

Medan City Government Islamic Communication Policy In Resolving The Amal Silaturrahim Mosque Dispute In Medan City

Muniruddin, Ahmad Rasyid Ridho

muniruddin@uinsu.ac.id, zero80644@gmail.com

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

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Abstract

This research aims to find out how the Medan City Government's Islamic communication policy is in resolving the land dispute for the Amal Silaturrahim mosque on Jalan Timah Putih, Medan District, Medan City Area, and what solutions are found after the government's Islamic communication, in this case the level II and sub-district municipal governments and the Affairs Office. Medan District Religion Medan City Area. The research method used is a qualitative method with a descriptive approach. And to obtain data, it was also obtained through interviews, observation and documentation from various aspects in the Medan city government, the Medan area sub-district sub-district office and the cross-sectoral Office of Religious Affairs, as well as an approach to the functional BKM of the Amal Silaturrahim Mosque. The results of the research show that there is an Islamic communication policy in the strategy carried out by the Medan city government in a peaceful effort to resolve the land dispute between the old charity mosque and the land for the new mosque. 1. There is an Islamic communication policy carried out by the government, both between the government and religious functionaries in the management of the old mosque and communication with the management of the new Amal Silaturrahim mosque, as well as government policy in religious matters represented by the Head of the Office of Religious Affairs, 2. Forms of government communication in resolving the dispute over the Amal Silaturrahim mosque Jl. White lead No. 29 in the city of Medan is diagonal communication, namely cross communication, namely communication between section leaders and other section employees, or between one leader and another leader who has different authority_____

I. Introduction

The most noble house on earth in the Islamic view is the house of Allah or called baitullah, apart from its center being in the city of Mecca, the entire universe has a house of Allah in the form of a mosque (place of prostration) as a house of worship for Muslims. The existence of mosques in the Medan city area, especially in the Medan Area sub-district, is the top 5 sub-district in the city of Medan, namely after Medan Amplas, Denai, Timur, Labuhan and Tembung. These Muslim houses of worship often have problems regarding the status of their land, because some are privately owned, private endowments and Muslim endowments.

In communication studies, communication is taken from the Latin *communis*, which means creating togetherness or building togetherness between two or more people. Terms that have the same meaning also have the same meaning regarding something. So communication takes place when between people there is a common meaning regarding the thing being communicated.¹

Bernard Berelson and Gary A. Steiner define communication as the transmission of information, ideas, emotions, skills, and so on, using word symbols, figures, graphics and so on. The act or process of transmission is what is usually called communication.²

In terms of terminology, according to Lasswell in the structure and function of communication in society, communication is defined as "who says what in which channel to whom with what effect" (the person who says what in which relationship to him as the influence of his actions).³

In the communication process, symbols or symbols are needed that contain a meaning as a reflection of objective reality or signs that describe reality. The symbols used include language, images (paintings), gestures, attitudes and signs.⁴ Mulyana further said that anything could be used as a symbol, depending on mutual agreement. Words (oral and

¹ Universitas Islam, Negeri Sunan, and Kalijaga Yogyakarta, "AL-BALAGH : Jurnal Komunikasi Islam Komunikasi Politik Perspektif Islam Armadila," *AL-BALAGH: Jurnal Komunikasi Islam Volume 7* (2023): 1-19, <https://doi.org/http://dx.doi.org/10.37064/ab.jki.v7i1.17018>.

² Muhd Ar. Imam Riauan, Abdul Aziz, and Nurman Nurman, "ANALISIS FRAMING 'AKSI BELA ISLAM' SEBAGAI DAKWAH ISLAM DI RIAU POS," *Jurnal Dakwah Risalah* 31, no. 1 (June 30, 2020): 35, <https://doi.org/10.24014/jdr.v31i1.7666>.

³ Suhairi Putri Ayuni, Anni Zuhro Syafrida Hasibuan, "Dakwasifa: Journal of Da ' Wah and Communication Dakwasifa: Journal of Da ' Wah and Communication," *Dakwasifa: Journal of Da'wah and Communication Volume 1*, no. 1 (2022): 1-14, <https://doi.org/10.XXXXX/dakwasifa.v1i1.16>.

⁴ Bagaz Eka Nurdiansyah, Adam Maulana Syahadji, and Ismail Mubarak, "Pentingnya Etika Komunikasi Dalam Memperkuat Organisasi Tinjauan Agama Islam," *Student Scientific Creativity Journal (SSCJ)* 2, no. 1 (2024), <https://doi.org/https://doi.org/10.55606/sscj-amik.v2i1.2526>.

written), body signals, food and how to eat, place of residence, job title, sports, hobbies, events, animals, bodies, buildings, artifacts, numbers, sounds, time and so on.

Frank Dance and Carl Larson (1976) once collected definitions of communication, they found around 126 definitions of communication. This was done before 1976. With the increasingly rapid development of communication technology and the increasing level of needs and demands of the times, it is very possible that the definition will continue to develop and the numbers will increase.

There are many definitions of communication, we need to understand that there is no greatest and most complete definition, all definitions have advantages and disadvantages, because they are seen from different points of view, of course each has its own nuances where it is applied and what the communication context is. One thing is certain that the essence of communication requires between humans as parties involved in the communication process with the main elements, namely effort, delivery of messages and between humans.⁵

From the description above, communication can simply be interpreted as conveying messages from the communicator to the communicant in the form of symbols to foster a common meaning regarding the thing being communicated. Communication is a process, where activities take place continuously and continuously.

Islamic communication is communication that contains the content of conveying messages that apply Islamic values based on the Al- Qur'an and Hadith in various aspects of human life, or in other words, Islamic communication is tied to a special message, namely da'wah, because the Al- Qur'an and Hadith are guidelines for mankind in life and life both in this world and in the afterlife.⁶

In accordance with the word of Allah in the Al-Qur'an, Surah An-Nisa', Verse 5:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Meaning: Do not hand over your wealth (those who are in power) to people who are not yet perfect in your understanding, which Allah has made the basis of your life. Give them shopping and clothes from (the proceeds of wealth) and speak to them good words.

⁵ Nurul Istiani, "Studi Analisis Falsafah Hukum Islam Dalam Kode Etik Netizmu Muhammadiyah," *Jurnal Ilmu Syari'ah Dan Perbankan Islam* 6, no. 2 (2020): 202-25, <https://doi.org/https://doi.org/10.55606/sscj-amik.v2i1.2526>.

⁶ Ummi Rahmi, M. Rachmat Effendi, and Nandang HMZ, "Penerapan Komunikasi Islam Dalam Membangun Sistem Keperabatan Berdasarkan Adat Minagkabau," *Bandung Conference Series: Islamic Broadcast Communication* 3, no. 1 (January 29, 2023): 120-23, <https://doi.org/10.29313/bcsibc.v3i1.6852>.

Meanwhile, Islamic communication can be defined as the process of conveying messages between people that is based on Islamic teachings. In another sense, Islamic communication is a way of communicating that is Islamic in nature and does not conflict with Islamic teachings. Allah gives instructions to guide people who do not understand goodness and its benefits to be able to communicate meaningfully, namely communication that is educational and full of good values. So good communication is full of good values of mutual respect between the parties in the old Amal Silaturrahim mosque.⁷

From the description above, the problem can be formulated, how is the communication between the Medan city government to resolve land disputes and the Amal Silaturrahim mosque with the old mosque administrators and congregation. Furthermore, what are the solutions taken by the government to be able to implement the National Housing Development as a developer and the hopes of the community around the old Amal Silaturrahim mosque?

2. Research Method

In this research, the researcher used qualitative methods by means of literature studies, interviews and using data collection techniques through documentation studies and observations related to the conflict that occurred at the Amal Silaturrahim Mosque, Jl. Tin Putih, Medan District, Medan City Area. Data processing uses domain analysis which can help obtain a general picture of the data in accordance with the scope of the research. In this case, the data goes through categorization according to the problem to find the final conclusion. In the end, the qualitative method is useful for understanding all information from the government and the nastiness of the Silaturrahim Charity Mosque.

3. Results and Discussion

Government Communication Policy

The results of the research show that there is an Islamic communication policy in the strategy carried out by the Medan city government in a peaceful effort to resolve the dispute over the existence of the administrators of the old Amal Silaturrahim mosque on Jalan Tim Putih No. 29 because they still don't want to be moved or don't want to be moved from their old place, this creates a conflict between some of the congregation and mosque administrators and the government, the Sukarame flats development program is held by the developer, namely the Sukarame flats housing company, Medan city. There are visible

⁷ Lalu Ahmad Zaenuri and Andri Kurniawan, "Komunikasi Dakwah Dan Peran Ulama Dalam Mencegah Pernikahan Dini Di Nusa Tenggara Barat," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 2 (October 29, 2021): 45, <https://doi.org/10.22373/jp.v4i2.10920>.

forms of Islamic communication carried out by contractors or developers who are in fact from the government with religious functionaries in the old mosque management and there are Islamic communication efforts carried out by the head of the National Housing Company by holding coordination meetings with community figures who are around the domicile of the mosque. The old charity of Silaturrahim.

Islamy communication can be seen in mediation between the Medan city government and the congregation of the old mosque so that they can move to the newly built mosque. This is in accordance with the researcher's research with informants in the Medan Area sub-district, namely Mr. Tarigan as Head of Social Affairs of the Medan Area sub-district sub-district office, 30 November 2023, who explained that negotiations have often been carried out in the form of friendship between the Medan city government and the congregation of the long-standing Amal Silaturrahim Mosque. . the same dialogue with Mr Selamat Ali.⁸

The reason for the construction of the new mosque is to adjust the aesthetic location of the building which has been arranged in accordance with the beauty of its structure and government policy in religious matters represented by the Ministry of Religion, the point of contact and basic rights by paying attention to Islamic communication from parties who are directly related to the national housing environment in the shift The old Charity Silaturrahim Mosque became the building of the new Charity Silaturrahim Mosque.

As a fact, there is Islamic communication from the government regarding the conflict, namely repeated approaches and discussions among the local community until the construction of the new Amal Silaturrahim mosque, which is about 60 m2 from the old mosque on Jalan Tin Putih, Sukarame-II sub-district, Medan District, Medan City Area. . The community discussion held by the BKM Silaturrahim Charity Mosque went peacefully, the discussion was initiated together with Islamic mass organizations, namely on Thursday 10 November 2022 at the Garuda Plaza Medan hotel. The results of the public discussion resulted in the new Amal Silaturrahim mosque, located on Jalan Tin Putih, Sukarame-II sub-district, Medan District, Medan City Area, being legal based on the decision of state law and Islamic law as well as the Medan Indonesian Waqf Board (BWI) and the Head of the Ministry's office. Medan City Religion also has the same view, namely that based on the decision of the Supreme Court of the Republic of Indonesia and Islamic law, the Amal Silaturrahim mosque on Jalan Tin Putih, Sukarame-II sub-district, Medan District, the Medan City area is legal according to the regulations. Finally, there was a discussion by researchers at the Silaturrahim Charity Mosque, Jalan Tin Putih no. 5 on

⁸ Muhammad Zaky Sya'bani and Qois Azizah, "Relevansi Bahasa Arab Dalam Dakwah : Refleksi Atas Kedudukan Bahasa Arab Sebagai Bahasa Al-Quran (Tinjauan Literatur)," *Ath-Thariq: Jurnal Dakwah Dan Komunikasi* 07, no. 01 (2023): 97-110, <https://doi.org/https://doi.org/10.32332/ath-thariq.v7i1.6532>.

October 16 2023, has an unfavorable view that there are ongoing conflicts, so that if there are problems regarding waqf, it is best to hand them over to those who have the authority to handle them, and the community or organizations on behalf of mosque defenders must be aware of weaknesses based on existing data and facts. From this latest discussion it is clear that the government, with Islamic communication, is providing solutions to residents and mass organizations who maintain the existence of the old mosque.⁹

Forms of Government Communication.

Perumnas Perum was appointed by the Ministry of State-Owned Enterprises to carry out the National Project Program to build one million houses for the people, so with this trust, Perum Perumnas carried out project activities to revitalize Sukarame flats which were in very uninhabitable condition, both in terms of building construction and the strength of the existing tall buildings. worn down by old age, so it needs to be repaired and rejuvenated.¹⁰ This repair and rejuvenation is carried out with the aim that the community will benefit from reorganizing the area to be better, one of which is that their residences will be better, healthier and more comfortable.

Starting from the status of the Amal Silaturrahim mosque's hermitage land as a waqf, some people in the city of Medan and the administrators of the Amal Silaturrahim mosque were of the opinion that the waqf land should not be moved, in fact the leaders of Islamic organizations in North Sumatra agreed to reject the transfer of the Amal Silaturrahim mosque's hermitage, and based on their position statement The President Director of Perumnas at the ground breaking on April 5 2017 firmly said: he would not move the Silaturrahim Charity Mosque but would beautify it.

There are differences in views among officials and religious leaders in the city of Medan regarding the law of transferring waqf land, where Perumnas and some administrators of prosperity bodies side with the opinion which says that waqf land may be transferred provided that the waqif approves it and is in the interests of the benefit of the ummah and the replacement is the same or better than the land and building of the old mosque.¹¹ Some of the congregation and administrators agreed to it, but others did not agree with it on the grounds that upholding the dignity and authority of Muslim houses of worship is the house of God, the Most High, which must be respected, so the next building will adapt.

⁹ M Q Abdullah, S Abdullah, and ..., "Pencitraan Politikus Milenial Di Media Sosial Perspektif Hukum Komunikasi Islam," *Jurnal Jurnalisa ...* 06, no. November 2020 (2020): 248–69, <https://doi.org/https://doi.org/10.24252/jurnalisa.v6i2.13819>.

¹⁰ Peran Tokoh et al., "Peran Tokoh Ahmadiyah Terhadap Pelestarian Adat Dan Tradisi Sosial Penganut Ahmadiyah Di Kota Medan," *Jurnal Sosial Dan Pengabdian Masyarakat Volume 2* (2024): 65–75, <https://doi.org/10.59966/semar.v2i1.613>.

¹¹ Adriano Figueiró, "MEMBUMIKAN TEOLOGI ISLAM DALAM KEHIDUPAN BERAGAMA (PERSPEKTIF M ARKOUN)," *Biogeografia* 6, no. 2 (2023): 5–24.

The basis of Perumnas as a developer is for the aesthetics of the expansion of the Sukarame flats, in fact they are making efforts to forcefully empty the waqf land of the Amal Silaturrahim Mosque on Jalan Tin Putih, Sukarame-II sub-district, Medan District, Medan City Area, which is the decision of the Medan Religious Court Number: 204/Pdt.G//2020/PA. Mdn, October 13 2020. and the determination of Cassation Number: 507/k/Ag/2021 dated August 26 2021 concerning the house of worship of the Amal Silaturrahim mosque on Jalan Tim Putih, Sukarame-II sub-district, Medan District, Medan City Area.

The plan to move the Silaturrahim Charity Mosque on Jalan Tin Putih, Sukarame-II sub-district, Medan District, Medan City Area, is being challenged by several community organizations that are gathered in the Alliance to Save the Silaturrahim Charity Mosque (APMAS). Land that has been donated cannot be moved, this is the basis of their opinion. Furthermore, the mass organizations asked for the consequences of the statement made by the Director of Perumnas at the ground breaking on April 5 2017, firmly saying: he would not move the Silaturrahim charity mosque but would instead beautify the building. This is what triggered the disappointment of the Muslim community in the city of Medan, especially around the Amal Silaturrahim mosque on Jalan Tin Putih, Sukarame-II sub-district, Medan sub-district, Medan City area, where inconsistencies were shown by Perumnas. So, the majority of Islamic organizations in Medan and North Sumatra have firmly agreed to reject the transfer of the waqf land for the Silaturrahim Charity Mosque for Istibdal to a new location.¹²

Because various related agencies need to be combined in taking steps to move development forward, according to researchers the government uses a form of diagonal communication, namely communication between section leaders and other section employees, such as between employees at different levels of position with different tasks and functions and does not have direct authority over other parties.

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¹² Issn Printed, "Alamtara : Jurnal Komunikasi Dan Penyiaran Islam" 07, no. 1 (2023): 71–82, <https://doi.org/10.30762/mediakita.v7i1.952>.

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¹³ Printed.

¹⁴ Yati Suwartini et al., "Writing Ability with Metaphorming Approach: A Systematic Review," *International Journal of Education* 14, no. 2 (February 4, 2022): 149–58, <https://doi.org/10.17509/ije.v14i2.43885>.

¹⁵ Lisna Wati, "Regulasi Diri Dan Konformitas Terhadap Prokrastinasi Akademik," *Psikoborneo: Jurnal Ilmiah Psikologi* 9, no. 3 (September 27, 2021): 608, <https://doi.org/10.30872/psikoborneo.v9i3.6513>.

Amal Silaturrahim mosque on Jalan Tin Putih, Sukarame-II sub-district, Medan sub-district, Medan City area, where inconsistencies were shown by Perumnas. So, the majority of Islamic organizations in Medan and North Sumatra have firmly agreed to reject the transfer of the waqf land for the Silaturrahim Charity Mosque for Istibdal to a new location.

4. Conclusion

After researchers collected several opinions and explored the problem of the Amal Silaturrahim mosque Jalan Timah Putih No. 05 Sukarame-II Village, Medan Area District, it is concluded: *First*, The Government's communication policy in resolving the dispute over the Amal Silaturrahim Mosque, Jalan Tin Putih, Sukarame-II Subdistrict, Medan District, Medan City Area, contains Islamic communication, which is an interaction between the communicator and the communicant that contains a message and there is reciprocity (feedback) according to appropriate grammatical ethics. with Islamic ethics.¹⁶ The realization of the friendship was held for the first time at the Medan City office of the Indonesian Ulema Council (MUI) and at the same time asked about the law regarding the transfer of waqf land for the Amal Silaturrahim mosque. In terms of the friendly meeting between the National Perumnas, it was welcomed, but regarding the transfer of the mosque as an istibdal there was no clear line yet because there are still pros and cons. Secondly, Form of government communication in resolving the dispute over the Amal Silaturrahim mosque Jl. White lead No. 29 in the city of Medan is diagonal communication, namely cross communication, namely communication between section leaders and other section employees, or between one leader and another leader who has different authority.

SUGGESTION

Finally, in this article, the researcher makes several suggestions, namely: *First*, It is hoped that the government, in this case the chairmen and members of the Indonesian People's Representative Council and regional representative councils (DPD), will propose in their session that all forms of companies, regions or ministries can make laws that for the purposes of religious worship, the leadership of BUMN, PT. or similar may decide to give part of their land as a waqf for educational purposes and a place of worship. Secondly, It is hoped that for every existing waqf land, the nazir will be able to have a waqf land certificate as soon as possible, so that the cadres and their successors can be safe in carrying out their worship therein

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¹⁶ Suwartini et al., "Writing Ability with Metaphorming Approach: A Systematic Review."

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