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## Television Reporting Model Against Islamic Organizations in Indonesia

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### **Abstract**

*This study aims to find a model for framing the media for television news stations tvOne in reporting news about the Islamic mass organization Front of the Islamic Brotherhood, which was previously called the Islamic Defenders Front specifically for FPI 2016-2017. Additionally, framing patterns and a framing model for tvOne television media's use in generating news regarding FPI throughout the 2016–2017 period will be found through content analysis. This study's research methodology focuses on gathering, evaluating, and synthesizing media information (framing studies) while combining quantitative and qualitative data across multiple investigations. The primary tool in this study is the researcher, who gathers information from participatory observations, in-depth interviews, the website <https://www.tvonenews.com>, and pertinent documentation studies about the subject of the study. The results of this study found that the tvOne news television station model constructs and frames the news of the Islamic mass organization FPI based on the spirit of running the real journalism ideology.*

**Keywords:** Reporting Model, Television, Islamic Organizations, Islamic Defenders Front

### **Introduction**

National and Muslim unrest have occasionally occurred since the blasphemy case against the former governor of DKI Jakarta, Basuki Tjahaja Purnama, often known as Ahok, surfaced in 2016. Since then, they have operated independently and in groups without supervision. They became a Muslim cyber army (MCA) that appeared without direction or payment due to their spirit of resistance (Tangkas et al., 2021). According to Wilson (2015), this endeavor proved to be highly successful in challenging the hegemony and supremacy of conventional media on social media. Anything thrown at Muslims on social media these days can ignite a wildfire and spark retaliation. However, following the recent action to defend Islam volumes 1, 2, and 3 in Jakarta by the Islamic Defenders Front and the National Movement to Guard the Fatwa (GNPF) of the MUI, Muslims' solidarity and strength are perceived as becoming more defined (Tangkas et al., 2021).

It is thought that the Muslim movement can break through the hard-to-crack strongholds of injustice and tyranny. This circumstance simultaneously dispels the negative connotation associated with Islam and affirms that, in Indonesia today, Islam is founded on Islamic principles rather than social norms. This is demonstrated by the large number of Muslims from different archipelagos who attend street parliaments with the same goals and agendas, regardless of mass organizations or madhhab (Harahap & Sardini, 2019). In order to preserve

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its vigor and vibrant energy, this movement is being continuously maintained. It is excellent to keep up the defense and correction of the system that emerged from the nation's founding fathers' "shittah." (Fadhlain, 2018) We must think carefully about our country's founding history and realize that the ulama were its principal architects. The scholars collaborated to provide their blood, minds, and energies to the birth of this country. The Western invaders would have won this country if Takbir's cries had not been heard (Facal, 2020).

Once Indonesia gained its independence, the function of the ulama grew even more important. They never had the slightest position of power or influence, but they sincerely cared for and upheld the nation's integrity because they knew it was their first duty. Unfortunately, unfortunately, the ulama's sincere care for our nation was traded for betrayal and jail terms; as the saying goes, "milk is rewarded with tuba water" (Mahmuddin, 2013). That current reality is the same as it was then. The events of today are reminiscent of the Old Order and New Order eras, when acts and ideals of patriotism were bought with threats of violence and legal action. On the other hand, those who steal, mock, and damage the unity of the Republic of Indonesia as a Unitary State are constantly praised and protected (Harahap & Sardini, 2019).

Following the designation of Basuki Tjahaja Purnama as a suspect, there was a great deal of turmoil in Indonesian politics. Even after the North Jakarta District Court found Ahok guilty and sentenced him to two years in prison. There are still benefits and drawbacks to the loudness. This hitherto tranquil nation found itself in a delicate situation as the dictatorship employed a number of deceptive tactics and fabrications to mislead Muslims. Ahok is thought to be dismantling their great plan to rule and colonise Indonesia because of the legal proceedings. In response to Muslim concerns about the blasphemy case polemic, which the government has not handled seriously, ulama launched the People Power Super Peaceful movement, which was successfully held. Following the authorities' meetings, the public saw the veil lifted one by one, therefore it made sense for the regime to move swiftly to handle matters in order to deflect Muslims' attention (Mahmuddin, 2013). It is a great tragedy when the ruling regime views Muslim representatives, including ulama, as enemies. When the rulers are against the ulama, the nation and state's joints will suffer injury. The authorities' creation of inequity and their forced prosecution of the ulama could make the sociopolitical climate in this nation even more volatile. This scenario, wherein the clergy's gait is rewarded with tuba water, proves that history is repeating itself. Thus, it is abundantly evident that this dictatorship is more inclined to support the nation's robbers and blasphemers than it is to support the ulama and their descendants (Rusmulyadi, 2013).

Certain Muslims believe they have the most incredible opportunity to free the Indonesian state from colonial restraints. This nation has reached the threshold of independence thanks to Takbir's cries, the ulama's ink, and the victims' blood. However, under authoritarian control, Indonesia was thought to have experienced the inequity that Muslims currently experience in many facets of life. Muslims fear a street court may result if this keeps up (Dzawafi, 2012). On the other hand, Indonesia has traditionally positioned itself as a state of law rather than one founded only on force. Some of their people believe that the rulers and those who support them have broken the Constitution despite their steadfastness and pledge to uphold it. The government attempts to transform *vox populi vox Dei*—the "voice of the people, the voice of God"—into the *vox regime*. *Vox dei* means the voice of God's authority.

Muslims also appeared committed to leading the charge in confronting (Kurniawan, 2018). Islamic mass organizations like the Islamic Brotherhood Front, also called the Islamic Defenders Front, or FPI, became mass organizations or Islamic organizations to promote the

spirit of Muslim diversity after the blasphemy case involving the name of the former Governor of the Special Capital Region (DKI) Jakarta Basuki Tjahaja Purnama. Yet, print, television, and internet media from the mainstream (mainstream) sporadically highlight the FPI's role (Simon & Jerit, 2007). The media have unfairly painted the FPI as an all-around anti-religious mass organization. As a result, FPI should be mentioned in news stories published in print and on television in the mainstream media. The FPI's stance on Ahok's appointment as Governor of DKI is considered biased (Santoso, 2021). Subsequently, the media evaluated FPI's stance regarding Ahok as a contender for DKI Jakarta governor from 2017 to 2022, characterizing it as both anti-diversity and intolerant of minorities (Agus & Sigit, 2004). In light of this, the researchers attempted to examine the news that tvOne provided to FPI organizations, focusing on the news that aired between 2016 and 2017. Furthermore, FPI news that enters the newsroom will eventually use tvOne's reporting model.

## **Theoretical Review**

Peterson first proposed the framing hypothesis in 1955 (Mutiara & Eriyanto, 2020). The word "frame" was initially used to refer to a conceptual framework or set of presumptions that provided standard classifications for assessing reality and organized political discourse, policies, and points of view (Karman, 2013). In 1974, Goffman developed this idea even further, suggesting that frames are swaths of behavior that aid in understanding reality (Ryabova, 2013). Recently, the media's process of choosing and emphasizing particular aspects of reality has become known as "framing" in the literature on communication science (Gamson & Wolfsfeld, 1993). In communication studies, framing analysis is a tradition that provides an interdisciplinary perspective or method for examining communication events or activities. Ryabova (2013) claims that framing originates from cognitive (psychological) research rather than being only a communication science concept. In actuality, framing analysis also makes it possible to use principles from sociology, politics, and culture to study communication phenomena. A phenomenon's sociological, political, or cultural environment can be used to understand and analyze it (Giles & Shaw, 2009).

*Framing analysis* is a communication technique that breaks down media practices or ideologies in creating facts. In order to influence the audience's interpretation based on their point of view, this analysis examines the technique of choosing, emphasizing, and connecting data to make the news more remembered, entertaining, or relevant. To put it another way, framing is a method for determining the viewpoint or point of view that reporters employ when choosing stories to cover and crafting news articles. Ultimately, that viewpoint or opinion determines what facts are presented, what is highlighted and ignored, and where the news is reported. As a result, the news takes on a manipulative quality and seeks to establish the topic as accurate, impartial, inevitable, or natural (Entman, 2007).

Gamson and Modigliani (1993) call the perspective packaging that contains the construction of meaning on events to be reported. As per their assertion, the frame serves as a means of narrating a tale or a collection of concepts arranged in a manner that presents the interpretation of events associated with the topic of discussion. Sociologically speaking, the idea of frame analysis preserves our need to categorize, arrange, and actively interpret our experiences to make sense of them, according to Erving Goffman (2001). These so-called frames of interpretation enable people to comprehend, localize, identify, and classify information and events. Using the same idea, Gitlin defines *frames* as tight selection, assertion, and exclusion. "Frames enable journalists to process large amounts of information quickly and routinely, as

well as package information for efficient broadcasting to audiences," the author says, drawing a connection between the idea and the process of creating news discourse (Tankard, 2001).

## Communication Model

Numerous communication experts have contributed to our understanding of communication models. Littlejohn defines a model as the symbolic representation of an activity, process, system, or idea. Sereno and Mortensen explain that a communication model is an ideal description of what communication requires. B. Aubrey Fisher says that a model is an analog that abstracts and selects essential parts of the phenomenon used as a model and essential elements, properties, or components (Santoso et al., 2019). Littlejohn and Hawes distinguish between a theory and a model by stating that a theory is an explanation, and a model is a representation. Thus, one way to understand the communication model is as a representation of a communication event. Nevertheless, Littlejohn & A. Foss (2014) note that the model omits an explanation of the link and interaction between the aspects or pieces that make up the model.

According to Deutsch, the model serves four purposes in social science (Deutsch, 1999). The organizing function of the model is its capacity to classify and associate one system or component with other systems or parts to generate a more comprehensive picture. Another aspect of the model's purpose is its capacity to provide an overview of anything under particular circumstances. (2) The model helps explain. The model's simple information presentation helps us understand the idea even though it does not explain it. (3) The "heuristic" function suggests using the model to make a thorough discovery. (4) Predicting function: We can compute the anticipated results or implications using the model.

According to Gordon Wiseman and Larry Baker, there are three functions of the communication model, namely (1) describing the communication process, (2) showing visual relationships, and (3) assisting in finding and correcting communication bottlenecks. While the usefulness of the model is to provide benefits to scientists, and through the model, we will be able to understand quickly and comprehensively the structure and function of the elements or factors involved in the communication process, both in the context of individuals, between two or more people, groups/organization or in the context of communication with the broader community. A model can also represent natural or abstract phenomena emphasizing its most essential components (Gordon, 2017). According to Larry Barker and Gordon Wiseman, the communication model serves three purposes: It serves three purposes: first, it explains the communication process; second, it illustrates the visual relationship; and third, it facilitates the detection and removal of communication blockages (Gordon, 2017). Deutch mentions that the model has four functions:

1. Organize (similarity between data and relationships).
2. Predictive allows forecasting from a yes or no type to a quantitative one concerning when and how much.
3. Heuristics (showing new unknown facts and methods).
4. Measurement, which is measuring the predicted phenomenon (Gordon, 2017).

It's common to employ one of two framing device models to examine how the media packages news. First, the Pan and Kosicki model alters the operational dimension of Teun A. Van Dijk's discourse analysis. The second is the Gamson and Modigliani model. As per Eriyanto, one of the most well-liked and frequently applied models for qualitative research is the framing model

that Pan and Kosicki first presented. In addition to quantitative content analysis, Pan and Kosicki argue that framing analysis might be an alternate method of analyzing media texts (Rodriguez & Dimitrova, 2011). In "Framing Analysis: An Approach to News Discourse," Zhongdan Pan and Gerald M. Kosicki (1993) say that four structural elements of news texts—syntax, script (text), thematic, and rhetorical—can be operationalized as instruments for framing. These four structural dimensions provide a theme that connects the semantic components of news narratives in a way that makes sense globally. According to this paradigm, each news item has a frame that is the hub for arranging ideas.

According to Simon and Jerit (2007), a frame is an idea related to several aspects of news content, such as citing sources, providing context, and utilizing specific phrases or sentences throughout the text. Meaning and frames are connected. The indicators that emerge in the text reveal how someone perceives an event. The framing device is separated into four critical structures in this method. The syntactic structure comes first, followed by the script structure, the thematic structure, the rhetorical structure, and finally, the thematic structure (Simon & Jerit, 2007).

Sobur claims that the news graphic under consideration demonstrates the syntactic organization. The way that journalists arrange quotes, remarks, events, opinions, and observations in news stories is known as syntax (Sobur, 2018). Thus, the news chart (selected headlines, employed leads, background information to rely on, cited sources, and so forth) demonstrates this syntactic structure. The script framework examines how journalists package events through storytelling or storytelling techniques. The way journalists translate their opinions about events into claims, phrases, or connections among the sentences that make up the text is then related to the theme structure. This framework will examine how that comprehension is reflected in more manageable forms. On the other hand, the rhetorical structure has to do with how journalists highlight particular meanings. Put differently, word choice, idioms, visuals, and (visual) pictures are employed within the rhetorical structure to highlight particular meanings (Sobur, 2018).

## **Research Method**

This research method uses qualitative analysis by combining quantitative methods with a study approach to framing analysis of the media content of the news television station, namely tvOne. Collecting data on television media content and analyzing and combining quantitative and qualitative data in a single research or set of studies are the main objectives of this framing analysis. The main idea is to combine quantitative and qualitative methods to better comprehend the study problem by applying two methodologies simultaneously. Sugiyono claims that to perform research utilizing the combination method (MetKom), one must first comprehend the features of the two methods. The philosophical underpinnings or fundamental axioms of quantitative research methods and qualitative approaches differ in a few ways (Sugiono, 2016).

The philosophical basis concerns how reality, symptoms, or facts are perceived. The positivist ideology serves as the foundation for the quantitative approach. According to this theory, a symptom can be classified, measured, observable, causative, relatively fixed, and value-free. Quantitative researchers can select multiple variables because symptoms can be grouped. Neopositivism, the theory that holds that not all phenomena can be observed and measured, is the foundation of qualitative research. Significant symptoms can be felt, although they cannot be

seen (Bungin, 2014). This refers to the data that is hidden from view. Humans looking for fish are data that may be meaningful. Fishing is done for entertainment as much as to catch fish. Measuring a lot of qualitative data is difficult since it is qualitative, dynamic, and has significance. Qualitative researchers will be the primary tool in the study because data is complex to measure using quantitative instruments (Anggoro, 2014; PS et al., 2022).

In qualitative research, symptoms are not causal. However, because they are more reciprocal (affect one another), qualitative research aims to create symptoms in a reciprocal connection model rather than hypothesis testing to determine the effect between variables (Bungin, 2014). Cause and effect are unknown in a reciprocal relationship because of their mutual interaction. Qualitative research identifies hypotheses rather than tests them. Because researchers interact with data sources, qualitative research outcomes are not value-free. The relationship between the data giver and the data collector will impact their educational background, experiences, and beliefs on the data collected for the study. The primary tool for gathering data in qualitative research is the qualitative researcher; hence, qualitative research findings are first subjective before being confirmed by confirmability tests to become objective (Bungin, 2014).

## Results and Discussion

After they investigated the quantity of FPI reports, mainly about the DKI Jakarta Pilkada and the 212 Super Damai Action on tvOne in 2016 and 2017, the researchers found that, when analyzed quantitatively, the news regarding PFI mass organizations' activities on the channel differed from the number of news items. And how often the news is released. Here, the researcher chooses news articles regarding FPI, which researchers respect most as the framing element aired on each of the study's participating news television stations to be coded. The following table shows the quantity of news items that tvOne has broadcast:

Following a quantitative analysis, the news television station covered a lot of FPI-related law enforcement stories in 2016 and 2017. It makes sense because, between the years 2016 and 2017, FPI dealt with numerous incidents of blasphemy against Islam committed by Basuki Djahaja Purnama, alias Ahok, the then-governor of DKI Jakarta and a candidate for the position. Due to the intricacy of Ahok's legal case, other Islamic mass organizations led by the FPI staged nearly constant demonstrations at the State Palace and the National Police Headquarters. Millions of Muslims from around Indonesia attended the Islamic Defence Action Volume 3, also known as the Super Peaceful Action, on Friday, December 2, 2016, due to the unresolved law enforcement case.

### Framing Analysis TvOne

**Title:** FPI Demands Removal of West Java Regional Police Chief

**Program:** Afternoon News

**Date:** February 16, 2017

**Report:** Rendy Wicaksana, reporter tvOne





### Script Analysis

Thousands of Laskar Defenders of Islam, which FPI and other mass organizations generally dominate, staged a demonstration in front of the National Police Headquarters. Before holding a demonstration at the National Police Headquarters, the FPI mass gathered and held it at the Al Azhar Grand Mosque, which is not far from it. At Police Headquarters, the FPI mass focused its mass in front of the National Police Museum Building and the Baharkam Building. Around 2,800 joint military and police personnel were deployed to oversee the demonstration. The FPI masses have gathered since the early morning hours and are already getting busier. This action featured an oration led by FPI High Priest Habib Rizieq Shihab. One of the contents of Habib Rizieq Syihab's oration was to ask the National Police Chief to remove the West Java Police Chief Inspector General Anton Charliyan because Anton Charliyan was directly involved with the Indonesian Bottom Mass Movement (GMBI). Some time ago, the GMBI masses were involved in a conflict with the FPI masses in the Bogor area. The plan is that the principal officers will receive the FPI masses from the Public Relations Division of the National Police Headquarters. In addition to the oration, there were chants of *shalamat* and prayers delivered by the FPI masses. In addition, the FPI mass also sang the national anthem, Indonesia Raya. In addition to adults, the FPI masses of children participated in this demonstration in addition to adults. Outside of the Jakarta region, FPI masses also participated in the mass rally at the National Police Headquarters. It is almost certain that three representatives of the FPI mass, including Habib Rizieq Shihab, will be invited to the National Police Headquarters office to be received by the Head of Masquerade Brigadier General Pol Rikwanto.

### Audiovisual Analysis

The researcher's analysis, broadcast of tvOne's demonstration of thousands of Muslims dominated by FPI masses at the National Police Headquarters is attend framing carried out by tvOne to convey a message to its viewers that FPI is an organization that has no fear even of the police even with the rank of general. One example of the tvOne framings was the insistence that the National Police Chief General Tito Kanarvian remove Anton Charliyan, who holds the rank of two stars or inspector general because he was considered to have taken sides with the clashes between the FPI masses and the GMBI masses, where Anton was the chairman of the advisory board. The trend of framing TVOne by showing visuals taken through drones or ordinary video cameras increasingly shows that the mass of FPI and its sympathizers is large. Even tvOne reported that FPI masses from outside Jakarta joined other FPI masses to

demonstrate at the National Police Headquarters. This news television station, tvOne, also broadcast a visual image of Habib Rizieq Shihab in a protest car. Interestingly, tvOne consistently uses the word "Habib" before Rizieq Syihab's name and refers to it as "Habib Rizieq Syihab". The mention of the title Habib Rizieq Shihab is enough to judge that tvOne is a media that positions Habib Rizieq Shihab as a respected Islamic scholar and religious figure.

**Title:** Allegations of Blasphemy: Some Islamic Organizations Demonstrated against Police Bareskrim Office

**Program:** Afternoon News

**Date:** October 14, 2016



### Script Analysis

Thousands of demonstrators from the Islamic Defenders Front (FPI) and several mass organizations belonging to the Islamic Defense Action led by Habib Rizieq Shihab rallied at the office of the Governor of DKI Jakarta Basuki Tjahaja Purnama or Ahok after Friday prayers. This demonstration of thousands of masses demanded that Ahok be prosecuted for alleged blasphemy. FPI High Priest Habib Rizieq Shihab, with loudspeakers and riding in a staged car, made a speech accompanied by thousands of Muslim masses heading to the Criminal Investigation Unit, which is located next to the Ministry of Maritime Affairs Office on Jalan Medan Merdeka Timur, Central Jakarta. Due to the actions of thousands of FPI and other mass organizations, several traffic flows in the area were disrupted. Habib Rizieq Shihab, always the leader of the FPI, repeatedly shouted echoes of *Takbir* from the Jakarta Banteng Square to the Police Criminal Investigation Unit Building. The Head of the Criminal Investigation Unit at the Police Headquarters, Komjen Pol Ari Dono Sukmanto, is planning to receive Habib Rizieq Shihab and representatives of thousands of Muslim masses at the Bareskrim Police Headquarters office. After demonstrating at the Bareskrim Police Headquarters office, thousands of people headed to the DKI Governor's Office at the DKI Jakarta City Hall Office on Jalan Medan Merdeka to protest the blasphemy against Islam by Basuki Tjahaja Purnama. The security forces closely monitored the actions of thousands of people.



### Audiovisual Analysis

The news television station tvOne assigned three reporters, namely Ramon Ardian, Syntia Rei, and Syafaati Suryo in separate locations to report events on the live news of the action of thousands of FPI masses and other Islamic organizations who were demonstrating to the Criminal Investigation Police Office and the DKI City Hall Office, Jakarta. From the visuals that can be examined, tvOne features visual images of FPI masses and the actions of FPI figure Habib Rizieq Shihab in the news show that tvOne tends to frame FPI and Habib Rizieq Shihab. The reporter tvOne also consistently used the title "Habib" for Rizieq Syihab when narrating their journalistic reports. The message that it wants to convey tvOne in this news is that FPI does not tire of making demands for fair law enforcement to the police.

**Title:** Aa Gym Wisdom Statement at ILC Concerning Peaceful Action 4 November 2016

**Program:** Indonesia Lawyer Club

**Date:** 8 November 2016



### Script Analysis

KH Abdullah Gymnastiar, usually called Aa Gym, gave an interesting opinion about the Peace Action in Jakarta on November 4, 2016. Apart from being seen as giving a good view, the leader of Darul Tauhid Bandung stated that Muslims only ask for what everyone wants, namely justice for President Jokowi's government. Aa Gym said that anyone should be able to change with the events of the 411 riots. All we can do is pray for God to speed up the physical and mental healing of the action participants and the injured officers caused by the 411 activities. They are our brothers and sisters, Karen. Aa Gym said that many find it strange how Action 411 can gather this much mass. "I don't think any party can gather this much mass," he said (to the applause). So, continued Aa Gym, what moves people like this? Aa Gym admitted that he was not interested in participating in the demos. However, he was also moved to participate in the 411 action participants.

"The masses took part in the demonstration at their own expense because it was all a matter of heart and feelings that cannot be explained. And people who feel it will not understand (there was applause again). Whether Ahok's blasphemy against Islam has exceeded the limit, suppose Ahok conducts a campaign (to become governor of DKI Jakarta). That is another matter. However,

according to Aa Gym, if he claims that the Koran has misled him, it indicates that there are experts who teach the Koran. According to Aa Gym, Ahok's words have the potential to cause problems. "I feel that many feel what I feel," he said. Aa Gym himself admitted that he participated in the 411 demonstrations because of susceptibility issues. Moreover, President Jokowi did not issue any statement regarding Ahok's blasphemy case. Aa Gym said that 1000 students from Bandung had confirmed joining the 411 actions. Ten thousand students have registered to join the 411 actions. It's straightforward to collect money. Even though they did not participate in the 411 actions in Jakarta, many parties contributed their money.

There was even an *Ojek* driver who donated Rp. 10,000 in the hope that Allah would note that he cared for the 411 actions to defend Islam. Aa Gym considered the 411 demonstrations a beautiful act because this was the first time in his life that he had seen peaceful Muslim demonstrations carried out beautifully. No damaged trees, branches, or grass. Even 1,500 Aa Gym students also participated in the demonstration but took up positions as sweepers and garbage collectors during the 411 actions. Aa Gym students admitted getting swept up in the street near the cathedral church. The beauty of the demonstration can be seen when someone wants to get married in the Cathedral Church with the help of their bride so that their clothes (slayer) don't get dirty. Some share food. This sight seen by Aa Gym often occurs in Mecca. However, this 411 action shows that the events in Mecca took place in Indonesia. "I am very proud as a Muslim," he said (to another round of applause).

He invited the Muslims who took the 411 actions not to be considered enemies but to be treated as assets for the Indonesian people (applause again). "Those who are hurt but do not retaliate with damage are rewarded with beautiful actions and activities." He continued: "What they are asking for is not wealth and not the state; they are only asking for justice. So our wish is simple. Namely, justice is served, and it doesn't happen again." We have to be brothers and sisters. Aa Gym sees soldiers, and police see him as a brother. So, Aa Gym asked the Muslims involved in the 411 actions not to become enemies. Aa Gym invites us again to take responsibility for the sustainability of this country. He swore that he would not let the Indonesian people and this country break up just because of this matter.

The Indonesian people are too tired to be tested by God by constantly facing this problem. According to Aa Gym, there are three things this country must do. Namely, the spirit of brotherhood, finding solutions, and mutual success. Aa Gym says that no one is perfect. At that time, Aa Gym hoped that President Joko Widodo would be willing to apologize (to Muslims) for failing to receive guests from the leaders of the 411 action. The National Police Chief and the Ulama should apologize for the various incidents at the 411 actions. This attitude of apology from various parties, said Aa Gym, should be said because this human will die and will no longer be in power with certain ranks and positions.

### **Audiovisual Analysis**

The Islamic Defenders Front (FPI) was the driving force behind the 411 nonviolent demonstrations, and the visual image of Aa Gym in the nearly 12-minute ILC tvOne program became the attitude tvOne in framing Muslims. Aa Gym's remarks on the ILC tvOne program included at least ten images. The visuals included:

- Mothers give food and mineral water to the active participants.
- The action participants sweep the action location.
- Other mass actions include throwing garbage.
- Others.

In addition to the visual of the sympathetic action of hundreds of thousands of Muslims wearing white and white clothes, tvOne also included a visual in which one of the protest participants held up a red poster with a picture of the Indonesian archipelago that read: "Ahok Ruins the Unitary State of the Republic of Indonesia and Diversity." The researcher considered that the 411 riot case was "cleaned up" with the calm and wise statement of Aa Gym for almost 12 minutes on tvOne. The researcher analyzed the tendency to frame tvOne's action to defend Islam Volume 2 on November 4, 2016, as strategic enough to give a message that the police immediately processed and detained Ahok for the case of blasphemy against Islam as urged by the FPI and other Muslim mass elements.

### **FPI News Framing Model on TvOne**

The news television station tvOne has an accommodating tendency to report news about FPI. Two things that stood out the most in coverage tvOne's about FPI were when they reported in entire live Habib Rizieq Syihab's Friday sermon on Friday at the 212 Super Damai Action Arena at Monas on December 2, 2016. One notable aspect is his continuous usage of the predicate "Habib" whenever he discusses Habib Rizieq Syihab, to the point where it is difficult to find news regarding FPI on tvOne that does not do so. TvOne acknowledges that, compared to other Islamic organizations or community groups, it has never identified an Islamic organization like FPI as the most unique.

"We have never prioritized FPI in every news policy on TVOne. Our priority is news value. That is judgment ours. As long as the magnitude of the event is known to the public, it is appropriate for us to report it," said the Deputy Editor in Chief of tvOne to researchers at the editorial office tonnes in Jakarta.

tvOne was the only network to broadcast live coverage of the Friday sermon delivered by Habib Rizieq Syihab at Mona's on December 2, 2016, when nearly all other networks did not. The visual representation of Habib Rizieq's Friday sermon that tvOne aired was sourced from TVRI rather than being their production. This is evident from the show's graphics, where the TVRI logo and text are listed in the TVOne frame at the top right. If you carefully examine the Friday sermon that Habib Rizieq Shihab gave, you will see that Allah is adamant in the Qur'an that the laws of Allah and His Messenger—that is, the Qur'an and Hadith be the only ones that govern. The researcher also heard Habib Rizieq's Friday sermon, which declared that the state's constitutional texts must be discarded if they conflict with God's law. The researcher was also present at the 212 Super Peace Action at Monas. Muslims must, nevertheless, abide by the constitution's provisions if they are in line with the Qur'anic verses. President Jokowi, National Police Chief General Tito Karnavian, former TNI Commander General Gatot Nurmantyo, Coordinating Minister for Political, Legal, and Security Affairs Wiranto, and several other state officials, including Luhut Binsar Panjaitan, attended and listened to Habib Rizieq's Friday sermon. Naturally, the Friday sermon by Habib Rizieq was streamed live on TVOne throughout Indonesia, particularly for Muslims who could not join the 212 Peace Action event at Monas.

Why does tvOne dare to broadcast Habib Rizieq's Friday sermon in whole life? According to Totok, Habib Rizieq Syihab is a figure who is considered newsworthy for whatever he does in public. "We even have no interest in reporting Habib Rizieq. Does it mean that if we broadcast it, it's haram? We only broadcast facts related to the public, which is part of our journalistic duties," said Totok. The television station tvOne felt that FPI and Habib Rizieq had never been exceptional. "Never mind, FPI, we will broadcast Banser; we will also broadcast Anchor GP.

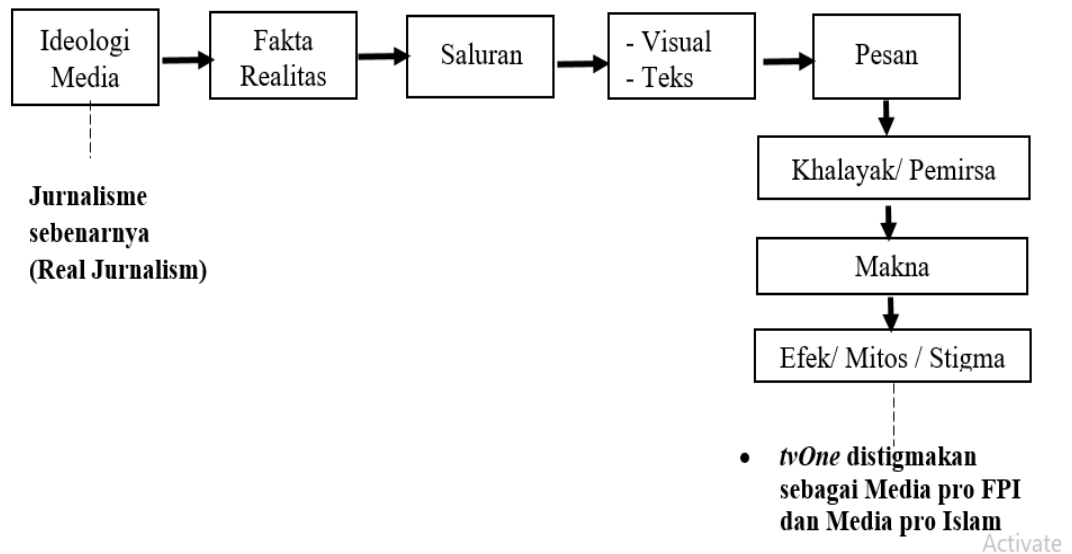
But all of that is not final. As long as there are pictures and events, and it concerns the public interest, we will certainly broadcast them," added Totok. In principle, as stated by Totok, tvOne has the principle that all programs broadcast by tvOne must be adapted to the community's needs. "We are afraid to broadcast something that people don't need, then if they don't need it, the *tipi* is turned off." Claiming to not only accommodate FPI and Habib Rizieq Shihab, but tvOne also often broadcasts and gives the stage to other religious figures such as Father Magnis Soeseno, Father Benny Sutrisno, Father Mudji Sutrisno, and even Buddhist figures from Walubi.

Totok admitted that he always reminded all producers and executive producers to avoid getting too excited about making news shows or television production programs. Because if you feel sexually arousing yourself, you would have eventually died alone. For example, when a producer is considered negligent in giving a specific title to a public figure, Totok Suryanto will immediately reprimand the producer concerned. Through one television monitor unit plus one telephone unit on the left of his desk, Totok will find it easy to monitor all production shows on tvOne. This included when the producer neglected to include the title "Habib" to Rizieq Syihab on a show about FPI. After the warning, the screen or text on tvOne will immediately correct it by writing down the full name and the title as Habib Rizieq Shihab.

Based on the analysis, tvOne is the only television station that consistently lists "Habib" in Rizieq Syihab's name as Habib Rizieq Shihab, not only in text and visuals but also in all reporters' TV. One also sometimes remembers to mention Habib Rizieq Syihab's full name. According to Totok Suryanto, mentioning "Habib" is the judgment of the editorial management tvOne. The reason is that people may dislike Habib Rizieq, but it is not permissible because the dislike then removes the predicate that is usually attached to him. "Not then because we only think that everyone is the same, there are respects that other people usually give, then we (tvOne) ignore them. That's not allowed. I am angry that there is a producer like that. We put something in its place. The predicate was given because the people acknowledged the wisdom in question. We tvOne will not gain by including the title, nor will we lose if the title "Habib" is removed from Rizieq Shihab," said Totok. He gave an analogy; for example, there is a TNI officer with the rank of Major General of the TNI. So, the rank name must remain attached to his name because it will strengthen the position in question as a TNI officer. Likewise, mentioning "Habib" to Rizieq Syihab is essential because the person concerned is considered worthy of the title. Even if there are shows related to FPI tvOne that neglect to mention the title "Habib," Totok admits that it is related to the quality at the level of the producer, which is not the same in quality. Therefore, using the "Habib" predicate in all FPI shows and their leaders is an absolute must.

Based on the ideology of oft tvOne that carries the principle "of true journey" realism," the editorial policy to include the title "Habib" is not a decision and policy of the editor-in-chief or owner of tvOne but a demand from the conscience of journalists who must write the truth. Moreover, in other institutions, such as the police, Habib Rizieq Syihab's initials are written "ten" as "HRS." That means "Ha" "bib" "i" is also recognized among legal institutions, such as the police. This editorial policy of tvOne, of course, provides feedback (effect) to its viewers. These effects include the emergence of a stigma that tvOne is a television that is considered a news television media that is pro-Islamic and is considered to support the existence of FPI. Although from the beginning, the managers and leaders of tvOne in the newsroom never felt that they treated the group or mass organization as unique if journalistically, the mass organization contained values news that contained the magnitude of the news that had

implications for the public. So, based on the researcher's analysis, tvOne tends to construct FPI news in newsrooms based on the ideology they profess. Whether we realize it or not, in several of its shows related to FPI, tvOne also does the framing of news broadcasts of FPI and its central figures. The model framing that the researcher is trying to describe is shown in the image below:



**Picture:** Tvone Framing Model (Processed from Research Results 2023).

According to Teun Van Dijk (2008), phrases, sentences, and other textual expressions (pictures) may allude to ideas or claims that are predictable given prior information. There is a significant ideological component to this aspect of conversation and communication. Sometimes, studying what is said in the text (and images) is less precise than analyzing what is not expressed. News becomes a means of presenting the intended objective reality about events or (groups of) individuals to the public.

## Conclusion

The framing model that tends to be found is that this media ideology is generally not influenced by other ideologies outside journalism. Facts and reality become tvOne's main focus in applying their ideology, namely the ideology of "true journalism." The construction model for the reality of media reporting carried out by tvOne is that as long as there are facts, massive values (value), and contain public interest, the news should be distributed in visual and text form to public spaces through tvOne screens. This model finally gives various meanings and messages to the audience.

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