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COMMUNITY MEDIA AND COMMUNITARIANIZATION OF DAKWAH RADIO RODJA 756 AM

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Abstract

Communication with community radio media is important in gaining space in people's hearts to broadcast Islamic da'wah. According to the theory used in this study, the application of bottom able to practice Islamic sunnah values in the family environment and the community around the Rodja radio location. The presence of this radio can foster religious awareness and become a source of knowledge for humanity in general and especially for Muslims. This research also supports Yehia Bassouni Mostafa's view in writing his book "Islamic Illumination" and Abdullah bin Baz's view on the use of media to give invitations which says the cross of media as a weapon has two sharp sides. If media such as radio and television are used to advocate and educate people in Allah SWT, it will benefit people wherever they are. This research is a type of field research using qualitative methods with a philosophical and historical approach. The primary source of this message is data related to its role and radio Rodja's religious activities. Besides that, it is also supported by previous research data complemented by books, magazines, and related documents. This data was collected through interviews, documents, notes, and social, psychological, and communication uses.

Keywords: *Communitarianization, Radio Rodja 756 AM, Syiar Dakwah*

INTRODUCTION

At the current practice level, the public is provided with information from various electronic mass media (e.g., radio, television, internet), including social media, which is of great interest to the broader community because it can easily access tablet services, and popular media. Cross-media da'wah is a solution in the digital age. Da'wah is no longer limited to podiums, taklim assemblies, or specific communities.

The progress of the times is accompanied by increasingly sophisticated technological advances, which provide convenience for all aspects of human life. The development of Da'wah Media lately continues to keep up with the times. The influence of the growing media from the West is unavoidable, both in the academic world and the broader community. See Anwar Mujani Muttaqin, "The Influence of Western Asia on New Students, The Influence of Western Asia to the New Millennium Students" *Journal Islamiyya* Vol. 35, Ess. No. 1, 2013. This progress has encouraged the growth of community radio, specifically for Islamic da'wah. Among the radios that focus on this da'wah is *Radio Rodja*. Radio Rodja is a community radio that has grown from many da'wah broadcasts that are spread not only to urban communities but also to rural areas. This radio is a propaganda medium used by Muslim communities, with the NU and Salafi traditions in the Indonesian context, this community radio is still relatively new.

Radio Rodja broadcasts non-stop for 24 hours. The shows presented are various Islamic da'wah programs from various religious disciplines, some in the form of recitations of the holy verses of the Qur'anul Karim, and interludes of Islamic religious music. The presence of this broadcast media is one of the efforts to spread the da'wah of *ahlus sunnah wal jama'ah* throughout the world, especially in the Indonesian Muslim community and those outside Indonesia, by providing studies, in the form of spiritual teachings, as an endeavor to make it easier for Muslims to understand Islamic teachings by manhaj the salafush shalih from the companions, *tabi'in*, and *tabi'ut tabi'in radhiyallahu ajma'in*.

The general topics of the broadcast program are as follows: 1) Muhadharah Ulama *ahlus sunnah*, with direct sources from the Middle East translated into Indonesian. scholars *ahlus sunnah wal jama'ah* in various fields of science such as; Aqidah, Usul Tafsir, Tafsir, Hadith, Musthalah Hadith, Fiqh principles, Fiqh Dakwah, Sirah Nabawiyah, Raq'iq, and other headings. 3) Study of Arabic Dawah. 4) Study of easy-to-understand guidance and practice of Tajwid Science and Ulumul Quran Science. 5) Studies as well as consultations and Jurisprudence around household problems. 6) Interactive dialogue on conventional health with chemical and traditional medicine by *Thibbun Nabawi*. 7) Interactive dialogue around the world of Islamic education. 8) Exemplary qisas for children (through interactive methods

specifically for children). Information was obtained from the documentation of Rodja Radio's profile and 2013 Brochure.

This radio also provides opportunities to open interactive sessions in each of its study programs. The Big Indonesian Dictionary explains that interactive consists of two words, inter and active, which means there is a reciprocal relationship between two or more people who communicate directly with each other face to face or by using communication tools such as telephones and other communication tools. For the listeners can now talk through the telephone line. *Radio Rodja* Listeners can enjoy the JABODETABEK area and its surroundings. Even now, it is included in the FM channel.

After the author observes the mass media's pace and rapid growth and development, Radio Rodja is a service industry that serves public information in a professional and standardized manner to balance commercial radio. And if grouped, basically radio is divided into two types: community radio and commercial radio. The striking difference between the two types of radio lies in their orientation. Community radio is oriented towards da'wah, purely to fight for Islamic da'wah as mouthpieces for conveying the missions of da'wah *lila Allah*. Meanwhile, commercial radio is a market-oriented mass media that also pursue financial gain. (Syahputra,2007).

Apart from that, the commercial mass media, which are the owners of capital, always carry out massive attacks through thoughts termed *Ghazwul Fikri* , preaching Western values, beliefs, moral culture, promiscuity, cipika cipiki of the opposite sex as a matter of course. , want to be included in the Islamic world. The mindset and lifestyle of Muslims lately tend to imitate Western culture rather than being submissive and obedient to Islamic provisions (Romli, 2003).

According to Muhammad al-Ghazali *Ghazwul Fikri*, an attempt at "new style colonialism" which seeks to create confusion, eliminate the identity of Muslims, and undermine narrow understandings of Islam so that the direction of thought and the goals of Muslims become *secular* or other expressions are often used. Namely being *atheist* and *materialist*, dissertation (*al-Ghazali's, 2004*). Secularism is separating religion from the state. At the same time, an atheist is a person who has no religion.

Meanwhile, the flow of media information can be supported by everyone because he has a strong power of influence, even entering into private rooms which are even private (Hoover, 1997). Thus the information flow and their digital media setting, as well as the influence of *capitalism, materialism, and secularism*, grew significantly along with the development of technology among industrialized societies and currents of *globalization*.

Globalization has different meanings from one to another. Akbar S. Ahmed and Hastings Donnans provide a frame of reference that globalization refers to rapid developments in the order of communication, transportation, and information technology that can bring parts of the world that were initially felt as something far away to become so supposed. So close that it can be reached easily (Ahmed 1994). Furthermore, it will be reviewed in more detail regarding the behavior of Muslims towards identity and modernity in the digital era amid globalization, it can also be read in Johan Meuleman's (Ed) book, *Islam in the Era of globalization Muslim Attitudes Toward Modernity and Identity*, Jakarta: INIS, 2001.

The orientation of capitalism is the development of private property rights and their maintenance, as well as the expansion of their secular understanding, based on which religious values are deliberately set aside. WAMI, *Al-Mawsu'ah al-Muyassarah fi al-Adyan wa al-Madzahib wa al-Ahdzab al-Mu'ashirah*, (Dar al-Nadwah al-'Alamiyah, (141). This view is considered contradictory to Islamic religious values because the oligarchy gave birth to a liberal attitude that undermined the moral order resulting in moral and social freedom. Moral values were ignored without feeling guilty, human norms were no longer heeded, and what emerged was humiliation, colonization, and exploitation of human power in an inhumane way. Qutb believes that capitalism is advanced and grows through a system of usury and monopoly (Qutb, 2010). Muhammad Quthub asserts that materialism is material as a basis for thinking concerning matters of God, nature, the life of creatures, and humans (Quthub, 1993).

So this understanding refers to everything in this universe measured by the material frame of reference. Materialism or material understanding originates from Marxism, denying belief in God and even regarding the hereafter as something impossible. Meanwhile, secularism is translated by separating the state from the religion itself, a movement that bases things in life based on knowledge and reason, building a life with worldly elements without religious interference.

From what has been stated above, it can be concluded that religion is not believed to be the foundation and guide in all aspects of life. They are the people in power in the media, where the majority of media users are Muslims, so their vision and mission can have an impact on influencing the mindset of Muslims. This will have consequences, Muslims will be carried away by the flow of the media so that they will be further away from understanding the true and pure manhaj of Islamic teachings. In addition, many Muslims are affected, so they easily commit disobedience and stupidity.

Many practices of polytheism, *superstition*, and *bid'ah* continue to develop amidst the hustle and bustle of social life, especially in the Indonesian Islamic community. Therefore, the da'wah strategy that must be considered at this time must adapt to the development of digital technology, progress, and

the surrounding contexts. Muhammad Qutb, *Islamic Interpretation of Reality* (translation) Siddiq Foundation.

If da'wah is only carried out with mediocre actions without the right strategy, then the da'wah message delivered is challenging to get maximum results. To overcome this, the development of da'wah must be carried out in stages using the latest methods that are appropriate for all cultures and carried out continuously and continuously. Islamic da'wah must be carried out constantly using the media as a *wasilah*. Because with the advancement of this technology, it can be used to make it easier for da'wah messages to reach *mad'u*. In Fatmawati's journal (Fatmawati, 2010).

Radio has carried out a da'wah strategy through electronic media, trying to contribute to society by responding to and anticipating *ghazwul fikri* launched by anti-Islamic groups. Through world ideologies with a secular Western mindset at this time, it is so intense to build networks to make efforts to obscure and narrow down the understanding of Islamic teachings. The Muslims are a people who do not have *izzah* (authority), and do not have (self-respect *muruah*). by inviting Muslims to return to the true faith and understanding of *salafush shalih*.

The sophistication of radio technology also participates in coloring all aspects of human life, including the process of da'wah activities. By knowing the advantages of radio, we can use this tool as a medium of da'wah. It is highly hoped that da'wah carried out by broadcasts on the radio can run effectively and efficiently as a pattern of conveying information and efforts to transfer knowledge (Bakti, 2001).

There are several effectiveness factors that are the advantages of radio, namely: direct power, penetrating power, and attractiveness (Kusnawan 2004). Direct power: As for the natural ability referred to as da'wah messages, it can be conveyed continuously to audiences and the public. The delivery process is simple. From the studio's broadcast room, broadcast modulation is forwarded to the transmitter and then to the radio receiver. Da'wah messages are received directly anywhere, in rooms, offices, rice fields, cars, etc. It can also broadcast an event now from the scene (*reporting spot*). Directly between the audience and the da'i preaching on the radio can be done through the *phone program*. The listeners telephoned the da'i directly, who was on air to respond or ask something about the preacher, and all listeners heard (Amin, 2009).

Meanwhile, what is meant by penetrating power is that radio broadcasts reach a wide area. The stronger the transmitter, the broader and farther the distance. Transmitters with short waves (*short waves*) with a power of 500-1000 KW with a specific antenna direction can reach the whole world. If da'wah information is conveyed via radio, then da'wah messages can reach wider. Remote areas that are difficult to get da'wah with other media can be overcome with this media (Efendy, 1986).

The appeal of broadcast radio media is integrating the human voice, music, and *sound effects* to develop the listener's recording power. With these three elements, the da'wah broadcast program can be packaged to be interesting because it is not just lecturing monotonously but interspersed with pauses that entertain the listeners (audience) (Kusnawan, 2004).

To make progress change in a more positive direction through this radio, which also acts as a media for spreading religion in the fields of da'wah, education, information media, and entertainment media. Among the community missions, which are the focal point of radio as a mass media is in line with da'wah, calling on humanity to make changes for the better (*amar ma'ruf nahi mungkar*) (Bungin, 2010).

Radio Rodja takes part by providing "entertainment," which is certainly different from what the general public understands. According to what was conveyed through Rodja's radio, entertainment is not only classified as various forms of music and anything that causes laughter. However, the essential thing about entertainment is anything that can give a pleasant feeling and reassure the people listening to it. This radio is present to bridge the people's problems through broadcast media, such as shallowing the faith, rah-rah music, attempts at apostasy, and other issues.

METHOD

The research method used in this discussion is qualitative research, using a philosophical and socio-historical approach. The primary source of this message is data related to its role and radio Rodja's religious activities. Besides that, it is also supported by previous research data, which complements books, magazines, and related documents. This data was collected through interviews, documents, notes, and social, psychological, and communication uses.

DISCUSSION

The Development of Community Media in the World of Islamic Propagation

The term community media is something that is still relatively new. Even so, many have discussed the concepts contained in it. This concept has been put forward by various academic figures, including Nurcholish Majid (1985), Tehranian (1989), Mowlana, and Wilson (1990) as well-known in Indonesia such as Nurchoish Majid expressed his thoughts on the preaching of the people.

According to Nurcholis Majid, public media has several essential elements, including *secularization, interpretation, desacralization, and non-political institutional depoliticization* (Majid, 1983). Meanwhile, Tehranian

explained that social media consists of several concepts: *the importance of community, self-reliance, ecology, social responsibility, participatory democracy, non-violence, cultural pluralism, and spiritual freedom.*

Meanwhile, according to Mowlana and Wilson, publicity media includes several concepts, including a *Monotheistic world view, ethics, spirituality, emancipation/elimination of oppression, value and cultural systems, loyal to individual, global community ideas, anti-bloc/self-reliance, local resorts, modern-traditional integration, bottom-up popular participation, the negation of capitalism and socialism* (Mowlana and Wilson, 1979).

From some of the explanations above, it is clear that social media is preaching to the people. As explained by Andi Faisal Bakti, the preaching of keumatan consists of several concepts, including *takwinul ummah*, which includes inviting *khair* (good), calling on those who are good, and preventing those who are *evil*. *Khairiyatul ummah* which includes *ukhrijat linnas, ta'muruna bil ma'ruf, yanhauna anil munkar, tu'minuna billah* (Bakti, 2004).

Radio Rodja in Packaging Material Presented to Self, Family, Tribe, and Country

Radio Rodja ultimately focuses more on building the community through "*civil community*" (civil society), which applies *bottom-up* and *horizontally*. As Allah says in the Al-Quran, which explains the self (personal) aspects. Because according to the explanation of God's word above, what must be the primary benchmark is yourself and other people. After you are sure and have succeeded in improving yourself, you will try your best to fix the household to become a family that obeys Allah SWT. In this way, they can approach friends like family. Make your home heaven on earth.

The next step is when you have succeeded in fostering yourself and your new family, then move on to cross-ethnic, cross-national, and even cross-country aspects (*preventing self and family from hellfire*). This step also refers to the conceptual framework of the Koran known as *khairu ummah*. Thus *Radio Rodja*, through its public preaching mission, seeks to eliminate inequalities between individuals and groups, between ethnic groups, across nations and countries. Radio broadcasts give an excellent mental attitude in society, this has been proven by an increasingly courageous attitude in society in various events such as guiding events in Islamic study groups, as well as giving speeches. This kind of improvement can be obtained after active learning by participating in various programs made on the radio.

The methods used to facilitate the community receiving da'wah messages are through the method approach contained in the Koran. According to M. Natsir, the *bil-hikmah* method is used as a da'wah method for all groups, intelligent and lay groups, and between the two. Therefore the *bil-*

hikmah can mean wisdom in speaking according to the state of mad'u faced, such as in lectures. Likewise, wisdom when preaching with morals and methods of giving examples. Sayid Qutub defines it as preaching that pays attention to the condition and level of intelligence of the recipient of the da'wah and also pays attention to the level of material conveyed so that it is not burdensome (Salmadanis, 2005).

Furthermore, Sayyid Quthub argues that da'wah using the *bil-hikmah* will be realized based on three factors that must be considered: *First*: The state and situation of mad'u. *Second*: The level or size of the preaching material delivered is manageable for the mad'u. *Third*: Formulate the correct method according to the situation and condition of mad'u. (Quthub,1967).

According to Rodja, what is meant by wisdom is appropriate and correct in words and deeds and placing something in its place. Sometimes with firm and tough when needed. A preacher is like a doctor, he sees a better medicine for the patient, so he gives it. Yazid bin Abdul Qadir Jawas, *Mulia with Manhaj Salaf*, Bogor: Pustaka At-Taqwa, (2010:262). Shaykh Abdul Aziz Bin Baz, when explaining the meaning of wisdom, said, "What is meant by wisdom are clear and clear arguments and can uncover the veil that covers an evil." Wisdom also means very clear and accurate sayings taken from the verses of al-Qur'an. -Quran and hadiths (Fawaz bin Hulail As-Suhaimi, 2007).

So wisdom is an explanation of the way, the truth for people who do not know it until he knows and understands it and can make it manhaj, both in his words and deeds. Meanwhile, according to Salih Al-Fauzan, it is explained that people who do not know the truth, and if he is presented with the fact earlier, will accept it, then at that time, they will be informed with wisdom.

He also said that there is no doubt that the perfect Islamic syari'at came to warn against the dangers of *ghuluw* (exaggeration) in religion, ordering preaching to the proper path with wisdom, good advice, and arguing in a good way. Still, with attitude toughness needs to be put in place at a time when gentleness and good-natured discussion no longer do the trick (Syaiikh Ibnu Baz, Muhammad Syuwai'ir,1350).

A da'i is obliged to carry out da'wah with full wisdom, namely by giving rights to people who have or are entitled to receive them, and providing all matters according to the appropriate method. This wise method's principal basis is the book of Allah and the Sunnah of His Messenger. At one point, he was furious when a man came to him, saying, "In fact, we want to leave the dawn prayer immediately because so and so lead the prayer for a very long time (prolonging the reading of the prayer)." Instantly he was furious, even though he had never been angry like that time. Then Rasulullah SAW said at Sahih Muslim with Syarah An-Nawawi, Muassasah Qurtubah, that *in "fact there are some among you who make people run away"* (Syarah An-Nawawi Muassasah).

One mistake in understanding wisdom is to expand the meaning of wisdom to such an extent that the strict attitude of the experts on sunnah towards the heretics is seen as the opposite and negates the purpose of wisdom. For example, gentleness is the way required and necessary. Likewise, sometimes evil cannot be changed except in a cruel or violent way. In conditions like this, there is nothing wrong with using this method, even against Muslims.

As the word of Allah QS Al-Hujurat [49]: 9

وَأِنْ طَافَتِنِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَعَثَ إِحْدَاهُمَا عَلَى الْآخَرَى
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٩

Meaning: And if there are two groups of those who believe they are fighting, you should make peace between them! but if one violates the Covenant against the other, let the one who violates the Covenant be fought until he recedes to God's commands.

Sometimes some believers are very harsh in denying their brothers more than denying themselves to their enemies. Just as the Prophet Musa was lenient towards Pharaoh, but instead, he was harsh towards his brother Harun, as narrated by Allah SWT QS. Al-A'raf [7]: 150.

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعْلَيْتُمْ
أَمْرَ رَبِّكُمْ وَأَلْقَيْتُمُ الرَّسُولَ وَاحِدًا وَأَخِذُوا بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ
اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ
الظَّالِمِينَ ١٥٠

Meaning: And when Musa had returned to his people, angry and sad, he said: "What a terrible deed you have done after my departure! Are you going to precede the promise of your Lord and Musa also threw the bullets) and holding the (hair) of his brother's (Harun) head while pulling him towards.

Based on the verse, it must be distinguished between being tough and soft according to the demands of wisdom (policy) of a da'i. The lenient attitude of a da'i is needed when it is seen that this is one of the necessary and beneficial methods for the person being preached to. A tough attitude is also required when it is seen that this is one of the essential and beneficial ways. Thus this wisdom encourages its owner to act pretty in behavior so that it is

not excessive, which can cause fear, and not too easy so that it becomes neglected (Fawaz bin Hulail As-Suhaimi, 2007).

Likewise, the preachers of *Radio Rodja* interpret them to interpret the wisdom of being just and wise, an attitude that is full of wisdom and caution. Sometimes a person sins or a group of people sins, while the others are silent, not doing amar ma'ruf nahi munkar. Such an attitude includes acts of sin for them that result in the people being scattered, differences, ugliness, and so on. Thus the preacher of *Radio Rodja* explicitly explains to his listeners about the path of goodness to them until they can practice it, and also explains the way of evil so they can stay away from it. Therefore, the da'wah delivered by *Radio Rodja*, if they want to eradicate polytheism, they have to explain true monotheism, if they're going to eradicate heresy, they have to explain sunnah, and if they want to prevent people from going to a shaman, they have to provide a solution to seek shar'i treatment. Or treatment of the Prophet's way, and so forth. The delivery of his da'wah also utilizes all mass media to keep pace with developments in technology and communication. It is broadcast for 24 hours continuously, so it can change people who consistently uphold the sunnah.

CONCLUSION

This research has found new findings, which will be briefly described in this conclusion. The presence of Rodja radio among the people is part of the message of Islam. *Radio Rodja* in this study examines from the point of view of the *civil community*, which is a radio approach. Using this approach, all aspects of da'wah are linked through public preaching (ummah media). Using this perspective, this research focuses more on three main points: *Radio Rodja* with its community movement, indications of a media being called salafi radio, and *Radio Rodja's progress* as a salafi da'wah media. From the explanation above, it can be concluded that:

First, Radio Rodja is more focused on community development through bottom-up and horizontal civil community principles, which relate to aspects of self (personal), family, ethnicity, nation and state (preventing self and family from hellfire). This step also refers to the concept of khairu ummah. Thus Radio Rodja, through its public mission, seeks to eliminate disparities between individuals and groups, tribes, nations and countries.

Second, related to the program that is presented through the radio. As for what is an indication that Radio Rodja has earned the title of salafi radio seen from the material emphasized in the community. Among the emphasis is calling on the people to bermanhaj salaf. This community provides understanding to the people through its institutions, that in order to carry out the religion of Islam properly, it must have a foundation, pillars in accordance

with the understanding of the Prophet Muhammad and his companions and pious people who are obedient and obedient in following him.

Third, Radio Rodja's work as a media for salafi preaching through three elements, including: religious elements, educational elements and economic elements. Religious elements that strengthen the faith (tauhid) and invite people to avoid acts that have the nuances of heresy. Then in the field of education, this community also contributes to the people through formal and non-formal education. Meanwhile, from the economic element, this community is able to mobilize the people so that they are called upon to contribute to the da'wah of Islam through Radio Rodja, with the slogan "spread the light of the sunnah".

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