

ADiTV Programming Strategy in Maintaining the Da'wah Program

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Abstract

Communication and information in this era of globalization has developed rapidly. The development also has influence in the aspect of state and religion. Every individual gets information through various mass media, television, radio, internet, newspapers, etc. Television is one of mass media which is very popular among society. Almost every house, offices and public places have television. The media industry, especially television, in Indonesia is growing very rapidly especially since the enactment of Law no. 32 of 2002 on Broadcasting. However, the development of local television is so rapid leaving some problems. Weak local television in making good programs and business management, making local television broadcast less public interest. TV is one of the local television stations in Jogjakarta which began airing on July 18, 2009 with a range of DIY region and parts of Central Java. Different programs with local TV stations are able to deliver ADiTV as one of the local televisions in Yogyakarta that still exist. The purpose of this research is to know what da'wah program is aired by ADiTV and programming strategy of ADiTV program in maintaining da'wah program. The method used in this research is descriptive qualitative method. Primary data obtained through interviews, observations, while secondary data through documentation. The results show that some ADiTV propagation programs have been compatible with Sydney W Head's programming strategy theory. In addition to use the Sydney W Head programming strategy in maintaining the da'wah program, ADiTV has also used some elements of Naratama's creative production strategy.

Keywords: *Programming Strategy, ADiTV, Da'wah Program.*

Introduction

Communication and information in this era of globalization has developed rapidly. It also marked the number of people who seek information about economic aspects, social aspects, religious aspects which aims to add their insight. The development also has influence in the aspect of state and religion. Television is one of the mass media which is very popular among the people. Almost every house, offices and public places have television. In contrast to other mass media, television has advantages not just audio but also visual.

In Indonesia, the development of mass media industry especially television very rapidly since the enactment of Law no. 32 of 2002 on Broadcasting. The law as a legal umbrella for the birth of local television stations throughout Indonesia. By carrying the spirit of content and ownership diversity, local television stations thrive in Indonesia (Novianti, 2013). However, the development of local televisions is so rapid leaving some problems. The weakness of local televisions in making good programs and business management, making local television broadcast less public interest. In addition, the limited tools and capital constraints have become an obstacle for most local televisions.

In the modern era today *da'wah* is not only done by direct face-to-face between *da'i* (preacher) with *mad'u* (the public is lectured), but by utilizing the media especially television through its program. Azis explained that basically *da'wah* can use various *wasilah* that can stimulate human senses and can generate attention to receive *da'wah*. The more precise and effective *wasilah* that is used, the more effective the effort of understanding the teachings of Islam on the community who became the target of *da'wah*. The use of media (especially television) has increased the intensity, speed, and range of communication made by humans especially when compared before the mass media. Therefore it should be for the *da'i* take advantage of this opportunity in spreading the teachings of Islam (Iftah, 2010).

The quality of the program becomes an important requirement to win the competition in fighting the audience. Moreover, the aim of creating a good program to engage the audience, the activity in program planning (programming) should be more efficient and effective. The institutional orientation of television can be different from one another, this orientation will affect the programming policy of each television. Programming is a process of selecting and scheduling programs performed by programmers (Tyler, 1992).

ADiTV is one of the local television stations in Jogjakarta which started airing on July 18, 2009 with a range of DIY areas and parts of Central Java. As a television which previously developed as a community TV on Ahmad Dahlan University Campus (UAD), ADiTV was born from various thoughts and inputs from various circles both internal Muhammadiyah, as well as Yogyakarta community leaders. Using the television

slogan "Enlightenment for All" ADiTV has been able to color a variety of television shows that are currently far from the nuances of education and religiosity. Furthermore, a wide range of areas not only in Yogyakarta, but also to Wonosobo, Purwokerto, Klaten, Solo and Boyolali, it makes ADiTV became a local television which become a medium for expressing the people of Yogyakarta and its surroundings by emphasizing the entertainment, information, education, religion and culture.

Different programs with local TV stations are able to deliver ADiTV as one of the local television in Yogyakarta that still exist. The excellent programs such as *Mocopat Syafaat*, Special Dialogue and others, ADiTV can attract audiences from various circles. Although originated from the idea of aspiration of Muhammadiyah in this TV establishment, but in broadcast this TV does not take side to certain group. Using the motto "Enlightenment For All", ADiTV wants to provide information, entertainment, education that not only can be enjoyed by a certain group but also can be enjoyed by other groups clearly illustrated by the program broadcast programs such as *Mocopat Syafaat* close to the tradition of the NU (Nahdatul Ulama).

The purpose of this research is to know what *da'wah* program is aired by ADiTV, besides, to know the programming strategy of ADiTV event in maintaining the *da'wah* program. Based on the description above, then the formulation of the problem in this research is how the strategy of programming ADiTV in maintaining *da'wah* program and what *da'wah* program is aired by ADiTV.

Literature Review

Media and Television

Mass media are tools in communication that can spread the message simultaneously and quickly to a wide and heterogeneous audience. The advantages of mass media compared with other types of communication media is that it can overcome the obstacles of space and time. Even the media can disseminate the message almost instantaneously at an infinite time. While Hafied Cangara defines mass media as a tool used in delivering messages from sources to audiences (message recipients) using machine communication tools such as newspapers, films, radio and television. The main function of mass media is to provide information to audiences, disseminate and advertise a product (Cangara, 2005).

Meanwhile, television as part of the audio-visual culture is the most influential media in shaping the attitude and personality of society at large. This is due to the satellite and the rapid development of television networks that reach the masses to remote areas. An important element of television culture is the use of verbal and visual language, as well as in conveying something like message, information, teaching, science, and entertainment. Culture brought by television by itself began to grow in the community (Wibowo, 2009).

Television broadcasting in Indonesia began in 1962 when TVRI sang live ceremony of the 17th anniversary of Indonesia's independence on 17 August 1962. The live broadcast was still counted as a trial broadcast. The official TVRI broadcast began on 24 August 1962 (Morissan, 2015). Television is one of the medium for advertisers in Indonesia. Television media is a capital-intensive,

technology-intensive, and resource-intensive industry (Morissan, 2015).

As one of the mass media, television also has unique and specific characteristics compared to print media and other electronic media. Among others are: a) Can be heard and viewed during broadcasting, b) Can be heard and viewed when re-broadcast, c) Power of influence is very high, d) Media that controls space but does not control time, e) Operational cost is very high, f) Broad population coverage.

Programming Strategy

Pringle Star and colleagues pointed out the program planning that: "Program planning involves the development of short, medium, and long range plans to permit the station to its attain programming and financial objectives" (Pringle, 1991: 104). This means that program planning involves preparing short, medium, and long term plans that allow broadcasters to gain program objectives and financial goals (Morissan, 2015).

Morissan in the book *Media Management Broadcasting Strategy Managing Radio and Television* argues that the program strategy is reviewed from various aspects of management or often also called the strategic management of broadcast programs consisting of, (1.) Program planning, (2.) Production and purchase of programs, (3.) Program execution, (4.) Program monitoring and evaluation (Morissan, 2015: 273). The meaning of the strategy is planning and directing an operation on a large scale. In Programming, the operation refers to the overall scheduling of a broadcasting station and cable system (Tyler & Eastman, 1992: 4). The strategy itself refers to planning and management to achieve a goal (Efendi, 1993: 300). Thus Programming strategy is planning and programming management to achieve a

goal.

From the explanation, it is simply that Programming is seen as a process for selecting, scheduling programs, and evaluating them. Programming is considered very important because determining the success or failure of a program managed to reach a large audience.

The main focus of Programming is audiences as television viewers. The audience is key of presentation of eye arrangement event. Audiences research is done to know the needs and wants of the audience. Regarding the tastes of audiences, Sydney W. Head outlines five elements to consider in Programming strategies are; (a) Compatibility, the program is organized based on the daily activities of the audiences, the routine of the audience such as when they breakfast, work, rest, etc. become the television reference in running Programming (b) Habit Formation, through the show program. Not infrequently from the formation of this habit arises a fanatical attitude of the audience towards an event program, so the audience was reluctant to leave the program that aired. (c) Control of Audience Flow, when a program finishes running, the next program is presented. Between the one program and the next, the number of audiences must be maintained by presenting a program that can keep the flow of the audience from switching to another channel or even attracting other channel viewers. (d) Conservation of Program Resources, it is not uncommon for a very famous program of events to be popular with many audiences even when it becomes very ancient when it is aired again for the umpteenth time. Therefore, television stations are required to be creative in presenting the program material that is aired. (e) A breadth of Appeal, the show program can reach a wide audience, both technically and socially.

However, this depends on the status of the television organization and the objectives to be achieved through the program of the show (Tyler, 1984).

Da'wah

Etymologically (*lughatan*) *da'wah* is derived from Arabic, from the word *da'a, yad'u*, which means calling, Then *da'watan* means invitation, call, call to Islam. In terminology (term), Islamic *da'wah* has some understanding that has been given by experts among them by Muhammad Nur Dalinur (2011).

Syed Qutb, giving the meaning of *da'wah* is to invite or hunt others into *sabilillah* (way of god), not to follow *da'i* or not to follow a group of people. According to Zahrah, *da'wah* can be distinguished in two ways: First, the implementation of individual propaganda. Secondly, there is a *da'wah* organization to fulfill missionary mission. In this meaning, the first can be called *tabligh*, and the last is called *dakwah bi al-harakah* or *da'wah* in a larger meaning.

Prof. Dr. Tutty A.S, writing about the definition of *da'wah* is more inclined to the opinion that *da'wah* is a transactional process for the change of individual behavior through continuous communication, persuasion and learning process. According to Quraish Shihab that *da'wah* is one part that must exist in the life of religious people. In the teachings of Islam, it is a duty charged by religion to the adherents, both those who have embraced it and who has not. Thus, *da'wah* is not solely arising from individuals or groups, although at least there must be a group that does it (Ismatullah, 2015). In this case Allah has said in the Qur'an Surah Ali Imron 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُقْلِحُونَ ﴿١٠٤﴾

Let there arise out of you a band of people inviting to all that is good, enjoynig what is right, and forbidding what is wrong: They are the ones to attain felicity (Q;S Ali Imron:104)

Based on several definitions and views from figures above, it can be concluded that *da'wah* is a business or process of inviting people to the way of Allah SWT as a whole oral, written and deed. In the hope of bringing people into *khairulummah*.

Research Methods

This research is descriptive qualitative. Descriptive research is a study intended to explore and classify a phenomenon or social reality by describing a number of variables related to the problem and the unit under study (Salam & Aripin, 2006: 13). In this study, researchers describe the strategy of programming ADiTV in maintaining its *da'wah* program.

The location of the research was in the ADiTV television station Jogjakarta on the grounds that ADiTV is one of the television stations that still exist and survive with its *da'wah* program. The subject of study is determined based on criteria (1). Employees who understand and deepen about programming at ADiTV (2). Employees who understand and have more responsibility in the production of *da'wah* programs.

Data analysis technique is done by using data analysis model of Milles and Huberman (Pujileksno 2016). It is assumed that qualitative research analysis consists of three stages: data reduction (reduction data), data presentation (data display), conclusion

drawing and verification (conclusion drawing and verification). The technique to check the validity of the data is done used triangulation. Triangulation of data sources is to dig the truth of data or information through different data sources (Pujileksno, 2016). The stages of source triangulation are as follows: (1) Comparing the results of the observation with the results of interview, (2) Comparing the results of interview with the contents of a related document, (3) Comparing result of interview among informants.

Results and Discussion

Profile of Informants

Profile of research subjects are presented in the table as follows:

Tabel. 1. Profile of Research Subjects

No	Name	Age	Position
1	Anung Satria Darmawan	31 Tahun	Head of Coordinator Programming ADiTV
2	Dimas Alkautsar	34 Tahun	Producer Program Pengajian ADiTV

ADiTV Programming Strategy in Maintaining the *Da'wah* Program

According Rahardi Eko Putra et al, in e proceeding of management states that programming in Indonesian language is scheduling the program to be aired (to be aired) (Putra, 2016: 780). According to Andi Fachruddin, programming is the organizing of radio and television programs in daily, weekly, or monthly periods (Fachruddin & Djamal, 2013: 127). Furthermore, according to Ferguson & Ferguson, programming is defined as the process of selecting, scheduling, promoting, and evaluation, which begins by re-selecting the basic objectives of the program, after that designing the scheduling of the program based on the audience's segmented considerations what the audience really wants, then promote it to grab attention

to the audience where they find a new program or with the latest episode of the program, in the end continue to evaluate the results of their decisions (Tyler & Ferguson, 2009). The definition is similar to Programming at ADiTV. According to Anung Satria, programming at ADiTV has a job for creating daily playlists, and promoting the *da'wah* program to attract audiences, in addition to making monthly, semiannual and yearly broadcasts, and following the evaluation in every broadcast program. However there is something different programming in ADiTV that is becoming traffic. In the interview Anung Satria said:

"Traffic ini adalah menjembatani antara program (produksi) dengan MCR (Siaran) dan juga marketing dengan siaran. Jadi, misal temen-temen produksi sudah selesai produksi, maka sebelum hasil produksi itu ditayangkan di MCR, harus dilaporkan dulu ke saya. Bukan untuk QC (Quality Control) Cuma sebagai ya itu tadi bahwa program sudah selesai dan siap ditayangkan. Nah kalo untuk marketing, tugas saya adalah memastikan bahwa iklan –iklan marketing yang ada di media plan, media plan itu adalah semacam alat komunikasi kami di MCR dengan Marketing bahwa itu berjalan sesuai dengan yang disusun oleh Markom".

Meanwhile, strategy is planning and directing a large scale operation. In programming, the operation refers to the overall scheduling of a broadcasting station and cable system (Tyler, 1992). Thus programming strategy is planning and programming management to achieve a goal. The purpose of the programming is to get the target audience according to the policy of the television station and can get sponsorship from the companies.

Programming Strategy Sydney W. Head at ADiTV

Rahardi Eko Putra et al, in e proceeding of management said that according to Sydney in Eastman's book *Media Programming: Strategies & Practices*, television broadcasts need to pay attention to the five elements in doing programming strategy (Putra, 2016: 780):

Compatibility

In television and radio broadcasts, programs must be in line with the daily activities of different audiences at all times. For example, such as breakfast habits, rest, work, these things must be done in different time so it used as a reference for television and radio stations in carrying out its programming policy (Putra, 2016). In ADiTV, the *da'wah* program broadcast time also adapts to the daily activities of Yogyakarta people. Based on interviews done by resercher with informants, that the program *Mocopat Syafaat* aired every Thursday at 19:30 and *Cahaya Robbani* aired every Friday night at 8:00 pm. According to Anung Satria on Thursday night and Friday night is the habit of Yogyakarta people to conduct the *pengajian*.

Looking at Sydney W Head's suitability theory with the circumstances at ADiTV, it can be concluded that ADiTV has applied the theory by adjusting the airtime and the segmentation of the audience with the suitability of Jogjakarta society activity.

Habit Formation

According to Sydney in his book Eastman, Every television and radio station should be able to build a habit of watching the target audience and its listeners. Sometimes in this formation arises a fanatic attitude of the audience towards a program, so the audience

will not leave the program broadcasted. The fanatic attitude that keeps the audience watching, it will impact on the length of the advertiser to do the promotion. Beside that it can also serve as a reference in planning new event programs to be created (Tyler & Ferguson, 2009).

The ADiTV programmer has scheduled a *da'wah* program suitable with daily habits performed by the community. The existence of schedule that has been standardized, the community will be accustomed to watching the *da'wah* program in ADiTV. For example the *da'wah* program *Cahaya Robbani* that aired every Friday at 20.00. *Cahaya Robbani* program is a *da'wah* program about the study of Qur'anic tafseer conducted by prof. Yunahar Ilyas. He is a famous figure for his tafseer in Muhammadiyah society. Thus with the standard schedule, the people of Jogjakarta, especially those who have an interest with *pengajian* of the Qur'anic tafseer by Prof. Yunahar they will get used to watching it. In addition, with the program promo conducted by ADiTV programmer can also be one factor to build the habit of watching by Anung Satria head of ADiTV programming.

Control of audience flow

Television and radio stations try to maximize the number of listeners or viewers and minimize the number of listeners or viewers who switch channels to other televisions. It can be done by countering method (presenting different programming with other television or radio) or using blunting method (presenting program same or similar to television or other radio).

In contrast to national television, according to Anung Satria local television is stronger in ensuring the presence and control of the flow of audience, because the local

content has closeness with the community. For example, when the program *Mocopat Syafaat* held in Monjali, when ADiTV make program promo then many people come to see.

Based on the research that has been done, in controlling the flow of viewers, ADiTV utilize the large number of loyal pilgrims for *Mocopat Syafaat*. It is assumed that after joining off air of *Mocopat Syafaat* later they will also watch the program in ADiTV.

Conservation of program resources

Television and radio broadcasts are conducted continuously throughout the day, therefore the availability of materials and other resources that support the program must be fully taken into account. Efforts should be made to allow limited material to be used as broadcast material throughout the day, for example by repackaging a material using different approaches and ways of presentation (Putra, 2016).

In keeping the availability of materials and other resources, the *da'wah* program at ADiTV can still run. According to Dimas Alkautsar by knowing the character of the resource person (*ustadz and ustadzah*), for example the *Mocopat Syafaat* program is to coordinate with Cak Nun management to know the schedule.

In addition, to maintain the quality of programs in ADiTV each division has a responsibility in Quality Control (QC). For example the *da'wah* program, the one who responsible for QC content of the program is the production section.

Breadth of appeal

Television and radio broadcasts should pay attention to the difference in interests and preferences of the audiences and listeners. So it should be strived to present

interesting programs, and can accommodate all the interests and preferences of the audience. Broadcast programs can reach a wide audience, both technically and socially. However, this depends on the status of the television station and the goals to be achieved through the broadcast program.

In the research done by researcher, ADiTV paying attention to different interest and preference in order to grab wide range attraction by recruiting the *dai* or *ustadz* and *ustadzah* who are well known in the community. For example in the *Jendela Hati* program, ADiTV in cooperation with Eni Harjanti as chairman of Aisyah Jogjakarta and makes her as a speaker. Thus, people are interested to watch the *Jendela Hati* program. In addition, in *Cahaya Robbani* program, ADiTV in cooperation with Prof. Yunahar Ilyas. Since the informant is a expert in tafseer that used as a reference for the Muhammadiyah community, it is assumed that many people will watch ADiTV because they want to follow his lecture.

In making the program, there are some considerations made by the management of ADiTV. According to Anung Satria the basic considerations are 1) The program must be in accordance with the vision and mission of ADiTV, 2) Islamic Content and Modern which means can be enjoyed from various circles, such as *Galeri Halal* program, the program that shows culinary tourism but there are islamic values 3) Interesting, it means that the program can bring advertisers, and 4) Client, it means if there are clients who want to advertise on ADiTV in that program, then the program will be back.

Besides paying attention to the five elements of programming strategy in television broadcast according to Sydney W Head, programmers also need to pay attention to

13 elements of Naratama creative production strategy. According to Naratama, there are 13 elements of television production that can be done to support are as follows: 1) Target Audience, 2) Script Language, 3) Program Format, 4) Punching Line, 5) Gimmick and Funfare, 6) Clip Hanger, 7) Tune and Bumper, 8) Artistic Arrangement, 9) Music and Fashion, 10) Rhythm and Birama, 11) Logo and music tracks for ID tune, 12) General Rehearshel, 13) Interactive Program (Naratama, 2006).

In the researcher's view, there are several creative strategies of Naratama that applied in *da'wah* program. Thus, the *da'wah* programs in ADiTV have survived until now. From the 13 elements, here are some elements of the Naratama creative strategy implemented at ADiTV; a) Target audience. b) Program format c) Tune and Bumper and d) Interactive program

Target Audience. In making a program, television stations need to thoroughly examine the target audience so the program shown on target and attracted many people. According to Naratama in classifying the target audience is divided into three elements, namely: Age, Sex, and Social Status (Naratama, 2006).

After the researchers conducted the study at ADiTV, researchers observed and conclude that ADiTV has applied this elements in the programming strategy of *da'wah* programs. For example the program *Mocopat Syafaat*, with speakers Cak Nun who has a charismatic personality in the eyes of the people of Jogjakarta. *Mocopat Syafaat* program can be accepted by the Muslim community in all circles and in any level of social status. Another example, the *Jendela Hati* program, this *da'wah* program has also implemented Naratama strategy with female audiences as their target audience.

Program format. The format of a television show is a basic planning of a television show concept that will be the cornerstone of creativity and production design that will be divided into several main criteria which in accordance to the goals and target audience of the program. According to Naratama, the format of program is divided into three namely drama or fiction, for example (drama legend, comedy, etc.), non drama or non fiction, for example (music, talk show, variety show, etc.), and news or news (Naratama, 2006).

In conducting the research at ADiTV, researchers found several *da'wah* programs that have used Naratama strategy in terms of program format. For example the *Jendela Hati* and *Cahaya Robbani* program, these *da'wah* program have been identified using a talk show format outside the studio hosted by a presenter.

Tune and Bumper. Opening tune is the opening identity of the program with a duration of 30 seconds to 2.5 minutes, and the bumper is a program identity mediator with a duration of five seconds. The use of bumpers is known as a principle of the golden five seconds. Tune and bumper should be made as attractive as possible because it always plays back every start or end of the program and most often memorized by the audiences.

In a study that researchers conducted at ADiTV, researchers observed all of *da'wah* programs have unique and different opening tune and bumper. In the view of the researcher, this is one of the strategies used to attract the audiences and make the identity of the *da'wah* program. For example the *Syafaat* program *Mocopat*, opening tune and bumper in this *da'wah* program has a unique, the sound of music combined with typical music of Java.

Interactive program. According to Naratama, interactive program is a conversation or mutual interaction with home audiences. Besides used to determine audiences' interest in a program, interactive with audience is also beneficial for the development of creative ideas of the next programs. The presense of interactive audience, audiences will feel involved and more interested in the program (Naratama, 2006). From the results of research that researchers done in ADiTV, researchers observed that there are some *da'wah* programs that use interactive by phone. For example, the *RDJ (Ramadhanku Di Jogja) da'wah* program and *Lensa Haji da'wah* program. Interactive by phone is used to allow viewers to ask questions and answer quiz with prizes.

Conclusion

Based on the results of the research analysis that researchers have done in the previous chapter, then got some conclusions about the strategy of programming ADiTV in maintaining the *da'wah* program, namely: Programming strategy in several *da'wah* programs ADiTV was in accordance with the theory of programming strategy by Sydney W Head. In addition to using the Sydney W Head programming strategy in maintaining the *da'wah* program, ADiTV has also used some elements of Naratama's creative production strategy.

However, the Naratama strategy used in maintaining the *da'wah* program at ADiTV are only four elements, namely 1) Target Audience, 2) Program Format, 3) Tune and Bumper, and 4) Interactive Program. For example the *Mocopat Syafaat* program, with speakers Cak Nun who has a charismatic in the eyes of the people of Jogjakarta. *Mocopat Syafaat* program can be accepted by the Muslim community in all circles and in any

level of social status. Another example is *Jendela Hati* program, this *da'wah* program has also implemented Naratama strategy with female audiences as their target audience.

After researchers conducted research, *da'wah* program in ADiTV that still survive until now by using some of the above strategies is the *da'wah* program *Mocopat Syafaat*, *Cahaya Robani*, and *Jendela Hati*. While *Lensa Haji* program this year is not held or can not survive because of lack of sponsors and *Ramadhanku in Jogja* also did not survive because this program only exist in Ramadhan month only.

Suggestions

To know the public response to the quality of this *da'wah* program, ADiTV should conduct a survey to the audience. With this response, ADiTV can improve quality of their programs especially *da'wah* program. Besides, ADiTV is expected to maximize the implementation of programming strategies undertaken to make the *da'wah* program better. For example maximizing programming strategy about maintaining program resources in *Cahaya Robbani* program.

To support the consistency of the program, it is expected to be more active in promoting the program and selling the program to the sponsor. Thus, *Lensa Haji* program still survive and exist.

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