

A Growing Ideology in Radio Broadcasting

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Abstract— This research explores the use of ideology in broadcasting on radio. Implementation of broadcasting in the media that provides public space for listeners, not apart from the ideology or beliefs adopted. Ideology is a belief system that is embraced by a group of people, institutions or organizations both formal and informal. Ideology is important to know the basic thinking of a person or group or even a State. This research is a constructivist paradigm with case study on Reks Radio in Garut regency. Radio Reks is the oldest commercial radio that was born in 1969 and still exist until now as the largest radio in Garut regency. Reks Radio has a flagship event that is Bianglala program. The Bianglala program is an interactive event and regarded as a place to vent society to officials. Through this program, officials and local leaders clarified the information and criticism submitted by the community. The results showed that the Ideology of Reks Radio is the vision of this radio itself that *amar ma'ruf nahi munkar (al'amru bil-ma'ruf wannahyu'anil-munkar)* which is the meaning of the vision 'the realization of a society of believers and cautious', Knowledgeable, firmly and acting responsibly, to get the deeds God has forgiven. This means that every action of the individual, group and employees of Reks Radio should be a reflection of that vision, including on air and off air programs. The results also show that most listeners make the Bianglala program their life ideology. In addition, this study also reveals the linkage between the ideology of *amar ma'ruf nahi munkar* with the ideology of Pancasila.

Keywords— *Ideology, Public Sphere, Radio.*

I. BACKGROUND

Ideology is a reference for individuals, groups or countries to act in accordance with their beliefs. In every broadcast media, it is certain to have an ideology embraced in its implementation. Media, including radio, is an effective tool in the dissemination of ideology for a group or society. One of the radio media that has the most listeners and is a leading radio in Garut regency is Reks Radio with Bianglala program as a community favorite event. Through this program, listeners opened the greatest opportunity to communicate with government officials, including with the Regent and the legislatures. Listeners have the freedom of speech without fear of intimidation and judgment. The government and legislature respond to all complaints, information and public criticism on air. The Bianglala event is also an event that is used as input for policy making by legislators.

Reks Radio was established in 1969, is a commercial radio that has a middle to upper segmentation, with the format of young adults and music of Indonesia and others. Reks Radio Still exist today even though many new and online media. The Bianglala show has been consistent since 1998,

coinciding with the fall of Soeharto president followed by the freedom of the press, consistent to become a media tool that aspirations Garut people. Before, almost no mass communication media that can be used by the community as a medium that can accommodate people's aspirations freely. At that time, freedom of opinion through the mass media is impossible. The reality at the time was that the mass media including radio were limited to tired release media, radio should not produce its own news. The repressive new political system silenced the media, one of the victims being radio.

The Bianglala event of Reks Radio is a public opinion event clarified by government officials such as Bupati and Vice Regent, Regional secretary, regional aisten, Heads of Dinas, Board members and other decision makers related to issues raised by the community. The Bianglala event has 3500 members, each of which has no PIN used as a password to participate. This research reveals the ideology adopted by Radio Reks media and the ideology shared by most listeners. The results of the study also compromise between the ideology of radio media and the ideology of Pancasila.

II. THE THEORY

This research uses the ideological concept of Antonio Gramsci. Antonio Gramsci introduced the term 'hegemony' ideology as a struggle. Hegemony is necessary and must work so hard, because of the social experience of subordinate groups (either group by race, sex, age, income or other classification) continually provide a picture contrary to the dominant ideological paintings made for them and by themselves and also by their social relations.

Dominant ideologies are constantly confronted with the resistance that must be overcome in an attempt to win the people's agreement on the social order it promotes. One of the important hegemony is to construct a 'common sense'. If the idea of a ruling class can be accepted as a general assumption (not class-based) then its ideological purpose is concealed.

Ideological theories emphasize that all communication and all meanings have a socio-political dimension and that communication and meaning can not be understood beyond its social context. This ideological work always supports the status quo, supporting the classes with the power of domination of production and the distribution of not only goods, but also in the form of meanings and ideas. But whatever the difference is, all ideological theorists agree that ideology works to preserve class dominance, where the differences between the ideological theories are only concerned with the ways in which such domination exists, that's degree of its effectiveness and the widespread resistance

it faces. Gramsci's view of hegemony is based on Karl Marx's notion of 'false consciousness', the state in which individuals become unaware of the dominance in their lives. Gramsci says, that the dominant group in society succeeds in directing people to feelings of contentment (Gramsci in Morissan, 2014: 542).

An ideology shows at least two characteristics. First, ideology is formulated and adhered to by its adherents in the hope of achieving the desired goal. Second, ideology is used for political purposes. That is why, ideology is very close to the ruling class or the elite of society. In the struggle for political objectives, the rulers or the elite society tend to use ideology rather than using a worldview or social paradigm. When a worldview or paradigm has been transformed into an ideology by a group of people such as the dominant elite, the leader of a social movement, a strong social class, ethnic society or some other group, then they tend to use it as a tool of legitimacy, in this case as a propulsion and reinforcement instrument. Their power, their actions and their goals. In other words, ideology is always a symbol of a weapon or a tool of political legitimacy (Maliki, 2012: 23-24).

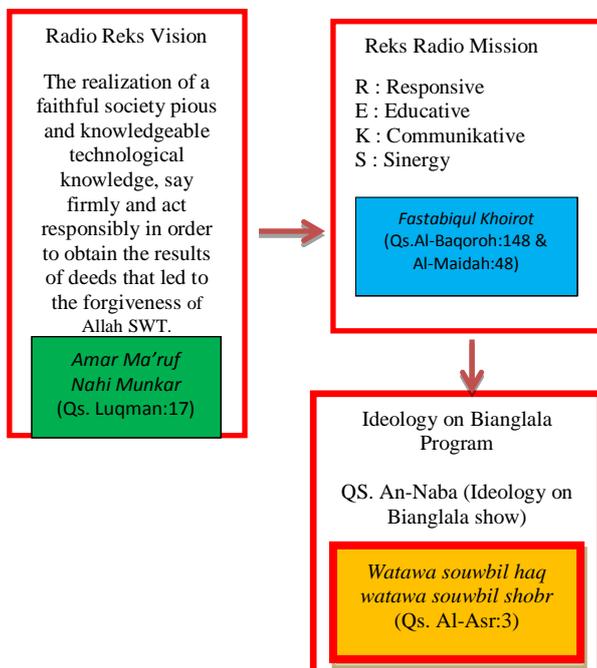
III. RESULT

The ideology of Reks radio is the vision of this radio itself is *amar ma'ruf nahi munkar (al'amru bil-ma'ruf wannahyu'anil-munkar)* which is the meaning of the vision of 'the realization of a community of believers and cautious, knowledgeable knowledge, And acting responsibly in order to obtain the result of acts towards Allah's forgiveness. According to the ideological theory of Antonio Gramsci who introduced the term 'hegemony' ideology as a struggle, where one of the important hegemony is to construct a 'common sense'. This common sense construction is practiced by the broadcaster Bianglala to his listeners in the vision of *amar ma'ruf nahi munkar*, Where it is implanted in the mind and logical mind of the listener that *amar ma'ruf nahi munkar* must be the belief of all listeners or members of Bianglala.

Radio Reks ideology that is reflected in the vision carried, and applied in a series of systematic missions, is illustrated in the following diagram.

Figures 1

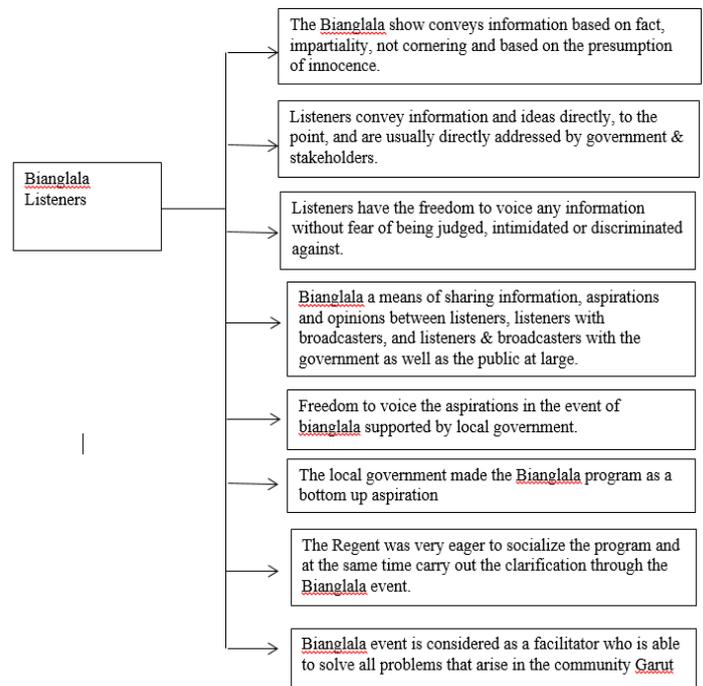
The Ideology of Reks Radio



These radio listeners, especially Bianglala program listeners, mostly make this event its ideology. Detailed reasons listeners make this event as the radio is depicted in the following chart.

Figures 2

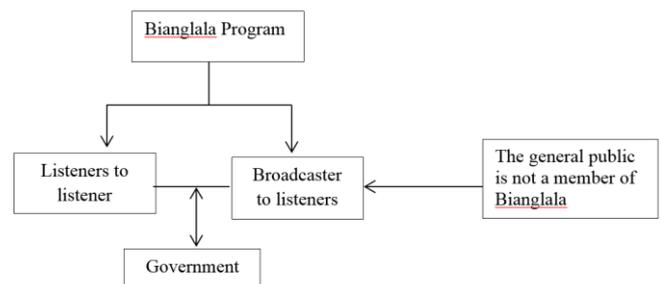
The Reason of the Listener makes Bianglala his Ideology



The model of information delivery, ideas and opinions in the Bianglala event, in detail described in the following chart.

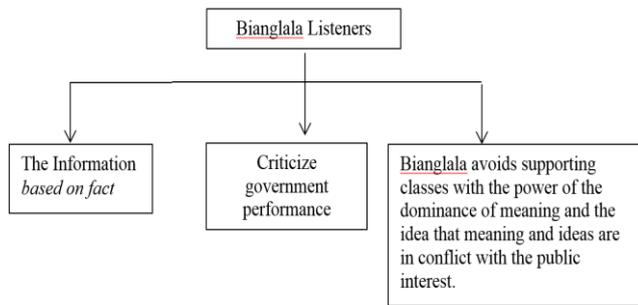
Figures 3

Models of information delivery in Bianglala Events



Looking at the listener's way of thinking that makes Bianglala its ideology of life, it is contrary to the opinion of the experts in ideological theory that ideological work supports the status quo. Because the reality of this event accommodate the aspirations of listeners who mostly criticize government policy rather than supporting the government. Bianglala also avoids supporting classes with the power of the domination of meaning and idea when the meaning and ideas are in conflict with the public interest. This is because Bianglala listeners are individuals and groups who are media literate so that when there is content that is not in accordance with the idealism of this event, listeners will directly criticize it. This is illustrated in the following diagram:

Figures 4
Bianglala as an ideology for Listeners

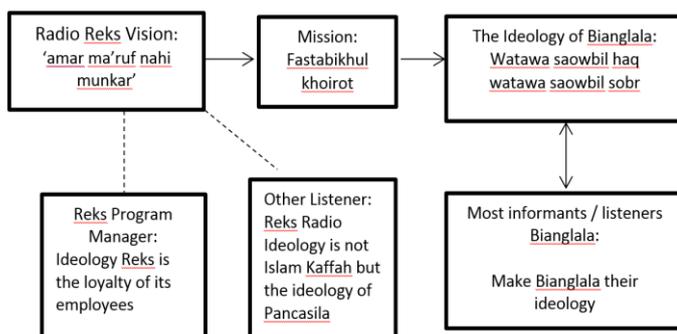


In this case it is more appropriate to say that Bianglala is a hegemony of ideology as a struggle based on Gramsci's theory, where the ideology fought for was *watawa saowbil haq watawa saowbil sobr*. This ideology made social change, as Gramsci's theory of ideology can make social change seem possible.

Most listeners make the Bianglala event its ideology. If ideological theory generally states that ideology supports the status quo, but Bianglala is different. Information, ideas or opinions of most listeners precisely criticize the status quo, criticize the performance of local governments, policies made by the local government and even criticize the functions of the organization / institutional government.

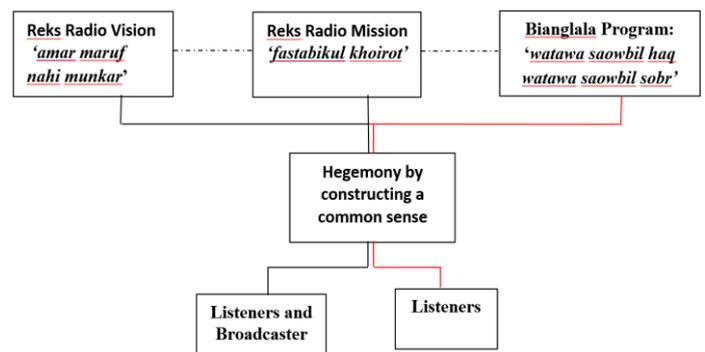
So the ideological description contained in the broadcasting activities of Bianglala in Reks Radio is illustrated in the following figure.

Figure 5
The Ideology of Bianglala Listeners



In terms of ideology *amar ma'ruf nahi munkar*, there is a hegemony that constructs 'common sense' from Reks Radio to all employees. As for the audience, they make the Bianglala as their ideology as well as constructed common sense, as well as the listener developed the literacy ability in such a way and the result of the listener becomes the literary generation that is able to produce information / news / opinions and criticize both the media criticism itself and criticize the government and Stakeholders.

Figures 6
Hegemony in Reks Radio Ideology



Through this research, researchers try to represent the vision of amar ma'ruf nahi munkar and the REKS mission which may be a reflection of Pancasila's precepts, although this is not recognized directly by Radio Reks own organizers and broadcasters. The researcher concludes that indeed the ideology of Pancasila is part of the ideology of Radio Reks 'amar ma'ruf nahi munkar' as a code of conduct translated in radio on air and off water programs and behavioral guidelines for all its employees, with reference to the Qur'an and As-Sunnah , But this does not actually imply the implementation of Islam in a kaffah manner. While Radio Reks mission is the application of the second precepts, the third principle, the fourth precept and the fifth precept of Pancasila.

The following is a description of the similarity between the vision of Reks radio mission with the principles of Pancasila:

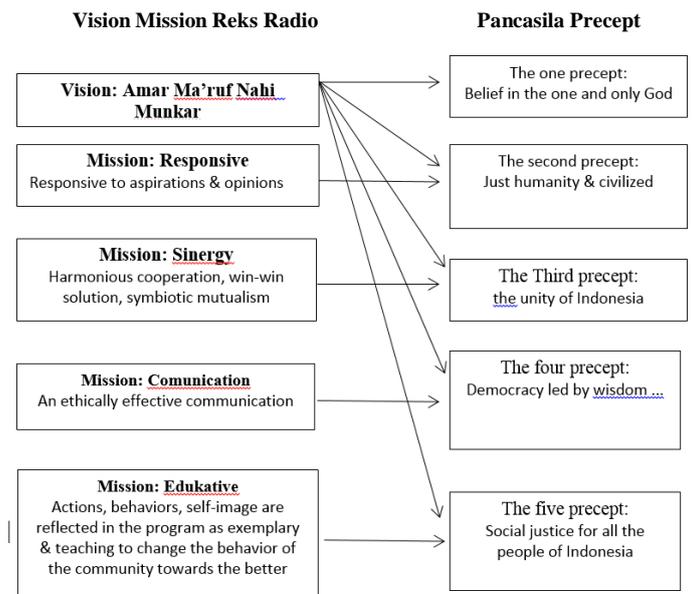
1. Amar ma'ruf nahi munkar, means to keep the religion of Allah by advocating obedience to carry out all the commands of Allah that is the belief of Allah one, performing the prayer, fasting, zakat / infaq, performing the pilgrimage for the capable (rukun Islam), also believe Allah, Angels, Messengers, God's Books, Judgment Day and qodho qodar (rukun iman). This is exactly the same as the one principle of Pancasila which is Belief in the One Supreme God, which has the meaning of obedience to one God, The first principle of Pancasila also has a further meaning that is by believing in the unity of God, the creatures should be obedient and obedient to all God's prohibitions and strive to do the good things that God recommends through His revelation / religion.
2. The 'responsive' mission of Radio Reks reflects the second principle of Pancasila that is just and civilized Humanity. With this mission, Radio Reks is committed to creating a fast-paced situation for the environment both in the economic, political, defense and security, health and other social situations. Public opinion derived from the aspirations of the listener as an individual or part of this group is a human right to hear his voice, and be treated fairly. This is in accordance with the meaning of the second principle

of Pancasila 'just and civilized humanity' which invites the community to recognize and treat everyone as a human being with a noble dignity and fundamental rights and obligations.

3. The 'Synergistic' mission of Radio Reks reflects the third principle of Pancasila, which is Indonesian unity. Synergistic which means creating harmonious and harmonious cooperation that benefits all parties, or a win-win solution will strengthen the bonds and emotional bonds and create nationalism.
4. The 'communicative' mission of Radio Reks is a reflection of the fourth precepts of democracy, led by the wisdom wisdom in representatives deliberations. Through this mission Radio Reks seeks to create effective communication based on awareness to achieve the common goal by prioritizing the ethics of communicating. Through communication activities, every social problem can be searched solution based on unity of voice or deliberation.
5. The 'edukatif' mission of Radio Reks is a reflection of the fifth principle of Pancasila namely social justice for all Indonesian people. The actions, behaviors and self-image reflected in the broadcast program should reflect on the desire to model, teach and educate the community so that it can lead to better behavioral change in society. This Educative Mission represents the meaning of the fifth principle of Pancasila, which is the development of noble deeds that reflect the attitude and atmosphere of kinship and mutual cooperation, fair attitude toward others, maintaining the balance between rights and obligations and respecting the rights of others.

Researchers try to describe the similarity of meaning between the Pancasila precepts with the vision of 'amar ma'ruf nahi munkar' and 'R-E-K-S' Reks Radio mission in the following chart:

Figures 7
Equal meaning Mission Vision Radio Mission with Pancasila Precepts



IV. CONCLUSION

Public spaces in Bianglala events are utilized by listeners to convey their aspirations, information and opinions without fear of being judged, intimidated or discriminated against by any party. This is inseparable from ideology as a belief adopted. The concept of fair journalism for the community by providing information packed in polite, non-vulgar, impartial language and upholding the principle of presumption of innocence and the secret awareness of the listener's identity make most listeners make the Bianglala event its ideology.

The Bianglala event which contains the ideology of *watawa sawbil haq watawa sawbil sobr*, is actually an implementation of Radio Reks vision *amar ma'ruf nahi munkar* and Radio Reks mission that is responsive, educative, communicative and synergistic. In this study, researchers see that many similarities between the ideology of *amar ma'ruf nahi munkar* with the ideology of Pancasila. From the results of research indicate that Pancasila ideology is part of *amar ma'ruf nahi munkar*.

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