

CHAPTER I

INTRODUCTION

1.1. Background of the study

Da'wah is one of the communication activities, which particularly communicates Islamic messages. *Da'wah* is a form of effort to invite, to hail and influencing people to always hold on to the teachings of Allah in order to obtain life blissfulness in the world and the hereafter. The success of his invitation delineates the development of Islam in the future, because the advancement and deterioration of the religion are situated on His adherents' hands.¹

In Al-Qur'an's An Nahl surah, verse 12, reads:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

The meaning: Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. (QS: Al Nahl 125)²

According to the verse above, *Da'wah* method can be deciphered into three parts, the first one is, *Da'wah al-hikmah*, *Da'wah bi al-mau'izah al-hasanah*, and the last one is *Da'wah mujadalah bil-lati hiya ahsan*.

Da'wah al-hikmah, is the delivery of *Da'wah* by firstly formulating goals and identifying targets of the *Da'wah*. *Da'wah bi al-mau'izah al-hasanah*, means giving gratification upon the soul of people or society who are being the *Da'wah* targets properly and correctly, and *Da'wah mujadalah bil-lati hiya ahsan* is the *Da'wah* by exchanging ideas through the best ways

¹ Fendi tungkal, "Dakwah Melalui Radio", (<http://fenditungkal.blogspot.com/2009/11/dakwah-islam-melalui-radio.html>)

² Al Qur'anul karim. QS: An Nahl: 125. (Jakarta: Halim Publishing & distributing)

done.³

Here it is, accordingly, religious guidance and teaching, play a role in generating human spiritual power through faith and devotion upon Allah SWT. Besides that, as a base of *Da'wah* activity process and religious enlightenment which must be carried out within various layers of the society.

In the development of communication technology in this 21st century, certainly changes communication patterns. Then *Da'wah* also needs to evolve new strategy and method to anticipate changes of the existing communication patterns. In relation to the development of media technology, *Da'wah* methods and communication models which are conducted through mass media need to be adapted with the existing characteristics of mass media, to conform them with the audience communication pattern from the mentioned mass media.

Darussalam Gontor Islamic Boarding School (PMDG) always makes serious efforts to escalate the calibre and quality of education for the santri, all aspects of academic and non-academic supports are always prioritized in order to actualize it. Starting from improving the learning system, up to the school's facilities and infrastructure, one of which is the quality improvement in one of the PMDG's *Da'wah* media, which is *Suara Gontor (Suara Gontor)* FM Radio Station⁴

Besides that, the necessity for information in this digital era is increasing. Because through radio and coupled with technological advancements in this era, the wider community can receive various information in a short time. Besides radio is known for its function as a medium of information, education and entertainment, the radio itself is a cheap electronic device, either the transmitter or the recipient. Plus, the existence of social media applications that help in broadcasting broadcast programs in them.

³ Santi Indra Astuti, "Pemanfaatan Radio Sebagai Media Dakwah, Jawaban Atas Tantangan Berdakwah Di Era Globalisasi" Jurnal Fakultas Ilmu Komunikasi UNISBA. pp. 240

⁴ <https://www.gontor.ac.id/berita/wajah-baru-suara-gontor-fm>

As with other mass media, radio is also basically has a function. As expressed by Prof. Onong Uchjana Effendy⁵, that radio broadcast has 4 functions as follows:

1. Information function
2. Educational function
3. Entertainment function
4. Medium of propaganda

Even though radio broadcasts are auditive, which can only be listened to, but that does not mean that broadcast radio cannot function as an information media. Radio can also broadcast news broadcast programs, interviews, air editorials, direct reports, talk shows, and others.

Noticing globalization has entered a new era called the Industrial Revolution 4.0, Klaus through *The Fourth Industrial Revolution* states that the world has experienced four stages of revolution, namely:

1) The Industrial Revolution 1.0 occurred in the 18th century through the discovery of steam engines, thus allowing goods to be mass produced, 2) The Industrial Revolution 2.0 took place in the 19th-20th century through the use of electricity which made production costs cheaper, 3) The Industrial Revolution 3.0 occurred around the 1970s through computerization use, and 4) The Industrial Revolution 4.0 itself occurred around the year 2010 through engineering intelligence and the internet of things as the backbone of the movement and connectivity of humans and machines.⁶

And in order to survive in the era Industrial Revolution 4.0 which is a development for technology and also the media in delivering messages, then the radio needs to develop methods, and strategies to anticipate this matter.

⁵ Santi Indra Astuti, "Pemanfaatan Radio Sebagai Media Dakwah, Jawaban Atas Tantangan Berdakwah Di Era Globalisasi" Jurnal Fakultas Ilmu Komunikasi UNISBA.

⁶ Banu Prasetyo, Umi Trisyanti. Revolusi Industri 4.0 Dan Tantangan Perubahan Sosial. Jurnal Prosiding SEMATEKSOS 3. pp. 22

Messages delivery through radio broadcast, is different from messages delivery through other mass media. Communicators who deliver messages to communicants via broadcast radio must be able to combine important elements in increasing effectiveness on radio broadcasts, which are *sound effects*, music, and remarks so that it can be well received by active, selective heterogeneous communicants, and coupled with supporting technology in this digital era, such as supporting mobile applications, and websites, along with other online facilities.

And if it concerns radio superiority, Prof. Onong Uchjana Effendy specified as follows:

1. Radio is direct, in order to achieve its goals, it is not necessary to experience complex or complicated processes. This is different from newspapers that go through the print-printing process, and retailer network distribution before it reaches the customers.
2. Radio broadcasts do not recognize distances and obstacles. However far the target audience, as long as the location is still affordable by radio frequency, radio information can be delivered simultaneously and instantly. Radio actuality is among the highest between other mass communication media.
3. Broadcast radio has a strong appeal. The attraction arises from a combination of music, vocal narration and sound effects that are manifested through the voice of broadcasters, music chants, radio talk shows, radio dramas, quizzes, etc.

Pondok Modern Gontor is one of the Islamic boarding schools or pesantren, which is located in Ponorogo Regency, East Java. This pesantren is famous for the application of discipline, mastery of foreign languages (Arabic and English), regeneration and a very strong alumni network. Since its founding in 1926, Gontor is an educational institution that is not bound by any political organization and social organization.⁸

Darussalam Gontor Islamic Boarding School established and enforced a private broadcast radio as a form in *Da'wah* media nationally

and in the Ponorogo area in particular. In order to actualize the generation of Muslim believers who has noble character, virtuous, sound body, broad knowledge, and independent mind, along with bringing forth a society that is able to apply science through radio media, also a community that is qualified and devoted to Allah SWT, and embodying the Islamic Brotherhood among alumni of Darussalam Gontor Islamic Boarding School in particular and the society generally.⁷

In a research conducted by Santi Indra Astuti, which particularized the “Utilization of Radio as a *Da’wah* Media, Answers to the Challenges of *Da’wah* in the Era of Globalization” stated that there were many noteworthy factors to think about to rearrange *Da’wah* messages in attractive radio program packaging. These factors include frequency, duration, timing (viewing moments), and the prominence of auditive aspects.

Among the contents of the *Suara Gontor* FM Ponorogo program, some of its flagship programs are inseparable from the *Da’wah* program which is broadcasted by other radio stations, but here the General Manager of *Suara Gontor* FM Radio Ponorogo packs the contents of the program on each program by broadcasting needs that are not just for entertainment needed by listeners only, but also broadcast information and Islamic *Da’wah* contents.

In order to create a society that is not blind to religion, and insightful of Islam, *Suara Gontor* FM Radio broadcasts information in the form of Islamic *Da’wah* programs such as the morning seven-minute lecture program from 5:00 to 5:30, morning khazanah Islam starting from 05.30-07.00 WIB, evening seven-minute lecture program at 17.00- finished, and an after maghrib seven-minute lecture program from 18.30-19.00 WIB. Moreover, there are also Islamic quotes, tafseer and hadiths that are recorded and played on the side lines of the program.

⁷ Proposal PT. Radio *Suara Gontor* FM (Ponorogo : 2007)

Besides that, the segmentation of *Da'wah* programs at *Suara Gontor* FM Radio is also more than entertainment, information, advertisements, etc., such as the table below:

Suara Gontor FM Radio's Segmentation of Listeners										
No	Class	%	Age	%	Education	%	Gender	%	Program Segmentation	%
1	Lower	30	<20 Years	15	Primary School	30	Male	50	Entertainment	25
2	Middle	40	20-30 Years	30	High School	40	Female	50	Information	25
3	Upper	30	30-40 Years	30	Bachelor	30			Da'wah	30
4			40-50 Years	15					Advertisement, etc.	20
5			>50 Years	10						

Figure 1.1: Source: Proposal of PT. Radio *Suara Gontor* FM

Seen in a communication science perspective, to establish an effective communication in conveying Islamic messages, accordingly there are elements that reinforce, one of them is the communication model which is a form of representation of a phenomenon, either real or abstract, by accentuating the paramount elements of the phenomenon.⁸ Besides that, even as an instrument to explain the phenomenon of model communication can also be a tool to facilitate the explanation of these messages.

The communication model is an instrument to clarify the phenomenon of communication, while facilitating communication enthusiasts in identifying the phenomenon. Gordon Wiseman and Larry Barker adduced that the communication model has three functions: *first*, illustrating the communication process; *second* indicating visual connection; and *third*, to help in finding and repairing communication jamming.⁹ If the newspaper gets the nickname as the fourth power, then the radio gets the fifth power epithet or *the fifth estate*.¹⁰

Thus, radio is one of the electronic mass media where the announcer (communicator) acts as the messenger. Plus, there is an influential

⁸ Deddy mulyana, M.A., Ph.D. *Ilmu Komunikasi Suatu Pengantar* (Bandung:PT. Remaja Rosdakarya, 2015), Cet 15, pp. 131.

⁹ Ibid, pp. 133.

¹⁰ Franciscus Theojunior Lamintang, S.I.Kom. *Pengantar Ilmu Broacasting & Cinematography* (Jakarta: In Media, 2013) Cet 1, pp. 22.

communication model in making communication patterns, so that it can be an effective communication.

Therefore, by noticing that the communication model plays a significant role in building an effective communication, the writer is interested in researching “*Suara Gontor Radio FM’s Communication Model in Broadcasting Islamic Da’wah Program*”, in order to explore the communication model used by *Suara Gontor* FM Radio in broadcasting the message of the Islamic *Da’wah* program.

1.2. Formulation of the issue

1. What is the communication model of *Suara Gontor* FM Radio in broadcasting Islamic *Da’wah* programs?
2. What are the obstacles to Radio *Suara Gontor* FM in broadcasting Islamic *Da’wah* programs?

1.3. Research Objectives

1. Discovering Radio Gontor FM’s communication model in broadcasting Islamic *Da’wah* programs.
2. Knowing the obstacles to Radio *Suara Gontor* FM in broadcasting Islamic *Da’wah* programs.

1.4. Research Advantages

In a research there must be advantages for each. Likewise, in this research. As for this research there are two advantages, namely as follows:

1. Theoretical advantages

Research on the communication model of *Suara Gontor* FM Radio in broadcasting Islamic preaching programs, expected to be worthwhile and guideline for other researches with relevant themes, so that it can make a favorable contribution to the development of science in general and the communication science particularly.

2. Advantages for Agency

- i. *Suara Gontor* FM Radio knows the results of research on “*Suara Gontor* Radio FM’s Communication Model in Broadcasting Islamic *Da’wah* Program.”
- ii. Appending insights to develop Islamic *Da’wah* programs within the agency.
- iii. Discovering the obstacles during the process of broadcasting Islamic *Da’wah* programs within the agency.

1.5. Literature Review

1.5.1. Previous Research

As reference material in this study, some of the results of research conducted by several researchers will be included:

Research conducted by Akil Kingkin Kudratullah with the title of Marketing Communication Strategy for Private Broadcast Radio in the City of Bandung (Case Study of Ardan Group Bandung Marketing Communication in Attracting Advertisers). In the study, it was explained that Ardan Group’s marketing communication strategy with the concept of STPPF (segmentation, targeting, positioning, formatting, programming) with implementation through personal selling and public relations which is part of promotion mix became the conclusion of Ardan Group’s marketing communication strategy in attracting advertisers.¹¹

The difference from the research conducted by the author is located in the research object. Where the author also set the *Suara Gontor* FM Radio as the research object, while the correlation with the author’s research lies in the concept application analysis of STPPF (segmentation, targeting, positioning, formatting, programming).

Furthermore, the research conducted by Ditta Aditya with the

¹¹ Dani Kurniawan, *Komunikasi model Laswell dan Stimulus Organism Response dalam mewujudkan pembelajaran yang menyenangkan*. 2018 pp. 60

title of Marketing Communication Strategy for Delta FM Radio Medan in Defending in the Online Media Age. In this study it was explained that for (STPPF) segmenting Delta SES ABC Medan Radio FM among young professionals and families with targeting of 50% men and 50% women aged 30-39 years (main target: 30-34 years), positioning of Radio Delta FM Medan, which is a radio station that plays 100% good songs, formatting Radio Delta FM is 70% music, 15% entertainment (information or news) and 15% advertising with music formats 50% international hits that are easy listening and 50% Indonesian hits best in the 1990-2000s and programming of Delta FM Radio which became one of the leading on air programs, morning shows, Farhan & Asri in the morning and off air programs that were routinely conducted every 3 months, namely Blood Donation with Delta FM became one of communication activities marketing in particular about Radio Delta FM Medan's marketing communication strategy which until now has made Radio Delta FM Medan have loyal listeners, namely "sobat Delta".¹²

The difference from the research conducted by the author is located in the research object. Where the author also set the *Suara Gontor* FM Radio as the research object, while the correlation with the author's research lies in the concept application analysis of STPPF (segmentation, targeting, positioning, formatting, programming).

Furthermore, the research carried out by Zulfikar Yufi Ramadhan under the title Credibility of Broadcaster Jeje Radio 105.1 FM Surabaya in the Night Hits Marathon Program. The research results stated that in this study 3 broadcasters of the Marathon Hits Night program at Jeje Radio Surabaya were selected, including Deli Aldiano, Ima Cinara, and Widi Ariyani. The analysis results showed that Widi Ariyani is an announcer who met the criteria of Derived & Terminal Credibility and

¹² Zikri Fachrul Nurhadi dengan judul Model Komunikasi Sosial Remaja Melalui Media *Twitter*. 2017.

is considered the most credible in terms of experience, education, and attitude. While Ima Cinara is an announcer who falls into all categories of credibility but is still halfway through. Apart from that, listeners have the “Latitude of Acceptance” because they have a flexible assessment of Ima Cinara’s broadcast patterns. The potential of each broadcaster is very good to be developed by individual broadcasters supported by the company.¹³

The difference with the research conducted by the author is located on the research object where the author chose Radio Voice Gontor FM as the object of research, while the correlation with the author’s research lies in the assessment of broadcasters using credible aspects.

1.5.2. Conceptualization

1.5.2.1. Communication

Communication is a linear process or cause-effect process, which reflects the message sender or commonly called a communicator / source / sender / encoder (which is active) to change the knowledge, attitudes or behavior of the communicant / recipient of the message / audience / decoder that is passive.¹⁴

Communication is an interaction process to connect from one side to another, initially it went on very simple, and began with a number of abstract ideas or thoughts in the human brain to search for data or convey information that was packaged as a form of message to then be delivered directly or indirectly using language in the form of visual codes, sound codes, or writing codes.¹⁵

¹³ Nanang Satria, Skripsi Model Komunikasi Humas Pemerintah Kabupaten Rokan Hilir (Rohil) Dalam Menyebarluaskan Informasi Pembangunan Kepada Masyarakat Kecamatan Bangko. 2013

¹⁴ Mulyana, Deddy, M.A., Ph.D. *Ilmu Komunikasi Suatu Pengantar* (Bandung: PT. Remaja Rosdakarya, 2015), Cet 15, pp. 64

¹⁵ Andi adil pratama. 2018. *Strategi Komunikasi Wali Kelas Dalam Menumbuhkan Motivasi Belajar Santri Kelas 5 Di Darussalam Gontor Islamic Boarding School*. Ponorogo.

The term communication comes from English word “communication”. And in Arabic, communication often uses the term *tawashul* and *ittishal*. Among the meanings of communication is a process of exchanging information between individuals through a system of symbols, signs, or behavior.¹⁶

Harold Laswell defines that communication can be described by answering the following question: *Who Says What In Which Channel To Whom With What Effect?*¹⁷

Chapter and verse relating to communication in the Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾^{١٨}

The meaning:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

1.5.2.2. Communication Model

The communication model is a representation of communication phenomenon by accentuating the foremost elements in order to comprehend a communication process.¹⁹ Model is a tool used to explain the phenomenon of communication and facilitate the explanation.

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¹⁶ Dr. Harjani Hefni, Lc, M.A. *komunikasi Islam* (Jakarta: PRENADAMEDIA GROUP, 2015), Cet 1, pp. 2

¹⁷ Mulyana, Deddy, M.A., Ph.D. *Ilmu Komunikasi Suatu Pengantar* (Bandung:PT. Remaja Rosdakarya, 2015), Cet 15, pp.69

¹⁸ Al – Qur’anul karim. Al-Hujurat ayat 6. (Jakarta: Halim *Publishing & distributing*)

¹⁹ Vardiansyah, Dani, M.Si. *Pengantar Ilmu Komunikasi* (Bogor Selatan: Ghalia Indonesia 2014) cet 1 pp.113.

The development of communication media in this era enables people throughout the world to communicate easily. This matter can be attributed to the presence of various media that can be used as messenger.

To establish an effective communication, accordingly there are elements that reinforce, one of them is the communication model, which is a form of representation of a phenomenon, either real or abstract, by accentuating the paramount elements of the phenomenon.²⁰

Gordon Wiseman and Larry Barker adduced that the communication model has three functions: *first*, illustrating the communication process; *second* indicating visual connection; and *third*, to help in finding and repairing communication jamming.²¹ If the newspaper gets the nickname as the fourth power, then the radio gets the fifth power epithet or *the fifth estate*.²² Thus, radio is one of the electronic mass media where the announcer (communicator) acts as the messenger. Plus, there is an influential communication model in making communication patterns, so that it can be an effective communication.

Harold Laswell, a United States political scientist in 1948, revealed a phrase that is very well known in mass communication theory and research, and is a modest theory and model commonly used to examine mass communication problems. This model illustrates the initial propensity of the communication model which considers the communicator to be very powerful, able to influence the communicant, and considers that the message must have an effect within the communicant.

²⁰ Mulyana, Deddy, M.A., Ph.D. *Ilmu Komunikasi Suatu Pengantar* (Bandung:PT. Remaja Rosdakarya, 2015), Cet 15, pp. 131.

²¹ Ibid, hlm. 133.

²² Franciscus Theojunior Lamintang, S.I.Kom. *Pengantar Ilmu Broacasting & Cinematography* (Jakarta: In Media, 2013) Cet 1, pp. 22.

Based on this model, Laswell said there are five elements of communication that are interdependent, namely:

a) Communicator (source)

Is a side that initiates or has a necessity to communicate. Communicators can be individuals, groups, organizations, companies and even a country.

According to Hafied Cangara, there are three conditions that must be met by a communicator, namely; (1) the level of trust in others (credibility), (2) attractiveness (attractive), (3) strength (power). Credibility is a set of perceptions of the advantages possessed by a communicator so that it can be accepted by the target audience. Attractiveness is generally caused by polite speech, a smile, a tidy and neat manner of dress and a manly posture. Strength is an ability that can lead to submission. Like credibility and attraction, submission arises from the interaction between communicators and communicants. Power causes a communicator to “impose” his will on others, because he has critical resources.

b) Message

Is what the communicator (source) conveys or communicates with the recipient. Message is a set of verbal or nonverbal symbols that represent feelings, values, ideas, or what is meant by the communicator (source).

Hafied Cangara defines the nature of the message, which is a message that is informative, persuasive and educative. Informative messages can be divided into two types, namely actual information and general information. The actual information is information that has a novelty, while general information is classified in the publication category. Persuasive messages are messages that produce changes in the communicant. Educative messages are educational messages

that have pressure on cognitive, affective, and psychomotor.²³

c) Channel (media)

Is an instrument or mode used by communicators to convey messages to communicants. In conducting a selection of communication media, UNESCO²⁴ mentioned several instructions, namely:

a. Communication resources available somewhere, by:

1. Collect data about existing communication resources, how many radio stations, newspaper publishers circulating in the society.
2. Analysis of the communication resources status, whether the TV and radio stations are privately owned or government owned, who are the publishers of existing daily and weekly newspapers.
3. Making critical analysis that is needed by the society towards the media, what information they need, and what their opinions or comments are.

b. Media ownership among the target society, how many residents have television sets, cable TV, radio and newspaper customers.

c. Affordable or not the message to be delivered, whether all television or radio broadcasts can be received by viewers in a province, whether it is only limited to the city or also in the villages.

d) Communicant (recipient)

Often also referred to as the target, listener, audience, which is interpreted as the recipient of the message from the communicator (source).

²³ Prof. H. Hafied Changara, *Perencanaan & Strategi Komunikasi*. Jakarta, Rajawali Pers, 2017, pp. 142

²⁴ Ibid. pp. 146

Hafied Changara defines to know and understand community segmentation, researchers often start by mapping or scanning society characteristics.²⁵ There are three ways that can be used to map community characteristics, namely:

1. Sociodemographic aspects that include age, sex, occupation, education, income level, religion, ideology, ethnicity, including ownership of the media.
2. Aspects of psychological profile, including attitudes that are reflected in the psyche of the community, for example temperament, calm, patient, open, emotional.
3. Characteristic aspects of community behaviour, including the habits of the community.

e) Effect

Is what happens to the recipient after receiving the message conveyed by the communicator, for instance the addition of insight / knowledge, entertained, changes in attitude, etc.

1.5.2.3. *Suara Gontor* FM Radio

Radio is a communication technology by sending signals through electromagnetic waves. Today's communication technology is already very sophisticated even though it uses the concepts of these radio waves.

Radio is one of the mass media that has an old age. Radio media has great strength, this is because radio has traits that are different from other mass media.

First, radio is direct, so to reach listeners does not necessitate complicated delivery techniques.

Second, the radio knows no distance or time. So how far the listener can still be reached is in accordance with the broadcasting limits permitted by the government, and the radio can be heard at

²⁵ Ibid. pp. 137

any time.

Third, radio has a high appeal and imagination. This is due to the nature of broadcasts that are all alive. The atmosphere of life is created by music, comments from broadcasters, and used sound effects.²⁶

Radio is one of the most effective mass communication media. Radio communication, which is auditive, does not require the audience to read or be able to see, but rather the ability to hear through the ears. It is precisely with the limitations of radio that it has supremacies, including radio receivers that are relatively cheap, practical in use and people can listen to the radio while doing other activities.

Darussalam Gontor Islamic Boarding School (PMDG) always makes serious efforts to escalate the calibre and quality of education for the santri, all aspects of academic and non-academic supports are always prioritized in order to actualize it. Starting from improving the learning system, up to the school's facilities and infrastructure, one of which is the quality improvement in one of the PMDG's *Da'wah* media, which is *Suara Gontor (Suara Gontor)* FM Radio Station.

Nowadays, the need for information in this reform era is increasing. Through radio the wider community can receive various information in a fast time. Besides that, radio is known for its function as a medium for information, education and entertainment. For this reason, Darussalam Gontor Islamic Boarding School established and held a private broadcast radio as a manifestation of national development and the Ponorogo area in particular.²⁷

²⁶ Onong Uchjana Effendy. *Dimensi-Dimensi Komunikasi*. Bandung, PT Rosdakarya, 1981

²⁷ Proposal PT. Radio *Suara Gontor* FM (Ponorogo : 2007)

1.5.2.4. Islamic *Da'wah* Broadcast Program

Is an important and decisive factor in supporting the financial success of a radio and television broadcasting station. This is because the program is a factor that leads audiences to know a broadcast station.²⁸

The word “program” comes from the English word *programme* or *program* which means an agenda or plan. The program or event presented is a factor that makes the audience interested in participating in broadcasts emitted by radio or television stations. Programs can be equated with products or goods or services vended to other sides. Thus, programs are products that people need so they are willing to follow them.²⁹

The most responsible section for administering and making programs at a broadcasting station is the program department or division. The program division is in charge of planning, selecting, and compiling the event. Making a broadcast plan means making the concept of the program to be given to the audience. (Morissan, 2015)

Besides that, dawah is one of the communication activities, which distinctively communicates Islamic messages. *Da'wah* is a form of effort to invite, call upon and influence humans to always adhere to the teachings of Allah in order to derive happiness in life in the world and the hereafter. The success of its invitation reflects the development of Islam in the future, because the progression and deterioration of the religion lies in the hands of His followers.³⁰

Da'wah is also called Islamic communication, has several elements, such as da'I, media (wasilah), methods (uslub), material

²⁸ Morissan, M.A, *Manajemen Media Penyiaran : Strategi Mengelola Radio & Televisi*, Jakarta : Paramedina Group, 2015, Cet 5, pp. 209

²⁹ Ibid, 209

³⁰ Fendi tungkal, “Dakwah Melalui Radio”, (<http://fenditungkal.blogspot.com/2009/11/dakwah-islam-melalui-radio.html>)

(mawdu), target (mad'u) and the purpose of *Da'wah*. The foundation of *Da'wah* is the theorems of the Qur'an and Hadith.

1.6. Theoretical Framework

Referring to the theoretical framework above, using Harold Laswell's communication theory, the research begins with *Suara Gontor* FM as a communicator who delivers Islamic *Da'wah* programs as messages via radio as to influence radio listeners *Suara Gontor* FM who is a communicant in the communication process. Radio *Suara Gontor* FM selects communicators or broadcasters by looking at the credibility of broadcasters, the attractiveness of broadcasters, and the power of broadcasters while the *Da'wah* program *Suara Gontor* FM has informative, persuasive and educational characteristics that are broadcast through radio media as the main media and internet media as additional media with target targets community mapped through sociodemographic aspects and characteristic aspects.

With this research, the researcher will examine the *Suara Gontor* FM radio communication model in broadcasting Islamic *Da'wah* programs consisting of broadcasters by looking at credibility, attractiveness and strength, informative, persuasive, and educative *Da'wah* programs, the selection of additional media supporting *Da'wah* broadcasting and mapping the target audience with reference to sociodemographic aspects and characteristic aspects. The effectiveness of the broadcasting of *Da'wah* programs will be examined by further research.

1.7. Research Method

1.7.1. Research Type

The approach used by the researcher in carrying out this research process is a qualitative descriptive approach. According to Moleong, qualitative research is a study that intends to understand the phenomenon of what is experienced by the research subject, while the descriptive method is a method of examining the status of a group of people, an object, a set of conditions, a system of thought or a class of

events in the present.³¹

Qualitative research can also be interpreted as field research, in which researchers must go into the field to explore data. This method is done by observing directly to the research location. Besides that, qualitative research also necessitates researchers to strengthen the data they researched through data that can be taken from various books in the library.

This method is done by searching for data or information through reading reference books and publication materials which are available in the library related to this research. The reason of the researchers used this study was because the data to be obtained were holistic, complex, deeply dynamic and meaningful. So that it will feel inappropriate if the data on social situations like this are done using a quantitative approach. In addition, the qualitative research used in this study is also based on the object topic of discussion, because the topic of discussion this time is not an obvious thing, but is still an abstract matter, about causes and problems, obstacles and so forth. so that the topic can be examined with a qualitative approach.

1.7.2. Research Venue

This research was conducted at the PT. *Suara Gontor* FM Radio. This research starts from February 15, 2019 to March 31, 2019 which is located in Darussalam Gontor Islamic Boarding School Pusat, Ponorogo, East Java, Indonesia, with the following considerations:

1. *Suara Gontor* FM Radio is a radio owned by Darussalam Gontor Islamic Boarding School which is a pesantren-based Educational Institution.
2. Radio Gontor FM is a radio that has a greater segmentation of *Da'wah* programs than entertainment and information programs.

³¹ Moleong, Lexy J. *Metodologi Penelitian Kualitatif* (2007), Rosdakarya, Bandung

1.7.3. Research Subject

The subject of this study consisted of three people, namely: one CEO and Broadcasting Manager of *Suara Gontor* FM Radio; Al-Ustadz Adifa Adnan Beva, S.E., and one Production staff, who is also a *Suara Gontor* FM Radio announcer; Al-Ustadz Nida Husna Abdul Malik, S.Ag., and Fitriyana Khoirunnisa as an active listeners to *Suara Gontor* FM Radio.

1.7.4. Data Collection Techniques

Data collection techniques that will be used by the researcher in carrying out this research are observation, interview and documentation techniques. Ensuing is the explanation:

1.7.4.1. Observation Technique

Observation technique according to Sutrisno Hadi³² is a complex process, a process composed of various biological and psychological processes. Two of the most important are the processes of surveillance and memory. Observations or surveillance can also be described as daily activities of humans by using the five senses: the eyes as the main aids, in addition to the other five senses, such as ears, smell, mouth and skin.

Observations or sighting can also be described as daily activities of humans by using the senses of the eye as their main aids, in addition to the other five senses, such as the ears, smell, mouth and skin. The object of this research observation includes the broadcast process of daily and weekly *Da'wah* programs carried out by the announcer *Suara Gontor* FM.

1.7.4.2. Interview Technique

The interview technique according to Esterberg³³ is a meeting of two people to exchange information and ideas through

³² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif* (2007), Rosdakarya, Bandung, hal, 145

³³ *Ibid*, pp. 244

question and answer so that a meaning can be constructed in a particular topic.

In this research the author uses unstructured or open interviews, which are exempt interviews where the researcher uses interview guidelines which are only in the form of outlines of the problems asked to the CEO of *Suara Gontor* FM radio, *Suara Gontor* FM radio announcer, and active listener of *Suara Gontor* FM.

1.7.4.3. Documentation Technique

The documentation technique according to Sugiyono is a record of past events. Can be written, pictures, or monumental works from a person. Documents in the form of writings such as diaries, life history, stories, biographies, regulations, policies. Documents in the form of images such as photos, live images, sketches and others. And documents in the form of works such as works of art, which can be in the form of pictures, sculptures, films and others. Documentation techniques are complementary to observation and interview techniques in qualitative research. In this research, using data in the form of *Suara Gontor* FM Radio's proposal and *Suara Gontor* FM Radio's secretariat data.

1.7.5. Data Analysis Technique

Data analysis technique is the process of systematically searching and compiling data obtained from interviews, field notes and other materials, so that they can be easily understood, and the results can be informed to others.

In the process of this research, the researcher used a descriptive method. It is a method that is aimed at solving problems that exist in the present and carried out by the process of reviewing, sorting and grouping data to draw conclusions. The data analysis technique used in this study is the data analysis technique according to Miles and

Huberman consisting of four stages, namely:

1.7.5.1. Data Reduction Phase

Reducing data is an effort in summarizing, sorting out the main points, focusing on important matters, looking for themes, patterns, and removing unnecessary things. Data that has been reduced will give a clear picture and will make it easier for researchers to perform further data accumulation, and search for when required.

Data reduction is done by electronic devices, such as computers by coding with certain aspects. In this study, researchers summarized and retrieved important data.

1.7.5.2. Data Display Phase

After the data reduction process, the next step is to display the data. Data display in qualitative research can be done in the form of brief descriptions, charts, relationships between categories and so on. Miles and Huberman stated that the most frequently used to present data in qualitative research is narrative text. In addition to the form of narration, display data can also be graphs, matrices, networks (networking), social phenomena that are complex and dynamic, so that what is found when entering the field and after a long time in the field will experience the development of data. In this study, researchers used narrative texts to present data in qualitative research.

1.7.5.3. Conclusion Phase or Verification Phase

The conclusions in this research have answered the formulation of the problem formulated by the researcher since the beginning because it has been supported by valid and consistent evidence when the research returns to the field collecting data, thus becoming a credible conclusion (trustworthy).

1.7.6. Data Validity

In qualitative research, data or findings can be declared valid if there is no difference between what the researcher reported and what

actually happened to the examined object. According to Sugiyono, the validity of the data in qualitative research includes credibility tests (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity)..

In the process of credibility testing (internal validity) to obtain data validity, Sugiyono³⁴ explained the data credibility test or credence in the data from qualitative research results, among others, carried out by holding a member check. Therefore, in the process of validity checking of this research data, the researcher chose to use the triangulation method, and the reason the researcher chose this method was because the triangulation method could complement the credibility of the data obtained in the research process.

Among the several methods available in the validity test through the triangulation process, the researcher will use triangulation method and triangulation of data sources to make the credibility of this research stronger. The following is an explanation of the triangulation method and data source triangulation that will be used in this research:

1.7.6.1. Triangulation Method

Triangulation method is done by comparing information or in different ways such as interviews, observation, and documentation.

Triangulation method used by researchers is to compare the results of interviews obtained from the CEO of *Suara Gontor* FM Radio and the broadcaster by conducting observations and documentation to obtain the correctness of reliable information and a complete picture of the information.

1.7.6.2. Source Triangulation

Examination of the data collection results in research can be done with several data inspection techniques to measure how credible the data has been obtained by researchers during the study. According to Patton: “Triangulation with sources means comparing and checking

³⁴ Sugiyono, *Memahami Penelitian Kualitatif* (2012), Alfabeta, Bandung, pp. 270

the degrees of trustworthiness of information obtained through time and different tools in qualitative research”.

The source triangulation that the researcher is doing is comparing the results of interviews from CEO *Suara Gontor* FM Radio to broadcaster and from broadcaster to listener so they can find out the credibility of the data, compare and check the quality of information by using different tools and times in qualitative research.