

# The Role Of The Regional Indonesian Broadcasting Commission (KPID) of Lampung Province in Supervising Islamic Religious Programs Broadcast on Local

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## Abstract

This study aims to examine the role of the Regional Indonesian Broadcasting Commission (KPID) of Lampung Province in supervising Islamic religious programs broadcast on local private television stations, the challenges encountered, and the consistency of its supervisory mechanism over a five-year period. This study employed a qualitative approach with a descriptive design. Informants were selected through purposive sampling and consisted of a KPID Lampung commissioner responsible for broadcasting supervision and a broadcast content analysis staff member. Data were collected through observation, in-depth interviews, and documentation, and analyzed using Miles, Huberman, and Saldaña's interactive model through data condensation, data display, and conclusion drawing and verification. The findings show that KPID Lampung supervises Islamic religious programs based on Law No. 32 of 2002 on Broadcasting and the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS). Supervision includes monitoring, content analysis, evaluation, clarification, sanctions for violations, and guidance. Challenges include limited human resources and restricted monitoring time, which are addressed through monitoring server recordings. The supervisory mechanism remained consistent throughout the five-year period, supported by the continued use of P3SPS and the relatively stable characteristics of Islamic religious programs. No programs were reported to receive warnings or administrative sanctions related to SARA, radicalism, or intolerance during the period.

**Keywords:** KPID Lampung Province, broadcasting supervision, Islamic religious programs, P3SPS, supervisory mechanism.

## INTRODUCTION

The development of broadcasting media in Indonesia has created an increasing need for effective oversight of broadcast content, including Islamic

religious programs. Despite the rapid growth of digital media, television remains one of the media platforms with broad reach and continues to serve as a means of disseminating information, education, and entertainment, as well as a medium for religious outreach (dakwah) to the public. (Abdullah & Puspitasari, 2018) Therefore, the quality of religious programming needs to be maintained to ensure its conformity with religious values, broadcasting ethics, and applicable legal provisions. Religious programs broadcast on television not only influence the public's religious knowledge but also have the potential to shape audiences' attitudes, perceptions, and behavior. Accordingly, the supervision of religious programs is an important component of safeguarding the public interest and maintaining the quality of broadcasting. (Aldama et al., 2025) In broadcasting practice, various violations of broadcast content may still occur, including in religious programs, such as the delivery of material that does not comply with broadcasting standards, the use of inappropriate language, and the presentation of information that may lead to misunderstandings among the public. This condition indicates that religious programs are not exempt from the possibility of broadcast violations and therefore require continuous supervision by the competent regulatory authorities. (Talitha et al., 2019)

Broadcasting supervision in Indonesia is carried out by the Indonesian Broadcasting Commission (KPI) and the Regional Indonesian Broadcasting Commission (KPID), as mandated by Law No. 32 of 2002 on Broadcasting. As independent state institutions, KPID has the responsibility to monitor broadcast content, evaluate compliance with the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS), handle public complaints, and impose administrative sanctions on broadcasting institutions found to have committed violations. Through these functions, KPID plays an important role in maintaining the quality of broadcast content to ensure compliance with legal norms, broadcasting ethics, and the public interest (Mutmainnah, 2019).

In carrying out its responsibilities, KPID does not function solely as an institution that imposes administrative sanctions but also provides guidance and education to broadcasting institutions and ensures that all broadcast content adheres to the principle of public interest as stipulated in the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS) (Mulyaningsih et al., 2019).

In Lampung Province, broadcasting supervision has become increasingly important given the number of broadcasting institutions under the authority of KPID Lampung Province. Based on an interview with the Commissioner for Broadcasting Supervision on June 17, 2026, there were 29 television broadcasting institutions under the supervision of KPID Lampung Province, comprising 26 Private Broadcasting Institutions (LPS), 1 Community Broadcasting Institution (LPK), and 2 Subscription Broadcasting Institutions (LPB) providing cable television

services. The number of broadcasting institutions under supervision indicates that KPID has a broad supervisory scope, thereby requiring a systematic, consistent, and continuous supervisory mechanism to ensure that all broadcast content remains compliant with the provisions of the P3SPS. The list of Private Broadcasting Institutions (LPS) under the supervision of KPID Lampung Province is presented in Table 1.

Table 1. Classification of Television Broadcasting Institutions under the Supervision of KPID Lampung Province in 2026.

| No           | Type of Broadcasting Institution             | Number    | Description                                                                         |
|--------------|----------------------------------------------|-----------|-------------------------------------------------------------------------------------|
| 1.           | Private Broadcasting Institutions (LPS)      | 26        | Local and national network television stations                                      |
| 2.           | Community Broadcasting Institution (LPK)     | 1         | TV Komfis, University of Lampung                                                    |
| 3.           | Subscription Broadcasting Institutions (LPB) | 2         | Kable television                                                                    |
| <b>Total</b> |                                              | <b>29</b> | Television broadcasting institutions under the supervision of KPID Lampung Province |

Source: Interview with the Commissioner for Broadcasting Content Supervision, KPID Lampung Province, June 17, 2026.

Table 1 shows that the majority of broadcasting institutions under the supervision of KPID Lampung Province are Private Broadcasting Institutions (LPS). This indicates that KPID has a broad supervisory scope, thereby requiring a systematic, consistent, and continuous supervisory mechanism to ensure that all broadcast content complies with the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS). In addition, the presence of Community Broadcasting Institutions (LPK) and Subscription Broadcasting Institutions (LPB) demonstrates that the scope of KPID's supervision is not limited to private television stations but also encompasses community and subscription television services.

Of all television broadcasting institutions under the supervision of KPID Lampung Province, not all regularly broadcast Islamic religious programs. Based on interviews and documentation obtained by the researcher, 11 television stations

consistently broadcast Islamic religious programs. These data provide the basis for determining the focus of this study, as the research focuses on the supervision of Islamic religious programs broadcast by these television stations. The list of these television stations is presented in Table 2.

**Tabel 2.** Stasiun Televisi yang Secara Rutin Menayangkan Program Religi Islam di Provinsi Lampung Tahun 2026

| Television Station  | Type of Broadcasting Institution |
|---------------------|----------------------------------|
| 1) TRANS TV Lampung | 1) LPS                           |
| 2) Metro TV Lampung | 2) LPS                           |
| 3) iNews Lampung    | 3) LPS                           |
| 4) ANTV Lampung     | 4) LPS                           |
| 5) SIGER TV         | 5) LPS                           |
| 6) Radar TV         | 6) LPS                           |
| 7) TEGAR TV         | 7) LPS                           |
| 8) tvOne Lampung    | 8) LPS                           |
| 9) RCTI Network     | 9) LPS                           |
| 10) TRANS7 Lampung  | 10) LPS                          |
| 11) MDTV Lampung    | 11) LPS                          |

**Source:** Interview with the Commissioner for Broadcasting Content Supervision, KPID Lampung Province, June 17, 2026.

Table 2 shows that all television stations that regularly broadcast Islamic religious programs are Private Broadcasting Institutions (LPS). This finding provides the basis for the present study, as the Islamic religious programs broadcast by these eleven television stations fall within the scope of KPID Lampung Province's supervision. Accordingly, this study focuses on analyzing KPID's role in supervising Islamic religious programs on local private television stations based on the applicable supervisory mechanism and in accordance with the provisions of the P3SPS.

Several previous studies have examined the role of KPID in broadcasting supervision. Muammar Khadafi (2023) examined the role of the Regional Indonesian Broadcasting Commission of the Special Region of Yogyakarta in supervising Islamic religious programs on local television. (Muammar, 2023) Nur Iffa Lathifa KS (2022) investigated the supervisory system implemented by KPID South Sulawesi for local television broadcasts. Meanwhile, Anni Fatuzulcha (2025) analyzed the role of KPID East Java in supervising Islamic da'wah content. (Fatuzulcha, 2025) These three studies indicate that KPID carries out its supervisory functions through broadcast content monitoring, evaluation, and the imposition of administrative sanctions. However, these studies primarily focus on the implementation of supervisory functions and have not examined the consistency of supervisory mechanisms over an extended period.

Based on the review of previous studies, a research gap remains. Previous research has largely examined the implementation of KPID's supervisory functions across various regions, while research specifically examining KPID Lampung Province remains limited. In addition, relatively few studies have examined the consistency of KPID's supervisory mechanisms for Islamic religious programs, particularly in a situation where the supervisory mechanism has remained unchanged over the past five years despite the broader broadcasting environment continuing to evolve. Therefore, this study not only describes KPID's role but also analyzes how the supervisory mechanism has been consistently implemented in the supervision of Islamic religious programs.

The novelty of this study lies in its analysis of the consistency of KPID Lampung Province's supervisory mechanism for Islamic religious programs over the past five years. This study identifies the factors underlying the continued use of the supervisory mechanism, namely that the P3SPS remains the basis for supervision, the characteristics of Islamic religious programs have remained relatively stable, and the supervisory mechanism is still considered relevant to the conditions observed. Unlike previous studies, which have primarily focused on the implementation of supervisory functions, this study analyzes the consistency of the supervisory mechanism in relation to the applicable regulations and its implications for the effectiveness of supervising Islamic religious programs on local private television stations.

This study demonstrates that maintaining a consistent supervisory mechanism does not necessarily require changes to established procedures; rather, its implementation remains influenced by resource conditions and the organization's capacity to implement the mechanism. This perspective has received limited attention in previous studies of KPID.

Based on the foregoing discussion, this study aims to analyze the role of KPID Lampung Province in supervising Islamic religious programs on local private television stations, identify the challenges encountered in implementing its supervisory functions, and analyze the consistency of the supervisory mechanism applied by KPID in carrying out its supervisory responsibilities (Hamdalah & Artikel, 2019).

## METHOD

This study employed a qualitative approach with a descriptive research design. This approach was selected to obtain an in-depth understanding of the role of the Regional Indonesian Broadcasting Commission (KPID) of Lampung Province in supervising Islamic religious programs on local private television stations, including the supervisory mechanism implemented, the challenges encountered, and the efforts undertaken in carrying out its supervisory functions.

The research was conducted at the Office of the Regional Indonesian Broadcasting Commission (KPID) of Lampung Province. Research informants were selected using purposive sampling, whereby informants were selected based on their knowledge, experience, and direct involvement in broadcasting supervision. The primary informant was Nisa'ul Fithri Mardani Syihab, M.Hum., a KPID Lampung Province commissioner responsible for broadcasting supervision, who had five years of experience in carrying out supervisory functions. In addition, the researcher involved a broadcast content analysis staff member as an additional informant who was directly involved in monitoring and evaluating broadcast content. The selection of these two informants was based on their knowledge and direct involvement in the implementation of broadcast content supervision at KPID Lampung Province.

Data were collected through observation, in-depth interviews, and documentation. Observation was conducted to obtain an overview of the implementation of broadcast program supervision at KPID Lampung Province. An in-depth interview with the KPID Lampung Province commissioner responsible for broadcasting supervision was conducted to obtain information regarding KPID's role, the supervisory mechanism, the implementation of the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS), the supervision of Islamic religious programs, the challenges encountered, and developments in the supervisory mechanism during the informant's tenure. An interview with the broadcast content analysis staff member was conducted as supplementary data to strengthen the information regarding the technical implementation of broadcast monitoring and evaluation.

Information regarding the consistency of the supervisory mechanism over the past five years was obtained primarily through an in-depth interview with the KPID Lampung Province commissioner responsible for broadcasting supervision, who had carried out supervisory duties throughout the five-year period. This information was used to determine whether any changes had occurred in the supervisory mechanism during the informant's tenure. Meanwhile, observation and documentation were used to strengthen and complement the description of the supervisory mechanism implemented by KPID during the research period. The documentation included relevant archives and supporting documents related to the implementation of broadcasting supervision.

The validity of the data was assessed through methodological triangulation by comparing information obtained from interviews, observations, and documentation. Triangulation was conducted to assess the consistency of information regarding the supervisory mechanism and the implementation of KPID Lampung Province's supervisory functions across different data collection techniques, thereby enhancing the credibility of the research findings.

Data analysis was conducted using the interactive data analysis model developed by Miles, Huberman, and Saldaña, which comprises data condensation, data display, and conclusion drawing and verification. (Miles et al., 2014) Data obtained from observations, interviews, and documentation were analyzed systematically by focusing on information relevant to KPID's role, the supervisory mechanism, the consistency of the supervisory mechanism, and the challenges encountered in implementing its supervisory functions. The condensed data were then presented in narrative descriptions and tables to facilitate the identification of patterns and relationships among the findings. Subsequently, conclusions were drawn and verified by examining the relationships among the findings obtained from interviews, observations, and documentation, thereby producing findings that were aligned with the objectives of the study.

## RESULT AND DISCUSSION

### a) **The Role of KPID of Lampung Province in Supervising Islamic Religious Broadcast programs on local privat television**

Supervision of Islamic religious programs constitutes one aspect of the duties of the Regional Indonesian Broadcasting Commission (KPID) of Lampung Province in overseeing broadcasting activities (Undang-Undang Nomor 32 Tahun 2002 tentang Penyiaran, 2002). Supervision is conducted across all broadcast programs using the same regulatory provisions, including Islamic religious programs. This indicates that KPID does not differentiate its supervisory mechanism based on the type of program but rather focuses on the compliance of broadcast content with the applicable broadcasting regulations. This was confirmed by Nisa'ul Fithri Mardani Syihab, M.Hum., Commissioner of KPID Lampung Province responsible for broadcasting supervision, who explained that the supervisory mechanism for Islamic religious programs had remained the same throughout her tenure. The informant stated:

"We have continued to use the same mechanism throughout my five-year tenure here; therefore, there has been no change in the supervisory mechanism." (Nisa'ul Fithri Mardani Syihab, interview, June 17, 2026).

This statement indicates that the supervision of Islamic religious programs is carried out through the supervisory mechanism applicable to broadcast programs in general. The consistency of this mechanism demonstrates that KPID Lampung Province prioritizes compliance with regulations as the basis for implementing its supervisory function rather than applying different treatment based on the characteristics of individual programs. Thus, Islamic religious programs are positioned as part of the broader range of broadcast content that must comply with broadcasting standards and serve the public interest.

The implementation of this supervisory function refers to Law No. 32 of 2002 on Broadcasting and the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS). (Undang-Undang Nomor 32 Tahun 2002 tentang Penyiaran, 2002) The P3SPS serves as one of the primary references for assessing broadcast content to ensure that it does not conflict with applicable norms, ethics, and broadcasting regulations (Komisi Penyiaran Indonesia, 2012). In the case of Islamic religious programs, supervisory attention is directed toward potential broadcast content that may give rise to social or religious concerns. The informant explained the criteria used to assess Islamic religious programs as follows:

“The criteria used for assessment are essentially all stipulated in the P3SPS. What we monitor is whether the content contains or refers to issues related to ethnicity, religion, race, and intergroup relations (SARA), as well as whether it refers to other religious groups or community organizations.” (Nisa’ul Fithri Mardani Syihab, interview, June 17, 2026).

This statement indicates that the supervision of religious programs concerns not only the religious substance being conveyed but also the manner in which the material is presented to ensure that it does not contain elements related to SARA or refer to other religious groups and organizations. This is particularly important because religious programs are directly related to matters of faith and the social life of the community. (Komisi Penyiaran Indonesia, 2012) Therefore, supervision of broadcast content is directed toward ensuring that the delivery of religious messages remains consistent with broadcasting norms and does not create conflict within society.

In practice, supervision does not end with watching or monitoring broadcast programs but is followed by a process of analysis and evaluation. The monitoring analysis team monitors broadcast content, after which the monitoring results are reported and discussed by the authorized personnel within KPID. The informant explained:

“Every Monday, the KPID Lampung monitoring analysis team usually reports the monitoring results from the previous week. If there is a suspected violation, we bring the matter to a meeting, which is usually held every Tuesday with the seven KPID commissioners.” (Nisa’ul Fithri Mardani Syihab, interview, June 17, 2026).

This statement demonstrates that KPID's supervision is carried out through a structured process. Monitoring conducted by the analysis staff serves as the initial stage for identifying broadcast content that may not comply with the P3SPS. The monitoring results then serve as the basis for evaluation and discussion during commissioners' meetings when suspected violations are identified. Through this mechanism, decisions regarding subsequent supervisory measures are not based solely on individual observations but are made through

an institutional evaluation process. The stages of KPID Lampung Province's supervision of Islamic religious programs are illustrated as follows.

**Table 3.** Stages of KPID Lampung Province's Supervision of Islamic Religious Programs

| Supervisory Stage | Implementation by KPID Lampung Province                                                                                        |
|-------------------|--------------------------------------------------------------------------------------------------------------------------------|
| Monitoring        | Direct monitoring of broadcasts and subsequent review using monitoring server recordings.                                      |
| Evaluation        | Analysis of the compliance of broadcast content with the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS). |
| clarification     | Summoning the broadcasting institution for clarification before the imposition of administrative sanctions.                    |
| Sanctions         | Issuance of a written warning when violations of broadcasting regulations are identified.                                      |
| Guidance          | Periodic socialization and guidance provided to broadcasting institutions.                                                     |

**Source :** Results of interviews, observations, and researcher analysis (2026).

Table 3 shows that the supervisory mechanism implemented by KPID Lampung Province comprises a series of activities, ranging from monitoring, evaluation, and clarification to the imposition of sanctions and guidance. This sequence demonstrates that supervision is not solely repressive through the imposition of sanctions but also incorporates preventive and developmental measures for broadcasting institutions. Accordingly, the implementation of supervision is directed toward ensuring that broadcast content remains compliant with applicable regulations while providing broadcasting institutions with an opportunity to make improvements when issues are identified.

These findings are consistent with Terry's (2014) theory of supervision, which explains that supervision is a process of ensuring that activities are carried out in accordance with established standards through measurement, evaluation, and corrective action.(Terry, 2014). In this study, corrective action may be implemented through the clarification process involving broadcasting institutions prior to the imposition of administrative sanctions. This indicates that KPID's supervisory mechanism is not solely oriented toward imposing sanctions but also provides an opportunity for examination and guidance to maintain broadcasting institutions' compliance with applicable regulations.

The monitoring of broadcast content can also be understood through Gatekeeping Theory, initially proposed by Kurt Lewin (1947) and subsequently developed in communication studies by David Manning White (1950). The theory

explains the process of filtering information before it reaches the audience. (Hamdalah, & Sunarno, 2019) In this study, the filtering function is carried out by KPID through the monitoring and evaluation of broadcast content after programs have been aired, using the P3SPS as one of the bases for assessment. Thus, KPID can be understood as an external regulatory body that performs a supervisory function over broadcast content to ensure that aired programs remain consistent with applicable regulations and the public interest.

In the implementation of this supervisory function, the study found that no Islamic religious programs received warnings or administrative sanctions during the five-year period, based on the statement of the primary informant. This condition does not mean that KPID ceased supervising religious programs; rather, it indicates that the monitoring conducted during the period did not identify violations that warranted the imposition of administrative sanctions. The informant explained that the religious programs monitored generally did not exhibit significant issues related to the provisions of the P3SPS, particularly those concerning ethnicity, religion, race, and intergroup relations (SARA), radicalism, and attitudes considered contrary to the interests of the Unitary State of the Republic of Indonesia (Nisa'ul Fithri Mardani Syihab, interview, June 17, 2026).

The finding that no sanctions were imposed on Islamic religious programs should be understood as the outcome of a supervisory process that continued to operate. KPID continued to monitor and evaluate these programs even though no violations resulting in sanctions were identified. Thus, the absence of sanctions does not indicate that the supervisory mechanism was not functioning; rather, it demonstrates that supervision was carried out continuously to ensure compliance of broadcast content with applicable regulations.

Although, according to the informant, no sanctions were imposed on Islamic religious programs during the five-year period, the supervisory and regulatory enforcement mechanisms continued to be applied by KPID Lampung Province to other broadcast programs when violations were identified. This demonstrates that the absence of sanctions for Islamic religious programs does not indicate that KPID's supervisory function was not implemented; rather, it reflects the outcome of monitoring the broadcast content under its supervision. As an illustration of the implementation of regulatory enforcement mechanisms in broadcast programs generally, documentation from KPID Lampung Province records that, on June 30, 2021, TEGAR TV received Written Warning I for airing a program containing sexual content at 10:30–11:00 a.m., which was deemed to violate Articles 11, 22, 59, and 37 of the Broadcast Program Standards (SPS) (KPID Lampung Province Documentation, List of Violations). This case did not constitute a violation involving an Islamic religious program but demonstrates

that KPID Lampung Province continued to implement its regulatory enforcement mechanism when violations were identified in broadcast programs.

The findings concerning the supervisory mechanism are consistent with the role theory proposed by Biddle and Thomas, which explains that a role is associated with the behavior expected of an individual or institution based on the position and functions it holds. (Biddle, 1986) In the context of this study, KPID Lampung Province performs its institutional role through monitoring, evaluation, clarification, the imposition of administrative sanctions, and guidance for broadcasting institutions. The implementation of these stages demonstrates that KPID exercises its supervisory authority in accordance with its institutional functions to ensure that broadcasting activities remain compliant with applicable regulations.

The findings of this study are also consistent with the study by (Muammar, 2023) which shows that KPID's supervisory functions are implemented through broadcast content monitoring, evaluation, clarification, and the imposition of administrative sanctions. However, the present study places a different emphasis by finding that the supervisory mechanism for Islamic religious programs at KPID Lampung Province remained in use throughout the five-year tenure of the primary informant. This consistency constitutes an important finding because it demonstrates that the implementation of a supervisory function is not necessarily characterized by changes in the supervisory mechanism but may also be reflected in the continued application of an established mechanism.

Thus, the role of KPID Lampung Province in supervising Islamic religious programs is manifested through the implementation of a structured, regulation-based supervisory mechanism. KPID conducts monitoring, analysis, and evaluation, carries out clarification when necessary, imposes sanctions in cases of violations, and provides guidance to broadcasting institutions. Meanwhile, the absence of sanctions against Islamic religious programs over the five-year period indicates that the supervisory mechanism continued to operate even though it did not result in administrative action against such programs. The consistency of this mechanism therefore needs to be examined in relation to the reasons why the supervisory mechanism was maintained over the five-year period, including its relationship to the continued applicability of the P3SPS and the characteristics of the Islamic religious programs being monitored.

#### **b) Challenges and Efforts of KPID Lampung Province in Supervising Islamic Religious Programs**

Although the supervisory mechanism for Islamic religious programs at KPID Lampung Province did not undergo any changes during the informant's five-year tenure, its implementation in practice still faced several challenges.

These challenges did not result in changes to the established stages of the supervisory mechanism but affected the implementation of direct monitoring. The main challenges identified were limited human resources and restricted time for direct monitoring, as supervisory activities were primarily conducted during working hours. This condition demonstrates that consistency in the supervisory mechanism does not necessarily mean that its implementation is entirely free from obstacles.

Limited human resources constituted one of the main challenges in implementing supervision. This was stated by the KPID Lampung Province commissioner responsible for broadcasting supervision as follows:

“There are challenges. First, we do not have many human resources. At present, we only have one analysis staff member. So, you can imagine that with approximately 30 private television stations, only one person is responsible for monitoring them.” (Nisa’ul Fithri Mardani Syihab, interview, June 17, 2026).

This statement indicates an imbalance between the number of personnel responsible for monitoring and the number of broadcasting institutions under the supervision of KPID Lampung Province. Limited human resources primarily affect the scope of direct monitoring because a single analysis staff member must oversee a number of broadcasting institutions. Thus, the limitation in human resources does not alter the established supervisory mechanism but affects KPID’s capacity to conduct monitoring optimally.

Another challenge concerns the timing of direct monitoring. Because monitoring activities are conducted during working hours, not all broadcast programs can be observed directly at the time they are aired. The informant explained:

“Technically, our working hours are only from 8:00 a.m. to 4:00 p.m. Western Indonesia Time (WIB), while some religious programs may be broadcast outside those hours. Therefore, they cannot be monitored directly. Instead, we usually review the previous broadcasts using the recordings available on the monitoring server.” (Nisa’ul Fithri Mardani Syihab, interview, June 17, 2026).

This statement indicates that the monitoring server serves as a supporting means of addressing limitations in direct monitoring. Broadcasts aired outside working hours can be reviewed through recordings available on the monitoring server. Thus, time constraints do not halt the supervisory process but result in monitoring being conducted through a combination of direct observation and subsequent review of recorded broadcasts.

This condition can be analyzed through Terry’s theory of supervision, which conceptualizes supervision as a process of ensuring that activities are carried out in accordance with established standards. In its implementation, supervision requires an organization to have the capacity to conduct monitoring

and undertake corrective action when deviations are identified (Terry, 2014). In the context of this study, KPID Lampung Province has established supervisory standards based on the P3SPS, while limitations in human resources and monitoring time affect its capacity to implement these standards in practice. Thus, the primary issue identified does not lie in the absence of a supervisory mechanism but in the limitations of the resources available to support its optimal implementation.

**Tabel 4.** Challenges in the Implementation of KPID Lampung Province's Supervisory Function

| Challenge                                                   | Impact on Supervision                                                                                 |
|-------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| Limited human resources                                     | The scope of direct monitoring cannot be maximized.                                                   |
| Limited time for direct monitoring                          | Some broadcasts aired outside working hours need to be reviewed through monitoring server recordings. |
| Large number of broadcasting institutions under supervision | The monitoring workload is greater for the analysis staff.                                            |
| Low level of public complaints                              | Initial information from the public regarding suspected violations is limited.                        |

Source: Results of interviews, observations, and researcher analysis (2026).

Table 4 shows that the challenges encountered in implementing supervision are more closely related to operational capacity in the field than to changes in the supervisory mechanism. Limited human resources constitute the most apparent challenge, as monitoring activities must cover a number of broadcasting institutions with a limited number of personnel. In addition, limited time for direct monitoring makes the use of the monitoring server an important component in supporting supervision. Therefore, the availability of recording facilities serves as a supporting means to ensure that broadcasts that cannot be monitored directly can still be reviewed.

These challenges also demonstrate that the effectiveness of supervisory implementation is determined not only by the existence of regulations and working mechanisms but also by the organization's capacity to provide adequate resources. This is consistent with the discussion by (Syahputri & Adi, 2020) of Terry's perspective that the supervisory function requires monitoring the implementation of activities and taking measures to ensure that activities remain within established standards. In this study, supervisory standards are provided through the P3SPS, while limitations in personnel and monitoring time are factors that need to be considered in optimizing the implementation of supervision.

In addition to its relevance to the supervisory function, this condition can be understood within the context of broadcasting as a medium that bears responsibility toward the public interest. In a discussion of media systems, (Jayanti, 2019) explains McQuail's view that media systems are concerned not only with the production and dissemination of messages but also with norms, responsibilities, and media regulation within society. Therefore, supervision of broadcast programs is not solely directed at identifying violations but also at ensuring that broadcasting institutions fulfill their responsibilities in accordance with applicable regulations (Tumanggor & Sazali, 2025).

To address these challenges, KPID Lampung Province utilizes direct monitoring and the monitoring server as means of supervising broadcast content. Direct monitoring is conducted by analysis staff while programs are being aired, whereas server recordings are used to review broadcasts that cannot be monitored directly. This approach demonstrates a technical adjustment in the implementation of supervision without altering its fundamental mechanism.

KPID's efforts are not limited to monitoring and imposing sanctions. According to the informant, KPID is also responsible for providing guidance and support to broadcasting institutions. The informant explained that KPID's role is not limited to supervision and the imposition of sanctions but also includes efforts to foster a sound broadcasting environment (Nisa'ul Fithri Mardani Syihab, interview, June 17, 2026). This indicates that supervisory efforts are implemented simultaneously through supervision, regulatory enforcement, and institutional guidance.

In the context of Islamic religious programs, guidance is important because supervision is not solely intended to identify errors but also to ensure that broadcast content remains compliant with the provisions of the P3SPS. KPID supervises aspects related to ethnicity, religion, race, and intergroup relations (SARA), potential radicalism, and the presentation of religious material to ensure compliance with broadcasting regulations (Komisi Penyiaran Indonesia, 2012). Thus, supervisory efforts also have a preventive dimension because they are directed toward preventing broadcast content that could potentially result in violations.

The findings of this study demonstrate that the challenges faced by KPID Lampung Province do not necessarily lead to changes in the supervisory mechanism. KPID continues to apply the same supervisory stages, while the implementation strategy is adjusted to the available resources. This illustrates a distinction between the supervisory mechanism and the technical implementation of supervision. The supervisory mechanism continues to refer to the P3SPS and the established stages of work, whereas its implementation may utilize

supporting facilities, such as the monitoring server, to address limitations in direct monitoring.

These findings are important because they demonstrate that the consistency of KPID Lampung Province's supervisory mechanism does not mean that the implementation of supervision is free from challenges. Rather, the established mechanism continues to be implemented by utilizing the available resources and facilities. This condition provides a basis for further examining why KPID Lampung Province has maintained the same supervisory mechanism over the five-year period, as discussed in the following subsection on the consistency of the supervisory mechanism.

### **c) Consistency of KPID Lampung Province's Supervisory Mechanism in Supervising Islamic Religious Programs**

The findings indicate that KPID Lampung Province's supervisory mechanism for Islamic religious programs did not undergo any changes during the five-year tenure of the informant. This was stated by the KPID Lampung Province commissioner responsible for broadcasting supervision as follows:

"We have continued to use the same mechanism throughout my five-year tenure here; therefore, there has been no change in the mechanism." (Nisa'ul Fithri Mardani Syihab, interview, June 17, 2026).

This statement indicates that the consistency of the supervisory mechanism was maintained throughout the informant's tenure. The mechanism continued to follow the supervisory stages described in the previous subsection, while its implementation was adjusted to the conditions of the objects being supervised. Thus, the absence of changes to the mechanism does not mean that supervisory activities were not carried out; rather, it indicates that KPID Lampung Province continued to apply the same supervisory approach in overseeing Islamic religious programs.

One factor contributing to the continued use of this mechanism is the regulatory framework applied by KPID Lampung Province. The informant explained that the P3SPS remains the basis for implementing supervision because the new draft of the P3SPS has not yet been ratified. The informant stated:

"The regulation used for supervision is the P3SPS. As of 2026, although a new draft of the P3SPS has already been prepared, it has not yet been ratified. Therefore, we continue to refer to the same P3SPS." (Nisa'ul Fithri Mardani Syihab, interview, June 17, 2026).

This statement indicates that KPID Lampung Province continues to maintain its supervisory mechanism because the regulatory basis used to conduct supervision has not changed in terms of its application. As long as the P3SPS serving as the basis for supervision remains in force and continues to be applied

by KPID, the established supervisory mechanism can continue to be implemented. Thus, the consistency of the mechanism in this study is closely related to the continued use of the same regulatory framework.

In addition to regulatory factors, the consistency of the supervisory mechanism is also related to the characteristics of the Islamic religious programs being supervised. The informant explained that there had been no significant changes in the characteristics of the religious programs monitored over the past five years. According to the informant, these programs have generally retained relatively similar formats, such as talk shows and religious study programs. This condition was described as follows:

“There has not been much change in the religious programs broadcast on television or radio in Lampung Province. Therefore, these programs have generally remained similar to what they were over the past five years.” (Nisa’ul Fithri Mardani Syihab, interview, June 17, 2026).

These conditions indicate that changes to the supervisory mechanism are not considered necessary when the object of supervision has not undergone significant changes. The relative stability of program characteristics enables KPID Lampung Province to maintain the same supervisory approach, namely monitoring broadcast content and ensuring that programs do not conflict with the provisions of the P3SPS. Thus, the consistency of the supervisory mechanism is influenced not only by the regulatory framework but also by the relatively stable characteristics of the objects being supervised.

The next factor concerns the occurrence of violations in Islamic religious programs. According to the informant, no violations related to ethnicity, religion, race, and intergroup relations (SARA), radicalism, or intolerance were identified in Islamic religious programs during the five-year tenure. This condition was one of the considerations supporting the continued applicability of the supervisory mechanism to the religious programs being monitored. However, this finding is based on the informant’s experience and account in carrying out supervisory functions rather than on a quantitative assessment of all violation data over the five-year period.

Although the supervisory mechanism has been maintained, KPID Lampung Province continues to evaluate the results of its monitoring activities. The analysis team submits its monitoring results from the previous week every Monday, and when suspected violations are identified, the findings are discussed in a commissioners’ meeting. Thus, consistency in the supervisory mechanism does not imply an absence of evaluation. Rather, evaluation is conducted with respect to the implementation of supervision and the results of monitoring without necessarily requiring changes to the established stages of the supervisory mechanism.

These findings can be understood through George R. Terry's concept of supervision, which conceptualizes supervision as a process of ensuring that activities are carried out in accordance with established standards (Manajemen & Terry, 2023). In this study, the P3SPS serves as the standard used in supervision, while monitoring, analysis, evaluation, clarification, and guidance constitute components of the supervisory function. The consistency of the mechanism indicates that as long as the applicable standards and the conditions of the objects being supervised remain relatively unchanged, the established mechanism can continue to be used to achieve the objectives of supervision (Indriani & Syahrier, 2026) .

The findings of this study differ in emphasis from those of Muammar (2023), Nur Iffa Lathifa KS(2022), and Fatuzulcha(2025) which primarily focus on the implementation of KPID's supervisory functions. Rather than examining only how KPID performs its supervisory functions, this study identifies the continued consistency of the supervisory mechanism over a five-year period and examines the factors underlying its continued application. This consistency is associated with the continued use of the P3SPS as the basis for supervision, the relatively stable characteristics of Islamic religious programs, and the absence of significant violations based on the informant's account.

Thus, the findings indicate that the consistency of KPID Lampung Province's supervisory mechanism should not be interpreted directly as institutional stagnation. Rather, this consistency suggests that the supervisory mechanism has been maintained because the regulatory conditions and the objects of supervision have not yet necessitated significant changes to the mechanism. At the same time, KPID continues to evaluate monitoring results and may take action when suspected violations are identified. Therefore, the consistency of the mechanism in this study can be understood as a form of continuity in the implementation of supervision accompanied by ongoing evaluation of the conditions of Islamic religious programs.

## CONCLUSION

This study demonstrates that the role of KPID Lampung Province in supervising Islamic religious programs is implemented through a supervisory mechanism based on the P3SPS and applied consistently throughout the informant's five-year tenure. This consistency does not indicate an absence of supervisory activities; rather, it indicates that the established mechanism has continued to be applied because it remains compatible with the prevailing regulatory conditions and the characteristics of the Islamic religious programs under supervision.

The main findings indicate that three factors underlie the continued application of this mechanism: the P3SPS remains the basis for supervision because

the new draft of the P3SPS has not yet been ratified; the characteristics of Islamic religious programs have remained relatively stable, according to the informant; and, according to the informant, no Islamic religious programs were subject to warnings or administrative sanctions related to ethnicity, religion, race, and intergroup relations (SARA), radicalism, or intolerance during the informant's tenure. Under these conditions, KPID Lampung Province has not identified a need to modify the stages of the supervisory mechanism that have been implemented. Although the supervisory mechanism has remained consistent, the results of monitoring continue to be evaluated periodically; therefore, consistency in the mechanism does not imply the discontinuation of the evaluation process.

In its implementation, the consistent supervisory mechanism continues to face operational challenges, particularly the limited number of analysis staff and the restricted time available for direct monitoring. These limitations have not resulted in changes to the supervisory mechanism but have affected the implementation of monitoring activities, requiring server recordings to be used to review broadcasts that cannot be monitored directly. This finding indicates that the continuity of a supervisory mechanism is determined not only by regulatory considerations but also by the conditions of the objects being supervised and the organization's capacity to implement the mechanism.

Academically, this study contributes to the understanding of media regulatory functions by demonstrating that the consistency of a regional broadcasting supervisory mechanism can itself constitute a relevant finding in examining the implementation of media regulatory functions. The study not only examines the implementation of KPID's supervisory function but also identifies the reasons why the mechanism has continued to be maintained over a particular period. Practically, these findings may serve as a consideration for KPID Lampung Province to continue evaluating the suitability of its supervisory mechanism in relation to developments in broadcast programming and changes in broadcasting regulations, even when the existing mechanism remains applicable.

This study is limited to the perspective of KPID Lampung Province, particularly the accounts of individuals directly involved in the implementation of broadcasting supervision. Therefore, the finding concerning the consistency of the supervisory mechanism over five years should be understood within this contextual limitation. Future research could involve broadcasting institutions, religious preachers, and members of the public to obtain broader perspectives on the implementation and development of supervisory mechanisms for Islamic religious programs.

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## AUTHORS' CONTRIBUTION

Sisi Aprilia Mifftahusifa conceptualized and designed the study, conducted the research, analyzed and interpreted the data, and prepared the initial manuscript draft. Dr. Fariza Makmun, S.Ag., M.Sos.I and Subhan Arif, S.Ag., M.Ag. Supervised the research process, provided methodological guidance, and critically reviewed and revised the manuscript to ensure its academic quality.

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