

Communication Strategy of Aceh History Care Community (MAPESA) in Raising Community Concern on the History of Aceh

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ABSTRACT

This study aims to identify MAPESA's communication strategy in raising public concern for Aceh history. This research focuses on the strategies used by the MAPESA Community (Acehnese Care Society) in introducing Aceh's history to the community. The purpose of this research is to find out strategies used by the MAPESA Community in introducing Aceh's history to the community and the obstacles that the MAPESA community faces during the process of historical heritage preservation in Aceh, especially in the cities of Banda Aceh and Aceh Besar. This study uses a qualitative approach, the Laswell Model theory of strategy. To obtain accurate data and informants, the data collection techniques used in this study are observation, interviews, documentation and literature review. These techniques are used in order to find additional references to the problems studied. The results showed that the strategies used by the MAPESA community in introducing Aceh's history were two ways, through direct communication (expedition and *meuseuraya* activities), and through media communication (books and social media). However, there were two obstacles that MAPESA faced, in terms of delivering messages to the community and technical obstacles starting from issues in the secretariat, budget, tools, and the minimal resources.

Keywords: Strategy, Communication Strategy, Laswell Model, Community Concern, History of Aceh

1. INTRODUCTION

Aceh is an area that is rich in cultural heritage. This statement is not merely rhetoric, but the objective reality has shown that the Aceh region is filled with cultural relics of the past. All the times that are divided into historical events ranging from prehistoric, classical, Islamic, colonial and independent times have evidence of their legacy. Such as forts, mosques, buildings, ancient tombs, texts, currency, graves/cemeteries, pottery or ceramics, and sites.

This template, modified in MS Word 2007 and saved as a "Word 97-2003 Document" for the PC, provides authors with most of the formatting specifications needed for preparing electronic versions

of their papers. All standard paper components have. The current condition of Aceh shows a symptom where people, especially the younger generation, pay less attention to their past. Because of this, it greatly affects the maintenance and protection of existing historical heritage objects. For the sake of development and progress, many historical relics are left or even destroyed. The loss of the artifact means that any traces of history or memories stored in it are also lost.

Many historical relics of Aceh were destroyed not only due to the earthquake and Tsunami in Aceh in 2006, but also due to human activities who lack historical awareness. Many of the missing historical relics in Aceh that are unclear or damaged are simply ignored. Other evidence that proves that people's

concern for historical heritage is still lacking are the tombstones that were used as wall fences in Gampong Lam Rukam, Peukan Bada, Aceh Besar, tombs that were used as places for laying offerings in North Aceh and the destruction of tombstones in various areas in Aceh. done by irresponsible people in the community, and what recently happened and became a viral thing on social media (Instagram) is the hoarding of graves in Pande village, Banda Aceh, which was done deliberately by irresponsible people.

It is not only these relics that truly become historical heritage that are ignored by the current generation of society, its history is also disappearing in our society. The more advanced and developed technology nowadays makes various things that happen in this world fast in processing information. History seems to have been replaced by something newer. So that history is sinking and completely forgotten.

Today, many historical communities have emerged and focus on preserving and introducing history to society. One of them is the MAPESA community (Aceh History Care Community). The MAPESA community is a community that loves history, especially Acehnese history, which is based in the city of Banda Aceh. The MAPESA community consists of the younger generation (university students, school students) and people who have interest and concern for history and culture. This community was born because of their concern about the destruction of Aceh's historical sites at that time, such as artifacts that were considered urgent to be saved, the tombs of ulama that were affected by abrasion, and the fortresses of the Acehnese kingdom that were still neglected. Some old mosques are also neglected. Even the imperial palace disappeared without a trace. According to them all parties must care for and preserve the culture and historical evidence of Aceh.

Based on the above problems, it encourages researchers to carry out research related to people's lack of concern for history, hence the title of this research is "MAPESA's Strategy in raising public awareness of Aceh's history"

2. LITERATURE REVIEW

The similarity between Herlia's research and the author can be seen from the communities studied, namely both researching historical communities and historical concerns. The difference is Herlia researched the Bandung Aluet Community, while the researcher examined the Aceh History-Concerned Community (MAPESA). However, Herlia's research only examined how the communication activities of community members were, while the authors examined the

communication strategies, especially the media communication used by the MAPESA community in attracting public awareness of Aceh's history. Another similarity is using a qualitative approach, but the difference is Herlia's research uses a cultural approach identical to the ethnographic communication method, while the writer uses a descriptive method. The location in Herlia's research took communities in the city of Bandung, while the authors took communities in the city of Banda Aceh.

Cut Yuliana Putri, (2018) Faculty of Adab and Humanities, Ar-Raniry State Islamic University Banda Aceh. Cut Yuliana Putri's research entitled "MAPESA and the Preservation of Cultural Heritage in Aceh". The research used in this research is a qualitative descriptive analysis method by reviewing the literature and field research to get an overview of the MAPESA work program and MAPESA activities in the preservation of cultural heritage in Aceh, MAPESA's late results in preserving cultural heritage and knowing how to respond community towards the efforts made by MAPESA in preserving the cultural heritage in Aceh. By using the same object, namely the Acehnese historical community of people (MAPESA) in his research, Cut tries to give the focus in this research only to the activities carried out by the MAPESA community.

The technique used in Cut Yuliana Putri's research was data collection through observation, interviews and field documentation. And from the results of this study, Cut Yuliana Putri concluded that the MAPESA community is an organization that cares deeply about the historical heritage of Aceh, especially the Islamic history in Aceh which is neglected, especially the gravestones that are no longer maintained or damaged. The focus of research and assessment of MAPESA is on the distribution of tombstones that are no longer maintained, with efforts to do meuseuraya (mutual cooperation). After mutual cooperation with abandoned gravestones, a study and research result will be obtained from the inscription readings on the headstone. The reading results are then translated and written with a search for additional sources from the literature, and the results of scientific studies are published on the MAPESA website.

The similarity of Cut Yuliana Putri's research with the author's is that they use the Aceh History Care Community (MAPESA) community as research objects and also use qualitative research with descriptive methods, but the difference in Cut Yuliana's research only focuses on the MAPESA work program and MAPESA community activities in the preservation of cultural heritage found in Aceh, while the author looks more at how the media communication strategy,

especially online media, is used by the MAPESA community towards people's awareness of history.

3. METHODOLOGY

The research method is a procedure performed by researchers to obtain data or information in obtaining answers to the problems under study. The approach to be used in this research is a qualitative approach, in which the research process and understanding are carried out by investigating a social phenomenon that is considered a problem in human life. Therefore research can be contributed as a research strategy that can find out how the communication process, in this case the communication strategy carried out by MAPESA, in attracting public awareness of the historical heritage in Aceh.

3.1 Research Informants

In this study, the informant is the key selected from people who really know some of the problems to be studied. The sampling return technique used in this study was purposive sampling. According to Sugiyono (2009: 85), purposive sampling is a sampling technique with certain considerations. For this reason, in this study, the researcher selected several informants who were directly involved in introducing history with several considerations, namely:

1. Informants who understand Aceh's history as a whole and have studied and observed Aceh's history.
2. Active members who have joined the MAPESA community for about 5 years.
3. Members who take an active role in introducing history and understanding the history of Aceh.

Based on the characteristics of the informants above, there were 3 informants interviewed in this study. The informants in this study have been adjusted to the needs required in this study.

Informant data is the informant's personal data. Detailed data can be seen in the following table:

| No | Name | Member of | Position |
|----|-------------------------|-----------|--|
| 1 | Taqiyuddin Muhammad, Lc | MAPESA | Pembina dan peneliti epigrafi (tulisan pada batu nisan). |
| 2 | Mizuar Mahdi | MAPESA | Ketua Umum. |

| | | | |
|---|------------------------|------------|----------------------------|
| 3 | Masykur Bin Syafruddin | MAPESA | Penelitian dan pengkajian. |
| 4 | Sara Rahma Dela | Masyarakat | - |

Table 3.1 Informant Data

3.2 Data Sources

Data is essential to strengthen a problem and is also needed to answer research problems. According to Moleong (2014-157), the main data source in qualitative research is words, the rest is additional data such as documentation, and others. In this study, researchers used two types of data, namely primary data sources and secondary data.

1. Primary data is data obtained directly from individual, group and organizational research objects from the results of observations and interviews with informants related to the above problems. Primary data in this study were obtained directly from interviews conducted and observations of the MAPESA Community. So that researchers get the results from conducting interviews, because by conducting interviews researchers can get closer to informants to find out more about the strategic problems that the MAPESA Community is doing in attracting public awareness of history.
2. Secondary data is this data used to support information from primary data in the form of secondary data, namely the results of literature studies. In literature study, the author collects, reads, and takes the most important parts of books, previous research journals and articles that are directly related to the problem being studied and documents related to the researcher. The documents in this study the researcher looked at Secondary data related to communication strategies, media, and history, especially the history of Aceh.

3.3 Data Collection Techniques

According to Sugiyono (2013: 224) data collection techniques are the most strategic steps in research, because the main purpose of research is to get data.

There are several forms of techniques that can be used in assessing the problem. In this case the data collection techniques that the authors do are as follows:

3.3.1. Observation (*observation*)

Sugiyono (2013: 145) states that observation is a complex process, a process composed of various biological and psychological processes. And among the most important are the processes of observation and memory. The type of observation used in this study is participant observation. According to Riyanto (2011: 98) participant observation is an observation where the person making the observation takes part in the life of the person being observed.

So in this study the researchers went directly to the field to obtain data that was in accordance with the object being observed, namely seeing the routine activities carried out by the MAPESA Community.

3.3.2. Interview

According to Sugiyono (2013: 34) the interview is one of the data collection techniques that can be done directly face to face with the interviewee. In this study, researchers used in-depth interview techniques in which the interview was very open and provided the widest possible opportunity for the informants to explain in detail and in detail about the problems being studied.

3.3.3. Documentation

Documentation according to Sugiyono (2009: 240), is a record of events that have passed. The documentation used by researchers here is in the form of photos, images, and recorded interviews in the form of videos or sound recordings.

3.3.4. Literature Review

This aims to find additional references to the problems to be studied. In this case, researchers need books, journals, and other literature related to research.

3.4 Data Analysis Technique

The data analysis technique used in this research is qualitative data analysis as proposed by Miles and Hebermen in Basrowi (2008: 209) in their book, *Understanding Qualitative Research*, states that data analysis includes three concurrent activities, namely reduction, data presentation and drawing conclusions.

1. Data reduction, namely the selection, deception, attention, simplification, abstracting, and transformation of rough data arising from written records from the field. This process lasts as long as the research is carried out from the

beginning to the end of the study. The data obtained from the research location or field data is set forth in a complete and detailed description or report. Researchers did data reduction because there was data that was not in accordance with the focus of the study, so the author discarded the data and looked for accurate and accountable data.

2. Data presentation is a set of structured information that provides the possibility to be used in drawing conclusions and taking action by looking at the presentation of the data, so the researcher can understand what is happening and what must be done so that it is easy for researchers to see the overall picture or certain parts. from researchers, in other words, it is the organization of data in a certain form so that the results of the research can be seen more clearly. The form of presentation includes narrative text, matrix, graphic, network, and section.
3. Drawing conclusions and verification, are activities to conclude the meanings that arise from data that are tested for their validity, robustness, and compatibility. Conclusions are also verified during the research, the meanings that emerge from the data must always be tested for correctness and suitability so that their validity is guaranteed.

4. RESULT AND DISCUSSION

Based on the results of research in the MAPESA Community, the strategy used by the Aceh History Care Community (MAPESA) in introducing history to the wider community has been effective. This is in accordance with the expected vision and mission.

As explained above, it appears that the communication strategy is the most important aspect to be developed in an organization, identifying various direct and media strategies. So that to develop an aspect of the communication strategy, a plan is needed so that the strategy runs optimally in accordance with the vision and mission being carried out. In connection with this, the introduction of history, especially the history of Aceh in Banda Aceh City and Aceh Besar district.

Based on the theory used in this study, the Toeri Model Laswell is a communication strategy theory commonly used in the communication of an organization.

Based on this theory, there are five components of communication for the communication process to

occur, namely communicators, messages, communicants, media, and effects.

Communicators are parties who act as senders of messages to communicants (message recipients) in a communication process. In other words, a communicator is a person or group of people who take the initiative to become a source in a relationship. A communicator is not only instrumental in conveying messages to the recipient, but also provides responses and responses, as well as answering questions and input submitted by the recipient, and the public affected by the ongoing communication process, either directly or indirectly.

As in this study, the communicator in the strategy of introducing history to the community is the Community of People who Care about the History of Aceh. After determining the communicator, the next is the message, the message is the whole of what the communicator conveyed to the recipient or communicant.

In this research, the message that the Aceh Historical Society (MAPESA) wants to convey is the introduction of history and awareness of the importance of historical heritage for a better future. In conveying the message, a media is needed. The media is an intermediary in delivering information from the communicator to the communicant with the aim of efficient dissemination of the information or message.

The way of communicating in this research is directly or face to face and using media. The direct communication referred to in the Aceh History Concern Community (MAPESA) is through their field activities in saving historical sites, while media communication in the MAPESA Community is by publishing books about history, then sharing them with the community, and using social media. such as Facebook, Instagram, YouTube, and also websites to get a wider audience.

After the media, the next element that must be considered is the communicant. The communicant is the recipient of the message which is also the goal of the communication process.

In this study, the communicant is the community. Society is chosen because they are the biggest element in life.

The last thing to note, is the effect. Effects are changes that occur on the side of the communicant or the goal after receiving the message. Effects are the end of the communication process, namely the attitudes and behavior of the person being the target of communication, whether or not they are in accordance with what is being done. If the attitude and behavior of the communicant is what the communicant wants, then communication can be said to be successful, and vice versa.

In this study, the effect obtained by the Community Caring for the History of Aceh is very positive, the strategy they have implemented is as they expected. Namely changes in the behavior of people who have started to care about the historical heritage around them.

5. CONCLUSION

The communication strategy carried out by the Aceh History Concern Community (MAPESA) in introducing Aceh's history to the community is by using direct strategies, namely meuseuraya and expedition activities. And the media strategy is through printed media (books), and online media (Facebook, Instagram, YouTube, and websites).

Where the strategy carried out by the Aceh Historical Care Community (MAPESA) has been implemented properly in accordance with their vision and mission.

There are obstacles faced by the Aceh History Concerned Community (MAPESA) in preserving Aceh's historical heritage, namely obstacles in delivering messages and also technically starting from the budget, supporting tools, and also human resources.

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