Journal Transnational Universal Studies

THE ROLE OF TELEVISION MEDIA IN SHAPING PEOPLE'S PERCEPTIONS OF RELIGION

Erlan Gantira[1], Widia Ningsih[2], Anel nailul muna[3]

[1,2]Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

[3]Universitas al-azhar kairo mesir, Mesir

Email: erlan.gantira@gmail.com, widianingsih633@gmail.com, anelnailulmuna14@gmail.com

Abstract

The media plays an important role in shaping people's perception of religion. So great is the role of the media in shaping public opinion towards religion, both building a positive image and a negative image. The purpose of this study is how the role of television mass media in shaping people's perception of religion. The research method used in this study is qualitative descriptive method. The role of television media in shaping people's perception of religion to create a more varied and innovative religious broadcast package, so as to invite viewers' interest, it is necessary to pay attention to the principles of television broadcasting in Islam and some theories of mass communication related to television broadcasting.

keywords: Television; Media; People's Perceptions

INTRODUCTION

Media comes from the word *medium* which means intermediary. In the perspective of media communication can be understood a tool or technology and also an institution (Ramli, 2015). In its development, media is divided into its types, there are conventional media, namely media born in the era before the existence of internet technology and new media, namely media born after the existence of internet technology. The mass media means the wider community or general or audience. The role of the media in shaping public perception is very influential because mass media has several functions, namely the information function, social control function, educational function, and entertainment function (As, 2014).

Analyzing the growth of media in the midst of people's lives provides its own role in seeing the role of its presence for life itself (Wahyuni, 2017). This is important to understand because the existence of the position of the media and the embodiment of the world of communication in people's lives are two essences that are interrelated. Although the media touches more on the outermost aspect and communication is on the deepest aspect, the two have an absolute that cannot be separated. Mass media has a huge influence in building a multicultural society because of its very potential role to raise public opinion as well as a forum for dialogue between levels of

society (Laksono, 2017; Widodo, 2021). Related to the issue of cultural diversity (multiculturalism), the role of mass media in Tatang Muttaqin's view is like a double-edged knife, playing a positive role as well as playing a negative role (Mas'udi, 2013).

The selection of topics to be discussed in the media will affect people's perception of the topic. The media also acts as a medium of conveying goodness, becoming a tool of da'wah to convey *amar makruf nahi munkar*, the media is a means of da'wah in inviting the community towards a good and safety. Not only that, the media plays an important role in shaping people's perception of religion. So great is the role of the media in shaping public opinion towards religion, both building a positive image and a negative image (Ritonga, 2018).
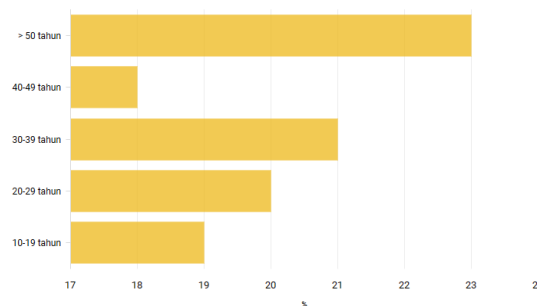

Figure 1: Data on television media users in Indonesia by age
Source: (Cindy Mutia Annur, 2022)

Based on figure 1, it was obtained that users, the majority of TV users in Indonesia are aged 50 years and over. The percentage reaches 23%. Then, in the age group of 40-49 years, the percentage of TV users in the country is 18%, the population aged 30-39 years is 21%, the age of 20-29 years is 20%, 10-19 years old is 19% in terms of gender, the majority of TV users in Indonesia are women as much as 51%, while men are 49%.

The survey was conducted on 11,500 respondents of TV users aged 10 years and over. The survey was conducted in June-August 2022 in 11 major cities in Indonesia.

Based on these data, this paper is still considered relevant to discuss mass media such as TV in shaping people's perceptions, especially about religion, is still very strong. With the support of the use of agenda setting and management theory used by television mass media. The same thing is supported by research that has been done that mass media can have a positive effect and can also have a negative effect on society. The media cannot dictate to society. But it is the public who chooses which media shows he wants to see. Religion can be a filter in the reception of mass media messages to us.

Based on the formulation of the problem above, it can be conveyed that the purpose of writing is how the role of television mass media in shaping people's perceptions of religion. How the role of religious figures using the media in shaping perceptions of religion.

METHODS

The research method used in this study is qualitative descriptive method. The type of data used in this study is qualitative data, which is categorized into two types, namely primary data and secondary data. Data sources are obtained through library study techniques that refer to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are gathered based on discussion and linked from one piece of information to another. The data collection techniques used in this study were observation, interviews and research. This data is analyzed and then conclusions are drawn.

RESULTS AND DISCUSSION

The role of television mass media in shaping people's perceptions of religion

Television is one of the mass media that plays a very important role in society, with the emergence of private television which most of them prioritize information and education programs, meaning that television broadcast competition will be tighter to lead to competitive competition (Nurliana, 2020).

According to Mar'at Effendi, television shows in general influence the attitudes of views, perceptions and feelings of the audience. If there are things that cause the audience to be moved, fascinated or angry is not something special, one of the psychological influences of television is as if hypnotizing the audience, where the audience is immersed in the atmosphere of the television show.

The first purpose of developing television media is that as a source of information is already a necessity that cannot be separated from human life, and is also one of the most effective persuasive communication tools, for that more serious attention is needed to these media. So it is very appropriate and a step forward if the media is also used as a means to broadcast the teachings of Islam. Mass media such as television, radio, newspapers, and the internet are the best alternatives to Islamic da'wah media that are very potential (Nurliana, 2020).

Many televisions among the public have provided a great opportunity to use them to achieve the desired goals. The various programs he presents that are really varied have made television a media that is liked by every level of society. Television is a medium that can be used for the benefit of its managers, if directed to negative things, it will produce negative values and vice versa.

Television can be used as a medium of da'wah in developing or instilling Islamic teachings (Sikumbang & Ulwani, 2021). Television programs can be presented by paying attention to the urgency of Islamic values in society. But of course, these programs must not lose their functions simply because they are seasoned with Islamic values.Using television as a means of da'wah for all circles of society does not have to change television broadcasts revolutionistically. These programs must not lose the element that is their own attraction for the community. The concept is to combine the privileges of the program with Islamic da'wah.

The magnitude of the influence of audio-visual media in shaping public opinion and influencing their perceptions and behavior in the midst of society. Especially in the midst of the rapid flow of information technology and globalization today, where Islam and Muslims are cornered with various tests and trials (the effects of news inequality). Information warfare on the screen is inevitable, even Muslims today are a desperate group, if not to be said to be the party that almost lost the information war.

Therefore, in the midst of the onslaught of opinions that corner Islam and the Islamic da'wah movement, it is time for Muslims to have their own television stations that serve to provide defense against misinformation about religious teachings and their followers. Even if it cannot realize an Islamic-based television station, at least Islamic da'wah which is currently still being developed through television, is further improved by fixing all forms of shortcomings in order to attract viewers to watch it, so that it seems more varied and innovative. In other words, Islamic da'wah is still given space to be aired by television, not just a complement to the list of events or just a formality.

To create a more varied and innovative religious broadcast package, so as to attract viewers' interest, it is necessary to pay attention to the principles of television broadcasting in Islam and some theories of mass communication related to television broadcasting. Islam through its holy book the Qur'an recommends that there are some adherents (such as television people) who call for goodness and amar ma'ruf nahi mungkar, in a gentle way (persuasive), firm and true, and by giving lessons or advice (either by speech or behavior).

It is a very, very big loss, if television, which today has become a necessity and can no longer be separated from human life, cannot be used as a medium for Islamic da'wah

Information in mass communication is quite important. Information is a component of communication in general. At least when described, in the process of communication there are at least three main elements, namely communicators, communicants and messages. This message is what we can then call information. Similarly, if we have discussed other forms of communication such as mass communication. In it there must also be a process of exchanging or conveying information, it's just that it involves a larger number of individuals. The first function of information in mass communication is to provide new knowledge in a broad scope. The scope of mass communication is usually general so that it will be easier to provide new knowledge effectively. Mass media is very influential in people's lives, just like mass media can shape diversity in society. This happens because continuous news can cause a person to experience changes in terms of value systems, thoughts, human actions and people's daily lives.

So powerful is the media in shaping religious perceptions can be analyzed from one example of a major incident in 2001, namely the tragedy of the WTC building in the United States, it was reported that the tagedi was initiated by the Muslim group al-Qaeda. Immediately the incident can form a bad perception of Muslims or the religion of Islam. Imam Shamsi Ali, an Indonesian mosque imam living in New York City, was heading to his workplace at the United Nations that

morning, among those who felt the impact, not physically, but in the form of insults. So thirsty was the mass media at that time to report Islam as a terrorist religion,

Another incident was during the world cup event in Qatar was also very pronounced, that how media from Europe formed perceptions about Islam. Western media such as BBC London still report negative things about Muslims in Qatar. The issue of SARA which is related to the freedom to respect transgender, LGBT people is very widely circulated, even the German team covered their mouths during the photo session as a sign of protest against Qatar not allowing transgender people to enter their country which adheres to Islamic Sharia.

The definition of *framing* *put forward by Entman is the definition that is most often a reference for research in* framing analysis. (Sobur, 2017). Entman explains that news *framing* primarily involves selection and importance in making information more high-profile and attention-grabbing to audiences. Entman himself has developed a framing analysis model *known as* Robert N. Entman's framing analysis model.

The role of religious figures in using the media in promoting perceptions of religion

A religious figure is a person who does not get a formal appointment as a leader, but because he has a number of superior qualities Ali, (2017), Achieve a position as a person who is able to influence psychological conditions and behavior for society. Therefore, religious figures have become role models for the community and already have religious knowledge to easily provide understanding to the community. Therefore, people who do not understand about the religion then religious leaders are present to explain about the religion.

The role of religious figures has meaning as an effort made by a religious figure to have a positive impact on people's lives, both individually and socially (Gemilang, 2021; Toweren, 2018). The relationship between religious figures and society is in the patron-client relationship. The religious figure is considered the center of authority derived from religious beliefs and has absolute authority over the interpretation of religious sources, so in such a relationship the relationship is formed only on the basis of obedience. In addition, the relationship between religious figures and society is bound by religious emotions that are so close. Charismatic power is increasingly binding on society. Likewise, the role of religious figures, who are considered as sources of solving religious problems they have, further strengthens these relationships.

Regarding the roles, functions and obligations of these religious figures; Umar Hashim said there are six functions, roles and responsibilities of religious figures as Islamic religious broadcasters, spiritual leaders, carrying the trust of Allah swt, guiding the people, and enforcing the truth. Thus religious figures occupy a very important position in society, especially as a bridge from the process of transmitting religious values/rules. Religious figures are seen as figures who understand various issues of religious law, both related to worship and muamalat (Widiastuti, 2017). Religious formation carried out by religious leaders and community leaders in adolescents in Rantau Panjang Village was successful, as seen from changes in behavior in adolescents.

1. Preaching the values of piety that can improve the quality of faith of ma'mum or its followers. For example, in programs carried out by TV One such as Tabligh Akbar, or in Indosiar and MNC is the lecture "mamah dedeh". Furthermore, in every Ramadan there are always tausiyah shows from Q.H Qurayshhab and other TV programs.

2. Efforts made by religious leaders in order to develop religious tolerance are through dialogue between religious leaders and fostering followers of their respective religions. As done by one of the religious figures who is currently hyped is Habib Ja'far. On several occasions often appear and conduct inter-religious dialogue.

    Always preach steps in conveying the message of religious tolerance. Because of the fact that today things that should be echoed apart from Akidah are still maintaining the unity and unity of religious people and fulfilling rights and obligations as religious people in the Indonesian state.

CONCLUSION

Based on the results of the analysis of various references that discuss the role of television media in shaping people's perceptions of religion To create a more varied and innovative religious broadcast package, so as to invite viewers' interest, it is necessary to pay attention to the principles of television broadcasting in Islam and some theories of mass communication related to television broadcasting. Islam through its holy book the Qur'an recommends that there are some adherents (such as television people) who call for goodness and amar ma'ruf nahi mungkar, in a gentle way (persuasive), firm and true, and by giving lessons or advice (either by speech or behavior).

It is a very, very big loss, if television, which today has become a necessity and can no longer be separated from human life, cannot be used as a medium for Islamic da'wah.

REFERENCES

Ali, Y. F. (2017). Upaya Tokoh Agama Dalam Mengembangkan Sikap Toleransi Antarumat Beragama. Untirta Civic Education Journal, 2(1).

As, A. B. (2014). Periode Perkembangan Media Massa. Jurnal Studi Komunikasi Dan Media, 18(1), 119–132.

Cindy Mutia Annur. (2022). Survei Nielsen Indonesia: Mayoritas Pengguna Televisi Di Ri Berusia 50 Tahun Ke Atas. Databoks.Katadata.Co.Ida.

Gemilang, K. M. (2021). Nilai Maslahat Pemberdayaan Tokoh Agama Oleh Pemerintah Sebagai Upaya Pembentukan Keluarga Sakinah. Jurnal An-Nahl, 8(2), 71–77.

Laksono, P. (2017). Rasialisme Media: Telaah Kritis Media Massa Di Indonesia. Dimensi-Journal Of Sociology, 10(1).

Mas'udi, S. F. (2013). Peranan Media Dalam Membentuk Sosio-Kultur Dan Agama Masyarakat.

Nurliana, N. (2020). Televisi Sebagai Media Dakwah Islam Dalam Kehidupan Masyarakat Indonesia. Jurnal Peurawi: Media Kajian Komunikasi Islam, 3(1), 120–135.

Ramli, M. (2015). Media Pembelajaran Dalam Perspektif Al-Qur'an Dan Al-Hadits. Ittihad Jurnal Kopertais Wilayah Xi Kalimantan, 13(23), 133–134.

Ritonga, E. Y. (2018). Teori Agenda Setting Dalam Ilmu Komunikasi. Jurnal Simbolika: Research And Learning In Communication Study (E-Journal), 4(1), 32–41.

Sikumbang, A. T., & Ulwani, R. F. (2021). Youtube As A Da'wah Media. Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah, 26(2), 269–285.

Sobur, A. (2017). Kamus Besar Filsafat: Refleksi, Tokoh, Dan Pemikiran. Pustaka Setia.

Toweren, K. (2018). Peran Tokoh Agama Dalam Peningkatan Pemahaman Agama Masyarakat Kampung Toweren Aceh Tengah. Dayah: Journal Of Islamic Education, 1(2), 258–272.

Wahyuni, D. (2017). Agama Sebagai Media Dan Media Sebagai Agama. Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama, 18(2).

Widiastuti, S. (2017). Upaya Tokoh Agama Dalam Meningkatkanpemahaman Keagamaan Remaja Di Desa Ranah Kecamatan Kampar Kabupaten Kampar. Universitas Islam Negeri Sultan Syarif Kasim Riau.

Widodo, A. (2021). Media Dalam Membentuk Kultur Agama Masyarakat. Communicative: Jurnal Komunikasi Dan Dakwah, 2(1), 1–14.