



Religious Content in the Mass Media and Its Implications for Society

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ABSTRACT

In the midst of massive online media and social media content, the role of electronic mass media such as television and radio is still considered to have important values and strategic positions in building civil society. Sociological implications of good and educational religious broadcast content are expected to be able to become ammunition to build noble values in people's lives. The research aims to find out how the considerations of the broadcasters' management in formulating religious content, and also the sociological implications that emerge in response to the broadcasts or religious broadcasts of radio and television media. The research also aims to determine the level of government concern for broadcasting institutions in realizing religious broadcast content. In accordance with the objectives of the study, qualitative methods are the choice of researchers. Data collection is done through observation, interviews, and documentation studies. The study resulted in conclusions that broadcasters' managers in packaging and formulating the concept of religious broadcasting were based more on idealistic sociological considerations than the consideration of materialistic pragmatism. Referring to the community response, it is an evident also that religious broadcast content has sociological implications that not only creates a better religious insights and awareness, also bring out more religious attitudes and behaviors as one of the important indicators of civil society. In the view of broadcasting managers, the level of government concern is still relatively minimal.

Keywords: Religious Content; Sociological Implications; Civil Society.

ABSTRAK

Di tengah masifnya konten media online dan media sosial, peran media massa elektronik seperti televisi dan radio dinilai masih tetap memiliki nilai penting dan posisi strategis dalam membangun masyarakat madani. Implikasi sosiologis konten siaran agama yang sehat dan mendidik diharapkan akan mampu menjadi amunisi pembangun nilai-nilai luhur pada kehidupan masyarakat. Penelitian dengan metode kualitatif ini bertujuan untuk mengetahui pertimbangan para pengelola lembaga penyiaran di dalam merumuskan konten agama, implikasi sosiologis yang muncul respons atas tayangan atau siaran keagamaan media radio dan televisi, dan tingkat kepedulian pemerintah terhadap lembaga penyiaran di dalam mewujudkan konten siaran agama. Data diperoleh melalui observasi, wawancara, dan studi dokumentasi. Penelitian menyimpulkan bahwa para pengelola lembaga penyiaran di dalam mengemas dan merumuskan konsep siaran agama lebih didasarkan pada pertimbangan idealistik sosiologis dibanding pertimbangan pragmatisme materialistik. Merujuk pada respons masyarakat, terbukti bahwa konten siaran agama memiliki implikasi sosiologis yang bukan hanya melahirkan wawasan dan kesadaran beragama yang lebih baik, juga memunculkan sikap dan perilaku yang lebih agamis sebagai salah satu indikator penting masyarakat madani. Dalam pandangan para pengelola penyiaran, tingkat kepedulian pemerintah relatif masih minim.

Kata kunci : Konten Agama; Implikasi Sosiologis; Masyarakat Madani.

INTRODUCTION

In sociological contexts, the media can be seen as part of the system. Its existence is part of the Community system. The portrayal of people's lives is directly or indirectly related to the existence of media, while the media itself comes from human thought. Mass Media, society, and social change are assessed as having a close and related relationship.

The presentation of mass media information tends to trigger social change and provide implications for people's lives, both related to insight, attitudes, to the pattern and lifestyle of society. The variety of information presented can be positively influential, negatively affecting. It is therefore not surprising that in theory, cultural norms appear that the message or information conveyed by the mass media can create different interpretations of society according to the culture.

In the context of communication and sociology studies, mass media and mass communication have many functions for our society. Lasswell (1948) and Wright (1960) (in [McQuail](#), 2012, p.107), including two intensive scholars reviewing the function of mass communication. In Lasswell's view, there are three functions of mass communication, namely supervision, correlation, and cultural transmission. Moreover, Wright added the fourth function, the entertainment function. Further, [McQuail](#) (2012, p.108) added the fifth function, mobilization. First, the information function. The mass Media provides information about the events and conditions in the life of society. This function shows that the mass media has persuasive power, as well as inspiring people to innovate, and adapt. Secondly, the correlation function. The mass Media explains, interprets, and comments on events and event information. The media provides support for power, build consensus, regulate the order of priorities as well as media as socialization. Third, cultural transmission function. Media has the ability to express the dominant culture and understand the development of new cultures and sub cultures. Fourth, the entertainment function. The Media has the ability to provide pleasure, transfer, and relaxation tools and reduce stress. Fifth, mobilization function. The Media has the ability to campaign social objectives in politics, war, economic development, employment, and religion.

The five functions of the mass media demonstrate how the broadcasting institutions have a strategic role in building or destroying human civilization. Who manages, what they are proffing, and how to package their message into three important things in glasses the effectiveness of mass media success in influencing audiences or society. Government policy through the Indonesian Broadcasting Commission (KPI) on good and educational broadcast content is not only important and strategic, but can also be said to be very relevant to the purpose of the nation's whole human build.

The content of religion that is normative has sublime values that are certainly undisputed. But the religious content conveyed inappropriately, both

technically and in substance, at least will give less good implications. Considering that the content of good and educational broadcast and religious impressions is not only important, but also absolute. It is said, because the religious content delivered by the mass media is not only in unison, but also able to reach a wider audience.

Designing, packing, and broadcasting good and educational religious and cultural content is acknowledged to be not as easy as reversing a hand. There are constraints of implementation facing the practitioners of the broadcasting institutions in the field. This reality is what in the view of researchers is interesting to study deeper.

In establishing civil society, the position of broadcasting institutions is important and strategic. The function of broadcasting institutions, whether it is radio or television media, is suspected to have a crucial role in building a civil society that is religious, tolerant, wise, and cultured. The religious content that is almost present in every broadcaster is evidence of the importance of the mass media in establishing a religious society. Broadcasting institutions of various kinds, not only have information, entertainment, and social control functions, but also have an educational function. These four functions are believed to have considerable contributions in shaping a civilisation society.

Fakhruroji and Muhaemin (2017, p.87) argue that in the context of Da'wah, the media is one of the fundamental elements, as it can be a channel for the transmission of Islamic information to Da'wah objects. The media used in Da'wah activities can be very diverse, depending on the process of the implementation of Da'wah activities. Nevertheless, the type of media that can be used in Da'wah is divided into two major parts. First, the traditional media, namely media without communication technology and second, modern media, namely media with communication technology.

Nevertheless, the mass media is not by itself able to build a better and civilized civilization of society. It depends heavily on many things, such as who manages it, what content is provided, and how to package the message. Sociological implications of medium-edged blades. Can have roles and functions that are positive and constructive, but also can be the opposite: negative and destructive. If the last thing that happens then the alleged strong, can never be better to awaken the civil society, existing civilization could be damaged. The fact that the mass media can be immutable positively can negatively impact, can be either constructive or destructive.

In this context, the existence of a broadcasting agency has a role that is not only important but also in a strategic position. The broadcaster as a social institution has a responsibility that is not small. His responsibilities are not only social responsibility, but also moral responsibility in building intelligent, knowledgeable, and well-moral societies. The role and position of the broadcasters in establishing the religious and cultured community will be highly

dependent on the broadcast content and the mass media impression itself. The birth of a better society will depend heavily on the broadcast content and the content of the impression provided to the audience. The hypodermic needle theory is that the mass media has tremendous implications for influencing cognition, affection, and conation of society. What media is provided, it is also the 'Guide' of society in community life. At least that's the assumption when hypodermic needle theory is discussed.

The contents of the mass media are like the fluid inserted into the syringe in the medical world. When the liquid is a medicine, it is being injected into the patient, it will be the antidote or healer. But if the liquid contains toxins, then it is almost certain, the fluid will make the patient killed. In this context, the mass media content has a strategic role and function in determining the good and bad of media audiences.

In the framework of building human civilization, religion is an undisputed vital thing as the main supporter of the builder of human civilization, so that religion is prevalent in the content of mass media broadcasts and impressions. The broadcasters have a strategic role in packing the religion as a broadcast program and display content. For the broadcasters, religion cannot simply exist, but it must be designed and packaged in an interesting and appealing way, so that the message delivered is not only interesting, and understandable, but also stimulating to be implemented.

Creating religious content developed by broadcasters to attract and captivate audiences, for some media may not be a problem. But for some other broadcasters, it may not just be easy, but it also has more complex constraints. Especially if the religious content should be packaged not only attract and captivate audiences but also must broadcast religious content that is good and educational. The difficulty level can be more complex than simply creating religious content that is merely interesting and compelling.

The complexity of the difficulty and the creation of a good and educational religious broadcast and impression program is allegedly emerging not merely due to limited resource capabilities, insufficient technological devices, but also other factors outside the institution of the broadcasting itself. The lack of interest and appreciation of the media audience on the broadcast content and religious impressions can be another factor that is not easily resolved. To educate the audience to have an interest in good and educational religious and cultural content can be a big constraint of broadcasting institutions in Indonesia, and in West Java in particular.

Practitioners of broadcasters generally know exactly the importance of good and educational religious and cultural content. Some of them also claim to be able to design interesting and engaging religious and cultural content. But the magnitude of the problem appears because, in the view of some media practitioners, the relative audience is not interested in religious and cultural

content. Its continued implications, religious and cultural contents are not easily sold to advertisers that considered became the main source of financial income for broadcasters.

There are some previous researches about the content of broadcast media mas, for example, research Halwati (2011). She examined the discourse of preaching in the mass media with a discourse analysis approach. By using Teun Van Dijk's Discourse Analysis, Halwati discovered the discourse of preaching in the mass media at the level of text, context and social analysis. Texts in the mass media are considered to represent certain ideologies, therefore the discourse of mass media propaganda is not limited to channeling information, but also intervening the propaganda of text that produced and broadcasted by the media. Japarudin (2012) in his research shows how the influence of television as a mass media in the activities of da'wah. Television has a middle high level of significance if it is used as a medium of da'wah in contemporary time. Syobah (2013) shows that the existence of mass media is very influential on people's lives. This influence is not only in the effort to perform an opinion, but also affects the behavior of both individuals and community groups.

Mamdud (2019) confirms in his research the implications of mass media broadcasts on radio, television, newspapers and the internet for society. Mamdud considered that the market logic in the mass media affected the production process and broadcast of the preaching message that was delivered. So, it become a challenge for the da'wah preachers in the process of transmitting Islamic messages. Rustandi (2018) examines the commoditization process of da'wah in television media. Rustandi's research examined one of the Islamic da'wah broadcast programs on television. The results of the research show that the commodification of da'wah in television media is a necessity, at least three main parts which are commodified in the process of Islamic da'wah on television, namely *da'i* as actors, *madb'u* as audiences and *maudbu'* as material or preaching messages.

The facts above are interesting to study deeper. Research and study of problems faced by broadcasting institutions related to the implications of good and educational religious content are important to research. Therefore, the researcher is interested in doing the research titled "Religious Content in the Mass Media and Its Implications for Society".

Purwakarta and Bandung chosen as a place and location of research. It is because the broadcasting agency in Purwakarta has a strong interest in religious content. Moreover, Bandung is chosen because the city is a barometer of broadcasting institutions in West Java. By selecting these two regions, research is expected to bring about a reality that can give a clearer picture of the sociological implications of religious broadcast content in electronic media in establishing a civil society.

The research aims to determine how the managers of the broadcasting agency in West Java are formulating religious content, and how the sociological implications arise as a public response to media religious impressions or broadcasts Radio and television. Research also aims to determine the level of government care, both central and regional, to broadcasting institutions in realizing religious broadcast content.

Academically, this research is expected to contribute consideration for the development of communication discipline, especially in the development of a religious and cultural content program in the mass media. This research is also expected to be one of the footings for the strategic studies of the Indonesian Broadcasting Commission (KPI) in the context of the development of religious broadcast and impressions programs in establishing a civil society. The practical use is expected to be the foothold of the broadcasting agency in the framework of the development of religious content in order to realize the religious and humanists civil society.

Qualitative methods used with consideration can generate a result in descriptive data, either words, attitudes, or behaviors. Through qualitative methods, researchers intend to observe and reveal how sociological implications of religious broadcast content that is good and educational in the broadcasting institutions in West Java. [Bogdan and Taylor](#) define qualitative research methods as a research procedure that generates descriptive data of written or spoken words from people of observable behavior (Moleong, 2008, p.4).

To conclude, qualitative research can be said as interpretive research involving many methods of studying the problem of the research. Researchers are expected to gain a comprehensive understanding of the phenomena examined ([Mulyana](#), 2007, p.5). The chosen approach in this study is a qualitative descriptive. The research aims to create a systematic, factual, and accurate description of the facts or properties of a particular object.

The data were obtained through the view, and the opinion of practitioners of broadcasting and public response related to the content of good religious broadcast and educating in establishing a civil society. In detail, this type of qualitative data found out to uncover more in the sociological implications of religious broadcast content in realizing the religious society. The data sources in this study are divided into two: primary data sources and secondary data sources. The primary data source is also called primary data.

Lopland and Lopland stated that the main data sources in qualitative research are words, and actions, the rest is additional data such as documents and others ([Moleong](#), 2008, p.157). The primary data source in this study is the view and opinion of the broadcasters ' practitioners on the implementation of good and educational religious and cultural content. The secondary data source is also called an additional data source. In this study, a secondary data source is the data of documents and written data or other matters related to the research.

Researchers use purposive sampling, which is a data source retrieval technique with particular consideration because the person is deemed to know most about what the researcher expects. The technique is expected to facilitate researchers to explore the objects or social situations studied (Sugiyono, 2009, p.300). Data collection techniques are the foremost step in research since the main purpose of the research is getting the data. Without knowing the data collection techniques, the researcher will not get the data applied (Sugiyono, 2009, p.308). The data collection techniques used are observations, interviews/focus group discussions (FGD), and documentation studies.

First, is the observation technique. This technique is done to obtain the primary data by observing directly the researched objects. Limited participation is observed before and when collecting data. With observations, researchers hope to understand the context of data in the overall social situation. Secondly, the data collection techniques used are interview techniques and FGD, in addition to conducting preliminary studies on the issues studied, as well as in understanding and revealing more deeply researched issues. Third, survey. Fourth, documentation studies, i.e. conducting searches, analyzing, and study of written data related to research objects.

RESULT AND DISCUSSION

The post-collapse of Suharto's reign in 1998, equipped with the increasingly rapid freedom of the press, implicates the growth of broadcasting institutions in Indonesia. The existence of broadcasting media, both radio and television, grew their number significantly. Quantitatively, the growth of broadcasting institutions is almost unstoppable, not only in the big cities but also in the cities in the area. In the city media became the country's capital and thrived to the major cities in the provincial capital. This growing situation also happen in the city and regency level.

This paper based on the research titled "Religious Content in the Mass Media and Its Implications for Society" conducted in Broadcasting Institute in Bandung and Purwakarta is not in the framework of reviewing the growth of broadcasting institutions. This research focuses more on studies related to religious broadcast content with two perspectives, i.e. perspective of the broadcasting agency, and the perspective of the broadcaster's audience.

In the part of research on broadcasting media managers, researchers took a research location in the region of Purwakarta involving seven broadcasting institutions: 1 cable television, 1 network television, 1 digital television, and 4 radio. The seven broadcasters were Citra Vision TV, Rajawali TV, Inspira TV, Trend Radio, Radio Ashidiq, Radio Wadi, and Radio ADS.

The audience of this research is come from Bandung with a total of 50 participants, with an age limit of 20 years to 25 years. The Participants consisted

of 23 males and 27 females. Their profession are student, living in the city of Bandung, with a variety of regional origins such as Purwakarta, Subang, Karawang, Garut, Tasik, Ciamis, Bandung Regency, West Bandung, Cianjur, and Sumedang.

Sociological Idealistic Purposes

For broadcasters, religious content is broadcast and air rather than just business interests. It is not the interest of pragmatism and commercial purposes only, but also the interest of idealism in building a better society. Essentially, religious content is more interpreted as a manifestation of moral responsibility, rather than the extent of commercialism that has often been understood by the general public. Eventhough there are no advertisements, religious content keeps it running.

Religion uses the media as a tool to maintain its existence. On the contrary, Media also is helped by the existence of religion that uses it for various kinds of activities, particularly in countries with multireligious populations such as Indonesia. The power of social construction from the media is a very interesting aspect that cannot be abandoned by religion. Religious issues are an inseparable part of the media, especially in eastern countries which is still in maintaining religious values (Minan, 2016, p.201).

The mass media has a very significant role in constructing a 'new order' in society. The public rarely realized that the reality conveyed by the mass media is different from the reality that actually happened. Through news texts that are heard and read, a person is led to understand the reality that has been framed by the mass media. The public understanding of reality depends on the reality of mass media patterns (Idris, 2018, p.142).

Arozi of Rajawali TV said, "In Rajawali TV, religion is certainly there because we know religious content is important. Not a business limit, but also as a form of idealism in realizing an increasing religious society. Through religious and cultural content, we hope our society will be better" (personal interview, 2018)

Good and educational religious content is interpreted by the maintainers of broadcasting institutions as a necessity to be implemented. Not only because of regulations that require, not only because of the importance of aiming at market share. But also as a manifestation of social responsibility in building a more religious society. The research participant, M. Adnan of Citra Vision TV confirms:

My background was economy by the time I come here. Religion is remarkable, so the first step is to multiply the content of religion. We wish people to be better. To conclude, religious content is not the limit for money. The religious broadcast program continues to develop, from one to several religious programs. Not only Ar-Razza station but also cooperates with Insan TV and MTA. Our religious broadcasts added. There are already 6 stations that we have (personal interview, 2018).

Good and educational religious content is considered as useful content that can change audiences in a better direction by the manager of broadcast media. The research participant, Dadan of Radio Ash-Shidiq (personal interview, 2018) expresses that religious content is an enormous benefit. Dadan confirms, "Including for myself. I used to be a heavy smoker, but with broadcasts and listening to religious content, I could stop completely. The future of religious and cultural content could be better and more advanced. We are always innovating. Want more audiences. Religious and cultural programs can attract more advertisers."

Good and educational religious content is also interpreted by the broadcasting agency manager as the implementation of media idealism in building a better society. Such a fact is evident in the presence of several broadcasters that not only don't care about advertising or not, but there are also broadcasting agencies who do not receive advertisements for religious broadcast programs. Religious broadcast considerations without advertisements made by Radio ADS, interestingly because they do not want to interfere with the concentration and specificity of listeners in listening to the religious content that is being broadcast or live.

The research participant, Endang from Radio ADS (personal interview, 2018) expressed the consideration of religious content without advertising on this radio:

Religion about 10%. The 10% religion Program is broadcast every afternoon at half past six. Morning Live, from 05.00 until 06.00 in the morning, mandatory. And intentionally no ads. Why? To allow listeners to focus on content, not to the advertisement. The duration is 60 minutes without advertising. The policy without ads aims to keep listeners focused. Moreover, we have many advertising enthusiasts. But we hover over another program.

A good and educational religious content that is interpreted as a manifestation of moral responsibility and media idealism in building a more religious society, generally understood the content society is having no broadcast advertisement. But, for some broadcasters, it brings a bigger ad than other broadcast content. This fact is what Radio Ash-Shidiq has experienced. Dadan, the participant of this one radio ensures that the content of religion on its radio is almost 40%. From the advertising side, religious and cultural content on this radio turned out to have its appeal for advertisers.

Dadan (personal interview, 2018) said although the ads that appear in the religious broadcast program are selective, the interest is quite large. Is it true that an advertiser is aiming for religious broadcasts? Dadan stated:

Advertisers are mostly in religious broadcasts, and cultures--especially wayang golek. Religious content is not then the ad decreases, instead, the ads get closer. The reason, perhaps they have been lacking for something, maybe looking for a relatively less religious

broadcast program. During this time there are Wadi, Ash-Shidiq, and SPU communities. Perhaps the community began to thirst for religion. The congregation comes with his/her artistic advertisement that they have. Some have workshops, farms, and others. Local ads are almost 80%.

Religion is one of a wide range of broadcast content that almost always exists on every day. The implementation of religious broadcasts and impressions is varied such as lectures, questions and answers, talk shows, short Tausyiah, prayer calls (*Azhan*), religious songs, and cultural snippets of religion. In television media also features religious impressions in other forms such as feature shows, soap operas, and short movies about religion. Implementation of religious programs is done with on air-live and non-live, and there are also broadcast with off-air.

Radio Wadi, as its name suggests the Islamic Da'wah platform, for example, includes a radio that has a variety of religious-content broadcasts, and religious cultural broadcasts. The shape is varied, there are lectures, interactive, and other forms as well. Not just on-air, but also off-air. In the religious broadcast program, there are at least 4 broadcasts namely Panji Islam, Kisah dan Hikmah, Nasyid, and others. In the cultural broadcast program, there are also Sundanese songs that have religious ambiance. Nurdin, the participant of the radio said that the religious content in the broadcast of its radio evolved to its off-air program. Moreover, during the Islamic Day commemoration, the audience reaches 2000 people.

The radio is not a radio that puts ads first as a targeted pursuit. Wadi Radio established more because of the consideration of idealism, beneficial for religion. Nurdin said, "because there is a benefit for religion. In Purwakarta itself, it has been almost 10 years, subsidized by other businesses. Not a radio is used as an ad source. But, there's always a way! Without advertising, by God willing, the radio can still live. Istiqomahlah. There is always the way" (personal interview, 2018).

In this case, the preachers can broadcast a complete religious lecture, Friday prayer sermon, or sermon on Eid al-Fitr or Eid al-Adha directly when events take place. Dialogic preaching with listeners is also performed with the assisted of the telephone. Therefore, The media has a high persuasive nature and is able to create proximity with the public (Sukardi, 2016, p.338).

The packaging of the content of religion in the broadcast media is not always done with full symbols and jargon, as usually happens. Inspira TV, for example, a television that shoots a segment of young people is precisely positioning religion as "spirit" in all broadcast or impression content. The religious Spirit is preferred in the packaging, not on the symbolic side, but more on the substantive side.

The principle of all broadcast content should have Islamic value. For example, hosts should not drink while standing. Say greetings at the beginning and at the end mandatory; there is His guidance. Religion is more substantive in the spirit of religion. "Qur'an

Explorer", pursue it through some tricks such as on the way to the mall. For example, in this millennial era, the TV approach seemed to not be straightforward. Should be soft, more on substance than on the symbol. But some programs like "Jejak Iman". Religious impressions made in a fun way, such as while doing a cross motor. Praying in the woods. Just made it in a fun way (Personal interview, 2018).

As a mass media, television has a very important role to be used as da'wah tools, or channeling da'wah messages, such as presenting dialogues about various problems faced by muslim people (Sukardi, 2016, p.339). Television can be a propaganda tool and influence attitudes and public opinion through broadcast programs. The influence of mass media is quite significant on the behavior and attitudes of people who consume these mass media products. News, films and soap operas can influence opinion and attitudes of public (Mamdud, 2019, p.52-53).

Sociological Implications

The existence of mass media in the midst of society is very urgent to influence the people's mindset and behavior. When an event is constructed by the media into a religious mission and publicly accessible for Muslims as audience, the media construction of texts or impressions in the da'wah construct is expected by the *da'i* in developing of da'wah through mass media (Syobah, 2013, p.160).

The mass media are channels and mediators for the publication of state ideology. These ideologies are represented through media texts that are broadcast messages (Halwati, 2011, p.9). The mass media is an ideological state apparatus that functions to socialize all forms of interests both ideological and religious to the public. In other words, the sociological implications of mass media broadcast content for the community are due to the existence of an ideological framework that underlies the role and function of the mass media.

What is the response of radio listeners and television viewers to the religious programs in West Java, especially in the city of Bandung and Purwakarta? This is the result of a survey of radio listeners and television viewers by randomly selecting 50 people, with age ranging from 20 years to 25 years old.

To find out the religious and cultural content in the broadcasters, the researchers measure it with some questions and answer in the table 1.

Based on the table 1, the indicators related to the wholesome and educational religious content on radio broadcasts and television shows with the question of the extent to which religious content in both media gives enlightenment in the framework of religion as adhesive unity and togetherness. A total of 6% of respondents stated that religious broadcast content on radio media and religious content on television shows strongly enlightened religion as an adhesive of unity and togetherness. The respondents who expressed less enlightened enlightenment were put forward by as much as 38% of respondents, while respondents stating that it does not give enlightenment that religion as an

adhesive union and togetherness is expressed by more than half (56%) respondents.

The second indicator that researchers ask about the wholesome and educational religious content on radio broadcasts and television. It is shown with a question where religious broadcasts and impressions motivate to be more tolerant and thoughtful towards differences in religious understanding and diversity. Conclusion of the survey confirms that as many as 28% of respondents expressed religious broadcast content on radio media and religious content on television shows are very motivating to be more tolerant and wise to differences in understanding and diversity of religion. The respondents who expressed less motivation were put forward by as many as 68% of respondents, while respondents stating that they are not motivating to be more tolerant and wise to differences in understanding and diversity of religion are only expressed by very little (4%) respondents.

The third indicator that researchers ask about the wholesome and educational religious content on radio broadcasts and television shows with the question of how far encouraging the spirit to learn religion is complete and more comprehensive. Conclusion of the survey confirmed that as many as 52% of respondents expressed religious broadcast content on radio media and religious content on television shows strongly encourage the spirit to learn religion comprehensively and more comprehensive. As for the respondent who declared less encouraging the spirit expressed by as much as 42% of respondents, while the respondent who said not encourage the spirit to study the religion completely and more comprehensively expressed by very little (6%) respondents.

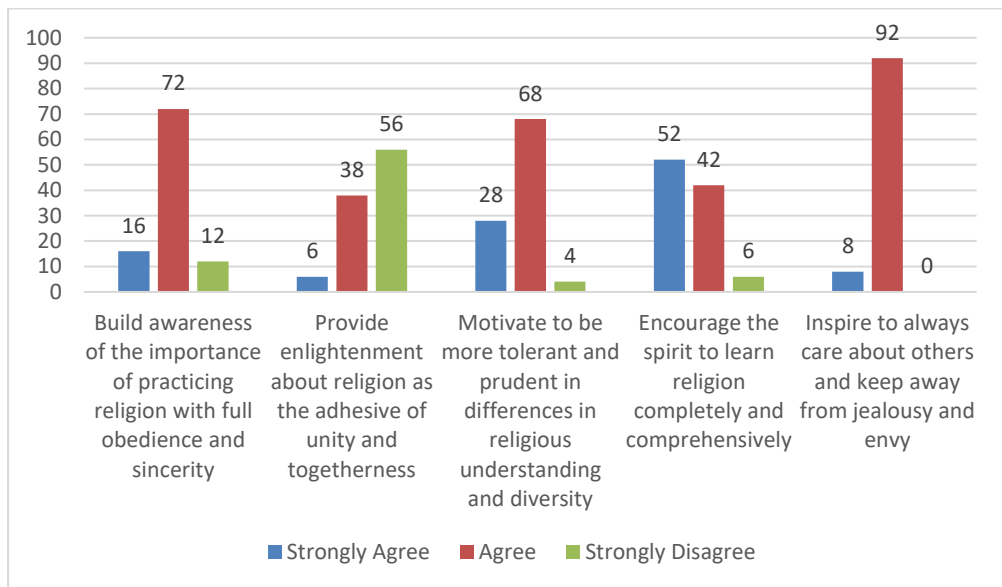
The fourth indicator that researchers ask about the wholesome and educational religious content on radio broadcasts and television shows is with the question of the extent to which it builds the importance of religious awareness with full obedience and sincerity. The conclusion of the survey asserted that as many as 16% of respondents expressed religious broadcast content on radio media and religious content on television shows strongly builds the importance of religious awareness with full obedience and sincerity. As for respondents who expressed less awareness of the importance of exercising religion with full obedience and sincerity expressed by as many as 72% of respondents, while respondents who stated not to build awareness of the importance of running Religion with full obedience and sincerity is expressed by very few (12%) respondents.

The fifth indicator that researchers ask about good, educational religious content on radio broadcasts and television shows is with the question of how inspiring to always care about others, and refrain from envy and spiteful. The conclusion of the survey confirms that as many as 8% of respondents expressed the content of religious broadcast on radio media and religious content on television shows are very inspiring to always care about others, and refrain from

envy. As for the respondents who said it is less inspiring to always care about others, and refrain from envy and spiteful expressed by as much as 92% of respondents, while respondents stating that it is not inspiring to always care about the neighbors, and distanced themselves from envy and spiteful expressed by none (0%) respondents.

The data of the five indicators to find out the content of religious broadcast on radio and religious display content in good and educational television media can be seen in the table below:

Table 1. Sociological implications of religious content



The survey data in Table 1 shows how audiences responded to the da'wah content in mass media broadcasts. The public perceives the measure of the mass media influence on people's mindsets and behavior. This relates to the function of the mass media itself as a channel of information and has an open nature with various possibilities in the process of producing and transmitting mass media messages (Islam, 2015, p.63).

Mass media certainly have sociological implications in relation to people's lives. The educational, inspiring or negative content of Mass media will impact on the community as the object of mass media. The mass media is believed to give a special impression and effect on certain individuals, groups or environments. The mass media can influence individually at three levels, namely cognitive, affective and conative effects (Syobah, 2013, p.165). Television shows also is considered as a representation of reality. This is what is feared by religious people where the negative content carried by the media, especially television that will form a negative culture and conflict with religious values (Minan, 2016, p.212).

Measuring Government's Concern

As an important part of modern society, mass media have a vital role to play in the ideology and morals of a nation. In other words, whether or not the morals of a nation is determined by the media. Therefore, the media must be filled with the useful content for enlightening and improving the future generations ([Aziz, 2017, p.217](#)). In this case, the state has a big role in the process of managing broadcast media. The state becomes the apparatus that has the authority in determining broadcasting regulations of broadcasting institutions. All forms of broadcasting policy can be used as benchmarks on how the concern of state managers in regulating broadcast content.

In relations to the hopes and solutions, the participant from the cable television, M. Adnan (personal interview, 2018) hopes two things. First, the government took the initiative to create good and quality religious and cultural content. This is important for the cost of cable TV to be removed as it is not very large. "If special cable TV, I propose the government makes good content. So it will not too expensive," said Adnan. And the second solution that Adnan provides is related to licensing that is more simplified, quick, and uncomplicated. "Licensing should be simplified, the process is not long. The increase in the IPP costs per year 15 million to 31.5 million Rupiah. If the licensing area is not accelerated and simplified, how can we pay IPP."

In line with the hopes and solutions that Adnan has to offer, Firman from Inspira TV (personal interview, 2018) stated two things. First, the importance of the government comes by providing content or budgeting funds for the creation of quality religious and cultural content. The technical can be the government that makes such content, it can also be handed over to the broadcast media to create healthy and educational religious and cultural content. The content should not only be good and educational, but also interesting and important. Secondly, the hopes and solutions offered by the word is the government to control the same as a survey that only offers a quantity-based rating, not a quality-based rating. "The burden for us, televisions that have a passion and determination to be involved in building a better society and nation. An impression program is created, not just a spectacle, but a guide."

Hope and solution also expressed by Endang, participation from Radio ADS . The participant focuses more on expectations and solutions to local governments. Local governments are assessed as having no major interest in local broadcast media and are prone to distinct other media outside of the media in the region. "I hope the local governments care about the radio because we also care about them. A little bit more on local media, media in the region" (personal interview, 2018).

The same thing is also expressed by another participant of the research, Nugraha Permana Kusuma from Radio Trend. Nugraha hopes that the government of Purwakarta cares and wants to embrace the local radios that exist.

Nugraha stated that tourism in Purwakarta is wiggling, but an unfortunate regional government instead of embracing local radios. "Ironically instead embraced the radio outside the area. I think it should embrace local radios. Local content has often been talked about, unfortunately, the government is not giving any move. The Government should provide an allocation to it for local radios" (Nugraha, personal interview, 2018).

The view that the local government is still less concerned about the broadcasting institutions in the region, not only expressed by Endang, and Nugraha, but also stated by M. Adnan from the cable television Citra Vision TV. According to him, "The government still has not embraced. If there is any problem, we go straight to the government. Though we are good, it looks like they do not care" (personal interview, 2018).

CONCLUSION

There are three conclusions in the research. First, the consideration of the managers of the broadcasters in realizing greater religious broadcast content is based on the idealistic sociological than the consideration of materialistic pragmatism. Moral and social responsibility is much more mainstream than mere business considerations. The religious desires of the religious become the point of the birth of religion broadcast content, not from the business interests or other pragmatism interests. Good and educational religious content is interpreted by the managers of broadcasting institutions as a necessity in the framework of building a better society, not only because of regulation or because of the interests of market share. But as a manifestation of moral and social responsibility. Secondly, the existence of broadcast and religious content in the broadcasters gave rise to positive and constructive sociological implications, particularly in the context of creating a religious, humanist, and civilized civil society. Some media audiences proved not only to listen to religious content on-air, but also to continue with the education off-air in the studio where the broadcasters were present. Thirdly, the implementation of religious content in the broadcasters proved capable of creating, although the level of attention of local governments is still relatively lacking.

This research recommends that governments as policyholders in the field of broadcasting regulations not only have to be more implementing and grounded in making broadcasting regulations but also caring to help the preparation of religious content in the broadcasters. This research focuses more on implementing religious content from the perspective of the broadcasting agency's managers. Further research can be developed with a focus on studies related to religious content in other perspectives such as an advertiser's perspective. This perspective is considered important, because in line with the view of some of the managers of the broadcasting agency that the advertisement for the media is like heart function for the human body.

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