

## The Role Of Tanjung Suara Makarti Radio (Tasma Fm) As A Dakwah Media To Grow Islam In The Nusantara

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**Abstract:** Preaching via radio is an appropriate means of conveying da'wah messages. One of the radio stations that focuses on segmenting its programs containing da'wah in Nganjuk Regency is Radio Tasma (Tanjung Suara Makarti) 99.04 FM in Tanjunganom District. The essence of the problem that the author will analyze in this research is how to plan the da'wah media program as well as the program model and evaluation of Islamic studies da'wah at PT. Radio Tanjung Suara Makarti (Tasma Fm) Nganjuk. This research uses descriptive qualitative research and uses inductive analysis. From the results of the research carried out by the author and outlined above, the following conclusions can be drawn: (1) Planning for the Islamic Studies Da'wah program. In this case it is linked to the topic that will be chosen. Then in the planning part the crew on duty will be determined according to their duties, such as producer, event director, moderator, announcer, and others. (2) The Islamic Studies Program Model is a daily program that airs from five to six in the morning from Monday to Sunday. (3) Evaluation of the Da'wah Media Program for Grounding Islam in the Archipelago can be done in two ways, namely evaluation of the planning and evaluation of the program model.

**Keywords:** Radio, Da'wa Media, Islam Nusantara

### A. INTRODUCTION

The author's aim in studying Indonesian Islam in this article is to try to present an alternative model of thinking, understanding and practicing Islamic teachings that is humanist and friendly, both geographically, socially and culturally. As a new term, for most Muslims in Indonesia, Southeast Asia and the world, the meaning of Islam Nusantara needs sufficient explanation so that it is easy to understand.

Therefore, separate methods, strategies and requirements must be taken into account if you want the da'wah to be successful in accordance with the aims of the da'wah itself. Da'wah is one way to carry out social change. People's behavior that violates the norms and ethics that apply in social life must be straightened out so that the bad impacts do not spread and become a collective disease. People must be guided and directed towards positive things that are not only beneficial for themselves, but also beneficial for others. Social reality always requires spiritual guidance to be in line with God's guidance.

Wisdom in preaching is one way to approach the people in understanding their religious teachings properly and correctly with an orientation towards protecting and respecting human rights, and at the same time, human values, such as equality and justice can be upheld. In da'wah, a preacher conveys a da'wah message, it is not enough just to preach verbally, but also through deeds.

In the current era of information technology, whether we realize it or not, humanity is faced with choices. On the one hand, this choice will bring wisdom and benefits to his life. Da'wah which has so far been carried out using lecture and tabligh approaches or one-way communication, without minimizing the role of this approach, is time to change it to use more substantive approaches and da'wah strategies (which are direct to the core of the problem), objective (according to the problem of the object, both material and material being faced), effective (taking into account the conditions of space and time), actual (following the development of society's cultural direction and orientation) and factual (must be based on empirical facts).<sup>1</sup>

Da'wah media is a means used to convey da'wah messages. According to Deddy Mulyana in Aripudin, media can refer to tools and forms of messages, both verbal and nonverbal, such as light and sound. Channel can also refer to the method of presentation, such as face to face (directly) or via media, such as newspapers, magazines, radio, telephone and television. It is also often said that what is categorized as media is also referred to as means or methods. The way of da'wah is by explaining or informing, especially informing orally, for example what is often called verbal da'wah, because it informs and explains orally. So, sometimes the use of terms has connotations according to the user's intentions, especially terms that have vague and varied meanings.

There are many media for da'wah communication, from traditional to modern, for example kentongan, drums, art performances, newspapers, notice boards, magazines, films, radio and television. Of these, they can generally be classified as written or printed, visual, aural and audiovisual media. It should also be noted that in the flow of communication, in some cases, it is impossible to maintain preaching. Some things are old methods, especially fortifying them by adopting communication technology. Communication technology is developing increasingly sophisticated, not only in its hardware, but also in its reach and roaming capacity which knows no geographical and cultural boundaries.<sup>2</sup>

With the development of very diverse media for preaching in society, one of which is radio media, it is also easier for people to gain enlightenment in religion without having to meet face to face and when listeners (in this case Mad'u) want interactive dialogue, facilities are available for this. , without having to meet face to face, this can be more effective and efficient. Because Da'wah can encourage people to goodness and guidance, command actions that are known to be true, prohibit actions that damage individuals and many people so that they can obtain happiness in this world and the hereafter.<sup>3</sup>

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<sup>1</sup>Aripuddin, *Dakwah Antar Budaya*. Bandung: Remaja Rosdakarya, 2012, h.3.

<sup>2</sup>Wahyu Illaihi, *Komunikasi Dakwah*. Bandung: PT. Remaja Rosdakarya, 2010, h.104.

<sup>3</sup>Abdul Aziz dkk, *Jelajah Dakwah Klasik Kontemporer*. (Yogyakarta: Gama Media, 2006), h.108.

According to Koentowidjojo as quoted by Muhamad Sulthon,<sup>4</sup> There are several strategies for developing da'wah to solve several existing problems, one of which is by da'wah using appropriate and appropriate technology. Radio is a technology used to send signals by means of modulation and electromagnetic waves. These waves pass and propagate through air and can also propagate through empty space, because these waves do not require a carrier medium.<sup>5</sup>

Preaching via radio is an appropriate means of conveying da'wah messages. Now many religious figures have emerged who convey their preaching messages via radio, both commercial radio and community radio. One of the radio stations that focuses on segmenting its programs containing da'wah in Nganjuk district is Radio Tasma Fm which is located in Tanjunganom District, Nganjuk Regency. Radio Tasma Fm Tanjunganom Nganjuk carries out its function as a local Commercial and Da'wah Radio through program programs, one of which is AL-HIKAM (Islamic Studies ) also the TASLIM program is a direct interactive dialogue between the listener and the resource person, so if the audience has a problem that they don't understand, they can ask it directly through direct dialogue (interaction) with the resource person during the online (ON AIR) session.

This program reviews Islamic books in more detail and as a means of Da'wah for both Islamic boarding school students and the Abangan, and the religious community in general. Especially for studies that are currently hotly discussed (trending topics), in a time format of 60 minutes (one hour). By presenting resource persons who are competent in their fields, with a detailed and in-depth study format, the people of Tanjunganom, Nganjuk City who are listening at home can understand and understand directly when conveying studies through this broadcast program. Radio Tasma fm uses two teams in the production of broadcasting Islamic Studies, namely the Broadcasting Team whose task is to communicate or bridge with sources, and the Production Team as the team whose task is to carry out the broadcast implementation process until completion.

With the Islamic Studies Da'wah program, it is hoped that the people of Tanjunganom, Nganjuk City will have an easy, fast and cheap source of information. In addition to Islamic Studies Da'wah, there will also be an interesting entertainment program presented in accordance with the character of the people of Tanjunganom, Nganjuk City. Within the scope of the "Da'wah of Islamic Studies" program, between the resource person and the listener, a producer is responsible for carrying out various aspects that support both before and after the event takes place. To achieve the goal that the role of Tanjung Suara Makarti Radio (Tasma Fm) as a Da'wah media can take place, good radio broadcasting management is needed. Management functions at broadcast stations will flow sequentially from top to

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<sup>4</sup>Sulthon, *Desain Ilmu Dakwah*. Yogyakarta: Pustaka Pelajar, 2003, h.33.

<sup>5</sup>Romli, *Dasar-Dasar Siaran Radio*. Bandung: Nuansa, 2009, h.12.

bottom; starting from the highest management, main director or general manager down to managers, staff and so on down. Those who work under the management umbrella are responsible for the areas that create a broadcasting station.<sup>6</sup> In this stage, a crew will be determined who will be in charge of organizing the Interactive Dialogue broadcast program. But first the crew has been planned in a production meeting, and in this organizing process a scheduled crew will be arranged who will be involved in the Islamic Studies Da'wah broadcast.

Remembering how important the role of Radio (Tasma Fm) is as a medium for preaching to ground Islam in the archipelago. This particular broadcast program on Tasma Fm Radio, from the problems above, the author was motivated to research the role of Tanjung Suara Makarti Radio (Tasma Fm) as a medium for preaching to ground Islam in the archipelago.

## **B. RESEARCH METHOD**

The research method used is a qualitative approach, namely research that seeks to reveal symptoms as a whole and in accordance with the context (holistic-contextual), through collecting data from the background where the main instrument is the researcher himself.<sup>7</sup> The author uses this approach because this research is "naturalistic" meaning this research occurs naturally, as it is. In normal situations where circumstances and conditions are not manipulated, emphasize natural descriptions.<sup>8</sup>

According to Bagda and Taylor, quoted by Lexy J. Moleong, qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observed behavior.<sup>9</sup> Meanwhile, Kirk and Miller define qualitative research as a particular tradition in social science which fundamentally depends on observing people in their own area and relating to these people in their language and terminology.<sup>10</sup>

## **C. RESULTS AND DISCUSSION**

The propagation of Islam has been going well for quite a long period of time, since Islam was conveyed by the Prophet Muhammad to mankind. Broadcasting a religion must be done as well as possible so that da'wah activities to broadcast that religion can be accepted and embraced by humanity with the will and awareness of their hearts, not by force. A religion will not be established without preaching, an ideology or sect will not spread and spread without activities to broadcast it. The damage to religion is that its adherents

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<sup>6</sup>Morissan, M.A, *Manajemen Media Penyiaran*, (Jakarta: Kencana Prenadamedia Group, 2008), h. 151

<sup>7</sup>Soim. *Pedoman penyusunan skripsi*, Nganjuk: Lembaga Penerbit STAI PADI, 2011. h. 21

<sup>8</sup>Nana Sudjana, *Penelitian dan Penilaian Pendidikan*, Bandung: Sinar Baru Algesindo, 2010, h. 7

<sup>9</sup>Kholid Narbuko dan. Abu Ahmadi, *Metode Penelitian*, Jakarta: Bumi Aksara, 2002, h.2.

<sup>10</sup>*Ibid*, h.4

abandon their preaching. In other words, da'wah is the only factor that is very important for the life of an ideology that is disseminated to all audiences.<sup>11</sup>

On a practical level, the archipelago Islamic typology has long been realized in the archipelago. A model of thinking, understanding and practicing Islamic teachings by taking into account local traditions or culture, so that in matters other than substance, it is able to express a model of Islam that is unique to the archipelago and differentiates it from other models of Islam in the Middle East, India, Turkey and so on. . So the term Islam Nusantara is not a new term, but has been known for quite a long time, including being introduced by the two authors. However, these two authors explain Islam Nusantara from a historical perspective, without touching much on methodological reviews.

In recent years, Islam Nusantara has become more popular because it was made the main theme of the 33rd Nahdatul Ulama (NU) Congress in Jombang, East Java which took place on 1-5 August 2015. While NU represents mainstream Indonesian Muslims, Islam Nusantara has become increasingly publicized in the Muslim community. Indonesia more broadly, penetrating urban to rural communities. The determination of the main theme of Islam Nusantara in the congress was a response to the increasingly declining image of Islam on the international stage and even tended to be viewed negatively, due to cases of violence committed in the name of Islam, including murders, hostage-taking, bombings and so on.<sup>12</sup>

The identity of the perpetrators of these radical acts and in the name of Islam has given rise to the wrong opinion that Islam teaches violence, bloodshed, heinous acts, cruel and sadistic treatment, barbaric acts, and other acts of dehumanization. Even though Islam teaches more about peace, harmony, tolerance and openness. Unfortunately, these beautiful and cool teachings are not highlighted enough, so they are not well known internationally. Likewise, the majority of Muslims actually prioritize peace over violence. Uniquely, it is these acts of violence committed by a handful of Muslims that invite negative pejorative attention from the international community, and are then justified as characteristics of Islam.

1) **Perencanaan Kajian Islami di Radio Tanjung Suara makarti (Tasma Fm).**

The general description of Islamic study program planning is to prepare all the programs that will be needed, including:

a) **Collection of materials, namely:**

1. Collecting materials and data (in the form of recordings) of Islamic studies from religious books.
2. Classify Recording File materials and data according to program specifications.

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<sup>11</sup>Amin Samsul Munir, *Ilmu Dakwah*. Jakarta: Amzah, 2009, h.55.

<sup>12</sup>Mujamil Qomar, *Islam Nusantara*, IAIN Tulungagung, (Tidak diterbitkan): El-Harakah, 2015. h.199.

3. Event format: Monday to Sunday, five to six in the morning.
4. The topic of the Islamic Studies (Al-Hikam) Religious Books event
5. Resource person KH. Jamaludin from Jombang.
6. Develop program concepts in accordance with studies and da'wah procedures to achieve the expected targets.<sup>13</sup>

The next plan is an interactive Dialok, which even loyal listeners can Sty Tune to at this Islamic study event. Because on Tasma Radio there are two programs or Da'wah Study Models; Firstly, Al-Hikam is a study of religious books delivered by resource person KH. Jamaludi Khasan from Jombang City Rice Farms with the Monolok (one way) system via his recording only. While the second; is an interactive program (direct dialogue) with a resource person or ustadz who has been determined and guided directly or not by an announcer. So in this event session, a listener of Tasma Fm Radio can connect directly via a pre-determined telephone line. Direct Q&A can be done between a questioner and a resource person regarding sub-topics discussed in the event program.

Islam Nusantara is an Islamic identity from a regional perspective, which can be equated with Arab Islam, Indian Islam, Turkish Islam, and so on. Islam Nusantara is a model of thinking, understanding and practicing Islamic teachings through a cultural approach, thus reflecting an Islamic identity that has methodological nuances. Islam Nusantara reflects the thinking, understanding and practice of Islam which is moderate, inclusive, tolerant, peace-loving, soothing, nurturing and respectful of diversity (diversity).<sup>14</sup>

## 2) Tasma Fm Radio Islamic Study Program Model.

The power of radio journalism lies in the elements of sound and words in better explaining abstract things such as ideas or problems behind an event, including emotions or feelings. By conveying news such as telling stories (story-telling) with the words used, a complete picture or visualization will emerge which is made by the listener himself regarding an idea or thought including the feelings that exist there (theater of the mind). As a result, listeners will be more convinced (well-informed) with the news they hear.

This research attempts to describe the forms of radio journalistic practice, namely in the form of news broadcasting formats, Da'wah and radio entertainment by Tasma Fm radio which prioritizes Da'wah programs,

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<sup>13</sup>Observasi diRadio Tasma fm Nganjuk. 21 April 2018

<sup>14</sup> Subhan, Direktur Utama Radio Tasma fm, Wawancara Nganjuk 24 April 2018

entertainment culture and news, for comparison. This research also wants to explore the personal characteristics of radio in broadcast presentation activities. The method used is that each broadcaster has its own characteristics or is different. But with the same word format. For example, at the beginning of each opening, greetings at the turn of events. This is a model form of broadcasting by broadcasters on Tasma Fm Radio, especially during Islamic Studies Da'wah sessions.<sup>15</sup>

The research results show that the practice of the radio Islamic Studies Broadcasting Model is carried out in accordance with the format of the radio station, the format of the news broadcast, and the presentation style of the news broadcast. Overall, the emphasis is on broadcasting news on a hard news type news format with limited elements of emotionality and personality applied to the broadcast presentation. The distinctive differences between the four can be a reference for broadcasting and presentation models for radio news broadcasts. Keywords: broadcast format, radio, news. The role of Radio Tasma fm as a Da'wah media for the Abangan.

From the description of the data presented above and from the documentation results, the results of the summary regarding radio as a medium for preaching to ground Islam in the archipelago can be analyzed. Judging from the categories in the history and characteristics of the study of Nusantara Islam in the Nganjuk community, subjective understanding is a story of human activity in a particular area, in providing understanding and showing behind the impression obtained from the statement that the majority of the Nganjuk community population needs to know the meaning and characteristics of Nusantara Islam. From this, Radio Tasma fm in its Islamic studies program is expected to be able to present a program as a medium for da'wah, because that is a challenge for Radio Tasma fm itself. Some things that would be appropriate to convey to the people of Nganjuk through da'wah media are issues related to the development of salimah morals, true faith, the problem of al-insan, the goals of the Program, the status and purpose of human life in the world, and the final goal that must be achieved.

### 3) **How to evaluate Islamic studies on Tasma Fm radio.**

Based on the results of interviews with practice supervisors for research activities at Tasma FM Radio, there are several important things. The results of the evaluation of program implementation based on interviews with the program

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<sup>15</sup> Subhan, Direktur Utama Radio Tasma fm, Wawancara Nganjuk 24 April 2018.

coordinator, namely the results of our evaluation process using observations during implementation, have good value based on observations from planning, preparation, starting activities by saying greetings, inviting listeners with interesting greetings, implementing the Islamic studies da'wah program to ground the archipelago. is quite good, because it meets the implementation standards. It is proven that in the broadcast implementation process, broadcasters and listeners can communicate with each other well. Especially in direct Interactive Dialogue sessions between the resource person and the audience listening at home or who are Sty-Tune at the time the event takes place. It's so easy for the listener to contact directly via telephone and ask questions about what the ustadz (resource person) is conveying, usually guided by the announcer or moderator.

#### **D. CONCLUSION**

As one of the electronic media that continues to develop and to meet the community's need for da'wah, in order to meet the community's needs. Therefore, Tasma Fm Radio presents the Islamic Studies Program as a form of concern for the spiritual crisis that is increasingly strengthening within the Nganjuk community. From the results of the research conducted by the author and outlined above, the following conclusions can be drawn:

1. Planning the Islamic Studies Da'wah program. In this case it is related to the topic to be chosen, the researcher sees indications that there is agenda setting theory being put into practice here, namely that the topics to be discussed are adjusted to the current moment, such as the month or date. certain. Apart from that, planning for the duration and sources is also carried out at this stage. Then, in the planning section, the crew on duty will be determined according to their duties, such as producer, event director, moderator, announcer, etc. Various considerations in selecting sources with their respective criteria must be carefully considered in this planning process. Because to provide quality broadcasts as well as accurate and warm information for the public, you must pay attention to trusted information sources.
2. The Islamic Studies Program Model is a daily program that airs from five to six in the morning from Monday to Sunday. This program has the format of an Islamic Studies da'wah event. The preaching material at the event discussing the book Al-Hikam on Tasma Fm Radio was delivered by a resource person who is competent in his field, namely recording, KH. Jamaludin Ahmad, from PP.

Sugarcane Ireng Jombang. The material content of Islamic Studies varies. Especially regarding Indonesian Islam.

3. Evaluation of the Da'wah Media Program for Grounding Islam in the Archipelago can be done in two ways, namely evaluation of the planning and evaluation of the program model. Evaluation of planning is carried out in order to find out whether the program carried out is in accordance with the vision, mission and objectives or not. Meanwhile, evaluation of the program model is carried out in order to find out whether the program being implemented meets the needs of the people or not.

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