity (Woodward, 2011). Feener observed that while many of the major organisations encountered challenges from a variety of sources in practise, their role in the establishment of the Islamic Sharia system aimed to use Islamic law as a social engineering tool (Feener, 2013).

This article covered the Langsa government's communication strategies for enacting Islamic sharia law in urban Muslim populations. This article adopts a structuralist viewpoint and draws on Lilleker's thesis, which holds that communication plays a role in the state's attempt to control society (Lilleker, 2006). The theory was applied to examine the Islamic Shariah Ministry's control over communication channels in an effort to impose its interpretation of Islamic law in Langsa, Aceh. The application of Islamic Shariah in Aceh has been extensively documented in the literature, but few academics have examined the implementation from the perspectives of State authority and communication. The strategy that has been implemented throughout this time is primarily concerned with how well institutions that are in charge of enforcing Islamic Shariah perform.

For instance, according to Feener's writings, the State uses social engineering tools like the Islamic Shariah Service, the Sharia court, and the Hisbah province to implement Islamic sharia policy (Feener, 2013b). Apart from the institutional approach, writings on Islamic law in Aceh use a social and political movement approach. Social and political movement approach as carried out by Idria (Idria, 2016) Ichwan (Ichwan et al., 2020), Ansor (Ansor, 2015) showing the application of Islamic Shariah is not always accepted by the Aceh community. There's a strong resistance, even if it doesn't give rise to a strong political movement. The resistance arose as the implementation of Islamic Shariah in Aceh was seen as repressive to religious freedom (Febriandi & Amri, 2021); (Makin, 2016) women rights (Febriandi et al., 2021) and citizen equality (Ichwan et al., 2020).

This article is not intended to repeat the above literature by discussing the implications of the application of Islamic Shariah to the social space and life of urban Muslim communities in the City of Langsa. This article goes further by seeing the mastery of communication channels as part of the way the State dominates public spaces. As shown by Steele (Steele, 2018), Acehnese journalists are also part of the state's socialisation process regarding Islamic sharia policy. In an effort to strengthen its position as the guardian of Islamic Shariah, the State is deliberately pursuing this endeavour (Steele, 2018). In order to explain the state's success in disseminating concepts of Islamic sharia to the general public, this study puts forth a communication and State authority approach. This article is not primarily address how Aceh's public spaces are affected by Islamic sharia law for that reason. aside from the manner in which the State uses public forums for communication. How is the power attribute used by the State's effort to socialise the Islamic sharia? How successful has the State been at socialisation over the years at using communication channels?

The article's main focus is on the methods of communication that the Islamic Shariah Ministry employs to spread awareness of Islamic sharia. Based on Aceh's

governmental system, the Islamic Shariah Service is crucial to the application of Islamic shariah. According to Feener, the Islamic Shariah Service is a tool that the government uses to create and govern society in order to fulfil the goal of implementing Islam (Feener, 2013c).

The Islamic Sharia Service is responsible for performing both general and specific tasks for the Aceh government and developing the field of putting Islamic Sharia into practise (Junaidi et al., 2020). Administratively, the functions of the Islamic Sharia department cover the field of preparation, support, implementation and control of the implementation of Islamic sharia. Politically, the Islamic Shariah Service has the duty to promote policy or regulate the rules of Islamic law together with legislative. Lastly, it is the task of socialization, in which the Islamic Shariah Service is authorized to inform the public of the rules relating to the implementation of Islamic shariah.

## **B. Methods**

Current article is derived from empirical research with a qualitative approach (Williams & May, 1995) This approach is used to describe data collected. The primary data source in this article is obtained from the Islamic Shariah Service, which is the supervisory officer and the implementation of Islamic shariah in Langsa City. Secondary data sources are derived from excerpts of articles and research results from various literature. The data collection techniques used in this paper are interviews and observations. (Rosaliza, 2015). With the technique of in-depth interviews, this paper obtains accurate data as a form of data to be analyzed, and important observations made to see and observe how the government has been socializing to the public about the application of Islamic Shariah.

The data analysis is conducted in multiple stages: the first is the data classification phase, which aims to categorise the information gleaned from the interview results; the second is the data reduction phase, which involves selecting data from the interview results and editing the data; the third is the data analysis phase, which analyses the information gleaned from the interview results; and the fourth is the conclusion phase, which is the last step in the research process (Rijali, 2019).

## **C. Findings and Discussion**

### **1. Findings**

#### **Authority and Hegemony: Implementing Sharia Communication in Urban Muslim Society**

Based on observations, there are three types of communication channels chosen by the Islamic Sharia Service to implement Islamic law to the community, namely interpersonal channels, mass communication channels, and group communication channels. Interpersonal communication channels are carried out by utilizing community figures, scholars and religious leader who have a strong influence in society (Kristina & Setiawan, 2021). channels of mass communication through the use of the media and group communication through active, educational groups in the community. According to Lilleker, the communication strategy is one way the government wields its authority to shape public opinion (Lilleker, 2006). Lilleker's view cites a structuralist group that sees communication as an important aspect in analyzing the mode of power. Early forms of power directly relate to aspects of communication such as; language, texts, and stories (Timcke, 2017). This group analyzes communications that operate and contribute to the development of ideas in the social world.

According to Okon's research, political socialisation in Nigeria is heavily influenced by the State, which explains why public engagement in political opposition is at its lowest (Okon, 2017). According to Okon, the country's strategy is to use effective bureaucratic communication structures to pressure the public to create alternative communications. Literature that deals with the linkages of communication channels and state hegemony is no different from Okon's findings. It's been a long time since we've seen the link between communication models and the way the state ins its hegemony in society. (Lilleker, 2006). Even if the state is no longer the only elite controlling the channels of communication, this viewpoint has persisted to this day. (Martín B., 1993). Nevertheless, in cases in certain communities like Nigeria (Mustapha & Ehrhardt, 2018) (Kperogi, 2020), Bangladesh (Korom, 2021)(Khan, 2019), (Hill & Chakma, 2021), and Indonesia (Tapsell, 2021), control over communication channels is still firmly in the hands of the state. Research by Dianto (2018) and Tapsell (2021) shows the power of the district government to regulate the news at the local level. Study by Ansor (2015) demonstrates the influence of communication channels such as billboard, leaflet, and socialization of government programmes on the formation of the discourse of the implementation of Islamic Shariah. Study by Steele (2018) showing interesting facts related to the involvement of mass media in describing the implementation of Islamic Shariah in Aceh and noticed how the State's interaction with the local media affected the way that Islamic Shariah was portrayed in Aceh. In terms of how Acehese government policy affects the general media's misrepresentation of Islam, Steele's interpretation is identical to Knoop's.

This article examines how the State shaped Aceh's interpretation of Islamic Shariah without presenting opposing viewpoints. The results presented by Kloos and Steele have given crucial information about the media and the application of Islamic Shariah. The material that is now available, however, has not addressed how Aceh's perception of Islamic sharia has been impacted by a powerful state controlling the region's information channels. As demonstrated by Ansor (2015), in addition to the mass media, other forms of communication like leaflets and billboard also exhibit state hegemony. The neighbourhood-managed education networks are also subject to governmental hegemony. This is what the author discovers in Langsa, where the Islamic Hsariah Ministry likewise uses the mother-run neighbourhood education system as a bridge to the official language.

Article by Abu-Akel et.al (2021) demonstrating how spokespersons may effectively communicate State policies to the public by speaking with them directly. When the State has to cope with publically backed policies, such efficacy is quite beneficial. According to bureaucratic communication theory, society and state policy are connected through communication. The theory rejects the idea that state communication leads to hegemony. As shown by Lilleker , The state uses its authority in socializing policy so that communications are conducted effectively. For that reason, this article does not assess the state hegemony in socializing Islamic sharia policy as either bad or good for democracy in Aceh, but instead looks at how the state uses communication channels and how effective such a way is done. For that, Lilleker's theory uses this article as a tool to analyze the communication processes conducted by States.

Furthermore, Lilleker (2006) argues that the hegemonic communication model is a model where the elite dominates and decides what ideas are in the public space. As can be seen in the policy of socializing the implementation of Islamic law, which continues to make outreach efforts to the community. All state institutions have budgets to strengthen the socialization of Islamic law in Aceh. Not only through

institutions, outreach is also carried out by involving the Wilayatul Hisbah Police apparatus to carry out outreach in community markets and cafes. The Islamic Sharia Service also utilizes women's religious groups, youth religious study groups and religious study groups at other community levels. The Islamic Sharia Service invited the leaders of the religious study groups personally to discuss a more appropriate strategy for implementing Islamic law.

### **Socialization Model**

Based on critical communication theory, socialisation serves hegemonic roles in addition to serving as a means of elucidating policy jargon to the general public. (Motion & Weaver, 2005). As shown in this article, the socialization of Islamic sharia policy carried out by the government serves as a strategy to regulate sources of discourse outside the government. This concept becomes a way to see the process of hegemony of power without the presence of a fight in the public space. The state plays the discourse to spread ideas in the public sphere (through the media), build profitable relationships, and proclaim a whole truth. For that, articulation, disarticulation, nor rearticulation of the elements in a discourse of publication are the keys to a socialization (Kurniawan & Liestiawati, 2017).

Based on the research carried out, this article shows the process of hegemony in the three models of socialization practiced by the Langsa government. First, the socialization that is carried out linearly between government agencies. This model is evident from the strength of Islamic sharia in the government bureaucracy in Aceh. Second, socialization through collaboration with the mass media. The region is seeing an increase in mass media, which is one effect of mass media democratisation. As shown by Tapsell (2021), A large portion of the local media collaborates with the administration. The interests of power and the short-term economy are the foundation of this relationship. It is also evident in the way the administration of Aceh interacts with the media to disseminate the Islamic Shariah law. Thirdly, socialisation via social media. The channels of community-to-community interaction in society are employed by this socialisation paradigm.

These three communication types can function effectively in a social structure when there is still, ideally, an abstract common bond (Lilleker, 2006). The state uses its sovereignty as the guardian of that abstract idealism to control society. Lilleker's view can also be seen in those types of societies where there are very strong social structures like Cambodia. (Loughlin & Norén-Nilsson, 2021) and Singapore (Weiss, 2020). The Southeast Asian region provides a lot of information related to the interconnection of State authorities, policies and communications. The policy communication approach taken by the Aceh government enriches previous scholars' findings related to the policy communication model in the region.

### **Sharia Public Relations Bureaucracy in Langsa City**

Through the use of public relations, this socialisation approach establishes linear communication between governmental entities. This communication model is used internally within the government (Havifi et al., 2023); (Sulistyoningsih, 2017). The Islamic Sharia Service has a central role in regulating and coordinating State institutions to integrate Islamic Sharia policies in their programs. Aji Asmanuddin in his interview said that to implement Islamic law in Langsa City, the Islamic Sharia Service collaborates with all public relations in state institutions. Public relations integration is a tool to facilitate interactions and disseminate information to the public. Apart from that, according to Aji Asmanuddin, continuity of information can also be

increasingly maintained so that there is a common perception. This will automatically encourage an increasingly good reputation for the institution.

According to Jefkins' concept (Frank, 2018) Public relations in this case has a role as communication management. This role encourages Public Relations to continue to strive to be a continuous communication channel that bridges government interests. According to Jefkins, a harmonious relationship can create a relationship of mutual understanding and a good image to achieve positive public opinion. Thus, Public Relations is a form of sustainable and planned effort with the aim of building and maintaining discourse.

Public relations practices carried out in the socialization of Islamic sharia policies place the government as the provider or source of the message. In this case, the Islamic Sharia Service is the first messenger. In the next stage, public relations bureaus in various agencies process these ideas into messages that can be more easily conveyed and understood by the public and the bureaucratic sphere. The next thing to do is develop a delivery strategy through the media used by each agency. From the author's observations, the most widely used media is billboards. As shown in Figure 1.1, billboards are the most strategic media because they are located in public activity spaces such as markets, city parks and highways. As pointed out by Ansor (2015) billboards in the city of Langsa show the panoptic law that monitors all community activities in public spaces.

According to Feener (2013c), the influence of Islamic law within the Aceh government began to strengthen after 2006. The main reason is the stable post-conflict governance conditions and the lack of abundant special autonomy funds. The entire agency of the Aceh government after that year has incorporated Islamic Shariah as a basis in making policy. It can be seen from the socialization of the vision of the government of the City of Langsa that includes Islamic Shariah in the main policy.

## 2. Discussion

### **Mass Media: Relationship in Building Socialization of Sharia in Urban Muslim Society**

Developing a rapport with the media is crucial since they have the power to influence public opinion. (Wahl-Jorgensen & Hanitzsch, 2019). The media also serves to build, maintain, and enhance the image or reputation of the organization in the eyes of stakeholders (Curran, 2011). This relationship is very beneficial to the agency's activities because the media is paying attention to the issues that are being tackled. When gathering field data, the author saw that there were so many journalists and local media representatives involved in the events held by the Islamic Sharia Service. As a service that deals with the enforcement of Islamic Shariah, empowering the press by means of press interviews, is a very important step, because the task and function of the press is to realize the desire for information needs through its media.

The press meeting was a wise step taken by the Islamic Sharia Service whose aim was not just to establish good relations with the media. However, from the observations made, the press has become a dialogue partner as well as a partner for the Islamic Sharia Service to implement Islamic law in Langsa City. During press meetings, the Islamic Sharia Service also obtains information from journalists about the reality of implementing Islamic Sharia in the field. This is actually the advantage of the press meeting, because both parties can discuss questions and answers with each other. For example, journalists can convey information based on facts in the field, and the Islamic Sharia Service absorbs this information as data to be studied more specifically at the

Islamic Sharia Service leader meetings. As a result of an interview with Ridwan; *“The Islamic Shariah Service is very grateful to the journalists. From them sometimes we know the real conditions in the field that we can make the data of the study to implement the Islamic sharia even more stable. In some of the activities conducted at the press conference, we discussed emerging issues in connection with the application of Islamic Shariah. The point is, that they also get data, and they get information from us. So, the relationship between the Islamic Shariah Ministry and journalists is a symbiosis of mutualism. Islamic sharia information quickly reaches the public, and we know the developments in society. In principle, our press conference values are very important. Because the people of Langsa City are becoming more aware of the enforcement of Islamic Shariah”.*

Press meetings and delivering press releases to journalists are carried out by the Islamic Sharia Service by inviting journalists to attend the media center office of the Langsa City Islamic Sharia Service. As stated by Ridwan, in implementing Islamic law in Langsa City, the Islamic Sharia Service uses press meetings as a communication model solution to make it easier for information to reach the public.

*“So far, we have established emotional ties with a number of mass media in Langsa City, both print and online. Especially now, there are so many online media in Langsa. So, to implement Islamic law in society, the press is very helpful to our program. Many of the activities carried out by the Islamic Sharia Service are spread to the public thanks to the help of the press. It is as if the Islamic Sharia Service is conveying new ideas in the form of Sharia law products which the community must truly practice, if they are violated they will be prosecuted. Of course, not all people immediately accept it well. That is why we really need the role of the press, because implementing this sharia cannot be done by the Islamic Sharia Service alone. Other parties must also participate, so that the implementation process is more effective and efficient. We even use the Islamic Sharia Service website. However, not all people necessarily access the website, so in implementing Islamic law, we use various ways to inform the public”.*

The media has an informative function since it provides information, or news, to the general public in an orderly manner. The press will report events on a particular day, report on meetings being held, or the press may also warn the public about events that are expected to occur. This condition shows that the press or mass media is a tool or funnel for conveying information to the public and is considered very effective in communicating information to a wider community. Utilizing mass media as a tool for implementing Islamic law is the right choice for the Islamic Sharia Service. As informed by Ridwan.

*“We hold press meetings, press releases and publish news about the implementation of Islamic law through the mass media, because the mass media disseminates information very quickly. We cannot afford to visit people repeatedly in villages, for example, to convey information about Islamic law, because our manpower is very limited and so are our funds. Press meetings are one alternative option that helps implement Islamic law in Langsa City. We are very grateful, the press has become the spearhead in conveying information to the public. It is through them that information from our Islamic Sharia Service is conveyed externally to the community”.*

At a press conference, information can be shared both collaboratively and concurrently with the journalists present, ensuring that the same information appears in the media. Because the information conveyed is the same, the information can raise the same awareness in the community. This is where the media has strategic potential to provide understanding, raise awareness, change attitudes, opinions and behavior

according to the goals the institution wants to target.

### Coffee Morning

Coffee morning is a limited meeting held by a group of people in the morning, the aim is simply to accommodate aspirations while eating light food, such as drinking coffee and eating cake and so on. So, one of the communication models for the Islamic Sharia Service to implement Islamic law in the people of Langsa City is by holding coffee morning activities. From observations made, coffee mornings are usually held by the Islamic Sharia Service in the Langsa Islamic Sharia Service meeting hall by inviting various strategic groups. The strategic groups in question include the Langsa City Communication and Information Service, the Langsa City Ministry of Religion, traditional leaders, religious leaders, youth leaders, non-governmental organizations, missionary organizations, student organizations, and representatives of Langsa City women's activists. The aim of the coffee morning is to absorb aspirations from the community through invited representatives. Based on these aspirations, strategic paths are increasingly open to implementing Islamic law in Langsa City. As explained by Aji Asmanuddin;

*"One of the communication models used by the Islamic Sharia Service to implement Islamic law is through coffee mornings. We invited several people who we consider to be the spearhead in conveying information, and from them we also gathered information, we asked for their opinions so that the implementation of Islamic law in Langsa City would also be stronger. Usually, we have coffee mornings twice per semester. The community who are strategic partners of the Islamic Sharia Service in socializing Islamic law were invited to the Islamic Sharia Service office while having breakfast, we discussed with them matters relating to the enforcement of Islamic law in Langsa City. In fact, this activity also became a kind of evaluation for the Islamic Sharia Service regarding what has been done so far, because the public knows more and also sees more about the issue of enforcing Islamic sharia down to the corridors. For example, in one village, those who know best how to apply Islamic law are the village religious leader and village leader. So, we invited them to attend the coffee morning".*

According to observations, the Islamic Sharia Service uses coffee mornings as group communication. The aim is not only to consolidate the communication potential within the institution, but also to disseminate information to the public (Rois & Purwani, 2021). Coffee mornings are held regularly with strategic partners related to disseminating information about Islamic law. According to Frank Jefkins, communication management carried out through coffee mornings can encourage effective communication. Meetings that are packaged in a way that involves togetherness are of great benefit in fostering good cooperation between all elements.

Jefkins explanation (Frank, 2018) related to observations made where coffee mornings can build closeness between all participants who attend the activity. Coffee morning is part of internal communication in creating a positive communication climate. There is a relaxed, friendly and family atmosphere. There was a harmonious atmosphere among all meeting participants. In coffee morning, communication between all elements looks fluid, creating togetherness among fellow elements. In this way, holding a coffee morning can lighten the atmosphere so that the institution's performance improves.

When interviewed, several coffee morning participants felt that coffee morning was a forum for friendly exchange of information and sharing. As explained by Bahtiar:



*“Coffee morning for me is very important. Through the coffee morning held by the Langsa City Islamic Sharia Service, a lot of information was obtained and they are increasingly active in playing an active role in disseminating information about Islamic law. I feel that coffee morning activities are a medium for sharing information. The benefits are many. Through coffee mornings we can also share information with others. Coffee morning is also useful in broadening your insight”.*

Based on the above information, coffee morning serves as a forum for fostering unity among all constituents of the Islamic Sharia Service. These activities encourage the achievement of the goals set by the Islamic Sharia Service. Thus, coffee morning activities are very useful. Among other things, the benefits are: First, it can be a meeting place to establish productive communication interactions in discussing important themes. Second, it can establish closeness between all elements, so that the program is easier to achieve. Third, it can create a sense of responsibility, mutual respect for other people and responsibility for the ideals of the institution.

### **Government and Coalition: Building Communication Relations**

This section explains the dominant coalition practiced by the aceh government in the socialization of Islamic Shariah in Langsa. According to Larisa and James Grunig (Grunig & Grunig, 2011), the dominant coalition attempts to attract all resources outside the government to help the government carry out policy dissemination. Anyone who is within the circle of the dominant coalition will be perceived as representing the voices and interests of many people.

There are four roles of the state in communicating the implementation of Islamic Shariah. First, act as a catalyst. In other words, the Islamic Shariah Service acts as an institution that is able to motivate the public to be willing to support the implementation of Islamic shariah programmes. Therefore, the Islamic Syrian Ministry continues to make efforts to approach the community by implementing communications strategies that are appropriate to the community. As noted in this article, forms of communication that are conducted such as press interviews, coffee morning, empowerment of strategic groups and public relations, are part of the communication strategy that is conducted.

Second, the Islamic Sharia Service, in playing a communication strategy to implement Islamic Sharia, also plays a role as a provider of direction and solving problems faced by the community. Therefore, as a problem solver for the community, the Islamic Sharia Service is more intensive in providing motivation to the community, so that they participate actively in implementing Islamic law. The Islamic Sharia Service acts as a guide for solving problems (problem solvers) faced by society.

Third, carry out the role of information distributor. It is understood that the Islamic Sharia Service is in charge of giving the society direction so that Islamic sharia can be put into practise. The Islamic Sharia Department is also in charge of identifying issues within the community and developing solutions to the challenges associated with putting Islamic sharia into practise thus far. Awareness in accepting new ideas is an instrument for the government to respond quickly, efficiently and effectively to community problems and needs. When the public realizes the importance of implementing Islamic law, this can reduce the burden on the government and at the same time speed up the implementation of the program to strengthen Islamic law in Langsa City. This is where it is important for the Islamic Sharia Service to play its role as an information dissemination agency in Langsa City.

Fourth, the Islamic Sharia Service acts as a liaison. In this case, it can be noted that the Islamic Sharia Service acts as a linker between the community and the various

access they need. This is important, because not all existing communities have the same ability to manage and obtain information related to the enforcement of Islamic law. The Langsa City Islamic Sharia Service also has limitations in providing public information services. So, to overcome this, the Islamic Sharia Service became an agent to connect the community with related parties.

One example is empowering study discussion groups managed by the community. The Islamic Sharia Service empowers information groups in the community, such as *dayah*, recitation groups, *dhikr* groups, mosque youth organizations, and others. The discussion group was formed to be a forum for socializing government programs. From the observations, these groups become information channels for the Islamic Sharia Service if there is a violation of Islamic Sharia. As stated by Ridwan, information groups in the community are targets for empowering the Islamic Sharia Service in implementing Islamic law in Langsa City.

*“To facilitate the implementation of Islamic sharia in Langsa City, the Islamic Sharia Service empowers information groups in each village. It's almost certain that every village has an information group, such as a dhikr gathering, a routine study at a mosque and even a youth gathering. These occasions became the target of empowerment in the dissemination of information about Islamic Shariah. Even the Islamic Shariah Ministry formed a study group with consideration: first, society needs to be followed in various aspects of development, including in implementing Islamic shariah”.*

The Langsa City government has said that these groups did not start on their own. It was carefully planned and required a considerable amount of time to form. According to Ridhwan, the government usually first chooses actors who have the same perspective as the Langsa City government and then approaches these figures. The aim is to help convince the community about the importance of the community's presence in assisting government programs. Usually, this effort is not difficult because the actor is an influential person in the community, for example a Koran teacher, *Dhizkr* leader or mosque leader. These actors are expected to become the government's eyes and ears due to limited access for the Islamic Sharia Service to continue monitoring the implementation of Islamic law in villages.

The strong relationship between society and the state in the socialization of the implementation of Islamic Sharia fosters a common perception regarding the implementation of Islamic Sharia in Aceh. Using the lens of social identity theory, this relationship model shows that each person builds a social identity because they want to show themselves, helping them to conceptualize who they really are (Laikwan, 2020). Social identity is generally seen as an analysis of intergroup relationships between social categories on a large scale. Apart from that, social identity is also defined as the process of forming cognitive concepts of social groups and group members (Peeples, 2018); (Whitham, 2018) and (Dunajeva, 2021). Simplify, social identity is self-awareness specifically given to relationships between groups and relationships between individuals within groups (Taylor et al., 2018). The formation of social cognition is heavily influenced by meetings between individual members in groups, individual role orientation and individual participation in social groups (Hedges, 2021) (Goalwin, 2018) (Warnke, 2019). Through group communication, each member can interact and exchange views about what they know so that the group can strengthen good relationships between them.

#### D. Conclusion

This article concludes that the model of communication applied by the government in the socialization of Islamic sharia shows a model of hegemony. This model of hegemony according to Lillker (2006) is accomplished by maintaining a shared perspective on the social institutions that are in place. As shown in this article, this perspective is built on the basis of abstract idealism regarding Islamic society. There are at least three reasons why the hegemony model is the choice in Islamic sharia policy communication, firstly because the information is conveyed more quickly. Second, so that the information is conveyed simultaneously. Third, it aims to ensure message content is distributed equally. Apart from the hegemony pattern implemented, the communication model is also used to build good communication between institutions in socializing Islamic law. There are at least two models used, namely; first, personal communication model; second, the mass communication model. The implication of this conclusion is that the hegemonic communication implemented is so strong that it has the potential to close communication channels outside of the State's 'blessing'. This article has limitations which of course still need to be looked at further, especially in looking at the resistance efforts that emerged from the community against the communication model implemented by the Langsa government.

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#### F. Author Contributions Statement

This article was written by five authors who each contributed to the writing. Zulkarnain as the author of the script that highlighted the problems and conceptual reinforcements in this article, Muhazir contributed to the reinforcement of methods of research and data collection, while Sharifah Nadiah Syed Mukhiar, Al Mutia Gandhi & Syiva Fitria contributed in data analysis. We state that all authors have equal contributions to this paper. All authors read and approved the final script.

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