



Religious Broadcasting Compliance in West Java: An Analysis of Regulatory Dynamics and Violations

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ABSTRACT

The increasing presence of religious content in broadcasting media has raised concerns about regulatory compliance, especially in areas with a significant number of religious broadcasting institutions. West Java, as Indonesia's province with the most broadcasting facilities, provides a relevant context for examining compliance among religious broadcasters. This study analyzes compliance patterns, types of violations, and regulatory interventions related to religious broadcasting in West Java from 2021 to 2024. Using a qualitative case study design, data were gathered through document analysis, observations, interviews, KPID West Java monitoring reports, violation records, and regulatory documents. Participants and sources were purposefully selected, and the data were analyzed thematically and validated through triangulation. The findings indicate that, of 476 broadcasting institutions in West Java, 32 adopted religious formats, including two television stations and 30 radio stations. Most violations occurred between 2021 and 2022 and included issues such as discriminatory policies, inaccurate broadcasts, unbalanced reporting, and content that could incite social conflict. In response to these violations, KPID West Java enhanced enforcement efforts through written warnings, clarifications, collaborative partnerships, and the issuance of Circular Letter No. 1 of 2022 on religious broadcasting content. Following these interventions, no violations were recorded in 2023, while only one case emerged in 2024, underscoring the importance of sustained supervision and collaboration.

Keywords : Religious Broadcasting, Regulation, Media Governance, West Java, Mediatization of Religion.

INTRODUCTION

Media studies related to religious issues in various parts of the world are often conducted. Numerous studies have demonstrated the close relationship between media and religion, showing how the two institutions influence and shape one another in contemporary society. Media organizations often regard religion as an important source of content, while religious communities make up a significant audience segment (Appau & Yang, 2023).

Religious issues continue to receive considerable attention in media coverage throughout various countries, particularly during religious holidays and major religious events. Mitchell and Marriage (2003) argue that the media have long served as important channels for communicating religious messages and forming public understanding of religion. Similarly, Meyer (2020) stresses the media as an essential mechanism for disseminating religious ideas, values, and practices in contemporary society. Religious issues continue to receive considerable attention in media coverage throughout various countries, particularly during religious holidays and major religious events. Mitchell and Marriage (2003) argue that the media have long served as important channels for communicating religious messages and forming public understanding of religion. Similarly, Meyer (2020) stresses the media as a central mechanism for disseminating religious ideas, values, and practices in contemporary society.

In West Java itself, based on data from the Regional Indonesian Broadcasting Commission (KPID) of West Java, the number of broadcasting institutions, comprising television and radio, reached 437, spread across 27 cities/regencies. However, in February 2024, the number of broadcasting institutions increased again to 476. That number is divided into several broadcast formats, such as general, entertainment, education, news, and religion. Among these broadcasters, several television and radio stations have adopted religious broadcasting formats.

Religious content is not confined to media outlets with formal religious formats; it is also present in general entertainment and news programming. While it may not dominate schedules, religious content appears regularly through lectures, news, and special programs tied to religious events. In West Java, the rise in religious-format broadcasters illustrates the growing importance of religion in the media environment. KPID West Java data show a continued increase in such broadcasters, reflecting a stronger institutional commitment to making religious messages a central part of programming.

As the province with the largest number of broadcasting institutions in Indonesia, West Java serves as an important indicator of developments in the national broadcasting sector. The increasing number of religious broadcasters suggests a sustained public demand for religious content, despite the common

perception that terrestrial radio and television are becoming less relevant in the digital era. In this context, broadcasting media function not only as channels for information and entertainment but also as venues for religious communication and da'wah. Their ability to reach different audiences enables religious messages to go beyond specific communities and engage broader segments of society (Darissalam et al., 2017).

The growth of religious-format broadcasting institutions in West Java is closely related to ownership dynamics. Whether established by individuals, communities, or religious organizations, the decision to acquire or transform a broadcaster into a religious-format station reflects specific ideological, social, and administrative objectives. Although terrestrial broadcasting, particularly radio, is often seen as losing relevance in the digital era, the continued growth in religious broadcasters suggests ongoing demand for religious content. The adoption of a religious format also influences programming decisions, as religious messages become the primary focus rather than a supplementary element within broader entertainment or information content. In this context, broadcasting institutions are required to comply with existing regulations, including Law No. 32 of 2002 on Broadcasting, the Broadcasting Code of Conduct and Program Standards (P3SPS), and the Circular Letter issued by KPID West Java concerning religious broadcasting content. Therefore, examining religious broadcasters' compliance with these regulatory systems is essential to understanding the governance of religious broadcasting in West Java.

The relationship between media and religion has been widely discussed in communication and media studies. Scholars have highlighted the media's significant role in shaping religious discourse, disseminating religious values, and shaping public understanding of religion. Media and religion share common ground through symbols, messages, cultural expressions, and societal meanings (Engelke, 2010).

Therefore, the interaction between religious institutions and media organizations has become an important area of research, particularly for understanding how religious messages are communicated, interpreted, and organized in the contemporary media environment. In this process, media administrators play a crucial role in developing and facilitating interactions with users, including through the selection of relevant language styles and topics to encourage engagement, broaden participation, and build a more dynamic relationship between religious institutions, media, and audiences (Rusmana et al., 2024)

Even Daniel A. Stout (2003) confirms that in the early American colonial period, there was much religious content in print media. In his framing study, Stout explains that the media determines the type of information that ultimately contributes to public opinion about a particular religion. Knowing the type of

information available is very important, as the treatment of religious groups is influenced by what the public has access to.

Previous studies have underlined the important role of broadcasting media in religious communication. [Gantira et al. \(2023\)](#) demonstrated the impact of religious television on audiences, while [Putri & Aji \(2021\)](#) found that religious radio increases Islamic knowledge and religious awareness among listeners. More recently, technological developments such as artificial intelligence have expanded opportunities for audience engagement and content personalization in radio broadcasting, including the delivery of religious programming ([Jan Sompie & Made Sutika, 2024](#)). These studies indicate that broadcasting media continue to play an important role in disseminating religious messages while adjusting to technological developments and changing audience needs.

The study of religion-based radio is not limited to private broadcasting institutions but also applies to community radio. Community radio can also serve as a means of religious broadcasting, and is managed by places of worship such as mosques ([Velics & Doliwa, 2015](#)). Although there are many limitations, the most cost-effective and easy way to manage community radio is for the mosque ta'mir to benefit Islamic teaching.

As mass media institutions, broadcasting institutions are not only business entities but also part of an industry. Broadcasting institutions, in fact, have a strategic role in the religious context, especially in the process of strengthening messages, mastering ideology, and the means of da'wah itself. The religious then positioned broadcasting institutions as facilities for conveying religious teachings and messages. In addition, broadcasting institutions play a role in preventing radicalism by delivering cold, moderate da'wah ([Awal et al., 2024](#)). Healthy and educational broadcast content is expected to instill noble values in people's lives, thereby preventing the spread of radical ideas ([Sarhini, 2018](#); [Amiripana et al., 2023](#)).

Various studies conducted by cross-border scholars demonstrate the strategic role of the media, especially broadcasting institutions, in the da'wah movement. In Indonesia, especially in West Java, media and religious relations are quite strong. Although there are dynamics, the expansion of ownership by certain religions and streams shows that broadcasting institutions remain necessary.

Basically, broadcasting institutions, as part of the mass media, according to Sudibyo (2018), constitute a narrow space contested by many parties due to their key value and wide influence. All parties have an interest in owning it, both personally, corporately, and in the community.

Scrambling for media ownership, especially in broadcasting institutions such as radio, provides multiple benefits. Among the purchase criteria are theater of the mind, ease of access, local, and close to the listener. In addition, according

to Sudibyo (2018), radio offers ease of networking in both ownership and content. After the reform, Indonesia saw many new broadcasting institutions, especially radio, both local and networked.

The struggle for frequency space in media discourse is understandable, given business and political interests and ideological discourse. The newsroom is basically a means for media owners to control the dominant narrative and shape the opinions circulating in the community. For this reason, [Ishadi \(2014\)](#) argues that the media is the controlling agent, imposing its meanings and values (both individual and group) on the public. Then marginalize other opinions.

So, according to [Giddens \(2004\)](#), these media controllers are, both in general and in broadcasting institutions in particular, like human agents who have the power over the production of meaning. They work freely and control the newsroom, are organized, and have a fairly wide social impact.

When religious communities compete for frequency space, it is clear that certain ideological interests cannot be separated from the media world. Certain messages and thoughts are deliberately produced to influence the public at large. The tradition of media for a religious person is basically inseparable from the mission of da'wah, which is the obligation to convey the values and teachings of his religion.

Just as the West has long dominated the media, there is an important side to how they portray religion (especially Islam). [Hashmi et al. \(2020\)](#) highlight the behavior of the Western media that always sees Islam from one side only, so that its image is getting worse. Meanwhile, moderate Islam is not adequately exposed.

The phenomenon of media domination for religious purposes also actually occurs in the country. [Ibrahim \(2010\)](#). For example, in the late 20th century, the relationship between the media and religion, especially after the Reformation, continued to increase. This can be understood because religion is actually inseparable from the modes of communication. So that through the media, certain religious groups can carry out propaganda, including political interests. So media control here is important and very strategic.

However, as an industry, the media must comply with the regulations that apply in each country (Law, 2002). Even more specifically, media regulators, especially broadcasting institutions, can adopt local rules. However, all existing regulations are within the framework of building harmony and maintaining nationalism, peace, and order. Compliance is a requirement for broadcasting institutions to ensure the country's broadcasting climate is consistent with the state's goals, so that frequencies incidentally owned by the public are not used solely for the benefit of themselves and their groups.

Although previous studies have extensively examined the relationships among media and religion, religious broadcasting practices, media ownership, and the role of broadcasting institutions in disseminating religious values, limited

attention has been given to regulatory compliance among religious broadcasting institutions. Existing studies generally focus on religious content, da'wah communication, media representation, audience engagement, and the role of broadcasting media in religious dissemination. However, research that specifically investigates patterns of compliance, regulatory violations, and enforcement procedures based on empirical monitoring data from broadcasting regulators remains limited. Furthermore, studies examining compliance among religious broadcasting institutions in West Java, the province with the largest number of broadcasting institutions in Indonesia, remain scarce. This gap points to the need for a more thorough understanding of how religious broadcasting institutions comply with broadcasting regulations and respond to regulatory interventions. Furthermore, no previous study has thoroughly analyzed the compliance of religious broadcasting institutions in West Java using KPID monitoring reports and violation records as primary empirical data.

This study is informed by two complementary theoretical perspectives: media regulation and the mediatization of religion. The media regulation perspective, as discussed by [Salih \(2021\)](#), provides a structure for understanding how broadcasting institutions function within legal, political, and institutional mechanisms that shape media behavior and accountability. Meanwhile, the mediatization of religion perspective proposed by [Hjarvard \(2008\)](#) explains how religious practices, institutions, and messages increasingly interact with media systems, making media an important arena for the production and dissemination of religious meanings. These perspectives are particularly relevant because this study considers both regulatory compliance and the growing role of broadcasting media in communicating religious content.

Based on the research gap identified above, this study tackles the following research question: How do religious broadcasting institutions in West Java comply with broadcasting regulations, and what patterns of violations and regulatory responses emerged between 2021 and 2024? This question guides the investigation of compliance practices, regulatory enforcement, and the dynamics of religious broadcasting in West Java.

The novelty of this study resides in its use of regulatory monitoring data from the Regional Indonesian Broadcasting Commission (KPID) of West Java to analyze compliance practices, patterns of violations, and regulatory interventions in religious broadcasting. Unlike previous studies that primarily discuss religious broadcasting from the perspectives of da'wah communication, media utilization, or audience reception, this study concentrates on regulatory compliance and media governance. Therefore, the study contributes to the literature on media regulation and religious broadcasting by providing empirical evidence on compliance dynamics and administrative governance in one of Indonesia's most

active broadcasting regions.

RESEARCH METHODS

This study used a qualitative case study approach to examine the compliance of religious broadcasting institutions in West Java with broadcasting regulations. The study focused on the implementation of Law No. 32 of 2002 on Broadcasting, the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS), and the Circular Letter of the West Java Regional Indonesian Broadcasting Commission (KPID) concerning religious broadcasting content. A qualitative approach was selected because it enables an in-depth understanding of compliance practices, regulatory dynamics, and patterns of violations within the context of religious Broadcasting.

The participants in this study were stakeholders involved in religious Broadcasting in West Java, including broadcasting managers, regulatory officials, and other individuals directly engaged in broadcasting governance and compliance processes. Participants were purposively selected for their knowledge of and involvement in the operation, supervision, and regulation of religious broadcasting institutions. This sampling strategy enabled the researcher to obtain rich, relevant information on compliance practices and oversight challenges in religious Broadcasting.

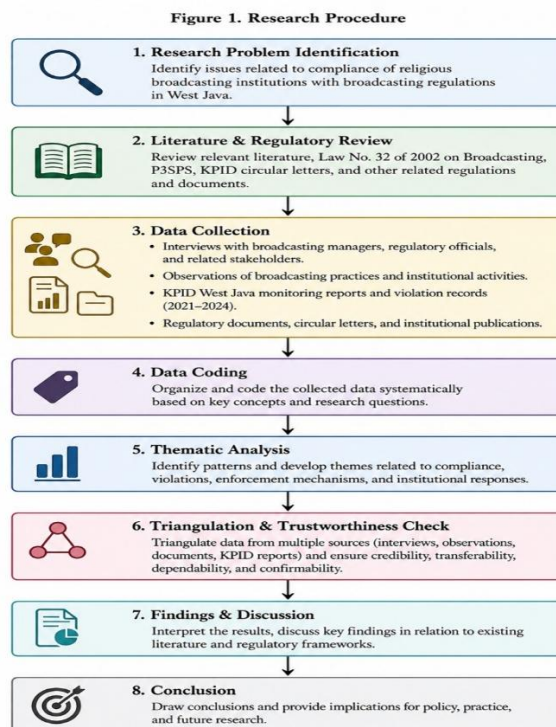
The study used both primary and secondary data sources. Primary data were collected through interviews and observations with stakeholders involved in religious broadcasting institutions in West Java. Secondary data consisted of KPID West Java monitoring reports, records of broadcasting violations, regulatory documents, circular letters, and institutional publications issued between 2021 and 2024. These sources were selected because they deliver comprehensive information regarding compliance practices, regulatory enforcement, and violation trends in religious Broadcasting.

Data collection was conducted through document analysis, semi-structured interviews, and observations. The documentary analysis focused on regulatory structures, monitoring reports, violation records, and policy documents related to religious Broadcasting. Interviews were conducted using a semi-structured guide to explore participants' experiences, perceptions, and responses to compliance with broadcasting regulations. Observations complemented documentary and interview data by providing contextual information on broadcasting practices and institutional management.

Data were analyzed using thematic analysis. The analytical procedure consisted of several stages: data familiarization, data coding, categorization of codes within themes, theme development, theme review, interpretation of findings, and conclusion drawing. The analysis aimed to detect recurring patterns about regulatory compliance, types of violations, regulatory tools, and institutional

responses. Findings from interviews, observations, and documentary sources were systematically compared and integrated to generate a complete understanding of compliance dynamics among religious broadcasting institutions in West Java. This study adds to the literature on media regulation and religious Broadcasting by presenting empirical evidence on compliance practices, patterns of violations, and regulatory enforcement among religious broadcasting institutions in West Java.

To ensure the trustworthiness of the findings, this study applied data triangulation by comparing information obtained from interviews, observations, regulatory documents, and KPID monitoring reports. Credibility was strengthened through source verification and cross-checking across multiple data sources. Transferability was supported through detailed descriptions of the research context, while dependability was maintained via systematic documentation of research procedures and analytical decisions. Ethical issues were observed throughout the study. All participants were informed of the research objectives, volunteered, and assured that their identities and personal information would remain confidential.



Source: Authors' elaboration based on Creswell (2018).

Figure 1. Research Procedure

RESULTS AND DISCUSSION

The findings are presented in three interrelated sections corresponding to the objectives of this study. The first section describes the landscape of religious broadcasting institutions in West Java and examines the regulatory framework that governs their compliance with broadcasting regulations. The second section analyzes the patterns of regulatory violations identified between 2021 and 2024, highlighting the dominant forms of non-compliance and discussing them within the perspectives of media regulation and the mediatization of religion. The final section discusses the regulatory responses undertaken by the West Java Regional Indonesian Broadcasting Commission (KPID), including supervisory measures and collaborative initiatives, and their contributions to strengthening compliance among religious broadcasting institutions.

Religious Broadcasting Landscape and Regulatory Compliance in West Java

Religious broadcasting in broadcasting institutions is often carried out regardless of the specific broadcast format. Therefore, violations of regulations related to religious issues can also occur in broadcasting institutions whose broadcast format is non-religious. It is important to ascertain the objective condition of broadcasting institutions that have declared or pledged themselves to be concerned with the religious field, be it Islam, Christianity, or others.

Below is detailed information on broadcasting institutions with a religious broadcast format, both television and radio, with distribution in each city/regency. Of the 476 broadcasting institutions in West Java, there are 2 television stations with a religious broadcast format and 30 radio stations, as follows.:

Table 1. Broadcasting Institutions with Religious Broadcast Format in West Java.

Television	Radio	Location
MQTV (Bandung)	Rodja FM	Bandung
Rase TV(Bandung)	MQFM	Bandung
	Radio Tarbiah Sunah 1476 AM	Bandung
	Raka FM	Bandung
	Sonora FM	Bandung
	Maestro FM	Bandung
	Suara Indah FM	Bandung
	Eight Radio FM	Bandung
	Suara Gratia FM	Bandung
	Rakom RCK FM	Bandung
	Wadi FM	Bogor
	Fajri FM	Bogor
	Rodja	Bogor
	Simpaty FM	Sukabumi
	Latanza FM	Sukabumi

SALAM FM	Sukabumi
MQFM	Subang
Elshifa Radio	Subang
Wadi FM	Subang
As-Shiddiq FM	Purwakarta
Trendakwah FM	Purwakarta
DB Radio FM	Purwakarta
Riyadul Jannah	Tasikmalaya
Inayah FM	Tasikmalaya
RadioQU	Majalengka
Rodja	Majalengka
RadioQU	Cirebon
Rakom Veritas FM	Cirebon
SKN Al-Bayyan	Cianjur

Source: KPID West Java

To ensure that religious content does not cause problems in the community or contradict the state's ideology, solid regulations were established, namely Law Number 32 of 2002 and the Broadcasting Code of Conduct and Broadcast Program Standards. However, for West Java broadcasting institutions, KPID West Java Province has strengthened its oversight by issuing a Circular Letter on religious content.

Table 2. Broadcasting Regulations in West Java.

Law of 2002 About Broadcasting	P3SPS	West Java KPID Circular Letter N0. 1 Year 2022
Article 5 Broadcasting is directed to Point b to maintain and improve morality and religious values as well as the identity of the nation;	P3 Article 6, broadcasting institutions are obliged to respect ethnic, religious, racial, and inter-group differences that include cultural diversity, age, gender, and/or socioeconomic life.	This SE is entitled: Religious Broadcasting Program in Broadcasting Institutions. It consists of seven points from the beginning to the close. This SE is an affirmation of the West Java KPID on the Broadcasting Law and P3SPS, related to the many violations and is worried about the potential for serious violations in the future.
Article 36 paragraph (1), The content of the broadcast must contain information, education, entertainment, and benefits for the formation of intellectuality, character, morals, progress,	P3 Article 7, broadcasting institutions must not present programs that degrade, oppose and/or harass ethnic, religious, racial, and inter-group that include cultural diversity, age, gender, and/or socio-economic life.	

national strength,
maintaining unity and unity,
and practicing Indonesian
religious and cultural values;
paragraph (5) the broadcast is
prohibited: Point c conflicts
with ethnicity, religion, race,
and inter-group; paragraph
(6) The content of the
broadcast is prohibited from
mocking, degrading,
harassing and/or ignoring
religious values, the dignity
of Indonesian human beings,
or damaging international
relations.

SPS Article 6 paragraph (1) Broadcast
programs must respect ethnic, religious,
racial, and inter-group differences that
include cultural diversity, age, gender,
and/or socio-economic life; paragraph
(2) Broadcast programs are prohibited
from degrading and/or harassing: a.
ethnicity, religion, race, and/or inter-
group; and/or b. individuals or groups
due to differences in ethnicity, religion,
race, between groups, age, culture,
and/or socioeconomic life.

SPS Article 7, Religious material in
broadcast programs must meet the
following conditions: a. does not
contain attacks, insults and/or
harassment of views and beliefs
between or within certain religions and
respects the ethics of interreligious
relations; b. Present content that
contains differences of
views/understandings in a certain
religion in a careful, balanced, impartial
manner, with competent sources, and
can be accounted for. c. does not
present interfaith comparisons; and d.
does not present the reason for the
conversion of a person or a group of
people.

Source: Central KPI and West Java KPID

Patterns of Regulatory Violations in Religious Broadcasting

Compliance with broadcasting regulations can be better understood by examining how religious broadcasting institutions implement these regulatory standards in practice. Although the legal and institutional framework establishes clear principles for religious broadcasting, compliance remains a dynamic process that may vary across broadcasting institutions. Consequently, the analysis of regulatory violations provides important empirical evidence for assessing the extent to which religious broadcasters adhere to the applicable regulations and identifying the principal areas where compliance challenges persist.

The documented violations between 2021 and 2024 illustrate not only instances of non-compliance but also broader institutional and editorial issues that influence religious broadcasting practices in West Java. By examining the characteristics and patterns of these violations, this section highlights the major compliance issues encountered by religious broadcasting institutions. It discusses their implications for media governance and regulatory enforcement. Despite comprehensive regulations for religious broadcasting, violations still occur in West Java, ranging from minor to serious. The following summarizes violations related to religious issues and content.

Table 3. Summary of Religious Broadcasting Violations in West Java (2021–2024)

Year	Broadcasting Institution	Type of Violation	Regulatory Aspect
2021	BadarTV Bekasi	Incorrect pronunciation of adhan (makhraj)	Religious broadcasting standards
2022	PL Teman FM Bogor	Religious content delivered without qualified expert	Content accuracy and religious competence
2022	TVRI West Java	Broadcasting meal-related content during Ramadan fasting hours	Religious sensitivity
2022	Trendakwah FM Purwakarta	Restriction on female broadcasters and access to broadcasting rooms	Gender equality and non-discrimination
2022	RCTV Cirebon	Unbalanced reporting on Ahmadiyya issues	Fairness and religious diversity
2022	Radio 99Ears FM Bandung	Incorrect timing of Maghrib adhan broadcast	Religious broadcasting procedure
2022	Radio DSK FM Karawang	Sectarian religious lecture targeting other Islamic organizations	Religious tolerance and inclusivity
2024	Urban Radio 106.3 FM	Incorrect prayer time marker broadcast	Religious broadcasting procedure

Source: KPID West Java

As shown in Table 3, the recorded violations can be grouped into four major categories: (1) technical broadcasting violations, such as incorrect adhan pronunciation and inaccurate prayer-time broadcasts; (2) content-related

violations, including unbalanced reporting and religious lectures lacking qualified sources; (3) policy-related violations, particularly gender discrimination in broadcasting practices; and (4) violations related to religious tolerance and tolerance. The concentration of violations in 2021–2022 suggests that compliance challenges were primarily associated with the management of religious content and institutional broadcasting policies. So if it is recapd more simply, some of the violations committed by broadcasting institutions in West Java related to religious issues and content, at least focus on aspects of broadcasting policies and programs, which are as follows:

Table 4. Types of Violations

Yes	Policy	Broadcast Programs
	Forbidding women's voices	Problem with tumpengan
	Prohibit female resource persons	Campaigning for the caliphate
	Not singing Indonesia Raya and other national anthems	Blaming the other party's different views
	Reject content variations	Misleading different parties
	Determination and criteria for broadcasters	Video clip of adhan infiltrated by ads
		Pronunciation of verses of the Quran that are considered wrong
		Adhan before the appointed time
		Prayer time marker that exceeds the time set by the Ministry of Religion

Source: KPID West Java

Regulatory Responses and Compliance Improvement

The patterns of regulatory violations identified in the previous section demonstrate that compliance with religious broadcasting regulations cannot be achieved solely through the existence of legal and institutional frameworks. While broadcasting laws and program standards establish normative guidelines for religious broadcasting, their effectiveness depends on the implementation of consistent monitoring, supervision, and enforcement. Consequently, regulatory responses become an integral component of media governance, ensuring that broadcasting institutions adhere to legal requirements while safeguarding the public interest.

Within Indonesia's broadcasting system, the West Java Regional Indonesian Broadcasting Commission (KPID) plays a central role in overseeing broadcasting institutions and promoting compliance with broadcasting regulations. Beyond its authority to monitor and impose administrative sanctions, KPID also performs preventive functions through institutional guidance, clarification processes, and

collaboration with relevant stakeholders. These regulatory efforts are intended not only to address existing violations but also to encourage broadcasting institutions to improve their editorial practices and strengthen their understanding of regulatory obligations.

Against this background, the regulatory responses implemented by KPID provide an important indicator of how compliance was strengthened during the study period. The following findings present the principal actions undertaken by KPID in responding to the documented violations, including supervisory measures, written warnings, and other corrective interventions aimed at preventing the recurrence of similar violations. In response to these violations, West Java KPID took action in accordance with regulations, including coaching and issuing written reprimands.

Table 5: West Java KPID Actions against Broadcasting Institutions That Commit Violations

Form of Action	Volume
Summons/Clarifications	6
Written reprimands	1

Source: KPID West Java

The many violations committed by broadcasting institutions related to religious issues and content have prompted the West Java KPID, in its role as regulator, monitor, and sanctioner, to strengthen several measures and anticipate further violations. In addition to reprimanding and coaching, the West Java KPID quickly took tactical steps to collaborate with various parties to address the majority of violations in 2021 and 2022.

Several strategic institutions partner to strengthen institutions related to religious issues in West Java. The institutions serving as partners are MUI West Java, the Regional Office of Depag West Java, the Diocese of West Java, UIN Sunan Gunung Djati Bandung, the National Agency for Counter-Terrorism (BNPT), and the Pancasila Ideology Development Agency (BPIP).

KPID West Java, in partnership with these institutions, organized focus group discussions, conducted joint research, and enhanced literacy programs for the public and broadcasting professionals.

The existence of broadcasting institution regulations, including Law No. 32 of 2002 concerning Broadcasting, P3SPS, and Circular Letter No. 1 of 2002 from KPID West Java, is an effort to ensure that broadcasting institutions, through

their broadcast content, do not harm the public. Normatively, every broadcasting institution, whether radio or television, can go on the air because of the available frequencies. Meanwhile, the frequency itself is a limited natural resource owned by the public, managed by the state for the public interest. Meanwhile, the frequency management itself is carried out by the state. Then the state distributes these frequencies to companies that meet certain conditions. The note is that the use of these frequencies must be in the public interest.

When broadcasting institutions determine the format of their broadcasts, be it entertainment, news, general, or religious, everything is their own authority and choice, provided that it does not harm the public as the owner of the frequency. Among the many violations in broadcasting institutions, the most sensitive concerns religious content, which is no less important than the policy aspect itself.

Observance of regulations is especially important for broadcasting institutions, especially those that choose religious broadcast formats, as well as for those with any format that includes religious content. In the first year of the 2020-2023 KPID period, the potential for violations of religious content and policies of religious broadcasting institutions is quite worrying. In 2022, KPID West Java was the only KPID in Indonesia to issue a Circular Letter on religious content.

The level of concern about religious content in broadcasting institutions in West Java is very reasonable, as data from KPID West Java indicate that at least 2 television stations and 30 radio stations broadcast in a religious format. This means that in many broadcasting institutions, the content is religious; some are even 100 percent religious. This means there are no other content interruptions besides lectures and murotals. Not to mention that, among the broadcasting institutions in West Java, an average of 476 include religious content, even though it is not their main content.

The existence of two television stations and 30 radio stations adopting religious broadcasting formats reflects the mediatization of religion. According to Hjarvard (2008), religion increasingly operates through media institutions, making media not simply channels of communication but also social institutions that shape religious experiences and societal awareness. In West Java, the growth of religious broadcasting institutions demonstrates that religious messages are increasingly disseminated through media platforms. Consequently, regulatory compliance becomes increasingly important because religious content delivered through broadcast media can reach wider, more heterogeneous audiences.

This vulnerability in religious content and policies can greatly affect social relations in West Java. Media content strongly impacts audiences, and broadcasting institutions, especially radio, with its imaginative qualities, and television, with its audiovisual presentation, can have an even greater effect.

For this reason, in the context of broadcasting, this institution is specifically

regulated by its own regulations, separate from the media in general, such as print or online media. The existence of regulations, including the Law, P3SPS, and Circular Letters, is a serious anticipatory effort by the state to protect the public from counterproductive content. The religious programs and policies of owners of religious broadcasting institutions should not deviate from the state's ideals and ideology, nor should they create social conflicts.

Article 5 (five) of Law No. 32 of 2002 states that the content of broadcasting institutions is expected to maintain and enhance morality, religious values, and the nation's identity. Article 36, Section 2, explains the importance of broadcasting institutions in providing content that educates, entertains, and supports the nation's progress and concord. Therefore, religious broadcasting institutions should not create divisions, blame other parties for their differences, nor offend other beliefs.

In detail, the KPI in the P3SPS imposes quite strict rules regarding this religious content. For example, in P3 article 6, discrimination on ethnic, religious, racial, and inter-group grounds, including cultural diversity, age, gender, and/or socio-economic status, is explained. Then in SPS article 6, respect for ethnicity, religion, and race, so that the content of broadcasts is prohibited from degrading and/or harassing: a. ethnicity, religion, race, and/or between groups; and/or b. individuals or groups due to differences in ethnicity, religion, race, between groups, ages, and cultures.

Then, specifically in article 7, religious materials must not attack other parties, not insult or harass views and beliefs within or between certain religions, and respect the ethics of interreligious relations. In particular, religious comparisons are also prohibited, including the broadcasting of religious conversions. Meanwhile, the Circular Letter issued by KPID West Java re-emphasizes important points that should concern broadcasting institutions in West Java in general, and those with religious formalities in particular.

Strict regulations on broadcast content do not mean that broadcasting institutions in West Java are free from violations. In both religious content and policy, it is an important highlight of KPID West Java because, in 2021-2022 alone, several broadcasting institutions committed violations. Among the violations were poor pronunciation during broadcasts and content consisting of readings of the holy verses of the Quran, both of which lacked expert commentary, leading to pronunciation errors. There was also a program to broadcast meals during the day during the fasting month.

In addition, there are also broadcasting institutions that prohibit women from appearing as broadcasters or as resource persons, then broadcast programs that promote Ahmadiyya, which are aired in an unbalanced manner, the Maghrib call to prayer is not on time, and there are lectures that campaign to promote

understanding from certain organizations.

In general, violations of broadcasting institutions related to religious issues are divided into two categories: violations involving content or broadcast content, and violations arising from media owners' policies. First, violations of broadcast content include religious lectures that contradict traditions such as *tumpengan*, campaigning for the caliphate, blaming other parties for their different views, and even misleading other parties with different views. There are also video clips of the *adhan* inserted into advertisements, incorrect Quranic pronunciation, and inaccurate prayer time markers.

Second, potential violations arising from media owners' policies. Among the violations is the prohibition on women's voices being heard in broadcasting institutions, which is automatic to the prohibition on women serving as sources or broadcasters. Then there is no Indonesia Raya or other mandatory national songs to listen to because music is *haram*. Then it rejects a variety of content beyond lectures and *murotals* and closes the door to accepting outside broadcasters with different beliefs, even though they have strong broadcasting skills. These conclusions can be explained by the hierarchy-of-influences model proposed by [Shoemaker & Reese \(2014\)](#). Several violations identified in this study, especially those related to restrictions on female broadcasters, the exclusion of certain viewpoints, and limitations on content diversity, indicate that broadcasting policies are influenced not only by regulatory systems but also by organizational ideologies and ownership interests. Therefore, compliance issues cannot be viewed solely as technical broadcasting problems but also as manifestations of institutional values embedded within media organizations.

Frequent violations prompted West Java KPID to strengthen its oversight by issuing a Circular and conducting collaborative research. These efforts aim to reinforce understanding and compliance among religious-format broadcasting institutions.

However, despite the existence of two televisions and 30 radio stations that choose the religious format route, coaching and socialization are also carried out by other broadcasting institutions. Because, in fact, violations of religious content also occur in non-religious broadcasting institutions. As explained at the beginning, religious content also appears across various broadcasting institutions and formats.

Although violations of religious broadcast content are not the highest in the West Java KPID's record, errors and violations related to religious issues are a major concern due to their potential consequences. If it can be resolved through clarification or a letter of reprimand, but the social impact cannot be mitigated by handling it. Because if other groups feel offended by religious broadcasts, it can lead to social conflict. Even tension between believers of different religions, or even between different sects within one religion, can occur.

The relationship between religion and the media throughout history has always been so close that the context of religious influence has been a subject of study in mass media science, related to the spread and even the image (Tabroni, 2022). As media technologies have evolved, broadcasting media such as radio and television have expanded the reach of religious communication, allowing moral teachings and spiritual messages to be disseminated beyond traditional religious settings and to wider segments of society.

With awareness of religious teachings, the media also has an important mission to convey goodness grounded in them to the public. Therefore, the birth of Islamic mass media is a marker that this religious media is not value-free, meaning it serves certain interests, at least in conveying religious messages (Tabroni, 2017).

The pattern of media, such as broadcasting institutions with a religious broadcast format, suggests the existence of media established by certain religious institutions with a clear mission: to convey a thick religious message and color. The choice of religious broadcast format reflects the media owner's vision and character, and makes clear a particular religious understanding.

It is in this context that Shoemaker and Reese (2014) argue that every mass medium, regardless of type or platform, must be influenced by its owner (other than journalists and editors). This aspect of ownership is the most decisive and ideologically influential on the media. Even when a media has clearly established itself as a religious media (religious format), it indicates the owner's partiality and understanding.

Interestingly, in the religious context, each religion also has various schools of understanding that sometimes differ. Not only are there interreligious differences, but within Islam, Christianity, and even Judaism, there are diverse sects (Andika, 2022). In Indonesia, for example, where the majority of the population is Muslim, many schools draw on diverse kalam ideas (Susanti, 2018). This condition has led the Indonesian Islamic community to develop many sects, each with its own adherents (Arif, 2013).

Religious media, on the one hand, has great potential to convey moral messages and positive values that can strengthen religious ties and improve society (Lomachinska, 2025). However, this type of media also has the potential for serious conflicts, especially due to differences in understanding among religious people, even within the same religion. Differences in interpretation can trigger tensions and exacerbate social polarization, especially when religious differences further intensify them.

Today's pluralism is evident not only in religion, culture, and society but also in the realm of media. The principle of media pluralism emphasizes the autonomy of independent broadcasters in determining the content presented to the public.

In the context of religious media, this pluralism provides space for diverse views to be conveyed. However, if not managed wisely, media pluralism can lead to the dissemination of content that exacerbates intergroup conflicts, contrary to the main goal of pluralism itself: fostering peace and understanding among religions (Pulungan, 2016).

This situation at least affects the media content, as the owner's understanding will influence the content's color. When delivering broadcasts with different nuances, broadcasting institutions can convey their group's understanding and assign blame to other parties who differ from it. Even though what is conveyed is a postulate, other postulates are believed by the other party.

However, not all issues related to broadcast content focus on it; some are technical, such as determining prayer schedules, reciting holy verses of the Quran, or other matters. At the very least, all of this indicates that religious issues in the media, especially in broadcasting institutions, are so sensitive that they must be specifically regulated through layered regulations. From the perspective of structuration theory, broadcasting institutions operate within a continuous interaction between agency and structure (Giddens, 2004). Broadcasting managers exercise agency through editorial decisions and institutional policies, while broadcasting regulations function as structures that guide and constrain organizational behavior. The violations identified in this study illustrate how compliance emerges from the interaction between institutional autonomy and regulatory obligations. Therefore, regulatory interventions by KPID serve as structural mechanisms designed to encourage broadcasting institutions to align their practices with public interests and legal requirements.

For this reason, the steps taken by the West Java KPID to ensure the suitability of broadcast content in West Java need to be carried out. If we look at the chronology of the table above related to violations of the content of religious broadcasts, then we will find the number 0 (zero) in 2023, meaning that there will be no violations of religious content in that year, after the West Java KPID makes and distributes a Circular, and provides guidance to broadcasting institutions that committed violations in the previous year. Although no violations were recorded in 2023, this study does not claim a direct causal relationship between the issuance of the KPID Circular Letter and the reduction of violations. The decline may also be associated with increased regulatory supervision, stakeholder collaboration, institutional adaptation, and growing awareness among broadcasting institutions regarding compliance requirements. Therefore, the findings should be interpreted as indicating a possible contribution of regulatory interventions rather than definitive evidence of causality.

CONCLUSION

This study examined the compliance of religious broadcasting institutions in West Java with broadcasting regulations between 2021 and 2024. The findings indicate that religious broadcasting remains an important component of the broadcasting landscape in West Java, as evidenced by the presence of 32 religious-format broadcasting institutions, comprising 2 television stations and 30 radio stations. Several violations related to religious broadcasting content and institutional policies were identified in 2021 and 2022, including discriminatory practices, inaccurate religious broadcasts, unbalanced reporting, and technical violations concerning prayer-time broadcasts. However, a notable decrease in recorded violations was observed in 2023 and 2024, indicating improved regulatory compliance among broadcasting institutions.

From a theoretical perspective, this study contributes to the literature on media regulation and religious broadcasting by demonstrating how compliance is shaped through the interaction between regulatory structures, institutional policies, and religious broadcasting practices. The findings support the view that religious broadcasting institutions operate within a regulated media environment in which organizational interests, ownership orientations, and regulatory frameworks influence compliance behavior. At the same time, the study highlights the relevance of the mediatization of religion perspective in understanding the growing role of broadcasting media in disseminating religious messages and shaping public religious discourse.

This study is limited to the period of 2021–2024 and primarily relies on monitoring data, violation records, and regulatory documents issued by KPID West Java. Furthermore, it does not comprehensively capture the perspectives of broadcasting managers, content producers, or audiences regarding compliance practices. Therefore, future research should explore comparative studies across provinces or countries, incorporate broader stakeholder perspectives, and examine the effectiveness of regulatory interventions in promoting compliance and social harmony within religious broadcasting environments.

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