SUARA GONTOR RADIO FM’S COMMUNICATION MODEL IN BROADCASTING ISLAMIC DA’WAH PROGRAM

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PONOROGO
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ABSTRAK

Model Komunikasi Radio Suara Gontor Fm

dalam Menyiarkan Program Dakwah Islam

Hadyan Janitra


Demikianlah kesimpulan yang dapat diambil dari penelitian ini, Peneliti mengakui akan kekurangan dalam penelitian dan penulisan yang masih jauh dari kesempurnaan. peneliti berharap agar peneliti selanjutnya dapat mengkaji tentang Mohandas Karamchand Gandhi tentang diet sehat terutama pengaruhnya kepada kehidupan Gandhi sendiri, dan juga kehidupan orang-orang yang mengikuti ajaran tentang diet sehatnya dan segala aspek yang ada didalamnya.

Kata Kunci: Model Komunikasi, Radio Suara Gontor FM, Penyiaran, Program Dakwah Islam
ABSTRACT

Suara Gontor FM Radio’s Communication Model In Broadcasting Islamic Da’wah Program

Hadyan Janitra
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Suara Gontor FM Radio is a radio owned by the Darussalam Gontor Islamic Boarding School which has a larger da’wah program than other broadcast programs. This research aims to find out the communication model of Suara Gontor FM Radio in broadcasting Islamic da’wah programs and their obstacles. This research was conducted using qualitative descriptive approach. The research venue was conducted at PT. Suara Gontor FM Radio with the research subjects of the CEO, a broadcaster and a listener. Data collection techniques are carried out through observation, documentation and interviews. The results of this research indicate that communicator of Suara Gontor FM Radio is a teacher selected based on criteria of credibility, attractiveness, and ability of an announcer. Da’wah messages are informative, persuasive and educational. The media used as channels are radio and internet. Communicative mapping is carried out with a sociodemographic, psychological and characteristic behavioral behavior approach. This research is expected to contribute positively to Suargo FM Radio in broadcasting Islamic da’wah programs.

Keywords: Communication Model, Suara Gontor FM Radio, Broadcasting, Islamic Da’wah Program
DEDICATION

I dedicate this worthy thesis to them as their big support on finishing this thesis.

First of all, to Allah The Almighty, The Most Merciful and The Most Compassionate. My prophet Muhammad (PBUH), The Light Humanity, Most Believable, and The Most Noble with his merit to become rahmatan lil-alamin.

My beloved parents,
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My beloved brothers Egan Janitra, Rayhan Janitra, and my beloved sister Athaya Ramadhani Janitra who have given me a support from the beginning and my lovely Family.

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In the name of Allah, the Almighty, the Truth, praise be to Allah the Lord of the world, shalawat and salam be upon the final prophet of Islam, Muhammad (PBUH) and his family, shahabah and who follow his path till the end.

By the mercy and guidance of Allah only, the writer could finish writing this undergraduate thesis. Realizing his incapacity to complete this thesis, the writer felt the need to express his thank for all indispensable direction, guidance, and assistance. In this occasion, the writer should deliver his greatest thanks to:

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6. Moreover, to all of my friends who have contributed to accomplish this thesis.
May Allah reciprocate a proportionate reward for them and bless them, and may their humble thesis be and useful to the readers and especially for the writer.

Researcher,

Hadyan Janitra
THE MOTTOES

“Keep your head up, forge forward fee-sabeel-illah, keep praying, learning, thinking, following your dreams, and loving the people in your life. It’s all worth it, it all matters and makes a difference. Every single thing you do is meaningful, even when you don’t see it. You are my brothers, my sisters, my heroes.” (Wael Abdelgawad)

“Try to become an embodiment of compassion and mercy in your daily life. Do not wait for a situation to occur that will call out these virtues in you. Rather, seek out opportunities where you can manifest them along with all of the other prophetic virtues. Do not live your life passively waiting to be used, roused or stimulated into action by events. Live an active life wherein you become the one who is initiating acts of goodness and kindness in all that you do. Be an embodiment of the truth you represent. Let your words and comportment convey the dignity of the believer to all that you meet.” (Imam Zaid Shakir)
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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:

آْدْعُ إِلَّٰ سَبِيلِ رَبِّكَ بِٱلِْكْمَةِ وَٱلْمَوْعِظَةِ ٱلَْسَنَةِ وَجَٰدِلُْم بِٱلَّتِ هِىَ أَحْسَنُ إِنَّ رَبَّكَ هوَ أَعْلَمُ بَِن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

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

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 Station.

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.

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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 Effendy\(^5\), 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 18\(^{th}\) century through the discovery of steam engines, thus allowing goods to be mass produced,
2) The Industrial Revolution 2.0 took place in the 19\(^{th}\)-20\(^{th}\) 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.

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\(^5\) 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:

<table>
<thead>
<tr>
<th>No</th>
<th>Class</th>
<th>% Age</th>
<th>% Education</th>
<th>% Gender</th>
<th>% Program Segmentation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lower</td>
<td>30</td>
<td>&lt;20 Years</td>
<td>15</td>
<td>Male 30</td>
</tr>
<tr>
<td>2</td>
<td>Middle</td>
<td>40</td>
<td>20-30 Years</td>
<td>30</td>
<td>Female 40</td>
</tr>
<tr>
<td>3</td>
<td>Upper</td>
<td>30</td>
<td>30-40 Years</td>
<td>15</td>
<td>Bachelor 30</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>40-50 Years</td>
<td>15</td>
<td>Advertisement, etc. 20</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>&gt;50 Years</td>
<td>10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**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

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\(^9\) Ibid, pp. 133.

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 STPFP (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 STPFP (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 (STPFP) 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”.

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 STPFP (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

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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


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

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:

\[
\text{يَ أَيْتَهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنـَبَأٍ فَتَبَيّنُوا أَنْ تُصِيبُوا قَوْمًا بَِهَالَةٍ فَتُصْبِحُوا َعَلَىٰ مَا فَعَلْتُمْ نَدِمِينَ} \text{ (6:6)}
\]

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


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.\(^\text{20}\)

Gordon Wiseman and Larry Barker adduced that the communication model has three functions: \textit{first}, illustrating the communication process; \textit{second} indicating visual connection; and \textit{third}, to help in finding and repairing communication jamming.\(^\text{21}\) If the newspaper gets the nickname as the fourth power, then the radio gets the fifth power epithet or the fifth estate.\(^\text{22}\) 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.

\(^\text{21}\) Ibid, hlm. 133.
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. Educatives messages are educational messages
that have pressure on cognitive, affective, and psychomotor.\textsuperscript{23}

c) Channel (media)

Is an instrument or mode used by communicators to convey messages to communicants. In conducting a selection of communication media, UNESCO\textsuperscript{24} 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).

\textsuperscript{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

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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.  

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.  

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.

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

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29 Ibid, 209

(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
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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.

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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 Adna 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 Hadi\(^\text{32}\) 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 Esterberg\(^\text{33}\) 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, Sugiyono 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

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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.
CHAPTER II
DESCRIPTION OF RESEARCH OBJECT

2.1. Suara Gontor FM Radio

Radio is one of the mass communication devices that is still used until this century, because in addition to its nature which is not only informative, but also educative, entertaining, it can even be used as a medium of Da’wah in delivering Islamic messages. Radio communication is auditive, does not demand the public to read, or the ability to see, but only the ability to hear through the ear senses.

Suara Gontor FM Radio is one of the Da’wah media owned by Darussalam Gontor Islamic Boarding School Ponorogo (PMDG). Through radio, the wider community can receive various information in a short time. Therefore, PMDG utilizes radio as one of the Da’wah media, which has a vision, will be a medium to spread Islamic, social and scientific missions that are always glorious in the air, everlasting in the heart, from Gontor greets Indonesia. And the mission as follows:

1. To educate and develop Muslim Mu’min society who are virtuous, noble charactered, sound bodied, broad knowledged, and independent minded.
2. To teach religious and general knowledge to the wider community through radio.
3. And preparing a quality and devoted society to Allah SWT.

Furthermore, the purpose of establishing Suara Gontor FM Radio is:

1. Actualization of Muslim Mu’min generations who are virtuous, noble charactered, sound bodied, broad knowledged, and independent minded.
2. To generate a society that is capable to apply science through radio media.
3. To actualize a quality and devoted society towards Allah SWT.
4. And to embody Islamic Brotherhood among alumni of Darussalam Gontor Islamic Boarding School in particular, and the society generally.

2.2. Radio Location

_Suara Gontor_ FM Radio is located in Darussalam Gontor Islamic Boarding School, which took place at Tower Building, 3rd floor as a broadcast studio, and Madani Building ground floor as an office.

2.3. Segmentation and Target

_Suara Gontor_ FM Radio targets the listener segment as follows:

- **Gender**: Men & Women
- **Age of Listeners**: 5 – 60 years old
- **S. E. S**: B-C-D
- **Education**: Elementary School, Junior High school, High school, College Academy
- **Occupation**: Student, College student, Housewife, Government employees (PNS), Private employees, Entrepreneur.
- **Religiosity**: Islam

2.4. Radio Broadcast Format

The broadcast format on Radio _Suara Gontor_ FM can be explained by the approach to music format, positioning and communication patterns.

2.4.1. Music Types

1. **Music Types**

   - **The music types played by Radio Voice Gontor FM are:**
     - a. Nasyid
     - b. Pop
     - c. Dangdut
     - d. Campursari
     - e. Others
2. Music Genre

The music genres on Radio Gontor FM are:

a. Hits
b. Current
c. Re-Current

3. Music Era

The music eras played by Suara Gontor FM Radio are musics from the era of:

a. 90s
b. 2000s

4. The origin area of music

a. Domestic (Indonesia)
b. Overseas (Foreign-Western-Eastern)\(^\text{35}\)

2.4.2. Positioning

"Positioning" on the Suara Gontor FM Radio is divided into two formats, namely the program format and communication pattern format. For the program formats are:

a. Combining music, information and Da’wah (religious)
b. Provide opportunities for interactive occurrence
c. Live broadcasts are more often done than recorded broadcasts
d. Ads in one broadcast hour are divided into 3 blocks
e. Adhan was announced, given a bumper-in and bumper-out in the form of Qur’an recitation
f. Broadcast “Hymne Oh Pondokku” at each turn of the event.

While the communication pattern formats are:

a. Direct communication is done when not in an interactive block.
b. Two-way communication is carried out by taking into account the duration of broadcasting, so that it remains in the corridor that is

\(^{35}\) Ibid
effective and efficient but still entertaining.
c. Language and speech patterns used adjust to segmentation
d. Broadcasters communicate dynamically in an entertaining atmosphere
e. The announcer slipped the pearl of wisdom into his communication pattern
f. The announcer greets listeners with the words “ikhwan akhwat”.36

2.5. Programming

Radio broadcast schedule of Suara Gontor FM Radio is compiled in the table below:

**Figure 2.5.1: Daily and weekly radio broadcast schedules**

<table>
<thead>
<tr>
<th>No.</th>
<th>Acara</th>
<th>Waktu</th>
<th>Lagu</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kultum Pagi</td>
<td>04.30 - 05.30</td>
<td>Ceramah record</td>
<td>Ceramah record</td>
</tr>
<tr>
<td>2</td>
<td>Shobahal Khoir</td>
<td>05:30 - 07:00</td>
<td>Nasyid</td>
<td>Islam today</td>
</tr>
<tr>
<td>3</td>
<td>Ummi</td>
<td>07:00 - 09:00</td>
<td>Pop Indo Baru</td>
<td>Tips &amp; menu masakan nusananta</td>
</tr>
<tr>
<td>4</td>
<td>Sakinah</td>
<td>09:00 - 11:00</td>
<td>Dangdut</td>
<td>Keluarga Sakinah &amp; Berita Umum</td>
</tr>
<tr>
<td>5</td>
<td>Memori</td>
<td>11:00 - 13:00</td>
<td>Nostalgia Indo &amp; Manca</td>
<td>Intisari Kehidupan</td>
</tr>
<tr>
<td>6</td>
<td>Keep Smile</td>
<td>13:00 - 14:00</td>
<td>Jazz &amp; Bossanova</td>
<td>Fakta dan Realita masa kini</td>
</tr>
<tr>
<td>7</td>
<td>Gontor News*</td>
<td>13:00 - 15:00</td>
<td>Lagu Pondok</td>
<td>Tentang PPMDG</td>
</tr>
<tr>
<td>8</td>
<td>Gontor Translate*</td>
<td>13:00 - 15:00</td>
<td>Lagu Inggris &amp; Arab</td>
<td>Pembelajaran Bahasa Inggris dan Arab</td>
</tr>
<tr>
<td>9</td>
<td>Jelajah</td>
<td>15:00 - 17:00</td>
<td>Lagu Mancanegara</td>
<td>Jelajah Pariwisata &amp; Traveling</td>
</tr>
<tr>
<td>10</td>
<td>Nuansa Petang</td>
<td>17:00 - Mgb</td>
<td>Ceramah record</td>
<td>Ceramah Hikmah Petang</td>
</tr>
<tr>
<td>11</td>
<td>Sehati</td>
<td>18:00 - Selesai</td>
<td>Ceramah Live</td>
<td>Ceramah Sentuhan Hati</td>
</tr>
<tr>
<td>12</td>
<td>Dialog Interaktif*</td>
<td>18:00 - Selesai</td>
<td>Ceramah &amp; Tanya Jawab</td>
<td>Ceramah &amp; Tanya Jawab</td>
</tr>
<tr>
<td>13</td>
<td>Tahsin Qiro'ah*</td>
<td>18:00- Selesai</td>
<td>Bacaan Al Qur'an Live</td>
<td>Pembelajaran Al Qur'an Live</td>
</tr>
<tr>
<td>14</td>
<td>Tabassam</td>
<td>19:00 - 20:30</td>
<td>Nasyid</td>
<td>Mutiara Hidup &amp; Profil Nasyid</td>
</tr>
<tr>
<td>15</td>
<td>Coffe Break</td>
<td>20:30 - 22:00</td>
<td>Pop Indo baru &amp; lama</td>
<td>Berita Umum</td>
</tr>
<tr>
<td>16</td>
<td>Kopi Faith</td>
<td>22:00 - 23:30</td>
<td>Nostalgia Indo</td>
<td>Intisari Kehidupan</td>
</tr>
<tr>
<td>17</td>
<td>Ceria</td>
<td>08:30 - 10:00</td>
<td>Anak - anak</td>
<td>Cerita anak - anak</td>
</tr>
</tbody>
</table>

Suara Gontor FM (source: secretariat of PT. Suara Gontor FM Radio)

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36 Ibid
2.6. Organizational Structure of PT. *Suara Gontor* FM Radio

![Organizational Structure Diagram]

*Figure 2.6.1: Organizational Structure of PT. *Suara Gontor* FM Radio (Source: Secretariat of PT. *Suara Gontor* FM Radio)*

The highest institution in the organizational structure of PT. Radio *Suara Gontor* FM is the patron, namely the headships of Darussalam Gontor Islamic Boarding School. The Headships of Darussalam Gontor Islamic Boarding School is a kind of executive board (after the death of the founders of PMDG) chosen by the Waqf Board every 5 years. Accordingly, the Headships of PMDF are the mandatories of the Waqf Board that gets the mandate to carry out the decisions of the Waqf Board and is responsible
to the Waqf Board of Darussalam Gontor Islamic Boarding School. The Headships of Darussalam Gontor Islamic Boarding School, in addition to leading institutions and sections in the Darussalam Gontor Islamic Boarding School Educational Institution, is also obliged to take care of the santri in accordance with the Sunnah of Darussalam Gontor Islamic Boarding School Educational Institution.

As for the sections which are under the Headships of Darussalam Gontor Islamic Boarding School in the organizational structure of PT. Suara Gontor FM Radio are as follows:

1. President Director, who has the authority to lead the company in accordance with the company’s vision and mission, as well as coordinating employees to carry out their respective duties in accordance with what has been set.

2. Head of the Studio, is a section that formulates and establishes broadcast programming strategies that fulfill established radio forms including strategies for supporting aspects of the success of radio broadcasts, by paying attention to the needs of listeners and developing work plans for short, medium term broadcast programs, directing and managing the development & implementation of work plans.

3. Head of Personnel Division, he is in charge of supervising the report of each division and reporting it to the president director.

4. Secretarial-Financial Division, he is in charge of preparing all matters relating to correspondence and finance.

5. Broadcasting Division, tasked with operating and carrying out light maintenance on broadcast studio equipment, as well as ensuring the smooth operation of broadcasts and maintaining the entire broadcasting equipment.

6. Marketing, is a division that formulates, and establishes marketing strategies, and advertising.\(^{37}\)

\(^{37}\) Proposal PT. Radio *Suara Gontor* FM (Ponorogo : 2007)
CHAPTER III

DEPICTION OF RESEARCH SUBJECT

The research subject is a place or person who is asked to provide information about a fact or opinion. The subject of research according to Amirin is someone or something about which information is wanted. In a research, the research subject has a very strategic role because in the research subjects, that is the data about the variables that the study will observe. Conclusions from the two meanings above: Research subjects are individuals, objects, or organisms that are used as sources of information needed in collecting research data. In qualitative research, respondents or research subjects are referred to as informants, namely people give information about the data that researchers want related to the research that is being carried out. or can also be referred to as the research subject or respondent (quantitative).  

The subject is a discussion that is often seen in a research. Humans, objects, or institutions (organizations) whose nature of conditions will be examined is something that is inherent in or contained in the object of research. Usman and Purnomo in his book “Social Research Methodology”, explained: Population does not exist in this study and the notion of sampling is that the choice of the researcher himself is purposively adjusted for the purpose of his research. Samples are only sources that can provide relevant information only, samples in the form of events, people, and the situation under study. The subject of research according to Suharsimi Arikonto limits the subject of research as objects, things or people where data for research variables are attached, and which are disputed.  

In a research, the research subject had a very strategic role because the research subject was data about the variables studied. The research subjects basically are those who will be subject to the conclusions of the research. 

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research results. The research subject is the whole object where there are several sources or informants who can provide information about problems related to the research that will be conducted. In qualitative research, the research subject is often also referred to as the informant. Informants are people who are trusted to be interviewees or information sources by researchers who will provide accurate information to complete research data. This matter was also explained by Sugiyono in his book; Quantitative, Qualitative Research and R & D methods, that: “Informants are designations for samples from qualitative research. The sample in qualitative research is not called a respondent, but as a interviewee, or participant, informant, friend and teacher in the research”

The research subjects this time were people who played an active role in the broadcasting superintendence and management of Suar Gontor FM Radio. In this research, the researcher has several criteria in selecting research subjects, namely: (1) CEO of PT. Suara Gontor FM Radio and head of broadcasting division (2) Radio Announcer of Suara Gontor FM Radio (3) Listener of Suara Gontor FM Radio. Based on these criteria, the subjects in this study were:

1. Adifa Adnan Befa, S.E. : CEO of Suara Gontor FM Radio

2. Nida Husna Abd.Malik, S.Ag. : Production Division and Announcer of Suara Gontor FM Radio

3. Fitriyana Khoirunnisa : One of Suara Gontor FM Radio’s listeners

Of the three research subjects above, the researcher will describe the profile of the research subject as follows:

3.1. Al-Ustadz Adifa Adnan Befa, S.E.

Adifa Adnan Befa, S.E., he is the 6th year teacher in Darussalam Gontor Islamic Boarding School with a bachelor’s degree at the University of Darussalam. Adifa is an alumni of the 2013 class who have studied for
6 years and continue his studies at the University of Darussalam Gontor and become a teacher at PMDG. At PT. Suara Gontor FM Radio, Adifa is a CEO who is also the head of the broadcasting division on Suara Gontor FM Radio, and has been active on Suara Gontor FM Radio since 2016.

3.2. Al-Ustadz Nida Husna Abdul Malik, S.Ag.

Nida Husna Abdul Malik, S.Ag. is a 5th year teacher in Darussalam Gontor Islamic Boarding School. Nida is an alumni of the 2014 class of Pondok Gontor who has studied for 4 years and continues his studies at the University of Darussalam Gontor as well as being a teacher at PMDG. On radio Suara Gontor FM Radio, he is one of the production staff members, as well as an announcer and has been active on Suara Gontor FM Radio since 2014.

3.3. Fitriyana Khoirunnisa

Fitriyana Khoirunnisa who is one of the active listeners of Suara Gontor FM Radio, whom the researcher got based on the results of observations on one of the Suara Gontor FM’s online media “Whatsapp”. From these observations the researcher observed that Fitriyana is an active listener on the Suara Gontor FM Radio every day. She is a student of UIN Raden Intan Lampung who listens to Suara Gontor FM Radio via the streaming application.

The reason why the researcher chose the study subjects was because they were the people responsible for managing Suara Gontor FM Radio, including the process of broadcasting the Islamic Da’wah program and having an assessment of Suara Gontor FM Radio. In addition, they also have the authority to provide information in the form of data or whatever the author needs with regard to this research and also help in validating the data in this study.
CHAPTER IV
DISCUSSION OF RESEARCH RESULTS

In this chapter, the researcher discusses the data that he has obtained from the results of observations and interviews with reference to the theory and study of previous research.

4.1. Suara Gontor FM Radio Broadcasters

In some communication studies, communicators become the control and source of all communication activities. A source is a part that initiates or has a need to communicate. Sources can be an individual, or group, organization, company, or even a country.

Besides that, in Islam the communicator is called da’i which can mean individually, in groups, organizations or institutions that are called to carry out Da’wah actions. In this study, the communicator or da’i in question is an announcer, because the announcer is the one who has an active role in broadcasting the Da’wah program on the radio.

From the results of observations and interviews that the researcher got in the field, the Suara Gontor FM Radio announcer was a teacher who was serving and had studied at Gontor for about four years. Selection of communicator or announcer on Suara Gontor FM Radio (Suara Gontor FM) is done by submitting the name of the teacher or ustadz who is devoting in Pondok Gontor, to the Guidance and Counselling Department staff, which is then discussed with the headships of Pondok Gontor.

Adifa as CEO explained that the announcer Suara Gontor FM is a teacher who is devoting or teaching at Gontor who has loyalty and basic skills:

“Because in this institution, all of us are given a mandate so for the first step that must be done is to choose an announcer that we must

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convey to the Guidance and Counselling Department by proposing a name from a Gontor teacher which of course we consider possessing skills in delivering Da’wah then to follow up by the Guidance and Counselling Department. For the criteria themselves, the first must have loyalty, the second has basic skills, which can be smooth in delivering the news or smooth in delivering Islamic Da’wah. Loyalty in question is to see the compliance in accepting and executing direction from superiors, consistent in doing everything that is related to the broadcasting process and for the basic skills that must be possessed by the announcer is proficient in choosing the words to be spoken, and clever in making creations that can be applied during broadcasts, and also experts bring an atmosphere at a certain moment.”

Names submitted to the Guidance and Counselling Department staff are selected first by looking at criteria such as having loyalty and basic skills in delivering news or Islamic Da’wah. Loyalty looks at its compliance in accepting and executing directions from superiors, being consistent in broadcasting programs, and actively working on everything related to the broadcasting process as well as the basic skills of a Suara Gontor FM announcer is competent in sorting out what words to say and creative when broadcasting news or Da’wah programs and experts in bringing atmosphere.

While the basic skills of an announcer from Suara Gontor FM Radio are competent in sorting out the words to be spoken and creative when broadcasting news or Da’wah programs, having good public speaking skills, having a distinctive voice, not shrill (too high and not pleasant to hear), master Arabic and English, as well as experts in bringing atmosphere.

Hence, Suara Gontor FM announcers have deep knowledge about religion and Da’wah when broadcasting Islamic Da’wah programs. This is because they are alumni or graduates from Darussalam Gontor Islamic Boarding School and still teaching there. The researcher also saw that all broadcasters were given facilities such as access to the internet network and from daily newspapers, so that broadcasters could make daily broadcast material quickly and actually.

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40 Adifa Adnan Befa, CEO Suara Gontor fm. Wawancara. 9 Maret 2019
These data are in accordance with the theory initiated by Hafied Changara\textsuperscript{41} about choosing and assigning communicators in his book “Communication Planning and Strategy”, that is:

First, the level of other people’s trust in themselves or can be called credibility. For the Suara Gontor FM Radio announcer, he must be a teacher or ustadz who teaches in Darussalam Gontor Islamic Boarding School and has acquire trust from the headships. This is because ustadz or teachers are alumni of Darussalam Gontor Islamic Boarding School graduates who have completed their study period of approximately six years in the institution.

The credibility of Suara Gontor FM broadcasters in broadcasting Islamic Da’wah programs is in accordance with Zulfikar Yufi Ramadhan’s research explained that one of the broadcasters on the radio named Widi Ariyani was an announcer who met the criteria of Derived & Terminal Credibility and was considered the most credible in terms of experience, education and attitude.

Second, Enticement (attractive) displayed by communicators, or broadcasters can attract the sympathy of the audience. Suara Gontor FM Radio’s announcer has the appeal of being competent in sorting out the words that will be spoken when broadcasting Da’wah and expertise in making creations that are applied when broadcasting Da’wah, as well as expertise in bringing the atmosphere at a certain moment.

Nida as the broadcaster of Suara Gontor FM explained that Suara Gontor FM’s broadcaster has two fundamental factors, namely internal and external factors:

“Internally, first we personally as broadcasters, we try to instill, implement how the contents of our broadcasts can be accepted by the way we perform ablution first, open with basmalah then close it with hamdalah. The second is to find the lightest language possible, which is easily accepted by listeners. From the external, we adjust how listeners can accept, and secondly, we do not fix or give advice, because what we object is not only children or adolescents, but there

\textsuperscript{41} Prof. H. Hafied Changara, \textit{Perencanaan & Strategi Komunikasi}. Jakarta, Rajawali Pers, 2017, pp. 133
are those who are older than us, therefore we as an announcer, after seeing the listening object, the words we convey are in the form of reminding.”

A Suara Gontor FM announcer has two underlying factors (basic skills). First, Internal is a factor of the announcer itself, who tries to instill and implement how the contents of the Da’wah broadcast can be accepted, namely by doing ablution first, opening the broadcast with basmalah reading, then closing it with hamdalah, to introduce the listeners that Suara Gontor FM broadcasters presented an event that was in accordance with the teachings of Islamic religion and looked for the language that was as light as possible, so that it was easy for listeners to accept. Secondly, external factors which include adjustments to listeners in order to receive Da’wah programs.

The results of the researcher’s observations in the field were seeing all the broadcasters when broadcasting the Da’wah program on Suara Gontor FM Radio opening broadcasts with basmalah, and closing it with hamdalah. And this data is reinforced by the results of interviews with Fitriyana as a Suara Gontor FM Radio listener, she explained:

“I am also interested in the broadcasters who have a wide range of insights. They gradually provide information about the Islamic world & technology to listeners in a relaxed tone, then with polite language and easy to understand. Apart from that the announcer is also quite generous & responds quickly to every message that comes in even though to just ask for a song to be played. This shows that every announcer in charge must be required to be hospitable & friendly to loyal listeners of Suara Gontor FM Radio.”

From the results of the interview above the listeners expressed their interest in Suara Gontor FM radio announcers because they had extensive insight into religion and conveyed it in polite language, easy to understand so that it could provide an audience with a positive impression and enticement.

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42 Ibid
43 Fitriyana Khoirunnisa. Pendengar aktif Suara Gontor fm. Wawancara : 2 April 2019
Based on the documentation results, the researcher found data from the *Suara Gontor* FM radio proposal that was related to the characteristics of broadcasters. The data states that broadcasters carry out unidirectional communication carried out when they are not in an interactive block, two-way communication by paying attention to broadcast duration so that it remains effective and efficient but still entertaining, language and speech patterns are used to adjust to segmentation, communication dynamically in an atmosphere entertaining, slipping pearls of wisdom into their communication patterns, and greeting listeners with the words *ikhwan akhwat*.44.

Third, is power or ability that can lead to submission. Like credibility and attraction, submission arises from the interaction between communicators and communicants. French dan Raven⁴⁵ they mention types of power. This classification is then modified by Raven and produces five types of power: (1) Coercive power which shows the ability of the communicator to bring rewards or give punishment to the communicant. (2) Expert power. This power comes from the knowledge, experience, skills, or abilities possessed by communicators. (3) Informational power. Derived from certain communication contents or new knowledge possessed by communicators. (4) Referent power. Communicant makes communicators a reference framework for judging themselves. (5) Legal power (legitimate power). Power comes from a set of norm rules that cause the communicator to be authorized to take an action.

The five types of power above are almost entirely in accordance with the announcer or communicator who is in *Suara Gontor* FM Radio and who has criteria such as credibility and attractiveness, then continues with power. The power of an announcer in *Suara Gontor* FM is in accordance with several types that are spoken by French and Raven, namely: (1) Power of expertise, such as having knowledge, experience, skills in broadcasting

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⁴⁴ Proposal PT. Radio *Suara Gontor* FM (Ponorogo : 2016)
which refers to the background of all broadcasters who are teachers and graduates of Darussalam Gontor Islamic Boarding School who are still active in teaching and doing Da’wah, also having good public speaking skills and are good at speaking Arabic and English. (2) Informational power, such as knowledge or new information obtained by Suara Gontor FM Radio broadcasters, this is because the facilities provided by the company to broadcasters in the form of computers and the internet make it possible to be able to access information or new knowledge.

4.2. Islamic Da’wah Programs of Suara Gontor FM Radio

Message is everything that is conveyed by someone in the form of a symbol that is perceived and accepted by the audience in a series of meanings. According to the form, the symbols conveyed can be divided into two types, namely verbal symbols and nonverbal symbols. Verbal symbols in their use use language which is a set of words that have been structured so that it becomes a set of sentences that contain meaning. While the nonverbal symbol is usually called sign language, body language or silent language.46

The message packaged in the form of a broadcast program in the broadcasting world is an important and decisive factor in supporting the financial success of a broadcast station.47 This is because the program is a factor that brings the audience to know a broadcasting station and even get the information needed, both messages that are informative, persuasive and educative (educating).

In Islam, Da’wah is one of the communication activities, which specifically 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 obtain happiness in life in the world and the hereafter. The success of his invitation reflects the development of Islam in the future.48

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46 Ibid, pp. 139
other words, what is conveyed in Da’wah is Islamic messages, which are packaged in the form of broadcast programs in the broadcasting world, one of which is radio.

Programming is everything that the broadcasting station displays to meet the needs of its audience. The program presented is a factor that makes the audience interested in participating in broadcasts broadcasted by radio broadcast stations.49

From the results of the interview, Adifa as CEO of Suara Gontor FM Radio explained that Suara Gontor FM packed Islamic Da’wah messages in various ways. Starting from messages that are specific to one segment in each program, there are also those in the form of pieces of messages inserted at certain hours and minutes. He explained:

“The first is the program “Shobahal Khoir” with Islamic news content. The second is the program “Memory”, in the form of wisdom quotes where the wisdom can be embedded in the minds of listeners all and also can add stories with wisdom. The third, is “Tabassam”. And the last one is “Coffee Faith”. That is an event in the form of self-efficacy and invites listeners to enrich themselves with a message in the form of wisdom in life. For the morning cult we deliberately broadcast lectures from religious teachers or da’i from outside the institution followed by a one-day program on the afternoon at 18.30. Next is the interactive dialogue program. The weekly special program is called “Tahsin Qiroa’ah”. Then there is Gontor Translate and the last is Gontor News.”50

The results of the interview showed that the program at Suara Gontor FM was not fully Islamic Da’wah, such as the program called UMMI, Sakinah, Keep Smile, Jelajah and Coffee Break which contained general news. However, there is a special program of Da’wah given in the form of segments of special events such as morning & evening seven-minutes lecture, Shobahal Khair, Memori, Tabassam, Sehati and weekly Da’wah

50 Adifa Adnan Befa. CEO Suara Gontor fm. Wawancara 31 Maret 2019
programs such as interactive dialogue, tahsin qiro’ah, Gontor News, and Gontor Translate. Besides these special programs, there are also Da’wah messages such as the wisdom of Muslim life, Islamic khazanah that are tucked in at certain hours and minutes and there are also pearls of wisdom, prophetic hadith, Qur’anic interpretations or Tafseer, and Islamic khazanah that were inserted between songs as long as the program was broadcasted.

This was reinforced by the results of the researcher’s observations in the field which showed that there were various types of programs listed on the daily and weekly broadcast schedules on the Suara Gontor FM Radio which started from the morning until the night.

<table>
<thead>
<tr>
<th>No</th>
<th>Acara</th>
<th>Waktu</th>
<th>Lagu</th>
<th>Item</th>
</tr>
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<tr>
<td>1</td>
<td>Kultum Pagi</td>
<td>4.30 - 5.30</td>
<td>Ceramah record</td>
<td>Ceramah record</td>
</tr>
<tr>
<td>2</td>
<td>Shobahal Khoir</td>
<td>05:30 - 07:00</td>
<td>Nasyid</td>
<td>Islam today</td>
</tr>
<tr>
<td>3</td>
<td>Ummi</td>
<td>07:00 - 09:00</td>
<td>Pop Indo Baru</td>
<td>Tips &amp; menu masakan masantara</td>
</tr>
<tr>
<td>4</td>
<td>Sakinah</td>
<td>09:00 - 11:00</td>
<td>Dangdut</td>
<td>Keluarga Sakinah &amp; Berita Umum</td>
</tr>
<tr>
<td>5</td>
<td>Memori</td>
<td>11:00 - 13:00</td>
<td>Nostalgia Indo &amp; Manca</td>
<td>Intisari Kehidupan</td>
</tr>
<tr>
<td>6</td>
<td>Keep Smile</td>
<td>13:00 - 14:00</td>
<td>Jazz &amp; Bossanova</td>
<td>Volta dan Realita masa kini</td>
</tr>
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<td>7</td>
<td>Gontor News*</td>
<td>13:00 - 15:00</td>
<td>Lagu Pondok</td>
<td>Tentang PPMDG</td>
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<td>8</td>
<td>Gontor Translate*</td>
<td>13:00 - 15:00</td>
<td>Lagu Inggris &amp; Arab</td>
<td>Pembelajaran Bahasa Inggris dan Arab</td>
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<tr>
<td>9</td>
<td>Jelajah</td>
<td>15:00 - 17:00</td>
<td>Lagu Mancanagara</td>
<td>Jelajah Pariwisata &amp; Traveling</td>
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<tr>
<td>10</td>
<td>Nuansa Petang</td>
<td>17:00 - 19:00</td>
<td>Ceramah record</td>
<td>Ceramah Hikmah Petang</td>
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<td>11</td>
<td>Sehati</td>
<td>18:00 - 19:30</td>
<td>Serep</td>
<td>Ceramah Sehati</td>
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<tr>
<td>12</td>
<td>Dialog Interaktif*</td>
<td>18:00 - 19:00</td>
<td>Ceramah &amp; Tanya Jawab</td>
<td>Ceramah &amp; Tanya Jawab</td>
</tr>
<tr>
<td>13</td>
<td>Tahsin Qiro’ah*</td>
<td>18:00 - 19:30</td>
<td>Bacaan Al Qur'an</td>
<td>Pembelajaran Al Qur’an Live</td>
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<td>14</td>
<td>Tabassam</td>
<td>19:00 - 20:30</td>
<td>Nasyid</td>
<td>Mutiau Hidup &amp; Profil Nasyid</td>
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<tr>
<td>15</td>
<td>Coffe Break</td>
<td>20:30 - 22:00</td>
<td>Pop Indo baru &amp; lama</td>
<td>Berita Umum</td>
</tr>
<tr>
<td>16</td>
<td>Kopi Faith</td>
<td>22:00 - 23:30</td>
<td>Nostalgia Indo</td>
<td>Intisari Kehidupan</td>
</tr>
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<td>17</td>
<td>Cerita</td>
<td>08:30 - 10:00</td>
<td>Anak - anak</td>
<td>Cerita anak - anak</td>
</tr>
</tbody>
</table>

Picture 4.2.1: Daily and weekly radio broadcast schedule Suara Gontor FM (source: Secretariat of PT Suara Gontor FM Radio)

From the results of the above observations, the researcher obtained data from the daily program on Suara Gontor FM Radio from morning to night. For daily Da’wah programs researchers will describe it based on the results of the interview as follows:

1. The seven-minute lecture Da’wah program is broadcasted every
morning and evening. This program is a *Da’wah* program that contains lectures by *ustadz* or scholars who are well-known among the public such as Aa Gym, KH. Zainuddin MZ, and so on. This seven-minute lecture is played through sound recording or in mp3 form with a duration of half an hour to one hour.

2. In the *Shobahal Khair* program, broadcasters prepare the selected content in the form of information on Islamic treasures, and Islamic news. *Khazanah* according to the Kamus Besar Bahasa Indonesia\(^{51}\) means wealth. Thus, the information on Islamic *khazanah* delivered by *Suara Gontor* FM Radio in the event was in the form of information about the wealth of Islamic civilization since the arrival of Islam, until now. Furthermore, the message in the form of Islamic news, which is also conveyed in this segment, is a medium of information to listeners to Islam that is up to date.

3. *Memory* program is a *Da’wah* program that presents life wisdom messages as well as stories and essence of a Muslim’s life and is a knowledge for listeners to Islamic insights. Broadcasted at 11.00 a.m. WIB which was accompanied by nostalgic songs in the 80s and 90s.

4. The *Sehati* program will then be broadcasted from 6:30 to 7:00 in the evening. Presenting speakers from *ustadz* or teachers who have completed their undergraduate study. This program is half an hour long, guided directly by the *Suara Gontor* FM Radio announcer.

5. At 19.00-20.30 WIB, there is a *Da’wah* program called *Tabassam*. This segment is a combination of *Shobahal Khoir’s* content and memory, which is in the form of Islamic treasures, pearls of wisdom. However, it is presented in the form of stories of prophets, stories of Rasulullah’s companions and other Muslim stories. In this segment, broadcasters convey the stories of the prophets accompanied by interpretations of the quran and prophetic hadith.

\(^{51}\) [https://kbbi.web.id/khazanah](https://kbbi.web.id/khazanah)
6. As for the weekly *Da’wah* program, it begins with an interactive dialogue program. This program is a weekly *Da’wah* program that is broadcasted every Friday after maghrib by inviting speakers from teachers or *ustadz* who already have expertise or experts in certain fields in Islam such as jurisprudence, hadith, and interpretations of the quran. In this program the resource person delivered the material in advance and at the end of the session questions will be opened for listeners who want to ask questions about the material that has been delivered.

7. The next weekly *Da’wah* program is Tahsin Qiro’ah. This program is an Al-Qur’an learning program which is broadcasted every Sunday and Wednesday by inviting speakers from santri or *ustadz* of Pondok Gontor, who are experts in reading the Al-Qur’an.

8. Next, the weekly program called Gontor News is broadcasted every Sunday and Wednesday at 1:00 p.m. to 3:00 p.m. this program contains the latest information relating to Pondok Gontor.

9. Then the last weekly *Da’wah* program is Gontor Translate. This program is an Arabic and English language learning program which is broadcast every Monday afternoon by inviting experts or linguists from the *ustadz* or teacher. With the aim of being able to practice the knowledge that has been obtained and also be able to provide foreign language insights to listeners while motivating them in learning languages. Likewise, with other programs, which have the aim to add insight while motivating listeners with learning and religious studies.

_Suara Gontor_ FM Radio’s *Da’wah* messages is not only delivered through special programs such as those mentioned above, but there are also those in the form of short messages that last between 30 seconds to 1 minute called short record pearls of wisdom and khazanah of Islam.

The presentation of the program carried out by _Suara Gontor_ FM is in line with what was done by Delta FM in Ditta Aditya’s research which
mentioned the programming of Delta FM Radio which is one of the leading on air programs is the morning show, Farhan & Asri in the morning.\textsuperscript{52}

The technique of delivering messages broadcasted by \textit{Suara Gontor} FM Radio from the daily \textit{Da’wah} program and the weekly \textit{Da’wah} program is as stated by Hafied Changara\textsuperscript{53} namely: (1) Messages of an information characteristic, such as in the program Shobahal Khoir and Tabassam. (2) Persuasive messages using motivational appeal techniques such as those contained in the cultural, memory, coffee faith, one heart, and interactive and pearl of wisdom dialog programs (3) Educative messages, as found in the Tahsin Qiro’ah program, interactive dialogue and Gontor translate.

\textbf{4.3. \textit{Da’wah} Program Broadcasting Media}

Media is a device or medium that is used by a source to convey its message to the recipient. Channels may refer to the form of message delivered to the recipient, whether verbal or nonverbal channels.\textsuperscript{54} Communication channels also refer to the way the message is presented: whether directly (face to face) or through printing, electronic and internet media.

Radio is a communication channel that refers to the presentation of messages through electronic media. Radio is one of the mass media that has an old age and has great strength. This is because radio has different characteristics from other mass media. \textit{First}, radio is direct, so to reach listeners does not require complicated delivery techniques. \textit{Second}, do not know distance and time. So how far can listeners be affordable according to the broadcasting limits permitted by the government, and radio can be heard at any time. \textit{Third}, radio has a high

\textsuperscript{52} Ditta Aditya. \textit{Strategi Komunikasi Pemasaran Radio Delta Fm Medan Dalam Bertahan Di Era Media Online}. Jurnal USU. 2015.


\textsuperscript{54} Mulyana, Deddy, M.A., Ph.D. \textit{Ilmu Komunikasi Suatu Pengantar} (Bandung:PT. Remaja Rosdakarya, 2015), Cet 15, pp. 70
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 sound effects used.  

From the results of interviews and observations in the field, the researcher obtained data that *Suara Gontor* FM used radio as the main media in broadcasting Islamic *Da’wah* programs, besides that there were several other media used by *Suara Gontor* FM radio in broadcasting Islamic *Da’wah* programs.

*Suara Gontor* FM does not only rely on radio media in delivering Islamic *Da’wah*, but also on internet media such as Facebook, Instagram and Twitter, websites, even on demand through mobile applications in broadcasting Islamic *Da’wah* programs, this is because the radio is not wide enough to reach listeners not only in the city of Ponorogo, but with the addition of the help of internet media, the message of *Da’wah* broadcast will be far wider. As the results of the interview with Adifa as CEO of *Suara Gontor* FM Radio:

“When talking about radio, we see that if we only use the radio, the range is not as broad as the media we use to make it wider, so to handle it, we use streaming in the application called the Suara Gontor, we can download it and then listen to the Suara Gontor FM through the application, up to the end of the world can also be accessed or called on demand. Then we also sometimes live on Instagram. Other social media too, like WhatsApp, Facebook, and Twitter too.”

The media above is done by looking at audiences or listeners and also looking at the need for reach. Meanwhile, regarding measuring the range in radio media broadcasting, *Suara Gontor* FM made observations in the form of jumping directly into the field where the last point of the radio can still be heard using electronic radio.

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56 Adifa Adnan Befa, CEO *Suara Gontor* fm. Wawancara. 9 Maret 2019
Listeners can listen to the *Suara Gontor* FM Radio via the streaming application *Suara Gontor* FM because radio coverage cannot reach the area where they live. Apart from streaming on the *Play Store* application, listeners can find out news or information about *Suara Gontor* FM via the website: fm.gontor.ac.id and social media like Facebook: @*Suara Gontor* FM, Instagram: @*Suara Gontor* fm, twitter: @*Suara Gontor* fm, and whatsapp: 0812 3033 8383.

This was confirmed by the results of an interview with Fitriyana as a listener of *Suara Gontor* FM radio, she explained:

“I listened to the *Suara Gontor* FM Radio broadcast via streaming on the *Suara Gontor* FM application. In the application, we can also find out about the news about *Suara Gontor* FM, broadcast schedules, Islamic studies, education, and most importantly, information about the Darussalam Gontor Islamic Boarding School itself. Apart from the application itself, listeners can also find out news & information related to *Suara Gontor* FM through social media such as Facebook, Instagram, WhatsApp, Twitter & official website *Suara Gontor* FM.”

In order for *Da’wah* messages to spread widely without the reach of radio users, *Suara Gontor* FM Radio broadcasts *Da’wah* programs via the internet or can be classified as new media. New media (Internet) is the result of engineering from information technology experts who managed to combine interpersonal communication and mass communication. While old media can be described in various forms of media, one of which is electronic media.

UNESCO\textsuperscript{58} in the planning book and communication strategy by Hafied Changara, he mentioned a number of clues in selecting communication media, namely: Communication resources available in one place, by: (1) Gathering data about existing communication resources, (2) Status analysis

\textsuperscript{57} Fitriyana Khoirunnisa. Pendengar aktif *Suara Gontor* fm. Wawancara : 2 April 2019

\textsuperscript{58} Prof. H. Hafied Changara, *Perencanaan & Strategi Komunikasi*. Jakarta, Rajawali Pers, 2017, pp. 146
communication resources, whether the existing TV and radio stations are privately or government owned and (3) Make critical analysis needed by the community for the media and analysis of media ownership among the target community and whether or not the message to be delivered is affordable.

From the description above, several points are in accordance with what has been done by Suara Gontor FM in choosing media in broadcasting Islamic Da’wah programs, namely (1) Suara Gontor FM looks at media ownership among the public, how many use internet media and other media (2) Knowing the range of radio broadcasts whether it can be received by viewers in a province or is limited to cities and villages. Meanwhile, with other points researchers have not found suitability in the selection of the media.

This was also reinforced by the theory of the 4.0 Industrial Revolution, Klaus through “The Fourth Industrial Revolution” states that internet media is the backbone of the movement and connectivity of humans and machines in the present.

One of the additional medias owned by Suara Gontor FM Radio in broadcasting Da’wah programs such as internet and social media by adjusting the needs of listeners and facing challenges in the digital era in line with Ditta Aditya’s research study which mentions marketing communications of Delta FM Radio Medan that are used to survive in the era of online media by utilizing websites and social media to reach and interact with listeners.

4.4. Listeners of Suara Gontor FM Radio

In the world of communication, people are usually termed audiences and in the world of radio broadcasting, they are usually termed listeners. Because humans cannot be separated from groups, people are often grouped according to segmentation.

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59 Banu Prasetyo, Umi Trisyanti. Revolusi Industri 4.0 Dan Tantangan Perubahan Sosial. Jurnal Prosiding SEMATEKSOS 3. pp. 22
Understanding the community, especially those who will be targeted by communication programs is very important, because all communication activities are directed at them. They are the ones who determine the success or failure of a program.\footnote{Prof. H. Hafied Changara, \textit{Perencanaan & Strategi Komunikasi}. Jakarta, Rajawali Pers, 2017, pp. 136}

Adifa as CEO of \textit{Suara Gontor} FM Radio explained that the target of the \textit{Suara Gontor} FM from the \textit{Da’wah} program was the society in general, but it was grouped into various segments such as groups that included age, sex, and also work.

\begin{quote}
\textit{“The target of Da’wah is generally the whole society but we have certain segments that we specialize in for children, adolescents, and also for adults.”}\footnote{Adifa Adnan Befa, CEO \textit{Suara Gontor} fm. Wawancara. 9 Maret 2019}
\end{quote}

As for Nida as \textit{Suara Gontor} FM radio announcer explained that \textit{Suara Gontor} FM mapped listeners by including all program segments to all community characteristics and then carried out by making the right time and program program estimates. For example, in the morning, there is a UMMI program that provides cooking recipes by targeting adult female listeners on the grounds that the morning is the right time for adult women to prepare dishes. He explained:

\begin{quote}
\textit{“We save Islamic Da’wah programs at each event, which each event has its own target audience. For example in the morning, precisely at UMMI, we have a program segment that discusses the cuisine menu, meaning our object is mothers.”}\footnote{Nida Husna Abdul Malik, Penyiar \textit{Suara Gontor} fm. Wawancara 9 Maret 2019}
\end{quote}

From the observations, the researcher obtained the data segmentation of \textit{Suara Gontor} FM Radio listeners:
### Segmentasi Pendengar Radio Suara Gontor FM

<table>
<thead>
<tr>
<th>No</th>
<th>Kalangan</th>
<th>% Usia</th>
<th>% Pendidikan</th>
<th>% Jenis Kelamin</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bawah</td>
<td>30</td>
<td>&lt;20 Tahun</td>
<td>15</td>
<td>SD</td>
</tr>
<tr>
<td>2</td>
<td>Menengah</td>
<td>40</td>
<td>20-30 Tahun</td>
<td>30</td>
<td>SMU</td>
</tr>
<tr>
<td>3</td>
<td>Atas</td>
<td>30</td>
<td>30-40 Tahun</td>
<td>30</td>
<td>Sarjana</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>40-50 Tahun</td>
<td></td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>&gt;50 Tahun</td>
<td></td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

**Picture 4.4.1: Segmentation of Suara Gontor FM Radio Listeners (Source: Secretariat of PT Suara Gontor FM Radio)**

According to the data that researchers have obtained, that the above segmentation corresponds to one of the sociodemographic aspects where this aspect includes age, gender, occupation, income level, religion, ideology, ethnicity including ownership.

From the aspects described by Hafied Cangara in communicant or listener mapping, there is only one point that is in accordance with the above data, namely only on the sociodemographic aspect, which only covers income level, age, education and gender.

Based on the mapping data of the community groups above, there is a connection between the communicant or listener with the type of *Da’wah* program delivered by *Suara Gontor* FM Radio. Because it will be in vain if the program has been designed in such a way by using costs, time and energy, but they are not interested in what the broadcasters convey.⁶³

In the seven-minute lecture *Da’wah* program that was broadcasted in the morning and evening, *Suara Gontor* FM Radio deliberately placed the *Da’wah* program because it looked at the needs of listeners both those who had teenagers upwards or teenagers to adulthood because in the morning the listeners’ minds were still clear after waking up in the morning and finishing Shubuh prayer. Whereas the evening seven-minutes lecture, the target of the communicant that was intended was the same as the morning lecture, that is

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the listener who had the age of adolescence to adulthood on the grounds that the listener’s habit in the evening was getting ready to perform the Maghrib prayer.

The Shobahal Khoir program is broadcasted at 05.30 - 07.00 WIB. Target targets at all ages, whether it’s teenagers or adults who will start activities in the morning.

The Memory Program broadcasts about the lessons of life between 11:00 - 13:00 a.m. and the Coffee Faith program broadcasted at 10:00 p.m. - 00:00 p.m. has an adult age target of 20 and above by looking at listeners’ activities in the morning before noon. This is the right time to broadcast the message because at that time the majority of qualified listeners will take a break at that time. While the listener’s habits at the time where the Coffee Faith program was broadcasted, was a break and some were on duty at night.

The Sehati daily program which has direct lecture content with speakers and the weekly program Tahsin Qiro’ah (Direct Al-Qur’an Learning) and interactive dialogue are broadcast from 18:00 to 19:00 or right after Maghrib. This is so that the target audience is all ages by looking at the listener’s activities at this time, the majority of listeners are still in a religious atmosphere after performing the Maghrib prayer. In addition, it is different from the Sehati lecture program and interactive dialogue which tends to lead listeners who have adolescents to adulthood because the material discussed is things related to the Islamic syari’ah.

During the day at 1:00 a.m. to 3:00 p.m., weekly Da’wah programs such as Gontor News (Gontor News) which are broadcast on Sundays and Wednesdays and Gontor Translate (Language Learning) on Monday have a target of all ages. Because both children and adults can understand the message conveyed.

From the data results above, the researcher concludes that all Da’wah programs in Suara Gontor FM Radio are in line with the sociodemographic aspects in determining the target of a program, aspects of psychological
profiles that include attitudes that are reflected in the psyche of the community and also aspects of characteristics related to habits done by listeners.

This is in accordance with Akil Kingkin’s research which explains that in order to face intense business competition, Ardan Group in this case determines segmentation, namely by creating appropriate content for segments, actively involved in segment-appropriate activities, appropriate HR appearance and selection of promotional styles and Ditta Aditya’s segment and research which mentions that the demographic aspects of segmentation and target audience for Delta FM Radio Medan are well-established adults of professional youth and families aged 30-39 years, education 60% of families and 40% of professionals are established optimists (decision makers) have a balanced lifestyle (birth and mind) that comes from Social Economic Status (SES) A (20%) - B (50%) - C (30%) with gender 50% men and 50% women. Whereas, it is seen that the psychographic aspects of segmentation and the target of Delta FM Radio listeners in Medan are busy individuals who are positive but always grateful, loyal, pleasant, have a job, educated enough, family oriented, together, balanced, knowledgeable, very good and influential.4.5. Obstacles in broadcasting Islamic *Da’wah* programs

In broadcasting the *Da’wah* program, there are several obstacles that cause the program to not be conveyed properly. Are as follows:

1. The announcer’s obstacles when broadcasting the *Da’wah* program

   Obstacles that occur to broadcasters on the *Suara Gontor* FM Radio are found in the overcrowding of teacher activities in Gontor so that sometimes they are not present in broadcasting *Da’wah* programs with a schedule determined by CEO Radio *Suara Gontor* FM.

   In dealing with this problem, Adifa as CEO of *Suara Gontor* FM Radio provides a solution with regulations that require each
announcer to look for a replacement from another announcer when he gets busy.

2. Obstacles in presenting Da’wah programs

The announcer or a communicator at Suara Gontor FM is not only given one program every day but is given two or more broadcast hours. This caused a lack of preparation of Da’wah material to be conveyed by broadcasters so that the delivery of Da’wah messages was not optimal.

The effort carried out by CEO Suara Gontor FM in dealing with this problem is requiring each announcer to make material on each program first by looking at the duration of the broadcast so that there is no vacuum of Da’wah material in broadcasting the Da’wah program.

3. Obstacles in the Da’wah program broadcast media

Radio electronic media is the main media used by Suara Gontor FM in broadcasting Da’wah programs. Power outages are the biggest obstacle in broadcasting Da’wah programs. With the outage of electricity, it will certainly cause the main transmitter owned by Suara Gontor FM to go out. Thus, all broadcasting activities will stop. While the lack of content renewal on internet media such as websites, Facebook, Instagram, Twitter is the second obstacle to Suara Gontor FM Radio’s additional media.

To overcome this, Suara Gontor FM uses additional transmitters by using a generator engine to be able to re-run the broadcasting program. In addition, maximizing the use of internet / online and streaming media in broadcasting Islamic Da’wah programs.
CHAPTER V
CLOSING

5.1. Conclusions

From the discussion that researchers have described in chapter 4 about the communication model of Suara Gontor FM Radio in broadcasting Islamic Da’wah programs, conclusions can be drawn as follows:

1. Suara Gontor FM Radio’s broadcaster is a teacher who is devoting and teaching in Darussalam Gontor Islamic Boarding School, who has credibility, attractiveness and strength. This is seen from the background of the announcer who is a teacher in Pondok Gontor who had studied at least four years and is still actively teaching in the institution. That way the announcer of Suara Gontor FM Radio gets credibility as well as has the attraction because every day doing Da’wah by teaching to santri and having power over knowledge about religion.

2. The daily Da’wah program presented by Suara Gontor FM Radio includes morning and evening seven-minutes lecture (kultum), Shobahal khoir, Memory, Sehati, and Coffee Faith. The weekly programs such as Tahsin Qiro’ah, interactive dialogue, Gontor news and Gontor translate. In addition to special programs, Da’wah messages are also broadcasted through a brief recording in the form of Islamic wisdom quotes and Islamic Khazanah inserted between the minutes and hours of broadcasting. That way, the message delivery technique delivered by Suara Gontor FM Radio in broadcasting the Da’wah program was informative, persuasive and educational.

3. Overall, Suara Gontor FM Radio uses electronic media in the form of radio as a media in broadcasting its Da’wah program. In addition, there are other media that help the Da’wah broadcasting facilities which are using internet media as additional media such as
social media, namely; Facebook, Twitter, Instagram, and streaming applications to increase the broad reach of broadcasting Da’wah programs.

4. 

_Suara Gontor_ FM radio targets communicants from the society in general as listeners and specifically uses sociodemographic aspects which include age, gender, occupation, education aspects of psychological profiles by looking at attitudes reflected in society, and characteristic aspects that include habits that are lived in life of a society. These three aspects are used to make listeners segmentation of each Da’wah program broadcast on a daily and weekly basis by _Suara Gontor_ FM.

5. The obstacles encountered were the intense activities of broadcasters who were also Gontor teachers so that they could not be present in the broadcast of the Da’wah program. In addition, the lack of preparation of the Da’wah program and electricity outages during the process of broadcasting Da’wah programs caused the electronic media used (radio) to not function as usual and lack of content renewal on internet and social media.

5.2. Suggestions

Based on the conclusions above, the researcher gives the following suggestions:

1. For the CEO of _Suara Gontor_ FM to better maintain the process of selecting communicators or broadcasters truly based on three things, namely an announcer must have credibility, attractiveness, as well as strength or ability in the field of Da’wah and control the broadcasting of Da’wah programs by looking at the presence of publishers, material delivered, and at the same time controls the schedule of power outages in order to anticipate obstacles.

For _Suara Gontor_ FM broadcaster is expected to be able to maintain the mandate given by the headships of Gontor, namely broadcasting Islamic Da’wah programs in accordance with the schedule and
preparing all material in accordance with the program that has been made and run it sincerely lillahi ta’ala.

2. For the Suara Gontor FM radio agency, it is expected to conduct more in-depth research on sociodemographic, psychographic and behavioral maps of the program targets.

3. The suggestions for future researchers are to examine the effectiveness of Suara Gontor FM Radio communication in broadcasting Islamic Da’wah programs.
A. Book Resource


*Suara Gontor FM*. 2007 *Proposal Pt. Radio Suara Gontor Fm.*: Ponorogo


B. Journal Resource


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

C. Thesis Source


D. Internet Source

Fendi tungkal, “Dakwah Melalui Radio”, )

(Diakses tanggal : 9 Februari 2019)

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

(Diakses tanggal : 15 Februari 2019)

https://kbbi.web.id/khazanah

(Diakses tanggal : 31 Maret 2019)