MULTICULTURAL POLITICAL COMMUNICATION: (Case Study of Political Communication Bulan Bintang Party in North Sumatra Province)
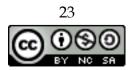
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Abstract: This research is intended to provide answers to the questions contained in this study, namely to describe the process of multicultural political communication Bulan Bintang Party carried out by the Regional Representative Council of the Bulan Bintang Party (DPW PBB) in North Sumatra. The results of this study, that there are forms of multicultural political communication in the DPW PBB North Sumatra that are interpersonal communication, namely *silaturahim*, visits between figures, door to door or direct selling. The Bulan Bintang party (PBB) in the North Sumatra, a special institution called KAPPU (Committee for Action to Win Elections) was also formed to bridge group communication between party leaders, administrators, members and the public, especially those who are very multicultural in order to obtain qualified and popular legislative candidates in society.

Key Word: Political Communication Bulan Bintang Party, Policy and Multiculturalism

INTRODUCTION

Religion, as stated by many scholars, can be seen as a divine instrument to understand the world. Islam, compared to other religions, is actually the easiest religion to accept this kind of premise. The main reason lies in the most prominent characteristic of Islam, namely its

"omnipresence", the presence of Islam always provides the right moral guidance for humans. [1]

This view has led some of its adherents to believe that Islam encompasses a total way of life. Its establishment is expressed in the form of Syari'ah (Islamic law). Some Muslims even go further than that: they emphasize that "Islam is a unified totality that offers a solution to all of life's problems." Undoubtedly, they believe in the perfect and comprehensive nature of Islam so that, according to them, Islam encompasses the famous three "D' (*Din*; religion, *Dunya;* universe and *Dawlah*; State). Therefore Islam is a totality guide and must be applied in family, economic and political life. For Muslims, it is envisioned in the creation of an Islamic State, namely an "ideological" State based on complete Islamic teachings. [2]

In the present context, it is not too surprising, although at times alarming, that the contemporary Islamic world witnesses some Muslims who want to base their entire framework of social, economic and political life on Islamic teachings exclusively, without realizing the limitations and constraints that will come. appears in practice. Its expressions can be found in symbolic terms that are currently popular such as Islamic revivalism, Islamic awakening, Islamic revolution or Islamic fundamentalism. While such expressions are motivated by sincere intentions, it cannot be denied that they are less well-thought-out and in fact more apologetic.[3]

The holistic view of Islam as stated above has several implications. One of them, this view has encouraged the birth of a tendency to understand Islam in a "literal" sense by only emphasizing its "exterior" dimensions. And this tendency has been developed to such an extent that it has led to the neglect of the "contextual" and "interior" dimensions of Islamic principles.

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[1] Fazlur Rahman, *Islam* (New York: Holt Reinhart, 1996), p. 241

[2] Nazih Ayubi, *Political Islam: Religion and Politics in the Arab World*, p. 63-64

[3] General criticism of this kind of tendency is also discussed in Fazlur Rahman, *Islam and Modernity: Transformation of An Intellectual Tradition* (Chicago and London: University of Chicago Press, 1982), p. 70-71.

The emergence of various of fiqh, theology, and Islamic philosophy, for example, shows that Islamic teachings are multi-interpretative". Because of that, as has been said by many parties, Islam cannot and should be seen in a monolithic way.[4] The views above have implications for Islamic political life cannot be separated from this kind of multi-interpretative Islamic history.On the other hand, almost every Muslim believes in the importance Islamic principles in political life. At the same time, because of the multi-interpretative nature of Islam, there is no single view on how Islam and politics should be properly linked. In fact, as far as can be grasped from the course of intellectual and historical discourses of thought and Islamic political practice, there are many opinions are different, even some contradict each other regarding the appropriate relationship between Islam and politics.

Broadly speaking, today there are two different spectrums of Islamic political thought, but both of them recognize the importance of Islamic principles in every aspect of life. At one end of the spectrum, some Muslims think that Islam must be the foundation of the state, that shari'ah must be accepted as the constitution of the state, that political sovereignty is in the hands of God, that the notion of a nation-state contradicts the concept of ummah (Islamic communication ity). that knows no political or regional boundaries; and that, while acknowledging the principle of *shura* (deliberation), the application of this principle is different from the notion of democracy known in political discourse today.[5]

At the other end of the spectrum, several other Muslim groups argue that Islam "does not lay down a standard pattern regarding the theory of the State (or political system) that must be carried out by the *ummah*,[6] in the words of Muhammad Imara, an Egyptian Muslim thinker" Islam as a religion does not determine a particular system of government.

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[4] Regarding the tendency to view Islam as a monolith, see Muhammed Ayoob, *Myth of The Monolith*, p. 1-6

[5] Among those who fall into the category of supporters of this line of thinking are the Egyptian thinkers Rasyid Rida and Sayyid Qutb, and the Pakistani thinker Abul A'la Al-Maududi.

[6] Ahmad Syafi'I Maarif, *Islam as The Basis of State: A Study of The Islamic Political Ideas as Reflected In The Constituent Assembly Debates In Indonesia, Doctoral Dissertation* (Chicago: University of Chicago, 1983), p. 23

for Muslims, because the logic of the suitability of this religion for all times and places demands that matters which are constantly changing by the forces of evolution must be left to human reason to think about, formed according to the general interest and within the framework of the general principles outlined by this religion.[7]

According to this thought, even the term State (dawlah) cannot be found in the Qor'an. Although there are various expressions in the Qor'an that refer or seem to refer to political power and authority, these expressions are incidental in nature and have no effect on political theory, for them it is clear that the Qor'an is not a book about political science.

The above view also recognizes that the Qor'an contains "values and ethical teachings regarding the social and political activities of mankind". These teachings include principles about; justice, equality, fraternity and liberty. For this reason, for those who think so, as long as the State adheres to such principles, the mechanism that is applied is in accordance with Islamic teachings.[8] With this line of argumentation, the formation of an Islamic State in the formal and ideological sense is not so important. For them the most important thing is that the State because of its position can be an instrument in realizing religious teachings and guaranteeing the growth of such basic values. If this is the case, then there is no theological or religious reason to reject political ideas about people's sovereignty, the general principles of modern political theory, in other words, there really is no strong reason to put Islam in a position that is contrary to the modern political system.

Indonesia, which incidentally is a country with the largest Muslim population in the world and as a country that adheres to a democratic system, will certainly give birth to a party system, where political parties will become the motor and driving force of democracy itself. If it is related to the Islamic system which adheres to the *syura* (discussion) system, there will be three views of Islam and the response to democracy is first,

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[7] Muhammad Imarah, *Al-Islam Wa As-Sulthan al-Diniyah* (Kairo: Dar Thaqafatal-Jadidap, 1979), p. 76-77.
[8] Supporters of this thinking include the Egyptian thinker Muhammad Husein Haykal and the Pakistani thinkers Fazlur Rahman and Qamaruddin Khan.

rejecting democracy on the grounds that the teachings of democracy originate from Greece, the West and Kafirs, even questioning if democracy is implemented it is considered out of Islam because Islam has have a good system. Second, considering Islam and democracy to be mutually complementary because Islamic teachings can also be applied in democratic life, in this case democracy is only used as an instrument to practice Islamic teachings themselves. Third, the view that accepts the totality and totality of democracy, even democracy is considered more perfect than the Islamic system. The consequence of this multi-party democratic system has given rise to a party system with various political streams, some with religious views (Islamic parties, Christian parties, etc.), some with nationalist views, some even with secular views). It is this style of political party flow that has become the jargon and selling point for approaching and convincing constituents who are predominantly Muslim.

In fact, Indonesia has a Muslim majority population (even the largest Muslim country in the world). The above view is very relevant if it is related to the political life of Muslims. In the course of history, both the Old Order, New Order and reformation eras, the existence of Islamic parties that claim to be the vessel and political home of the Muslim community is not directly proportional between the number of Muslims and the number of votes won by Islamic parties which is also reflected in the number the seats obtained in the parliament (legislative), even Islamic parties were able to compete with nationalist and secular parties in winning votes, empirically in the history of the old order PNI the nationalist was preferred by the majority Muslim community in this country, as well as the Golkar (Golongan Karya) in the new order and even the reform order remained the party with the largest votes besides the Democratic Party and PDI-Perjuangan which were also based on nationalist and secular politics. Only in the old order did Islamic parties have a rather significant vote (below 40%), while in the new order period the votes were obtained by PPP (Partai Persatuan Bangsa) which was a fusion of various Islamic parties due to the New Order government's policy which required simplification of the number of election contestants. (only three parties) the votes they won were even smaller (under 15%), as

well as during the reform order during the last election results in 2009 Islamic and Islamic-based parties had the same fate (PPP 5% PKS 8% PKB 5% PAN 6%, even PBB, PBR, PMB, PKNU and other Islamic parties have the fate of "NASAKOM" One Coma Fate "which does not pass the Parliament Treshold threshold where the number of votes for parties that will get seats in parliament is at least 2% (two percent). The following is a list of election results in the reformation order period, in which Islamic parties were less able to gain significant votes and less able to convince constituents to vote for them.

RESEARCH LIMITATION

This study departs on the basis that political communication in Islamic political parties intersects with Islamic concepts, ideas and doctrines. But on the other hand, problems arise related to Islamic political communication and Islamic doctrine, as well as how the relationship between Islamic political communication and religious Islam. This problem requires in-depth interpretation and analysis related to political communication carried out by the DPW PBB of North Sumatra, including the components in it, both processes, models, elements and strategies. Then how about the post-New Order era regime that opened the "faucet" of major reforms which became a historical period that wanted to carry out reforms and changes in political and national life to create a just and prosperous society. The period or era of reform in political life that was actualized through elections, during the reform era elections have been carried out four times, namely in 1999, 2004, 2009 and 2014.
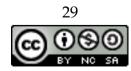
Furthermore, many Islamic political parties emerged as an answer and contributed to advancing and determining the direction of the nation's outline. Islamic political parties whose goals are; to uphold God's sovereignty on earth and make Islam a way of life in this world. Political party figures will be devoted to people who are truly faithful and pious, namely people who sincerely struggle to uphold God's sentence and seek His pleasure. Islamic political parties are not only oriented towards Islamic State (Islamic State) but also Islamic Society (Islamic Society). Call it an Islamic political party which means the Bulan Bintang Party which

makes Islam the principle of the party and struggle. In bridging these Islamic political parties, good communication is needed. Political communication has messages that are nuanced or politically charged. Political communication is any activity of conveying messages or forms of communication carried out by Islamic political parties, especially the Bulan Bintang Party in the context of socializing the party to the public and to gain public sympathy in order to vote for that party in general elections.

Thus, to clarify the realm of study in this book, it is necessary to provide clear and firm boundaries regarding the terms in the study of this book. Here's the explanation:

(1) The process of Islamic political communication is not only limited to what can be accessed through policies and regulations that can be seen and felt by the community as a result of these regulations and policies. However, it is also necessary to look at the regulatory communication process before these policies and regulations, of course, which are based on Islamic values. Politics itself does mean smart and wise, which in our daily conversation seems to mean a method used to achieve goals, but political experts themselves admit that it is very difficult to give a definition for political science.

(2) Political Islam believes that methods, strategies and patterns based on Islamic values are known as Siyasah Islamiyah. In the context of Islamic Politics, or Siyasa Islam, a number of "terms" or terms are found which indicate that politics is also part of Islamic teachings which must be carried out according to the concept of the teachings of Allah and the Messenger. So we will find Islamic political discourse in a number of forms or shapes and faces that become the spirit of Islamic politics, while Islamic political terms include the terms ummah, shura or deliberation, bai'ah, etc. In Islamic societies, as in other world societies, political institutions are constructed in a way that is deemed most suitable for promoting the outlines of their core values.

(3) The forms of political communication in this research study are related to mass communication, group communication and

interpersonal communication carried out by the Bulan Bintang Party for North Sumatra Region. This study wants to analyze and interpret how the DPW of the Bulan Bintang Party carries out political communication, political messages, political channels and media, goals, targets or political communication, and the effects or influence of political communication.

RESEARCH METHODOLOGY

In the world of research, there are only two schools of research (types) known, namely qualitative and quantitative. If qualitative is more theoretical and has a natural background, then quantitative research is a verification or theory test and has a scientific background. The research that the writer did was a type of qualitative research. Meleong defines qualitative research as a scientific research that aims to understand a phenomenon in a natural social context by prioritizing a process of in-depth communication interaction between the researcher and the phenomenon being studied.[9] Meanwhile, Saryono stated that qualitative research is research that is used to investigate, find, describe, and explain the qualities or features of social influence that cannot be explained, measured or described through a quantitative approach.[10] Sugiyono added, the qualitative research method is a research method based on the philosophy of postpositivism, used to research on natural object conditions, (as opposed to experiments) where the researcher is the key instrument, sampling of data sources is done purposively and snowball, collection techniques with triangulation (combined), data analysis is inductive/qualitative in nature, and the results of qualitative research emphasize meaning rather than generalization.[11]

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[9] Haris Herdiansyap, *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*, (Jakarta: Salemba Humanika, 2010), p.8

[10] Saryono, *Metodologi Penelitian Kualitatif dalam bidang Kesehatan*,(Yogyakarta: Nuha Medika, 2010), p.1

[11] Sugiyono, *Metode Penelitian Pendekatan Kuantitatif Kualitatif*, (Bandung: Alfabeta, 2010), p.15

Table 1: Subjects and Objects Research

No	Name	Profession	Position	Info
1	Dr Masri Sitanggang	Head of DPW PBB period 2010-2015	Key Informan	Object
2	Drs Bustami Manurung	Vice Secretary DPW PBB North Sumatra Period 2010-2015	Now, secretary executor DPW PBB North Sumatra (2015-2020)	Object
3	Drs Aidan Nazwir Pgb	Vice Head DPW PBB North Sumatra Period 2010-2015	Now, Head MPW PBB North Sumatra (20015-2020)	Object
4	Amir Syam	Cadre PBB North Sumatra	Secretary DPW Youth Bulan Bintang	Object
5	Yunus Harahap	Cadre PBB North Sumatra	Staff Secretary DPW PBB	Object
6	Shohibul Anshar Srg	Academic or Political supervisor	Head LHPK PWM North Sumatra/Administrator MUI North Sumatra	Subject
7	Mulia Banurea	Youth figure or Head PW GP Anshor North Sumatra	Head KPU North Sumatra Period 2015-2020	Subject
8	H. Ismet Yunus	Scholar atau Public figure North Sumatra	Head PI (Islamic Centre) UMA Alumni Al-Azhar Mesir	Inform n

THE CONCEPT OF POLITICAL COMMUNICATION BULAN BINTANG PARTY

According to the language "Communication" comes from Latin, namely "Communicatio ", and comes from the word "Communis " which means "same". The same here means the same meaning.[12] Meanwhile, Communication Science experts express different opinions according to their respective viewpoints. The definition of communication in terminology, among others, is quoted. First, according to Carl I. Houland "Communication is the process by which an individual transmits stimuli (usually verbal symbols) to modify the behavior of the individuals (communicates). It means ; Communication is a process by which a person (communicator) conveys stimuli (usually consisting of symbols of words) to shape the behavior of others.[13] Second, William Ablig in his book "Public Opinion" states "Communication is the process of transmitting meaningful symbols between individuals". Meaning: Communication is the process of transmitting meaningful symbols between individuals. [14] Warren Weaver in his book "The Mathematics of Communication" states: "Communication includes all the procedures by which one mind can affect another". Meaning : Communication is the whole procedure by which one mind influences another mind.[15] And there are still many definitions or limitations given by communication experts. From some of these meanings of communication, it can be drawn that the common thread of communication occurs when there is a similarity in meaning between the communicator and the communicant about the matter being discussed. And if the contents of the message can be carried out, it shows the communicative value of the conversation.

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[12] Onong Ucohjono Effendi, *Ilmu Komunikasi Teori dan Praktek* (Bandung: Remaja Karya,1984), p. 11.

[13] Carl I. Houland in Tuanku Abbas, *Pengantar Ilmu Publisistik* (Banda Aceh: TP,1972), p. 27.

[14] William Albig in Lathief Rousydiy, *Dasar-dasar Rpetorika Komunikasi dan Informasi* (Medan: FA. Rinbow, 1985), p. 47.

[15] Warren Weaver in Ton Kertapati, *Dasar-dasar Publisistik* (Jakarta: Bina Akasara, 1981), p. 98.
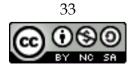
1. Stimulus-Organism-Response Theory (SOR)

The S-O-R theory stands for Stimulus-Organism-Response, all of which come from Psychology. If it later becomes a theory of communication, it is not surprising, because the material object of Psychology and Communication Science is the same, namely human beings whose soul includes components, attitudes, opinions, behavior, cognition, affection and conation.[16] According to this stimulus response, the effect that is generated is a special reaction to a special stimulus, so that one can expect and predict between messages and communication reactions. The elements in this model are: First, Message (stimulus S). Second, Communication (organism O). Third, Effect (Response R)

In the process of communication regarding attitude change is the "how" aspect, not "what" and "why". It is clear how to communicate, in this case how to change the attitude, how to change the attitude of the communicant. In the process of changing attitudes, it appears that attitudes can change, only if the stimulus that hits it actually exceeds its original condition.[17] Consequently, all individuals who receive the message are considered equal/balanced. So contact with the media tends to be interpreted as having a certain influence from the media, while individuals who are not reached by media exposure will not be affected. [18]

2. Theory of Source, Message, Channel, and Receiver (SMCR)

Specifically regarding the term Channel which stands for C in the S-M-C-R formula which means channel or media, this component according to Edward Sapir contains two meanings, namely primary and secondary. Media as primary channels, for example language, gestures, images or colors, namely symbols used specifically in face-to-face communication, while secondary media are tangible media, both mass media, for example

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[16] Onong Uchjana Effendy, *Ilmu, Teori dan Filsafat Komunikasi* (Bandung: Citra Aditya Bakti, 2000,, p. 254

[17] *Ibid*, p. 254-255

[18] S. Djuarsa Sendjaja, P.h.D, *Teori Komunikasi* (Jakarta: UT Fisip Press, t.t) p. 188-189

newspapers, television or radio, as well as non-mass media, for example, letters, telephone calls, or posters. [19]

3. Agenda Setting Theory

The model setting agenda was first presented by M.E Mc. Combs and D.L Shaw in "Public Opinion Quartely" published in 1972 entitled "The Agenda Setting Function of Massa Media". The two experts said that if the media puts pressure on an event, then the media will influence the public to consider it important. It was concluded that the increasing importance of a topic in the mass media led to an increase in the importance of the topic to the public. A subsequent study by McComb and Shaw showed that although newspapers and television both influence the political agenda of audiences, it turns out that newspapers are generally more effective in setting the agenda than television. In 1976, McCombs and Shaw took the Watergate case as an illustration of the agenda setting. They pointed out that it was actually nothing new in uncovering corrupt political cases, but the intense newspaper coverage, followed by televised hearings in the House of Commons, had made the Watergate case the "topic of the year".[20]

4. Analysis of Strengths, Weaknesses, Opportunities, Threats (SWOT)

SWOT is an abbreviation of S = Strengths (strength), which is an analysis aimed at measuring the strengths possessed by the party, so that these strengths can be utilized to the fullest. W = Weakness, namely the analysis used to read the weaknesses that the party has when compared to other competing parties, so that these weaknesses can be covered. O = Opportunities, namely the analysis used to see the opportunities that might be obtained. T = Threats (threats), namely an analysis of the threats encountered in the field. Threats are external elements that must be properly analyzed, because these factors determine the continuity of an organization or political party. For example, threats that arise in political contestation can be seen from the practice of money politics, the threat of removing party banners and billboards that have been installed. Threats to

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[19] *Ibid*, p. 256
[20] *Ibid*, p. 200

lack of campaign founding. Threats against the escape of disloyal cadres or changes in the public's desire to vote for that party.

DEFINITION OF POLITICAL COMMUNICATION BULAN BINTANG PARTY

Political communication Bulan Bintang Party consists of two syllables; Communication and politics are a series of words which, if separated, have their respective meanings. Communication; Communication is everywhere: at home, when family members talk at the dinner table; on campus, when students discuss the results of the military campaign; in the office, when section heads divide up tasks; in the mosque, when the preacher preaches; in the DPR, when people's representatives decide the fate of the nation; also in gardens when a lover expresses his longing for revenge. Communication touches all aspects of our life. A study revealed that 70% of our waking time is used to communicate. Communication determines the quality of our life.[21]

Political; As with communication, there are various definitions of politics. Politics is who gets what, when and how.[22] The sharing of values by those in authority,[23] power and power holders,[24] influence,[25] actions directed at maintaining and or expanding other actions. Across all the various views there is general agreement that politics includes anything people do; politics is activity. And it is an activity that is distinguished (although not always successful from other activities, whether economic, religious, athletics and so on.[26]

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[21] Jalaluddin Rahmat, *Psikologi Komunikasi* (Bandung : Remaja Rosdakarya, 2003), Revised Edition, p. vii.

[22] Harold Lasswell, *Politics: Who gets What. When How* (New York: Merdian books, 1958).

[23] David Easton, *The Political System* (New York: Alfred A Knopf, 1953).

[24] G.E.G Catlin, *A Study of Principles of politics* (New York: Macmillan, 1930).

[25] Edward C. Banfield, *Political Influence* (New York: The Free Press of Glencoe, 1961).

[26] Tpe definitions contained in tpe footnotes from points 24 to 28 above are found in Dan Nimmo, *Political Communication and Public Opinion in America* (California: Goodyear Publishing Company, 1978) trans. Tjun Surjaman *Komunikasi Politik, Komunikator, Pesan dan Media*; (Bandung: Remaja Rosdakarya's, 2005) Print. V,p. 8.

Maswadi Rauf is an expert on political communication as an object of study in political science, because the messages conveyed in the communication process are politically characterized, namely related to state political power, government and communicator activities in a position as actors of political activity. In the concept of thought, Maswadi Rauf sees political communication from two dimensions, namely political communication as an activity and as a scientific activity. Communication as a political activity is the delivery of messages with political characteristics by political actors to other parties. This activity is empirical because it is carried out in a real way in social life. Meanwhile, as a scientific activity, political communication is one of the political activities in the political system.[27]

MULTICULTURAL

Literally multiculturalism comes from the words "multi", "culture" and "ism". The word multi comes from English which means "plural, diversity, many, different, diverse and pluralism", then the same goes for the word culture which in English is "culture" more broadly can be interpreted within the scope of language, customs, traditions , values, norms, myths, hopes, and beliefs. While the word ism states "flow, Bulan Bintang Partyderstanding, belief, point of view, perspective"[28]

Suparlan[29] defines multiculturalism as an ideology that recognizes and glorifies differences in equality, both individually and culturally. In this multiculturalism model. One society is seen as having a culture that is generally accepted in that society whose style is like a mosaic. Within this mosaic are included all the cultures of the smaller societies that make up

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[27] Maswadi Rauf and Mappa Nasrun, *Indonesia dan Komunikasi Politik* (Jakarta: Gramedia, 1993).

[28] Ainul Yaqin, *Pendidikan Multikultural,* (Yogyakarta: Pilar Media, 2005), p. 27, see Choirul Mahfud, *Pendidikan Multikultural,* (Yogyakarta: Pustaka Pelajar, 2011) p. xix, see also H.A.R Tilaar, *Multikulturalisme*, (Jakarta: Grasindo, 2004) p. 82

[29] Parsudi Suparlan, "Menuju Masyarakat Indonesia yang Multikultural," Paper. Presented at the 3rd Bali International Symposium, *Jurnal Antropologi Indonesia, Denpasar Bali,* 16-21 Juli 2002, p. 1, see also Brian Fay, *Contemporary Ppilosoppy of Social Science: A Multicultural Approach,* (Oxford: Blackwell, 1996), see also David Jarry and Julia Jary, *Dictionary of Sociology*, (London, Harper-Collins Publispers, 1991)

the larger society. The basic principles of multiculturalism recognize and respect the diversity of communication Bulan Bintang Partyity groups such as ethnicity, race, culture, gender, social strata, religion, differences in interests, beliefs and traditions which will greatly help to realize changes in forms of social behavior that are conducive and in the midst of a pluralistic society. The best and strategic means used to build and socialize multicultural concepts in order to give birth to conducive social behavior, "social wisdom", "cultural wisdom" and "moral wisdom" is through formal education through schools and inculcating "multicultural education".[30]

Azra[31] revealed that multiculturalism is a worldview about the willingness to accept other groups equally as a unit, regardless of differences in culture, ethnicity, gender, language and religion. Then Hasan[32] revealed that multiculturalism is a belief that recognizes and respects differences in equality both individually and socio-culturally. Multiculturalism is also a concept in which a community in the context of nationality can recognize diversity, differences and pluralism of cultures, races and languages. As well as being a concept that provides an understanding that a plural nation is a nation consisting of various ethnicities, cultures, religions, traditions and languages, which can live side by side and respect each other in an atmosphere of harmony and peace.

Multiculturalism is the view that society has its own culture or local wisdom and recognizes and accepts differences in equality, similarities, individually and as a group, and culture.[33] By understanding, respecting, acknowledging and appreciating differences and supporting the diversity

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[30] Laila Octaviani, *Pandatara* dan *Jarlatsu:* Model Pendidikan Multikultural di SMA Tarana Nusantara Magelang", *Jurnal Komunitas,* Vol. 5, No. 1 Tahun 2013, p. 112-127, DOI: pttps://doi.org/10.15294/Komunitas Bulan Bintang Party.v5i1.2383

[31] Azyumardi Azra, *Keragaman Indonesia: Pancasila dan Multikulturalisme,*paper 2007, p. 7

[32] Mupammad Tholhah Hasan, *Pendidikan Multikutural Sebagai Opsi Penanggulan Radikalisme,* Print. Ke-3. (Malang: Lembaga Penerbitan UNISMA, 2016) p. 9-10

[33] See Parsudi   Suparlan, Menuju   Masyarakat…, p. 1

of a pluralistic and heterogeneous society, we are able to erode potential conflicts in society and form characters that are open to differences.[34]

McCormick said that: Efforts to characterize the united States as a "melting pot" in which differences would gradually disappear began to adjust to a perspective of our society as a kind of "salad bowl" wherein each group reflected its unique identity and its American experience. While a multicultural view of society and education has not fully taken hold, the concept has provided educators with a framework in which to advocate development and change programs that are not based on a deficit model of students and their heritage. [35]

Theresa E. McCormick has divided the multiculturalism model that has occurred in the united States. This multiculturalism model actually reflects the face of multiculturalism that occurs empirically in the USA, before multiculturalism with the melting pot model, where each culture merges and then eliminates the identity of each culture, characterizing the salad bowl, in which each group reflects its own unique identity. Bikhu Parekh's opinion regarding multiculturalism is "...just as a society with several religions or language is multi-religious or multi-lingual, a society containing several cultures is multicultural. Because of that, parekh formulates that "...a multicultural society, then, is one that includes several cultural communities with their overlapping but none the less distinct conceptions of the world, system of meaning, values, forms of social organization, history, customs and practice.[36] (Multiculturalism is a society in which there are several communities that have different conceptions of systems of meaning, values, social organization, history, traditions and customs).

Azra said, in the Indonesian context, it seems to belong to the second and fourth multiculturalism. In Indonesia, basically there is a dominant culture in terms of culture, politics, ethnicity and religion; but

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[34] H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo.2004), p 9-10.

[35] Theresa E. McCormick (1984) *Multiculturalism: Some principles and issues, Theory Into Practice*, 23:2, 93-97, doi: 10.1080/00405848409543097

[36] Bikhu Parekh, *Rethinking Multikulturalism*, (Harvard University Press, 2002), p. 5
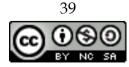
basically the dominant culture provides accommodation for other cultures to provide accommodation for other cultures to express themselves. There was also a fairly intense process of interaction between the dominant culture and other cultures, which in turn gave rise to a "supra-culture" - which simply can be attributed to Indonesian culture - the Indonesian nation-state culture. [37]

RESEARCH RESULTS AND DISCUSSION
DPW PBB North Sumatra Political Communication Process

Communication in principle is the process of one person's interaction with other people, the process of conveying messages, symbols or information in an activity to achieve the same understanding or meaning in a community. Political communication activities carried out by the Bulan Bintang Party of North Sumatra in the context of disseminating party programs and messages to gain sympathy or vote support from the public, the DPW Bulan Bintang Party inevitably had to carry out the political communication process. Because political parties in principle try to convince constituents or voters to give their votes or votes in elections to a party of their choice.

Based on interviews, observations and documentation studies conducted by researchers on informants and research objects, the results of research on the process of political communication were found. In fact, in the early elections after the reform, the Bulan Bintang Party was great and was quite successful. Bulan Bintang Party is in the top six, so people consider it the party of hope. Even though at that time, PKS was still named PK, only won 7 seats, while PBB had won 13 seats in the DPR RI. Likewise in North Sumatra, Bulan Bintang Party won 3 seats while PKS[38] only won 1 chair, namely on behalf of Sigit Pramono Asri. Then, how did the Bulan Bintang Party decline? Because the ideology was still thick and there. At that time, the Da'wah Council had close relations with the Bulan

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[37] Azyumardi Azra, *Merawat Kemanjemukan Merawat Indonesia*, (Yogyakarta: Kanisius, 2007), p. 16

[38] At the time PKS or Partai Keadilan Sejaptera was called PK or Partai Keadilan.

Bintang Party, even at that time the Bulan Bintang Party was headquartered in the Da'wah Council's office. Then at that time it was still thick with party euphoria. Later, because there were too many parties' channels that did not support each other, that was the problem.

This was proven at the beginning of the reform election, the Bulan Bintang Party won 13 seats in the DPR RI and entered the sixth largest vote winner, even defeating the PKS. Dr. Masri Sitanggang stated, regarding the importance of the process of political communication, it is even seen that the Bulan Bintang Party is still not active in carrying out the communication process. The response is as follows.

> "Political communication is internal (inside) and external (outside). Actually, in terms of political communication, in my opinion, the Bulan Bintang Party is still lacking and the Bulan Bintang Party has to learn a lot, because those who joined this political party have been teased by the Seharto regime for a long time. seeing other parties, so his behavior with other parties is no different, he could be a fleas, so what's wrong? Because he didn't understand the Islamic movement, that was the problem. So when that happens, he communicates with the community, the nuances of his da'wah are not visible, so we see that there are still people we think, oh wait, when the election is near, we'll just have to prepare the money, so that's it. Even though we don't, I said earlier, there is the simplest example, for example, if we look at the power of ideology, why would someone want to tie a bomb around their waist, then want to detonate it themselves, is it because of money, no, do they want a position, no. Do you want to be rich, no. It's because of the power of ideology, and that Islam has great potential to make people like that. Because if a Muslim comes to the correct creed, then he longs for martyrdom. It's just that we have never explored this in the framework of building a party, that is the problem, so he thinks about what people do to distribute rice, he thinks that way. So it is bound to lose, there is pragmatism, now this is a problem in political communication to the outside, so here the Bulan Bintang Party has failed somewhat, so it should be, regardless of the educational background of friends at the Bulan Bintang Party, you have to be able to call him an ustadz, that should be the case. So if we look at Masyumi first, any education must know da'wah, must know Islam. for example Anwar Haryono, his education is SH, S2
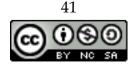
Magister of Law and Doctor of Law, but people admit it. If he talks about Islam then he is very good at it. The process of political communication that occurs at the Bulan Bintang Party has been actualized since the Party was founded, where this party was founded, supported or involved various Islamic organizations, especially the Indonesian Islamic Da'wah Council, as well as the Persis organization (Islamic union) and even leaders of other Islamic organizations such as Muhammadiyah. , al Ersyad etc., also joined it, it's just that they joined the Bulan Bintang Party not as an official organizational mandate, because that would also not be in accordance with the khittah or provisions in each mass organization that did not want to be directly involved organizationally into one container for political parties. Each mass organization gives freedom to its cadres to join a political party that is considered in accordance with the principles of their struggle.[39]

Especially for North Sumatra, since its inception, the DPW Bulan Bintang Party has also carried out a process of political communication by inviting the North Sumatran Al-Washliyah extended family to take part in or be involved in the management of DPW Bulan Bintang Party in North Sumatra, for example, the early for leaders of the Bulan Bintang Party such as Ustadz Fuad Said were Al-Washliyah figures, thus also the chairman of the first DPW Bulan Bintang Party Mr. Banuaran Ritonga was the extended Al-Washliyah family, even in the first election for members of the Bulan Bintang Party, DPRD from the Labuhan Batu election, namely Mr. Fahrizal Dalimunthe was the chairman of the DPW Youth Bulan Bintang Party of North Sumatra, this is evidence of the Bulan Bintang Party's political communication process with mass organizations -Islamic organizations run well. However, the communication process is more informal and not formal, as stated by Dr. Masri Sitanggang

"The process of communicating with these Islamic organizations is as follows: "So, the Ukhwah Islamiyah Forum (FUI) also made the declaration. It is a midwives to make the Bulan Bintang Party as a

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[39] Dr Masri Sitanggang MP, Head DPW PBB North Sumatra, The interview was held on Wednesday 25 September 2016, from 14.30 to 16.00 at his residence, Jalan Pasar 8 Bandar Kpalifap Percut Sei Tuan.

ukhwah forum. Then the name of the forum was enlarged to become the Islamic Ummah Communication Forum (FKUI) in which there is Muhammadiyah, all of them are also there and then they will declare. The Chairman of Muhammadiyah at that time was Amien Rais, Persis there, al-Irsyad. Formally there was no involvement of mass organizations with official mandates, but all of them did come from Islamic mass organization figures. Later we will contact the chairman who was sent from there. We are afraid that if we send a letter there will be complications. Because the name of mass organizations should not be involved in political organizations. So the emotional connection as the Organ that gives birth to us is telephone. From Al-washliyah who is from the Da'wah council, even the approach is a family approach. Involved all who joined the center at that time as the founder. One of the exponents is the Missionary Council, there are almost 30 Islamic mass organizations, including Alwashliyah and all kinds of people. Even though formally the structure does not bind there, the conclusion is the Missionary concil because this continues M. Natsir's struggle, right?" [40]

Acting Secretary of the DPW Bulan Bintang Party North Sumatra Bustami Manur detailed that the process of political communication at the Bulan Bintang Party is dynamic and open, even the Bulan Bintang Party officials are willing not to become candidates (candidates for the legislature), as long as there are candidates who are more popular and widely accepted in society. Because that was stated by Bustami.

"Internal political communication as above is the concept, it is mandatory for administrators to prioritize candidates who are popular, because indeed the philosophy of communication in the Bulan Bintang Party refers to the general public. But indeed we are still carrying out the mission of upholding the law and don't forget that we are developing Islamic law and we should not be ashamed

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[40]Dr Masri Sitanggang MP, Head DPW PBB North Sumatra, the interview was held on Wednesday 25 September 2016, from 14.30 to 16.00 at his residence, Jalan Pasar 8 Bandar Kpalifap Percut Sei Tuan.

to say that Islam is not formalistic in scope. Islamic Sharia based on social Islam." [41]

Referring to the Bulan Bintang Party's determination, the political communication process that is carried out includes; First, consolidation, namely strengthening the structure of the party and administrators down to the lowest base, namely at the branch level. Second, regeneration, namely activating cadre activities to produce militant, quality and loyal leadership resources through cadre activities called LANTANG (Cadre Bulan Bintang Party).

The consolidation and regeneration activities aim to realize the Bulan Bintang Party's determination to achieve the Bulan Bintang Party's 3 Tri Successes, namely; First, success in passing party verification in the next election (2019), second, success in passing the parliamentary threshold (minimum vote threshold at the national level), and, third, success in the 2019 election. there is a secretariat board and baleho.

The process of political communication at the North Sumatra Bulan Bintang Party, which is the main focus on consolidation and regeneration, is constrained by the financial aspect, while for the recruitment of candidates for candidates, there are almost no obstacles, in fact, quite a large number of candidates are registered, with the exception of certain areas where the majority are non-Muslims, candidates. minimal even sometimes the column is empty. The communication process in the preparation of candidates and the placement of candidates also had almost no problems and conflicts. This was because the Bulan Bintang Party officials were also committed to being willing not to become candidates, if there were candidates who were more competent and popular among the people. Bustami Manurug stated.

"The first is financial, building a party is inseparable from finances. Second, because a law has not yet been issued, the requirements for political parties participating in elections are still in flux. If there ever was a tighter limit than 3.5% of the national vote, it had to be 100% up to the DPC up to the branches. How does the Bulan

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[41] Bustami Manurung, Vice Secretary of the DPW Bulan Bintang PartyNorth Sumatra, Interview held on Wednesday, September 18 2016, 16-17.30 at Café Yuki Plaza.

Bintang Party play in the second level area which is a Muslim minority. But we have the enthusiasm to achieve the targets set by the North Sumatra DPW. We have decided at the KAPU and DPW in the context of the election in Labuhan Batu yesterday. We do not hesitate for the DPW and DPC not to become candidates if there are people we consider more competent in various matters. Our calculation, for example, is to be a prospective and productive candidate to be positioned as a legislative candidate. Even the DPD has said in the daily board meeting, if there is an administrator it doesn't have to be a candidate." [42]

Furthermore, Bustami explained about the process of political communication that was running at the Bulan Bintang Party North Sumatra, including regarding the candidacy. He stated that in terms of communication, the party which has a red thread from the Masyumi party cannot be separated from Islam.

"Yes, of course, formally communication cannot be separated from Islamic communication. And don't think that Islamic communication is taboo and all kinds of things, of course it's Islamic communication. Indeed, in socializing, we are not allowed to blaspheme other parties. even if in our eyes the communication Bulan Bintang Party is rude, there is sabotage, it is not our business. Anyway, we can't blaspheme other parties, can't blame government agencies and all kinds of things. However, if there are communication weaknesses in the field, we are asked to provide solutions. This is the problem, so the answer is this. We do our best to convey the good. That's why in transactional cases we are prohibited from bringing up cases of money politics and all kinds of things. So far no, there is a measuring standard in the tips for compiling serial numbers. First, we standard measure that there is a ranking system. For example, there are standard standards, what positions are the administrators and what are the values. How

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[42] Bustami Manurung, Vice Secretary of the DPW Bulan Bintang Party North Sumatra, Interview held on Wednesday, September 18 2016, 16-17.30 at Café Yuki Plaza.

many times the committee, the value is so much. The number of times he has been active in meetings, including the most important is education, then out loud 1, 2 and 3, the value will be determined later and the weight for that criterion is only 40% to 60%, we will hold another meeting. Starting from friendly meetings, counseling to the plenary and determination. However, specifically for this period, the dynamics did not exist. Because there are also opportunities with the system of presenting the most votes." [43]

CONCLUSION

First, the forms of multicultural political communication Bulan Bintang Party that exist in the DPW Bulan Bintang Party North Sumatra are interpersonal communication, namely friendship, visits by Islamic leaders, door to door or direct selling (directly meeting constituents). Group communication is carried out through recitations, *taklim* assemblies, *perwiridan* and *halaqahs* guided by ustadz, it's just that these activities are very minimal in intensity, militancy or the spirit of jihad is weak. At the Bulan Bintang Party North Sumatra, a special institution called KAPPU (Committee for Action to Win Elections) was also formed to bridge group communication between party leaders, administrators, members and the public, especially to get caleg who are qualified and popular in society. As for mass communication, namely communication carried out through mass media, both print and electronic, the results of the study illustrate that this is not well managed at Bulan Bintang Party North Sumatra.

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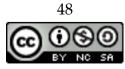Harold Lasswell, *Politics: Who gets What. When How* (New York: Merdian books, 1958).

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