

IDENTITY OF COMMUNITY MEDIA RODJA TV AND CONFLICT RESOLUTION IN ENVIRONMENTAL DEVELOPMENT

Atikah Rahmah^{1*}, Fifi Novianty²,

¹Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

²Institut Agama Islam Negeri Syekh Nurjati Cirebon, Indonesia

*e-mail: noviafifi.nf@gmail.com



©2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (<https://creativecommons.org/licenses/by-sa/4.0/>)

| | | | |
|------------------------|---------------------|----------------------|-----------------------|
| Submission: 22-09-2023 | Revised: 08-05-2024 | Accepted: 21-05-2024 | Published: 16-06-2024 |
|------------------------|---------------------|----------------------|-----------------------|

Abstract

This research examines the role of Rodja TV Community Media as an alternative mass media in voicing the voice of Muslims and resolving conflicts in the community. In the midst of the lack of criticism of the government regarding Muslim issues in the mainstream media, community media such as Rodja TV becomes important as an alternative platform. This research aims to analyze how the influence of Rodja TV's community media identity and conflict resolution on neighbourhood development. This research uses a descriptive qualitative approach with the research subject being the community media organization Rodja TV. The theory used is making community media work: community media identities and their articulation in an Antwerp neighbourhood development project by Nico Carpentier. The results show that Rodja TV serves the community through educational programs, preaching Sunni or Salafi Islam, and social activities such as the construction of the Jami Al-Barkah Mosque. Rodja TV also plays a role in voicing the ideas of the community through various policies it makes. This research is expected to contribute knowledge about the role of community media in voicing the voice of Muslims, resolving conflicts, and encouraging environmental development. The existence of Rodja TV is proof that community media can be an effective alternative to mass media in carrying out its functions.

Keywords: *Community Media; Conflict Resolution; Mainstream Media.*

INTRODUCTION

In simple terms, people may consider community media as a type of media (print or electronic) that is present in a particular community or society and is managed by and intended for the citizens of a particular community. Community media has a very high possibility to be used as a foundation in efforts to disseminate information as well as to encourage community participation in development, especially regional development. This is due to some of the characters possessed by community media as stated above. These characters can theoretically bring about

several important consequences such as (a) proximity, (b) empathy, and (c) interaction (Andi. F.Bakti,2020). As we already know that mass media is a means of disseminating information to the wider community (Burhan Bungin,2020). Meanwhile, the definition of mass media itself is a tool used in delivering messages from sources to audiences using communication tools such as newspapers, films, radio and television (Cangara, Hafied,2019).

The advancement and development of technology has made the function of the mass media wider, plus the fall of the New Order government under the leadership of President Soeharto had a considerable impact on the function of the mass media in society. After Indonesia accepted the democratic political system, freedom of expression became part of people's daily lives. One of the impacts of freedom of expression, in addition to the wider community being free to voice their ideas, also has an impact on the mass media, various types of media find ways to grow and develop. As a pillar of democracy, the media itself is a tool to express the ideas of the people (Andi. F.Bakti,2020).

One of them is the Rodja TV community media. Rodja TV is a community media established by Rodja Da'wah Institution, Rodja Da'wah Institution is located in West Java province, precisely in Cileungsi. Rodja preaching institution itself is a preaching community formed by several young people and already has many worshipers, who follow the studies and activities held by this institution. In developing its da'wah, this religious community uses radio airwaves, television channels. The purpose of establishing the Rodja Da'wah Institution is solely to spread the teachings of Islam in accordance with the guidance of the Koran and Sunnah (Burhan Bungin,2020).

Da'wah itself is an activity or call to spread the teachings of Islam which is obligatory for every Muslim based on the Qur'an and Sunnah. So the spread must remain consistent and be introduced to each individual. Therefore, as a Muslim, you are obliged to believe and believe in Islam as a truth that comes from Allah through the Prophet's mouth (L Al-Hakim,2020). Salafi preaching is defined as a group that applies the methods of the past. The term Salafi is based on *salafus solih*, the pious predecessors.

Salafi teachings reject the teaching of worship that was not modeled by the Prophet and encourage followers to continue to practice and uphold the sunnah until the end of their lives. These scholars teach tawhid, fiqh, adab, aqidah and so on. In their mission of da'wah, Salafis believe in a single-minded manhaj to revive the pure teachings of Islam based on the Qur'an and Sunnah (Umi Kulsum,2021). In this case, the author wants to know the role of Rodja TV community media for the community and its role as an alternative to the mainstream media, as well as the relationship between Rodja TV community media and civil society.

As an analysis, this research uses the theory of making community media work:

community media identities and their articulation in an Antwerp neighbourhood development project, from Nico Carpentier, Rico Lie and Jan Servaes, which is presented in three theoretical approaches including, the importance of community media in serving the community, the importance of community media that functions as an alternative to the main media or mainstream media, and the third is the importance of the relationship between community media and civil society. Community media has a very high possibility to be used as a foundation in efforts to disseminate information as well as to encourage community participation in development, especially regional development. This is due to some of the characteristics possessed by community media as stated above.

The discourse on the theory is as follows: First, Approach One: Serving a community, which discusses the importance of community media in serving the community (Jan Servaes, 2008). In addition, the purpose of community media in the first approach is to serve, the community is often translated as a means to enable and facilitate access and participation of community members. Second, approach two: community media as an alternative to mainstream media, which discusses the importance of community media serving as an alternative to mainstream media. The second approach to defining community media is based on the concept of alternative media. The more horizontally structured community media suggests that an alternative way of organizing, and a more balanced or horizontal structure. At the content level, community media can offer representations and discourses that are different from those of the mainstream media (Umi Kulsum,2021).

Third, approach three: linking community media to the civil society (Jan Servaes, 2008) discusses the importance of the relationship between community media and civil society. The explicit positioning of community media as independent of the state and the market supports the articulation of community media as part of civil society. Civil society is considered important for many reasons, by defining community media as part of civil society, it can be considered a third voice. Between government media and private commercial media (Held, D. Models of Democracy,2020). It is strongly suggested that the journalistic trajectory of community media emphasizes the achievement of solutions to problems faced collectively in society. Although the nature of civil society can vary greatly across countries and continents, it is argued here that, following Cohen and Arato, the concept is relevant to most types of contemporary societies and can be seen as an important focus for the expansion or deepening of democracy by increasing levels of participation (Prehn, O.. 'From Small Scale Utopism to Large Scale Pragmatism,2020).

This research aims to analyze how Rodja TV's community media identity and conflict resolution practices affect the development of the community environment. By understanding how Rodja TV functions as a community media, it is hoped that this research can contribute knowledge about the role of community media in

building a more democratic, just and peaceful society.

METHODS

This type of research is descriptive qualitative research. The research subject is the Rodja TV community media organization. The data collection technique in this research is through observation and document study. Secondary data here is obtained through literature, literature and other written sources. While data collection techniques use observation and documentation. The theory used in this research as a researcher's analysis knife is the theory of making community media work: community media identity and its articulation in the Antwerp Neighborhood Development Project. Which is divided into 3 elements, namely first, the importance of community media in serving the community. Second, an alternative to the mainstream media. Third, the importance of the relationship between community media and civil society.

RESULTS AND DISCUSSION

Nico Carpentier, Rico Lie and Jan Servaes, which is presented in three theoretical approaches including, first, the importance of community media in serving the community, second, the importance of community media that functions as an alternative to the main media or mainstream media, and third, the importance of the relationship between community media and civil society. The analysis discourse using the theory is as follows:

First, approach one: serving a community, which discusses the importance of community media in serving the community. In this case, Rodja TV serves the community through its programs that educate, teach and preach the teachings of Islam, especially Sunni or Salafi Islam to the community. Rodja TV itself is a non-profit television station, with various events and programs aimed at communicating and teaching about Islamic insights with the concept of monologues, dialogues, and talk shows.

Rodja TV also provides information and messages about Islam in relation to social change. Rodja TV is a media that is committed to the Qur'an and Sunnah. Its strength lies in the messages it broadcasts from both sources, as well as the participation of its *jama'ah*. The reason why this station stands out is firstly, Rodja TV's programs consistently provide Islamic da'wah messages. Second, it constantly broadcasts Islamic information from a Salafi perspective. In addition, almost every da'i invited to Rodja TV comes from Medina, Saudi Arabia, or is an alumnus of LIPIA Jakarta, a branch of Imam Muhammad bin Saud Islamic University in Riyadh, Saudi Arabia.

This can be considered to be part of the community media serving the community carried out by Rodja TV, as a medium for da'wah and learning Islamic insights to a wider community. Moreover, community media, which is a product of

mass media, its scope is so broad, and its various segmentations have an important meaning in life that can affect the pattern of human life both in adults and children. The ease of access to mass media provides opportunities for Rodja TV community media to serve the community through the programs it has.

The programs owned by Rodja TV include: Shahih Fiqh as Sunnah presented by Ustadz Dr. Musyaffa Ad-Dariny, Lc., M.A. Journey After Death presented by Ustadz Ali Nur, Lc. Fiqh of Prayer & Dhikr, Fiqh of Child Education presented by Ustadz Abdullah Zaen, Lc., M.A. Talbis Iblis presented by Ustadz Abu Ihsan Al-Atsary, M.A. Al Furqan min Qashashil Qur'an presented by Ustadz Abu Ya`la Kurnaedi, Lc. Al Adabul Mufrod presented by Ustadz Dr. Syafiq. Aqidah Ahlussunnah Wal Jama'ah presented by Ustadz Yazid Abdul Qadir Jawas Syarah Riyadhush Sholihin presented by Ustadz Mubarak Bamualim, Lc., M.H.I. Educating Children Without Anger presented by Ustadz Abu Ihsan Al- Atsary, M.A..

The Book of Tawheed presented by Ustadz Abu Yahya Badrusalam, Lc. Hadith Arbain Nawawi presented by Ustadz Abu Yahya Badrusalam, Lc. Lisan who associates partners with Allah presented by Ustadz Fachrudin Nu`man, Lc. Al Washiyyah Ash Shugra presented by Ustadz Anas Burhanudin, Lc., M.A. Tafsir Al Qur'an Al Karim presented by Ustadz Abu Yahya Badrusalam, Lc. Subana Guidance on Talaqqi Al Qur'an & Guidance on Tajweed & Tilawah Al Qur'an presented by Ustadz Abu Unais Ali al'Ilmu Fadhlulu wa Syarafuh presented by Ustadz Abdullah Taslim, L.C., M.A. Bahjatu Qulubil Abror presented by Ustadz Abu Fairuz Ahmad Ridwan, Lc., M.A. Rodja Healthy Kitchen presented by Sinshe Abu Muhammad Faris Al-Qiyanji Fathul Majid presented by Ustadz Ahmad Zainuddin, Lc.

Bulughul Maram presented by Ustadz Zainal Abidin Syamsudin, L.C., M.M. Tafsir Juz 'Amma presented by Ustadz Abdullah Zaen, Lc., M.A. Ahlussunnah wal Jama'ah fil 'Aqidah presented by Ustadz Abu Yahya Badrusalam, Lc. al Khulashoh al Asasiyyah fil Qawa'idin Nahwiyyah 2 presented by Ustadz Mas`ud Mahmud, Lc. Manhaj Imam Malik fi Itsbatil 'Aqidah presented by Ustadz Dr. Muhammad Nur Ihsan, Lc., M.A. Syarah 'Umdatul Fiqh presented by Ustadz Dr. Erwandi Tarmizi, Lc., M.A. al 'Ilmu Fadhlulu wa Syarafuh presented by Ustadz Abdullah Taslim, Lc., M.A. Verses of Ahkam presented by Ustadz Abu Ya`la Kurnaedi, Lc.

Talaqqi Qur'an Guidance & Tajweed & Tilawah Qur'an Guidance presented by Ustadz Abu Unais Ali Subana. Waqofat Mushorohah Al Mar atush Sholihah presented by Ustadz Abu Haidar As-Sundawy. Nurut Taqwa wa Zhulumatul Ma'ashi presented by Ustadz Abu Yahya Badrusalam, Lc. Hadith Arbain Nawawi presented by Ustadz Arman Amri, Lc. Fiqhul Usrah presented by Ustadz Kholid Syamhudi, Lc. Shahih Fiqh as Sunnah presented by Ustadz Dr. Musyaffa Ad- Dariny, Lc., M.A. Shahih Fiqh as Sunnah presented by Ustadz Dr. Musyaffa Ad- Dariny, Lc., M.A. Talbis Iblis presented by Ustadz Abu Ihsan Al-Atsary, M.A.

Al Furqan min Qashashil Qur'an presented by Ustadz Abu Ya`la Kurnaedi, Lc.

Al Adabul Mufrod presented by Ustadz Dr. Syafiq Riza Basalamah, Lc., M.A. Aqidah Ahlussunnah Wal Jama'ah presented by Ustadz Yazid Abdul Qadir Jawas Syarah Fiqhul Usrah presented by Ustadz Kholid Syamhudi, Lc. Aqida Ulama Salaf series presented by Ustadz Abdurrahman Thoyyib, Lc. Thematic presented by Ustadz Ahmad Zainuddin, Lc. Minhajul Firqatun Najiyah presented by Ustadz Abdullah Taslim, Lc, M.A.

Basic Principles of Islam presented by Ustadz Mahfudz Umri, Lc and Ad Dau Wad Dawa Rodja Ceria Rodja Ceria presented by Ustadz Mahfudz Umri, Lc. Thematic Studies Thematic Studies presented by Ustadz Mahfudz Umri, Lc. Tanya Doctor Tanya Doctor presented by Ustadz Mahfudz. Umri, Lc. Mukhtashor Shahih Muslim presented by Ustadz Ab, Yahya Badrusalam, Lc. Zadul Mustaqni presented by Ustadz Dr. Erwandi Tarmizi, Lc, M.A. Faidah-faidah of Islamic History presented by Ustadz Dr. Ali Musri Semjan Putra, Lc, M.A.

In addition to the above efforts, the Rodja TV community media also serves the community through the Rodja Tv activity program policy outside the TV media, which he usually shares through the Rodja TV official Instagram account media. Among them, such as the construction of the Jami Al-Barkah Mosque, which is intended for the Muslim community, along with all the activities that cover activities in the mosque, which are none other than intended for the general public, such as various kinds of studies, routine recitation activities, activities or social services and so on. The following is a description of Rodja TV's Jami Al-Barkah mosque:



Figure 1: Instagram @masjidalbarkahcileungsi



Figure 2: Instagram @rodjapeduli



Figure 3: Instagram @rodjapeduli

Rodja TV also serves the community through Rodja Tv's activity program policy outside of TV media, namely through Rodja Peduli activities. Rodja Peduli is Rodja TV's effort to accommodate the community's concern for social problems around them. Both from the concern of fellow Muslims and even humanitarian activities. This is included in the community media efforts to serve the community carried out by Rodja TV. The following is an illustration of Rodja Peduli in Figure 2.

Then Rodja TV also serves the community through Rodja TV's activity program policy outside of TV media, namely through the existence of Radio Rodja, which is intended for the spread of Islamic da'wah to the community as well as learning about Islamic teachings and issues, through radio broadcasts. Similar to Rodja TV, Radio Rodja is also part of the mass media, where mass media is a media that is widely used by the community, so that the scope of services carried out by Radio Rodja can be more easily accepted in the community. This is included in the community media efforts to serve the community carried out by Rodja TV, in Figure 3.

Second, approach two: community media as an alternative to mainstream media, which discusses the importance of community media functioning as an alternative to mainstream media: In this case, Rodja TV is present as a media that focuses on preaching Islam and Islamic education, especially in its Salafi preaching efforts. This can be seen through the routine programs that he did from the first time Rodja TV was present. That way Rodja TV media plays a role in answering or presenting the shortcomings of other commercial media which in its overall program does not focus on Islamic da'wah programs.

Third, approach three: linking community media to the civil society, which discusses the importance of the relationship between community media and civil society: in this case Rodja TV plays a role in trying to voice the ideas of the community through various policies it makes. Among them, opening a comment pool on its YouTube video streaming page, as well as a comment pool on Rodja TV's official Instagram account. This is one of Rodja TV's efforts to find out or listen to ideas or input from the community, through its comment section.

Although this is not entirely done by Rodja TV, there are several comment sections on Rodja's YouTube stream that disable the comment section. Likewise, Rodja TV's official Instagram account limits the comment field, only followers of Rodja TV's official Instagram account can comment on the post page. Here are some explanations: The official account profile which is from the Rodja TV section which he usually shares through Rodja TV's Instagram media.

Furthermore, when viewed from the theory of approach two: community media as an alternative to mainstream old media, which discusses the importance of community media that functions as an alternative to the main media or mainstream media, in this case Rodja TV is present as a media that focuses on proselytizing Islam and Islamic Education, especially in the Salafi proselytizing efforts it carries out. This can be seen through the routine programs that he did from the first time Rodja TV was present. That way Rodja TV media plays a role in answering or presenting the shortcomings of other commercial media which in its overall program does not focus on Islamic da'wah programs. Such as the construction of the Jami Al- Barkah Mosque, Rodja Peduli, Rodja radio, a Al-Qur'an and Hadith memorization dormitory named Ma'had Tahfizh Imam Syathiby, as well as the Cahaya Sunnah Foundation, a religious

education foundation, as follows:



Figure 4: Instagram @rodjapeduli



Figure 5: Instagram @rodjapeduli

Finally, "Approach Three: Linking Community Media to the Civil Society" (Servaes, 2007: 354-358), which discusses the importance of the relationship between community media and civil society: In this case, Rodja tv plays a role in trying to voice the ideas of the community through various policies that it makes. Among them, opening a comment pool on the YouTube streaming video page that he has, as well as the Rodja TV official Instagram account comment pool, although this is not fully done by Rodja TV, there are several comment columns on Rodja's YouTube streaming that disable the comment column. Likewise, Rodja TV's official Instagram account limits the comments column, only followers of Rodja TV's official Instagram account can comment on the post page.

CONCLUSION

The results of this research are presented in three theoretical approaches including, the importance of community media in serving the community, the importance of community media that functions as an alternative to the main media or mainstream media, and the third is the importance of the relationship between community media and civil society. The following is the analysis discourse using the theory; first approach one: serving a community which discusses the importance of community media in serving the community. in this case Rodja TV serves the community through its programs that educate, teach and preach the teachings of Islam, especially sunny or Salafi Islam to the community. and services to the community are also carried out through Rodja TV's activity program policies outside the tv media that he usually shares through Rodja TV's Instagram media.

Among them, such as the construction of the Jami Al-Barkah Mosque, which is intended for the Muslim community, along with all its activities in it. In this case, Rodja TV plays a role in trying to voice the ideas of the community through various policies made. Among them, opening a comment pool on the YouTube streaming video page that he has, as well as the Rodja TV official Instagram account comment

pool, although this is not fully done by Rodja TV, there are several comment columns on Rodja TV's YouTube stream that disable the comment column. Rodja TV's official Instagram account limits the comment section to its followers only, so only followers of Rodja TV's official account can comment on its cuttings page. Rodja TV plays a role in trying to voice people's ideas with the first step of receiving people's ideas through the comment section. After receiving people's ideas from the comment sections of Rodja TV's official accounts, including Instagram, YouTube and so on, the organization tries to provide those ideas, through its content.

REFERENCES

- <https://www.radiorodja.com/tag/ekonomi/>
- Abi Abd al-Rahman Ahmad bin Shu'aib Ibn Ali al-Nasa'i. (1999). Sunan al-nasai. Riyadh: Bayt al-Afkar al-Dawliyah.
- Adeni. (2016). Institusi Televisi Islam: Studi Atas Rodja Tv Sebagai Media Islam Salafi (Issue 21141200100090).
- Adraou, MA (2008). Salafisme murni di Prancis. *Ulasan ISIM*, 21(Musim Semi), 12-13.
- Al-Badr, 'AR (2017, 26 Februari). Re: Pilar-pilar stabilitas keamanan negara [File Video]. Diambil dari <http://rodja.tv/5117>
- (2016). Haqiqat al-barkah wa bima tunalu. Diambil dari al-badr.net/muqolat/2502
- Al-Hakim, L. (2020). Konstruksi Realitas Simbolik Makna —Islam Damail dalam Program Damai Indonesiaku TVOne. In Thesis. UIN Syarif Hidayatullah Jakarta.
- Aneigia Branchais, J., & Machfud Fauzi, A. (2021). Aktivitas Dakwah Gerakan Salafi Pada Masa Pandemi Covid-19. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 18(1), 52-61.
- Al-Talibi, AA (2006). Dakwah salafiyah dakwah bijak, meluruskan sikap keras da'i salafi. Jakarta: Hujjah Press.
- Al-Wahhab, SMA (2012). *Al-usul al-thalatha (Prinsip Dasar)*. Jakarta: Media Hidayah.
- (2016). Re: Haramnya menjadikan orang kafir sebagai pemimpin: Khutbah Jumat <https://www.radiorodja.com/23307-haramnya-menjadikan-orang-kafir-sebagai-pemimpin-khutbah-jumat-ustadz-badrusalam-lc/>
- Bakti, Andi Faisal dan Sallehudin Yasin (eds) (2014). Abdul Qahhar Mudzakkar: Ketegaran Seorang Pejuang Bangsa. Jakarta: Churia Press
- (2018). Media dan Agama: Rodja TV Keterlibatan dalam Wacana Masyarakat Sipil untuk Pembangunan Masyarakat. *Malaysia: Jurnal Komunikasi Malaysia*.
- (2010). *Nation Building: Kontribusi Komunikasi Lintas Agama dan Budaya dalam Kebangkitan Bangsa Indonesia*. Jakarta: Churia Press. 2nd Edition
- (2004). *Communication and Development in Islam in Indonesia*. Leiden: INIS.
- (2004). *Communication and Family Planning in Islam in Indonesia: South Sulawesi Muslim Perceptions of a Global Development Program*. Leiden-Jakarta: INIS
- (2000). *Islam and Nation Formation: From Communitarian to Organizational Communications*. Jakarta: Logos
- (2015). —The Integration of Dakwah in Journalism: Peace Journalism, *Journal Komunikasi Islam*, Vol. 05 No. 01 (June): ISBN 2088-6314. pp. 185-203

-
- Bungin, Burhan, 2006. Sosiologi komunikasi. Kencana pranada media group.
- Lukman Al-Hakim, (2021) Framing dakwah salafi Rodja TV di media sosial youtube (Islamic Communication Journal) Vol 6, No 2
- Kulsum, U., & Mauli Darajat, D. (2021). Strategi Konten Dakwah Salafi Di Instagram. In Al-Mubin; Islamic Scientific Journal (Vol. 4, Issue 1, pp. 9-27). <https://doi.org/10.51192/almubin.v4i1.91>
- Syaikh Abdurrahman Hasan Alu Syaikh, Fathul (2012). Majid Penjelasan Kitab Tauhid (Membersihkan Aqidah dari Racun Syirik), Peneliti Syaikh Abdul Aziz Abdullah bin Baz, Jakarta: Pustaka Azzam, Cetakan Ke dua puluh satu.
- Syaikh Muhammad Nashiruddin Al-Albani dan Syaikh Muhammad bin Shalih Al-Utsaimin (2010), Shahih Tawasul Perantara Terkabulnya Do'a, Penerjemah Fauzan Abadi dan R. Fidayanto, Jakarta: Akbar Media, Cetakan Pertama.