



# CSR on Broadcasting Industry for Restoring the Mosque Performances Upon the Covid-19 Pandemic Damages

Hery Pamungkas<sup>(✉)</sup>, Darsono, Dwiningtyas Padmaningrum, S. U. Supriyadi, and Jumanto Jumanto

Universitas Sebelas Maret-UNS, Surakarta, Indonesia

heripamungkas170@student.uns.ac.id, {darsono,dwiningtyas\_p, Supriyadi}@staff.uns.ac.id, ilhamj@dsn.dinus.ac.id

**Abstract.** The powerlessness of mosque managers in developing creativity and innovation due to the COVID-19 pandemic, especially in the use of information technology, requires understanding, especially the demands of the community who request that mosques can return to exist in response to the public's longing for the need as a more effective place of worship and da'wah. The broadcasting industry as part of the mass media industry has an important role in contributing to the process of empowering communities affected by the pandemic from various sectors of life, including the religious or religious life sector. The formulation of the problem and the purpose of this research is how the appropriate empowerment program strategy by the local broadcasting industry can be a model of empowerment as well as a reference for the broadcasting industry in Indonesia in making similar empowerment programs in the field of da'wah that can be carried out in places of worship or institutions affected by the COVID-19 pandemic. This research employed empowerment theory as well as corporate social responsibility theory. This qualitative research is a case study involving a number of informants from broadcasting institutions, mosque administrators, and the Indonesian Ulema Council of Central Java with data analysis techniques through ATLAS.ti software. The software organized, coded, and analyzed the primary research data obtained from interview transcripts. The results of the study indicate that there is a link between People Power and Empowering, namely the importance of the role of the Cyber Army and Empowering Society (prosumer/being both subject and object) resulting from the empowerment program by Television of Udinus Campus for the Great Mosque of Central Java managers. That TVKU as part of the broadcasting industry contributes to the process of social transformation as well as the transformation from conventional da'wah to digital da'wah that produces will, awareness, intelligence, empowerment, progress, and welfare for MAJT managers in increasing innovative da'wah content during the covid 19 pandemic.

**Keywords:** CSR · broadcasting industry · MAJT · TVKU · pandemic covid-19

## 1 Introduction

Indonesia has been facing an uncertainty during the pandemic period. When it ends is not certain, and it has caused an unfortunate impact on slow activities of various aspects of people's lives. This uncertainty can be seen in the form of symptoms of Volatility, Uncertainty, Complexity, and Ambiguity (VUCA) in various aspects of life. In addition to the points of places of worship, another impact that is also felt is the disruption of the da'wah process carried out by the preachers. Of course this has become a serious problem in the construction of communication between the ummah and the ulama so far it has become an inner need between each other to complement each other. The activities of the preachers can no longer be carried out normally. In addition to the rules that do not allow the occurrence of crowds, the rules to maintain a distance cause the movement of da'wah to be limited.

The powerlessness of mosque managers in developing creativity and innovation in the midst of a pandemic, especially in the use of information technology, seems to need to be understood, especially the demands of the community asking for mosques to exist again, answering the community's longing for the need as a place of worship and a more effective way of da'wah. The theory that mosques should contribute to the life of the wider community also seems to have to be re-examined if without the participation or involvement of other parties who should also think about problems or conditions like today.

This condition also happened to the Great Mosque of Central Java (MAJT), a representation of the largest grand mosque in Indonesia and even Southeast Asia were also affected. MAJT's location is on Jalan Gajah Raya, Sambirejo Village, Gayamsari District, Semarang City, Central Java, has 7,699 m<sup>2</sup> of building area with a capacity of fifteen thousand worshippers, was unable to carry out congregational prayer and da'wah activities normally. In addition to the da'wah model with a limited number of worshippers, worship is also carried out with strict protocols and even uses online methods. Luckily at the Great Mosque of Central Java (MAJT), it has a community of teenagers who are interested in developing the world of broadcasting which is under the guidance and empowerment of one of the local television stations in Central Java, namely PT. Udinus Campus Television or better known as TVKU Semarang.

In Central Java, based on data from the Central Java Regional Indonesian Broadcasting Commission (KPID), there are 21 local television stations that are actively broadcasting. The broadcasting industry as part of the mass media industry has an important role in contributing to the process of empowering communities affected by the pandemic from various sectors of life, including the religious or religious life sector. Bram Hermawan (2013) states that the function of local television as a medium for the public sphere and cultural identity cannot be separated from its commercial character; however, the local television broadcasting industry must stand between the functions of corporate interests and social functions.

The impact that can be felt so far is an extreme change in the worship procedures and the way of da'wah that takes place in mosques, i.e. from real or offline activities to being passive indoors or online activities. This is, indeed, a new challenge. The challenge is how da'wah can be packaged in the form of creating interesting content that can answer the needs of the community that da'wah does not have to be monotonous, carried out in

one place, and can only be enjoyed by certain communities at one time. This problem becomes difficult to answer when mosque resources or human resources are still met with a number of classic problems, namely the lack of participation in the number of youth and mosque congregations, the management of takmir or mosque administrators who are relatively old, making it difficult to innovate and develop da'wah activities in mosques.

Currently, there are still few religious leaders who have in-depth knowledge and try digital da'wah. This challenge becomes a demand in the digital era that religious experts, kyai, ulama, preachers, ustadz and ustadzah should understand information technology, not only mastering the material but also technology that is the medium for delivering da'wah. It is even highly recommended, if you are not yet qualified in this field, it is recommended to have a companion group who can understand technology quite well. According to Achmad Arifulin Nuha (2020) stated that; Preachers face the challenges of the cyber culture era, where the flow of information and cultural developments is related to an all-digital world accompanied by the right challenges and strategies to convey Islamic teachings in the modern era [1].

The formulation of the research problem is how the conventional ulama's da'wah process in creating da'wah content in the Great Mosque of Central Java (MAJT) and how is the empowerment program strategy carried out by TVKU Semarang as part of the local broadcasting industry in creating the digital da'wah transformation of ulama in the era of convergence. Furthermore, the purpose of this research is to find out how the conventional ulama's preaching process in creating da'wah content in the Great Mosque of Central Java (MAJT) and to formulate an appropriate empowerment program strategy by the local broadcasting industry so that it can be a model of empowerment as well as a reference for the broadcasting industry in Indonesia in making Similar empowerment programs can be carried out at places of worship or institutions affected by the COVID-19 pandemic.

## 2 Theoretical Framework

The theory used in this research is Empowerment Theory. In terms of language, empowerment is a process, method, or empowerment of the ability to carry out or carry out an activity in the form of reason, effort, or effort [2]. On the other hand, the unification of human life according to a system of sustainable customs and is bound by common sense or a sense of identity called the community [3]. From various explanations regarding group development, community empowerment is always interpreted as an effort to give it a useful authority for their voices to be heard, so that they can contribute to planned things and decisions that have an impact on their community [4]. The powerlessness that shifts to a condition of relative control over a life, destiny, and environment is the meaning of empowerment [5].

Community empowerment according to Chambers (1995) [6] is an idea to improve the economy regarding social value. This concept describes a paradigm that builds new things "people centered, participatory, empowering, and sustainable". From the point of view of operational processes, there are two tendencies in his idea of empowerment. The first is the primary tendency, which is a process of giving some strength, power,

or ability to a particular community with the aim of empowerment. This process can be complemented by efforts to build material assets to provide support for self-reliance development through the group; and second, secondary tendencies, namely the process of giving inspiration, encouragement or motivation to individuals to have the ability or empowerment to make life choices through a dialogue process.

The next theory is the theory of Corporate Social Responsibility (CSR). Corporate Social Responsibility (CSR) is a form of obligation of the company in carrying out its responsibility for the decisions taken to determine the system and steps by observing stakeholders and the environment, which carry out their activities based on the legal provisions applicable in the company [7]. That one aspect of CSR implementation is the ongoing commitment to the welfare of a local community around. The implementation of CSR is regulated in Article 74 of Law Number 40 of 2007 Limited Liability Companies (UUPT) regarding CSR obligations for Limited Liability Companies (PT).

The three basic principles of corporate social responsibility (CSR) from the concept of the Triple Bottom Line According to Archie B. Carroll are conceptual. Various companies use this concept for balance in terms of social, economic, and environmental. The bottom line is that the company's profit (profit) is not only the reason for the company's sustainability and growth, but the company's real activities towards the environment (planet) and society (people). It aims to create sustainable development (sustainable development).

In this study, the context of the operationalization of empowerment carried out refers to the thought of empowerment of two patterns of tendencies. First, the pattern of primary tendencies, namely as PT Televisi Kampus Udinus (TVKU) Semarang, which is a medium with good management, has a tendency how its broadcast media can give or transfer to mosque youth some of the power, strength, or ability or power to become more empowered, and scholars to involve themselves in the process. This process can be more complete by seeking the development of material assets of PT Televisi Kampus Udinus (TVKU) Semarang to support the development of independence in the Great Mosque of Central Java (MAJT) through an independent broadcasting group. Second, the secondary tendency, which focuses on the process of providing program design proposals, the process of encouraging or motivating mosque stakeholders, in this case mosque youth and ulama, to have the ability and empowerment to determine the goals of the da'wah transformation process carried out.

The understanding of the concept of empowerment through CSR is closely related to understanding the empowerment cycle, because the basis of empowerment is the existence of interrelated efforts or efforts to position a group so that they are more directly involved in deciding the direction of the group's progress. This means that an empowerment program can only run in one cycle and end at a point, but there needs to be periodic continuity and continuous quality improvement from one stage to the next [8].

### **3 Research Method**

This research method uses a qualitative method approach with a case study approach strategy. This study captures the facts of the condition of da'wah during the pandemic at the Great Mosque of Central Java (MAJT), as well as how TVKU's contribution as a

**Table 1.** Data Collection Methods and Instruments

No	Method	Instrument	Data source
1	Interview	Interview Guide	Informants (ulama and kyai, managers of the Central Java Grand Mosque, TVKU management team, Central Java Indonesian Broadcasting Commission)
2	Observation	Guide Observation	Observation of the activities of youth and scholars, training of the TVKU team in production da'wah program
3	Documentation	documentation tools; CamPro, cellphone, laptop etc.	Official and personal documentation as physical evidence of activities carried out during the process production in progress
4	Focus Group Discussion (FGD)	Offline discussions and applications via zoom meeting	TVKU Commissioner, TVKU team, Central Java Mui, Central Java Grand Mosque Manager, Youth Representative.

representation of the local broadcasting industry in Central Java mosques in innovating. Data collection techniques were carried out to collect data to complement additional data. The following data collection techniques were carried out in this study (Tables 1 and 2).

Data analysis in this study used the ATLAS.ti software analysis. Researchers organize, code, and analyze research data obtained efficiently and structured from interview transcripts as primary data collected for further triangulation with various types of data collection.

## 4 Results and Discussion

### 4.1 Conditions of DA'WAH During the Pandemic at the Great Mosque of Central Java (MAJT)

Based on data processing using ATLAS.ti software, the results of the study show that a problem rises. This has to do with digital da'wah. Digital da'wah may concern human resources, digital capabilities, media management, and commitment to the continuity of the da'wah. The market or market share of religious content is quite large, this potential can be further maximized. However, MAJT is still lacking in human resources who master technology. Therefore, Human Resources in the media are needed that focus on the issue of mosque empowerment (Fig. 1).

**Table 2.** Description of Informants

No	Nama	Jabatan	Sumber Data
1	Prof Dr. Ir. Edi Noersasongko M.Kom	TVKU President Commissioner	Focus Grup Discussion (FGD)
2	Dr KH Ahmad Darodji	Chairman of the Indonesian Ulema Council (MUI) Central Java	Focus Grup Discussion (FGD)
3	Drs. KH. Muhyiddin, M.Ag	Head of the Central Java Grand Mosque Secretariat Office (MAJT)	Focus Grup Discussion (FGD)
4	Dr KH Multazam Ahmad, MA	Chairman of the Baiturrahman Grand Mosque Takmir Semarang	Focus Grup Discussion (FGD)
5	Ir KH Khammad Ma'sum Alhafidz (Gus Khammad)	Chairman of the Takmir of the Great Mosque of Kauman Semarang	Focus Grup Discussion (FGD)
6	KH Taufiqurrahman Msi.	Member of the Central Java MUI Da'wah Commission	Interview
7	Ari Yusmindarsih	Coordinator of the Broadcasting Contents of the Regional Indonesian Broadcasting Commission (KPID) Central Java	Interview

The ulama need to be given additional training to support the process of delivering their da'wah. This will have an impact on awareness of the use of digital media that needs to be improved in the delivery of digital da'wah. This issue was caught by TV Ku as a medium that uses public frequencies to broadcast da'wah events during the pandemic. This condition is based on the role of TV media, which has an important role in encouraging the community during a pandemic and requires commitment, consistency, and continuity in the implementation of digital da'wah. The sustainability of a program requires a variety of support systems, one of which is supporting sponsors to support the sustainability of the program. The cost is quite high, for example Rp. 500,000 for 1 h of broadcast on a local TV station, making it difficult for mosque managers to reach the media. This can be an opportunity to implement empowerment programs through TVKU media. The coverage of TVKU broadcasting area is still quite clear if captured in the Semarang city area, which is a challenge for TVKU in increasing accessibility.

#### **4.2 The Model for Empowering Digital DA'WAH of Ulama in the Covid-19 Pandemic Period**

Based on the results of interviews and focus group discussions with resource persons, the resulting empowerment model is as follows:

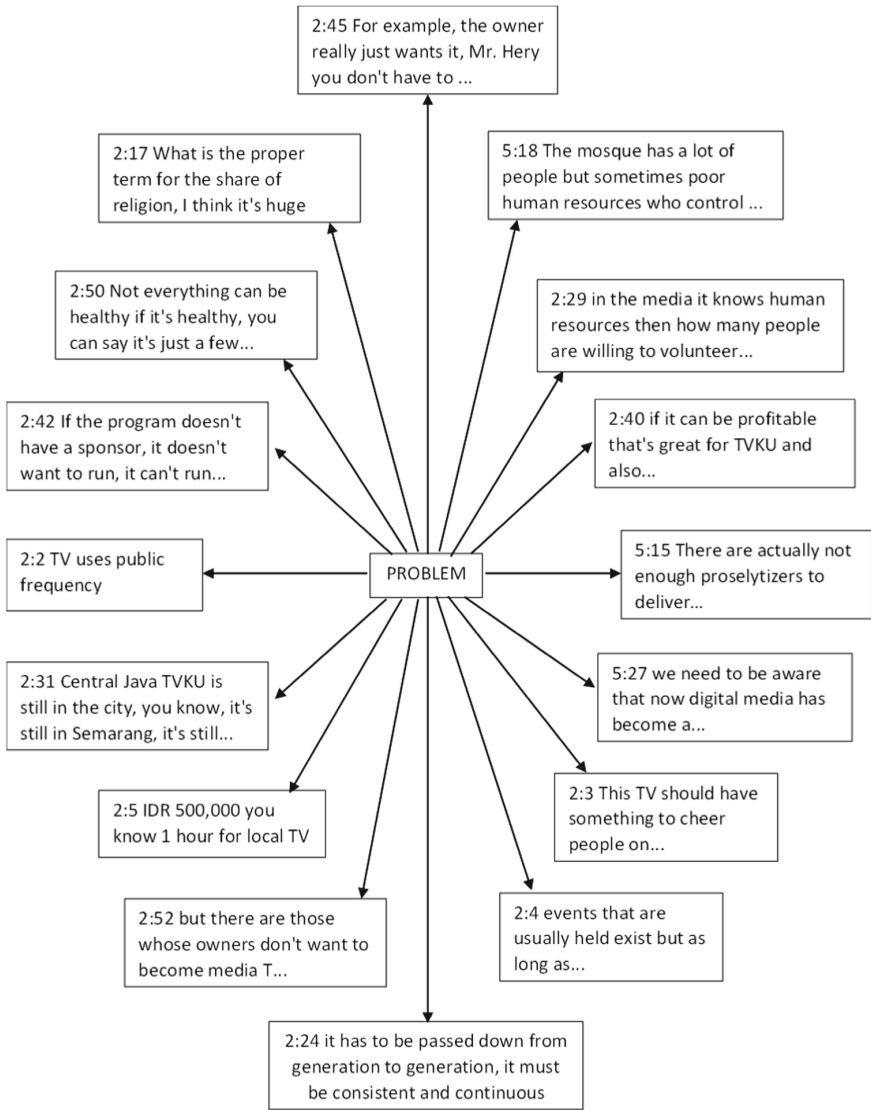


Fig. 1. MAJT Da'wah Problems

Figure 2 shows that there are three empowerment models, including: (1) people center, (2) participatory, and (3) empowering. Meanwhile, the sustainable empowerment model is not part of the da'wah empowerment at MAJT.

(1) People center. The development paradigm that focuses on people centered development, has a participatory model orientation centered on the audience through social mapping and physical mapping. In line with the pluralist perspective where empowerment is also a process of helping groups or individuals that are effectively adapted to





of empowering TVKU's CSR is to expand the network, provide benefits, education as well as entertainment to the community. TVKU accommodates Human Resources for empowering by preparing a cyber team, namely a cyber army team that is on standby to viral religious activities. Through the empowering model, Da'wah Youtubers are created as content creators and can produce financially independently. With TVKU's contribution, it means "prospering the mosque" by actively engaging in social activities. The mosque has become a center of trying, a center of learning, a center of empowering society and even a center of enhancing society.

With the principle of empowering society, MAJT can be a subject or creator and not just an object. Parties involved or stakeholders in empowering society in mosques include mosque congregations, mosque environment, and people who are active in mosques. Empowering society means that MAJT as a mosque continues to provide benefits to them so that stakeholders can take part more and not only become spectators (consumers) but as prosumers (producers and consumers). The way to empower MAJT is to design various kinds of da'wah activities that can later be collaborated with online media which in the end will benefit not only the congregation of the mosque but also the wider community. The content created in empowering is related to spiritual/religious content that is oriented to the balance of the world and the hereafter with rewards as benefits. An example is the study of the yellow book which is disseminated by converging digital and conventional media so that the benefits are more massive.

The research findings also show that there is a link between People Power and Empowering, namely the importance of the role of the Cyber Army and Empowering Society (prosumer/being both subject and object) resulting from the empowerment program by TVKU for MAJT managers.

As part of the local television broadcasting industry media, TVKU in this case plays an important role in the process of social transformation as well as the transformation from conventional da'wah to digital da'wah that produces will, awareness, intelligence, empowerment, progress, and welfare for MAJT managers in increasing innovative da'wah content in Indonesia. The time of the covid 19 pandemic.

## **5 Conclusion and Suggestion**

The digital da'wah empowerment model includes people center, participatory, and empowering. TVKU is a medium that develops society independently. The involvement of mosque youth as cyber army as content creator becomes bottom-up empowerment. Mosque managers who have been empowered at the next stage can have autonomy in decision-making, participatory local self-reliance obtained from the social learning process through empowerment programs. Therefore, the recommendations in the study include: (1) Engagement through mosque forum. Participate in popularizing the potential of local clerics, involving mosque youth in the program production process, actively involved in mosque forums and socializing religious activities). (2) Participation through training activities. TV Ku provides journalistic training, public speaking training for mosque youth/mosque managers so that they can support the ability to create content and manage religious programs). (3). Empowerment through digital da'wah. Designing a variety of digital da'wah activities through empowering society so that it can be widely accessed by the community.

## References

1. Purwanto, H., Nuha, A. A.: Post Dakwah di Era Cyber Culture. *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam* 6(2), 228–255 (2020).
2. Dedpdiknas. *Kamus Besar Bahasa Indonesia*, Edisi Ketiga. Balai Pustaka, Jakarta (2003).
3. Koentjaraningrat. *Manusia dan Kebudayaan di Indonesia*. Djambatan, Jakarta (2010).
4. Foy, N.: *Empowering People at Work*. Gower Publishing Company, (1994).
5. Sadan, E.: *Empowerment and Community Planning: Theory and Practice of People-Focused Social Solutions*. Hakibbutz Hameuchad [in Hebrew], Tel Aviv (1997).
6. Chambers, R.: *Poverty and Livelihoods: Whose Reality Counts?* Uner Kirdar dan Leonard Silk (eds.), *People: From Impoverishment to Empowerment*. New York University Press, New York (1995).
7. Wahyudi, I., Azheri, B.: *Corporate Social Responsibility: Prinsip, Pengaturan dan Implementasi*. In-Trans Publishing, Malang (2008).
8. Mubarak, Z. *Evaluasi Pemberdayaan Masyarakat Ditinjau dari Proses Pengembangan Kapasitas pada Kegiatan PNPMM Mandiri Perkotaan di Desa Sastrodirjan Kabupaten Pekalongan*. Semarang: Tesis Teknik Pembangunan Wilayah Dan Kota Universitas Diponegoro. (2010).
9. Altheide, D. L.: *Qualitative Media Analysis*. Sage Publication, (1996).
10. Denkin, N. K.: *Metodologi Penelitian Kualitatif Edisi Revisi*. Remaja Rosdakarya, Bandung (2007).
11. Elkington, J.: *Cannibals with Forks: The Triple Bottom Line of 21st Century Business*. Capstone, (1997).
12. Friedrichsen, M., Kamalipour, Y.: *Digital Transformation in Journalism and News Media: Media Management. Media Convergence and Globalization*. Springer International Publishing, Berlin (2017).
13. Hadi, S.: *Metodologi Research*, Jilid 1. Yayasan Penerbitan Fakultas Psikologi UGM, Yogyakarta (1986).
14. Hasan, M.: *Metodologi dan Pengembangan Ilmu Dakwah*. Pena Salsabila, Surabaya (2013).
15. Herdiansyah, H.: *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*. Salemba Humanika, Jakarta (2010).
16. Irwanto. *Focused Group Discussion (FGD): Sebuah Pengantar Praktis*. Yayasan Obor Indonesia, Jakarta (2006).
17. Jenkins, H.: *Convergence Culture: Where Old Media and New Media Collide*. New York University Press, New York and London (2006).
18. Kotler, P., Lee, N. R.: *Corporate Social Responsibility: Doing the Most Good for Your Company and Your Cause*. John Wiley & Sons, Inc., New Jersey (2005).
19. Moleong, L. J.: *Metodologi Penelitian Kualitatif*. PT. Remaja Rosdakarya, Bandung (2014).
20. Mukhtar. *Metode Praktis Penelitian Deskriptif Kualitatif*. Referensi, Jakarta (2013).
21. Mulyana, D.: *Ilmu Komunikasi Suatu Pengantar*. PT Remaja Rosdakarya, Bandung (2015).
22. Prastowo, A.: *Menguasai Teknik-teknik Koleksi Data Penelitian Kualitatif*. DIVA Press, Yogyakarta (2008).
23. Rogers, E. M.: *Diffusion of Innovations 3rd Edition*. Free Press; London, New York (1983).
24. Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.
25. Suharto, E.: *Pembangunan, Kebijakan Sosial dan Pekerjaan Sosial: Spektrum Pemikiran*. Lembaga Studi Pembangunan STKS (LSP-STKS), Bandung (1997).
26. Suharto, E.: *Membangun Masyarakat Memberdayakan Rakyat*. Rafika Aditama, Bandung (2005).
27. Suharto, E.: *Pekerjaan Sosial di Dunia Industri: Memperkuat Tanggungjawab Sosial Perusahaan (Corporate Social Responsibility)*. Refika Aditama, Bandung (2007).

28. Suharto, E.: *Membangun Masyarakat Memberdayakan Rakyat*. Refika Aditama, Bandung (2009).
29. Suliyanto. *Metode Riset Bisnis*. CV Andi Offset, Yogyakarta (2006).
30. Wibisono, Y.: *Membedah Konsep & Aplikasi CSR: Corporate Social Responsibility*. Fascho Publishing, Gresik (2007).
31. Sutopo, H.: *Metodologi Penelitian Kualitatif*. Sebelas Maret University Press, Surakarta (2002).
32. Wilson, T.: *The Empowerment Manual*. Grower Publishing Company, London (1996).
33. Baidowi, A., Salehudin, M.: Strategi dakwah di era new normal. *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 2(1), 58-74 (2021).
34. Bakti, S., Sakdiah, H.: Pengaruh Penerapan Teori Belajar Sibernetik terhadap Efektivitas Pembelajaran PAI di SMP Putra Jaya Stabat Kabupaten Langkat. *Wahana Inovasi: Jurnal Penelitian dan Pengabdian Masyarakat UISU* 10(1), 86-110 (2021).
35. Jimu, I. M.: *Community development: a cross-examination of theory and practice using experiences in rural Malawi*. *Africa Development* 33(2), (2008).
36. Latief, H.: Islamic charities and dakwah movements in a Muslim minority Island: the experience of Niasan Muslims. *Journal of Indonesian Islam* 6(2), 221-244 (2012).
37. Nurliana, N.: Televisi sebagai Media Dakwah Islam dalam Kehidupan Masyarakat Indonesia. *Jurnal Peurawi: Media Kajian Komunikasi Islam* 3(1), 120-135 (2020).
38. Ridwanullah, A. I., Herdiana, D.: Optimalisasi Pemberdayaan Masyarakat Berbasis Masjid. *Ilmu Dakwah: Academic Journal for Homiletic Studies* 12(1), 82-98 (2018).
39. Suparman. *Coorporate Social Responsibility: Bentuk Tanggung Jawab Sosial dan Kepedulian Perusahaan dengan Masyarakat*. *Jurnal Interaksi* 2(2), 69-81 (2013).
40. Muhyiddin, M.: Covid-19, new normal, dan Perencanaan Pembangunan di Indonesia. *Jurnal Perencanaan Pembangunan: The Indonesian Journal of Development Planning* 4(2), 240-252 (2020).
41. Saudi, Y.: Media dan Komodifikasi Dakwah. *Al-I'lam: Jurnal Komunikasi dan Penyiaran Islam* 2(1), 37-44 (2018).
42. Widenta, Y. P.: Analisis implementasi corporate social responsibility pt. indosat tbk. tahun 2007-2011 berdasarkan global reporting initiative. *Jurnal Ilmiah Mahasiswa FEB* 1(1) (2012).
43. Aji. Ika Udinus dan TVKU Gelar Pelatihan Dakwah Digital Bagi Remaja Masjid. (2021, Juli 28), <https://jateng.poskota.co.id/2021/07/28/ika-udinus-dan-tvku-gelar-pelatihan-dakwah-digital-bagi-remaja-masjid?halaman=2>
44. Dewan Pers. Kelemahan Pengelolaan Sumbangan Publik oleh Media. (2012, Oktober 18), <https://dewanpers.or.id/berita/detail/651/Kelemahan-Pengelolaan-Sumbangan-Publik-oleh-Media>
45. Redaksi Sigijateng. Sigi Jateng Media. (2021), <https://sigijateng.id/2021/ika-udinus-dan-tvku-beri-pelatihan-dakwah-digital-bagi-remaja-masjid/>

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

