

BROADCASTING AND ISLAMIC DA'WAH ETHICS IN ELECTRONIC MEDIA ACCORDING TO THE PERSPECTIVE OF ISLAM AND THE INDONESIAN BROADCASTING COMMISSION (KPI)

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Abstract

The mass media as a means of broadcasting in Indonesia is a thing that has become embedded in people's lives. The mass media in the form of television and radio cannot be separated from human life. Various studies show that television is a tool that is most often used by people in obtaining information. And in the end mass media is superior in delivering information in the world. In the midst of fierce competition between mass media companies in obtaining public attention, mass media has developed and provided a number of roles in human life so that it can affect values, religion, morals, and ethics. Television presents everything that attracts the attention of viewers. One thing that must be known by Muslims that in fact Muslims as a religion of da'wah is obliged to be able to internalize, transmit, diffuse, transform, and actualize the Islamic Shari'ah with methods and media that are sourced from the Qur'an, as a missionary book, and the sunnah of the Prophet to mad'u (humanity). This was done as an effort so that the Muslim community based on da'wah remained within the corridors of the era of development so that it did not deviate from the values, ethics and morals that were adhered to as in the near future it more and more from the Qur'an and al-Hadith. Islam has regulated the issue of

broadcasting through the principles of da'wah. And when someone has delivered something to fellow God's people, there will be a penalty if what is delivered is not in accordance with the reality and certainly not in accordance with the Islamic Shari'ah.

Keywords: Broadcasting, Media, Dakwa

Introduction

Technological developments in communication in the world are increasingly fast and advanced. With the development of technology in communication, it is easier to deliver information from one place to another in various parts of the world. The progress and decline of the communication media also affect various aspects of human life such as the social, political, economic and resilience of a country. With the media, all important information directly touches on the social dynamics of people's lives. The media nowadays not only to fulfill people's materially and intellectuality but also for their spirituality, or even for their lifestyle. As a Muslim, we are look in two sides, technology for our life in this *world* and technology for our life in here after. Finally, the media has a very important role in the life of society and state.

Television as a medium of technology is an instrument that is very useful for a wide audience. It is able to provide information in a complex, precise and accurate manner to the wider community even though sometimes it exaggerates the news, but it can become a non-formal learning media including religious, social, political, and economic issues that contribute directly and openly. One of the psychological influences of television is sometimes able to validate and be able to influence, so that the audience feels involved even as if drifting in an event or scene that makes the audience fascinated, touched and even talk about an event.

Water Lippman in his 1992 book *Public Opinion* describes a pseudo-environment. He said that the objective world faced by humans was "unreachable, invisible, and unimaginable" (Rachman, 2013: 28). Therefore humans create their own world in their minds in an effort to understand a little about the objective world. So, this is where the role of the media has accelerated, strengthened and embed the pseudo-world so as to increase the distance between modern humans and the real world. Based on the description above, we can find out that the communication and broadcasting media are very closely related to the community. With these two things can affect the behavior and culture of the people in a region. And if there is no ethics coupled with the

foundation of religion in broadcasting in Indonesia, it will damage the image and morals of the nation.

Broadcasting as a mass communication activity has a function as a medium of information, education, healthy entertainment, control and social glue. In carrying out the broadcasting function also has economic and cultural, for that Indonesian Broadcasting Commission (KPI) as a broadcasting institution wants all the functions of mass communication to be achieved in its entirety. The Indonesian Broadcasting Commission (KPI) is an independent state institution in the center and in the regions whose duties and authorities are regulated in this Law as a form of community participation in the broadcasting sector. KPI carries out its roles as a form of community participation that serves to accommodate the aspirations and represent the interests of the public in broadcasting.

Beside the Indonesian Broadcasting Commission (KPI), Islam also regulate the code of ethics of broadcasting and da'wah in electronic media. The content of the broadcasting and da'wah should be in line with the Islamic perspective and under the approval and supervision from Indonesian Broadcasting Commission (KPI). Therefore, this paper will examine about broadcasting and Islamic da'wah ethics in electronic media according to the perspective of Islam and the Indonesian Broadcasting Commission (KPI).

Discussion

Broadcasting Regulation in Indonesia

The changes in technology enable broadcast media to reach millions of people through a networked system that covers all countries. This changes the media dramatically in expanding the reach and effects or influence of the media. Producers of media products that contain violence often argue that they only reflect violence that already exists in society. Responding to this, some governments introduced the latest limits in the program, even up to the regulation and supervision of the number and frequency of advertisements (Hoynes, 1997: 72-88).

The government played a role in making laws and regulations for the mass media. The loosening of regulations made by the government can cause chaos in the process of mass media, both electronic and printed. Regulations that force one party can

be benefit to the other. Some government regulations, such as broadcasting permits are intended to protect the financial interests of the media business. The media industry will not survive without government control and regulation. That said, the media industry cannot exist as it is now without active government regulation and control. Therefore the media industry will actively support several regulations which of course benefit the media industry (Hoynes, 1997: 64-66).

Regulations are also made to protect the public interest from the influence of a strong media industry. The media industry will usually support regulation when they face restrictions on their movement to the public, on the other hand will support when protected from other government regulations. Current media regulations and regulations have changed with the development of technology and the political climate. Technological change and legislative evolution make media regulation a fast-changing space (Hoynes, 1997: 64-66). In essence, regulation in the field of broadcasting is a must. The reason is that media products will always be directed and in the public domain, therefore the public is the party that must be protected (Josep, 2003: 34).

The process of validating the Broadcasting Law was initially very controversial, because it was not signed by President Megawati Soekarnoputri. In the end it was valid, because it was determined based on the Indonesian Parliament's Initiative Rights, and then passed into a legal product that was binding for the conduct of radio and television activities. The Broadcasting Law was formed with the spirit that the world of broadcasting would enter a new era that was more democratic and divided the grip of a group of investors who have straddled the existence of broadcasters in the beloved republic. The Broadcasting Law is a regulation with a vision to submit broadcasting regulations to the public represented by the Indonesian Broadcasting Commission (KPI) which encourages a diversity of ownership to create a diversity of contents. The democratization of broadcasting gives greater authority to the public to participate in guarding the existence of broadcasting, radio and television institutions (Judhariksawan, 2010: 91-92).

Therefore broadcasting in Indonesia is directed, in addition to maintaining and enhancing religious morality and values as well as national identity, improving the quality of human resources, maintaining and strengthening national unity, increasing awareness of national law and discipline, channeling public opinion and encourage the active role of the community in national and regional development and to preserve the

environment. On the other hand, it is encouraged to prevent the monopoly of ownership and support healthy competition in the field of broadcasting as well as encourage the improvement of the ability of the people's economy, realize equity and strengthen the competitiveness of the nation in the era of globalization. In addition, broadcasting is also directed at providing information that is true, balanced and responsible, and advancing national culture (Judhariksawan, 2010: 92).

The regulation of broadcasting law in Indonesia stems from Law No. 32 of 2002 concerning broadcasting (Broadcasting Law). Article 33 paragraph (1) regulates explicitly that: Before conducting its activities broadcasting institutions must obtain broadcasting operating licenses. Every person or party wishing to hold broadcasts must first have a Broadcasting Operation License (IPP). If there is a broadcasting institution that broadcasts without bagging a Broadcasting Operation License (IPP), then the concerned person has violated the Broadcasting Law and therefore law enforcement officials are obliged to take legal action and for those who carry out criminal acts of broadcasting can be punished with imprisonment for a maximum of two years and a maximum fine of Rp. 500,000,000 (five hundred million rupiah) for radio broadcasting and shall be punished with a maximum imprisonment of two years and a maximum fine of Rp.5,000,000,000 (five billion rupiah) for television broadcasting (KPI, 2012: 14).

The Role Of Indonesian Broadcasting Commission (KPI)

The Indonesian Broadcasting Commission (KPI) is an independent state institution that has the duty and function of overseeing broadcasting programs, especially television broadcast programs. Television broadcast programs that are expected by Indonesian Broadcasting Commission (KPI) are television program shows that are in accordance with the contents of the Broadcasting Behavior Guidelines (P3) and Broadcast Program Standards (SPS) in 2012. This is in accordance with the principles of General Journalism article 22, section (1) namely: Broadcasting institutions are obliged to carry out and uphold journalistic idealism which presents information for the public interest and empowerment of the community, building and upholding democracy, seeking truth, making corrections and social control, and being independent. While section (2) broadcasting institutions must uphold journalistic principles, including: accurate balance, fair non-binding, not inciting and misleading, not confusing personal facts and opinions, not highlighting sadistic elements, not

contradicting ethnicity, religion, race and intergroup, and does not make false, slanderous and obscene news.

Journalistic principles in accordance with the instructions of the two articles mentioned contain denotative meaning that the elements of dynamics of diversity are the main and most important factors in the principle of journalism. This matter is further confirmed in section (3) which reads broadcasting institutions in carrying out journalistic activities must comply with the applicable laws and regulations and broadcasting behavior guidelines and Broadcast Program Standards (SPS).

The Indonesian Broadcasting Commission (KPI) sets the Broadcasting Behavioral Guidance (P3) and Broadcast Program Standard (SPS) Guidelines as the translation of the Broadcasting Law. Broadcasting Behavioral Guidance (P3) is regulated in Indonesian Broadcasting Commission (KPI) Regulation No. 02 of 2007 and Broadcast Program Standard (SPS) are regulated in Indonesian Broadcasting Commission (KPI) Regulation No. 03 of 2007. Broadcasting Behavioral Guidance (P3) is provisions for Broadcasting Institutions established by the Indonesian Broadcasting Commission (KPI) to organize and supervise the Indonesian national broadcasting system. This guideline is a guide to the limitations of what may and or may not be in the process of making a broadcast program. How many principles contained in Broadcasting Behavioral Guidance (P3), among others: (1) respect for Tribe, Religion, Race, and Intergroup; (2) respect for the norms of decency and decency; (3) protection of children and women; and (4) prohibition and restrictions on programs for sexual scenes, violence and sadism.

Broadcast Program Standard (SPS) is a provision stipulated by the Indonesian Broadcasting Commission (KPI) for Broadcasting Institutions to produce quality broadcast programs in accordance with applicable laws and regulations. Broadcast Program Standard (SPS) is a guide to the limitations of what is and cannot be done in broadcasting broadcast programs. In Broadcast Program Standard (SPS), it is regulated, among others: (1) respect for Likes, Religion, Race and Intergroup; (2) Decency and Ethics; (3) Prohibition and restrictions on sex broadcast programs; and (4) prohibition and restrictions on programs for broadcasting violence and crime.

Broadcasting Behavioral Guidance (P3) and Broadcast Program Standards (SPS) are determined by the Indonesian Broadcasting Commission (KPI) based on applicable laws and regulations, religious values, applicable norms and accepted in society, codes of

ethics, as well as professional standards and professional guidelines that developed broadcasting community. The Broadcasting Behavioral Guidance (P3) are established based on the principle of legal certainty, the principle of freedom and responsibility, the principle of benefit, the principle of justice and equity, the principle of diversity, the principle of independence, the principle of partnership, the principle of security, and professional ethics.

According to Indonesian Broadcasting Commission (KPI), the Broadcasting Behavioral Guidance (P3) and Broadcast Program Standards (SPS) are intended for broadcasters:

Upholding and enhancing the sense of unity and unity of the Unitary State of the Republic of Indonesia;

Increasing awareness and adherence to the law and all applicable laws and regulations in Indonesia;

Respecting and upholding the norms and values of the religion and culture of the nation the multicultural one;

Respecting and upholding the principles of democracy;

Respecting and upholding human rights;

Respecting and upholding the rights and interests of the public;

Respecting and upholding the rights of children, adolescents and women;

Respecting and upholding the rights of minority and marginal groups; and

Upholding journalistic principles (Judhariksawan, 2010: 96-97)

Broadcasting Institutions

Based on the Broadcasting Law, it is known that broadcasting services that are regulated are only radio broadcasting and television broadcasting. To provide broadcasting services, the Broadcasting Law has also divided broadcasters into 4 (four) types. Namely: Public Broadcasting Institutions, Private Broadcasting Institutions, Community Broadcasting Institutions, and Subscription Broadcasting Institutions (KPI, 2012: 14). The characteristics of broadcasters include:

Public Broadcasting Institutions

Public Broadcasting Institutions are broadcasters in the form of legal entities which is established by the state, is independent, neutral, non-commercial, and serves to provide services for the benefit of the community. Public Broadcasting Institutions as referred to consist of *Radio Republik Indonesia* and *Televisi Republik Indonesia* which broadcasting center stations are located in the capital of the Republic of Indonesia. In the provinces, districts, or cities, local Public Broadcasting Institutions can be established. The supervisory board and the board of directors of the Public Broadcasting Institution are formed in accordance with the applicable laws and regulations. Public Broadcasting Institutions at the central level are supervised by the People's Representative Council of the Republic of Indonesia and the Public Broadcasting Institutions at the regional level are supervised by the Regional People's Representative Council. The sources of funding for Public Broadcasting Institutions come from: broadcasting fees; State Revenue and Expenditure Budget or Regional Revenue and Expenditure Budget; community contributions; and broadcast; and other legitimate business related to broadcasting. At the end of each fiscal year, Public Broadcasting Institutions are required to make financial reports audited by public accountants and the results are announced through the mass media.

Private Broadcasting Institutions

Private Broadcasting Institutions are commercial broadcasting institutions in the form of an Indonesian legal entity, whose business sector only operates radio or television broadcasting services. Private Broadcasting Institutions are established with initial capitals which are wholly owned by Indonesian citizens and/or Indonesian legal entities. Private Broadcasting Institutions can carry out additions and developments in order to fulfill capital originating from foreign capital, the amount of which is not more than 20% (twenty per hundred) of all capital and the minimum is owned by 2 (two) shareholders. Private Broadcasting Institutions are required to provide opportunities for employees to own company shares and provide a share of company profits. The concentration of ownership and control of Private Broadcasting Institutions by one person or a legal entity, both in one broadcast area and in several broadcasting areas, is limited. Funding sources for Private Broadcasting Institutions are obtained from: advertising broadcasts; and/or other legitimate businesses related to broadcasting.

Private Broadcasting Institutions radio broadcasting services and television broadcasting services can only hold 1 (one) broadcast with 1 (one) broadcast channel in 1 (one) broadcast area.

Community Broadcasting Institutions

Community Broadcasting Institutions are broadcasting institutions in the form of Indonesian legal entities, established by certain communities, independent and non-commercial, with low transmittance, limited area coverage, and to serve the interests of their communities. Community Broadcasting Institutions are held: not to seek profit or profit or not as part of a company that seeks profit only; and to educate and advance the community in achieving prosperity, by implementing programs that include culture, education, and information that describes the identity of the nation. Community Broadcasting Institutions are nonpartisan communities whose organizational existence: does not represent foreign organizations or institutions and not the international community; not related to prohibited organizations; and not for the purposes of propaganda for certain groups or groups. Community Broadcasting Institutions are established at the expense of certain community contributions and belong to the community. Community Broadcasting Institutions can obtain funding sources from donations, grants, sponsors, and other legal and non-binding sources. Community Broadcasting Institutions are prohibited from receiving initial funding to establish and operational funds from foreign parties. Community Broadcasting Institutions are prohibited from broadcasting advertisements and/or other commercial broadcasts, except public service advertisements.

Subscription Broadcasting Institutions

Subscription Broadcasting Institutions are broadcasting institutions in the form of Indonesian legal entities, whose business sectors only provide subscription broadcasting services and must first obtain a subscription broadcasting license. Subscription Broadcasting Institutions broadcast or distribute broadcast material specifically to customers through radio, television, multimedia, or other information media. Subscription Broadcasting Institutions consist of: Subscription Broadcasting Institutions via satellite; Subscription Broadcasting Institutions via cable; and Subscription Broadcasting Institutions via terrestrial. In organizing broadcasts,

Subscription Broadcasting Institutions must: conduct internal censorship of all broadcast contents that will be broadcast and/or channeled; provide at least 10% (ten per hundred) of channel capacity to channel programs from Public Broadcasting Institutions and Private Broadcasting Institutions; and provide 1 (one) channel for domestic production broadcast channels compared to 10 (ten) broadcasts of overseas production of at least 1 (one) channel for domestic production broadcast channels. The financing of Subscription Broadcasting Institutions comes from: subscription fees; and other legitimate businesses and related to the operation of broadcasting (Akil, 2009: 44-49).

Obligations and Prohibitions Of Broadcasting

Some rules relating to broadcast programs listed in the Broadcasting Act can be categorized in the form of "obligations" and "prohibitions" on broadcast content. There are four broadcast content obligations for broadcasters in delivering their broadcast programs, namely:

Broadcast content must contain information, education, entertainment, and benefits for the formation of intellectuality, character, morality, progress, national strength, maintaining unity and unity, and practicing the values of Indonesian religion and culture.

The content of broadcasts from television broadcasting services, organized by Private Broadcasting Institutions and Public Broadcasting Institutions, must contain at least 60% of programs originating from within the country.

Broadcast content must provide protection and empowerment to the public specifically, namely children and adolescents, by broadcasting the agenda at the right time, and broadcasting institutions must include and/or mention the classification of audiences in accordance with the broadcast content.

The broadcast content must be kept neutral and may not prioritize the interests of certain groups.

Meanwhile, there are some prohibitions on broadcast content that broadcasters may not broadcast, which are prohibited from being slanderous, inciting, misleading, and/or lying, highlighting elements of violence, obscenity, gambling, narcotics abuse,

mocking, demeaning, harassing and ignoring values - religious values, human dignity of Indonesia, or damage to international relations.

The Indonesian Broadcasting Commission (KPI) also emphasizes the obligation for broadcasters to respect for the norms of decency and morality. With the emphasis that broadcasters must be careful not to harm and cause negative effects on the diversity of audiences both in religion, ethnicity, culture, age, gender and economic background. As well as broadcasting institutions must respect the norms of decency and decency that apply in society. In this case, public criticism of non-educational shows presented by television broadcasting has been widely raised. In this level the effectiveness of the Broadcasting Behavioral Guidance (P3) and Broadcast Program Standard (SPS) Guidelines is examined including reviewing how the existence of Indonesian Broadcasting Commission (KPI) as the executor in terms of broadcast content. The facts show, even though there have been many television programs that have been reprimanded and sanctioned by the Indonesian Broadcasting Commission (KPI), it seems that they have not provided a deterrent effect for broadcasters. Ironically, broadcasting institutions actually take refuge behind the "rating" programs and events that are reprimanded, which is actually an event that is highly demanded. So that there is a paradox between the role of Indonesian Broadcasting Commission (KPI) as a public representation with a "desire" (rating version) of the public itself (Judhariksawan, 2010: 98-99).

Broadcasting In The Islamic Perspective

Islam as a religion of da'wah requires the ummah to internalize, transmit, diffuse, transform, and actualize the Islamic Shari'a with methods and media sourced from Al-Qur'an, as a book of preaching, and the Sunnah of the Prophet Muhammad. This is an attempt by Muslims to make Islamic shari'a a reality in the lives of individuals, families, communities, and audiences in congregation so that the good ummah who live well in the present world and are good in the hereafter will be realized.

Da'wah is the way of Islam in broadcasting. Da'wah according to language means invitations and calls. Whereas according to the term, da'wah means calling to follow something in a certain way and purpose. Meanwhile, the notion of Islamic da'wah is to call on the path of Allah which involves the elements of the caller, the message of the media, the method called, and the purpose. Whereas according to

Muhammad al-Bahiy in Kusnawan (2004: vii), Islamic da'wah means changing a situation to a better situation according to Islamic teachings. Da'wah has two dimensions, namely the delivery of the truth message which contains the dimensions of failure and the second dimension includes the application of truth values which are dimensions of freedom.

Islam has regulated the issue of broadcasting through the principles of da'wah. As in surah Ali Imran verse 20 which says *"Then your obligation is only to convey"* and the surah An-Nahl verse 82 which reads *"Then when they turn away (also), your duty is only to convey the light and the real"* And when someone is already convey something to fellow people of God then there will be a penalty if what is delivered is not in accordance with reality and certainly not in accordance with Islamic Shari'a, namely as delivered by Allah in the Surah Ar-Ra'ad verse 40 namely *"Then convey and obligation - Ku is making calculations "*. In this verse Allah calls on His people to convey all the news and information with honesty and in accordance with the facts without any slight engineering, and Allah will do calculations on what humans convey to other people in the world.

In surah An-Nahl verse 125 is written in Al-Qur'an, which is *"Call upon your Lord with wisdom, and good advice, and exchange your thoughts in a better way, in fact your Lord knows better who is going astray from his path, and he who knows who is guided "*. So on the basis of these verses we as humans must be able to broadcast and communicate everything according to their abilities by making proselytizing a process affect the behavior, thoughts and also the lives of others in accordance with Islamic teachings. So from some of the verses of the Qur'an explained above, we as His people are obliged to carry out what He has determined. Ethics in broadcasting in Indonesia is mandatory to be seen and included in accordance with Islamic Shari'a in broadcasting activities.

Broadcasting Laws that directly become the broadcasting code of ethics in Indonesia have actually touched on the values of Islamic broadcasting. For example in broadcasting must reflect moral values, religion, justice, and also social control. Broadcasting ethics law may be more global in context when compared to Islamic

shari'a perspective. In reality, it turns out that implementation is often violated by television stations in Indonesia and there is a lack of monitoring from the broadcasting commission itself. As if negative things are normal to be broadcast in mass media in any form. What is blamed again is the flow of globalization, even though if the government wants to be together with television to keep broadcasting in Indonesia in accordance with applicable provisions, all forms of shows that are far from religious values and moral values of the nation will not exist. Unfortunately, broadcasters are now weak and negligent in monitoring broadcasts in Indonesia.

Broadcasting And Islamic Da'wah Ethics In Electronic Media

Broadcast ethics law and broadcasting shari'a in Islam are not much different. They equally protect the integration of the nation and state, aim to shape human beings who can advance the country, and foster a positive sense in the soul of mankind. It's just that there are still many shortcomings in its implementation. The ethics of broadcasting and broadcasting Islamic law are two things that complement each other and make a good contribution in the implementation of Indonesian broadcasting, especially for the mass media. It cannot be denied that modern society has a very aggressive attitude towards progress. So, media as a means of broadcasting becomes the main tool in modern society.

The issuance of Law No. 32 of 2002 concerning Broadcasting is nothing but to direct, organize, and supervise the contents of electronic media broadcasts, so that broadcasting institutions guide the public towards strengthening national integration, increasing faith and piety, educating the nation's life, and promoting public welfare. The principles of broadcasting ethics according to Islamic views include the following:

Using a wise way (wisdom).

In broadcasting information, good religious information should be in a wise manner (surah An-Nahl verse 125). Wisdom in this context is concerned with the time, place and condition of society, including their frame of reference.

Good learning or education.

The contents of the broadcast should contain a good value of education, encourage people to move forward, live righteously, prosperously, have noble character, and other noble qualities, as implied in the verse above.

Exchanging ideas.

According to the paragraph above, people conveying information can also be done through brainstorming (discussion) in a good way, for example through the talk show.

Delivering the right news/information.

News/information conveyed to the public should be something that is true, which is clean from deception and from lies. Therefore news coverage or information should act thorough in carrying out his journalistic duties. If there is unclear information, it should be clarified (QS Al Hujurat verse 6).

Providing entertainment and warnings.

Delivering religious information or general information, there should be an entertainment aspect. In addition, it should also be accompanied by a warning to the audience not to commit disgraceful acts, or violate the applicable rules (Surah al-Baqarah verse 119).

Prohibiting defamation.

Defamation is a speech, writing, or picture that defames others, such as tarnishing a good name, or harming the honor of others. Islam prohibits defamation acts (Surah al-Baqarah verse 191).

Avoiding to open or broadcast the shame of others.

Don't let the infotainment program reveal the personal secrets of celebrities, who are often exposed to their ugliness. In a Hadith, the Prophet forbade the submission of such information (*ghibah*), except to reveal tyranny.

Prohibiting bringing into conflict.

The Prophet also forbade the act of adultery (*namimah*) between someone/group of people with other people/groups of people, because it can lead to divisions and other disasters.

Telling to do well and preventing evil.

The essence that should inspire all communication activities is to tell people to do good and prevent them from doing evil, known as *amar makruf nahi munkar* (Surah Ali Imran verse 104). Including *munkar* actions is broadcasting pornographic and pornographic things. The Central MUI Leadership Council, Jakarta, stated in his fatwa No. 287 in the year of 2001: Describing, directly or indirectly, erotic behavior, both with paintings, pictures, writings, sounds, advertisements, advertisements, or sayings, both through the media electronic print that can arouse lust is forbidden.

Conclusion

The mass media as a means of broadcasting in Indonesia is a thing that has become embedded in people's lives. The mass media in the form of television and radio cannot be separated from human life. Various studies show that television is a tool that is most often used by people in obtaining information. And in the end mass media is superior in delivering information in the world.

In the midst of fierce competition between mass media companies in obtaining public attention, mass media has developed and provided a number of roles in human life so that it can affect values, religion, morals, and ethics. Television presents everything that attracts the attention of viewers. All types of programs with various segments are included in it. From shows that smelled mystical/superstitious and violent, religious shows, news, children's programs, to shows for pornographic adults (even though they were already censored) contained in television broadcasts.

Some television observers assume that the programs currently airing have exceeded the limit. Therefore, serious attention and control is needed, both from the government, the Indonesian Broadcasting Commission (KPI), as well as from the community itself so that they can remain on the lines of predetermined rules. In article

48 paragraph 4 of the 2002 broadcasting law, it is clear that the broadcasting behavior guideline determines broadcast content standards which are at least related to:

Respect for religious views.

Respect for personal matters.

Modesty and mischief.

Limitation of sex scenes, violence, and sadism.

Protection of children, adolescents and women.

Program classification is carried out according to the age of the audience.

Broadcasting programs in foreign languages.

Live broadcasts; and

Advertising broadcasts.

One thing that must be known by Muslims that in fact Muslims as a religion of da'wah is obliged to be able to internalize, transmit, diffuse, transform, and actualize the Islamic Shari'ah with methods and media that are sourced from the Qur'an, as a missionary book, and the sunnah of the Prophet to mad'u (humanity). This was done as an effort so that the Muslim community based on da'wah remained within the corridors of the era of development so that it did not deviate from the values, ethics and morals that were adhered to as in the near future it more and more from the Qur'an and al-Hadith. We have discussed a lot about ethics, broadcasting to Islamic law. But the reality of the ethical aspects has a more universal meaning than Islamic law even though side by side. Even television stations that violate the rules of article 48 paragraph 4 that have been set are not separated from the lack of monitoring from the Indonesian Broadcasting Commission. Islam has regulated the issue of broadcasting through the principles of da'wah. As in the surah Q.S Ali-Imran verse 20 which says *"Then your obligation is only to convey"* and the surah Q.S An-Nahl verse 82 which reads *"Then when they turn away (also), your duty is only to convey the light and the real"*. And when someone has delivered something to fellow God's people, there will be a penalty if what is delivered is not in accordance with the reality and certainly not in accordance with the Islamic Shari'ah. So in the end television broadcasts must be a spectacle that makes

guidance for mankind, so that it can be in accordance with Islamic syari'at and broadcasting law.

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