

Political Communication Strategies of Local Parties in the Implementation of Aceh Peace

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Abstract

The purpose of this research is to analyse how the political communication strategies of local parties towards the implementation of Aceh peace and the impact of political communication strategies of local parties in the implementation of Aceh peace. This research uses the theory of political communication strategies that are ethical, elegant and professional. This research uses qualitative research methods. The research informants came from local political parties, representatives of Aceh Nanggroe Party, MoU Helsinki peace negotiators and Aceh peace activists who have information about the object of research with a qualitative approach. The results showed that the political communication strategy is through the control of legislative and executive seats by the local party Partai Aceh and Partai Nanggroe Aceh, aims to initiate both policies and regulations (Qanun) and to increase the bargaining value in communication and policy to the central government towards the Aceh government to realise the points of the Helsinki MoU, Secondly, the full control of the legislative and executive seats by the local party (Partai Aceh and Partai Nanggroe Aceh) and reunited in one command of the Free Aceh Movement, the management of the local government runs according to the expectations and ideals of the Helsinki MoU, in addition to giving birth to Qanuns and decisions that have a direct impact on the people of Aceh.

Keywords: Content Analysis, Verbal Violence, Parasite Movie.

INTRODUCTION

Communication is the process of conveying messages by people or groups who convey messages to the recipients of those messages; communication can be understood as the activity of conveying ideas or messages from one party to another with the aim of producing mutual agreement on the ideas or messages conveyed. Political communication includes various activities that influence the policies of those in authority that are accepted for a society and that influence the way in which these policies are implemented. Political communication is very important and crucial in government and in the relationship between one group and another to influence, gain, maintain and expand power.

The presence of local political parties in Aceh is a testament to the development of democracy in Indonesia in maintaining the peace and integrity of the unitary state of the Republic of Indonesia (NKRI). The presence of local political parties complements Indonesia's strategy of communicating the political aspirations of its people. Particularly in Aceh, the presence of local political parties offers new hope for maintaining sustainable peace in Aceh.

The presence of local political parties is certainly full of communication strategies by both parties which are the Government of Indonesia and the Free Aceh Movement (GAM). Political parties are a means of channeling people's aspirations and getting the position they want. This is in line with the opinion of Rudianto and Sudjijono, who generally define a political party as an organised social institution (institution) where people or groups with political views exist and seek to obtain, use and maintain political power to influence public policy (binding society) in state life (Ishak, 2011: 36). Therefore, the existence of local political parties in Aceh is part of the consensus result of the regional political

communication strategy to lead community participation in political life based on conflict resolution.

Human beings are essentially both individual and social beings. As individual beings, each person has different dignity, human dignity, rights and duties, and responsibility for their own actions. This is a variety of human life behaviour in accordance with the needs of life, some of which are political actors.

The presence of local political parties is a form of recognition of the sustainability of peace in Aceh. The government has opened up political space for local communities. It is even an opportunity to end the political transition and move towards a more permanent situation for democracy. Local political parties became an important element in the maintenance of peace between GAM and the Indonesian government in Aceh, because they represented the interests of the Acehnese people. Local political parties are not defined by ideological differences with national political parties, but by territorial jurisdiction. Local political parties have the opportunity to engage in political contestation in Aceh.

The existence of local political parties in Aceh colours the political constellation in Aceh, which was previously manifested by the competition of national parties in Aceh itself. The existence of local parties, which is a manifestation of the Helsinki Memorandum of Understanding (MoU), is a consequence of the inclusion of elements of Acehnese society that cannot be ignored. Moreover, the decision to form local parties in Aceh also indicates the desire of former GAM members to participate democratically in the political process in order to maintain lasting peace in Aceh.

The emergence of local political parties is a result of the Aceh Peace Agreement, which is a series of conflict settlements between Aceh and the Indonesian government through the signing of the Memorandum of Understanding (MoU) between the Indonesian government and the Free Aceh Movement (GAM) on 15 August 2005 in Helsinki, Finland. It was the beginning of a new hope for all Acehnese for a better, safer and more peaceful life. After the signing of the MoU, Aceh was given the authority to live independently, both economically and politically and legally.

One of the points of agreement in the Helsinki Peace Agreement is the local parties. Point 1.2.1.

"As soon as possible, but no later than one year after the signing of this MoU, the GoI will agree to and facilitate the establishment of Aceh-based political parties that meet national requirements. Recognising the aspirations of the people of Aceh for local political parties, the GoI, in consultation with the Parliament, will create the political and legal conditions for the establishment of local political parties in Aceh within one year, but no later than 18 months from the signing of this MoU. Timely implementation of this MoU will contribute positively to this end" (see RI-GAM MoU, 2005).

The legal product to implement the above point was the issuance of Government Regulation No. 20/2007 on Local Political Parties in Aceh. The response of the people of Aceh to the existence of local political parties has been positive. Surveys conducted by the Indonesian Survey Institute (LSI) from 28 July to 2 August 2005 and in March 2006 showed that the majority of Acehnese support the establishment of local political parties (Indonesian Survey Institute LSI, 2005 & 2006).

The existence of local parties has already been raised by an Indonesian political expert from Ohio State University, Prof William Liddle, who argued that it is understandable that local parties are not allowed in Indonesia, but if there is a will to take the initiative as part of a political communication strategy, there must be a way for Aceh to be peaceful. At the very least, give GAM the opportunity to contest elections in Aceh.

The existence of local parties was initially not well received. Coordinating Minister for

Political, Legal and Security Affairs Widodo AS told reporters on 7 June 2005 after a meeting with President Susilo Bambang Yudhoyono in Jakarta that Indonesia rejected the formation of local political parties in Aceh, as GAM had demanded in Helsinki. He said that this demand, including the desire to hold local elections, could not be met because there was already legislation in place. "The 1945 constitution does not recognise local political parties. There are national parties.

But thanks to Jusuf Kalla's precise communication strategy, everything melted away. Finally, local parties were allowed and a Qanun was issued in Aceh. Qanun No. 3/2008 on local political parties. The discussion about salons was also mentioned in the Helsinki MoU. There is no doubt that JK used his body to remove the parlours from the negotiating table. The presence of local political parties is an important stepping stone for the peace transition process in Aceh. Accept defeat gracefully and respect those who win in every election contest (Declaration of Peaceful Election, 2014).

Despite the achievement of peace, local parties and Islamic Sharia law, poverty and limited human resources continue to plague Aceh. In Aceh today, the debate is sometimes not about the substance of a realistic vision and mission, but about the failure of ex-combatants to lead Aceh. Therefore, it is necessary to know the contribution of the rooms that can keep the peace in Aceh, the sustainable development of Aceh on a large scale. Elected leaders who can be mediators, good and qualified leaders. The people of Aceh need a sense of security, peace, development, economic growth without human rights violations, social, cultural, political, economic, legal and public space are important to fight for.

The implementation of peace has a positive impact on the economy, peace has an important impact on economic development, and peace has a close relationship. Peace is a prerequisite for economic prosperity and development.

Peace between the Free Aceh Movement and the Indonesian government is key to successful economic development, as it reduces uncertainty and risk, providing a positive impetus for investment activity, both by local companies, outside the region and foreign investment. This increased physical investment has led to increased accumulation of physical capital in the country or region and increased interest in investing in human resources. By increasing the competence of human resources in the region, productive innovation activities are promoted. Helsinki MoU Study Team and UUPA Implementation (2020: 48-49).

In essence, conflict has a negative impact on the economy, not only because it hinders the entry of physical capital and limits existing human capital, but also because it causes local investors, investors from outside the region and foreign investors to consider investing or not to invest in areas that are in conflict with the central government, regulations and other matters governed by the regulations.

It is not easy to reconcile a peace agreement that has been in place for about three decades, with many casualties and property, with the ongoing peace that has been created, which needs to be maintained and sustained. The process and implementation of peace in Aceh based on the Helsinki MoU continues to be monitored and supervised by the Aceh Monitoring Mission (AMM) as a form of peace monitoring in Aceh.

The purpose and hope of the implementation of peace so far is to bring positive effects and progress to the people of Aceh, especially for the better, based on the characteristics, customs and culture of Aceh by the people of Aceh themselves without any interference from others. The participation of ex-GAM and the people of Aceh in building and running the government is one of the most important things, therefore it is necessary to carry out political communication, the existence of local parties today is the shelter of all ex-GAM and the people of Aceh. so the implementation of peace in Aceh can be properly maintained.

People with a strong sense of self-identity will see themselves as independent and solid, with principles and commitments. Independence comes from a sense of worth, ability, self-

control and commitment. The ability of activity directed towards the implementation of the chosen identity element, i.e. activities directed towards the implementation of the determined identity element. The capacity for emotional tone, expressed in terms of self-confidence, stability and optimism for the future.

The ability to identify with significant others, i.e. to identify with people who are considered important, which is indicated by the extent to which people are able to distinguish the positive and negative aspects of candidates who are considered ideal by them. The ability or projection of one's personal future as the ability to project oneself into the future, which is characterised by the ability to link one's plans with other aspects of the future life that people aspire to.

Finally, resistance to change is the degree to which people resist temptations to change the decisions they have made. They remain firm in their decision, but not resistant to change. Then there is the intrapersonal communication process, the active internal involvement of individuals in the symbolic processing of political messages. People who are able to be both senders and receivers of messages provide feedback to themselves in a continuous internal process. Intrapersonal communication can be a trigger for other, healthier forms of communication.

RESEARCH METHODOLOGY

This study uses qualitative descriptive research. The following is an explanation of qualitative descriptive, according to Jalaluddin Rakhmat (2012: 24) descriptive research only describes situations or events, and. qualitative explanation is according to Sugioyono (2013: 1-2) qualitative research is research used to study natural object conditions. Therefore, this research aims to collect actual information in detail that describes existing symptoms, identify problems or examine prevailing conditions and practices, make evaluations and determine what others are doing in the face of the same problem comparison and learn from experience to establish plans and decisions in the future, the ultimate goal is to try to describe the political communication strategies used by local party politics that are appropriate, accurate and strategies for political communication.

Qualitative research explores informants' perspectives using multiple, interactive strategies such as direct observation, participant observation, interviews, flexible research strategies, using different combinations of techniques (recordings, photographs and other media) to obtain valid data (Lisa Harrison, 2009: 85-96). Analysis of existing data in the form of official documents, reports or media that discuss issues relevant to the data collection in a qualitative way (Lisa Harrison, 2009: 91).

RESULTS AND DISCUSSION

Political Communication Strategies of Local Parties towards the Implementation of Aceh Peace.

Thirteenth-century history Aceh was already known as a trading centre in Southeast Asia until the seventeenth century, when it became embroiled in conflict between the Dutch and the British. In 1873, the Dutch officially declared war and invaded Aceh, which lasted until the Japanese occupation in 1942.

In 1950, the United Nations concluded an agreement to hand over all colonial territories of the Dutch East Indies to the Republic of Indonesia, so Aceh was considered part of the new republic, although it was never officially a Dutch colony. Since 1950, Aceh's political and economic affairs have slowly been dominated by Indonesia, even including a

repressive Indonesian military presence.

These events, combined with dissatisfaction with the insecure situation after Indonesia's accession, led Tgk Daud Beureueh to lead a new struggle for autonomy under the umbrella of Darul Islam.

The agreement was not fulfilled. As a result of disappointment. Tgk Hasan di Tiro resumed the struggle for Aceh on 4 December 1976 with a different format under the banner of GAM. During this period, sporadic fighting occurred, the Indonesian government declared a military state of emergency in 2003 and a civil state of emergency in 2004, making the situation in Aceh even more uncertain (Study Team, 2019: 83-84).

The signing of the Helsinki MoU on 15 August 2005. The peace between Aceh and the Government of the Republic of Indonesia was certainly not so easy and fast, there was a process that went through, such as the long debate between the two parties, draining energy and taking a long time, until now we can together feel and see the results of the fruit of the peace between the two parties marked by the Helsinki MoU on 15 August 2005 in Scotland, the agreement resulted in special autonomy contained in Law No. 11 of 2006 on the Government of Aceh (UUPA).

Both parties, the Free Aceh Movement (Gerakan Aceh Merdeka) and the Indonesian government, sent representatives to negotiate an end to the protracted conflict; GAM sent representatives who were known figures and had sufficient capacity and ability to negotiate, one of whom was a member of the Free Aceh Movement negotiating team, Munawar Liza Zainal, former mayor of Sabang for the period 2006-2011.

How is the peace process between Aceh and the central government, based on the interview Munawar Liza Zainal as a member of the GAM negotiating team is a historical actor of Aceh peace during 15 August 2005 is currently still active in various activities to contribute his thoughts to the development of Aceh, still well remembered the long peace process so that it meets the meeting point of both parties, the Aceh conflict occurred regarding history and sovereignty, the Acehnese people believe that Aceh has been sovereign before the Republic of Indonesia was proclaimed. In 1953, there was a DI/TII rebellion that was resolved by giving Aceh a special region.

The concept of Aceh as a nation was reintroduced by Tengku Hasan Tiro, who saw Aceh as a successor state to the former Sultanate of Aceh. During the Dutch colonial period, Aceh was never conquered, so its sovereignty could not be transferred to the Republic of Indonesia. To make a long story short, after the fall of the Suharto regime on 21 May 1998, on 8 November 1999, about one million Acehnese civilians from different regions, supported by GAM, demanded a referendum in Aceh. This demand was mobilised by Acehnese intellectuals gathered in the Aceh Referendum Information Centre (SIRA), one of the visible civil society organisations that emerged and developed in Aceh.

Negotiations at that time were gradual, with the Henri Dunant Centre facilitating a dialogue with GAM in Switzerland (Davos and Geneva) in May 2000 to stop the violence. This meeting resulted in the Joint Understanding on Humanitarian Pause for Aceh I and Humanitarian Pause II, followed by a moratorium. However, this did not stop the violence and daily exchanges of fire continued, killing civilians, GAM and TNI/Polri.

In February 2002, the government of President Megawati held negotiations with GAM in Switzerland, again facilitated by the HDC, to discuss the offer of special autonomy as a first step towards ending all forms of hostilities. However, GAM rejected the offer of special autonomy and was unwilling to engage in dialogue under pressure.

The government set preconditions for GAM to accept autonomy. During the dialogue, violence and armed conflict continued, although there was an agreement for a humanitarian pause, which did not last long.

The Henri Dunant Centre enlisted the help of several international personalities, known as the 'Group of Wise Men', in the negotiation process. They were Surin Pitsuwan, former Foreign Minister of Thailand, Tan Sri Musa Hitam, former Deputy Prime Minister of Malaysia, Budimir Loncar, former Foreign Minister of Yugoslavia, and Anthony Zinni, former Commandant of the United States Marine Corps (USMC).

The GAM and RI delegates did not meet face-to-face, the dialogue was mediated by a mediator (proxy meeting), but the dialogue did not continue because the Indonesian government at the time did not stop the violence and asked for the venue to be moved from Geneva to Jakarta or Kuala Lumpur, as the government began to doubt the HDC's ability to hold GAM to the agreement to be negotiated.

The government initially moved the venue to Jakarta, the capital of Indonesia. However, GAM refused to negotiate if the venue was Jakarta. GAM and RI were then urged by the Japanese and US governments to accept a venue in Tokyo on 17 and 18 May 2003. However, GAM's negotiating delegation was arrested at the airport on their way to Tokyo. At the time, GAM was negotiating with an incomplete negotiating team, the government was issuing an ultimatum to GAM to accept autonomy, and for the umpteenth time, GAM was rejecting the offer of autonomy that was made in the Tokyo negotiations.

Monitoring was carried out only by the Joint Committee, which included representatives of GAM, the Indonesian government and the HDC, so there was no monitoring team that could be considered independent. Unfortunately, there was still pressure from the military and nationalists in Jakarta to resolve the Aceh conflict by force and military means, so there was no common ground: GAM refused to hand over its weapons and the TNI refused to withdraw its troops. On 19 May 2003, the Indonesian government declared martial law in Aceh, followed by a state of civil emergency in 2004. Not long after the Civil Emergency was imposed, a major disaster struck Aceh on 26 December 2004, when a tsunami was so devastating that almost the entire area of Aceh was damaged by the tsunami and so many lives were lost.

The tsunami disaster in Aceh on 26 December 2004 was a deep sorrow for the people of Aceh, GAM announced a 'unilateral ceasefire'. A unilateral ceasefire to ensure the safety of humanitarian aid. The government and GAM were urged by the international community to resume negotiations, as a military solution would not resolve the conflict. The negotiations were mediated by the Crisis Management Initiative (CMI), a Finnish NGO led by former Finnish President Martti Ahtisaari and supported by the European Union. The negotiations were face-to-face and went through several rounds from January 2005.

When the GAM and RI peace negotiations ended at the Helsinki site marked by the MoU, both parties paid attention to the humanitarian aspects that the people of Aceh were experiencing after the disaster and tsunami, as Damien Kingsbury said that the peace agreement in Aceh was strongly triggered by the tsunami disaster, which brought the conflicting parties to humanitarian moral values. The weakness of the Indonesian government in dealing with the disaster and the suffering of the Acehnese people as a result of the armed conflict and the tsunami was of great concern to both sides.

There are key words in the negotiation process, including: "nothing is agreed until everything is agreed" and the solution of "self-government" to replace autonomy. The

negotiations proceeded by agreeing what could be agreed and postponing what could not be agreed. Peace monitoring by a team including all EU countries plus Norway, Switzerland and ASEAN countries.

The government's negotiating team involved all ministries and was fully supported by President SBY and his deputy JK, while the GAM side brought all its top leaders to the negotiations, with a support team from the Aceh diaspora and an international advisory team. One of the main keys to success was that GAM was able to control the field and the GAM combatants accepted all the contents of the MoU agreement, as did the people of Aceh; after peace, the parties (GAM and RI) implemented the MoU under the supervision of the Aceh Monitoring Mission.

The Indonesian government withdrew all non-organic TNI/Polri, GAM laid down all arms and disbanded the TNA (Aceh State Army) GAM combatant organisation. The Indonesian government passed Law No. 11/2006 on the Governing of Aceh, which regulates and empowers the Aceh government to administer the government under special autonomy based on the LoGA. One of them is that GAM can participate in the political arena of elections every five years either through political parties or independent candidates as regional leaders and that local parties can be established in Aceh by the community or GAM (interview with Munawar Liza Zainal as a member of the GAM negotiating team, on 14 April 2020).

The existence of the Helsinki MoU is inseparable from the framework of the international human rights system, which refers to the two UN human rights conventions (ICCPR and ICESCR 1966), which are explicitly mentioned in the MoU. It can be understood that peace is a human right of a group of people, especially in the post-colonial period. The human right to peace is the goal of the right to self-determination in Article 1 of the above two conventions (Study Team, 2019:98). The Memorandum of Understanding between the Government of the Republic of Indonesia and the Free Aceh Movement affirms the commitment to a peaceful, comprehensive and sustainable solution to the conflict in Aceh with dignity for all.

Communication in the implementation of Aceh Peace Sustainability. Communication strategy is a concept that is widely adopted from various sciences, be it telecommunications, journalism and politics, communication strategy is a part of the overall device in communicating or liaising, it is certainly based on the context faced to achieve success or effectiveness of communication.

In communication strategy there is planning, tactics, analysis and calculation of the field or communication ecology, with the aim of implementation to the target. Therefore, communication strategies in one situation can certainly not be exactly the same, because other contexts can be found. However, the role and function of communication strategy in an institution or communication activity is very important to achieve the expected goals.

Local political parties in Aceh for closeness with the print media press have cooperated well, there are statements published in the print media, of course this is a knowledge information to the public about the activities and voices of the struggle of local parties to the community.

In addition, the public can keep any statement to remember it and is a promise that must be fulfilled and prioritised, which must be known that the implementation of the political communication function requires the right channel so that there is no miscommunication. This channel may be electronic or print. This political communication

channel is a means of connection between communicators and communicants. In order for the political communication to work as expected, it is necessary to have unity and good relations among the people in the political party.

Given that the mass media influence the amount of information people have about politics, there are four potential affective consequences of political communication:

- a. Political values can be clarified or crystallised through political communication.
- b. People can reinforce values through political communication, because people selectively pay attention to messages that match their views.
- c. Political communication can minimise values.
- d. Whether the political appeals move people from one belief to another

Social media (virtual) campaigns about political parties, candidates, etc. posted on digital platforms including social media will be popular. The political ideas strategies of local political parties with small campaign funds can be widely disseminated to the public through available online media (Facebook, Instagram, Twitter, YouTube, etc.). The party will also become bigger and more recognised by the wider community that runs modern political campaigns (online media).

Almost all national and international citizens have developed their own social media to communicate and find the latest information, because at this time social media has been able to connect between other social media applications and various things related to online media.

As more communication occurs using social media, both for personal, business, educational and political purposes, all of them use social media, which is a means of long-distance communication, it is very effective to use it as a means of promoting political party campaigns such as presidential elections, regional head and legislative elections can be accessed 24 hours without having to leave the house and gather in one place.

There is a shift in campaign strategy, if in the past you had to gather in one place in an open field to listen to speeches by politicians, but nowadays through mass media dissemination of information, both videos, images and narratives for campaigning that can be reached by everyone.

According to Tarmizi, chairman of the DPP PNA, there is still a lack of political strategy through communication media and a lack of quality human resources. We should be able to use social media such as WhatsApp, Tweeter, YouTube or other applications that are being developed, but the use of these media requires special skills both in management and in creating narratives in campaign content.

At the same time, we face national political parties with large budgets to pay professionals to work for their political interests. In addition, they also control a number of strategic media that are able to prioritise their perspectives in the face of political wars between parties. I see that the national parties are very interested in having the local parties abandoned by their voters. For example, they were very serious about campaigning against Aceh's failure to alleviate poverty when Aceh was led by a local party.

Syamsul Bahri, chairman of the DPP PNA, explained about communicating through online media: 'I want to communicate what we (PNA) are doing, we tell the people who support us that we want a better life, we (PNA) need to explain to the public through available media channels, as an online media user PNA actively uses Facebook, Twitter, Instagram and we also have an official website to communicate the party's official position to the public. There is still a lack of expertise in communication media and the quality of human resources is still lagging behind.

Through online media that exists today, the modern world of technology is certainly very unfortunate not to use mass media strategies by local political parties not to use it as a medium of information and education to the public, the vision and mission of local political parties to be recognised at the Aceh, national and international level is an opportunity that must be seized by the local political party creator team.

Current social media users continue to increase sharply, as well as all the data and information in an instant, the current competition to introduce local political parties must change modern patterns through technology, the benefits of online media for local political parties to create narratives, videos, pictures or other as a form of education for young voters and the community to become part of local political parties.

Communication strategies both through mass media or non-mass media need to be carried out by local political parties, of course if you look at the current communication between parlocks and the community has been well established, but it is necessary to manage the relationships that have been built so that they are maintained and people's participation in parlocks is higher. The communication that has been established is not interrupted, if through online media it can be interrupted due to consideration of user accounts switching to other parties or vice versa, and can become a place to spread news or information that cannot be accounted for, this is certainly detrimental to a party, whether it is the popularity and electability of cadres or political parties falling through irresponsible people.

Political communication basically involves political messages from political actors at local and national levels related to power, government and policy, of course everyone has a different understanding or view of politics according to their level of experience and knowledge.

In the political process, political communication plays an important role, especially as a bridge to convey messages. This process takes place at all levels of society and in any place that allows the exchange of information between individuals and groups.

The local political parties are certainly very free and have a good command strategy because the leadership of the local political parties are former GAM combatants who have their respective territories and wait for the orders of the commander; if you look at the communication of the local political party leadership, it is still in the context of a command, so they benefit from strategies like this that the national political parties cannot reach in every corner of the gampong (village).

One of the functions of political communication that must be carried out by political parties is the provision of information within political parties to the wider community and to the party members themselves. The function of political communication is very crucial in the implementation of political party programmes because in the implementation of the programme there must be unity between the communicators and the communicants in the political party. Mass parties give priority to the strength based on the superiority of the number of members.

Local political parties have to use strategies in politics because in addition to communicating with the central government, of course local parties compete with national parties, of course they have the capacity to do politics. In addition, the parlocks maintain the trust of the Acehnese people and are one of the places where GAM used to fight through weapons and now through politics, so inevitably the parlocks must implement strategies to control legislative and executive seats.

Therefore, in general communication, the party to whom a message is conveyed is

called the receiver or the audience. Communication between local political parties and all former GAM combatants can be carried out by Paduka Wali Nanggroe Aceh, who can communicate with two local political party leaders to communicate, message and develop political strategies to maintain peace and prosperity for the people of Aceh.

The recipients of the message, which are the two local political parties (PA and PNA), will initiate the delivery of a message and political communication through the wings of local party organisations, ex-combatants and through community leaders throughout the Aceh region through a command and through print and online mass media in disseminating messages to all Acehnese people so that local political parties can control legislative seats and serve as executives (regional heads) in the general elections.

The message that will be conveyed to the wider community by local political parties in this case is the purpose and spirit of the existence of local parties in developing and prospering the community through ideas and concepts born in the Helsinki MoU represented in Law Number 11 of 2000 concerning Aceh Government. thus the ultimate goal of the recipient of the message is the community to gain support and participation to local parties.

Communication built in this case through print media and online media has a wide network and is easily accessible to the public, the impact that comes from the political communication strategy that is built can get its own place in society so that it wins an absolute victory in Aceh by local political parties.

CONCLUSION

The GAM-RI conflict had a major impact on political, security and economic life. Aceh Province is granted special autonomy rights, such as to organise self-government in accordance with the provisions of Law No. 11 of 2006 on the Government of Aceh, one of the preambles of the LoGA is the formation of local political parties in Aceh, this is the result of political communication during the Helsinki MoU negotiations, It can be interpreted that the source (communicator) is the former Free Aceh Movement through local political parties to build communication, the next political strategy is that local political parties (PA and PNA) can control the Aceh government (legislative and executive) through legislative elections and regional head elections. The political communication strategy used by local political parties is through print and online media (electronic) to convey messages to all Acehnese people, with the ultimate goal of being able to carry out and initiate political policies, formulate regulations (qanun), and absorb aspirations, messages received by the community by showing full support for the parlok, besides that the impact of controlling the legislative and executive institutions by local parties is a bargaining value to the central government to complete the Helsinki MoU agreement in Aceh, this is a political communication strategy of local political parties to maintain peace.

The seriousness and commitment to maintain peace in Aceh must be maintained by the parties to complete what was not completed in the Helsinki MoU agreement. Communication built by local political parties to realise peace in Aceh, through the means of full control of legislative and executive seats by local parties (PA and PNA) and reunited in one command of the Free Aceh Movement, then the management of local government runs according to the expectations and ideals of the Helsinki MoU, besides giving birth to qanuns and political decisions regarding public welfare, thus all levels of society have an attitude of responsibility in maintaining peace and working together for the development of Aceh.

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