

ISLAMIC DA'WAH BROADCASTING METHOD ON ISMAIL RADIO 774 AM PONDOK GEDE BEKASI

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ABSTRACT

Research purpose: How the Islamic Da'wah Broadcasting method on the Ismail Radio 774 AM. Conclusion: Two methods applied by Ismail Radio 774 AM. The first is the adlibitum method, namely the method of delivering broadcasts through conversation, relaxed. Broadcasters do so without text or script by using fluent, clear, firm and uncomplicated speech. The second method is script reading, the method is a broadcast while reading the text, either the text is made by yourself or someone else's. In this case, the reading of the text needs to be done as if you are not reading a script, as if it was read ad libitum without a tone of reading.

Key words: Ismail Radio, Adlibitum Method, Script Reading Method, Islamic Da'wah Broadcasting

INTRODUCTION

Da'wah in terms of language, comes from Arabic, namely da'a yad'u-da'watan which has the meaning of calling, calling, inviting. However, it often happens that the term da'wah is interpreted narrowly by most people so that da'wah is only assumed to be limited to recitation, lectures, sermons, sermons and so on.¹

Da'wah is the process of conveying Islamic teachings to mankind which aims to bring humans to the ultimate goal, the happiness of the world and the

¹Mohammad Hasan Methodology for the Development of Da'wah Science, Surabaya: Pena Salsabila, 2013, p. 58



hereafter. The Islamic teachings conveyed in the da'wah process have a very broad scope, with the Al-Qur'an and Hadith as the main sources.² Thus, it really needs a group of people who are able to remind and invite them back to a better path. As the word of God ﷻ in the letter Ali Imron verse 104.

At this time, advances in information technology such as radio are still very effective as a medium for preaching to spread Islam. Even so, there are not enough preachers who are able to properly use radio as a medium of da'wah.

The world of radio that we know today is usually known by the layman in a very small portion. So small, in fact, that some of us today only know him through a few colloquial terms. Like, we only know the terms 'AM radio' or 'FM radio'. We know these two terms because they are broadcast by the radio that we use in general, when we are at home or driving.³

The real fact, our life today uses a lot of various kinds of devices that use radio principles. For example, television sets, wireless telephones, remote control devices, mobile phones, even devices in children's toys that are controlled remotely (remote controlled toys).⁴

The use of the terms 'aircraft' or 'equipment' is usually used to denote a unitary 'object' or 'tool' that is used. Even though you can use the term 'device', the term 'aircraft' is actually used more often. The term aircraft, device or tool is more or less equivalent to the term 'equipment' in English or the term 'apparaat' in Dutch.⁵

Delivering tausiah when radio broadcasts are clearly different from lectures in front of the general public. Because on the radio we are alone or together with the announcer. Radio is a 'theater of mind' or imagination broadcast. When lecturing on the radio, a da'i must be able to imagine as if he is communicating with many people, when in reality an announcer is alone in the room.

When talking on the radio, it must be clear, concise, solid, because people who listen to the radio are very likely to have other activities, such as

² Fahrurrozi, et. Al., Da'wah Science, Central Jakarta: Prenadamedia Group, 2019, Cet. 1, p. 18

³ Bram Palgunadi, Radio 4 Radio technology and its applications, Bandung: ITB, 2008, p. 37

⁴ Ibid.

⁵ Bram Palgunadi, Radio 1 Exploring Space, Bandung: ITB, 2015, p. 77

cooking, washing, driving or relaxing in the yard. So you have to use conversational language as if you're talking to them. This is important for radio broadcasters to be able to create an educational atmosphere that is easy to observe, serious but relaxed.⁶

One radio that has the vision and mission of da'wah is Ismail Radio 774 AM Bekasi. Ismail Radio 774 AM has the aim of strengthening Islamic ukhuwah and has the motto "Happy with Al-Qur'an". To become a broadcast media that elevates the values of the teachings of Islam, especially the teaching of the Qur'an, guidance for life for the community in general, and efforts to empower the people of Bekasi Municipality and its surroundings. And play a role in the development of a dignified social life order based on Islamic religious values.⁷ Ismail Radio 774 AM has a distinctive feature, namely the method of conveying da'wah that is different from other radios, both in terms of material, rhetoric, delivery methods and so on.

In cyberspace, Ismail Radio 774 AM has a social media account in the form of Instagram with the account name Ismail Radio 774 Khz, in which there are approximately 542 posts containing Islamic da'wah, and has a total of 1,633 followers. Ismail Radio also has a YouTube channel with the account name 774 Ismail TV which contains videos on Islamic da'wah studies. In it there are approximately 642 videos of Islamic da'wah studies and have a total of 2,068 subscribers, and are often active for live streaming.

Based on the background of the problems above, the researcher is interested in conducting research entitled "Islamic Da'wah Broadcasting Methods on Ismail Radio 774 AM Bekasi".

The type of research approach used in this study is a qualitative research approach. The definitions of the qualitative research approach vary widely among experts, among the definitions are as Sugiyono explains in his book *Quantitative Qualitative Research Methods and R&D* states, qualitative research is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to experiment) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative in nature,

⁶Faqih Syarif, *Becoming a Preacher Who Is Loved by Every Muslim's Call to Convey Da'wah in an Effective Way*, Jakarta: Gramedia Pustaka Utama, 2011, p. 130.

⁷Accessed July 30, 2022, <http://www.radioismail.com/>

and the results of qualitative research emphasize meaning rather than generalization.⁸

As for the research that the writer did, to find data, find out the techniques or methods of da'wah broadcasts, describe or explain how the da'wah method on radio broadcasts was researched by the author at Ismail Radio 774 AM Pondokgede Bekasi. By using this type of qualitative research,

RESULTS AND DISCUSSION

These findings are in the form of links between concepts and relevant theories and results, interpretation of the findings, and their implications for the development of concepts or science. The elements of Van Dijk's theory are as follows:

1. Thematic

Thematic is the topic. According to Teun A. Van Dijk (1998) the topic is the macro structure of a discourse, from the topic we can find out the problems and actions taken by the communicator in overcoming a problem.⁹

From the topics contained in various broadcast programs in indicating a tendency towards the theme conveyed. Such as the themes of aqidah, fiqh, interpretation, morals, and sirah nabawiyah. These themes are in fact things that are needed and need to be conveyed to the community.

Here the author takes a number of themes from Ismail Radio broadcasts, according to the thesis title "Islamic da'wah broadcasting", so that these themes are the main core of Islamic religious teachings.

2. Schematic

Schematic is a strategy of the communicator to support the general meaning by providing a number of supporting reasons. Whether important

⁸Sugiyono, *Quantitative Qualitative Research Methods and R&D*, Bandung: Alfabeta, 2013, p. 9.

⁹Alex Sobur, *Media Text Analysis: An Introduction to Discourse Analysis, Semiotic Analysis, and Framing Analysis*, Bandung: PT Remaja Rosdakarya, 2004, Cet. III, p. 75.

information is conveyed at the beginning or at the conclusion depends on the meaning being distributed.¹⁰

In other words, the schematic structure emphasizes which part of meaning comes first, and which part can come later as a strategy to hide important information. The concealment effort was carried out by placing an important part at the end so that it seemed less prominent.¹¹

Schematic focuses on the sequence of the schematic (framework) and the flow of text from beginning to end. The schematic emphasizes which part should come first. And which part should be used as a strategy to hide important information.

From this schematic angle, one can see the tendency or content of the opinion carried by a piece of news. Included in determining the content of da'wah messages is by examining the flow of text that becomes an idea or discourse.

For research sub-themes as the author has alluded to, namely the study of 'Aqidah, fiqh, interpretation, morals and Sirah. It can be seen Ismail Radio 774 AM's tendency to deliver Islamic da'wah messages.

Looking at all the topics (themes) raised as listed above, it indicates that Ismail Radio 774 AM has a tendency to raise sub-themes that contain the contents of da'wah messages.

Because in it there is a description of the creed and the laws contained in the Qur'an and As Sunnah. Therefore, in this study the authors found that Ismail Radio 774 AM wanted to convey the content of da'wah messages. The content is divided into four types, namely:

- a. Invites listeners to know the dangers of bid'ah.
- b. Inviting listeners to Tazkiyatun Nafs (self-cleansing) from the disobedience of shirk, in the form of magic, and others.
- c. Inviting listeners to pay attention to what is right and wrong, namely between truth and falsehood, such as discussing sunnatullah in conflict, where there will be one group calling for truth (al-Haq) but on the other hand there are also those who carry evil that is what is sunnatullah in conflict, between right and wrong.

¹⁰Ibid., p. 76

¹¹Ibid

- d. Inviting listeners to know the condition of a Muslim's faith, and how the true essence of faith is. As in the rules of *yazidu bi to'ah wayanqusu bi immorality*. (increases with obedience, and decreases with disobedience)

Based on the four contents of the da'wah messages above, Ismail Radio 774 AM Pondokgede Bekasi presents the contents of the da'wah messages, in order to make it easier for the writer to explore in detail the style of presentation of Ismail Radio 774 AM Pondokgede Bekasi in broadcasting the contents of his da'wah messages.

The author takes one of the study examples, namely *aqidah*. After observing the sub-topics, it can be concluded that Ismail Radio 774 AM wants to instill *aqeedah* in listeners to know the dangers of *bid'ah*, who are experts on *bid'ah*, and know the reasons for turning the faith, whether it's turning only part or all of the pillars of Faith.

3. Semantics

Semantics is the study of meaning. As stated by Pateda (2010: 2) that semantics is a science that examines meaning. In semantics, it can also be known what is meant by meaning, what is related to meaning, what are the types of meaning, how meaning is formed, how meaning changes, and how causes change in meaning. Semantic studies continue to develop and will raise various questions about meaning in language.¹²

The word semantics comes from the Greek word *sema* which means sign or sign. The verbal form of semantics is *semaino* which means to mark or symbolize. What is meant by a sign or symbol in semantics is a linguistic sign. According to Saussure, a linguistic sign consists of a signified component in the form of sound, and a signified component in the form of a concept or meaning (Chaer, 2002). The word semantics was first used by a French philologist named Breal in 1883.¹³

In broadcasts on Ismail Radio 774 AM, radio broadcasters emphasize a meaning in order to clarify the meaning of what is conveyed and avoid

¹²Ika Arifianti and Kurniatul Wakhidah, *Semantics (Referential Meaning and Non-referential Meaning)*, Jakarta: CV Pilar Nusantara, 2021, p. 6

¹³Fitri Amilia and Astri Widyaruli Anggraeni, *Semantic Concepts and Examples of Analysis*, Malang: Madani, 2017, p. 3

semantic interference that can lead to misunderstandings in the meaning or interpretation of messages during broadcasts which may occur frequently. The reason is that the words used use too much jargon of a certain language so that it is difficult for the general public to understand, and the language used by broadcasters is different from the language used by listeners. The broadcaster Ismail Radio 774 AM avoids things that create semantic barriers.

4. Syntax

The word syntax comes from the Greek, which is sun and tattein, which means to arrange together. Syntax is part of grammar which studies the basics and processes of sentence formation in a language, (Gorys Keraf, 1984: 137).¹⁴

Syntax is also known in Dutch with the term *syntaxis* and in English *syntax*. Syntax is part of linguistics that discusses the ins and outs of discourse, sentences, clauses and phrases.

From the two definitions above, it can be concluded that syntax is part of grammar that talks about the ins and outs of sentences, clauses, and phrases. Sentences are the highest level in which clauses and phrases can be formed.

Ismail Radio 774 AM broadcaster shares information by being represented in a variety of formats, which vary according to the syntactic structure, be it sentence form, coherence, or pronouns. The breadth of meaning is captured in a database representation that is interconnected with nuances of meaning in categories such as sound, which is produced by the broadcaster Ismail Radio 774 AM.

5. Stylistic

Stylistics is a science that investigates the language used in literary works, an interdisciplinary science between linguistics and literature, linguistics explanations on style of language. Slamet Muljana stated that stylistics is knowledge of the word soul. The word with soul is a word used in literary works that contains the feelings of the author. The task of stylistics is to convey the impression of the use of word order in sentences to the reader. The placement of words in a sentence causes the style of the sentence, in addition

¹⁴Tri Mahajani, et. al., Indonesian Language Syntax, Bogor: CV Lindan Bestari, 2021, p. 1

to the accuracy of the choice of words, to play an important role in literary creation.¹⁵

Stylistics is very important, both for linguistic studies and literary studies in linguistics. Moreover, in the field of literature, especially literary criticism, this stylistics can help a lot in the concretization or meaning of literature. This is because stylistics can contribute to research on language style in literary criticism for the meaning of literary works. The meaning of literary works cannot be separated from the style of language used in the literary work being criticized. The importance of this stylistics has been put forward by Slametmuljana since the early 1950s. He stated that there had been no stylistic research (writing) in Indonesia. It seems that, until now, what Slametmuljana meant has not materialized.

At Ismail Radio, broadcasters select and sort words or lexicon (vocabulary) so that what is conveyed can be understood by listeners, so that the general public can understand what is being broadcast by the broadcaster.

6. Rhetorical

Rhetoric is a style that is expressed when someone speaks or writes, for example by using excessive words (hyperbolic) or rambling, rhetoric has a persuasive function, and is closely related to how the message is to be conveyed to the general public.

Its use includes, using the style of repetition (repetition), alliteration (the use of words that start with the same sound as rhymes, as a strategy to attract attention, or to emphasize certain sides so that the audience pays attention to them).¹⁶

Rhetoric is a way of conveying a message, either in written or spoken form in order to emphasize a problem.

There are several distinctive features of Ismil Radio 774 AM radio, the most visible from a rhetorical perspective, namely in the form of uttering sentences of thanksgiving such as utterances during sermons, or lectures in general, namely sentences of praise to Allah ﷻ and ask Him for forgiveness, stay

¹⁵Rahmat Djoko Pradopo, *Stylistics*, Jogjakarta: Gadjah Mada University Press, 2021, p. 2

¹⁶*Ibid.*, p. 83-84

away from all the evil of the soul, from the disobedience that has been done, and pray to the Prophet Muhammad ﷺ. As in a hadith.¹⁷

Apart from that, in clarifying a live study, the broadcaster repeats what has been said before, such as saying "...so there are three levels in convicting ahlu bid'ah, namely..." this can give the impression of emphasizing the material in understanding the material.

In addition, the moderator also repeated the study of the material when concluding what had been presented, saying "to listeners who have not had time to listen to it from the beginning, we draw conclusions from what Ustadz has explained, namely among them..."

This makes it easier for listeners to understand the studies that the presenters are explaining so that curiosity arises to listen to further studies, or you can also ask more clearly via WhatsApp or telephone. In this case, Ismail Radio makes it easy and provides an understanding of the contents of da'wah messages, so that they can be understood and practiced in life.

Da'wah is not only limited to conveying and can be heard by audiences, but a da'i should be able to understand the level of understanding mad'u by using simple language, not too complicated, but acceptable among the community.

There is an expression that says "convey it to humans according to the level of their respective abilities". Not only can it be understood by individuals, but can be understood by others.

This is what Ismail Radio 774 AM implements, the goal is listener interest, as well as the enthusiasm of the listeners to be awakened again to follow the right path, namely the shirothol mustaqim path, (a straight path) that is blessed by Allah ﷻ Besides that, it adds to Islamic insight, and good behavior is reflected in the knowledge gained.

Apart from that, Ismail Radio 774 AM's way of opening a question session to audiences, always starts with a warm greeting, such as "... at number 081210304480 for those of you who want to ask the interviewee directly on this auspicious occasion, we welcome you. All right, we accept, As long as you are a'laikum, Where are you with, good news, sir? Yes, please.....".

¹⁷Ibn Majah, Ibn Majah, Chapter: Marriage, no Hadith 1882-1883

The sequence of words must be arranged properly and correctly, the style of communication must also be considered, especially one Muslim to another Muslim, greetings, greetings is one of the teachings that are commanded in Islam, so that a feeling of compassion arises in a Muslim.

CONCLUSION

From the results of the analysis that the author got about how the method of broadcasting Islamic da'wah on Ismail Radio 774 AM, it can be concluded that the use of the method applied by Ismail Radio is in two ways, the first is the adlibitum method, namely the method of delivering broadcasts through casual talk. Broadcasters do this without text or script by using fluent, clear, firm and straightforward language.

Second, the script reading method. This method is a broadcasting mode while reading the text, whether the text is made by oneself or someone else. In this case reading the text needs to be done as if you were not reading the script, as if it was read adlibitum without reading tone.

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