

Resilience and Anomalies of Religious Radio Broadcasting in Indonesia

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ABSTRACT

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This study aims to explain the anomalous conditions in the radio industry in Indonesia, where several radio stations are experiencing difficulties in business aspects and audience competition due to the dominance of social media. Islamic radio emerged as a format that significantly succeeded in attracting many listeners and maintaining its business strength. The main focus of this study is to analyze the success and resilience of Islamic radio without discussing broadcast controversies, but rather through the management of broadcast programs, human resources, and finances and its business model. The results of this study explain that Islamic radio broadcasts in West Java create deep listener loyalty by presenting broadcasts that are considered worship, supported by a non-commercial business model that relies on donations and social programs. However, the risk of commodification of religion arises when efforts to attract audiences have the potential to shift the focus from religious values to marketing strategies, so it is important to maintain the integrity and quality of content to remain relevant and have a positive impact on society.

Keywords: Radio, Social Media, West Java

Introduction

The development of religious radio at the international level has shown interesting and diverse dynamics, reflecting the medium's ability to adapt to the needs and preferences of an ever-growing global audience. Religious radio, as a platform for delivering religious and spiritual messages, has undergone significant transformation along with technological advances and changes in the media landscape. International research reveals that despite the increasing challenges from digital media and social media, religious radio continues to grow with new innovations, such as the integration of digital content, more interactive messaging, and personalized approaches to reach a wider audience. In various countries, religious radio not only functions as a means for spreading religious teachings but also as a virtual community that supports and connects its listeners.

One country that has cultural similarities with Indonesia is Malaysia. The Malaysian radio industry has continued to grow after the establishment of Astro, the country's first digital pay-per-view radio and television broadcaster, in 1996. Astro uses digital technology to deliver radio and television content to subscribers throughout Malaysia. Since then, the radio industry has continued to grow by adding radio broadcasts to other regions. Radio continues to play an important role in Malaysian society as a source of information, entertainment, and education, and continues to evolve to stay relevant and meet the needs of listeners (I. S. Ibrahim & Abdul Wahab, 2020). The influence of Islam in Indonesia and Malaysia has many similarities. Both countries have religious radio stations that disseminate religious messages. Religious radio in Malaysia is regulated by the Suruhanjaya Komunikasi dan Multimedia Malaysia (SKMM), which is responsible for overseeing and regulating the broadcasting industry in the country (Intan Soliha Ibrahim, 2021). SKMM sets strict regulations regarding the content broadcast by radio stations, including religious radio, to ensure compliance with the prevailing moral and ethical standards in Malaysia. This regulation aims to maintain diversity and tolerance in religious radio broadcasting in the country.

In addition to Malaysia, Brunei Darussalam also has similarities with Indonesia. The strategy of broadcast formats and messages conveyed in the process of developing the country are similar to Indonesia and Malaysia. In Brunei Darussalam, radio plays a crucial role in disseminating information about government development to the public, including through live broadcasts from regional stations and announcements for the public interest (Jamal,

2016). In every Brunei Darussalam radio broadcast, prayers, the Quran, hadiths, and obligatory prayer times are used to emphasize Islamic values. This is done to increase spiritual progress in society and make radio a tool that functions as a guide, preacher, and educator who is responsible for building a prosperous and advanced society. In addition, it is considered that listener involvement in radio broadcasts is very important to collect feedback and make discussions more interesting and effective, especially regarding progress, solidarity, education, and quality of life. As for Turkey, which is known for its religious depth, advertisers have the main goal of supporting decision-making through accurate, reliable, and accountable data. Didem Şekerel Erdoğan, General Manager of Nielsen Turkey, explained that radio channels, which reach 60% of the population, play a key role in this. Based on radio listener measurement data in December, around 27 million people listen to the radio every day, while the number of weekly listeners reached 37 million. Countries that are similar to Indonesia in terms of spirituality still use radio as the media of choice. Meanwhile, Indonesia shows interesting dynamics in media consumption. In Indonesia, the Central Statistics Agency (BPS) of the Republic of Indonesia reported that 10.3% of the Indonesian population remains loyal to listening to the radio. The average time spent listening to the radio is around 32 minutes per day, based on another report from We Are Social (goodstat.id, 2024). In addition, a national media survey conducted by Nielsen Audience Measurement from July to August 2024 involving 2553 respondents found data that 62.8% of the public still listen to the radio. Of the public who use radio as a source of election information, 79.6% of them listen to election information via Radio Republik Indonesia (RRI) (teropongnews.com, 2024). This data confirms that, even though various new media are developing rapidly, radio remains a significant medium in the daily lives of the Indonesian people. Over time, the existence of radio has been increasingly suppressed by the dominance of the internet. Data from Katadata.co.id shows that in 2022, social media became the most accessed platform, with an average consumption time of 148 minutes per day. On the other hand, radio is in third place from the bottom in terms of media consumption duration, with consumers only spending an average of 61 minutes per day listening to it. In this competition, radio faces competition from various digital platforms, such as music streaming which requires an average consumption time of 95 minutes per day, and podcasts which, although slightly below radio, record an average consumption time of 59 minutes per day. This data reflects changing media consumption patterns that are increasingly leaning towards digital platforms and social media, while radio must adapt to new challenges to remain relevant in the ever-evolving media landscape.

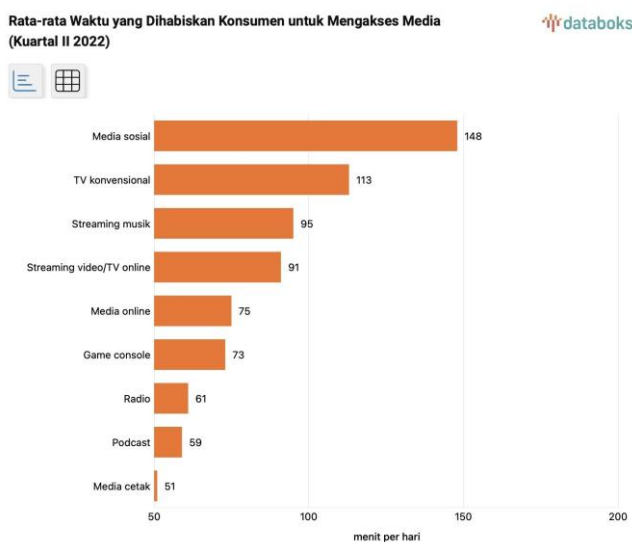


Figure 1 Average Consumer Time Data Accessing Media

Source: Katadata.co.id

Meanwhile, according to data from the Central Statistics Agency (BPS), the percentage of the population listening to the radio in Indonesia has fluctuated from 2009 to 2021, as shown in the following figure:



Figure 2 Data on the Percentage of Population Listening to Radio
Source: DataIndonesia.id

In 2009, the percentage of the population listening to the radio reached a fairly high figure, namely 22.13%. However, since then, there has been a significant decline, with the figure dropping to 17.4% in 2012. This downward trend continued until 2015, when only 7.03% of the population still listened to the radio. However, there was a spike in 2018, when the percentage of the population listening to the radio increased to 12.73%. Unfortunately, this positive trend did not last long, because in 2021, the percentage of radio listeners decreased again to 9.85%. This decline reflects the challenges that radio continues to face in maintaining its audience amid the increasing popularity of digital media and changes in media consumption patterns.

The presence of Covid-19 in Indonesia has led more people to continue accessing social media because activities are limited and can only be done at home. Based on the latest data released by wearesocial.com in January 2024, regarding the behavior of internet users in Indonesia. Of Indonesia's total population of 278.7 million people, 185.3 million are internet users, and 139 million are active social media users. This figure shows that 66.48% of Indonesia's population is connected to the internet, with almost 50% of them active on social media platforms. Although radio experienced a growth in listeners during the pandemic, the public accessed it through applications or streaming. Based on data from PRSSNI DKI Jakarta, radio is still a media that is widely used by DKI Jakarta residents during the work from home period. In March, listener growth was recorded at 83% online (applications and streaming). Amid the general decline in the number of radio listeners, religious content on the radio offers a breath of fresh air for its audience. Although many radio stations have experienced a decline in audiences due to competition from digital media and other entertainment platforms, religious programs broadcast by radio can provide unique added value and relevance. This religious content not only fulfills the spiritual and moral needs of listeners but also provides profound guidance and inspiration in everyday life. With an approach that focuses on religious values and ethics, radio that presents religious programs is able to re-attract listeners who are looking for meaningful content that is connected to religious teachings. Kholid Noviyanto (2023) stated in the study "Strengthening the Dakwah Program of Radio Dais, Great Mosque of Central Java in the Modern Era" revealing the innovation of the da'wah broadcast program carried out by the DAIS radio management. This development innovation is a solution to the problematic spiritual crisis faced by Muslims in this modern era (Noviyanto, 2023). Other research on "Da'wah Through Radio: Analysis of the Dakwah Broadcast Format on Radio PAS FM Pati" by Ahmad Zaini (2016) explains in it the analysis of the Advantages and Disadvantages of the Dakwah Broadcast Format on Radio PAS FM Pati focuses on the advantages, first the themes presented are always up-to-date, meaning that they are indeed needed by the listeners. Second, listeners deepen their religious knowledge directly and can directly ask the resource person about the problems they are facing (Zaini, 2016).

In the ever-evolving Indonesian media landscape, the emergence of religious content has become an interesting phenomenon in the world of broadcasting. Amidst the dominance of digital media and fierce competition from various entertainment and information platforms, religious content has managed to find its own unique position and appeal. In addition to being widely distributed through social media, radio also offers a different

approach by focusing on spreading spiritual values and religious teachings through religious broadcasts. This phenomenon not only reflects the spiritual strength and the need for communities to connect with religious messages, but also shows how radio can adapt and thrive in an era of fragmented media. The impact of media such as radio is currently being felt more and more, often with its function as a medium for delivering information. One of them is that various general segmented radio stations include some religious content for their listeners. Religious content that is widely distributed on various platforms has become a media for preaching that has recently been widely viewed and developed by preaching practitioners as an alternative media for delivering preaching (Efendi et al., 2023). Preaching programs such as this dawn sermon not only convey religious teachings, but also provide a platform for religious discussions, answer listeners' questions, and spread spiritual values. Several studies in Indonesia have shown that religious content has a significant influence in increasing religious understanding and awareness among listeners.

This is stated in the broadcasting regulations in Indonesia regarding program variations. Law Number 32 of 2002 concerning Broadcasting explains that every broadcasting institution is required to present varied broadcasts, both in terms of format, content, and type of broadcast program. This aims to fulfill the public's right to obtain diverse and quality information and to create diversity in broadcast media in Indonesia. For example, Radio Cakra Bandung as a general segmented radio broadcasts Al-Qur'an recitations and preacher lectures every morning (Suroso, 2014). Meanwhile, Radio Cosmo Bandung which has a "jokes afternoon" broadcast program, this program presents entertainment broadcasts, in which preaching messages are inserted (Fatoni & Hartati, 2017).

Old-era religious radio, although generally still maintaining the traditional radio format, presents a different and meaningful nuance. These radios, such as Radio MQ FM, present an innovation in the way of conveying religious messages. Not only broadcasting lectures and religious sermons, but also including elements commonly found on regular radio such as music, advertisements, and various entertainment programs. The strength of radio lies in its music, the presence of religious music on the radio today is very meaningful to its listeners (Masyitoh, 2021).

One of the interesting elements of religious radio in this era is the voices of women who participate in the broadcasts. They are not only tasked as announcers, but also as program fillers that discuss religious topics from an inspiring perspective. Although it raises pros and cons, many communities in Indonesia welcome women's voices in various aspects of social and religious life. The use of women's voices on religious radio can reflect this cultural reality.

Through religious radio, listeners get more than just information. Listeners also feel the presence of a community that prioritizes religious values and togetherness. This radio is not only a channel of communication, but also a friend on their spiritual journey. In an era when the world is starting to shift to digital technology, memories of old-time religious radio remain alive in the hearts of many people as a symbol of harmony between entertainment and spirituality.

Technological disruption followed by the emergence of new media has made the competition for audiences increasingly fierce. Broadcast radio, which is still struggling to restore listeners after the emergence of television, must accept the reality that the media business continues to be visited by new players. So that the competition for the advertising cake is getting fiercer.

Television is currently still the media that spends the most advertising cake, 79.7%. Followed by online media, print, and then radio. Radio Advertising Expenditure (Radex) in the first semester of 2022 was only around 0.3% of the total advertising value in Indonesia (Nielsen, 2022). This data shows that the broadcast radio business is in a less promising condition.

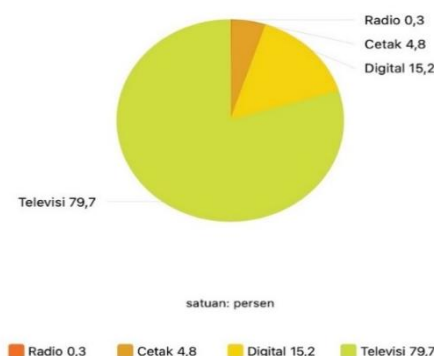


Figure 3 Advertising market share in Indonesia 2022

Source: Nilsen dipublikasikan oleh Katadata.co.id

In the midst of less promising business conditions, there are emerging radio stations with religious broadcast formats. Some are new brands, others are old brands but have succeeded in expanding their networks. So that in the digital era like today, the term commodification of religion has emerged. In the format of religious broadcasts, a popular religious broadcast program such as da'wah. Da'wah, which is also an important part of Islamic propagation and was initially considered sacred, then colored the portrait of mass media events in Indonesia (Saudi, 2018).

Da'wah broadcasts in the mass media do make the image of Islam more responsive to changes in the times. The public can access religious information or get answers to various problems faced. However, on the other hand, the commodification of da'wah also raises concerns, because religion which should be sacred is only used as a spice or sweetener in a more profane context. The spirit and essence of religion are also reduced in the hustle and bustle of the entertainment industry, so that the core of da'wah can be lost amidst the advertisements that dominate.

Seeing the increasingly widespread efforts to commodify religion in Indonesia, West Java is the province with the largest number of religious radio stations. There needs to be more attention to the commodification efforts and anomalies in the dynamics of religious radio. Data from the West Java Regional Indonesian Broadcasting Commission (KPID), at least until August 2023, there were 27 religious radio stations in West Java. Religious radio is a radio station that broadcasts religious broadcast programs with a more dominant number compared to other broadcast programs.

From this background, this study seeks to examine and explain the anomalous phenomenon in the radio industry in Indonesia. Currently, the radio industry in the country faces major challenges in the business sector and competition in capturing the attention of audiences, especially due to the emergence of social media that offers various entertainment and information alternatives. Although many radio stations face difficulties, especially in attracting listeners and maintaining financial stability, there is one radio format that shows significant resilience and success, namely religious radio in West Java. The success of religious radio in the West Java region will be analyzed through three dimensions, namely broadcast program management, human resources (HR), and business models.

Method

This study aims to explore the in-depth understanding of the resilience and anomalies of religious radio broadcasts in Indonesia, focusing on the experiences and perspectives of the individuals involved. This study also uses a qualitative research method with a case study approach. The qualitative research method was chosen to provide rich and contextual insights into the phenomenon being studied. Interviews are the main method in data collection. The researcher conducted in-depth interviews with 8 respondents who were selected purposively. Respondents consisted of 6 religious radio stations, namely Radio Elshifa Subang, Radio Fajri, Radio Tarbiah Sunah, RadioQu Kuningan, Radio Simpati FM Cirebon, and Radio Tren Purwakarta as key informants to obtain primary data. Meanwhile, secondary data was obtained through interviews with the Head of the Central KPI and a radio observer (expert). Creswell emphasized the importance of interviews in qualitative research as a way to understand individual perspectives in depth. Creswell also explained that interviews can be conducted in a structured, semi-

structured, or unstructured format, depending on the purpose of the study (Creswell, 1998). The interviews were conducted using a semi-structured interview guide, which allowed the researcher to explore important topics while still providing space for respondents to share their views and experiences freely.

In addition to interviews, this study also used documentation studies as additional data sources. The documents collected included previous articles and books that were relevant to this study. The documentation study aimed to enrich the understanding of the context and support the findings from the interviews.

The documents were analyzed systematically to identify relevant information that could support or provide contrast to the data obtained from the interviews. This analysis was carried out by considering the background and context of the documents, and how they relate to the themes that emerged from the interviews.

Result and Discussion

In an increasingly connected world full of media choices, old-school religious radio has a special and profound power. This power lies in the loyalty of its listeners and the deep belief that listening to religious radio is not just an ordinary activity, but a form of worship that builds closeness to the Creator. The loyalty of religious radio listeners is not something that is obtained by chance. It is the result of a strong emotional and spiritual connection that is established between the listener and the radio. Every day in the midst of their busy routines, listeners take special time to listen to this radio broadcast, not just to fill their free time, but as an integral part of the listener's life. They believe that every program they listen to, from religious sermons, lectures, to religious music is a means to deepen their faith and strengthen their relationship with God.

Radio has the main power as a medium that utilizes the listener's imagination because it conveys the voice of the announcer or information only through the ears, without visualization. In this context, preaching through religious radio has proven to be very effective and efficient. Radio can reach far and wide areas and is owned by almost every household, allowing the message of preaching to spread to various locations. This effectiveness and efficiency increases when the preacher can adjust the preaching method to the existing broadcast format, such as lectures, guidance, counseling, advice, drama, discussion, or question and answer forums known as dialogic preaching techniques (Yanti, 2012).

This religious radio has succeeded in creating a very personal and meaningful space in the lives of its listeners. Amidst the various distractions and hustle and bustle of the modern world, religious radio broadcasts are present as a soother and spiritual guide. This deep loyalty is also reflected in the active support given by listeners to their radio stations. For example, religious radio for Islam, inclusive preaching messages that soothe the heart and are able to provide solutions to the problems of people's lives as a characteristic of Islam which is rahmatan lil 'alamin are important to be used as broadcast material. From here it is not impossible that preaching through radio will be liked so that it encourages people to accept and practice Islamic teachings more (Dakwah et al., 2015).

West Java, with the province with the largest number of listeners, is recorded as having 30 religious radio stations that are actively broadcasting. The following are the names of religious radio stations in West Java:

No	Nama Badan Hukum (PT)	Nama Udara
1.	PT. Radio Generasi Muda	Rodja FM
2.	PT. Radio Fajar Imani	Fajri FM
3.	PT. Bahana Suara Alam	Wadi FM
4.	PT. Radio Swakarya Niaga	SKN Al-Bayyan
5.	PT. Radio Mustika Gelar Said	RadioQU
6.	PT. Radio Duta Muslim	RadioQu

7.	PT. Radio Swara Rajagaluh Gemilang	RadioQU
8.	PT. Radio Simpati Pratama	Simpati FM
9.	PT. Radio Reza Bobby Cendy	As-Shiddiq FM
10.	PT. Radio Gita Kanari Ria	Trend Religi FM
11.	PT. Radio Madinatussalam Bandung	MQFM
12.	PT. Radio Pelangi Cakrawala Nusantara	MQFM
13.	PT. Radio Elshifa Indoqat Mandiri	Elshifa Radio
14.	PT. Radio Swara Latanza	Latanza FM
15.	PT. Radio Ciung Wanara	SALAM FM
16.	PT. Bias Suara Alam	Wadi FM
17.	PT. Radio Swara Prabu Kiansantang	Riyadul Jannah
18.	PT. Radio Inayah	Inayah FM
19.	PT. Radio Ika Lesmana	Rodja Bogor
20.	PT. Radio Fantasi 70	Rodja Majalengka
21.	PT. Radio Suara Sabanda Sariksa	Radio Tarbiah Sunah 1476 AM
22.	PT. Madah Ekaristi Swaratronika	Maestro FM
23.	PT. Radio Bandung Suara Indah	Suara Indah FM
24.	PT. Radio Nada Kencana Agung	Radio Kencana FM
25.	PT. Radio Suara Mulya Afrindo Rekatama	Suara Gratia FM
26.	Perkumpulan Radio Komunitas Suara Veritas	Rakom Veritas FM
27.	Perkumpulan Radio Komunitas Pendidikan Citra Kasih FM	Rakom RCK FM

Table 1 Religious Radio Data in West Java

In West Java, researchers have identified a number of unique features that make religious radio in this province successful. Religious broadcasts in West Java have characteristics that distinguish them from other regions. One of these unique features is the implementation of cost-effective broadcast programs, such as the Murottal

program, which is a broadcast that plays recordings of Al-Qur'an readings and broadcasts of pengajian assemblies. Religious radio often hosts broadcast programs at a relatively low cost. One example is the regular broadcast of Al-Qur'an murottal or pengajian assemblies, which are religious events where scholars or religious leaders give lectures. These programs do not require high production costs, but have great spiritual and educational value for listeners. The advantages of preaching through radio lie in its effectiveness and efficiency. The price and cost are quite cheap, so many people have it and it is easy to access it (Huda, 2020). In addition to being cheap in terms of listeners in accessing it, the production costs incurred by radio stations are also cheap. Broadcasting Al-Qur'an murottal repeatedly does not require a lot of money. Religious radio stations in this region implement a different business model from radio stations in general, namely that they do not rely on advertising revenue, but rely on alms, donations, or contributions from their listeners.

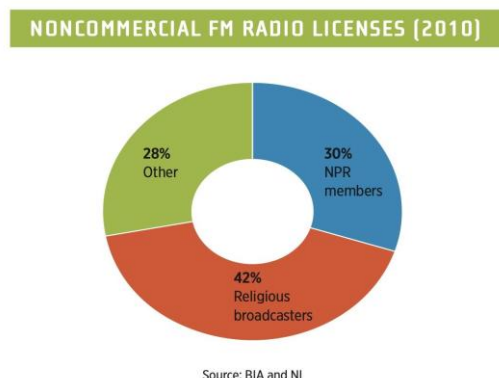
In addition, religious radio stations in West Java often sell products related to religion, such as honey and habatussaudah, which are mentioned in the hadith. Human resources at these radio stations are generally paid low rates or even work voluntarily as a form of devotion to religion. Then, in expanding their reach and increasing the impact of their broadcasts, religious radio stations in West Java often acquire other radio stations in the surrounding areas. They also invite their listeners to participate in financing the radio's operations through mutual cooperation. Within a few weeks, they were able to collect funds of up to billions of rupiah, which shows the success of their financing and operational models.

In West Java, various radio stations such as RadioQu Kuningan, Radio Fajri Bandung Regency, Radio Simpati FM Cirebon, and Radio Tarbiah Sunnah West Bandung Regency have a unique approach in spreading da'wah and serving their communities. RadioQu Kuningan, for example, is active in managing events and opening a stand at an event to sell, as well as holding a weekly Majelis Ta'lim. They collaborate with an Event Organizer (EO) to ensure that the event runs smoothly and effectively in spreading Islamic messages.

Meanwhile, Radio Fajri Bandung Regency is managed by the Yayasan Peduli Fajar Imani, which relies on funds from donors through infaq, waqf, alms, and grants. This foundation routinely carries out monthly activities to support donors, including routine studies at a prayer room located in the same complex as the Radio Fajri station in Bandung Regency and social events such as distributing rice, training in handling corpses, and distributing basic necessities. These social activities are an integral part of their efforts to spread da'wah and help the community.

Radio Simpati FM in Cirebon holds monthly religious studies every two months in collaboration with several mosques, involving more than 60 participants. This activity shows their commitment to providing a place for regular religious learning. Meanwhile, Radio Tarbiah Sunnah West Bandung Regency has a special focus on entertainment that supports da'wah activities. They broadcast murottal and calming content, with the aim of providing an educational and sharia-compliant atmosphere for listeners. These radio stations are committed to spreading Islamic teachings in an ethical manner, prioritizing content that supports religious values. Overall, each radio station in West Java prioritizes a different but complementary approach in supporting the spread of Islamic preaching and service to their communities. Most of these radio stations operate their religious broadcasts with a non-commercial model, allowing them to focus on delivering religious messages and social activities without the pressure of the need to make financial gains. By relying on support from donations and grants, they can ensure that the content presented remains high-quality and in accordance with sharia principles, while contributing maximally to improving the welfare of society.

FCC (*Federal Communications Commission*) sebuah Lembaga Negara Independen di Amerika Serikat yang disebut juga dengan istilah "*an independent United States government agency*" serupa dengan Komisi Penyiaran Indonesia (KPI) membahas dalam laman *website* miliknya mengenai *Nonprofit Media* pada tahun 2010 bahwa sekitar 42% dari stasiun radio pendidikan non-komersial menyiarkan program dengan format religi. Berdasarkan peraturan FCC, stasiun-stasiun tersebut diperbolehkan menyiarkan dalam format ini dan lisensi non-komersial dapat dimiliki oleh entitas religius, selama stasiun tersebut digunakan terutama untuk melayani kebutuhan pendidikan masyarakat (fcc.gov, 2010).



Gambar 4 Noncommercial FM Radio Licenses

Sumber: *fcc.gov*

Based on the FCC data, religious radio has a different business model from public radio which relies on advertising revenue. They do not rely on advertising revenue, but rather get funds from alms and listener contributions. Listeners who feel connected to religious programs or who want to support the spread of religious values financially will donate voluntarily.

Chandra Novriadi, a radio expert, expressed his opinion, "workers and listeners of religious radio have different hopes and expectations than other communities, their bond is very strong." The uniqueness of religious radio reflects the depth of the emotional connection between the broadcaster and its listeners, because many listeners feel that the content delivered is not just information, but also a spiritual guide and moral support in everyday life. This attachment can increase listener loyalty, so that religious radio is able to create a loyal audience and actively participate in the activities held.

However, the nature of religious radio which focuses on this community also affects the sources of funding they receive. Most religious radio obtains funding from donations, grants, sponsorships, and other legitimate and non-binding sources. Funding from donations or sponsorships is often in line with the religious values and goals of the missionary work they are carrying out. Thus, this funding is not only financial but also reflects moral support from the wider community.

The following are some of the main components of the religious radio business model, namely:

1. **Funding through Alms and Donations:** Religious radio often earns income through voluntary donations from listeners who care about the mission of the missionary work being carried out. Listeners feel connected to religious programs and feel that their contributions can support the spread of religious messages. This alms can be in the form of direct donations or through fundraising programs.
2. **Contributions from Listeners:** In addition to donations, some religious radio stations may implement a monthly or annual contribution system where listeners contribute regularly to support the operation of the radio. This can be in the form of membership that provides additional benefits, such as exclusive access to certain content or events.
3. **Community Involvement:** Religious radio often functions as a community center for religious and social activities. Listener involvement in various community activities, such as charity events or social programs, helps build a strong and supportive relationship between the radio and its audience.

In West Java, several radio stations manage their operational funds through various funding sources other than advertising. Here are details about several radio stations operating in the area:

1. RadioQu Kuningan: This radio station relies on donations from listeners as a source of funds, although donations are not announced on the radio but can be announced in majlis. This funding supports the radio's operations which focus on da'wah content and social activities.
2. Radio Fajri Bandung Regency: This radio station is owned by a foundation that receives funds from various sources, including donations, endowments, alms, grants and proceeds from businesses such as the sale of merchandise, watches and portable radios. The foundation routinely collects monthly funds from donors and is also involved in social activities such as distributing rice, training in handling corpses, and distributing basic necessities. This diverse funding allows the radio station to run various da'wah and social programs.
3. Radio Tarbiah Sunnah West Bandung Regency: This radio operates both through radio frequencies and applications, with a primary focus on Islamic studies. Around 60% of the radio's operational funds are obtained from donations, which support various da'wah activities and broadcast programs.
4. Radio Simpati FM Cirebon: This radio also relies on grants from listeners for its operational funds, with 70% of the radio's total revenue coming from these grants. This funding supports broadcasts and programs that are oriented towards da'wah and information.

Overall, these radio stations show that in addition to advertising, donations and grants play an important role in supporting their operations, allowing them to focus on delivering da'wah content and community services. In addition to relying on alms, religious radio stations also often sell products related to religion. For example, they can sell honey, habatussaudah, or other products mentioned in the hadith or have religious value. The sale of these products is not only a source of additional income, but also helps in the spread of religious teachings by providing items that are considered useful in religious practice. Sales are made by the radio in between broadcasts. Radio stations that have carried out convergence sell these herbal products through social media. There is often a relationship between religious commodification in the marketing of herbal products being sold. In the study by Annafis and Lulu Al (2022), the sale of HNI honey utilized religious symbols in Instagram advertisements, such as excerpts from verses from the Qur'an and the word 'halal', to attract consumers with religious values. These symbols are commodified to increase the appeal of the product by emphasizing religious compliance. Analysis shows that the use of this symbol forms the perception that HNI products not only meet religious standards but also offer spiritual and ethical values (Annafis, 2022).

In this context, several radio stations in West Java also do the same thing, for example RadioQu Kuningan, this radio is heavily influenced by religious principles and the internal policies of the radio station. Advertisements accepted on the radio must comply with several strict criteria, only advertisements that are in accordance with Islamic aqidah are allowed, and advertisements containing usury elements or products from non-Muslims are avoided, especially if they come from abroad, which will be filtered first. One of the advertisements broadcast is an advertisement known to Islamic boarding schools, such as honey perfume from Toko Ashab.

Next is Radio Fajri, Bandung Regency. This radio does not accept adult advertisements. Products sold include jackets, t-shirts, bitter herbal honey, olive oil, and key chains. In addition, on Radio Tarbiah Sunnah, West Bandung Regency, the advertisements broadcast include various products, including herbs, honey, and propolis from shops that promote halal and sharia products. As for Radio Simpati FM Cirebon, this radio relies on income from advertising, including herbal products such as olive oil and honey, school registration, Muslim and Muslimah clothing.

Although its broadcasts follow Islamic law, religious radio, like other radio stations, must comply with the rules set by the government. The Chairman of the Central Indonesian Broadcasting Commission (KPI), Ubaidillah Sadewa, said that, "broadcasting institutions must comply with the rules, including religious radio. Don't let this religious radio invite people to the version that is good according to them, because they must remember that they have official permission from the government."

This shows that although the purpose of religious radio is to spread Islamic values and teachings, they cannot ignore existing regulations. It is important for them to prioritize content that is in accordance with universal values

and community norms, and avoid conveying ideas that can cause division. Thus, religious radio must function as a means that supports harmony and tolerance in society, and encourages constructive dialogue among various groups.

Compliance with regulations also reflects the social responsibility of broadcasting institutions to maintain stability and peace in society. By integrating positive religious teachings with the principles of responsible broadcasting, religious radio can contribute significantly to the development of a better society.

In the Islamic view, the act of solving problems and helping others is one of the most noble and honorable activities. Meanwhile, in Christianity, devotion is one of the meanings of serving oneself without any element of coercion and without demanding compensation. As a believer according to the Christian faith, of course, it is obligatory to serve Allah (Elkana, 2021). In the context of human resource management, several religious radio stations in West Java pay their workers relatively low amounts. In fact, some employees or volunteers work voluntarily as a form of devotion to religion. This reflects the spirit of service and high dedication in carrying out their religious mission, where many people feel motivated to contribute without expecting large financial rewards. Management of the listener community is attached to the activities of the congregation of religious studies and others.

Community management of listeners is an important part of operating religious radio stations. These stations are usually closely connected to the activities of religious congregations and other religious communities. They build and maintain strong relationships with listeners through various religious activities, including religious studies, seminars, and social events. This helps to create a solid and engaged community, as well as strengthening listener support and involvement in radio programs.

In expanding their reach, some religious radio stations acquire other radio stations in different areas. This acquisition process usually involves significant funds, which are often collected through mutual cooperation from listeners. Listeners are invited to participate in financing the acquisition and in a short time the funds needed can even be collected in the billions of rupiah. This shows the strength of solidarity and community support in achieving common goals.

As religious radio stations increasingly rely on acquisition and financial support from listeners, there is a possibility that the religious values they promote can be influenced by economic interests. In the context of commodification, religion can be viewed not only as a spiritual value, but also as a product that is marketed and traded to achieve financial goals.

With increasing reach and influence, religious radio stations have the potential to turn preaching into an industry. Programs that may have previously been more educational and spiritual in nature may shift to more commercially appealing content to attract a wider audience. This can create pressure to produce content that suits the market, which in turn can shift the focus from delivering a purely religious message to a marketing strategy to attract listeners and sponsors. In this context, radio in West Java has one radio station that has expanded its network through the acquisition of another radio station, namely Radio Rodja. Radio Rodja is a Sunni Salafiyah Islamic radio network in Indonesia, with its main station in Kampung Tengah, Cileungsi, Bogor which uses the AM frequency. This network is owned by the Cahaya Sunnah Foundation and can be accessed via the frequencies 756 AM and 100.10 FM in the Jabodetabek area. In addition, Radio Rodja can also be heard in several other cities such as Bandung, Majalengka, Kebumen, Tanjungpinang, Pontianak, Lampung, and Berau. This radio broadcast program generally contains a study of da'wah about daily worship as well as explanations of the Qur'an and hadith. Rodja is very influential, especially in the Bogor area and its surroundings, and generally in Indonesia and even abroad (Tasman, 2019).

Radio Rodja is one of the radio stations that is actively expanding its broadcasts to reach more listeners. After starting broadcasting with a frequency of 756 AM in Bogor, Radio Rodja continued to expand its reach by acquiring several other radio stations, including Radio Lesmana in Bogor, U FM in Bandung, and Radio Fantasi in Majalengka.

Conclusion

In the research on the resilience and anomalies of religious radio broadcasts in Indonesia, especially in West Java, it was revealed that religious radio has a unique power in building deep listener loyalty. Radio broadcasts are not only considered as entertainment, but as a form of worship that strengthens the spiritual relationship with God. This loyalty is formed through a strong emotional connection between listeners and the programs presented, such as tausiyah, sermons, and murottal. The success of religious radio in West Java also lies in the non-commercial business model that relies on donations and listener fees, not advertising. These radio stations hold various social and religious programs that support community involvement, thus creating a mutually supportive and harmonious environment. In addition, the cost-effective approach to broadcasting and selling religious products contributes significantly to the sustainability of their operations. However, it should be noted that there is a potential for commodification of religion when radio tries to attract audience attention commercially. Where religious values can be displaced by economic interests. The sale of religious products and the development of commercially attractive content can change the focus of preaching into a marketing strategy. Therefore, it is important for religious radio to maintain the integrity and quality of content, ensuring that the delivery of religious values remains a top priority amidst increasing market demands. Thus, for the future of religious radio, more attention is needed in maintaining the quality of content and sharia principles, so that it can continue to function as a means of bringing peace and prosperity to society.

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