



Implementation of Qaulan Layyina Communication Principles in Implementing Bureaucracy in the Provincial Government of North Sumatra

Ahmad Sampurna

ahmadsampurna@uinsu.co.id

Universitas Islam Negeri Sumatera Utara, Indonesia

Mhd. Fitriyus

mhdfitriyus1@gmail.com

Pemerintah Provinsi Sumatera Utara

Rubino

rubino@uinsu.ac.id

Universitas Islam Negeri Sumatera Utara, Indonesia

Abstract. *This study aims to analyze the application of the qaulan layyina communication principles to the bureaucracy in general, identify the momentum to apply the qaulan layyina communication principles to bureaucrats in the North Sumatra Provincial Government, analyze appropriate media to use, and identify communicators who should use the qaulan layyina principles. To obtain the data, interviews, observations, and document studies were carried out. Furthermore, the data were analyzed using the Miles and Huberman model, namely displaying data, reducing data and concluding. In order for the data obtained to be tested for its validity, it is carried out by triangulation testing both the methods, sources, and results. The results show that the application of the qaulan layyina communication principle to the bureaucracy in general today has not been fully implemented properly, because even though there are checks and balances as a means of distribution, sometimes criticism is actually used as defamation or negative accusations, so that when someone wants to convey a message or advice they will think and hesitate to convey it. The point is that there are rules that "shackle" so that information cannot be freely conveyed to bureaucrats in Pemprovsu. The momentum to apply the qaulan layyina communication principles to bureaucrats in the North Sumatra Provincial Government was mainly conveyed at PHBI events or moments that were agreed upon for the delivery of opinions. Media that are appropriate for use for the application of the qaulan layyina communication principle to the bureaucracy in Pemprovsu are print, electronic and online media with 2 categories, namely those registered with the North Sumatra Diskominfo and those that are not registered. Communicators who should use the qaulan layyina principle are all partners both inside and outside the government. It's just that it remains within the corridor of the existing rules by referring to the communication principles that are generally used and the journalistic code of ethics. The results of the study show that the momentum of*



applying the qaulan layyina communication principle is something that should be implemented through a transparent and realistic process.

Keywords: implementation, communication principles, qaulan layyina, and bureaucracy

Abstrak. *Penelitian ini bertujuan untuk menganalisis penerapan prinsip komunikasi qaulan layyina pada birokrasi secara umum, mengidentifikasi momentum penerapan prinsip komunikasi qaulan layyina pada birokrat di lingkungan Pemerintah Provinsi Sumatera Utara, menganalisis media yang tepat untuk digunakan, dan mengidentifikasi komunikator yang sebaiknya digunakan. prinsip qaulan layyina. Untuk memperoleh data dilakukan wawancara, observasi, dan studi dokumen. Selanjutnya data dianalisis dengan menggunakan model Miles dan Huberman yaitu menampilkan data, mereduksi data dan menyimpulkan. Agar data yang diperoleh dapat diuji keabsahannya dilakukan dengan triangulasi pengujian baik metode, sumber, maupun hasil. Hasil penelitian menunjukkan bahwa penerapan prinsip komunikasi qaulan layyina pada birokrasi pada umumnya saat ini belum sepenuhnya dilaksanakan dengan baik, karena meskipun ada check and balances sebagai alat distribusi, terkadang kritik justru dijadikan fitnah atau tuduhan negatif. sehingga ketika seseorang ingin menyampaikan pesan atau nasehat mereka akan berpikir dan ragu untuk menyampaikannya. Intinya ada aturan yang “membelenggu” sehingga informasi tidak bisa secara bebas disampaikan kepada birokrat di Pemprov Sumut. Momentum penerapan prinsip komunikasi qaulan layyina kepada birokrat di lingkungan Pemprov Sumut terutama disampaikan pada acara-acara PHBI atau momen-momen yang disepakati untuk penyampaian pendapat. Media yang layak digunakan untuk penerapan asas komunikasi qaulan layyina kepada birokrasi di Pemprov Sumut adalah media cetak, elektronik dan online dengan 2 kategori yaitu yang terdaftar di Diskominfo Sumut dan yang tidak terdaftar. Komunikator yang seharusnya menggunakan prinsip qaulan layyina adalah semua mitra baik di dalam maupun di luar pemerintahan. Hanya saja tetap dalam koridor aturan yang ada dengan mengacu pada prinsip komunikasi yang berlaku umum dan kode etik jurnalistik. Hasil kajian menunjukkan bahwa momentum penerapan prinsip komunikasi qaulan layyina adalah sesuatu yang harus dilaksanakan melalui proses yang transparan dan realistis.*

Kata kunci: implementasi, prinsip komunikasi, qaulan layyina, dan birokrasi

Introduction

Qaulan Layyina means speaking softly, with a voice that is pleasing to the ear, full of friendliness, so that it can touch the heart. According to Tafsir Ibn Kathir, what is meant by *la yyina* are satirical words, not words that are frank or



straightforward, let alone harsh. With these smooth or gentle words, someone's heart is touched to immediately do something or leave it¹.

By Type and Kelly² explains that communication is a process in which a person (communicator) conveys a stimulus, usually in the form of words with the aim of changing or shaping the behavior of other people (audiences) whereas according to Weaver communication is the entire procedure through which one's thoughts can influence the minds of others. The command to use gentle communication is found in the Qur'an in the letter Thāhā verse 44 : *"Then speak to both of you in gentle words, hopefully he will remember or be afraid."* This verse is the command of Allah SWT. to the Prophet Musa as and Harun as to speak softly, not harshly, to Pharaoh the king, the ruler of Egypt at that time. With gentle words (*qaulan layyina*) it is hoped that the heart of the communicant (the person being invited to communicate) will feel touched and his soul will be moved to receive the communication message conveyed. This is a communication strategy that should be an example in today's life. This verse relates to the story of the prophets Isa AS and Harun AS so that they do not speak harshly with the pharaoh, with Qaulan Layyina the person being spoken to or the communicant will be touched and moved to receive messages from us.

From a communication perspective, both directly and through the media, communication messages should be conveyed gently, not rudely, not offend, not with words that corner or attack other people, even though the message conveyed is the truth. In another verse it is stated: "So it is because of mercy from Allah that you are gentle with them. If you had been hard and hard-hearted, they would have distanced themselves from around you. Therefore forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust in Him" (Qs Alī Imrān, verse 59).

¹ Irfan, "Term Qoulan dalam Al-Qur'an (Studi Penafsiran Ayat-Ayat Qoulan Dalam Al-Qur'an)," *Al-Tadabbur* 5, no. 2 (2019).

² M Milasari et al., "Prinsip-Prinsip Supervisi, Tipe/Gaya Supervisi, Komunikasi Dalam Supervisi Pendidikan Dan Supervisi Pendidikan Islam," *Indonesian Journal Of Islamic Educational Management* 4, no. 2 (2021).



From this verse there is a word in the form “fi’l amar” namely *linta* , meaning “be gentle with you”. The word "lin" is one root word with "layyina" which is an adjective. Thus *layyina* or *lin* is a trait that is ordered to be practiced not only in communication (*qaulan*), but also accompanied by attitude. The aim is to avoid rejection which may involve violence or confrontation. People who are cornered are in fact often more likely to have an attitude to rebel or reject messages that are not in line with their wishes. Rejection can be more real if he feels more powerful than the one giving the suggestion (the communicator).

The same hope for bureaucrats can approach with this principle. In Tafsir Ibn Kathir it is stated that Layyina is a satirical word in a soft voice, not a harsh or loud voice. Communicators who speak harshly do not get a good reception from others. Islam teaches to communicate gently to anyone including all of us as students, educators, supervisors and other members of the public to be gentle with anyone, away from coercion and hostility. In the current era of democratization and decentralization, all bureaucratic apparatuses need to realize that service also means a spirit of service that prioritizes efficiency and the success of the nation in building including building good communication³.

Basically in the bureaucracy that is widely known is none other than the existence of a power structure. Based on this, it is certain that communication in it uses more commands (*commands*) or in communication terms it is called *top down* (*upward communication*). Related to the style of communication as above, in the development of communication theory, especially after the development of mass communication theories *in cultural studies, the theory of The Structure of Power* is known . This theory is a series known as power relations within an institution, especially government⁴.

In accordance with the Law of the Republic of Indonesia Number 23 of 2014 concerning Regional Government, in carrying out the Functions and

³ Fitriani Abbas and Anwar Sadat, “Model Pelayanan Publik terhadap Reformasi Birokrasi,” *Jurnal Studi Ilmu Pemerintahan* 1, no. 1 (February 13, 2020): 16–25, <https://doi.org/10.35326/jsip.v1i1.525>.

⁴ Supriadi, “TEORI STRUKTURASI ANTONI GIDDENS,” *Jurnal Spektrum Komunikasi, LPPM Stikosa-AWS* 5, no. 1 (2017).



Authorities of the Leaders and Members of the DPRD of Sumatra Province in the Fields of Legislation, Budget and Oversight (Deliberation Board, Budget Agency, Regional Regulation Establishment Body, Council Honorary Board) and Other Complementary Equipment, State Civil Apparatus (ASN) at the DPRD Secretariat of North Sumatra Province still needs career development, training such as communication training, and even dissemination to optimize Main duties and Functions in accordance with applicable Regulations and Legislation in order to achieve *good governance* so that it is reflected in the implementation of dedication to the appearance of tasks marked by expertise both in material and expertise methods in terms of Bureaucratic Professionalism.⁵ Regionally, in North Sumatra there are as many as 450 sub-districts, then there are 693 sub-districts and 5,417 villages. The population of North Sumatra in 2019 reached 14,874,889 people and an area of 72,981.23 km² . This is led by the Governor of North Sumatra

Basically the communication that applies to the bureaucracy is more dominated by *The Power of Structure* . This communication is known as communication theory in relation to Media and Culture (*Cultural Studies*)⁶. If it is also linked to a democratic government system, then the participatory model becomes part of the framework proposed by experts to support the sustainability of the intended system. This means that, one of the characteristics of a democratic government is that there is a communication model that emphasizes *bottom-up* (*downward communication*) types of voices .

Thus, the *Structure of Power* aims to understand and change the domination structure especially in industrial capitalist society⁷. One of the theories in the study of cultural studies is the theory of Power Structure (*Theory of Power Structure*)⁸. Power structure theory believes that humans are an important part of

⁵ S Yanti, "Analisis Profesionalisme Birokrasi Terhadap Kinerja Pegawai Pada Sekretariat DPRD Provinsi Sumatera Utara" (Universitas Medan area, 2021).

⁶ Morissan, *Teori Komunikasi* (Jakarta: Prenada Media, 2015).

⁷ L Luzar and Monica, "Penerapan Cultural Studies Dan Aliran Filsafat Dalam Desain Komunikasi Visual," *Jurnal Humaniora* 5, no. 2 (2014).

⁸ P Andrej, "Reconceptualising Structural Power: A New Concept Made Out of Streling Parts," *E-International Relations* ., 2016.



a ruling social hierarchy. Everyone becomes part of a hierarchical power structure. Grossberg states that power works at all levels of humanity⁹, but then Weedon provides a limitation that this power is at the same time unique to humans. Therefore, Hall examines more about the power possessed by various social groups in society. The *meaning* that is understood by society and the power *that* exists in society are interconnected. That is, that meaning cannot be understood outside the playing field of power relations. There is often a struggle for power to determine the meaning that society should accept, and the winners of this struggle are usually those at the top of the social hierarchy. The media is a part of society that is at the top of the power hierarchy, while groups at the bottom of the power hierarchy do not have the power to determine meaning.

Weapons or media can also be used for positive things; provide enlightenment to the community, foster motivation, make life more useful, make it easier, even become entertainment, and so on. As it can be seen from the benefits or functions of communication itself¹⁰. Although the most prominent communication is within the bureaucracy of government power, the participatory model is a contemporary reference for seeing *the power* operate in a transparent and accountable manner. The stake then is that if the development of an increasingly open era, with the sophistication in the field of information and communication technology, does not give place for participatory efforts within the bureaucracy, degradation will occur within this group.

Then, through gentle communication or *Qaulan layyina*, besides being able to strengthen friendship between bureaucrats, the messages or socialization conveyed by bureaucrats touch the hearts of the recipients of the messages and the recipients of the messages try to be good listeners. Under any circumstances and circumstances, the delivery of socialization to bureaucrat members must be in accordance with Islamic teachings which communicate in a way that respects other people and is communicative because Islam teaches to communicate in a

⁹ Morissan, *Teori Komunikasi*.

¹⁰ K Suhandang, *Manajemen Pers Dakwah: Dari Perencanaan Hingga Pengawasan* (Bandung: Marja, 2007).



gentle way so that the recipient becomes a good listener and away from elements of coercion and hostility. and also communication occurs when verbal and nonverbal messages are sent and received to be given a shared meaning. If the messages sent and received can follow ethics that do not offend bureaucrats, then the communication contains ethical (proper) communication. common misunderstandings that communicating in government is unclear and non-transparent communication, true good communication is based on shared perceptions. If there are parties who interpret words or actions in a different way, communication occurs which results in discriminatory or offensive behavior, *miss* conceptions occur so that communication is considered unethical¹¹.

the qaulan layyina communication principle in this government bureaucracy? Is there any momentum to apply the *qaulan layyina communication principles* to bureaucrats in the North Sumatra Provincial Government? What media is appropriate to use? Who should be a communicator who uses the *qaulan layyina principle* ?

Methods

This research is a qualitative research with the aim to explain the phenomenon in depth through the collection of data as deep as possible.¹² The reason for choosing this type of research is because what is being studied is an institution which consists of various types of people who can change and develop at any time. Based on that, in order to obtain the required depth of information or data, qualitative research is the most appropriate type. In addition, a phenomenon requires *emic* and *ethics* , so the right type of research is qualitative research, and this is only found in this type of qualitative research.

¹¹ Hawari Muhammad Hawari, "Etika Komunikasi Bisnis Online di Era New Normal Perspektif Hukum Bisnis Islam," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 10, no. 1 (June 22, 2021): 47–64, <https://doi.org/10.51226/assalam.v10i1.207>.

¹² Yanyi K. Djamba and W. Lawrence Neuman, "Social Research Methods: Qualitative and Quantitative Approaches," *Teaching Sociology* 30, no. 3 (July 2002): 380, <https://doi.org/10.2307/3211488>.



To obtain the required data, a series of interviews, observations and document studies were carried out. Interviews were conducted with research informants who were selected purposively, where they were considered to know the data or information needed best. The informants of this study consisted of 3 people, namely Plt. Head of North Sumatra Communications and Information Office, Dr. Ilya S. Sitorus, Head of the Public Communication Management Division of the North Sumatra Communication and Informatics Service, Harvina Zuhra, STP, M.Sc., and Head of Materials and Communications Head of North Sumatra Regional Secretariat Leadership Administration Bureau, Afri Winata Lubis, S.PI, M.Sc. Observations were carried out by non-participants, because the time needed to maximize the desired results from this technique, it takes a long time, so that the real *emic is also obtained*. This can only be obtained through participant observation, and in this study only carried out by non-participant observation. Furthermore, documents or *scripts* or notes or manuscripts that are needed and relevant to research are obtained through document studies.

The data that has been collected is then analyzed based on the model made by Miles and Huberman, where the data that has been collected is presented (*display data*), then reduced (*reduction data*)¹³. If in-depth analysis is required or the data is asynchronous so that the data obtained is tested for validity or validity¹⁴, then testing or checking the validity of the data is carried out by triangulation, both for sources, methods and results. To draw conclusions, then what is used in qualitative research and which is done inductively, namely the process of drawing conclusions from things that are specific to general conclusions¹⁵.

Results

Based on investigations in the field and reports in the mass media, both in print, electronic and online media/social media (social media), there is a lot of

¹³ M Miles and H. A. M, *Qualitative Data Analysis: An Expanded Soucebook (2nd Edition)*. (London: SAGE Publications, 1994).

¹⁴ R Kriyantono, *Teknik Praktis Riset Komunikasi* (Jakarta: Kencana Prenada Media Group, 2008).

¹⁵ S Kholil, *Metode Penelitian Komunikasi*. (Bandung: Citapustaka Media Group, 2006).



news that is hoax, news that is cornering, even character assassinations . Of course news like this is not the expected way of communicating as part of *qaulan layyina* ¹⁶.

the qaulan layyina principle is more widely used in ceremonial activities, such as PHBI activities and other meetings which are part of support for the bureaucracy in general. As for news that seems to corner or spread hoax news, it is basically to discredit the bureaucrats. In fact, not all bureaucrats can accept input, even though it is said in a gentle way. In fact, bureaucrats are essentially serving the public, who under certain conditions or times must be willing to be criticized for better and quality service.

In line with the above, Plt. Kadis Kominfo North Sumatra Province who also serves as Head of Administration Head of Public Communication Information Dr. Ilyas S. Sitorus, SE, M.Pd. argues that in general the application of communication with the principle of *qaulan layyina* or with gentle words is not necessarily acceptable to all of our bureaucratic apparatus. "In fact there are our bureaucrats who are very sensitive to input, even if it is conveyed gently," said Plt. Head of North Sumatra Communications and Information Office. In essence, there is no momentum specifically created to implement the *qaulan layyina communication principle* because the people who come to describe the messages are community or religious leaders. In relation to communication, here the role of *the gatekeeper* really determines whether or not development messages are being or have been implemented.

In theory, *gatekeepers* are the last bastion of defense to maintain the quality of information before it reaches the community. It is undeniable that the development of the digital era has changed the practice of human life, especially the way humans get news. One of the things that has received hot attention in the field of communication science is *citizen journalism* . The *gatekeeper* is no less important during the election momentum, because his role is very important to

¹⁶ Futihatul Janah and Apriyadi Yusuf, "Etika Komunikasi Di Media Sosial Melalui Prinsip SMART (Salam, Ma'ruf, Dan Tabayyun) Perspektif Al-Quran," *JAWI* 3, no. 2 (January 20, 2021), <https://doi.org/10.24042/jw.v3i2.8068>.



fortify various manipulative practices regarding the election results that have been carried out¹⁷. Gatekeepers as a defense so that they are protected from things that are detrimental to themselves and others¹⁸.

The results of the study show that the momentum of applying the *qaulan layyina communication principle* is something that should be implemented through a transparent and realistic process. Therefore, the role of *the gatekeeper* is very important as the last bastion of maintaining the quality of information received by the public. This is also in line with the results of an interview with Harvina Zuhra, STP, M.Sc., Head of the Public Communication Management Division at the North Sumatra Provincial Communication and Informatics Service. It was stated that: "In reality there must be someone who can admonish others with compassion and gentleness, so they don't get carried away with tasks that are misleading and tempting, but in fact they are detrimental to themselves and society."

The Provincial Government of North Sumatra through the Office of Communication and Informatics has selected or registered various types and numbers of media as their partners in terms of disseminating and selecting information that is developing or going viral in society. With the registration of PemprovSU partner media, this becomes the gatekeeper in the field of communication and information. Arrangement or selection of the type or amount of media that become PemprovSU partners through Diskominfo ProvSU, but that does not mean limiting freedom of information. If it is not regulated, then it is no longer which media is *the gatekeeper* in community development in North Sumatra.

Based on the search results in the field and discussions with various opinions according to relevant literature, it was revealed that the people who

¹⁷ Ratna Setyarahajoe, "Bentuk Komunikasi Politik Untuk Membangun Perilaku Politik Masyarakat Lokal Guna Menciptakan Pemilukada Yang Aman," *JKMP (Jurnal Kebijakan Dan Manajemen Publik)* 1, no. 1 (March 31, 2013): 33–42, <https://doi.org/10.21070/jkmp.v1i1.425>.

¹⁸ Tria Widyastuti et al., "Adaptation of Individual Work Performance Questionnaire (IWPQ) into Bahasa Indonesia," *Consortia Academia* 7, no. 2 (November 28, 2018), <https://doi.org/10.5861/IJRSP.2018.3020>.



should be appropriate communicators using the *qaulan layyina principle* to bureaucrats in North Sumatra are the people. Communities as residents of the province of North Sumatra itself, besides of course hierarchically the central government has the same right to convey information with the principle of *qaulan layyina* to bureaucrats in this region.

The results of the interviews show that even though the community is principally citizens who have the right to convey information or opinions to bureaucrats in North Sumatra, the state has a mutually agreed upon mechanism as a rule regarding this matter. Afri Winata Lubis, S.IP , M.Sc. as the Head of Materials and Communications Head of the Regional Secretariat Leadership Bureau for North Sumatra Province stated: "It is better if opinions or information should not be conveyed wildly to our bureaucrats, even though the delivery is gentle, but there is a mechanism that becomes the procedure, there are rules that govern it."

If it is associated with religious instructions, as previously stated, the communicators who conveyed the message to Pharaoh were the Prophets Musa and Harun. This means *the others* , not those in the government, because insiders are likely to be biased, out of sync, even inappropriate. Even so, of course religion also teaches that *unzur mā qāla wa lā tanzur man qāla*. This means that anyone may give advice or information/communication messages to bureaucrats in North Sumatra, just like during the time of Prophet Musa to Pharaoh.

Discussion

's opinion, Valderama's participation in Arsito notes that there are three traditions of the concept of participation, especially when it is associated with democratic community development, namely political participation , social participation , and citizen *participation/citizenship* . Participation can be explained as a development community only to make the community a mere object. One of the criticisms is that the community feels they do not own and are indifferent to the existing development programs. Placement of the community as the subject of development is absolutely necessary so that the community will be able to



participate actively from planning, implementing to monitoring and evaluating development. Especially if a development approach is carried out with the spirit of locality. The local community, being the part that best understands the condition of their area, will certainly be able to provide very valuable input. Local communities with their knowledge and experience are a huge capital in carrying out development. Basically it is local or local people who know what problems they are facing and also the potential that their region has. In fact, they will have local knowledge (*local genius*) to overcome the problems they face¹⁹.

In the perspective of Islamic communication, gentle communication (*qaulan layyina*) can be manifested through various ideal communication strategies, which have been practiced by the Prophet Muhammad. and the rashidah caliphs (*khulafaur rashidin*), namely deliberation, silaturrahim, and *ishlah* . The three communication strategies—or if you don't want to say that they are models—are very important parts in relation to gentle communication.

Community active participation is seen in the Islamic conception of deliberation. Deliberation is mentioned in the Qur'an in the letter Alī Imrān, verse 59 as quoted in the previous section explaining that in order to manage a matter, it must be by deliberation (*wa syawirhum fil amri*), or *shura bainahum* (deliberate among them). Of course one of the ethical deliberations is to speak and be gentle. As well as the gentleness stated based on Alī Imrān's letter , verse 59, it is so that the other person's communication feels touched so he is knocked to accept the decision in the deliberation.

Related to silaturrahim as a model of Islamic communication mentioned in the Qur'an in An-Nisa, verse 1 states: "O all people, fear your Lord, who created you from a single person, and from him Allah created his wife; and from both of them God gave birth to many men and women. And fear Allah that by (using) His name you ask one another, and (maintain) friendly relations . Verily, Allah is always guarding and watching over you.

¹⁹ S Ase, "Teori Partisipasi: Konsep Partisipasi Masyarakat Dalam Pembangunan Menurut Para Ahli," <https://www.Materibelajar.Id/2016/01/Teori-Parisipasi-Konsep-Partisipasi.Html>, 2015.



In Islam establishing friendship with others is part of noble character. People who don't care about silaturahmi relationships and decide to break them are threatened with harsh sanctions. As in Muhammad's letter in the Qur'an verses 22-23: "So do you think that if you are in power you will make mischief on earth and break family ties? These are the people whom Allah cursed and He deafened their ears and blinded their sight."

A communication strategy that emphasizes gentle attitudes and words is *ishlah*. Although *ishlah* is very possible as a repressive (remedial) not preventive (preventive) communication strategy, goodness is found in it as is the meaning or meaning of the word *ishlah* itself. In the word *islāh* there are values and elements of "goodness" (*shālih*). Based on this, it is important to do *islāh* between people who are in conflict. The goal is none other than to get goodness together²⁰. The point actually boils down to the need for *ishlah* (peace) if a conflict has occurred. (Qs Al-Hujurat, verse 49).

Power structure theory believes that humans are an important part of a ruling social hierarchy. Everyone becomes part of a hierarchical power structure. Grossberg stated that power works at all levels of humanity²¹, but then Weedon provides a limitation that this power is at the same time unique to humans. Therefore, Hall examines more about the power possessed by various social groups in society. The *meaning* that is understood by society and the power *that* exists in society are interconnected. That is, that meaning cannot be understood outside the playing field of power relations. There is often a struggle for power to determine the meaning that society should accept, and the winners of this struggle are usually those at the top of the social hierarchy. The media is a part of society that is at the top of the power hierarchy, while groups at the bottom of the power hierarchy do not have the power to determine meaning²².

²⁰ J Hasnun, "Komunikasi Organisasi dalam Mengatasi Konflik dan Pencitraan pada Organisasi Kemasyarakatan Islam di Sumatera Utara [Disertasi Program Studi Komunikasi Dan Penyiaran Islam]." (Universitas Islam Negeri Sumatera Utara Medan, 2017).

²¹ Morissan, *Teori Komunikasi*.

²² Morissan.



As quoted by Handayani from Histiraludin's opinion, it was stated that participation is more of a tool so that participation is interpreted as active community involvement in the entire activity process, as a medium for growing cohesiveness between communities, the community and the government also promote the growth of a sense of ownership and responsibility for the programs being carried out²³. The term participation is now a keyword in every community development program, as if it is a "new model" that must be attached to every policy formulation and project proposal. In its development it is often spoken and written repeatedly but is not practiced enough, so it tends to lose meaning. Participation is commensurate with the meaning of participation, participating, involvement or joint process of understanding, planning, analyzing, and taking action by a number of community members. This participation can arise when the speakers and recipients communicate well

Conclusion

Based on investigations in the field and reports in the mass media, there are hoax news, news that corner, and assassination characters that are contrary to the communication principles of qaulan layyina. This principle is more often applied in ceremonial activities and support for the bureaucracy in general. Even so, not all bureaucrats are able to accept input in a gentle way. Gatekeepers, like partner media, play an important role in maintaining the quality of information that the public receives.

The application of the qaulan layyina communication principle should be carried out through a transparent and realistic process, with gatekeepers as the last line of defense to maintain the quality of information. Communities have the same right to convey information with the qaulan layyina principle to bureaucrats, but there are mechanisms and rules that govern it.

In the perspective of Islamic communication, the principle of qaulan layyina can be implemented through deliberations, silaturahmi, and ishlah.

²³ S Handayani, *Perlibatan Masyarakat Marginal Dalam Perencanaan Dan Penganggaran Partisipasi (Ceta)*. (Surakarta: Kompip Solo, 2006).



Deliberations enable the active participation of the community in development, while silaturahmi strengthens social relations and cooperation between individuals. Ishlah, as a communication strategy that emphasizes gentle attitudes and words, can be used for improvement and peace in conflict. In conclusion, the application of the qaulan layyina communication principle requires transparency, realism, and a strong gatekeeper role. Active community participation, such as through deliberations and friendly relations, as well as the ishlah strategy in dealing with conflict, is also important in achieving gentle communication.



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