THE EXISTENCE OF RELIGIOUS PROGRAMMES IN ANALOG PLATFORM: A CASE STUDY IN BROADCAST MEDIA IN WEST JAVA, INDONESIA

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ABSTRAK

Siaran keagamaan merupakan salah satu konten yang harus menjiwai seluruh program acara pada lembaga penyiaran. Walaupun platform dapat bertransformasi, tetapi konten siaran keagamaan akan tetap eksis. Bagaimanakah eksistensi konten siaran keagamaan pada lembaga penyiaran platform analog? Pertanyaan itulah yang dideskripsikan dalam penelitian pendekatan subjektif interpretif dengan metode kualitatif terhadap data-data kuantitatif melalui studi kasus pada lembaga penyiaran di Jawa Barat. Kesimpulannya, pertimbangan strategis atas urgensi konten keagamaan pada lembaga penyiaran ada karena amanah normatif peraturan perundang-undangan, yang merupakan karakteristik dasar masyarakat, dan komitmen idealisme menjalankan fungsi pendidikan, tetapi belum menjanjikan keuntungan finansial.

Kata Kunci: *Eksistensi, Konten, Siaran, Keagamaan, Program, Penyiaran, Analog, Jawa Barat*

ABSTRACT

Religious broadcasts are one of the contents that must animate all programs in broadcasting institutions. Although the transformation of platform is potential to happen, the religious broadcast content will still keep its existence. How is the existence of religious broadcast content on analog platform broadcasting institutions? This problem is discussed in this article using the interpretive subjective approach research with qualitative methods on quantitative data through case studies on broadcasting institutions in West Java. In conclusion, strategic considerations on the urgency of religious content in broadcasting institutions exists because of the normative mandate of laws and regulations, which are the basic characteristics of society, and commitment to idealism in carrying out the function of education, but not yet promising financial benefits.

Keywords: Existence, Content, Broadcast, Religion, Program, Broadcasting, Analog, West java

INTRODUCTION

Information technology has been rapidly developing in many fields, as well as broadcasting technology. Broadcast media such as television channels and radio stations are regarded as part of mass media which struggle amid the rapid transformations of other mass media platforms.

The rapid development of broadcasting technology also denies the characteristics two way traffic

communication rather than one way traffic communication. On the one hand, broadcast media can select and distribute the programmes which may influence the audiences, subsequently the audiences' cognitive, affective, and conative conditions can be patterned via the framing. However, the audiences can also exert influence either directly or indirectly on the contents which make certain patterns to follow the market flow.

Broadcast media according to Djamal and Andi (2013) have unique or specific characteristics compared to printed media or other mass media. By choosing broadcast media, viewers can receive information directly, commonly called real time or live. All events and incidences can be directly at the same time heard/seen by viewers with a very wide and effective population coverage. The information conveyed by the media which has already delivered cannot be repeated unless the media reproduce it if there is necessary. Meanwhile, in printed media the information published can still be reread anywhere and anytime.

Broadcasting programmes do not only spread in the certain area, but also in audiences' imagination. Every social fact has become an inspiration for the emergence of monumental works of broadcasters. The social facts are colossal concerning sustainabilities of many people, particularly for Muslims as the majority in Indonesia. There are religious stories which will be a great inspiration for the next varied broadcast contents.

Dominant characteristics of broadcast media can be in the form of effects to the audiences. Television is considered to have distinctive advantages, moreover, the media have greater influence on audiences than

other mass media. According to Poespodihardjo (2010) the characteristics of television will be beneficial if the messages delivered contain valuable and moral meanings. In contrary, these may cause serious problems if the television channels broadcast disadvantageous programs, such as violences and crimes.

Among several mainstream mass media (newspapers, magazines, radio, television), according to Hikmat (2020) television is considered more effective to send information to the audiences. The information in audiovisual terms can be viewed directly at home. It is easier for the audiences to enjoy television programmes at home while relaxing with family in the form of various entertainments and fast-published information.

According to Anwar (1984), television is a combination of radio and film because it transmits an event in the form of visual and motion pictures, sometimes with colors as well. Audiences sitting in front of the television often capture clearer view than those who attend at the scenes. Thus, it shows more actual view than newspapers, radio, and films.

Television has special function, according to Syahputra (2011), it is a combination of hearing and picture media which can be in the form of information, entertainment, or education, or even a combination of them. It is also considered as a large source of shared images and messages in history, then it becomes mainstream for the symbolic environment of the society. The television is a centralized storytelling system. According to McLuhan (2003), among mainstream mass media today television can cause major effects on the audiences include

cognitive, affective, and conative/behavioral effects so that a system of mass behavior can be formed.

Although era of analog television soon ends; in Indonesia it will be replaced by modest digital technology in November 2022. The Government has announced the analog switch off (ASO) or termination of analog television broadcast in all regions. The Government has a commitment which is mentioned in Article 60A as an additional article in Law no. 32 of 2002 concerning Broadcasting stated in Article 72 of Law no. 11 of 2020 concerning Job Creation. However, the contents continue to be broadcasted, eventhough they have to adapt to recent various needs, desires, and expectations of the audiences.

In this context, it must be considered by related parties, principally the Government. In addition, digitalization is not only a way to solve economic problems faced by the nation, but in broader situation broadcasting programmes can influence formation of morals, characters, and national identities. Quality of broadcasting services is not only associated with clearer voice, sharper image resolutions, and more television channels, but also the quality of broadcast programmes.

According to the Indonesian Broadcasting Commission (hereinafter referred to as the KPI) in (*Hasil Riset Program Saran Kualitas Televisi Periode II Tahun 2019*, 2019), an indicator frequently used in the Television Broadcasting Program Quality Index Survey, broadcasting quality was more dominant in normative aspect. Therefore, it was explicitly claimed by the KPI via the Survey Results Report in 2019 that the quality mentioned in the survey was an assortment of various standards set by the KPI with regard to

Law no. 32 of 2002 concerning Broadcasting, Broadcasting Code of Conduct (hereinafter referred to as the P3), and Broadcasting Programme Standards (hereinafter referred to as the SPS).

It may be considered easy, but relating to the KPI function as mandated by Article 8 of Law no. 32 of 2002 concerning Broadcasting, the KPI does not only play a role as a regulator, but also supervise implementation of regulations and impose sanctions for violators. Regulations that become references for the KPI in carrying out the functions and duties are the Broadcasting Law, P3, and SPS. Therefore, commonly the KPI has to determine broadcast quality indicators which dominantly refer to the three laws and regulations.

As for the broadcast quality indicators that have been used as a reference for KPI in conducting broadcasting index surveys, there are differences between programs presented by broadcasting institutions. However, in all these indicators there are always values that contain religious broadcast content. This means that all indicators determined by KPI in assessing the broadcasting index are guaranteed to always be imbued with religious values.

Eastman and Ferguson (2013) mentioned five indicators of qualified broadcasting programmes. The indicators must contain programming elements: (1) compatibility, broadcasting programmes should be in accordance with daily activities of the audiences; (2) habit formation, broadcasting programmes should build a habit to pay attention to the target listeners' will; (3) controlling flow of listeners, broadcasting programmes should increase number of listeners and

minimize some listeners to move to other programmes; (4) program resources maintenance (maintenance of program resources), availability of materials and resources that support the programmes must be provided; (5) breadth of appeal, broadcasting programmes should be attractive and accommodative to the listeners' interests and preferences.

Implicitly this view focuses more on aspirational broadcast program models that pay more attention to the level of audience satisfaction, so that broadcast programs must always be adapted to the needs of the audience. However, there are at least two points that can be used as references and are perceived as closely related to the characteristics of broadcast media audiences in Indonesia.

First, compatibility in broadcasting programs should be in accordance with daily activities of the audiences. Majority of Indonesians are religious people, so that religious rituals are implemented in daily activities, mainly for Muslims there are main obligations to pray five times a day. Moreover, broader religious aspect is about carrying out the pillars of Islam: reading the *syahadah*, doing salats, paying zakat, fasting, and practicing the Hajj. Hence, more religious programmes frequently broadcasted determine compatibility criteria can be achieved. Second, in breadth of appeal criteria broadcasting programmes should accommodate all interests and preferences of listeners. Affection tends to be constructed by compatibility in everyday life, so that when Indonesians live as religious people, their preferences will not be far from the religious values. Therefore, religious broadcasting programmes should be preferred by Indonesian people. Such is

the case with the development and growth of broadcast media in one of the major provinces in Indonesia, namely West Java. Quantitatively, the number of broadcast media continues to increase because economically, politically, socially and culturally it is a very strategic and potential area. Qualitatively, the broadcast content still contains religious values.

The existence of Law Number 32 of 2002 concerning Broadcasting bestows a great deal of opportunity for local and national broadcasting industry improvements in West Java. Based on the Decree of the Minister of Communications and Information Technology Number 13 of 2010 concerning the Second Amendment to the Decree of the Minister of Transportation Number KM-15 of 2003 concerning the Radio Frequency Master Plan for Special Frequency Operations of Frequency Modulation (FM) Broadcasting Radio provide 311 FM Radio Frequency Channels. These numbers are considered the largest in Indonesia.

West Java has more local television channels than other provinces. Until the end of September 2019, there were 44 licensed local television channels in West Java plus 1 public, 4 community, and 11 pay television channels. Number of private FM radio stations were 221, private AM radio stations were 12, local public radio stations were 7, plus community radio stations that would soon be licensed are 152 stations. These numbers may increase greatly with the advent of digital television channels, meanwhile, 46 digital television channels are ready to broadcast (Hkikmat, 2020).

The contents are certainly needed by West Java people which are

religious include Islamic *da'wah* broadcasting programmes. In addition, the Islamic broadcasting programmes carry out the function of broadcast media as mandated by the Broadcasting Law, such as educational function as a response to religious community characteristics, particularly Muslims as the majority.

Based on explanation on the above, a problem that becomes the focus of this study are existences of religious broadcasting contents in analog platform with case study on broadcast media covered service area in West Java, Indonesia. This study described the following problems: First, how is the existence of analog platform religious broadcast content on broadcasting institutions in West Java. Second, what are the economic prospects of analog platform religious broadcast content on broadcasters in West Java.

METHOD
This study used a subjective-interpretive approach and a mixed-method design to examine quantitative data, qualitative-descriptive analyses were carried out with a case study discovered in broadcast media in West Java, Indonesia. Data collection techniques were performed by distributing questionnaires to the broadcast media in West Java as the population. There were 95 broadcast media which filled out the questionnaires. The results of the questionnaires were examined through focus group discussion (FGD) involving competent parties, consequently the notes could be considered to conduct data collections through interviews by using accidental techniques; only the certain broadcast media that were further interviewed.

RESULTS AND DISCUSSIONS
Religious Programmes
One of broadcasting programmes for Indonesian audiences likely to become needs, desires, and hopes of people in majority is religious programmes. Since Muslims as the largest numbers of Indonesians, it is very logical if the national media broadcast Islamic contents. In an idealistic view, the religious contents can be synergistic with the national morale improvements. However, in the world religious teachings particularly the teachings of Islam become guidelines for several developmental aspects such as attitudes, thoughts, and behaviors of the people to be more moral and uphold virtuousness for themselves and others.

Normative view of national broadcastings is also based on the purposes of national broadcastings directly implied in the Broadcasting Law to develop distinctive national characters and identities which are is faithful and pious. Faith and piousness will be formed if the people implement guideline taken from the religious teachings. Moreover, one of the most ideal and normative broadcasting functionss is educational function broadcasted by the media. Educational function does not only educate the people, but also improve moral development and national characteristics to stand a wealthy nation. The religious educational programmes are considered important and primary to encourage the people to be religious.

There is no other alternative for the media to decide priority to broadcast religious programmes. Successful achievement of the Government in building a religious society depends on broadcastings and

contents by the media (Sarbini, et al, 2018).

The existence of mass media such as broadcast media for the sake of the nation based on the substance has a main focus on providing the services to the people. The broadcast media should carry out several functions: education, information, recreation, social control and unification. All functions are actually considered necessity for the people. Broadcast media are an effective persuasive communication media to influence audiences. Therefore, it is said to be appropriate if the media broadcast religious programmes. Mass media such as television, radio, newspapers, and articles on the internet are regarded as alternative media for Islamic *da'wah* with greater potentials (Kholil, 2007).

Syahputra (2011) described among several alternatives mass media are strategic option to shape and dominate mass consciousness, so that Strinati (Diminic, 2003) stated mass media becomes the main "centre" for mass society. In the context of broadcast media, mass societies refer to audiences who have common heterogeneous characteristics, so that the spread is not limited to the audiences, but also the hyper-audiences.

There are possibilities between the audiences are opinion leaders who have significant persuasive powers, then the Snowball Theory may occur. However, we wonder the audiences such as television viewers also influence formation of new reality and understanding toward values in the religious broadcasting programmes.

McQuail (McQuail, 2005) metaphorically described six possibilities for television media to produce new reality from the existing broadcast content reality. Furthermore, the media have several roles: *a window*

opening the horizon and presents reality in the form of tangible news; *a mirror* showing a reflection of various events (reality); *a filter or gatekeeper* selecting reality before the broadcasts to the audiences that the reality no longer intact; *a signpost, guide or interpreter* spreading the information; *a forum or platform* having collective agreement to construct reality according to the audience' needs; *a realty maker* providing certain topic discussion for suitable debate; and *a screen or barrier* separating the audiences from the actual reality.

Relaying religious programmes as a broadcasting commodity through the productions of various religious symbols continuously constructed by the television channels can convey a symbolic religious appreciation. It seems common, because in individual appreciation religion basically contains a number of codes comprehended by the worshippers within specific social setting. Religion on this side is adaptive to the surrounding social situation. There is a contextual dialectic of textual religious values manifested in various symbols that are acculturative, not commodicative. Those symbols are grasped as a media which contain a message structure into a faith system (Soekamto, 2001).

The symbols as faith system have power to maintain or persuade the people about abundant values. Power of the symbols are internally not only in the values, but the symbols externally are able to persuade people who believe in those values. In religious practices the symbols is very important, because they simplify transcendent religious beliefs. Ernest Cassier (Cassier, 1992) determined human lives cannot be separated from these symbols in the

form of animal symbolicum which means humans are symbolic animals.

Television channels' constructing and producing various religious symbols do not support religion to develop reflectively as it should. Mediation of religious symbols is no longer reflective religios products, but the commodification of religious symbols. They display religious values in the construction of aesthetic industrial interests with a symbolic set along with ethical values. Meanwhile, Irwandi (Syahputra, 2011) stated that in relaying a religious programmes it is suitable only to display a number of religious symbols. Religiosity in the television industry undergoes a process of symbolic simplification through various religious commodification techniques.

Numerous elements related to religious contents broadcasted in the television channels by using religious representation and commodification techniques presuppose religious existance can be conducted by only presenting a set of religious symbols. Those religious symbols are read by the audiences in the form of cultural codes. It describes that culture can cause another perspective of religion (Spickard, 2004).

Irwandi (Syahputra, 2011) revealed that sociologically the appreciation of religious values can be fluctuative when the television programmes do not satisfy the audiences receptively. Moreover, the television media has superior and effective power in broadcasting religious discourses.

Hjarvard (Hjarvard, 2006) mentioned that there are two traditions in the study of relation between religion and media. First, religion in media examines religious ways and texts represented by the media and have effects on the audiences individually and institutionally in broader context. Second, the media unite holistic religious understanding as cultural meaning-making practices.

Religious Programmes in West Java, Indonesia

Religious programmes broadcasted by the media show varied presentation models. Results of a study (Sarbini et al., 2018) conveyed that implementation of religious programmes consist of speeches, questions and answers, talk shows, short teachings, prayer calls (*adzan*), religious songs, and cultural clips with religious nuances.

Population in the study was 417 broadcast media in West Java, Indonesia. Therefore, 95 of the population filled out questionnaires consisting of 5 television channels and 90 radio stations. The media included 86 private media, 7 local public media, and 2 community media. The broadcast media are located in 11 regencies/cities, namely Bandung City, Sukabumi Regency, Karawang Regency, Bandung Regency, Indramayu Regency, Cirebon City, Kuningan Regency, Sumedang Regency, Garut Regency, Tasikmalaya Regency, and Pangandaran Regency.

Calculations of the media located in West Java based on operational broadcast durations were performed; 37% media broadcast 24 hours per day, 42% media broadcast 18 hours per day, and only 16% media broadcast under 18 hours per day. Therefore, in the context of durations the broadcasters in West Java are considered stable because approximately 79% media can relay programmes more than 18 hours per day. Broadcasting durations ranged from 18 hours to 24 hours per day are not an easy duty because during the

time the programs should be broadcasted regularly and require professionals who can manage and comprehend broadcasting activities relating to the planning processes, implementations, and evaluations of the programmes. According to the Theory of Management, management readiness requires five elements: man or adequate human resources; money or sufficient budget; machines or equipment; methods or suitable ways; and market or target audience.

Religious programmes in broadcast media in West Java still show lower durations with average 1 to 3 hours per day which are approximately 16–17% between overall more than 18 hours broadcasting durations per day. The religious broadcasting programmes present idealism to improve national morale, but the fact determines less advertisements or sponsors displayed during the programmes, even though the broadcast media require various costs to produce these religious programmes. Therefore, the broadcast media expect that the Government can provide supports and financial assistances due to produce religious broadcasting programmes.

Broadcasting programmes with religious contents in West Java are still in the forms of presenting speeches and talk shows carried out monologically or dialogically by the Muslim scholars involving the community directly which are roughly 100%. More creative and innovative efforts in the future are needed to produce religious programmes in other appearances, for example, combination with art or culture, soap operas or television film, and among others, hopefully Muslim audiences can receive varied and rich of presentations.

Result shows that religious contents by the media in West Java were dominantly live and delayed broadcasting programmes, but only 6% were relayed programmes. This implies that there is a tendency of the broadcast media in West Java to produce religious programmes by their own, consequently, they need to manage the programmes by themselves. It becomes challenging situation because the programmes require adequate costs and internal resources including human and other resources. Nevertheless, cooperation can be carried out by the broadcasters to consider effective and efficient efforts, such as collaborative relayings or tappings.

The broadcast media in West Java in presenting the religious programmes dominantly use regional languages and 37% of them use Indonesian language. Comparison analysis of languages use was carried out; the result reveals 32% programmes using regional languages which is higher than 26% programmes using Indonesian language. This is very logical because majority audiences of the religious programmes come from particular areas using regional language which are covered by the service. In addition, based on effectiveness of the presentation regional language in religious teachings or talk shows is likely more communicative, because setting and language proximity can cause intimacy when compared to the national language, which tends to be formal.

In Indonesia it is common to maintain old traditions the religious programmes are broadcasted between two prayer times: *Fajr* 'before the sunrise' prayer and *Magrib* 'after sunset'. Religious programmes in West Java are broadcasted between the Fajr

prayer or at 04.00 – 08.00 of West Indonesia Time (WIT) which are 53% of the programmes. Meanwhile, between the Maghrib prayer or at 18.00 – 22.00 WIT there are 26% of the programmes which are broadcasted. Only fewer religious programmes are broadcasted in the certain times.

The media in West Java present positive response toward the existences of religious broadcast programmes. They mentioned proper and educated religious contents are obligation that must be implemented. Broadcasting the programmes do not only apply the regulations and target the market, but also present moral responsibility in improving religious society.

According to informants who are broadcasters, for the media religious contents are not only broadcasted for business purposes, pragmatisms and commercials, but also idealism efforts in building better humanities. Basically, religious programmes are interpreted more than a form of moral responsibility; the contents are not limited to commercialisms which have often been realized by the people.

With or without advertisements the religious programmes are continuously broadcasted. Proper and educated religious contents are realized to be advantageous contents directing the audiences to the right pathway which is in line with norms, cultures and values followed by the Indonesian people. The religious programmes are considered as the media's implementating idealism to build better society. Eventhough, there are broadcast media that actually do not include advertisements during religious programmes because they do not want to disturb audiences' concentration and focus while viewing the religious programmes.

The audiences commonly realize that religious programmes until today are lack of advertisements. In contrary, some media actually reveal that the religious programmes bring more advertisements than other programmes. One of several radio stations namely Ash-Shidiq revealed 40% of the advertisements are presented while broadcasting the religious programmes. Religious programmes have a distinctive attraction for advertisers, so that there are many advertisements are selectively presented. Companies which advertise their products in religious programmes include tour and travel, banking, and pharmaceutical companies. Those companies dominantly appear and support many programmes and events in Ramadan.

The study discovered 95% of 95 broadcast media in West Java as the respondents conveyed religious programmes in their media are the main programmes. They consider the religious programmes as the leading programmes with several reasons: (1) vision of broadcast media prioritizes educational programmes, such as Islamic religious programmes; (2) having loyal audiences, there are also particular group of audiences for the certain religious programmes; (3) result by using Nielsen survey data; (4) Muslim audiences communities; (5) religious teachings presented are important for the audiences; (7) da'wah vision, so that all programmes contain da'wah; (8) the service area coverage are full of religious values; (9) long-lasting and famous programmes; and (10) involving scholars from various Islamic organizations.

In terms of rating, broadcast programs with religious content are quite promising and can compete with other broadcast programs. Therefore,

the religious broadcast program is one of the programs broadcast at prime time because the results of the Nielsen survey are good, the enthusiasm of listeners is quite high, and it contributes to increasing public knowledge.

However, like other broadcast content programs, even in presenting religious broadcast content, broadcasters cannot be separated from various obstacles. Broadly speaking, these barriers can be grouped into five categories.

First, technical problems include a sudden power failure and the transmitters are not able to spread the signals to the audiences. Those things are not easy to be solved, since the disturbances are experienced by related external parties. Second, qualified and sustainable programmes should be maintained by the broadcast media, while lack of support and monitoring by the Government occurs, so that the broadcasters stand alone. However, in other countries such as Japan, for instance, the Government contributes producing suitable contents which are then distributed to the broadcast media to be redistributed to the audiences.

Third, the problems are dominantly caused by power of the survey institutes, such as the Nielsen. The Government must monitor and control activities carried out by the survey institutes. Fourth, regulatory problems, such as the requirements to broadcast the programmes within certain meters coverage, while there are still limitations to improve the coverage. Besides, prolonged licensing processes until today occur, whereas broadcasting operations license applications are getting higher. Fifth, the problems are generally related to the absence of advertisement, but the broadcast media need financial supports for the operational costs. Higher number of listeners and viewers do not mean the broadcasters can earn higher incomes which may come from the advertisements.

The broadcast media also expect that in the future there will be developments in various aspects to improve religious programmes. The government is urgently demanded to take the best efforts: producing or supporting financially the qualified religious programmes, regulating straightforward broadcasting operations licenses, and controlling survey institutes only presenting quantity-based ratings, not quality-based ratings.

Religious Programmes Influences

One of the religious programmes in the month of Ramadan in television channels which has a direct effect, particularly audiences' behavioral effect is the Maghrib prayer call/adhan (Hkikmat, 2020). The P3-SPS prohibits the adhan programme to be inserted or built in by advertisements. The prohibition is regulated due to the previous evidences that a number of broadcasters often inserted advertisements in the adhan. This phenomenon had emerged when several media broadcasted the adhan, particularly the Maghrib adhan which becomes a programme greatly missed by billions of Muslims in the world or hundreds of millions of Indonesians when they are fasting. In Ramadan, the Maghrib adhan is the most awaited programme with high average rating, so the there were information and promotions to be inserted in the Maghrib adhan programme.

Built in advertisements in the Maghrib adhan become increasingly popular, predominantly when the

Ramadhan is near general elections, such as the regional, presidential, and legislative elections. Candidates and politicians will compete to advertise their political campaigns between the broadcasting the Maghrib Adhan. They consider that the broadcasting of Maghrib adhan in Ramadhan can raise attention of the audiences.

The Maghrib adhan in Ramadan has extraordinary meaning when compared to other times of the prayer call. Based on Indonesian Muslims understanding, the adhan posesses symbolic meanings and ideological value of *tauhid* 'monotheism'. It is an important and strategic time marker which determines that the Muslims greatly value the time.

In Ramadan the adhan plays important role not only to mark the time and five prayers, but also to indicate breakfasting. Fasting is considered as a time-limited worship which can be notized between the beginning and end with clear time limit. It starts from the *Fajr* 'before sunrise' prayer time and it ends in the Magrib prayer time. During fasting, the Muslims are waiting the Magrib adhan excitedly. When they feel hungry and thirsty for several hours, they will breakfast after listening to the Maghrib adhan. The sound of the Maghrib adhan in the Ramadan causes a wonderful value of happiness.

Exclusiveness of the Maghrib prayer time in Ramadhan indicates uniqueness of the Indonesian Muslims which has been proven by Bertens (2001) via the symbolic theory. The Maghrib time marker influences mental images, thoughts or concepts of the Indonesians which present human characteristics as symbolic creatures. There are many creativities of the Indonesian people to strengthen the essense of Maghrib time with the new ones. Indonesian Muslims in Ramadan have a habit of *ngabuburit* 'waiting for the breakfast' to symbolize activities before the Maghrib prayer time. Some other Indonesian Muslims call it with *takjilan* to symbolize the same activity.

In another point the P3-SPS also recommend the television channels to broadcast *ngabuburit* or *takjilan* programmes or in other related terms. The programmes should present the spirit of fasting in Ramadhan, hence, the celebrities who appear in the television programmes suddenly wear hijab and perform suitable verbal and non-verbal behaviors. Some programmes including advertisements and other ones broadcast in the watershed time: 21.30 - 04.30 WIT for cigarette or adult advertisements and 22.00 - 03.00 WIT for adult programmes. Due to retain the spirit of fasting in Ramadhan while the Muslims eating the *sahur* 'meals before the fasting', those programmes should be replaced by religious programmes which can portray the values of fasting. These efforts are very important to symbolize the appreciation of "excitement" of the Ramadhan in Indonesia, even to maintain devoutness while fasting.

Religious Programmes Monitoring
The religious programmes are considered to have positive values. However, there are possibilities that the programmes contain violations, so that monitoring must still be conducted. Implementation of broadcasting programmes monitoring must include three understandings (Hkikmat, 2020). First, the KPI must prevent negative effects of any broadcasting programme by relying on the provisions of the Broadcasting Law and the P3-SPS. An output of the three rules is stated in the

primary duty and task of the KPI to guarantee the people receiving proper and correct information in accordance with human rights.

The word "human rights' generates the second understanding; the KPI must ensure that there will be no violation occur in the public rights while receiving information, because as stated in Law no. 39 of 1999 concerning Human Rights, the rights to receive information are also mentioned in the constitutional rights of the citizens as mandated by Article 28 F of the 1945 Constitution. These are also confirmed in the Broadcasting Law, the KPI as a commision which involves participation of the citizens accommodating aspirations and representing the public interests in broadcasting.

Third, sustainable developments of local entities should be preserved by establishing the Regional of Indonesian Broadcasting Commission (hereinafter referred to as the KPID), so that in the national broadcasting systems there are qualified broadcast media and suitable network patterns by developing networks and local stations. In addition, the P3-SPS also mandate the broadcast media in the networked broadcast system (hereinafter referred to as the SSJ) are required to broadcast local programmes at least 10% due to develop potentials of the local areas, so that the programmes can be carried out and produced by regional resources and broadcast media.

Understandings toward various policies and rules in broadcasting religious programmes are very important for the media, because several findings were discovered in the programmes relayed by televisions channels in Ramadan containing violations. Therefore, the KPI charged distinctive sanctions. The P3-SPS revealed four violations frequently found in the religious television programmes in Ramadan. First, violations of protection to certain persons/communities (harassing persons concerning unique body features and physical or mental disabilities, sexual orientation and gender identity, and certain employments). Second, violations of child protection are still discovered. Third, violations of norm decency are presented in the programmes. Fourth, violations in classifying broadcast programme provisions still occur.

Based on the findings stated on the above, the KPI recommends the television channels and radio stations to consider aspects as follows: (1) principle of children and adolescents protections should be prioritized in every programme particularly in the *sahur* time due to the same time as the watershed; (2) religious values in entertainment and series programmes can be inserted in the Ramadhan due to higher attention of the audiences to maintain the spirit of the Islamic holy month; (3) internal censors on entertainment programmes are directly carried out to prevent violations of broadcasting regulations which can also tarnish the sacred of Ramadan; (4) duration of any religious programme can be extended; (5) religious programmes in the form of Islamic teachings, it is recommended not to discuss *ikhtilaf* 'diverse agreements among Islamic scholars' and caliphate materials which can potentially cause public disputes.

Several KPIDs including the KPID of West Java have released the same recomendations. In the Circular Letter Number: 480/640/IS/KPID-Jabar/IV/2019 concerning the Appeal for Broadcasting Religious Programmes

in the Ramadhan which is in accordance with the authority of the KPI or KPID to monitor the programmes that are in line with national broadcasting objectives: strengthening national integration; fostering national faithful and pious character and identity; educating the people; improving public welfare due to establish an independent, democratic, fair, and prosperous people, as well as developing the Indonesian broadcasting industry.

In the month of Ramadan in 2019 the KPID of West Java have appealed to all persons in charge of broadcasters to maintain the programmes within the following conditions. First, the broadcast programmes must comply with the Broadcasting Law No. 32 of 2002 and the Broadcasting Code of Conduct (P3) and Broadcasting Programme Standards (SPS) of 2012 as follows: (a) adult broadcast materials (films, songs, talks, advertisements, cigarette advertisements, etc.) are not broadcasted after 03.00 WIT; (b) the adhan broadcasts are prohibited to be inserted or built in with any commercial advertisement and the time must be synchronized with the circulars of the authorities; (c) certain important times in Ramadan, such as the Maghrib adhan, eating the *sahur*, and the holy Eid al-Fitr, the broadcasters are prohibited to present greetings and congratulations or other terms which contain political campaigns. Second, the media should not broadcast programmes and advertisements which can disturb Muslims' solemness while fasting in Ramadhan. Third, broadcasters (particularly hosts, presenters, celebrities, and performers) of the programmes relayed between the *sahur* and breakfasting times are expected to behave properly in accordance with the

spirit in preserving the sacredness and solemness of fasting, for example by maintaining ethics of dresses, speeches, body languages, and behaviors from wrongdoings which can reduce the values of fasting. Fourth, the broadcast media are expected to be able to produce qualified programmes and deliver proper information, education, and entertainments, so that national broadcasting objectives can be expectedly achieved.

CONCLUSION

Religious programmes are very important contents which should be broadcasted by all media. There are many strategic considerations which can be used as justifications due to urgency of the religious programmes, so that these become mandatory for every broadcast media.

First, existence of religious programmes are a normative mandate written and implied directly in the laws and regulations in Law no. 32 of 2002 concerning Broadcasting, Broadcasting Code of Conduct and Broadcast Programme Standards (P3-SPS) as well as other laws and regulations made by the Government. Furthermore, the religious programmes preserve the spirit of national broadcastings which show distinctive difference from other countries' broadcastings, so these values should be presented by the broadcast media in all areas in the Republic of Indonesia. Second, the existence of religious programmes become a basic characteristic of Indonesian audiences' primary needs, since they are also people who always adhere to religious values in carrying out their daily lives.

Third, broadcast media located in West Java service area demonstrate sincerely commitment to continue

producing religious programmes. This consideration comes from their understanding that local and religious programmes are daily necessity for West Java citizens who obey religious teachings, so for broadcast media in West Java the existence of religious programmes are considered as broadcasting idealism that must be implemented to provide positive education to the people leading to moral and character improvements of the people in West Java. Fourth, broadcast programs that present religious broadcast content have not become the prima donna for advertisers, even though they have high ratings, but advertise little, so that from the business aspect they still do not promise adequate financial benefits as expected.

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