



The Dynamics of Religious Broadcasting in Indonesia (Study on TV9 Nahdlatul Ulama in Religious TV Management)

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Abstract. Television 9 (TV9) is a private broadcasting institution owned by the East Java Nahdlatul Ulama Regional Management (PWNU). TV9 is faced with the problem of NU-style management which is thick with pesantren style, both in terms of human resources and the management system developed by the company. However, the management that is applied actually makes TV9 able to reach its maximum audience. To that end, this research has three focus studies, namely; First, what management strategy does TV9 implement in implementing its broadcasting policy? Second, how is TV9's effort in competing with other private TVs? Third, how is show production done on TV9? To answer this focus, the researcher used qualitative methods. Through that reading, this research obtained the results, namely; First, although it is owned and managed by Nahdlatul Ulama (NU), as a business entity, TV9 aims to pursue profit. The management of TV9 is managed with the aim of getting the largest market share for urban Muslims (urban Muslims), especially nahdliyin residents. TV9 is able to design programs with the characteristics and interests of nahdliyin residents so that they get positive reception and affect the increase in performance share and rating. Second, as a religious television, TV9 prefers a dominant star by presenting speakers from NU circles who have Islamic boarding schools, students who have many and are influential in the community. The da'wah program is packaged in a flexible, light weight manner but does not leave the substance of da'wah. Third, the factors that become the primary determination in the process of making da'wah programs are; 1) attracting public interest, 2) increasing rating and share, 3) luring advertisers to socialize their products through da'wah broadcasts on TV9.

Keywords: broadcasting · Islamic · religious

1 Introduction

The mass media is the product of human labor and thinking, and its growth is highly creative, influencing and attracting the information society. The existence of mass media is, of course, a method of distributing information to the public by speeding up the flow of information via communication networks. In social, economic, political, and religious life, mass media is often referred to as the fire estate (fourth force) [1].

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In general, with the fast growth of the television media business, there are three major sources of support for the sustainability and survival of a media company. a) Capital, such as advertising income and subscription fees; b) Type of media content, such as soap operas, information, and entertainment; and c) Target audience characteristics, such as age, gender, education level, and so on. The three factors listed above are undoubtedly very reliant on how the television media business, in particular, is managed and planned [2].

According to Dennis McQuail, the present presence of television media as one of the mass media sectors is regarded a dualism of media characteristics or dual media characteristics. McQuail went on to say that the media plays two indivisible roles: sociocultural, political, and economic. Furthermore, McQuail thinks that economic considerations have become deciding elements in the conduct of contemporary mass media as a whole. The free market element has played an essential role in developing the competitive factor throughout the mass communication process. Economic requirements are now taken into account in the formation and management of modern mass media.

Meanwhile Zaini [3] Television may be used as an educational medium, in the wide sense of information education, to educate people's lives by improving their knowledge and abilities. The role of social control in increasing people's welfare may be observed primarily in the form of providing assessment, monitoring, and criticism of national development initiatives. Another significant element is television as a promotional medium for presenting goods and services to the public, as well as television as an entertainment medium for obtaining mental and aesthetic pleasure.

Recently, there has been a surge in the popularity of Islamic religious broadcasting in Indonesia.

This is inextricably linked to the function of television, which transmits Islamic films and soap operas. Even among television broadcasts in the past decade, what has piqued the interest of home viewers is the transmission of soap operas with religious overtones [4].

According to Ruhana [5] Religious broadcasting is a requirement in the practice of religion by religious organizations. He serves as an instrument in the propagation of religion, as prescribed by religious precepts. Furthermore, from a sociological standpoint, religious broadcasting serves as a method for preserving the existence of a religious organization or increasing the power of influence of a religion.

TV 9 Surabaya is Indonesia's first private television station with a community audience. The East Java Nahdlatul Ulama Regional Board (PWNU) created this television as a plan for the Islamic da'wah of Ahlusunnah wal Jamaah annahdliyah via television broadcast medium.

This channel, which was established and operated by PWNU East Java, has a goal to disseminate the concept of ahalusunnah wal annahdliyah congregation to the community in regions where broadcasts may be received well. However, if the origins of this television can be traced back to the development of the phenomena of private Jakarta television networked in the regions, the origins of this television can be traced back to the emergence of the phenomenon of private Jakarta television networked in the regions. These private TVs are seen to be incapable of serving the objectives of NU's da'wah as the majority Muslim group. Even have a tendency to corner. Furthermore, the ongoing

currents of globalization and liberalization have an effect on the increasingly marginalized substance of da'wah programs. Programs that are nuanced in the interests of the liberal economy are being created and aired in greater numbers. As a result, the spiritual aspect and spirituality are not represented in the broadcast media.

Setting up and operating a television broadcaster, on the other hand, is a difficult task. The nahdliyin community is unfamiliar with the realm of broadcasting. Furthermore, it ensures that TV9 continues to transmit at all times. Organizational management, which is mostly performed by East Java PWNU on NU institutions, does not contribute significantly to the operation of TV9.

After all, the broadcaster is a commercial enterprise. It is a business that must be kept running. This is quite different from the attitude of the East Java NU regional administrator, who has been operating Indonesia's biggest mass organization with a social spirit and sincerity without calculating the economic and commercial advantages produced by NU operations. This situation presents a problem to the administration of TV9, which is completely comprised of nahdliyin employees. This is especially true in light of competition from Jakarta's private broadcasters, which are networked in regions like as Surabaya.

Management and managerial abilities are required in broadcasting media to guide the business to the primary objective, namely profit. The ancillary variables are many and complicated as well.

2 Research Objective

In this study, research selects objects on tv 9 Nusantara in transforming traditional management changes into professional management patterns by not leaving the traditions and values of the Ahlus Sunnah wa Jamaah. With the characteristics possessed by the largest mass organization in Indonesia, of course a TV management strategy is needed in order to compete with competitors in the increasingly rapid information technology era. The implementation of broadcasting management and policy, and the program production process are the focus of this study.

3 Literature Review

Broadcasting regulators are instruments of authoritarian modernization rather than real efforts to liberalize the broadcast industry and increase plurality and variety [6].

The regulators serve as contemporary institutional backbones for authoritarian governance. Arab nations saw authoritarian administration as compatible with the need to develop state capacity and public services. The 11 Arab nations changed their broadcast sectors to improve public access to information and offer better public services, but they did not delegate authority to media regulators to perform their task of democratizing and liberalizing the broadcast media environment. Arab nations enshrined broadcast regulators in a complex control architecture, including an unrepresentative nomination procedure for its decision-making bodies and oppressive media legislation. Arab broadcast reforms are inherent in the process of authoritarian upgrading, allowing authoritarian

governments to provide the appearance of democratization while consolidating their authority and resistance to change.

Petrof [7] Religion has long been seen as the dividing line between two worlds. It is a place where people are meant to be linked to another reality via the mediating force of a particular ritual, at a certain time and in a specific location. Along with this shift from profane to holy, a new area of appearance is to be anticipated. Religious broadcasting may be thought of as a visual and auditory “altar.” The pillars of this audio-visual “cathedral” are ritual, space, and time, the very space that might create the bridge between holy and profane, and the means for this mediated, symbolic transmission.

Zulkifli [8] explained the direction of positive or negative impact of the whole audience in general, and the younger generation in particular, is determined by the choice of television shows. As a result, a concerted effort must be made to educate the community (including kids, teachers, and parents) in order for them to accept mass media messages selectively. As a result, specialists from different fields (such as psychology, culture, education, and law) are required to choose television shows. Any effort/activity/process undertaken to accomplish a goal in an effective and efficient manner is referred to as production management.

The management actions will be related to design decision-making and production control, which will include all activities/processes to produce a product in line with agreed-upon goals. The steps in production management are generally as follows: (a) designing products; (b) designing the manufacturing/production process; (c) designing materials; (d) scheduling the manufacturing/production process; (e) dividing the work; (f) submitting the job; (g) tracking progress; and (h) revising the draft.

4 Methodology

This study uses a descriptive qualitative approach that explains or describes how the dynamics of TV 9 Nusantara in making changes in management towards being professional by not abandoning the values that are firmly held as TV belonging to the largest religious organization in Indonesia. Sources of research data in the form of primary data derived from interviews and observations with secondary data sources in the form of observations from customer testimonials. The technique of determining the data source is purposive sampling with informants as owners, employees and social media admins. While the data collection techniques used in this study were interview techniques, non-participant observation techniques and documentation. For data analysis techniques in the form of data reduction, data presentation and conclusion drawing.

5 Discussions

Strategy is basically goal-oriented planning and management. A strategy is a long-term action plan that serves as a guide for previously scheduled actions in order to achieve the best possible outcomes. Thus, strategy refers to patterns of different objectives and policies, as well as plans to accomplish those goals while taking into consideration the organization’s internal and external capabilities. The aim is to make it clear what program the company will adopt [9].

Strategic management is a process or set of basic and comprehensive decision-making activities, followed by the determination of how to execute them, made by leadership and applied by all levels within an organization to accomplish objectives. Strategic management is the gathering and execution of actions that result in the development and implementation of plans to accomplish corporate objectives [10].

Television broadcasting media is not a new sector, however it is currently uncompetitive. In this area, there are many types of competition. Each channel competes to offer the finest programming, while other shows are of public importance. The objective is to acquire as many advertisements as possible. Media's political economic analytical knives may be used to interpret the phenomena of mobilizing different available resources to create program goods that attract viewers and distribute them via the public realm. This is one of the attempts to discover a conceptual point of contact in order to see the enormous connections between optimizing TV9 resources in order to compete with other TVs.

Establishing TV9 for the East Java PWNU is not an easy matter. The suggestion to establish their own TV station even appeared in 4 times the East Java Nahdlatul Ulama Regional Meeting (NU Conference) forum. This suggestion arose as a result of the minuses of Jakarta television broadcasts which did not guide and did not reflect the character of Islam as the religion embraced by most of the Indonesian people. The urge to establish a tv station continued to rise when TV Jakarta made a program entitled *da'wah*, but the content was more of a cornering of the NU community's *amaliyah*.

In the minds of the participants of the NU East Java Regional Conference, the TV will contain special faith programs that call for Islam based on the beliefs of *Ahlusunnah wal Jamaah annahdliyah* and provide guidance to Muslims, especially the NU community in East Java. It was considered absolute to be tried because most of the residents of East Java were *nahdliyin*. The plan is that the office and tv studio will be located in Surabaya so that broadcasts can be carried out in the provincial capital as well as the surrounding areas, such as Gresik, Lamongan, Bangkalan, Sidoarjo, Pasuruan, Probolinggo and Mojokerto.

The idea ran into failure because at that time the authorities no longer registered the latest TV broadcasting agencies, especially in Surabaya, which already had many TV broadcasting agencies. There are 6 TV broadcasting agencies from Jakarta that broadcast on a network in Surabaya. They are RCTI, SCTV, Indosiar, TPI or MNC Television, TVRI, and ANTV. Not to mention the televisions from Jakarta that were born after the renewal and also broadcast in Surabaya without legal permission at that time. Plus, the emergence of local television stations, such as JTV Surabaya. Various lobbies were tried, especially to policy holders. The Minister of Communication and Information at the time, Muhammad Nuh, concluded that he designed the issuance of a Minister of Communication and Informatics Regulation which opened up opportunities for private TV broadcasting institutions to register.

In Pasuruan, there is a television broadcasting agency owned by NU Pasuruan figures and broadcasts regularly. Its name is PAS Television, which stands for Pasuruan Tv. The Broadcasting Institution was created by Misbahul Munir, a NU figure from Pasuruan who is also a businessman and active in politics. A young person was entrusted with managing the TV and setting it to broadcast every day with *nahdliyin* coloured activity content. He is Ahmad Hakim Jayli, who later became the leader of TV9.

Pasuruan and Surabaya are one broadcast service area. As a result, the policy makers at that time suggested that PAS Television be withdrawn to Surabaya and made a TV owned by the East Java PWNU. Until 2010, TV9 Surabaya was established with an office on Jalan Raya Darmo Surabaya. This is the story of the establishment of TV9, which was intended to compete with the religious content of Jakarta TV's which are not friendly with the nahdliyin community's worship services.

The media's content is always a reflection of who finances it. Dennis McQuail's statement fits perfectly in describing television programs. The same is true for TV9. he represents the NU version of the method of adopting Islam. TV9 is a broadcasting tool that was originally owned by NU. In this case, the share owners are mostly NU and PWNU East Java people. Share ownership is divided into 2 types. First, the shares owned by East Java PWNU through PT Dakwah Inti Media are 30 percent. Second, shares owned by individuals. Most of the shares owned by East Java PWNU are in the form of assets, namely buildings located on Jalan Raya Darmo Surabaya. On the other hand, shares owned by individuals are in the form of paid-in funds for the capital and operations of TV9 since its establishment.

Tv is a capital-intensive company. He will always spend money from the shareholders until he gets sufficient income for operations and even more profit for the industry. This is also what TV9 feels so that the production system continues to run, operational costs are disbursed. The number of shareholders continues to soar. No less than 50 people who become shareholders.

TV9 of 70 percent individual shares. As a result, the conclusion in 2013, the investors gave up. TV9 seeks to obtain additional fresh costs with the principle of cooperation. After that, 70 percent of the shares were released to PT Siantar Top. A snack industry that is committed to always protecting TV9 content as a NU da'wah TV and not changing anything in the organizational structure and management.

Currently, TV9 broadcasts 20 h. Longer showtimes from the beginning of operation. Of the entire duration of the broadcast, most of it is used for the needs of NU's da'wah. Others are for playing promotions. For some time, the NU version of the lecture was scheduled regularly and tentatively, da'wah activities with a very NU character. A kind of general recitation, recitation of the yellow book, recitation of *ahlusunnah wal jamaah annahdliyah*. The NU clerics who had only called for da'wah through the recitation pulpits from village to village after it was recorded, were given regular duration slots. Not only the kyai, but also Bu. Nyai, Ning and ustadzah. TV9 transfers the recitation in the village prayer rooms to the small screen.

The program of events also continues to be varied. Not only recitation, but also other events, such as information and entertainment. Moreover, for information programs, TV9 makes activities that have the colour of NU da'wah and socialization tools for NU activities. Whether it's in the form of screening information on news results, or in other forms, such as talk shows. So are entertainment activities. TV9 is a tool that really understands the tastes of its audience, most of whom are nahdliyin. The entertainment program that is broadcast will not be far from the entertainment that is popular with the nahdliyin community, such as Habib Syech's *selawat*, gambus sounds and the like.

The entire continent of NU da'wah. Hakim Jayli explained that TV9 tried to provide guidance to the nahdliyin based on the conditions they wanted to know and enjoy.

Starting from faith, social customs, to information and data. Hakim Jayli is not satisfied with only broadcasting via terrestrial antennas. In order to reach an even larger audience, TV9 is tapping into satellite, pay-TV and internet streaming. Not only that, TV9 has also entered social media and sites that upload video broadcast content. still, these program activities are not only for the NU community, but also for the non-NU community, let alone non-Muslims. But the goal is always one, which is to preach the teachings of Islam Ahlusunnah wal Jama'ah annahdliyah who is rahmatan lil alamin.

Management Changes in TV9

NU and pesantren are two things that cannot be separated. Discussing about NU means discussing pesantren. Because the caregivers and NU figures are pesantren people and have pesantren. This also has an effect on institutional management within NU. In the organizational structure of conventional pesantren, the position of the kyai is very influential. The leadership style of a kyai is one of the distinctive characteristics or even more so as a part, to borrow Gus Dur's term, the subculture of a conventional citizen (Islamic boarding school). In contrast to other leadership styles, kyai pesantren often occupy or even be placed as the sole leader who has advantages (maziyah) that are not owned by ordinary citizens.

Mastuhu [11] gets a special bonding pattern between the kyai and the santri. First, the pattern of authoritarian-paternalistic relationships. Is the pattern of relationships between leaders and subordinates or, to borrow James C. Scott's term, patron-client relationship; and of course, the kyai who is the leader. As subordinates, of course, the participatory role of students and conventional citizens in general, is very small, to say there is no; and this matter cannot be separated from the level of the charismatic of the kyai. At the same time, this pattern of ties was then confronted with a pattern of diplomatic-participatory ties. That is, continue to be strong the pattern of one bond continues to weaken the other.

Second, the *laissez faire* bond pattern. It is a pattern of kyai santri bonding that is not based on real organizational rules. All of them are based on the scheme of sincerity, blessing, and worship so that the calculation of activities between sections is not sharply separated. At the same time, as long as it gets the blessing of the kyai, a job can be carried out. This bond pattern was then confronted with a bureaucratic bond pattern. It's a relationship pattern the division of labour and duties in the boarding school education body has been regulated in a real organizational structure.

Even so, paternalistic charismatic leadership tends to show the weight of the kyai's sense of responsibility that is quite large in individual attention to his followers. That way, the kyai can provide the best protection for maintaining alliances and the unity of the community groups he guides.

Weaknesses even arise when this leadership style is adopted in a prolonged way. These weaknesses are the lack of clarity regarding the progress of the pesantren because everything depends on the decisions of the leadership. Not only that, there are doubts and moreover the lack of courage of creative workers who help the running of Islamic boarding schools to actively function in practicing their creativity. And there is no organized design in the way of leadership change (generally leadership changes are caused by natural factors, such as death), and there is no increase in the quality of leadership along with the increasing prestige of the kyai from local to regional, or even national levels.

Hakim Jayli also confirmed that the majority of the human resources he had come from Islamic boarding schools and had an NU background. This was done in order to have a similar vision in pursuing NU's da'wah. In addition, there are technical conditions that are indeed only the pesantren and NU groups who understand and are accustomed to carrying out such as selawatan, istigasah and the like. He told had recruited presenters from alumni of public universities who were not from the pesantren group and not from the NU community. In fact, there are many incorrect names and articulations when on-air. Moreover, it's not right to just say "Nahdlatul Ulama".

Hakim Jayli also felt the nuances of pesantren management as the main leader of TV9. He is often called by the kyai or the caretaker of the East Java PWNU related to content that is deemed unsuitable. Moreover, the judge explained in a half-joking voice: "Here (meaning TV9) there are 2 commissions that monitor broadcasts. First, KPI, (Indonesian Broadcasting Commission). Second, KPU (Ulama Broadcasting Commission).

However, in the last few years, since the collaboration with PT Siantar Top, TV9's management has begun to improve and practice broadcasting management principles. The Head of TV9 Operations, Sururi explained, management improvements are carried out continuously. Especially in familiarizing with the principles of broadcast management. As a result, the implementation of the production and management of TV9 is currently being tried in a professional way. He gave an example of the existence of a fixed method (protap) in making program activities, activities etc.

Even so, the position of the kyai and caregivers of the East Java PWNU is not free. In terms of content and references, several kyai and caregivers of the East Java PWNU always intervene. For this purpose, TV9 created a program called "Hujjah Aswaja", which is a talk show program that discusses activities and issues in the East Java PWNU. The majority of the speakers are caregivers of the East Java PWNU or Autonomous institutions and institutions under NU's protection.

Sururi also explained that the implementation of modern management in TV9 has an impact on the payroll system of its employees. Currently, each month's salary is never late. And all employees are paid commensurate with the weight of their activities and responsibilities, which are all measured by the company.

Sururi then described the current management system. For example, an event program starts from the design. After that, it is arranged in such a way as to who does what (organizing). And the next is acting and the last is a method of monitoring and assessment that is always carried out. Moreover, starting in 2019, the management of TV9 began to practice measuring tools in the form of a balanced scorecard. Is a tool used to measure the ability of a business sector that is viewed from 4 perspectives. The four perspectives consist of a financial perspective, a client, an internal business process and a development and learning perspective. The goal is for TV9 to become a fresh and growing industry.

Keep Chasing Profit

Since its inception, TV9 has expressed its form and positioning. This TV broadcasting institution has a form of Da'wah Television (religious) with positioning as a Da'wah TV that preaches Islamic content, rahmatan lil alamin. This form and positioning then sticks out in a tagline or slogan "Santu dan Menyejukan" (Polite and Cooling).

Hakim Jayli said again that everything that was completed by his subordinates was the result of planning. In carrying out the design, there are activities that must be carried out such as segmenting, targeting, positioning, formatting, and programming.

Even though it has been claimed as a da'wah TV preaching NU content, but in its brand positioning TV9 is more about special things, Islamic, entertaining, educative, da'wah and traditional. As Hakim Jayli said, the positioning in this market is empty. He equated with some local TV in Surabaya, especially Jakarta TV broadcasting in Surabaya, none of them took the position as religious TV. For example, JTV or SBO Television which has been on the air for a long time. Both take the form of entertainment as well as news. Moreover, SBO is more about lifestyle. On the other hand, religious TV is only TV9. TV9 segmentation is focused on all SES (Socioeconomic Status) groups. Either A, B, or C, let alone groups D and E.

For Hakim Jayli, this was done because TV9 further advances the psychographic view of its audience. Psychographics is the introduction of characters and actions that affect a person's lifestyle and buying attitude. Psychographics includes opinions, actions, and religion regarding various views that related to lifestyle and buying attitude [12].

Hakim Jayli believes that the market with psychographic aspects is stronger than based on SES. TV9 viewers are people who have similar interests to what is broadcast by TV9. It is to religion, more specifically those that have to do with NU. They have special interests in religion. To get to all of the SES, he drafted several special programs according to their respective SES. For example, for SES A and B, a Tamadun talk show program was created. Because he believes, the interest in SES lies in the form of the program. Listed the themes favoured by SES A and B groups. He revealed information that during the last 4 years there has been a massive shift in economic categories from the basic category to the middle category. The figure is up to 60 percent. The change in the economic category of the residents was also felt by TV9 viewers. For example, madrasa teachers who are certified. Initially, the salary ranged from Rp. 300 thousand to Rp. 600 thousand. But after getting a certificate, his salary increased to above IDR 1.2 million.

Not only Muslims, more specifically NU residents, TV9's potential audience market is a Muslim group that is in line with NU's hopes and struggles. None other than those from non-Muslims. This group is what he calls nationals, such as non-Muslim entrepreneurs, Chinese groups and the like, who have always idolized Gus Dur. For them, TV9 is a representation of Gus Dur on air. These are all very attractive markets for the broadcasting industry to make a profit. As a result, he really feels, in the range of the last 4 years his income from advertising continues to increase.

With this huge market opportunity, Hakim Jayli can identify potential advertisers or consumers. On the one hand, the real positioning and segmentation makes TV9 not face significant difficulties in finding consumers even though they have to compete with other local TVs. Because some of the shares owned by East Java PWNU, TV9 for the audience is a kind of acknowledgment of an advertised product. Whatever the industry, the market is an important destination. Including TV9. The TV9 market is a NU community. Such was Hakim Jayli's confirmation. He tries to manage this market as well as possible so he gets 2 effects at once. First, the impact of NU's da'wah is the delivery of NU's goals to citizens. The second is the financial impact, namely the more advertising that is achieved.

Moreover, Hakim Jayli plans that all NU people who are the audience as well as the “market” make TV9 as a guide for shopping.

One more thing that makes TV9 survive and even more profit, all activities shown are original made by TV9’s work relatives. This will definitely affect the production costs a little. Moreover, make some activities like Kiswah Event, TV9 only assigns very few work relatives to do the recording of the event.

6 Conclusion

From the overall analysis of TV9’s management strategy in competing with local TV in Surabaya in the previous chapters, this analysis finds interesting findings.

First, although it is owned and regulated by NU, as a business entity, TV9 also intends to pursue profit. TV9 management is regulated with the aim of obtaining the largest market share from the urban Muslim community (urban moslem). Especially the nahdliyin community who are the largest audience in the city of Surabaya and its surroundings. TV9 the is a local TV station, which tends to be watched by people from all economic groups (multi-segment). For this purpose, TV9 recruits’ employees from the pesantren and NU groups so that they are able to design program activities with the character and interest of the nahdliyin community so as to obtain positive income. TV9 also provides a guarantee to advertisers that the creation of their activities and shows will not get opposition from the audience. This matter greatly affects the rise performance share and rating.

Second, the way of da’wah that entertains as well as educates by showing the figure of a popular cleric is more liked and enjoyed by the citizens. The speakers of the event shown are preachers from the NU group who have Islamic boarding schools, students who are many and influential in the community. This is an important consideration for TV9 management to create a program of da’wah activities that is packaged in a flexible, concise manner but does not leave the roots of da’wah. The management of TV9 familiarizes the making of programs with the interests and rituals of the nahdliyin audience’s mystical rituals. The programs created are those related to the application of the faith of the NU community. Among others, following the recitation, selawatan, istigash, tahlil, reciting books and the like. Moreover, TV9 is also pursuing the moments awaited by the NU community, such as the khaul activities of the great ulama and guardians.

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