

The Existence of Radio Al-Fatih 107.3 FM Medan in Broadcasting Programs With Islamic Values

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Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana Radio Al-Fatih tetap eksis dan mempertahankan program-program siaran yang mengandung nilai-nilai Islami di tengah ketatnya persaingan dengan stasiun radio lain. Penelitian ini menggunakan metode penelitian kualitatif deskriptif. Data yang peneliti kumpulkan diperoleh melalui wawancara langsung dengan narasumber dan observasi langsung di stasiun radio Al-Fatih. Hasil penelitian ini menunjukkan bahwa radio Al-Fatih tetap eksis dan terus mempertahankan program-program yang mengandung nilai-nilai Islami di era modern saat ini karena radio Al-Fatih percaya masih ada masyarakat yang mau mendengarkan siaran radionya. Selain itu, radio Al-Fatih ini juga beroperasi atas kehendak Allah SWT, sehingga setiap programnya berisi ajakan dakwah dan membangkitkan ekonomi umat Islam.

Kata Kunci : Radio, Siaran, Nilai-nilai Islam

Abstract

This study aims to find out how Al-Fatih Radio continues to exist and maintain broadcast programs that contain Islamic values amidst intense competition with other radio stations. This study used a descriptive qualitative research method. The data that the researchers collected was obtained through direct interviews with sources and direct observation at Al-Fatih radio station. The results of this study show that Al-Fatih radio still exists and continues to maintain programs that contain Islamic values in today's modern era because Al-Fatih radio believes that there are still people who want to listen to their radio broadcasts. Apart from that, this Al-Fatih radio also operates with the intention of Allah SWT, so each program contains an invitation to da'wah and to revive the Muslim economy.

Keywords : Radio, Broadcast, Islamic Values

INTRODUCTION

Radio is one of the mass media that is still used and is used by the wider community to obtain information. It has evolved alongside the advancement of the radio era, one of which is its broadcast programs. Today's radio programs are extremely diverse, ranging from talk shows to news to variety shows to quizzes, and so on. However, all of that is just a general thing. It is

rare to find a radio station that broadcasts programs that are Islamic in nature. This is due to the assumption that Islamic radio programs cannot last long in today's society.

In fact, this is a good opportunity to carry out Islamic proselytizing through the innovation of Islamic programs for a radio broadcast station. Radio Al-Fatih is one of the radios that has an Islamic broadcast program and is the only Islamic radio that has been registered in the United States. Of course, this is a matter of pride, especially for the Muslims themselves, who can indirectly introduce the idea that Islam can develop according to its time

Although, there are some radios that have islamic programs, but Al-Fatih is different. The radio station 24 hours broadcasts information related to Islamic values such as da'i lectures, tilawah, murotal, and examines the recitation of the Qur'an. So by broadcasting his Islamic programs to make Al-Fatih radio known to his audience, if he wants to listen to lectures or others the audience will immediately choose Al-Fatih 107.3 FM radio to be heard. Although currently there are many radio stations that broadcast interesting and varied programs, Al-Fatih remains consistent with its Islamic broadcast programs. Of course, this is an attraction for Al-Fatih. Thus, this is an interesting background for the author to raise a journal entitled "*The Existence of Radio Al-Fatih 107.3 FM Medan in maintaining broadcast programs that contain Islamic Values*".

LITERATURE REVIEW

The word "existence" comes from the Latin *Extire*, which means "to appear, to exist, to arise, as well as to have existence". The word existence consists of 2 words, namely *ex* means to exit and *system* means to appear or appear (Majid, 2020). The meaning of existence is divided into 4, including: 1) existence is what exists, 2) existence is something that has quality, 3) all things that are experienced and emphasize the existence of something, 4) existence is just as perfect (Faiza, 2018).

A philosopher Karl Jaspers posited that existence is interpreted as a human thought that utilizes and overcomes all objective knowledge (Walidin & Hasan, 2020) . Then he also put forward the illumination of existence, namely: 1) existence always has a relationship with transcendence, 2) existence is a philosophy that internalizes and brings to life the truth, 3) the existence of a human being can be proven by his way of thinking and actions.

In Indonesian general dictionary, it is stated that existence means existence, state, and existence. Thus, the definition of existence is a state or existence (Suratni, 2016).

Existence is also everything that arises, where it has actuality so as to cause recognition of its

existence (Syarifuddin, 2021). However, the definition of existence if defined specifically is very difficult because of its very broad meaning and scope.

Rollo May said existentialism emphasizes existence more than essence. This shows that there is no truth or reality, unless we participate in it. Existence is also proposed by Abidin Zaenal as a dynamic process, a, becoming or existing.

Existence is not rigid and stalled, but rather supple or supple and undergoes development or vice versa, depending on the ability to actualize its potentials. Existence has always been historical and towards the future.

Some of the main concepts developed by Rollo May are as follows:

a. Existential Attitudes

Existentialism is a movement of philosophy and cotemporary psychology among the various mahzabs of thought that emerged spontaneously in Europe. The movement has its roots in resistance movements during World War II developed by several philosophers, such as Soren Kierkegard (1813-1855), Martin Heidgger (1897-1976), and Jeal Paul Sarte (1905-1980). The name existentialism comes from the Latin *existere*, which stands "standing out" or "appearing". The existential approach focuses on the human being when he becomes something.

b. Difficult Circumstances

According to May, the main problem facing humans in the mid-20th century was a feeling of powerlessness, "the belief that individu could not do effectively in the face of enormous problems in culture, social, and economy." This feeling of helplessness is caused by anxiety and the loss of traditional values.

c. Helplessness

The problem of helplessness is now even more real. This age is considered an age of uncertainty and social turmoil. The ongoing unrest in the Middle East, illustrates that we are trapped in a historical situation, in which no person or group of people has significant power.

d. Anxiety

Anxiety became a term commonly used to describe the age of anxiety. Nowadays, a lot of efforts are being made to get rid of the growing anxiety. May reminds us that we cannot live in empty conditions sustainably for a period of time.

e. Missing Values

According to May, the source of the problems we are experiencing today lies in the loss of the center of values in our society. The dominant value in society is increasingly competitive.

Measured by work and financial success seeks to weaken the traditional dualism, that is, between subject and object that has haunted the west.

Radio is an auditive medium, which can only be enjoyed with a hearing device. Radio is a medium for conveying ideas, ideas and messages through electromagnetic waves, in the form of audio signals (Budiarti, 2021). According to the Broadcasting Law no.32/2002: radio is the activity of transmitting broadcast area through means of transmitting or means of transmission on land, at sea, or in space by using the radio frequency spectrum through air, cable, or other media to be received simultaneously and simultaneously by the public with broadcast receiving devices that are carried out regularly and continuously (Harliantara, 2016).

According to Government Regulation No: 55 of 1977, Broadcast Radio is a radio transmitter that is directly aimed at the general public in the form of sound and uses radio waves as a medium. In radio broadcasting, of course, there are various kinds of broadcast programs, one of which is a radio program that contains Islamic values.

Islam as a religious institution is of ideal necessity for its adherents. Religion has stages of values that become guidelines for its adherents, namely as a tool and general and comprehensive goal in facing the environment for the fulfillment of needs and supporting belief devices, plenary values in a belief system (Suparlan, 1995).

Overall, the value in Brubacher's view is that human activities have broad and complex boundaries. Meanwhile, according to young, value is an assumption of abstract assumptions and often goes unnoticed about the right thing and the important thing. Wood also argues that value is the clue that directs behavior and satisfaction in everyday life (Muhaimin & Mujib, 1993).

Value is ideal and abstain cannot be seen by the five senses while what can be seen is the behavioral action of value actualism. Gazalba argues that value is not a question of truth or wrong, but a matter of will that is objective and gives satisfaction to the intellect It can be concluded that value is appropriate that can be tested depending on the object that judges the provisions based on intellectual analysis and consciousness. Islamic values have a whole of commendable behavior in daily life that is carried out obtaining God's blessings with Islamic values can be categorized as a form of behavior that reflects the noble mind or belief in faith in God and responsibility.

Islamic values formed from the relationship between the norms applied by religion will be someone who measures the truth of a thing based on a religious point of view. As a moral orientation, the attitudes that religious culture forms are meaningful on the norms of religious

doctrinal norms that will be the first reference of moral measures (Majid N. , 1997).

Islamic values are a development of the externalization of Islamic religious teachings. Islam is sourced from the Quran and hadith. The Koran is the source revealed by god to the prophet muhammad which was passed down gradually. While hadith is defined as all the deeds of ucapak and decrees that are relied upon to the prophet Muhammad (Hasan, 2006).

In this writing, researchers try to relate to some of the previous scientific works, so that they will find links with scientific works that have been compiled. The scientific work that the author refers to is as follows:

M.Habibillah Rasyid's thesis majoring in Islamic Communication and Broadcasting with the title: Al-Fatih radio strategy in obtaining listener sympathy (Study on radio 107.3FM).

This thesis discusses radio, proselytizing strategies, characteristics of strategic planning and influential factors in the strategy system. The results of this study are the strategy of AlFatih radio in obtaining listener sympathy, the forms of Al-Fatih radio proselytizing programs and the application of broadcaster strategies in Al-Fatih radio programs.

Journal of Acta Diurna Komunikasi, Galio Kalalo, et al Department of Communication with the title: The existence of Trivana FM Radio in providing information to the Langoan community of Minahasa Regency. This journal discusses the existence of radio as a medium for disseminating information, the use of social media, and the use of advertising media in promoting radio programs. The result of this study is the use of Trivana FM radio in disseminating information for residents of North, Southeast, and South Minahasa and the forms of Trivana FM radio programs.

METHODS

Judging from the type of data, the research method used in this study is a qualitative approach. As for what is meant by qualitative research, it is a process of research and understanding based on a methodology that investigates a social phenomenon and a human problem. In this approach, researchers create a complex picture, examine words, report detailed views of respondents, and conduct studies on natural situations. (Murdiyanto, 2019)

Based on the experience of previous researchers, by using this qualitative method, the researcher will find and know what are the things hidden behind an object to be studied, because sometimes there is an object / phenomenon that is very difficult to understand.

Therefore, for more details, we provide some questions and immediately conduct interviews to get valid data and are certainly easy to understand. From the sources we got a lot of results, data and information about Radio Al-Fatih 107.3 FM.

In qualitative research, a researcher becomes the main key. Therefore, researchers must have broad theoretical provisions and insights so that they can ask questions and analyze the object under study to be clearer. Bogdan & Biklen, S also explained that this qualitative research is a research that will produce data, both verbally and in writing, about everything that happens, such as the behavior of the observed person, in addition, this qualitative research is also expected to be able to produce an in-depth explanation (description) of speech, writing or behavior, individuals, communities or groups (Abdussamad, 2021).

Results And Discussion

The history of the establishment of Al-Fatih radio is, initially Al Fatih radio was founded under the name Radio Lips FM, with the same frequency of 107.3 FM. At that time, Radio Lips FM was a radio that had broadcasts like normal radio that had a variety of programs, including dangdut music programs, western songs and others. At that time, the radio owner felt that the programs listened to by the audience were less educational for listeners, so the radio owner thought he wanted to turn the radio program into a program that was more useful for his listeners.

Initially, this radio was vacuumed to change radio programs from those with various programs to Islamic programs only. The radio was vacuumed for 2 months, but because this radio was already registered on an active radio channel, and there was a regulation from the Ministry of Communication and Informatics that it should not take too long to stop broadcasting radio programs, because the frequency of the radio broadcast could be withdrawn by the government.

Fearing this, the owner of the radio immediately decided to change the radio which at that time was still called Lips FM to be changed to Al-Fatih 107.3 FM radio, to be precise at the end of 2017, the name of the radio had changed. However, radio broadcasting had not started at that time, because it had been in a vacuum for 2 months and radio equipment was never used, this caused many radio equipment to be damaged so that it had to be repaired first, right in January 2018 Radio Al-Fatih had started operating, with programs and destinations that were already different from the previous radio.

The purpose of Radio Al-Fatih is not only to preach, of course, to revive the economy of

Muslims, so that in its broadcasts it alsthe islamic economy. Radio inserts advertisements for products, merchandise, Islamic studies, and so on. This is done to help the Muslim community introduce as a from of improving Radio Al-Fatih is also included in the world radio, and the requirement to be able to enter as a member of world radio, the radio must be actively broadcast for 3x24 hours. At that time, initially the owner was confused about what program to do, but with Allah's permission, Al-Fatih radio finally aired the Qur'an murottal within 24 hours, and was accepted as a member of world radio.

Al-Fatih's radio coverage is also quite wide, because this Al-Fatih radio system uses STL (Link Transmission System), which uses a transmitting pole. The main pole is located in Bandar Baru, then through the transmitter pole it is then distributed to the coverage area of Radio Al-Fatih, including: Langkat - Asahan. The range of Al-Fatih radio is very wide because the position of the pole is above so that it covers many areas.

Through this radio Al-Fatih also has a mission to straighten out negative things or doctrines against Muslims. With the development of this era, of course, it will also be a challenge for Muslims in maintaining true Islamic values. Therefore, this became the purpose of the establishment of this radio.

In addition, through radio media it can also help revive the economy of Muslims, because on radio advertising is quite important as income, which apart from being income for the radio but also helps income for the product owner/advertiser.

However, the outline here is that radio only wants to accept advertisements by owners who are indeed Muslims. . This is because it is in accordance with the vision and mission of Al-Fatih, namely to revive the economy of Muslims. One of the advertisements that is currently often received by radio is Umrah and Hajj travel.

Program that are broadcast on Al-Fatih radio, both On Air and Off Air, cannot be separated from Islamic values because this radio aims to broadcast Islamic programs and improve the Islamic economy. Al-Fatih programs include:

1. Monday-Saturday Al-Fatih Greeting Program 10.00-11.30
2. Monday-Thursday Tahsin Al-Qur'an 16.30-17.30
3. Live on youtube radio muslim al fatih 107.3 FM
4. Advertisements between shows the Program
5. Murottal Qur'an is shown on the sidelines of the existing program.

Within Al-Fatih radio there is an organizational structure, including:

1. The Board of Trustees, serves as chairman and person in charge of the establishment of Al-Fatih radio or referred to as the main leader or chairman.
2. Assistant Manager, tasked with assisting the board of directors in planning, organizing and coordinating strategies made to coordinate the operation system on Al-Fatih Radio.
3. Responsible for Broadcasting, is in charge of being in charge of what broadcasts will be shown and what programs will be made and broadcast for loyal listeners of Al-Fatih Radio.
4. The Technical Person in Charge, is in charge of coordinating all radio broadcasting equipment starting from On Air or off Air, and ensuring that the program is aired properly and correctly.
5. Operator in charge, in charge of preparing the equipment and also operating the production machine which here is a radio transmitter and complies with company policies according to radio standards.

The existence of various radio stations in big cities, especially in the capital city of North Sumatra, namely Medan City, has created intense competition between radios in broadcasting general programs such as dangdut music, pop, as well as talk show programs and others.

However, unlike Radio Al-Fatih 107.3 FM, which has been established since 2018, it is consistent in broadcasting programs with the theme of Islamic values. Of course, if you look at the current situation, only a few radio stations may also have Islamic programs. Al-Fatih Radio has the slogan of knitting hospitality where Muslims listening can contribute directly to the radio through broadcast programs and platforms provided without any restrictions.

In line with the vision and mission of Al-Fatih radio, namely developing da'wah in the 4.0 era and reviving the Islamic economy. Of course the programs that are broadcast must also be in line. So that it can achieve the goals that have been set. In maintaining its existence as one of the Islamic radio stations, al-Fatih has always been firm in its stand regarding the broadcast time of its programs. Of course, the number of audiences who listened to Al-Fatih radio cannot be known with certainty. Therefore, a platform is presented in the form of an al-Fatih website called Al-Fatih media.com. Al-Fatih radio can also be listened to through the Gardem application, or through interactions made with the audience, for example via telephone. Thus, the radio knows how many listeners audience.

Several indicators that can be applied so that Al-Fatih radio continues to exist are (May, 2019):

1. The existential approach focuses on humans when they become things. In this case Al-

Fatih Radio focuses on radio programs that contain Islamic elements and values. So that it becomes the existence of radio as Islamic radio.

2. Radio Al-Fatih broadcasts these Islamic programs in order to develop da'wah to all mankind, besides that it also invites Muslims to always stick to the guidelines, namely the Al-Qur'an and Hadith. And through this radio it also helps to open eyes and add new knowledge to Muslims regarding all things that have been considered true, but in fact this is something that is deviant.
3. Radio Al-Fatih is the only Islamic radio in the Medan area. Thus, when the audience wants to listen to Islamic broadcasts, whether lectures or murottal, they choose Al-Fatih Radio to listen to. This is because the radio is indeed Islamic radio, giving rise to an image among the audience because AL-Fatih is an Islamic radio, of course whatever is conveyed and broadcast is correct because it adheres to the Al-Qur'an and Hadith.
4. Even though there are currently many radio stations and broadcast programs that are broadcast on other radios are very varied. Al-Fatih Radio remains consistent and adheres to Islamic programs, which with this firmness and belief in Allah, Al-Fatih radio still survives and stands today.

Through this radio Al-Fatih also helps the Muslim economy because currently, as is known, the Muslim economy is very low.

CONCLUSION

The researcher concludes that what Radio Al fatih does in maintaining its existence with this program of Islamic values is to stay abreast of the latest information (knowledge, the latest da'wah information). Al-Fatih Radio is also sure of their goals, so they always believe that their programs will still have listeners in today's modern era, because their intentions are because of Allah SWT. Al-Fatih Radio also has many programs, starting from Tahsin Al-Qur'an, Al-Fatih greets (exchanging stories and information with listeners), Live on YouTube Al-Fatih Muslim radio, Murottal Al-Qur'an, and also no ads. So that the listeners may not be bored, because Al-Fatih radio does not only contain lectures (da'wah), but also other programs, which will certainly increase knowledge and knowledge. Al-Fatih Radio has also studied who will be their listeners, and adjusted it to the programs they provide. Parents are loyal listeners to Al-Fatih Radio, for parents who still don't really understand how to use an android, or parents who work as farmers, or who are on a trip, they usually listen to Al-Fatih Radio. That is what causes Al-Fatih Radio to continue to exist, because they still continue to believe and

do not change programs at random because it will make listeners lazy to listen to the radio.

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