MediaTor
Jurnal Komunikasi

FOCUS AND SCOPE

Mediator: Jurnal Komunikasi focuses on communication studies and media.
Although centered on communication, Mediator is open and welcomes the contribution of many disciplines and approaches that meet at crossroads with communication studies.
Type of writing is in the form of scientific articles (the results of field research, conceptual articles, or desk studies). This journal is intended as a medium of scientific study to communicate vision, reflection, conceptual thinking, research results, interesting experiences in the field, and critical analysis-studies on contemporary communication issues.

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Communication as the Foundation of Civilization:
from one context to another

Our world is still locked by pandemic atmosphere.Until this volume of MediaTor's publication, corona virus disease (Covid-19) is still prevalent in various parts of the world. Various media reviewed it, continues to monitor its development. The news that spreads various information about the pandemic have touched the public deeply. It neglecting many other important issues. In South Sulawesi, for example, various legal issues and corruption have been eliminated. Muhammad Qadaruddin Abdullah & Nahrul Hayat & Abd. Rahman wrote about it in the article with the title "The Agenda Setting of Corona: Analysis of The Corona Dissemination Impact on The Community". Interpretive bias also occurs in West Java Province. Therefore, the role of broadcasting institution such as Komisi Penyiaran Indonesia Daerah (KPID, Indonesian Broadcasting Commission) in West Java becoming important. Yadi Supriadi and his colleagues explained about it in the article of "The Role of the West Java Indonesian Broadcasting Commission (KPID) in Preventing Citizen Panic Related to News and Information Regarding Covid-19". It elaborates how this broadcasting institution supervise various dissemination of broadcast messages by implementing the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS), and instructions on health protocols. How media literacy can be developed to minimize the spread of "covid 19" hoaxes.

However, world's problems are not only pandemics. Terrorism has also imprinted media's track record. The review from Narayana Mahendra Prastya & Mutia Dewi about "State News Agency Frames on Terrorist Attack: Study in TVNZ New Zealand and news.lk Sri Lanka" is discussing about two media in two countries that highlights the issue. In New Zealand, TVNZ frames that the incident of terrorism was new and fortunately not divide the society. It also showing the role of the government to rebuild solidarity of the society. It is different from Srilanka where news.lk showed that the turmoil of terrorism develops because of the endless motive of interfaith conflict. Therefore, it emphasizes the importance role of the state and society (of various ethnicities and religions) in building a mutual spirit of solidarity.

Interestingly, within certain limits, radicalism in society turns out to have a relatively interpretive power, and is vulnerable to negative sentiment. This can be observed through the framework of information distribution that is carried out by Islamic portals in Indonesia. Oemar Madri Bafadhal and his fellows explained it in the article with an intriguing title "What They Do Not Talk about When They Talk about Radicalism: A Corpus-assisted Discourse Analysis on Islamic News Portals in Indonesia". Islamic organization news portals have played a propaganda role, fragmenting knowledge, implying discriminatory behavior, and can lead to sharpen the dichotomy between groups. This study provides an understanding of the importance of radicalism to be reviewed from the perspective of various organizations in society.

News portals, however, are not just about religious sentiments like that. Their contents also frame the phenomenon of artists who migrate ("hijrah"), transforming their lives into a strong Islamic lifestyle, and are identified with "hijrahtainment" shew. In Indonesia, it can be seen from the review of Ratri Rizki Kusumalestari with an article

titled " "Hijrahtainment: Composing Piety and Profane as Commodification of Religion by Media". All matters related to piety and profane are developed by online media in the perspective of commodification.

The media has striked out into our lives in such a way. Social media is now increasingly plunging into the niches of our lives. Every moment of our life is infiltrated with social media messages. The message contents are vary, one of them is selling brands. Gloria Violita Manurung, Rewindinar & Rustono Farady Marta are writing an article about "Optimization Instagram Content as @gokampusofficial Brand Communication Medium" which showing of how a video content of Instagram is pushed to be a tool of brand spreading. Even though it has not yet reached the "optimal" target, video messages can at least touch the public at the "awareness" level. It can be seen from the article of Maya Amalia Oesman Palapah with the title "Instagram Activation as a part of University Public Relations Social Media Orchestration". It explains how the university's public relations activates an Instagram's account and explores various messages in an interesting message orchestration. Apart from using Instagram, the commodification of higher education also moves through billboards. Irene Santika Vidiadari in "Identity on Private Universities' Billboards in Yogyakarta" examines the use of billboards as a representation of visual identity.

Absolutely, communication media is an important tool in designing a communication strategy. The effectiveness of communication strategy is multiplied when utilizing communication media as a message forwarder tool in the rhymes targets to be achieved. It can be seen from the article of Rizky Wulan Ramadhani, Fajar Rizali Rakhman & Edy Prihantoro in the title of "Communication Strategy Development of LPP TVRI in Implementing Nawacita and Sustainable Development Goals". Televisi Republik Indonesia (TVRI), as an important state organ, become a government's communication channel in achieving development targets. The success of TVRI in guarding the Sustainable Development Goals (SDGs) and Nawacita programs is attained by utilizing a media-based communication strategy which combining national and regional broadcasting equipments with social media.

In addtion, by designing an effective communication strategy, the dissemination of information containing hoaxes is minimized. The study of Dedeh Fardiah and her colleagues with the title "Media Literacy for Dissemination Anticipated Fake News on Social Media", discusses it through institutional work. The institution of Jabar Saber Hoax which is created by the West Java regional government, which has a task in verifying dissemination of information to the public, is considered to help in minimizing hoax. The strategy is to monitor, receive complaints, and educate the public.

Speaking of strategies, if it designed properly, the effectiveness can increase sales. By combining integrated marketing communication theory with the concept of brand ambassador, Rezki Pratami & Afrina Sari's study of "Korean Celebrity Brand Ambassador as a Strategy to Increase Sales of PT.Shopee Indonesia (Study: "Gfriend" in Shopee 11.11 Big Sale)" discusses the success of an integrated marketing communication model.

However, an increased sales has also certain consequences, for instance management conflict. On this side, the role of communication becomes important in the organization. Yovita Marsha Listyono through her study "The Role of Communication in Organizational Conflict Management at PT. Sinar Makmur Nusa Tenggara", discussing about how a conflict can be reduced in the dimensions of organizational communication management.
At the end, this volume of MediaTor, presenting the study of Ike Junita Triwardhani with the title "Inclusive Culture in Educational Communication of Children in Primary

School". Her study analysed and mapped a culture development in the implementation of an inclusive education for children. An inclusive culture that is built in schools produces equality of learning and accommodates the needs of students.

Another study is "Reviewing Gadamer's Hermeneutics in Communication Studies" from Bayujati Prakoso. This study is based on the discussion of hermeneutics initiated by Hans-Georg Gadamer, in his popular study : "the fusion of horizons". Hermeneutics is no longer in the pages of scriptural texts but enters the area of text in books, poetry, speeches, documents, and others, both in print and online, as an effort to understand the reality of communication.

Under the circumstances, this volume's issues of MediaTor will come across to you.

Salam,

Editorial Board

The Agenda Setting of Corona: Analysis of The Corona Dissemination Impact on The Community

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Abstract: *This study is based on news dissemination about the Corona Virus Disease 2019, COVID-19, as a global pandemic. The massive amount of coronavirus news dissemination provokes the audiences to behave inappropriately. This study uses the theory of agenda-setting, which elaborates on the process of forming opinion in national television media. After that, the theory of media exposure is used to analyze the impact of exposure to the COVID-19 dissemination on social media. The research method used is a combination of qualitative and quantitative methods, namely, survey and interview in social media that is on the WhatsApp group of students and lecturers in the Province of South Sulawesi. The results of this study; First, the process of forming an opinion by the public media has not done proportionally, the information dissemination of the coronavirus had covered the dissemination of other important cases, such as the legal and corruption issues. Second, the effect of the COVID-19 news dissemination on social media not only had an impact on people's health but also a multi-effect toward the economic, religious, and psychological condition. The multi-dimensional impacts are responsible for setting the exposure of COVID-19 news dissemination as the single issue that makes the diversion of opinion and other issues occurred, such as legal and corruption cases which are no longer being a public talk.*

Keywords: *COVID-19 News, Public Opinion, Media Exposure, Media Effects*

INTRODUCTION

The increased number of COVID-19 cases since March 2020 had the government to impose appealing policies from practicing the physical distancing to the enforcement of national/local quarantine. The implementation of these policies leads to the occurrence of the instability of the society and a significant decrease in the economy of Indonesia since the companies no longer perform their production activities and they experienced difficulties in the payment of debts. The household consumption in Indonesia also plummeted by 3.2% to 1.6% from around 5%. There has been a shortage of food in the community. This figure is far from the APBN (National Expenditure and Spending Budget)

target in 2020, which sets the growth of the APBN is 5%, reported by Kompas. com. The community also demanded the government to provide protection and food security as the effects of Social Distancing/Physical Distancing as well as the welfare of the community amid this outbreak.

The news dissemination of the coronavirus had graced the social media, the community was presented with the massive news dissemination of the coronavirus that makes it as the public conversation. Some consider that as a misfortune while others take it as humor. Ironically, few also use the moment to spread hoaxes about coronavirus and face mask business. In social media, especially on YouTube, we can see the prank content

regarding coronavirus that causing public unrest, some people blaspheme the maker of the video in using such tragedy as the materials of a joke, game, and laugh at the suffering of people.

Social media, YouTube, Tiktok app, and other media are some of the tools that can be used to prevent the spread of coronavirus information. The corona exposure, or also referred to as impact-related corona information aims to make the public able to perform strategic steps against the virus. Some steps of preventing the spread of coronavirus are the use of masks, the restriction of outdoor activities, the cleanliness focuses, and the appearance of herbs which can maintain the immune system of the body. In addition to preventive measures, it is also required the strategic measures of the government in preventive, curative actions. The dissemination of the coronavirus in various social media, such as Facebook, YouTube, Instagram, and others leads the shift of attention from the issues of legal and politics into issues of health, economy, and religion.

On the other hand, the mass media also set the COVID-19 as the main content of the news. The mass media can be considered as the source of information regarding the events that are happening in all parts of the world. The presence of the mass media is considered able to perform its functions, in this case, to inform or to educate. In Article 28F of 1945 CONSTITUTION, it is explained that every person has the right to communicate and obtain information to develop personal and social environment, as well as the right to seek, obtain, possess, store, process, and convey information by using all available channels. The audiences tend to be more active looking for what they want, and what is currently popular in the media because the media presents the issues that should be known by the audiences.

The audiences are easily influenced by the contents that are delivered both on television and in social media (consumers of information), both the producer and the audiences have a mutual influence on one another. Media production has reconstructed the content (Nugroho, 2015). Conceptually audiences consume media in a variety of ways and purposes. This refers to the perception that emphasis on personal subjective experience (meaning construction) in understanding a phenomenon. In this context, a closer identification of what happens on the individual as a user of the text media and how they perceive and understand the text of the media when dealing with the media. Since the audiences are unique creatures, they can act on two sides that are active and passive when confronted with the mass media.

The media and the audience build a mutual relationship in which the media produces content according to the tastes of the audience, while the audience needs the media to be the sources and as a medium of information, the audience is always selective in receiving information (Rulli,2018). In this case, the media and the audience are the concepts that are considered crucial in the study of media. As one of the most important elements in the process of mass communication, it is associated with the emergence and development of media effects study.

The media is needed to help the Indonesian community to be calm in encountering the issue of the corona. It is expected that the media can affect the audience by not provoking messages that make people more anxious because the audience is potentially reactive on what the media presents. As Baran and Davis argued that active community is not focused on what is disseminated by the media, but they are focused on what they think about the information conveyed by the media (Puji,2016). Thus, in this

case, the role of the media can be as an anxiety breaker on the issue of corona's by framing the message to be more humane and persuasive so that what is produced by the media can be accepted proportionally, and the audience can filter the information conveyed by the media.

The use of media by the audiences can be categorized into several needs based on the classification presented by McQuail. Firstly, the media became a diversion tool or a means of entertainment letting the audiences out of their everyday routine; Secondly, the media becomes a tool that can replace the position of friends (personal relationships); Thirdly, the media works as a personal identity or becomes the decisive social strata of the person, the more expensive the media used, the higher social strata of the person; Fourthly, the media works as the surveillance. (Puji,2016)

Media as a source of information should be able to convince the people of Indonesia to be not afraid and fight the spread of the coronavirus together, as well as give the message which is instructive against the virus, to reduce the anxiety feeling that will affect the state of the audience's psychic.

Agenda Setting

One of the theories that will explain how the mass media influences the audiences is the theory of agenda setting. The agenda setting assumes that the media can determine what is considered important by the public. (Little John, 1996). The agenda setting is a linear process that consists of three stages. Firstly, the media agenda is a form of policy from the editor of the media. Secondly, the media agenda that in some ways affects the mental attitude of the public towards the importance of an issue is called the public agenda, which will affect the policy agenda. Third, the policy agenda is what the policymakers of public

policy are considered in compliance with the one considered important by the public. In other words, the media agenda can determine the public agenda and government policy.

Among the previous studies that use agenda setting as a framework of theoretical research is Melta Natalia who analyzed the influence of the agenda setting on the dissemination of Pedophilia news in Samarinda Post. Natalia found that the strategy of agenda setting on Samarinda Post successfully had the parents of the victims of a pedophile for daring to report his son's case to the authorities (Natalia, 2017). In 2011, Ansor researched the relevance of the agenda setting theory and image of the government. Ansor in his research confirmed the thesis that the way the media convey the reality (Ansor,2011)

Media Exposure

Media exposure is the process of listening to, viewing, and reading the information, as well as an experience of low or high attention of the audience. Media exposure deals with the attention level and the use of media in society (Ilham, 2014). If it is associated with the dissemination information about coronavirus then this theory tries to analyze the level of society's attention toward the news. The theory of media exposure will also analyze responses of the public on corona news dissemination, whether the news got a negative or positive response. (Amala,2019) In Media Exposure, the strong influence of the media depends on several factors, the factors will influence people's reactions to mass media.

The factors can be listed as follows: First, individual psychology that the individual affected by the condition and situation of the biological aspects, attitudes, values, beliefs, as well as the experiences; Second, every individual

is affected by his/her interactional environment, regarding his/her social group; Third, the demographic factors such as age, gender, and education level. The age can be divided into three, namely (1) the unproductive age ranging from 0-14 years old, (2) the productive age ranging from 15-64 years old, and (3) The not-productive age starting from 65 years old. Gender is the division of society based on differences in the physical characteristic, social status, men, and women.

Furthermore, the level of education is a process of formal learning that has some levels ranging from the most basic namely early childhood education to the highest level, namely the doctoral level. The social category is the people at the same age and gender that tend to have the same response on the message delivered by mass media (Mustika,2019).

The research on media exposure conducted by Widiastuti about the extent of media influence in the disclosure of the CSR program also explained the importance of the dissemination of company activities since the company will get social pressure to put attention to the surrounding community. (Widiastuti,2017)

Based on the previous researches on the successful of agenda setting in revealing the pedophile behavior and in building the community perception on corruption, this research found out that the opinion shaped on Covid-19 has covered the news about corruption and legal cases. This current research is different from the previous ones, since in this research, the media put more priority on the issues about corona than the issues of corruption and legal cases. The media exposure has manipulated the public opinion, resulting on the negligence of corruption and legal case as the public opinion. The higher rate of frequency, duration, and usage of social media regarding the corona virus

affect the psychological condition of the community, so the public attention on politic and legal case issues can be diverted to corona virus issue.

There are two purposes of this study. First, this study aimed to determine how the process of opinion formation of mass media related to corona since the researchers and the public can understand that there are so many blurred opinions after the dissemination of news about the corona; The second purpose was to determine the behavior of the public related to the dissemination of corona news so that the community can have the strategy to anticipate the impact of the dissemination of coronavirus news.

The opinion formation by the government related to Covid-19 has affected the economic, psychological, and religious sectors. The impact of information dissemination in the community have hindered the spread of important information, frequently discussed by the community, particularly the legal and corruption cases. Therefore, researchers formulated the research question of "How is the process of opinion formation and how are the impacts of opinion formation on the society?

METHOD

This research used a combination of quantitative and qualitative research methods, that simultaneously used during data collection. For example, researchers can conduct interviews with respondents as well as instruct them to fill out the questionnaire at the same time. This technique, according to Masri Singarimbun, is called semiquantitative-qualitative. In this approach, the quantitative approach is the facilitator of the qualitative. (Kriyantono,2008) Between qualitative and quantitative, there will be no contradictions. Furthermore, in quantitative research, we will get the description, the narration, the qualitative

explanation, that makes the quantitative research conducted is quantitative but some of the data analysis is qualitative. (Mulyana,2007)

The researchers distributed a survey to 100 existing samples in the WhatsApp group of lecturers and students in the Province of South Sulawesi. The survey was made in the Likert scale form and the researcher had a direct interview with the lecturers of the communication department about the process of opinion formation and direct interviews with the lecturers and students who were experiencing the impact of the COVID-19 news dissemination. Survey research is quantitative research. In survey research, the researcher made some questions to the respondents about their beliefs, opinions, characteristics of an object, and the past and present behavior (Sugiyono,2013). In addition to the survey, the researcher also conducted the interview which is a conversation with the purpose to find out more detailed information.

The conversation was conducted by two parties, namely the interviewer and interviewee; the purposes of the interview include constructing, projecting, verifying, changing, and extending the information obtained from other people. (Lexy,2010)

RESULT AND DISCUSSION
The Process of Opinion Formation by Television Media on Corona News

In Indonesia, President Joko Widodo announced that two citizens of Indonesia were positively infected by the Corona and have Covid-19 on March 2, 2020. Suddenly all the media collectively highlight the announcement and massively spread it to the people of Indonesia. That event became the beginning of massive dissemination of Covid-19 news in various media platforms.

From the FIGURE 1, social media is the most widely used media in the dissemination of information, and of the social media, there was about 75.9% of the community received information about COVID-19. Mainstream media was in the second rank of media that was widely used by the community to get information, there were about 73,2% of the people who use the mainstream media to get information. The following is the opinion of a respondent regarding how the process of the formation of public opinion on coronavirus in Television,

> "I think the media do not disseminate the COVID-19 news proportionally, the media only want to achieve a high rating for the program. There are still many
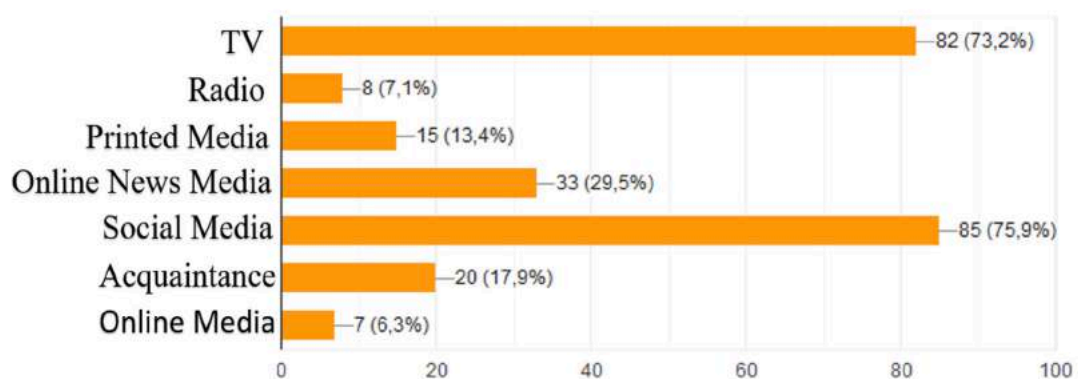
FIGURE 1: The Dissemination of Information about the Corona

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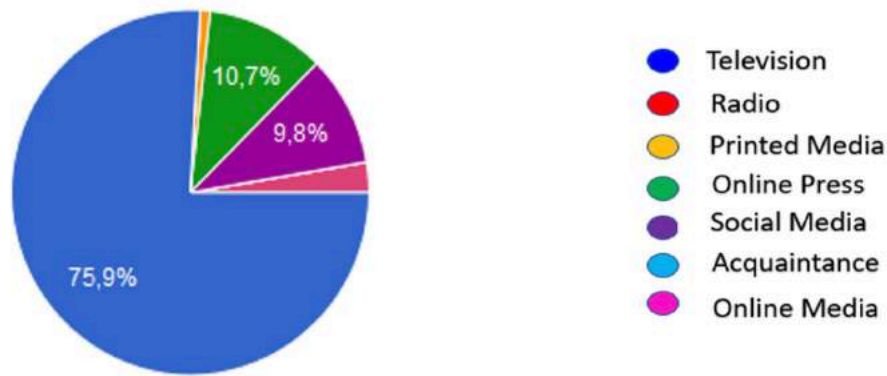
FIGURE 2. Level of Credibility Related to the Dissemination News of Coronavirus

other issues that are not reported" (Mifdah Hilmiah,2020).

In the theory of agenda-setting, in the process the formation of public opinion that beginning with the editor policy, the dissemination of the coronavirus news was considered as very important news, thereby affecting the policy of the editorial board of the media, the media assume that the news of the coronavirus was more interesting than the news of corruption, and the legislative policy. Therefore, social media and mass media produced more news dissemination about coronavirus.

The media exposure is a theory on the higher concerns, attention, and usage of social media in disseminating news since social media facilitates the easy way to share, produce contents and connect someone to others effortlessly (Munawwaroh, 2017)

The Urgency of the Corona News

Regardless of the health and the economic impacts that becomes the main coverage of the media, there is an interesting fact about dissemination news about coronavirus. In the perspective of mass communication study, mass media, such as television, radio, and newspapers, are the communication channels that most effectively disseminate information to the wider community. The study from

Nielsen Media Research in 2018 showed that the duration of watching television (TV) in Indonesian community was still high compared to the access of other media, that was an average of 4 hours 53 minutes per day, the duration of accessing the Internet became the second-highest that was an average of 3 hours 14 minutes per day.

Based on the FIGURE 2, social media is still the most in-demand media, but in terms of credibility, the Television, Newspaper, and Radio are still considered as the main and credible media. That is because the television media or the contemporary media has the Indonesian Broadcasting Commission (KPI), which always be the regulator and standards of the program broadcasting, whereas, in social media, there has been no regulation governing in the digital realm(Bianca Michelle Datubara,2019).

It shows that the dependence of information by Indonesian society on social media is still high. Furthermore, the media in the discourse of communication theory is seen as the fourth pillar of democracy who has the power of determining the dynamics of the political condition through public opinion (read: political communication). One of the theories that can explain this issue comprehensively is the theory of Agenda Setting.

The theory of Agenda Setting

believes that the media can determine what is considered important by the public, in other words, the agenda of the media can determine the public agenda. The massive coverage of coronavirus issues explicitly become the main agenda of the news media in the last few weeks. The coronavirus suspects, the price of the mask, hoax, even the fraud regarding coronavirus simultaneously became the main content of the mainstream media in any program of their news. This, at first glance, is something considered normal due to the higher needs of information about corona by the community. According to one of the informant experts, the credibility of television media is more powerful than social media regarding the Covid-19 news.

> "Indeed, the information about the coronavirus is important but the media grossly overestimate the portion of the news so that the other needs of information are not achieved. As it is known to the public from early March to July, the entire television reported COVID-19 news in every news program. Whereas television is more trusted by the public as a source of information compared to social media since social media is defenseless on the hoax" (Muh. Toufiq Syam,2020)

If we did a flashback to some point in pre corona time, then many public concerns were related to a series of issues being the news of media. For example, the drama of Aaron Masiku's investigation, the corruption case of state-owned enterprises Jiwasraya and Asabri, to recent one about the controversy of Omnibus Law.

The three issues when compared to the issue of Corona, have the same concerns on the public interest. Taking Harun Masiku as an example. The figure that is the key in the law enforcement in criminal acts of corruption, even the coverage news of the case was quite high since it was dragging the name of the ruling party and the organizers of the elections in Indonesia. The corruption of state-owned enterprises Jiwasraya and Asabri, two cases of mega corruption that was estimated to make a dozen trillion rupiahs of state financial loss. If the corrupt money is used to "fight" Corona, it will be very beneficial, indeed. Since the Ministry of Health still complains of the number of hospitals in some big cities in Indonesia experience the lack of equipment testing and laboratory for the handling of the Corona.

Furthermore, the issue of the Priority Programs of the National Legislation of Regulation Drafting for Job Vacancy Creation (Cilaka Regulation Draft) was claimed by the government as the powerful Legislation to facilitate the investment procedures and is considered to be one of the strategies in the economic field. Nevertheless, not a few elites and experts reject this Regulation Draft because it is considered detrimental to low poor people, especially the blue-collar workers. Today's reality, the agenda of disseminating the three cases seems to be distracted by the "concern" on the Coronavirus. The news delivered by the government should not be just passed on the question of the state interests, however, it should be more on the public interest, in this case, as the information that public needs or as the basic needs of the community.(Kamil, 2018)

The Crying Baby Effect

The term of "crying baby" may still be unfamiliar to the public, while the denotative meaning is the "the baby is crying", the crying baby is a theoretical metaphor used by the author to describe the political and social phenomenon from

the perspective of communication study (Hayat, 2019). The connotative meaning refers to the agenda-setting media which prioritizes the issue of corona while considering other important public issues.

Like crying babies, the people of Indonesia who were in the midst of economic difficulties had to postpone her crying because of the "dreaded-feared" by corona. Isn't the baby who was crying asking for milk on a " mother who has to go" can be pacified by the father to "scare" the baby?

The people are similar to a baby, hold the hunger, and wait for the milk of the Mother Earth. This symbolic meaning could be a critical perspective of the media behavior that is less proportional (read: mass communication) in the selection of issues (priming) and framing of information. We are all aware of the need for information about Corona, but the public is also entitled to receive quality information. The quality of Corona news dissemination is not measured by the extent to which the media can give a sense of fear and panic to the public, but more than that, the information of Corona should also accentuate the "calming" facts of the Corona.

The dissemination information about the number of recovered patients from the Corona not as much as the coverage of the mask price soaring. The surplus news about masks for example, which would potentially add to the sense of panic to the society. For instance, as of March 3, the number of people who recovered from Corona was 4.558, while the victims who died were 3.085. We are more frequently listen to the news of the death than the healing case information that can be used as a reference for the public.

The next one, the information strategy of repression and the socialization of prevention is still much less than the news spread and the number of cases of new suspects. Beyond it all, the media should provide enough space for public issues, as exemplified earlier. The public also needs to keep an eye on the legal process concerning the people's money as a surveillance function of media (surveillance) in the book Media Effect and Society(Perse, 2001).

The media should be back to its social functions according to the existing regulations. The Press Act No. 40 of 1999 has been confirmed that in addition to as a means of dissemination of information, the media also serves as a means of education. Media coverage related to the Corona should be attached great importance to the dimensions of health education not a publication of the panic. The editor's kitchen of the media should refer back to the "recipe" of journalism that stated in the Ethics of Journalistic. Specifically, the medium of Television news should always operate based on the guidelines in the Guideline of Conduct of Broadcasting and Standards Broadcasting Program (P3SPS) determined by the Indonesian Broadcasting Commission.

Likewise, the principles of the Broadcasting Act No. 32 of 2002, which aims to serve the public's right to know, "the People's Right to Know". On the other hand, the public should also be able to translate the information wisely as warned by Peter Drucker, "The Most Important Thing in Communication Is Hearing What Isn't Said". Peter stated that hearing something that is not being informed by the media is also important.

The Impact of Coronavirus on Behaviors Community

News related to coronavirus not only affects the social behavior of the community but also the psychological condition such as panic buying, as well as the economy and tourism aspects. Regarding the psychological condition, the people experience the fear, that

extends to the economy and tourism condition, for example, the economic conditions, based on data from the Central Statistics Agency (BPS) in January 2020, experienced a sharp decline in oil and gas and non-oil and gas exports by around 12.07%.

The Head of Trade Assessment and Development Agency, Ministry of Trade, estimated that the economic growth had been slower by around 0.23%. The implementation of the policy to ban tourist visits to Indonesia affected the company in hospitality, travel, and other entertainment industries, including a ban on the journey of pilgrims of umrah and hajj to Saudi.

The Impact on Social Media

Approach to the issue of the social media impact or effects is a change due to the audience having seen, read, or heard the content of the news from the media which will then affect the changes in attitude and knowledge of the audiences. It cannot be denied that the audience is individuals who are also active in responding to what is received from the media. As the opinion of McQuail that the audience is a society that can assess and interpret the messages delivered by the media, not just as passive individuals that accept the meaning which is produced by the mass media (Denis, 1997)

The communication style practice of modern society is now experiencing a revolution. The old society that was born in a period of '80s and '90s must have felt a significant difference. In the old society, after watching a television program, they will meet and gather to retell what they have been watched. Meanwhile, modern society will use social media as the place to tell the story of what they see, hear, and read from the media, which is known as the revolution in communicating in the modern era. Social Media is media that is composed of three parts, namely:

Infrastructure of information and the tools used to produce and distribute the media content. The media content can be in the form of private messages, news, ideas, and cultural products that are in digital form, then the producer and consumer of the media content in digital form are the individual, organization, and industry. Social Media is also a medium used by consumers to share text, images, sound, and video information (Rahadi,2017).

In the era of the communication revolution, many parties who do not want to miss the chance to share information that is happening in their social media channel. Social Media is a relatively new media that offer fast interactivity that becomes the magnet of interest for the millennial generation. As it was said by Flew: "New media is media that provide the digitization, convergence, interactivity, and development of the network in terms of the production and the delivery of messages. Ability in offering this relationship makes the users of the new media have the option of related information to be consumed, as well as the ability to control the information that is produced. This ability to offer a relationship that becomes the central concept of understanding the new media" (Erika, 2011)

The audience determines the access to the information that provided by new media in three ways, namely, when the information was accessed, what type of information will be accessed, and whether the audience was going to share (sharing) information that they get or not (Puji,2016). It can be said that modern society or famous as the millennial community is no longer becomes a consumer of the media contents but they tend to create its content at the same time.

Since the corona has been reported in Indonesia, it has a high-frequency coverage and always reported in the prime time and being headline news in

FIGURE 3. The Duration of You Watch TV Every Day

various mass media. The frequency of the news and the high attention of society make this issue as popular news. Finally, the popularity of the news increase due to social media as the second source of information that spread it widely. A lot of modern society (social media users) do not want to miss the opportunity to be the first person to share information related to the Coronavirus through the status or the group chat on social media accounts whether in the form of images, texts, or videos. The high rate of information dissemination associated with the news of the Corona makes it always be the trending and popular on the page of social media status.

Based on FIGURE 3, on the survey that the researchers did on the condition of this pandemic showed that more people were watching via social media rather than TV, the use of a TV in the pandemic was only about 52% of the community used media TV for 1 hour, and only 18.8 percent who watched it for 3 hours, the very low duration compared to social media.

Social Media has become a new way to disseminate the information related to the Coronavirus, the public reaction via social media was so intense and horrendous. It was known from the hashtag #AwasHoaxVirusCorona which became one of the trending topics in the Twitter timeline. Based on the observation

of Tekno Liputan6.com on Twitter, on Monday (3/2/2020), this purpose of this hashtag was to remind the community to not easily put trust in various information related to the Corona which was widely circulated in social media. Not only in the Twitter but also in Facebook and the WhatsApp as the popular social media used to write in the status column or spread the messages, images, videos on the group chat as the impact and reaction to the Corona dissemination from that they see, hear, or read in the media.

The reaction or response of netizens that were put in social media related to Covid-19 was different. The following was the opinion of one informant related to the impact of COVID-19 news dissemination on social media

> "In my opinion, the information about corona in social media makes us feel anxiety, fear, and worry with our lives whether in terms of health, economic, or religious services" (Muhamad Alfian,2020).

Almost every day, it could be seen in the WhatsApp and Facebook status, people wrote about the corona. Some of them also posted images or videos, such as the video about how to prevent corona, news updates about the victims and the area that had growing number of the corona suspects, as well as the educational

videos related to coronavirus.

The syndrome of using social media is like a virus that infects modern people. As social media becomes the most comfortable media used by society to communicate rather than to share their stories directly with the people around them. This is why the corona issue becomes increasingly popular, even people who do not watch the news on tv will know all about the Corona through social media.

The Psychological Effect, Mental Disorders, Stress

The psychological factor is one of the factors that affect media exposure. News related to government policy about the Corona Virus Disease (Covid-19), the lockdown and isolation policy as well as the increasing number of suspects becomes a trigger for the boredom, loneliness, anger, depression, and mental disorders, stress, psychological conditions that negatively make people more vulnerable to coronavirus. The highest frequency and duration of the news dissemination about the corona have produced obsessive-compulsive symptoms, a mental disorder that causes the sufferer to feel the urgency to act repeatedly. The mass media has led to increased anxiety and panic, it can be seen from the travel cancellation and the increasing number of visitors in hospitals, but the problem regarding the awareness of the danger of public concentration has

not yet been realized (Mohamad & Azlan, 2020).

One of the factors that affect the exposure of media on the public (media exposure) is the psychological condition of society. The society with this condition have increased levels of anxiety, many people worry about the health condition and the economy, around 37% of them worried about the health issues, but up to 36.6% worried about economic issues, make them experience the dilemma between working or staying at home.

Some of the significant factors in the level of frequency, duration, and usage of social media are the information, pleasure, and transaction factors. (Sopiah, (2013, June).) However, in corona virus news dissemination, psychological factor regarding the worried feeling on economy, health, jobs, and education as well as religion become the main factors that affect the level of social media usage (FIGURE 4).

The Social Impact, Social Distancing, Panic Buying, Lockdown, Self-isolation

Unstable economic conditions caused by media exposure, led to the increasing of public concern over the health conditions, including excessive protection on themselves, for example, washing hands repeatedly, cleaning home to avoid Corona Virus Disease 19 Covid-19. In the field of education,
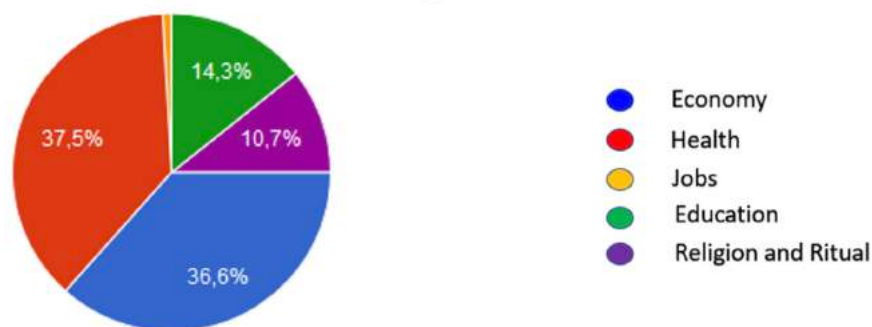

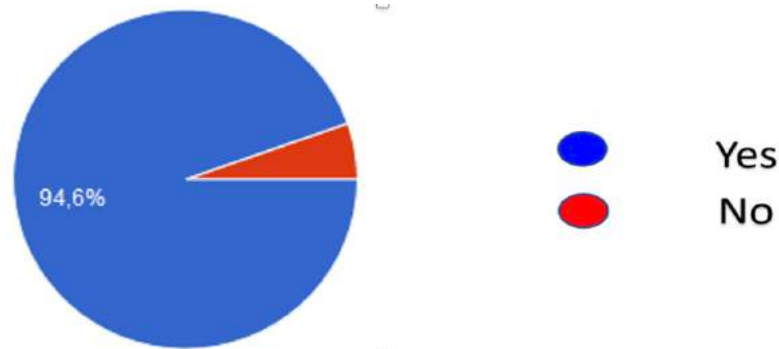FIGURE 4. The Main Factors that Affect the Level of Social Media Usage

FIGURE 5. Data of Self-isolation at Home

university students have learned online, all social activity is done through online media, teaching by using social media, online media, the society started to adapt the e-learning process, for example, the use of Google Classroom, or learning through video conference, such as WebEx, and Google meet, one of the google apps. Teachers and lecturers whether they were the millennial generation or the old generation tried to force themselves to conduct online learning. One informant argued about online learning as follows:

> "The condition during this pandemic forces society to adapt the online learning, despite many constraints, such as the limitations of the network, data packets, and technological devices (gadget)" (Ramli, 2020)

One of the implications of the coronavirus news exposure was the controversy of home-schooling among the parents and university students, many parents complained a lot about the severity in teaching their children, parents should replace the role of the teacher at home, students complained due to the severity of the tasks given by the lecturer. E-learning should be the alternative that makes learning more interesting. However, since the lack of preparation, online learning has led many teachers to assign an inappropriate amount of tasks. For example, reading the

academic articles in every meeting, that can become a problem if on the same day three courses make students read three articles and answer the questions given by the lecturer. This activity is called the "work from home" or WFH and "School from home" or SFH, which means working and learning at home.

From the FIGURE 5, it can be seen that the social group or educated people that get the media exposure around 94,6% of them had isolated themselves at home, stay at home. The decision to stay at home was not based on the government and the priest's instruction, but the people in this educated social group understood the risk of COVID-19.

The use of social media affects the higher self-isolated behavior. The social media can shape the thinking way and culture as well as the social behavior of the community, and it can direct someone to be prosocial or antisocial. (Pandie, (2016))

The Political Impact on Budget Policy

The political campaign is no longer powerful for those who do not have a strategic role in the government. Candidates no longer meet directly with the voters, but for those who served in office, they can use their position to make policy. The increase and distribution of budgets to the regions to counteract the corona as the minister of the village did, that the village budget can be used to handle the corona in the village.
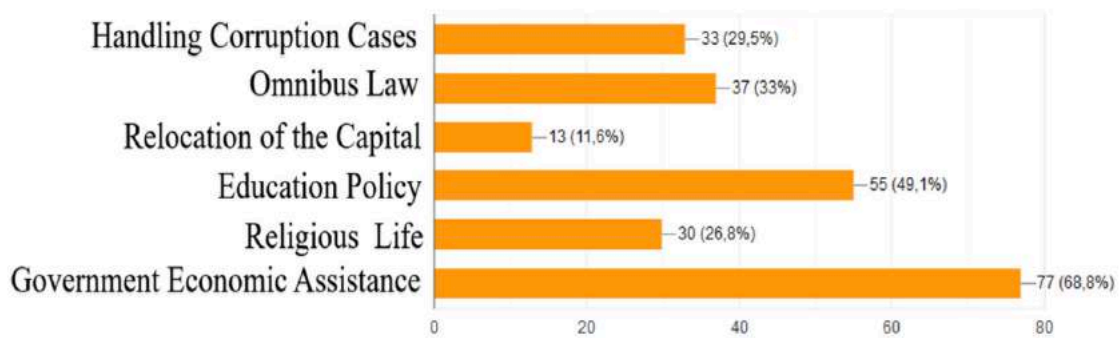
FIGURE 6. The Community was Aware of The Media Exposure

The FIGURE 6 explains that the community was aware of the media exposure that had hindered the dissemination of other important issues such as economic problems. Around 68.8% of the community considers economic issues was very important to be reported. Around 49,1% related to education, 33% related to the law, 29% related to corruption, 26,8% related to religion, and 11.6% of the capital transfer. The complex issues in the community become the problems of society that cause people decided not to stay at home, not performed the regional quarantine, and also economic issues, religion, and some of the problems considered important by the community to be resolved for example the issue of education, the issue of moving the capital city.

The media agenda setting successfully diverted the issues on corruption, omnibus law, capital relocation, education and religious policies. The media production team considered the corona virus is the most important problem to be disseminate on news program and has the highest rate on news program. This made every media put their attention on the issues related to corona virus and only some of them raised the issues on corruption and legal cases. (https://binus.ac.id, 2020)

The Impact of Religious Behavior, Selfishness in Practicing the Religion

There were some phenomena related the religious practice during the pandemic, such as having a distance in prayer, no shaking hands after the congregational prayers, each congregation participants should bring their praying mat, the adhan wording changed from let prayer to be prayer at home, and also the instruction not need to have a congregation prayer in the mosque. The government policy and the fatwa from the Council of Indonesian Ulama (MUI) related to the congregational prayer and the Friday prayer at home that become a controversy among Muslims.

The circular of MUI Fatwa was clearly stated that the gathered has the negative aspects, which essentially instruct people not to become a victim or spread the harm to others, Surah al-Baqarah: 196 stated that "Do not put yourself into a destruction" as well as in Surah an-Nisa verse: 9 which stated, "Do not kill yourself". Corona is not visible, but it has enormous impacts. If the corona appears like a beast, then surely a lot of people will run away from the virus.

Mufti and mullah continuously urge and preach by using a social media, build awareness of the people to be obedient to the Fatwa of the Mufti, but still many Muslims considered their area in the safe category, no one is exposed to the corona, whereas if we follow the detail information in some social media, the coronavirus symptoms are difficult to detect directly.
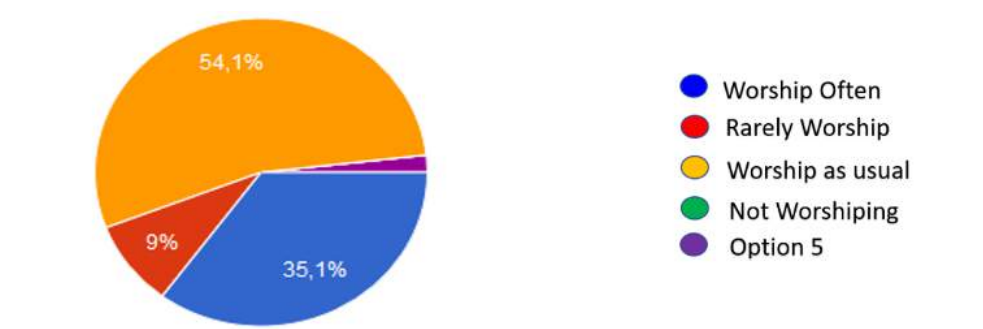
From the FIGURE 7, it appears that

FIGURE 7. The Crucial Factors Affecting The Media Exposure

there were about 54, 1% which indicates that the belief or religion factor was one of the crucial factors affecting the media exposure. There are about 54.1% of respondents did the worship as usual in the mosque and 35.1% of them often did the worship in the mosque or keep in the congregation in the mosque showing the high level of egoism in practicing the religion affecting the media exposure. The egoism in practicing the religion is comparable to have a religion without the knowledge about it, which can result in harm. Considers himself pious, diligent prayer, and a good monotheism practices that led him not to have any effort in avoiding corona anymore. This is different from the events experienced by the prophets, due to their faith in God, they were given miracles. For example, Prophet Isa was able to restore the life of the dead, The Prophet Ibrahim was not consumed by fire, the Prophet Yunus get into the belly of the fish, and so on.

CONCLUSION

The spreading information of Covid-19 on Social Media and TV make people anxious about their health, the economy, religion, and education. Thus, the community is experiencing a dilemma between staying at home or going to work since the economic problems is a very important issue. Therefore, the community has great expectations related to the budget policy that the community does not experience economic anxiety. This researched identified the gap between the level of exposure on the higher news dissemination of Covid-19 and the public information satisfactory. In other words, as one of the information sources, the government has not been able to provide the information needed by the community. Besides, the massive and continuous dissemination of information on television and social media about the corona has diverted the public from other political issues such as corruption and the legislative process of laws and regulations. The reality regarding this information is in line with the agenda setting that believes on political agenda of using the media to control the public opinion.

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The Role of Communication in Organizational Conflict Management at PT. Sinar Makmur Nusa Tenggara

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Abstract. *The sales team of PT. Sinar Makmur Timur, Nusa Tenggara area was formed in May 2019 and has been by the company standards in October 2019. In January 2020, the first conflict arose with the absence of the Sales Division during the morning briefing. Then the other conflicts have sprung up between the Sales Division and Area Sales Manager. This research focuses on the role of communication in organizational conflict management, especially the conflict between the Area Sales Manager and the Sales Division at PT. Sinar Makmur Timur Nusa Tenggara area. The approach to this research is a qualitative approach with a case study method. The results insulted that (1) the conflict is caused by the Sales Division which didn't implement the Standard Operating Procedure (SOP). (2) The conflict resolution uses the team management style from R. Blake & Mouton, the collaborative style from Thomas & Kilmann conflict management, and the integrative negotiation. (3) Communication plays a role in conflict management at PT. Sinar Makmur Timur Nusa Tenggara as the conflict itself as well as a means of conflict resolution. (4) The organizational communication approach in PT. The Sinar Makmur Timur Nusa Tenggara area is a classic approach.*

Keywords*: conflict management, organizational communication, organizational conflict*

INTRODUCTION

Orang Tua (OT) Group is one of the consumer goods company in Indonesia. Sourced from Company Profile, OT Group was the first company that made traditional healthy drink products in Semarang in 1948. From a healthy drink, then it is developed by producing other products. In 1984, OT expanded to consumer goods started from producing toothpaste Formula.

In implementing sales distribution activity, OT established companies that specifically run in a distribution activity, one of them is PT. Sinar Makmur Timur. PT. Sinar Makmur Timur is a distribution company operated in several areas. Specifically, the distribution areas involve Kalimantan (Province of West Kalimantan, East Kalimantan, North Kalimantan), Nusa Tenggara (Province of West Nusa Tenggara and East Nusa Tenggara), Maluku, Sulawesi (Province of North Sulawesi, West Sulawesi, Central Sulawesi, Southeast Sulawesi, South Sulawesi), and Papua (Province of Papua and West Papua).

Previously, the Nusa Tenggara area was merged with the Kalimantan area. Then, the Nusa Tenggara area was considered to have potential and decided to form a specific sales division on Mei 2019. Initially, there was only one person in the Sales Division. However, the company standard determines that the Sales Division should minimally consist of three people. The new sales team was established in October 2019 according to company standards. West Nusa Tenggara has a Sales Manager and three people in the Sales Division. Then, in East Nusa Tenggara, there is a Sales Manager and a Sales Division.

This company has sales activity from agents level until small shops. Besides that, the sales conducted also

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involve the distribution in HORECA (hotels, restaurants, and cafes). Every Salesperson is required to visit 10 hotels, 14 restaurants, and 15 cafes in one day. According to the number of employees, in West Nusa Tenggara area are conducted by three Salesperson, one person for each of HORECA, respectively. Then, in East Nusa Tenggara is only conducted by a Salesperson and a Sales Manager for the three distribution focus.

Distribution activities run well after the team was formed. In January 2020 occurred the first conflict between the Area Sales Manager and Sales Division. The first conflict occurred because the Sales Division had an absence when briefing in the morning. Based on the interview results with the Area Sales Manager of PT. Sinar Makmur Timur in Nusa Tenggara area, Timothius Richard Punuh, the absence of the Sales Division when morning briefing is considered with the Sales Division that did not obtain the sales turnover. As a result, the sales turnover in January 2020 was not achieved.

The researcher will examine the communication role in conflict management of PT. Sinar Makmur Timur in Nusa Tenggara area. Organizational conflict in this study refers to the organizational conflict between the Area Sales Manager and the Sales Division. Conflict is considered as consequences of termination, damage, deterioration, and fault in communication (Aula & Siira, 2010). From that quotation, the researcher is assumed that there are communication roles in conflict management of PT. Sinar Makmur Timur in Nusa Tenggara area.

The research with the same topic had conducted by Ani Yuningsih (2011) entitled "Organizational Communication Implementation of Conflict Management". Aditya Kurnia Dani (2016) was also conducted the same research entitled "The Relationship of Organizational Communication and

Organizational Commitment in Conflict Management at the Teachers of Sekolah Islam Bunga Bangsa Samarinda". Both of the research will be the comparison in reading how the communication role of conflict management.

METHOD

This study uses a qualitative approach. Frels explained that qualitative research aims to explore, explain, and investigate a phenomenon (Onwuegbuzie et al., 2012). This study elaborates in detail the communication role of organizational conflict management between the Area Sales Manager and the Sales Division in PT. Sinar Makmur Timur in Nusa Tenggara area. The type of study used is descriptive research. Sandelowski mentioned that descriptive-qualitative research aims to naturally explain a phenomenon with a natural perspective (Kim et al., 2017). The researcher explains the role of communication in organizational conflict management.

A case study method can be interpreted as an outline or overall unit or case clearly defined (Ayuningtyas & Prihatiningsih, 2017). The use of this case study can be seen in the analysis unit of the study. The analysis unit is intended for data related to the communication role of conflict management and organizational conflict between the Area Sales Manager and Sales Division in PT. Sinar Makmur Timur in Nusa Tenggara area.

The object of the study is a problem examined in research (Mukhtazar, 2020). The object of the study intended is how the communication role in conflict management between Sales Division and the Area Sales Manager in PT. Sinar Makmur Timur in Nusa Tenggara area. Then, the subject of the study is a resource person to obtain research data (Mukhtazar, 2020). The study interviewee is Timothius Richard Punuh as the Area Sales Manager and Syahril as the representative of the

Sales Division.

Related to the effort in explaining the analysis unit validly, the researcher uses the triangulation of sources and theories. Sources triangulation is related to the data collection technique in the form of an in-depth interview. As mentioned before, an in-depth interview was conducted using two interviewees. The data obtained from the interview were organizational conflict, conflict management, and organizational communication. Then, the triangulation theory refers to two or more theories to conduct data analysis comprehensively.

The data analysis technique conducted in this study involves four stages. Data collection was obtained by interview. After collected the interview result data, then those data would be reduced or sorted. The researcher sorted the information was obtained from the interview result and only collects the data related to the conflict, causes of conflict, conflict management strategy, and organizational communication adjusting the research analysis unit. The study's analysis elaborated on the organizational conflict, organizational conflict management, and specifically the role of communication in conflict management. From the explanation above, it can be known how the communication role in conflict management of PT. Sinar Makmur Timur in Nusa Tenggara area.

RESULTS AND DISCUSSION
Organizational Conflict

Conflicts occurred in PT. Sinar Makmur Timur in Nusa Tenggara area was a group conflict between the Area Sales Manager as the leader and the Sales Division underneath. Conflicts that become the research subject belong to conflict between group**s**. The conflict between groups tends to occur in all organizational members as a part of the conflict. This form of conflict can be occurred in the industrial relationship (between organization and employees), between workgroups, and between workgroup members and its workgroup (Wirawan, 2010). Furthermore, the conflict between groups also occurs between the leader and the work unit underneath. In this study, conflict occurred between the Area Sales Manager as the leader and the Sales Division that becomes the work unit underneath. Thus, the conflict between groups becomes the object of the study.

The conflict occurred from Sales Division because the division did not do their job according to standard operating procedures (SOP), made their own decisions, and did not open with the Area Sales Manager. In understanding the conflict of incompatibility with standard operating, the following explanation can be seen in the table below:

Timothius Richard Punuh, as the Area Sales Manager, explained: "Sales do not do the operational and make their own decision. When the outlet requests something, there is no confirmation to us (Area Sales Manager and Sales Manager). If it is outside of Sales' decision, they usually are not confirmed to us. For example, the outlet requests a budget of around 10%, they should confirm to the Sales Manager. If it is above 10%, they just asked my solution. We have standards, for example, 12 outlets for hotel Sales. The visits are not 100% because the manager is not there or does not want to pay. In fact, the manager is there, but they do not want to wait. If there is a payment problem, they do not know if they do not visit,"

The cause of these conflicts come from the Sales Division, which does not do the SOP properly. Based on the interview results with Syahril as the interviewee from the Sales Division, the Division wants to finish their work and go home quickly. Syahril, as the Sales Division representative, explained: "Actually, it

is because the laziness and want to work quickly. So, we can go home quickly. We do not say to the boss because we are afraid if we are wrong". Moreover, the Sales Division also does not want to communicate with the boss if they have obstacles because they feel reluctant.

When the boss explained it, the Sales understand, but actually, they do not understand entirely. Based on the interview results with Timothius Richard Punuh, the conflicts impact the company, especially the distribution that does not run well, and the Nusa Tenggara area does not get the sales turnover.

The conflict between the Area Sales Manager and the Sales Division can be categorized as group conflict in an organization. The conflict is that the Sales Division does not do the SOP to have outlet visits to obtain the sales turnover. The Sales Division do that because they want to finish their job quickly. Moreover, the Sales Division also makes its own decision, and communication does not run well between both of them.

Those conditions can be explained by organizational conflict. The conflict occurs when actions and purposes are incompatible between individuals involved (Safitri et al., 2013). Those incompatibilities become the cause of conflict. Based on the explanation of

interview results before, it showed that there are incompatibilities between the Area Sales Manager as the leader and the Sales Division underneath, especially the sales target achievements.

From the definition, the clash shows that Sales Division and Sales Manager have different actions to achieve the organizational goals in getting sales turnover. Sales Division ignore their job to get sales turnover. However, the Area Sales Manager depends on the Sales Division to get sales turnover so that the sales target can be fulfilled. The sales target will not reach if the Sales Division does not do their job according to the SOP, and it will become the conflict in PT. Sinar Makmur Timur in Nusa Tenggara area.

Wexley & Yukl mentioned that the causes of conflict involve: (1) resources competition; (2) job dependency; (3) job field obscurity; (4) status problem; (5) communication obstacles; and (6) individual characters (Anaomi, 2014). The conflicts between the Area Sales Manager and Sales Division are caused by job dependency and communication obstacles. The sales turnover can be reached if the Sales Division conducts the visit and do the standard operational as in TABLE 1. The company and the company's Area Sales Manager

TABLE 1. The Comparison between Standard Operating and Reality

Standard Operating Procedure (SOP)	Reality
1. The standard of daily visits by the Sales Division is 15 outlets and a minimum of 12 outlets making transactions.	Sales Division does not make a visit standard (less than 15 outlets).
2. Sales Division reports the result of daily visits to the Area Sales Manager.	Sales Division does not report the result of daily visits to the Area Sales Manager.
3. The sales Division should confirm to the Area Sales Manager first if the outlet has an offer outside the company regulations.	The Sales Division does not make confirmation before and make their own decision.

Sources: The Interview Results with Timothius Richard Punuh

representative depends on the Sales Division's performance to reach its goals.

Those dependencies are seen a reciprocal dependence, which means the work unit's task output is exchanged back and forth (Wirawan, 2010). It means that sales target and distribution will be reached if the Sales Division can obtain sales turnover according to the target. Furthermore, vice versa, the Sales Division's outlet visit and searching for the sales turnover become the benchmark of PT. Sinar Makmur Timur in evaluating the distribution in Nusa Tenggara area. Thus, in this condition, the Area Sales Manager, who becomes the leader and the company's representative, depends on the Sales Division performance to get those turnover.

Sales Division also does not communicate to the Area Sales Manager about the obstacles faced and do not communicate that they do not understand the information received. It indicates poor communication by not open to the Sales Division with the Area Sales Manager. Sintesa Jablin mentioned that one of the problems between boss and subordinates is openness, which relates to organizational performance (Pace & Faules, 2015). Sales Division feel reluctant with their boss so that they do not want to open in communicating.

The not open problem of the Sales Division showed that upward communication of PT. Sinar Makmur Timur in Nusa Tenggara area does not run well. Communication flows are more involved only by the boss to the subordinate. Another problem is that the Sales Division also make their own decision, which is not their authority.

Conflict Management

Louis Pondy elaborated five stages in organizational conflict: latent conflict, perceived conflict, felt conflict, manifest conflict, and conflict results (Yuningsih, 2011). Latent conflict sees an incompatibility performance between the Area Sales Manager and the Sales Division in reaching the sales target. Sales Division does not do their job according to SOP and does not report to the Area Sales Manager. In contrast, the Area Sales Manager aims to reach the sales target determined by the company.

Those different goals become a problem because of the dependency. The Area Sales Manager depends on the Sales Division to reach the sales target. Sales Division performance that is not appropriate makes the sales target not achieved. This conflict problems change into a perceived conflict stage.

The conflict faced is directly solved. Based on the interview results with the Area Sales Manager, the conflict is directly solved because it will impact the consumer. Timothius explained that conflict is solved by inviting to talk with Sales Division. It is conducted because the sales team formed is not even a year when this research is conducted so that it needs more approach. Conflict is solved with the approach way of direct dialogue.

Timothius explained the conflict resolution: "Our Sales are not yet a year, so we have not given a written letter. It can be discussed first. If it is exaggerated and can not be controlled, then they will get a warning letter. In my opinion, chatting is better. So, I will approach directly,"

This condition has got into a felt conflict phase. The Area Sales Manager feels that there is a conflict. As the leader, he chooses to have a dialogue in solving the problems. Then, this strategy is applied in the next phase at the manifest phase. According to the conflict management strategy, conflicts are solved by combine three strategies, that are grid managerial by R.R. Blake & Mouton, conflict management style by Thomas & Kilmann, and integrative bargaining. R.R. Blake and J. Mouton

described the grid managerial theory that explained the concept of how a leader doing management activities. The grid managerial concept consists of country club, team management, middle of the road or organization man management, impoverished management, and task management or authority-obedience (Cai et al., 2019; Cho et al., 2018). Those grid managerial are related to the leader's behavior that is divided into caring for others (priority and necessity) and caring for production (according to the schedule) (Nahar, 2014).

The concept of Blake & Mouton is developed by Nicotera, explained in two dimensions: assertiveness and cooperation (Nicotera & Mahon, 2012). Nicotera's concept is refined back by Thomas & Kilmann, which consist of competition style, collaboration, compromise, avoiding, and accommodation (Riasi & Asadzadeh, 2015). The concept of grid managerial by Blake & Mouton is developed into a conflict management style framework that consists of caring for self and caring for others.

The Area Sales Manager chooses using team management style and collaboration style in solving the conflict. Team management style care for production and subordinates. In contrast, the collaboration style cares for self and others. The use of both styles is shown by the Area Sales Manager, focusing on increasing sales turnover and paying attention to the Sales Division. However, the attention aims to the distribution process running properly to reach the turnover. Sales target achievement can be conducted if the conflict is solved by pay attention to the Sales Division.

The team management style is used by seeing the subordinates that they need to be cared for by having a dialogue. It is appropriate with the collaboration style, which also cares for others. The Area Sales Manager gives a chance to communicate with their subordinates. A collaboration style is used to prevent the development of a victim's role or behavior and prevent possible intimidation (Trudel & Reio, 2011). The Area Sales Manager uses this style so that the Sales Division does not feel intimidates but feels cared for by their boss.

Rubin & Brown elaborated that bargaining is a process related to someone's attempt to solve what they can give and take in their transaction (Stoshikj, 2014)the available information and their chosen approach and behavior. When following a distributive approach, the parties are interested in maximization of the personal outcome so they may not be able to see the total potential of an integrated approach. Crucial requirements for the integrative negotiations are close cooperation and communication between the parties. These negotiation types-distributive and integrative-are closely related to the negotiation behavior of the involved parties: competitive and cooperative. Commonly used competitive and cooperative tactics are mentioned in this work, followed by economic and social-psychological measures of negotiation behavior. The obstacles for reaching integrative agreements are summarized. The contributions of the negotiation support system (NSS). Bargaining can be divided into two that is distributive and integrative bargaining. Distributive bargaining is a negotiation process where both parties have opposite importance and try to obtain profit as much as possible from other parties (Stoshikj, 2014) the available information and their chosen approach and behavior. When following a distributive approach, the parties are interested in maximization of the personal outcome so they may not be able to see the total potential of an integrated approach. Crucial requirements for the integrative negotiations are close cooperation and communication between

the parties. These negotiation types-distributive and integrative-are closely related to the negotiation behavior of the involved parties: competitive and cooperative. Commonly used competitive and cooperative tactics are mentioned in this work, followed by economic and social-psychological measures of negotiation behavior. The obstacles for reaching integrative agreements are summarized. The contributions of the negotiation support system (NSS). Integrative bargaining is that both parties solve their problems are less competitive and assign the same goals (Stoshikj, 2014) the available information and their chosen approach and behavior. When following a distributive approach, the parties are interested in maximization of the personal outcome so they may not be able to see the total potential of an integrated approach. Crucial requirements for the integrative negotiations are close cooperation and communication between the parties. These negotiation types-distributive and integrative-are closely related to the negotiation behavior of the involved parties: competitive and cooperative. Commonly used competitive and cooperative tactics are mentioned in this work, followed by economic and social-psychological measures of negotiation behavior. The obstacles for reaching integrative agreements are summarized. The contributions of the negotiation support system (NSS).

Dialogue shows that Sales Manager Ares also uses integrative bargaining by asking the obstacles faced and helping to give a solution so that the turnover achievement can be running. Integrative bargaining is chosen because the Area Sales Manager feels that it is still needed to approach Sales Division because the Sales team of Nusa Tenggara is recently formed and running. The Area Sales Manager chooses this bargaining because it is still needed to approach,

especially communication since the Sales Division of Nusa Tenggara is recently formed.

On the other hand, the collaboration and team management style sees at the subordinates and the company represented by the Area Sales Manager. Conflict is solved by always profitable the Sales Manager as the company representative. The profits are in the organization's sales target for always reached, and the distribution runs well. The approach does not entirely care for the Sales Division but to achieve the sales target.

Sales Division also has to do their job according to the SOP. On the other hand, the Sales Division also obtains a solution from the Area Sales Manager through the open dialogue to do their job according to the applicable procedure. It means that the communication is not completely open communication, but has its own goals in implementing its function and purpose.

After that, the conflict is solved by a win-win solution. The Area Sales Manager gives a solution to the Sales Division so that the job will still running. The sales Division also can communicate the obstacles felt. The result of conflict explains the post-conflict phase. After the conflict is over, the communication between the Area Sales Manager and Sales Division becomes more open in the short term. However, it still possible that those conflicts will occur again in the future.

The Role of Communication in Conflict Management

It is viewed from the communication flow, the communication flow of PT. Sinar Makmur Timur in Nusa Tenggara area is tied sequentially according to organizational structure, from the Area Sales Manager to the Sales Manager and the Sales Division. The

information given to the Sales Division is in the form of SOP, visit procedure, and product information. However, the Sales Division can directly communicate with the Area Sales Manager about the obstacles faced.

Based on the interview results with Timothius Richard Punuh, the media used for communication is usually through telephone and briefing directly every morning. The product introduction is given by the catalog. Moreover, there is a roleplay that explains how to build a relationship with customers. Communication is conducted directly and indirectly, but more often conducted by the Area Sales Manager to Sales Division than vice versa.

The explanation of organizational communication and conflict management reflects the communication role and organizational approach used by PT. Sinar Makmur Timur in Nusa Tenggara area. Conflict is considered a consequence of termination, damage, decline, or communication mistake (Aula & Siira, 2010). Sales Division who do not have communication in the form of a report to the Area Sales Manager will become a conflict. This condiction also reflects the termination of communication from the Sales Division to the Area Sales Manager.

If it is viewed from the mechanistic paradigm, communication is interpreted as a mechanical process where the message across time and space (Rubino, 2019). This condition reflects an obstacle in communication between the Sales Division and the Area Sales Manager. The obstacle is referred to as not open in communicating. From that obstacle, communication can not run well and become a conflict.

Ruben explained that assumptions about communication would direct to the thinking of conflict concepts and influence someone in determining how to approach conflict (Aula & Siira, 2010).

Communication becomes something important in conflict resolution between the Area Sales Manager and Sales Division marked by integrative negotiation and dialogue. The Area Sales Manager's point of view sees the importance of communication make them choose communication as conflict resolution.

Communication has a role as the conflict itself and becomes the facility in conflict resolution. It implies that communication in the conflict is in the form of not open communication between two parties. However, conflict resolution uses integrative bargaining and dialogue that make the re-established communication between them.

Liliweri mentioned that communication is key to an organization's or company's success, especially the open dialogue between superiors and subordinates because it will bring the opportunity changes (Haes & Joniarta, 2020). Openness communication in the form of dialogue becomes an important key to conflict management. It means that open communication will not create conflict for the Area Sales Manager and Sales Division. Besides that, communication also has the main role in resolving the conflict and culminating in the company's relationship change. Conflict results of a win-win solution prove that the selection of dialogue approaches from the Area Sales Manager becomes effective in solving the conflict.

Then, the organizational communication approach used is more in the classical approach. PT. Sinar Makmur Timur for the Nusa Tenggara area sees that achieving goals of sales turnover is important. Miller elaborated that the classical approach emphasizes the rules immutability and procedure for organizational efficiency (Romadhan, 2018). The structure division of the Sales Division and Area Sales Manager is expected to achieve the company goals,

especially the sales target. Sales targets that do not reach become a problem. The Area Sales Manager sees the Sales Division who do not reach the sales target as a conflict because it disturbs the running of the company as a distributor company.

Besides that, the Area Sales Manager also sees that the conflict impacts on the company. Conflict makes the company's function, and goals as a distributor company do not run well. It makes unequal distribution due to the visit absence and turnover from the Sales Division. Therefore, the Area Sales Manager chooses the team management style to approach Sales Division for always doing its goals and function.

The conflict in PT. Sinar Makmur Timur for the Nusa Tenggara area, the intended conflict is the classical approach itself. The classical approach is the method that can develop the productivity, efficiency, and effectiveness of the employee, along with their performance (Kitana, 2016). Sales target that is not achieved and unequal distribution show the failure of productivity development. Then, Sales Division performance that is not under the SOP also describes that the company does not run well. Failure in achieving focus can be defined as conflict according to the classical approach.

The classical approach also views conflict due to poor communication and a lack of trust between people involved in the conflict (Omisore & Abiodun, 2014). The communication between the Area Sales Manager and Sales Division is not open. The lack of openness becomes an organizational conflict. As a part of the classical approach, communication and decision-making are also in the Area Sales Manager as the leader. Communication in the classical approach, especially communication from vertical and horizontal, aims to delegate authority, responsibility,

instruction, and the subordinates required to report (Muhammad, 2014). Syahril, as the representative of the Sales Division, explained the information delivered to the superior related to: "Visit reports, obstacles in the field. Everything related to the job," Communication to the superior by Sales Division, is only obtained to report the job results in implementing visits, turnover attainment, and the outlets' obstacles only. It means that Sales Division only can communicate upward related to the procedure and job running.

Yuningsih explained that it is necessary to implement proper organizational communication in conflict management (Yuningsih, 2011). The conflict strategy arena model is called an objective, and conflict communication is a subjective view. Dani showed a relationship between organizational communication and conflict management showed a positive coefficient value (Dani, 2016). It means that good organizational communication skill also impacts on good conflict management.

It is different from the explanation from Yuningsih and Dani. This study emphasizes the deeper research about communication role in conflict management. Then, the communication has a role in conflict management as conflict and conflict resolution. Organizational communication becomes an important key to conflict, both from conflict started or conflict resolution. Apart from being related, this study proves that communication has a role as a core of conflict management.

CONCLUSION

From the result of the study explained before, it can be concluded that communication has a role in conflict management of PT. Sinar Makmur Timur in Nusa Tenggara area. The communication role is shown in the conflict and becomes the way of conflict

resolution. Communication is the core of conflict management.

Compared with the previous study, this study is explained the communication role in conflict management using the case study method. The results show that communication is also part of conflict management as a conflict and conflict resolution. Communication is not only related to conflict management but also has a strong role in conflict management as a core.

The researcher sees that the possibility of conflict occurring in the future can decrease if there is an openness from both parties. Dialogue and approach need to be conducted again, seeing the sales team formed recently. The Sales Division needs to open with superior and do the job according to applicable SOP. While the Area Sales Manager also needs to more approach the subordinate to minimize the conflict. The key to conflict management is communication that will build confidence in each other so that the communication will be more open and the chances of conflict being small.

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The Role of the West Java Indonesian Broadcasting Commission (KPID) in Preventing Citizen Panic Related to News and Information Regarding Covid-19

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Abstract. *The distribution of news and information about Covid-19 occurred amid a pandemic. It certainly creates a panic impact on some people, especially those who do not have adequate media literacy skills. This panic leads to uncontrolled behavior and unfiltered acceptance of information. This study seeks to investigate how the West Java Regional Indonesian Broadcasting Commission (KPID) Role in Preventing Citizen Panic Regarding News and Information Regarding Covid-19. Official broadcast media with high credibility have often ignored because people tend to prefer media with high accessibility, such as the internet and social media. From this condition, news and information about Covid-19 have often mixed with hoaxes readily accepted by some people. This research uses qualitative methods with case study research, with data collection techniques carried out through interviews, literature study, and observation. The results showed that in overcoming public panic, KPID West Java encourages broadcast media to always pay attention to the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS) and health protocols in every broadcasting activity. Also, media literacy has consistently remained calm and aware of various hoax information, such as Covid-19.*

Keywords: *Information, Media Literacy, Panic, Hoax*

INTRODUCTION

Coronavirus disease is devastating to the world. Information about the coronavirus began to develop and has since it first appeared in Wuhan City, China, been reported on December 31, 2019 (Buana 2020). Initially, the Indonesian government was optimistic that Covid-19 attacked no Indonesian citizen until March 2, 2020, President Joko Widodo officially announced a corona positive patient. Two Depok residents tested positive for corona; according to the Government Spokesperson for the handling of Covid-19, they had imported case status. According to the Centers for Disease Control and Prevention (CDC) in the United States, imported cases are cases where plague sufferers have infected outside their home country.

Coronavirus harms the health of the human body. It started when the spread of Covid 19 was the carrier. People contaminated by this virus will spread the virus to other humans through objects they have touched, air, and people who have had direct contact with Covid-19 sufferers. Also, the symptoms of people detected with this virus will experience flu, coughing, dizziness, fever, nausea, shortness of breath, weakness, fatigue, such as colds, and damage to the lungs (Yono, Rusmana, and Noviyanti, 2020). The Center for Disease Control and Prevention (CDC) provides information that the symptoms caused by this coronavirus are fever, fatigue, dry cough, muscle aches, and shortness of breath. As we know that shortness of breath is one of the most prominent characteristics of

people exposed to this virus (Joharudin et al., 2020)

Since Indonesian citizens have been declared and exposed to the corona, almost every day, Covid-19 news has appeared in the mass media; in newspaper headlines, television talk shows, online news pages, radio broadcasts, to trending topics on social media. This news regarding the coronavirus increases public awareness in preventing and overcoming the dangers of the virus. The flood of information on the coronavirus has also led the public into a maze of information. Cases related to coronavirus traffic are widespread and distributed through the internet (web or blog) and social media. According to the Kominfo cyber drone, the first hoax appeared on May 6, 2019; then, 54 others occurred from January 23 to February 3, 2020.

Internet and social media consumption is increasing day by day (Taufik and Suhaeri, 2020). It has worsened the process of receiving information from the public. Individual participation in producing and distributing information is increasing, facilitated by various new media facilities such as blogs, WhatsApp, Facebook, Instagram, Twitter, Youtube, and other application systems (Taufik and Suhaeri, 2020). The need for the internet and social media is inevitable in various fields, including the health sector. Communication increasingly relies on online communication to exchange information and support resources, including health equipment, health management, health personnel, and information during a Covid-19 pandemic crisis. Social media is a place to get advice from peers who may be experiencing the same health problems. They also seek advice for making lifestyle changes and solutions to health problems they may be experiencing. For example, someone who cares about covid-19 prevention through handwashing with soap can search blogs or ask members of the social media community for advice. They are trying to ease concerns about covid by accessing and/or creating social media contexts about the handwashing movement's effectiveness in using soap to kill the covid-19 virus (Sampurno, Kusumandyoko, and Islam, 2020).

The Covid-19 outbreak, on the other hand, gave rise to what WHO calls an infodemic (Julie & Kalina, 2020). Infodemics spread faster than the pandemic itself, with escalating damage in toxic information damaging the information ecosystem. In this situation, valid information has mixed misinformation/hoax/disinformation. As a result, it is not easy to carry out education by providing correct information (Astuti, 2020).

The flood of information related to Covid-19, both factual and hoax, has caused some Indonesians to panic. One of the panic behaviors that occurs is panic buying. People have flocked to buy enormous quantities of several commodities closely related to the prevention of Covid-19. Call it masks, antiseptics, medicines, even some food is purchased as stock to get a sense of security. Anxiety or Panic syndrome occurs when something goes beyond our thinking limits so that our bodies experience excessive shock symptoms. This panic syndrome causes many fear and anxiety in each individual (Joharudin et al., 2020).

Panic arises various stigmas, such as negative stigma against Covid-19 sufferers, towards Covid-19 corpses, towards people who have just returned from out of town or abroad, and also the stigma against families with Covid-19 sufferers. We also believe that the public's lack of information from the authorities and the spread of fake news has also affected panic buying (Shadiqi et al., 2020).

The Indonesian government's efforts to deal with Covid-19 continue to have made through various health appeals and travel warning policies, up to the Large-Scale Social Restrictions (PSBB) stage. Besides that, the media also have an essential role in maintaining society's calm in a still vigilant condition with the information they convey. The fast movement to obtain and disseminate information has become a characteristic of the mass media. However, both television and radio should not only move to get 'interesting' news angles, such as the number of deaths, conflicts, and people's rejection of the corpse of Covid, especially news that contains political bias (Astuti, 2020).

According to McQuail, media has become a dominant source for individuals to obtain images and images of social reality and society and groups collectively. The media also presents normative values and judgments mixed with news and entertainment (Sarwono, 2013). Through this power, the media can play a significant role during the Covid-19 pandemic by presenting various information; apart from following journalistic corridors, it can also raise enthusiasm and minimize public panic.

Because of this, the Indonesian Broadcasting Commission (KPI) and the Regional Indonesian Broadcasting Commission (KPID) in various provinces play a significant role in being a 'broadcast referee' so that the information conveyed by the mass media about Covid-19 is following facts, is not misleading, and is free from hoaxes. It is also inseparable for West Java KPID to continue to monitor broadcasting during the Covid-19 pandemic so that the public remains calm in a state of vigilance.

Covid-19 is exciting research, especially in communication science, such as research conducted by Sampurno, Kusumandyoko, and Islam (2020). It regards people's behavior in using social media amid the Covid-19 pandemic, Ardiyanti's research (2020) on effective communication media in conveying Covid-19 information Yudhaswara and Hidayat (2020) which presents research on people's selective behavior in choosing covid-19 information in the mass media.

Meanwhile, researchers conducted research related to West Java KPID in preventing public panic amid Covid-19. It has focused on; (1) West Java KPID's steps in monitoring news and information related to Covid-19 and (2) West Java KPID efforts to provide media literacy so that people remain calm during the Covid-19 pandemic.

Based on Law no. 32/2002 concerning broadcasting, the Indonesian Broadcasting Commission is an independent state institution at the central and regional levels whose duties and authorities have regulated this law as a form of public participation in the broadcasting sector. This institution has the authority, among others, to set standards for broadcast programs, formulate regulations and establish guidelines for broadcasting behavior, supervise and impose sanctions on violators. In the condition of an anxious, panicked, and many worries caused by the Covid-19 pandemic, in line with this law, the broadcasting commission has the duty and obligation to ensure that the public gets accurate and correct information following human rights.

According to Mutmainnah (2019), Law no. 32/22002 concerning broadcasting has determined that the primary regulator of broadcasting is KPI and not the government. This law carries the spirit of democratization because it puts broadcasting sovereignty in the public's hands (through KPI), in line with broadcasting media that operates using broadcast frequencies that belong to the public.

METHOD

This research uses qualitative methods with the type of case study research. According to Rakhmat and Ibrahim (2016), qualitative research's main objective is to create, expand, and sharpen theories by observing and interacting with humans and their natural environment to reveal rich and unique explanations. According to Creswell (2002), a case study is a study that places something or the object under study as a case. An object can be appointed if the object can have viewed as a system bounded by the object's time and place of occurrence. Meanwhile, according to Yin (2003), a case study is a research method that investigates contemporary phenomena in real life, which has carried out when the boundaries between the phenomenon and its context are not clear, using various data sources.

Data collection carries on literature study, observation, and interviews—a literature study obtained through books, journals, websites related to research problems—observations made on observing the West Java KPID. Then, carrying out its broadcast monitoring function at the West Java KPID Office, Jl. Malabar, Malabar, Kec. Lengkong, Bandung City. Observations carried on observing news about Covid-19 on television and radio from April to August 2020.

In interviews, there were respondents and informants. Respondents are people who will have interviewed once, while informants are people who will be interviewed more than once or also known as critical informants (Ardianto, 2011). In this study, the key informant was the Chairman of West Java KPID, Dedeh Fardiah, with the interview process three times. Meanwhile, an additional resource person is Santi Indra Astuti, anti-hoax activist Mafindo (Indonesian Anti-Defamation Society).

RESULTS AND DISCUSSION

On March 2, 2020, President Joko Widodo officially announced that Covid-19 had entered Indonesia; the level of news about Covid-19 in various media has begun to spread, both on television, radio, newspapers, especially on social media. It takes various forms, from direct news (straight news), talk shows to press conferences of the Task Force for the Acceleration of Handling Covid-19, which airs with various data findings.

From observations, the frequency of news and information about Covid-19 in the media has increased sharply until the period when the government imposes Large-Scale Social Restrictions (PSBB) through Government Regulation Number 21 of 2020. The high level of news and information about Covid-19 can encourage the public to be vigilant, but on the other hand, panic is a side effect that cannot have avoided. According to McQuail, media has become a dominant source for individuals to obtain images and images of social reality and society and groups collectively, the media also presents normative values and judgments mixed with news and entertainment (Sarwono, 2015). The news and information that researchers group based on observations from April to August 2020 are as shown on TABLE 1.

The information received by the public is certainly not only through television and radio. Social media is a space with high accessibility to get information, but often it is mixed with hoaxes. Hoax focuses on belief rather than argumentation and feelings rather than deduction. They work by relying on prejudice, polarization, and identity politics, as well as belief, cynicism, and the individual's search for simple understanding in the face of complexity and profound change. The contamination spreads in text, images, video, and sound (Posetti & Bontcheva, 2020).

TABLE 1. News and Information Categorization Regarding Covid-19

Form of Information	Information Content
News	Covid-19 cases in various regions in Indonesia Community dynamics during the pandemic (Covid positive funeral conflicts, panic buying, and the impact of the pandemic on various aspects.) Prevention efforts against Covid-19
Talks Show	Government policies related to PSBB, AKB The seriousness of the government in handling Covid Covid prevention of budget oversight economic and educational activities during the AKB period
Press conference	The official report of the Covid-19 Task Force on the development of Covid-19 Presidential statements regarding various government policies in handling Covid-19
Public service Advertisement	Campaign Against Covid-19 Social distancing and Stay at Home advice
Commercial Advertising	Offers of food, beverage, and medicinal products accompanied by information about the prevention of Covid-19

Source: observational data April to August 2020

According to Posetti & Bontcheva, hoaxes about Covid-19 or what they call dis-infodemics to consist of several forms, including; (1) emotional construction regarding false claims in the form of a narrative that has often mixed between incomplete information, personal opinions, along with elements of truth, (2) a narrative that has deliberately altered, created, and decontextualized which has designed to create confusion and arouse emotionally (3) the spread of fake or questionable websites or websites that display information in the form of news. (4) infiltration of information carried out to sow discord - relating to political agendas - as part of organized disinformation. Here are some examples of hoax news and information about Covid-19 that were officially collected by the central government's Covid-19 Handling Task Force (see TABLE 2).

News and information spread through mass media and social media certainly have an extraordinary effect. According to Cangara (2012), there are three dimensions of mass communication effects: cognitive, affective, behavioral, or conative. Cognitive effects include increased awareness, learning, and additional knowledge. Affective effects are related to emotions, feelings, and attitudes. Meanwhile, behavioral or conative relates to behavior and intention to do something in a certain way. Cognitively, the mass media encourages the public to continue to be aware of the dangers of Covid-19. It then leads to a conative effect where people try to comply with various health protocols recommended by the government, such as washing hands, using masks, and maintaining distance.

Meanwhile, the conative effect is an area where each individual is different in responding to news and information

TABLE 2. Examples of Hoax News and Information Regarding Covid-19

No	News / Information Title	Date	Category	Source
1	*Surat Edaran Penolakan Rapid Test Majelis Ulama Indonesia*	26 May 2020	Hoax	Facebook
2	*Setiap Hari Puskesmas di Kelapa Gading Rujuk 10 Pasien COVID-19 ke Wisma Atlet*	3 June 2020	Misleading	Medcom.id
3	*Laser dari termometer gun akan merusak struktur otak*	20 July 2020	Misleading	Facebook
4	*Jus Jahe dan Lada Hitam Mampu Sembuhkan Covid-19*	2 August 2020	Misleading	Facebook
5	*Seluruh Karyawan Pabrik ES-EMKA Terkena Corona Dan Pabrik Diliburkan*	6 August 2020	Misleading	http://archive.fo/CocKg
6	*Pemakaian Masker Menyebabkan Penyakit Legionnaires*	10 August 2020	Misleading	Facebook
7	*Corona adalah hoaks*	11 August 2020	Misleading	Instagram
8	*Air Kelapa Muda, Jeruk Nipis, dan Garam Obat Covid-19*	16 August 2020	Misleading	WhatsApp
9	*Putri Vladimir Putin Meninggal Setelah Dosis Kedua Vaksin COVID*	17 August 2020	Misleading	Toronto Today
10	*Tangkapan Layar Pengakuan Relawan Suntik Vaksin Covid-19 yang Menyebut Lupa Punya Hutang tapi Plonga-Plongo"*	18 August 2020	Manipulated	Facebook

Source: covid19.go.id

about Covid-19. One is the feeling of panic and emotional conditions reflected in panic buying symptoms, to panic that leads to psychosomatic (conditions or disorders when the mind affects the body, to trigger physical complaints). The spread of hoaxes also exacerbated panic amid the corona pandemic known as an infodemic.

In a condition where the public has flooded with information, the role of broadcasting supervisory institutions, in this case, the Indonesian Broadcasting Commission, is needed to avoid the negative impact of information and news received by the public. According to Law Number 32 of 2002 concerning Broadcasting, broadcasting is the activity of broadcasting broadcasts using broadcasting and/or means of transmission on land, at sea, or in space by using a radio frequency spectrum by air, cable, and/or other media to be received simultaneously. Moreover, simultaneously by the public with broadcast receiving devices.

The same law has also stated that the Indonesian Broadcasting Commission's duties and obligations (KPI) are to

guarantee the public to obtain appropriate and correct information by human rights. It is the basis for West Java KPID to consistently supervise broadcast content related to Covid-19 to be genuinely beneficial to the community and not misleading.

Regarding duties and obligations, the West Java KPID, Dedeh Fardiah stated that televisions in Indonesia mostly uses the Network Station System (SJJ). Many people think, for example, TVOne, TransTV, or other television as national television, even though there is only one national television, namely TVRI. However, because of the private television broadcasts to the West Java region, West Java KPID also participates in monitoring activities.

So far, the West Java KPID does not have a unique channel for information about Covid-19, all integrated under the West Java provincial government's auspices through Pikobar (Covid-19 Information & Coordination Center). However, according to Fardiah, in coordination with Pikobar, West Java KPID continues to carry out its duties as a broadcasting supervisory agency. For example, they coordinate or publish information related to Covid-19, including encouraging how the media plays an active role and does not disturb the atmosphere.

As a broadcasting monitoring agency, West Java KPID also does not calculate how much news and information has spread about Covid-19 because this area is in the Kominfo area. West Java KPID focuses on encouraging broadcasting institutions to always be guided by the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS), including an appeal always to pay attention to health protocols in every broadcasting program. For example, in a talk show, physical distancing must be considered following

the government's efforts to carry out the PSBB. If not, of course, the West Java KPID will immediately give a warning to the media for violating the PSBB rules (Fardiah, 2020).

Furthermore, as an institution under the Central KPI, West Java KPID also reminds the mass media to raise information and news about Covid-19. It is referred to the Central Indonesian Broadcasting Commission Circular Letter Number 123 / K / KPI / 31.2 / 03/2020 concerning Corona Outbreak Broadcasting, which contains the following:

First, report/inform the coronavirus outbreak carefully. It does not speculatively and does not cause public panic in all broadcast programs, including statements from hosts/reporters/ announcers. Using diction (choice of words) and the presenter/reporter/host's presentation tightly and does not appear to be dramatizing or frightening not to cause the public perception that causes panic. Second, delivering that the government has intervened in dealing with the coronavirus outbreak (Covid-19). It has mentioned the Indonesian Ministry of Health's hotline service (081212123119 or 021-5210411) or hotline service for each region and referral hospital for handling the coronavirus outbreak in each region. Third, using sources of information about the coronavirus from reliable and confirmed sources and not broadcasting information from social media unless the information has confirmed. Fourth, presenting credible interview sources and delivering positive interview material in discussing the coronavirus outbreak.

Fifth, not mentioning the patient's identity and not exploiting the environment and residents around the patient. Sixth, delivering data on the coronavirus outbreak in a balanced manner. If someone wants to convey the death rate, the cure rate must be followed

(percentage). Seventh, the show/broadcast PSA (public service advertisements). It has about the coronavirus outbreak. It contains spreading, symptoms, and prevention. Besides, containing the first measures in government and regional services. Eighth, delivering a warning that parties who take advantage of the situation. It has related to the coronavirus outbreak (mask speculators and hand sanitizers) is threatened with six years imprisonment and a maximum fine of IDR 4 billion, as stated in Law no. 24/2007 on disaster management.

The chairperson has seen the high frequency of news and information. They have a different effect on the community. First, a group of people takes the attitude that the researcher can anticipate and stay alert. There is an attitude that the researcher would rather not listen to the news because it will create fear and panic.

Panic or anxiety itself has characterized by worry about unforeseen dangers that lie in the future. Anxiety is a negative emotional state characterized by premonition and somatic tension, such as a racing heart, sweating, difficulty breathing (Annisa and Ifdil, 2016). Anxiety is the ego's function to warn the individual about the possibility of a danger coming to have prepared an appropriate adaptive reaction. Anxiety serves as a mechanism that protects the ego because anxiety signals to us that there is danger. Suppose the right action has not taken; the danger will increase until the ego is defeated (Kumbara, Metra, and Ilham: 2018).

The second type of effect conveyed by the chairperson of the West Java KPID is very obligatory. Information overload is very susceptible to being mixed with hoaxes with vast spread on the timeline and social media. According to Santi Indra Astuti, anti-hoax activist Mafindo (Indonesian Anti-Defamation Society), hoaxes spread quickly due to several factors. First, instrumental factors, namely amplification by social media and digital media. Second, psychological factors, the mental configuration of the present that is different from before. Third, situational factors, when the party is supposed to provide information but is not maximally carrying out its role, or even ignoring it. Finally, the communicators' role is replaced by other parties who sometimes already have agendas for their interests.

As chairman, Fardiah and the West Java KPID team always warned all media under the supervision of the West Java KPID to be careful in delivering news related to Covid-19. According to Fardiah, so far, broadcast media is safe from hoaxes because of its clear structure. However, now is the moment to reach the audience to have more confidence in the media (mainstream media). Fardiah also stated that the panic caused by high consumption of information is an indicator of low literacy. Information that is absorbed just like that without any critical attitude to question its truth will drive the individual toward panic. For the general public, with the demands of life, it is difficult to be more selective and critical. Their focus is on how to earn a living and support their family (Fardiah, 2020).

Therefore, the West Java KPID efforts to prevent public panic during this pandemic have two ways; (1) monitoring and (2) media literacy. Monitoring of broadcast is carried out by the West Java KPD every day for 24 hours. It starts from the recording process, reviewing it. If there is an indication of a violation, a review is carried out by referring to the broadcasting law and then entering the plenary stage; Whether the broadcast violates. The monitoring carried out by the West Java KPID is, of course, so that all broadcast content, including news concerning Covid-19, does not violate the Broadcast Code of Conduct and

Broadcast Program Standards (P3SPS). P3SPS is the result of the agreement of all Regional KPIs / KPIs throughout Indonesia which are stipulated in the KPI Regulation as a guideline for broadcasting institutions in carrying out broadcasting operations which have undergone two changes, first in 2009 and the second in 2012 (Andriansyah, Unde, and Hasrullah: 2018).

According to Luaylik and Hudaya (2018), monitoring of confiscation is about knowing various violations and how to measure the violations to determine the sanctions that will have given. However, several characteristics must have fulfilled. The supervision is in order to run optimally and efficiently. Both in the form of cooperation with broadcasting institutions and conditions for monitoring targets, surveillance activities impact activities' targets.

Meanwhile, the media literacy activities carried out by West Java KPID depart from the enthusiasm outlined in the tagline; "Smart Media, Smart Media." It implemented the active efforts of West Java KPID. To keep reminding the media to be smarter by consistently holding the guidelines for broadcasting behavior. West Java KPID is doing this by traveling around the City / Regency to conduct workshops so that the media is smart in broadcasting broadcasts, does not commit violations, and provides guidance. Meanwhile, media-savvy carried with various West Java KPID programs such as goes to campus. The West Java KPID goes to the village, goes to school, and goes to pesantren to increase media literacy among the community, including West Java KPID in seminar forums (FGD) regarding broadcasting media during a pandemic. The strategy carried out by KPID West Java at the time of providing literacy was carried out by selecting target nodes, which later on the target nodes would re-disseminate education

about media literacy to a broader target (Supratman, 2017).

According to Santi Indra Astuti, media literacy is a form of media education that is good for society. It follows media literacy principles, such as how to access, filter the information, comprehend, analyze, and be part of a good society by being a good citizen. Meanwhile, according to Taufik and Suhaeri (2020), iterative media is used to answer people's increasing views about its effects and the impact arising from the content of mass media, which tends to be harmful and unpredictable.

Entering July 2020, the news and information about Covid-19 decreased along with the stipulation of The Adaptation's status to New Habits (AKB). During the AKB period, Mahi M. Hikmat saw a shift in society towards indifference.

According to him, mass media theories that have tested quantitatively tend to be dominated by the conclusions, quantity, and quality of the frequency of content in the mass media, which broadly determine the influence on humans. The more and better content presented in the mass media, there is a tendency for the higher the level of influence of the content on audience behavior and vice versa. Then Hikmat emphasized that this thesis could be analogous to the presentation of the Covid-19 case content. Regardless of the influence of other aspects, the increase in the positive number of Covid-19 in Indonesia in recent weeks (August 2020) may be related to stopping the presentation of television information.

The analysis presented by Hikmat shows that the level of distribution of information and news about Covid-19 is like the fruit of simalakama; when information is abundant, it creates panic, but vice versa, when there is less information, there is indifference. In line with that, Buana (2020) views that during

a pandemic, people experience what is called optimism bias.

Optimism bias is a cognitive bias that makes a person believe that they are less likely to experience adverse events. It is also known as unrealistic optimism or comparative optimism. This concept can explain why Indonesians are still not afraid to carry out activities. These are exposed to many people, holidays for example, because they are too confident that corona is not that dangerous. It is because typical Indonesians are relaxed in facing any condition, or believe that God will protect the Indonesian state (Buana, 2020).

CONCLUSION

Even though the West Java KPID has not found any broadcasting violations related to news and information regarding Coid-19 media, they monitor and literacy are continuously carried. The public remains calm in the face of the pandemic, especially entering September 2020, where new Covid-19 cases have emerged. It is allegedly due to the decline in news content and information about Covid-19, causing the community to start to care less about vigilance and prevention. The West Java KPID also carried out other efforts through socialization. Both through a broadcasting appeal letter during the pandemic, the active role of the West Java KPID through coordinating work with the West Java government, and encouragement for the mass media to continue to be guided by predetermined broadcasting standards.

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What They Do Not Talk about When They Talk about Radicalism: (A Corpus-assisted Discourse Analysis on Islamic News Portals in Indonesia)

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***Abstract:** The lack of a clear definition of radicalism leads Islamic organisations to feel entitled to interpret it. It results in contention for the meaning of radicalism and forms a different reality for each reader. By taking a case study on two spectra of Islamic organisations, moderate Islamic organisation (NU Online) and Islamic extremist organisation (Portal Islam), this study aims to understand the construction of radicalism in two Islamic news portals. We utilised a dataset of news about radicalism from September 2018-2019 and analysed it using a combination of corpus linguistic (CL) and critical discourse analysis (CDA). While CL helped to reveal emerging discourses, CDA intended to observe the patterns and relate them into socio-political contexts critically. The results indicate that each site was blurring the information function of news portals into a propaganda function. They also generate fragmented knowledge, which leads to a misrepresentation of paradigm towards radicalism. This leads to discriminatory actions against other groups. The meaning of radicalism in the media may encourage group dichotomy, which is counterproductive to countering terrorism in Indonesia. This study contributes to a comprehension of the terrorism phenomenon by providing a closer view of how moderate and extreme Islamic organisations interpret radicalism.*

***Keywords**: radicalism, terrorism, critical discourse analysis, corpus linguistics, Islamic news portal*

INTRODUCTION

Terrorism is an objective reality that can be interpreted subjectively (Karaffa, 2012, 2015). As an objective reality, terrorism is a crime against humanity that threatens civilisations and the sovereignty of countries in the world (Crenshaw, 2014; Hülsse & Spencer, 2008; Malkki & Sallamaa, 2018)it is extraordinary to see that what was once a marginal subject for social science has developed into a full-fledged program of "terrorism studies." In fact, recently a sociologist considered the subject of sufficient importance to write a doctoral dissertation and then a book on the "social construction" of the field (Stampnitzky 2013. In some ways, terrorism is considered an act rooted in radical Islam (Neumann et al., 2018). It creates

stereotypes in radical Islamic movements, which result in discrimination against groups with a strong Islamic identity who are suspected of being terrorists, extremists, or whole groups (Mubarok & Hamid, 2018; Umar, 2010). This legalises certain groups of people or even a state to commit acts of discrimination and violence against radical groups (Karaffa, 2012; Schmid, 2013). This situation is even more complicated due to the mass media bias in reporting on Islam. It is too focused on narrating news on incidents and acts of violence in the Muslim world (Chertoff, 2008; Maulana, 2018; J. Neumann et al., 2018; Powell, 2011)business processes, organisation structures as well as Enterprise Resource Planning infrastructure. The case study focussed on the summative evaluation of

the programme post-implementation. This assessment involved 25 semi-structured interviews with employees across a range of managerial strata capturing more than 65 roles within the change programme at both local and global levels. Data relating to their perception of evaluation effectiveness and shortcomings were analysed by means of template analysis. The study identifies responsibilities for executing an evaluation alongside various methods and tools that are appropriate, thereby focussing on the "Who" (roles, responsibility for particular activities.

However, a term like radicalism has never been clearly defined in either the academic or the policy literature (Schlegel, 2018). In a practical sense, every organisation feels entitled to define what radicalism is. It is feared that this may lead to the narrowness of the meaning of radicalism, which will lead to misconstruction and misconception of the meaning itself. Furthermore, the term of radicalism is deliberately raised and exaggerated to seek publicity, which affects a larger audience than those who are direct victims so that it is treated more favoured than it should be (Crenshaw, 2014; Lauderdale & Oliverio, 2018)this chapter suggests that the social problem task is not to expose or define the terrorist of the week – be it the Unabomber or the Islamic State organization (ISIS. The problem is that every organisation tries to construct the meaning of radicalism and to persuade the audience to have the same definition as them.

The contestation of radical narratives between moderate and extreme Islamic organisations on the internet is an interesting subject examined in this study. Mass media is an ideological instrument that shapes the social cognition of others. The media should not be seen as a neutral space that freely provides every element of society with a means of publication, but it is a means of equalising interests,

ideas, and concepts from owners to the public. The media becomes a subject that constructs reality based on its interpretation and definition to be disseminated to the public (Dijk, 2003; Khotimah, 2003; Sudibyo, 2001).

There are many pieces of literature examining how propaganda is made by extremist groups to influence the individual behaviour to radicalise and join these organisations (Andersen & Sandberg, 2018; Mahood & Rane, 2017; Ömer Taşpınar, 2009; Schlegel, 2018; Schmid, 2013; Thomas, 2016). However, only a few studies discuss the struggle for radicalism meaning by Islamic organisations and how they try to construct its meaning. We argue that the lack of a clear definition of radicalism has been exploited by organisations to establish their own meaning of radicalism. Therefore, this study aims to determine how the radicalism discourse is constructed by Islamic organisations and the implications of this construction. Specifically, this study aims to provide a comprehensive understanding of the radicalism meaning by two spectra of Islamic organisations represented by NU Online and Portal Islam. NU Online represents moderate Islam, while Portal Islam is an extremist Islamic organisation (Maulana, 2018).

Radicalism: Search for a Single Definition?

Although various disciplines have discussed it, the term radicalism is not well defined and still has an ambiguous meaning (Porta & LaFree, 2012; Sedgwick, 2010). This is due to increasing complexity and the added effort of each individual (or organisation) to define the problematic concept (Schmid, 2013). This lack of consensus definitions leads each researcher to make their definitions or justify using one another.

The popular definition by McCauley

& Moskalenko (2008) identifies two discourses of radicalism, namely descriptive and functional. The descriptive approach emphasises changes in beliefs, feelings, and behaviours, justifying inter-group violence in defending the group (McCauley & Moskalenko, 2008). However, the functional approach argues that radicalism is an increased preparation with a higher commitment to conflict between groups. Theoretical approaches to radicalism can be placed at two ends of the continuum, which is the Anglo-Saxon approach as a passive approach and Europe as an active approach (Neumann & Kleinmann, 2013). The passive approach emphasises that any belief, no matter how extreme, does not pose a threat to society as long as it is expressed peacefully. On the contrary, the active approach emphasises the cognitive aspects of the process and assumes that radicalism may lead to violence.

Academics also debate the endpoint of radicalism. Some of them think it is a purely cognitive phenomenon (Neumann, 2013). Meanwhile, others think this phenomenon may lead to acts of violence (van de Weert & Eijkman, 2019) European states have become highly concerned with being alert to early signs of radicalisation processes. As a result, youth workers as well as other local professionals have been confronted with the task of detecting these early signs. However, despite training and increased knowledge, the question remains whether youth workers are sufficiently equipped to assess potential risks in youth who show no concrete plans for criminal action. In these cases, prevention targets ideas rather than violent behaviour. This article details qualitative results of a case study among Dutch youth workers and suggests that no clear framework exists for detection of radicalisation processes into (violent. The absence of a single interpretation for radicalism has been used as a gap by the

media with various ideologies. Therefore, the media aims to construct the meaning of radicalism according to them. The radicalism discourse then transformed, re-contextualised by adding purpose to legitimate certain actions (Leeuwen, 2008).

METHOD

This study combined Corpus Linguistic (CL) and Critical Discourse Analysis (CDA) methods. This combination was performed, considering that one method's usage was not sufficient to interpret the linguistic patterns occurred and answer research questions. In this study, CDA helped to complete the sociopolitical context, which is missing from CL analysis, while CL helped with data triangulation problems in CDA. This combination is a means to complement the shortcomings of these two methods (Baker et al., 2008; Cheng & Cheng, 2015; Partington, 2015).

In the CL method, the corpus is defined as a text collection with much linguistic information to be studied (Hizbullah et al., 2017). The authors would reveal the emerging discourse by critically observing the patterns seen in the existing linguistic corpus. Therefore, the consequences of re-contextualising specific themes and how a word and sentence form certain groups and exclude other groups could be seen (Leeuwen, 2008). This study talked about how the chosen corpus interpreting radicalism and what the corpus do not talk about when they talk about radicalism.

To fully understand the discourse, we use the critical discourse approach from (van Dijk, 1993, 1994, 2013)). Van Dijk's approach, which concentrates on media discourse and social cognition (Amerian & Esmaili, 2014), is relevant to this study's objectives. In examining discourse, van Dijk investigated the triangular relationship between discourse,

cognition, and society. Consequently, this study did not attempt to reveal discourse as a productive act of social meaning (Fairclough, 2001) or a social-historical search (Reisigl & Wodak, 2001). However, it concentrated on mental representations of radicalism formed by the two media portals and the pragmatic consequences of the discourse.

This study started by building two corpora derived from news articles with the theme of radicalism on the NU website and Portal Islam, respectively, for a year from September 2018 to September 2019. Primary data in this study are articles that have headlines and contents containing the word radicalism found on the websites. The collection of articles was searched using the Google advanced search engine by employing the keyword of "radicalism site:nu.or.id" for NU Online and "radicalism site:portal-islam.id" for Portal Islam. Subsequently, we manually checked to match results from searches on Google and individual sites. Finally, we found 98 articles on radicalism on the NU website and 38 news on the Portal Islam website. The same method was also employed by several content-analysis studies such as Abd Mutalib et al. (2017) and Opeibi (2019). The usage of the AntConc application (developed by (Anthony, 2019)) is intended to search for keywords, concordances, and collocations.

After having a list of words, we scrutinised the data and contextualised it by considering and examining its social, political, or historical context (Jaworska, 2016; Leeuwen, 2008). After categorising words and sentences based on particular themes, we carefully translated them from Indonesian to English and ensured that context and nuance were not reduced. Moreover, we explored the relationship between the words in the discourse to determine how this contributes to the readers' social cognition, which in turn

forms mental representations and *"us versus them"* attitudes in society. This was obtained by exploring the discourse presented and uncovering the missing discourse on radicalism in both sites.

RESULTS AND DISCUSSION

This section contains findings obtained using CL techniques and assisted by the AntConc application. The results of our keywords, collocations, and concordances clustering are as follows:

Keywords

In the first analysis, we focused on the keywords from each corpus by thematically categorising the word list using a quick concordance analysis to determine which group they fit into. In this study, keywords are intended to see the meaning of a particular word and primarily why it was used.

We found six categories (TABLE 1), including social groups, verbs, figures, ideologies, and methods. The social groups in this study are a collection of institutions mentioned by two spectrums of Islamic organisations on their websites. The striking difference between them is that NU Online uses the social-religious groups under it while the Portal Islam mentions more government agents. NU Online states that it relies on organisational bodies which are suitable for certain segments. The words universities, schools, and mosques indicate the place of their movements. Portal Islam mentions several institutions such as KPK, TNI, president, century, MPR, and Golkar, which shows partiality or opposition to these institutions. Portal Islam actively provides comments on current issues, especially those which attack the government.

We also present a series of verbs to show their actions and determine how they are intervening in society through various activities. In the NU Online, we

TABLE 1. Keywords List

Category	*Nahdlatul Ulama Online (NU Online)*	*Portal Islam*
Social Groups	Nahdlatul Ulama, mosque, state school, IPNU, anshor, government, PBNU ministries, universities, Islamic boarding schools, campuses, BNPT, UIN, PWNU, Banser, Kominfo, PKB, community organisations	HTI, Caliphate, KPK, law, TNI, president, mosque, century, MPR, SMA, Golkar
Verbs	moderate, ward, understand, build, strengthen, fortify]	corner, violate, and urgent
Figures	kyai, teacher, gus, rector	Enzo, Prabowo, Jokowi, Wiranto, rector, teacher, Bamsoet, JK
Ideologies	radical, moderate, violence, intolerance, terrorism, extremism	radicalism, terrorism, tauhid, hijrah
Methods	education, da'wah, social media, prevention, tasawuf, discussion, regeneration, deradicalisation	campaign, movement

Source: processed by authors, 2019

found words such as moderate, ward, understand, build, strengthen, and fortify. Meanwhile, on the Portal Islam, we found negative verbs such as corner, urgent, and violate. We also found verbs like involve, correct, influence, and sustain. The NU Online intervenes through preventive actions such as moderate, deter, prevent, and fortify certain groups. On the other hand, we find negative verbs on Portal Islam, including corner, violate, and urge.

Figures in this study are defined as professions or individuals who are often mentioned in the two sites. The difference is the figures they often mention. In NU Online, figures like Kyai, Teacher, Gus, Rector are easier to find, while political figures like Enzo, Prabowo, Jokowi, Wiranto, Bamsoet, and JK are easier to find on the Portal Islam. While NU uses figures such as Kyai, Teachers, and Gus to disseminate Islamic teachings, Portal Islam brings up political figures to criticise government actions.

Furthermore, we group words that denote an ideology defined as a particular system of thought underlies an individual/ organisation to act. We found words like radical, moderate, violence, intolerance, terrorism, extremism on NU Online. The emergence of these words in NU Online is intended to show their disapproval of these activities. Meanwhile, on the Portal Islam, words like radicalism, terrorism, Tauhid, and Hijrah were often found. On the other hand, Portal Islam uses these words to clarify that the real enemy is not radicalism and terrorism but communism. The method in this study is interpreted as how they conduct their activities. At NU Online, methods such as education, da'wah, social media, prevention, tasawuf, discussion, regeneration, and deradicalisation are more widely used. Meanwhile, methods such as campaigns and movements are the words found on the Portal Islam.

Collocation

This section focuses on the collocation analysis of the three words, which are most commonly found in

TABLE 2. Collocation List of Radicalism, Islam, and Indonesia

Collocation	Category	Nahdlatul Ulama Online (NU Online)	Portal Islam
Radicalism	Adjective	seed, virus, transnational, hateful nature, threat, global	danger, fabrication
	Ideology	separatism, egoism, transnational, heretical, ideology, danger, intolerance, global, hatred, threat	intolerance
	Social Groups	PMII, teachers	Ristekdikti, campus, faculty, HTI, caliphate, police, minister]
Islam	Sects	*washatiyah*, grace, sharia, archipelago, caliphate, radical, moderate	allergy, archipelago, radical
	Social Groups	Islamic community organisations, Kemenag, state, media, FPI, university	professor, officials, community organisations, HMI, Golkar, terrorist, ministry, TNI, KPK, HTI
Indonesia	Adjective	separated, mubalighin	leading, above all, intolerant, radical
	Social Groups	PKI, GNKRI, communist, HTI, Pakistan, TNI	LIPI, HTI, Indonesia, Tempo, University

Source: processed by authors, 2019

both corpora, such as radicalism, Islam, and Indonesia. We focus on the verbs, adjectives, and nouns, which accompany the selected words. All collocations are categorised into several themes conducted by manual concordance analysis.

TABLE 2 lists the collocations for three frequent words in the two corpora, like radicalism, Islam, and Indonesia. There are three categories in radicalism, including adjectives, ideologies, and social groups. Adjectives, in this study, show how the words radicalism, Islam, and Indonesia are interpreted. Ideology is a system of thought which underlies individuals or organisations to act, while social groups refer to specific institutions.

In the collocation of radicalism, the words accompanying radicalism in NU Online include origin, virus, transnational,

hatred, threat, and global. The words virus and origin indicate that they intend to prevent radicalism as the root of terrorism. They also describe radicalism as a global threat and transnational crime to show the severity of radicalism. We found the word fabrication and danger on the Portal Islam, showing that Portal Islam views radicalism as an issue which is not as big as what is reported by the media; it is only a political spin.

To show the word radicalism's ideology, we found words such as separatism, egoism, transnational, heretical, ideology, danger, intolerance, global, hatred, and threat in NU Online. NU Online illustrates radicalism as a dangerous, heretical, transnational, and global scale-like act of separatism, which is an act of spreading hatred and threats.

Meanwhile, on the Portal Islam, we found words such as intolerance as a word which follows radicalism. This shows that Portal Islam interprets radicalism as intolerance.

In social groups, we found words such as PMII and teachers in NU Online, while on the Portal Islam, we found Ristekdikti, campuses, faculties, HTI, caliphate, police, and ministers. PMII and teachers in NU Online are the two central institutions of the deradicalisation movement, while Portal Islam continues to criticise the government by condescending Ristekdikti, campuses, and the police. The emergence of words such as the caliphate and HTI used as their attempt to clarify that the current state threat is not HTI and caliphate but communism.

In the collocation of Islam, we divided it into two categories, namely sects and social groups. Sects refer to the belief in a particular school of thought, which then determines how they worship, while the definition of social groups remains the same as the previous definition. NU Online talks a lot about *washatiyah*, grace, *goriban*, sharia, archipelago, caliphate, radical, and moderate, while on the Portal Islam, the word Islam is followed or follows the words allergy, archipelago, and radical. We also found social groups that accompany or are accompanied by Islam on NU Online, such as Islamic Organisations, Ministry of Religion, State, Media, FPI, and Universities. On the Portal Islam, words such as professor, officials, HMI, Golkar, terrorist, ministry, terrorism, TNI, KPK, and HTI are found to be used before or after the word Islam.

In the collocation of the word Indonesia, we found words such as separated, my country, and mubalighin on NU Online, while on the Portal Islam, we found words such as leading, above all, intolerance, terrorism, and radical.

TABLE 3. The Concordance of the Word Radicalism, Islam, and Indonesia in NU Online

even call it apostasy). Movement of chaos and <u>radicalism</u> is slander for humanity", said Kiai Lukman.)
NU students are reminded to be aware of religious and secular <u>radicalism</u>
The same opportunity to add a sign of the entry of <u>radicalism</u> in campus mosques is the activity
Religious understanding has mushroomed, which has led to <u>radicalism</u> that threatens the Republic of Indonesia. Liberalism
The BNPT will continue to monitor the issue of <u>radicalism</u> and terrorism in order to maintain the integrity of the nation
Indonesia and Pancasila are following <u>Islamic</u> law, so do not impose and (apply the system
to increase the understanding and insight of moderate <u>Islam</u> for these students by applying
to jointly block the spread of understanding of radical <u>Islam</u> through the socialisation of tolerance and moderation
in their respective fields while spreading friendly <u>Islam</u> and counteracting radicalism
Its current develops critical thinking, while exclusive <u>Islam</u> tends to be doctrinaire, closed
the middle of society. Negara Kesatuan Republik <u>Indonesia</u> is our big home that must be
Terrorism nets still have their influence in <u>Indonesia, from</u> Darul Islam, Islamic State to Al.
Rahmat stated that the level of radicalism in <u>Indonesia has</u> entered a yellow light or is alert, so that
as well as terrorism, forbidden in <u>Indonesia</u> . "Santri must guard religion, not do it
because at the same time, <u>Indonesia</u> is being swayed by a situation of radicalism

Source: processed by authors, 2019

NU Online intends to show Indonesia as a country that is currently facing radicalism, while Portal Islam states that radicalism in Indonesia is just political spin. Like other collocations, we found social groups in the collocation of the word Indonesia. In NU Online, we found the words PKI, GNKRI, communist, HTI, Pakistan, and TNI, while on the Portal Islam, we found the words LIPI, HTI, Indonesia, Tempo, and universities.

Concordance

The third section focuses on the concordance of the two corpora. A concordance can express certain word associations in a sentence so that we use it to investigate certain discourses and knowledge which each corpus is trying to build. We show how the words radicalism, Islam, and Indonesia are used in the context of a news article in each corpus.

Table 3 contains concordances for words such as radicalism, Islam, and Indonesia in NU Online. It is intended to investigate in what context the sentence appears. The word radicalism is described as a chaotic condition that must be abandoned and watched out for, currently wide-spreading, and the government continues to monitor it to maintain the integrity of the Republic of Indonesia. The word Islam in NU Online is often used to show moderate Islam, which is a friendly, inclusive, and tolerant religion. In NU Online, Indonesia is described as a country that is currently facing radicalism.

Table 4 contains concordances for words like radicalism, Islam, and Indonesia in Portal Islam. We found that the Portal Islam seeks to confirm radicalism as a political game rather than a product of religion. Islam in the Portal Islam is described as a religion which is being cornered because it is considered to

TABLE 4. The Concordance of the Word Radicalism, Islam, and Indonesia in Portal Islam

if it is correct, radicalism will disappear by itself. By the way, who

All religions, which then conclude that radicalism and terrorism are not products of religion, moreover

exposed to the radical thoughts of the chancellor. Radicalism is not based on ideology but on interests or

corner Islam as a religion that produces radicalism and terrorism. This fact has been spat on

Do not campaign against terrorism and being exposed to radicalism into terror and radical acts

more sadly all Islamic based schools are suspected of being the birthplace of thoughts

During the last decade Islam was cornered as the sole brand holder of the perpetrator

Radicalism and terrorism do not belong to Islam because radicalism and terrorism are unfamiliar

In order for the TNI to clash with religious Muslims, it must be removed with accusations

Academics, scientific institutions, and Islamic religious institutions, fail to understand the three dynamics and concerns

Got a place back even though career in Indonesia, the issue of radicalism is almost the same as the issue of terrorism

to immediately leave Indonesia, according to him, there is no place in the hemisphere

@prabowo is behind the Hizbut Tahrir Indonesia movement so far, his stance has always been on the side of them.

radicalism to terrorism. He said Indonesia was facing a new threat through

According to him, there is no place in any part of Indonesia for followers of ideology

Source: processed by authors, 2019

deliver radicalism. Indonesia is described as a prominent country and should be proud of so that the issue of radicalism in Indonesia is not too severe.

Discussion

A discourse grows and lives in the corpus to construct cognition and legitimise certain actions for the reader. Each news portal re-contextualises a particular event by adding, changing, and removing some aspects of the event to suit their ideology (Karomani, 2004). This section explains how the corpus develops discourse on radicalism. Referring to van Dijk's (2003) approach, the discussion is divided into three levels which are at the first level, we dismantle the discourses in the text; at the second level, we explore the various knowledge arising from these discourses; and finally, we connect the knowledge into a mental representation of radicalism in society.

The results of the analysis of the corpus show that NU Online builds the meaning of radicalism as a virus that needs to be prevented and combated. The narrative is formed by combining several discursive strategies involving experts, bureaucrats, and opinion leaders. In this way, NU Online incorporates scientific authority, personal authority, and impersonal authority (Leeuwen, 2008) to re-contextualise the meaning of radicalism. Through the results of research, policy, and religious studies, NU Online forms a consensus that radicalism is dangerous because it threatens individuals and national integration.

Moreover, groups or people exposed to radicalism are translated into numbers and words such as "virus" to raise questions on their humanities. This labeling aims to generate negative sentiment towards radical groups and provide legitimacy and support for moderates to act according to the moral power given to their groups by the text

(Baker et al., 2008; Leeuwen, 2008).

Portal Islam talks more about radicalism in the context of certain events. They build a narrative that radicalism is a political spin to gain public sympathy. Portal Islam builds a narrative that radicalism is fabricated to marginalised Muslims and is a black campaign against specific candidates in the election. In this narrative, Portal Islam suggests the public always to rethink when issues of radicalism emerge and to deem it will disappear by itself.

The discursive strategy used by Portal Islam is by re-contextualise various issues in a political context and then connect them to the issue of radicalism. Various issues ranging from the election of university rectors from abroad, remissions on corruptors, and presidential speeches are directed into radicalism issue, not to provide terror but to justify that radicalism is only a political spin and fear of radicalism is groundless. This is not conducted using the authority of experts. Portal Islam prefers a Twitter account with massive followers to provide information on various issues related to radicalism.

Each corpus is more interested in fusing the information function subtly into the propaganda function. The information conveyed aims to disseminate their group's ideology to readers. This can be seen from the forms of knowledge which emerge from the article, for example, a contextual knowledge (*"...the entry of radicalism in the campus mosque is the physical activity conducted by the congregation in it. These activities usually lead to militarism..."* and *"...in most cases, the aim of the supporters of radicalism is students who are innocent or do not have a strong religious background..."*), a knowledge of certain social groups (*"...NU students are reminded to beware of religious and secular radicalism."*), an opinion (*"...Republic of Indonesia and*

Pancasila are following Islamic law. So, don't impose (implementing the caliphate system, for example) …") as the ones in NU Online. On the contrary, Portal Islam also disseminates fragmented knowledge such as knowledge which comes from a personal opinion without the basis of certain studies (*"…so that the TNI can clash with religious Muslims, it must be removed with accusations…"*), a knowledge of future predictions (*"…radicalism will go away eventually…"*), and social group knowledge (*"…this concept needs to be treated seriously. Specifically, the people are worried about the rise of communism…"*). Based on this explanation, the knowledge built upon the two sites is partial. Radicalism is never told in its entirety context with the social, economic, and political conditions of the subjects exposed to radicalism. This partial knowledge is used as a base by the reader to understand the issue of radicalism. Therefore, information about radicalism is limited and adjusted to the ideology and agenda of each corpus.

Considering that the two portals have a niche segmentation, hatred or cynicism against radicalism has turned into a mental representation of the group forming a prejudice against the outsider. The mental representation of "us versus them" becomes a moral reference for their readers to act. This corpus directs their actions.

The power-knowledge then re-contextualises radicalism into a new form, either as a virus or as a political spin. Then, the discourse turns into a mental representation of each group, and policies related to radicalism emerge through these mental representations. That knowledge becomes a bridge for the emergence of discriminatory cultures in society.

Therefore, it is essential to dismantling the verbs which are often used in discussing radicalism. Verbs are markers of the actions to take related to emerging discourses. Through verbs such as moderate, ward, understand, build, strengthen, and fortify, NU Online urges all circles of society to take part in doing the same for those exposed to radicalism. It is similar to Portal Islam, which utilises many verbs such as marginalise, violate, and force to encourage readers to think that radicalism is used to enclose Muslims, and it will disappear by itself so that extremism needs to be maintained.

Without a clear context, radicalism is only judged by its participation in certain ideological groups. Finally, this will lead to policies or policy drafts that are discriminatory against society. This policy stems from the discourse on radicalism, which is built from cognition about radicalism that has been adapted to certain media ideologies and their agenda. This contradiction in discourse not only confuses the public, but the narrative of strengthening the group also provides legitimacy to discriminate against outsider groups. The two portals should also provide nuances of the complexity of radicalism, the subject exposed to radicalism, social, economic, political, and historical conditions from the events which occurred so that they cannot merely consider radicalism as a virus or a black campaign. Instead of helping the public, a simplification discourse on radicalism, such as in the two corpora, is counterproductive and may backfire in countering terrorism in Indonesia.

CONCLUSION

This study is intended to understand the construction of radicalism by two spectra of Islamic organisations. We found that as the media massively preach about Islam as a religion linked to radicalism and terrorism, these two sites, in their respective ways, try to dismiss the issue by presenting an image of moderate Islam on NU Online and clarifying that

radicalism is a political spin on the Portal Islam. Our study found that radicalism in NU Online is considered a virus that needs to be prevented and combated through various preventive measures. Radicalism is narrated as a threat to individuals and the integrity of the nation. On the contrary, the narrative built by Portal Islam is radicalism as political spin. Specifically, Portal Islam engages people to rethink the issue of radicalism by not connecting it with Islam. Both of these meanings are dangerous because they remove the social, political, and economic context of radicalism and simplify it to the individual level. If it left unchecked, it would lead to discrimination acts towards people or groups deemed unsuitable for their group.

Academically, this study contributes to the study of radicalism by presenting the struggle for the meaning of radicalism by moderate and extremist Islamic organisations. Practically, this study helps practitioners and stakeholders to understand on how both portals convey ideology through content on the websites, and what types of messages or words are used to build public trust. Furthermore, this study proves that CL through keywords, clusters, concordances, and collocations help researchers conducting critical discourse research. These four elements facilitate the authors to dismantle the discourse on the two corpora in this study.

This study has several limitations, which can be used as recommendations for future research. The first limitation is the data collection period of one year. Future study may overcome this limitation by observing the news distributed at different times to see the development of the word radicalism every year or based on certain moments which contribute to the narrowing or expansion of the meaning of radicalism. Another limitation is the utilisation of two news portals as a representation of moderate and extremist Islam in this study. It can be expanded using Maulana's research (2018) for future studies. Moreover, as news portals shape the meaning of radicalism through science, policy, and opinion leaders, other studies need to examine more deeply by using other discourse analysis such as genealogy on how the power of science shapes policy and opinion leaders.

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State News Agency Frames on Terrorist Attack : Study in TVNZ New Zealand and news.lk Sri Lanka

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Abstract: Many of the global mass media tend to deliver a particular news frame in a terrorism case, especially linkage terrorism with certain religions, races, at so on. The global mass media is influenced by Western media. The news frame will be different from the news agency level. This article aims to discuss news frame by the national news agencies in New Zealand (TVNZ) and Sri Lanka (news. lk) in a terrorism case, using the Robert N. Entman frame model. The result shows TVNZ defines the problem as an unprecedented action and creates a dark history in the country, the cause of the problem is terrorists from outside New Zealand, moral judgments in the form of evidence that New Zealand society remains united, the victims are also part of the New Zealand family regardless of their background, so the recommended resolution of the problem is that the government guarantees the safety of Muslim communities. Differently, news.lk defines the problem as the motive of the attack as revenge with religious sentiment. Meanwhile, the security forces are not aware of the threat, that define the cause of the problem as the perpetrator is an organized group and an indication of religious sentiment. This media makes moral judgments by revealing the fact that Muslims not guilty, the government facilitates representatives of the religious community in Sri Lanka to express their opinions to find solutions for reconciliation and maintaining peace. The recommended resolution is that the government is ready to fight terrorism without foreign intervention, improve the performance of the security forces, and reveal the active role of the different Sri Lankan people's ethnicity and religion.

Keywords: frame analysis, New Zealand, Sri Lanka, state news agency, terrorism news.

INTRODUCTION

Mass media tend to deliver the news related to terrorism in high quantity, high pace, and continuously. It happens because there is a "co-incidence" connection between the needs of the parties involved in terrorism and the media. The parties, whether it is the government or terrorist group, want to rule the information flow (Junaedi, 2017; Sukarno, 2011). On the other side, mass media wants to gain audiences as much as possible. News about terrorism may attract many audiences, so that mass media try to publish the news as interest as possible. The more the audiences, mean the media have more opportunities to gain profit from the advertisement (Fikri, M, 2016).

Talk broader about the news frame the terrorism news frame is dominated by the Western media –the supplier information for global audiences by far – who tend to associate terrorism with Islam and Muslim. Western media lean to use a double standard in the news frame: when the assailant is Muslim, there is a big problem. Meanwhile, when the assailant is not Muslim, the actor is an "individual who has own problems" (Powell, 2018; Yusof et al., 2013; von Sikorski et al., 2017). Western Media content usually shows negative frames toward Islam that is primitive, fundamentalists, extremists, intolerance, authoritarian, militant, do not respect women's rights, radical,

aggressive, conservative, tyranny, and do not have a desire to reform themselves (Quraishy, 2005). On the other hand, news about reconciliation efforts between the West and Islam relatively rare (Sultan, 2016; Yusof et al., 2013).

How about the terrorism news in the state news agency? In nature, state news agencies should keep their government's interest, so there will be different news frames between private news companies and state news agencies in terrorism coverage. State news agency will never published statement from the group/ person whose claiming responsibility for the terrorism act (Junaedi, 2017)..

This article aims to find out about how is the frame of terrorist attack news in state news agency. The case is a terrorist attack in New Zealand (written with NZ hereafter) known as "Christchurch Mosque Attack" (March 2019) and Sri Lanka, known as "Easter Sunday Attack" (April 2019). There is a presumption that the two incidents related to the terrorist attack in Sri Lanka as the response to what happened in NZ a month before. In the "Christchurch Mosque Attack", a guy shot the gun to the mosque in Christchurch and killed dozens. Most of the victims are Muslim. Meanwhile, the Easter Sunday Attack hit several churches in several cities in Sri Lanka. These two incidents also placed the Muslim in two opposite positions, as a victim in NZ and as the perpetrator in Sri Lanka.

Government use the state news agency to support their interests and as a counterbalance for news from foreign media in covering terrorism or political conflict issue. For example, what the Russian government did in conflict with Ukraine. The Russian government uses the state news agency ITAR TASS in conflict with Ukraine. ITAR TASS being used to provide information for foreign media and as the bypass pieces of information from the foreign media correspondent

– who generally deliver the negative frame about the Russian government – in Moscow. ITAR TASS news frames are negative tones about Ukraine and show the positive aspects of Russia by using statements from the Western country leaders. By using Western country leaders as news sources instead of Russian officials, ITAR TASS expected their information considered to have higher news values and make the Western media interest to cite it. The use of ITAR TASS in conflict shows the example of how a country uses a non-military way to gain military goals (Watanabe, 2017).

Another example is research about state-owned television CCTV (China). CCTV news frame about the attack in Kunming rail-station, China, is a terrorist attack. As a comparison, news on CNN – a private-Western media which tends to support the United States of America (USA) government policy – frame the attack caused by separatism and China's domestic conflict. How about the CCTV frame the news about the deadly attack in the USA? CCTV news did not get into a debate about the relations between Islam and the Western in the news about the Boston bombing attack. In conclusion, the news frame influenced by the political system in each country and the diplomatic relations between China and the USA (Du & Li, 2017).

In Australia, there are differences between two state-news media in covering terrorism issues, ABC and SBS. ABC tends to be more neutral than SBS in news coverage about the clash between police and terrorism convicted in Indonesia. The focus of ABC news is about the casualties of the clash, meanwhile, the SBS focuses on the actor, and labeled them with "Islam militant". The neutral frame by ABC because this media is directly owned by the Australian government. Although the SBS media is also owned by the Australian government, they have a

different audience target from ABC. This makes SBS news is more straightforward than ABC Satriani (2018).

METHOD

This article using frame analysis Robert N. Entman's model. This model explains frame as the media activity in selecting particular aspects from an issue/event and give salience to it. After select to focus on a particular aspect and overlook other aspects, the media then give salience with repetition, association with cultural symbols, simplification, generalization, etc. (Eriyanto, 2002). In a crisis, mass media frame have a huge influence on public perception about who must take responsibility. Mass media frame formed through news, opinion, editorial notes, and advertisement (Kriyantono, 2014). Entman framing model uses four components: definite problem, defining causes, making a moral judgment, and treatment recommendation. For details, see TABLE 1.

The data are taken from the news in TVNZ (NZ state news agency) and news.lk (Sri Lanka state news agency) that published within a week (seven days) after the terrorist attack (for TVNZ: March 15, 2019 – March 22, 2019; for news.lk : April 21, 2019 – April 28, 2019). The sample was taken by random sampling with loose categorization. Authors select the news that covers the first reaction from the government, what they will do next, and how the government said about The Muslim community.

There are four news from TVNZ and six news from the news.lk. See TABLE 2 for details.

RESULT AND DISCUSSION
State News Agency : A Short Brief

The challenge is defining what is "state news agency" is because there are several terms such as "state-owned news agency", "state-run news agency" or "national news agency". The study about state news agency highlight how government delivers the information to support the authority interest. Based on ownership, national news media include media organizations owned by the government, so the government can fully control the media content and operations. In general, this practice is happening in the country with communist ideology (Junaedi, 2017). Another source said that whatever the country ideology, the function of state news agency relatively the same: deliver the dominant political narration for the public, disregard the alternative or different opinion with government. The national news media has become the rulers' tool to silence the criticism of the government (Walker & Orttung, 2014). In this article, the author chooses to use the term "state news agency" because the national news agency is too general (not only state but also private media company could include in it).

How about the practice of state news agency? In Indonesia, ANTARA state news agency's purpose is to deliver

TABLE 1. Entman Framing Componnents

Define problem	How the event or issue being viewed? As what problem?
Defining causes	What or who causes the issue or event?
Making moral judgement	What is moral judgement that being delivered as a justification or delegitimation for an action?
Treatment recommendation	What is the solution(s) that being offered to solve the issue or problems?

(Source : Eriyanto, 2002: 188-189)

TABLE 2. Entman Framing Componnents

Title	Date Issued	Media (Country)
[NZ-1] This is one of New Zealand's darkest days' - Prime Minister's message after Christchurch mass shooting	March 15, 2019	TVNZ (New Zealand)
[NZ-2] Ardern, Bridges unite to support Muslim community in Christchurch	March 16, 2019	TVNZ (New Zealand)
[NZ-3] It's been a beautiful thing' - Christchurch's Muslim community return to their mosques after darkest day	March 18, 2019	TVNZ (New Zealand)
[NZ-4] Full speech: 'Our loss is a gain to NZ's unity and strength,' says Muslim leader and survivor of mosque shooting	March 22, 2019	TVNZ (New Zealand)
[SL-1] PM, political leaders condemn bomb attacks, urge the nation to unite	April 21, 2019	news.lk (Sri Lanka)
[SL-2] PM Promises Stern Action Against Culprits	April 22, 2019	news.lk (Sri Lanka)
[SL-3] Muslims do not condone terror attacks – PM	April 24, 2019	news.lk (Sri Lanka)
[SL-4] Security Apparatus To Be Restructured – President	April 24, 2019	news.lk (Sri Lanka)
[SL-5] All Religious Committee gathered	April 27, 2019	news.lk (Sri Lanka)
[SL-6] NTJ, JMI terrorist outfits banned	April 28, 2019	news.lk (Sri Lanka)

(Source: Source : resumed from the data)

information that can educate Indonesian people and enrich the rich of the nation (Primayanti, 2015). News from the state television media in China television, CCTV, being influenced by the policy of the government. The research held between 2010 – 2015 shows the balance of positive tone and negative tone in CCTV news about Western countries. Since Xi Jinping becomes the China president in 2012, the tone about Western countries become more negative, because Xi Jinping's foreign policy is more critical to the Western country (Zhang & Boukes, 2019).

The interesting findings are in several European counties, the media ownership by the state become the common things. There are several factors. First, government interest to make sure that the message can be delivered to the people in domestic and international, especially in war and conflict context; second, the ownership by the government will ensure in keeping the national interest above the political party interest or political faction interest; third, the government support to national news agency is the support to media diversity. Several European countries have their long history of supporting the national news agency for a different purpose, such as keep the authoritarian regime interest or national interest to giving information and empowering people (Rantanen et al., 2019).

News Frame Analysis on TVNZ

The first news of TVNZ was published on the same day, several hours after the terrorist attack. The frame, in general, is the victims are part of NZ, while the perpetrator is not. The define problem component describes the attack as "the extraordinary event that never been happened before" and it leads "the darkest day in NZ history". In the defining causes, this news report PM Ardern statement, who said: "The person who has perpetuated this violence against us, is not.". This statement was written after PM Ardern's statement that said the victims are part of the NZ, although their backgrounds are not NZ native. This framing technique shows "the labelling to describe person or issue" (Eriyanto, 2002), where this particular label refers to a non-New Zealand perpetrator.

For making moral judgement components, this news coverage state from the opposition party that gives their support and sympathy to the society. This news tends to show the NZ political party is unified in responding to this attack. While in treatment recommendation, the news show the PM Ardern statement about the NZ police has identified the suspected perpetrator and ask the NZ people to stay at home until the situation is safe

The second news, publish a day after the attack, contains a general frame about the government and opposition support for the NZ Muslim community. In define problem component, this news informed that the attack will arouse questions around how the NZ government to ensure people's livelihoods, to ensure they can meet day to day needs when they have lost often what will be primary breadwinners. On the defining causes component, this news named the actor as "terrorist".

In the moral judgement, this news frames the statement from the government and opposition in a relative balance portion. It tends to expose that political leaders are uniting to solve the problem. The news also contains information about the leader from different parties attended the parliamentary session. Related to the treatment recommendation component, the news contains PM Ardern's statement about the three roles that would be done by NZ to solve the problem. The roles bring the message of love and support the grief of the NZ people; ensure the safety and freedom for NZ people in expressing culture and worship activities; and ensure the Muslim community has the space to grieve.

The general frame for the third news (publication date: March 18, 2019) is the NZ people are uniting. In define problem components, the news focuses on the unity of New Zealand society that has not been shaken by terrorist acts. In defining causes component, the news frame is the concern about the mosque attack that led hate and feud in the NZ community. Opposite the concern, the NZ community from different ethnicities and religions choose to stand together against hate.

Information about support from Maori ethnic (the native ethnic in NZ) and Coptic Christians becomes the moral judgement frame. The salience of this news shows in the use word "our" to show the unity among NZ people, amount of people who attend the sympathetic rally (hundreds attendance), and the support are written with a direct quotation. For the treatment recommendation, this news expose the statement from Muslim representatives that said NZ people need to build a mutual understanding to avoid a similar incident in the future.

The fourth news from TVNZ (published on March 22, 2019) gives salience to the speech delivered by representatives from the Muslim community (by an Al Noor Mosque Imam, Gamal Fouda) in Christchurch's Hagley

Park for a Call to Prayer and two minutes of silence. To define problem component, this news exposes the terrorist attack as an awakening for NZ and humanity. The defining cause element appear with the word "terrorist" on the news.

The treatment recommendation component contains information about the need for unity after the tragedy. As written in the text: "[O]ur assembly here with all the shades of our diversity is a testament of our joint humanity, we are here in our hundreds and thousands, unified for one purpose". For the moral judgement component, this news draws on the Imam's statement that the victim has been a savior for Islam and New Zealand and that terrorist acts will not divide the country. Another fact for the moral judgement component is the information about the presence of PM Ardern at that event.

News Frame Analysis on news.lk

The first news from the news.lk published on the same day with the attack. The general frame is the government and opposition are one voice: condemning the terrorism. In define problem components, the news frame of the attack would not be shaken Sri Lanka as it was before. For information, Sri Lanka has experienced sectarian conflict with religious sentiment. The attack labelled as a "cowardly attack", "barbaric violence", "coordinated bomb attack", and "act of terrorism". In defining causes, this news does not inform detailed information about whose the perpetrator.

As the moral judgement component, the news display statement from government and opposition is relatively balance in portion. The opposition representatives' statements also condemn the terrorist attack. The purpose is showing the Sri Lanka political leader are united to face this problem. For the treatment recommendation component,

the news informs about what the government will do, and a statement from both government and opposition asks Sri Lanka people to keep their unity and do not trust the unconfirmed information.

The second news was published a day after the attack. The general frame is a statement from Sri Lanka PM about the security apparatus inadvertency towards intelligence reports about the possibility of attack, then followed by information about what the government will do to bring the country to normalcy. To define problem frame, the media cite the PM Statement who said: it has been revealed that intelligence units had informed relevant authorities about a probable terror attack. But necessary attention had not been drawn to that information. The defining causes describe as "terror attack" and the presumption of an "international link" behind the attack.

The condolence and sympathy from several world leaders to Sri Lanka -- in the news mention countries such as India, Pakistan, and Nepal—become the moral judgement component. It tended to show that Sri Lanka gains support, at least from the regional scope (South Asian). For the treatment, the recommendation is information about what the government will do, such as ensuring the safety of people. Written in direct quotation such as: "Many measures taken to strengthen law and order"; " Schools will be closed for two days while universities will be closed until further notice"; and "a curfew was imposed"

The third news uses Sri Lanka PM as news sources. The presumption attack perpetrator becomes the about the involvement of Muslim behind the attack, the motive of the attack is religious sentiment, and Sri Lanka on the global terrorism attack, become the define problem component. Information related to defining causes components is the perpetrators are skilled, and the attack

is planned for a long time before.

In the moral judgement component, the frame is Islam and Muslims are against terrorism and violent and destructive act. Another, to give an accentuation, the news presents the PM statement indirect quotation. The information on the moral judgement is Sri Lanka had experienced a much bigger problem in the past: the conflict between government and Liberation Tigers of Tamil Eelam (LTTE), but the problem can be resolved. For the treatment recommendation component, the news report of the emergency law is enacted, so the security apparatus have full authority to arrest suspected people. Another fact is Sri Lanka gained support from international countries.

The general frame for the fourth news is the Sri Lanka president's plans to take immediate corrective action in the security apparatus body. In the defined problem component presents information about the president's plans to change the structure and officials in the police department, tri-forces, and another state security institution. Implementation of the plan will be taken as soon as possible as written in the text. The change of officials will be taken "within 24 hours" and the restructuration will be taken "within a week". For the defining causes, the component is the statement about security apparatus ignored the intelligent report, so the terrorist attack can not be anticipated.

Related to treatment recommendation component present information Sri Lanka has received assistance offers from eight countries to improve the country's skill in technology and intelligence to anticipate the terrorist attack, and the government will discuss with the inter-religion representatives and inter-political parties leaders to get the solution. For making moral judgment component, the news gives salience for two aspects. First, the president's statement about the

attack "was caused by a small group of extremists and the Muslim community as a whole should not be blamed for the incident". Second, the president's statement regarding the enforcement of emergency law. The president guarantees the law purpose only for anticipating the possibility of further terror, and not to restrict the freedom of speech and democracy. The president also ingratiates that in the last ten years, the Sri Lanka people live in a peaceful and democratic situation.

The fifth news informs the meeting of interfaith leaders initiated by the Sri Lankan government. As the defined problem, the meeting held because Sri Lanka should build reconciliation among its people and the religious leader have an important role to reach the goal. For define causes component, there was the possibility of an uncertain situation after the attack, and it could trigger religious sentiment in society.

In the moral judgement component, the news shows statements/views from all religious representatives. The highlight are: (1) The Islamic representative declares they have detected the possibility of terror with religious sentiment motives since 2014 and report it to the authorities but did not get an appropriate response. The Islamic representative also said that the entire Muslim community has inconvenienced due to the savage action taken by a very small number of people, (2) The critics for Muslim community from another religion representatives, such as "the dress of Muslim women which joined newly to the tradition of Sri Lanka should be changed for the security of the country as well as the entire population", and (3) Support for the Muslim community from another religion representatives.

For the treatmet recommendation, the news frame is government promises to use all the advices from religious

reresentatives as the consideration in war against terrorism. Government also claimed Sri Lanka gained many supports from many parties such as international community. On the other hand, president ensure Sri Lanka will not involve foreign armed forces in war agains terrorism

campaign.

The sixth news was published a week after the attack. This news informs about the government has taken action against groups proven to be responsible for acts of terror. In define problem component, the news presents the Sri

TABLE 3. Framing TVNZ dan news.lk

Framing component	TVNZ	News.lk
Define problem	Terrorist attack, the unexpected and unpredicted attack, the darkest day in NZ history	Terrorist attack, assumed with religious sentiment motives and retaliation for what happen in NZ in previous month
Defining causes	Terrorist, very cruel attack, the perpretrator came from outside New Zealand, and there is mention about the origin of perpretrator (Australia)	The attack performed by "coward" and "organized group". The inadvertence of Sri Lanka security apparatus also cause the attack
Moral judgement	New Zealand people and political leader unite. The casualities are part of New Zealand family, whether their background are immigrants. The victims do not die in vain, they become the martyrdom for Islam and New Zealand	Opinion from non-Muslim representatives, said Islam not to be blame The Muslim community said they are uncomfortable with the reckless act of a small group of Muslims. Government gain support from opposition and offering assistance from foreign countries Government involved inter-religious leaders to give their say, opinion, as the effort to resolve the problems.
Treatement recommendation	Government guarantee the safety of Muslim community	The government is ready to fight terrorism and this requires global cooperation. Even so, the government guarantees that there will be no intervention from other countries The government plans to overhaul the security apparatus Domestically, the government believes religious leaders can help build peace in society There is criticism of Muslims because they are considered exclusive There has been criticism of the government's actions because intelligence is considered weak and the current law is not suitable for handling terrorism cases

(Source : data resume)

Lanka president decision to banned two Islamic organizations named National Thahweed Jamaah (NTJ) and Jamathei Millathu Ibraheem (JMI). For the defining causes, the two organizations labelled as "homegrown terrorist group". Previously, the government supposes the perpetrator is an international terrorist group.

As the moral judgement, the frame is the Islam community did not support the groups. To affirm the media frame, the news highlight statement from clerics in Polonnaruwa who have sent a letter to the local authority about the need to ban the NTJ. The news also contains information there is three NTJ mosque in Polonnaruwa. For the treatment recommendation component, this news informs the government plan to use their authorities as regulated on security law and propose a draft regulation in a banned extremist organization. Another recommendation is reaffirmation from the Sri Lanka president about the involvement of officials from foreign armed forces, only the officials and only for the investigation process. It answers the speculation about the intervention of the foreign military in the war against terrorism in Sri Lanka. It is worth noting, this news also present critics from Sri Lanka PM – although only get a small portion in the text. PM said the need to revised Sri Lanka law because it is out of date and could not deal with nowadays challenge related to terrorism. To summed up, the TVNZ and news.lk frame, see TABLE 3.

Discussion

Official authorities (such as a head of state, the head of government) become the dominant news sources in both media on the first week after the attack. These findings quite similar to previous research and literature that explains the function of state news agencies is to deliver government political messages domestically and globally, to maintain the country's national interest. State news agency content is being influenced by government policy, so that the coverage will support the government's interest (Du & Li, 2017; Primayanti, 2015; Rantanen et al., 2019; Watanabe, 2017; Zhang & Boukes, 2019). In terrorism, the state news agency will never cover the news or statement from the group/person whose claiming responsibility for the terrorism act (Junaedi, 2017), it makes the objectivity become the rare things in terrorism news (Sukarno, 2011)

The target audiences also influences the state news agency news frame (Satriani, 2018). In order to know the general view about the audiences of both state news agencies, the authors use a literature review about the social-political condition in NZ and Sri Lanka. According to Ozdeser et al., (2019) wrote, NZ is the country with no experience facing terrorism. The last shooting incident that killed and injured dozens of people happened in 1990, and the problem is personal, not related to any ideology or religion. So, that TVNZ uses the term "unexpected and unpredicted attack", "terrorist attack" and "the darkest day in NZ history" as the frame in the defined problem.

Meanwhile, news.lk defining the problem as "attack" with "assumption of religious sentiment motives and revenge action for what happened in NZ". Why religious sentiment motives become prevision, because Sri Lanka has experienced long history in conflict with religious sentiment nuances, Islam or Muslim community did not involve in the conflict at that time (Aliff, 2015; Devotta, 2018).

In defining causes, TVNZ mentions the origin of the perpetrator, Australia. The gunman in Christchurch Attack in NZ is not Muslim and white. Meanwhile news.lk labelled the attacker as a "coward", without mention the religion or

origin. Both the state news media shows different than global narration offered by the Western media whose tend to linked terrorism with Islam. When the assailant is Islam or Muslim, Western media lean to associate Islam with terrorism. While the assailant is non-Muslim and white people, Western media labelled his/her act as a "crime". The unfair frame towards Islam also happened when Islam people become the victims of the terrorist attack (Powell, 2018; Quraishy, 2005; von Sikorski et al., 2017; Yusof et al., 2013).

The condition of Islam and the Muslim community in NZ and Sri Lanka used to discuss the moral judgement component. Both TVNZ and news.lk highlight the importance of unity in society, showing the entity between political leaders (government and opposition), do not blame the Muslim community or Islam, and giving sympathy for Islam and the Muslim community. It is because both countries have a conflict or at least a potential conflict with Islam. Ward et al. (2019) research shows NZ are a country ranks well in multiculturalism, but there is a problem relate with Islam. Recent survey show 64 percent respondents – they are NZ native—said the Islamic holiday should be respected; but the same survey result show around 50 percent respondents thinks Islamic values did not suitable with NZ society values. Another 45 percent respondents reveal they are disagree with mosque in their residence and burqa clothes should be forbidden.

In Sri Lanka, Islam has good relations with other religions, including Buddha as the majority, in the early 20th century. In the conflict between the government (from majority ethnic Sinhala and the religion is Buddha) and LTTE (from ethnic Tamil and the religion is Hindu), Islam's position was against the LTTE, which made many Muslims killed by LTTE and thousands forced to leave their residences. The Muslim situation changed –worsen-- since 2012, around three years after the peace agreement between the government and LTTE. The hostility towards Islam has increased. Hate speech, physical attack, boycott for a business run by Muslim, and labelling Muslim as a foreign, separatist, involve in drugs trafficking, exclusive – because only want to make a business only with Muslim, intolerance, are some examples of inconveniences experienced by Muslim (Aliff, 2015, Devotta, 2018).

In treatment recommendation, both TVNZ and news.lk presents information about government effort to recover the condition and prevent further attack. One interesting finding from the news.lk contains critics and advice to government and Islam. On one side, our findings are different from the literature that said state news agency will never publish the critics or alternative opinion to the governments (Walker & Orttung, 2014). But on a wider view, presenting different opinions in state news media is part of government interests: show to the public the government's seriousness in resolving the problem by involving different parties.

CONCLUSION

The result shows TVNZ defines the problem as an unprecedented action and creates a dark history in the country; the cause of the problem is terrorists from outside New Zealand; moral judgments in the form of evidence that New Zealand society remains united; victims are also part of the New Zealand family regardless of their background; the recommended resolution of the problem is that the government guarantees the safety of Muslim communities.

News.lk defines the problem the motives of the attack is revenge with religious sentiment, on the other side the security apparatus is unaware with the threat; defining the cause of the problem

is the culprits are organized groups and indications of religious sentiment; making moral judgments by exposing the fact that Muslims are innocent, the government facilitates the representative community of religions in Sri Lanka to express their opinions to find solutions for reconciliation and maintain peace; the recommended resolution is that the government be ready to fight terrorism without foreign intervention; repair the performance of security apparatus; and expose on the active role of the Sri Lanka people who have different ethnicity and religion.

To sum up, TVNZ and news.lk frame highlight the need for unity and what the government does to resolve the problem. Both media did not come into the debate about the religions. On several occasions, the news also contains critics of the government. On the other side, the presence of dissimilar opinion is a part of the government's interests: show openness to everyone, to build unity among the people and trust in the government. The authors admit there are several limitations in this article, such as in the method, data sampling, and time frame. For further researches, the author advises on research in the state news agency news frame in terrorism on particular topics (e.g. international relations, domestic social-political impact). If possible, it will be interesting to research the editorial policy from a state news agency in a terrorism case, because the news frame is being produced by the editorial policy.

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Optimization Instagram Content as @gokampusofficial Brand Communication Medium

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Abstract: Instagram is one of the popular social media companies used as a medium for brand communication. Instagram has a role in reaching the company's target audience more widely and unlimitedly. One company which uses Instagram as a medium in the brand communication strategy is GoKampus. GoKampus is a new application-based company where the target audience is the majority of Instagram users. This research was conducted to discover how GoKampus optimizes Instagram in the form of video content created as an effort to introduce their brand to Instagram users who are their target audiences. This study uses a qualitative content analysis method by analyzing the content on four series of videos on the @gokampusofficial Instagram account. The study focuses on four categories of video content, specifically 1) message content explaining the Instant Approval feature, 2) message content explaining the GoKampus brand identity, 3) written captions, and 4) the number of viewers and comments. The results show that the series of video content having been created was able to create brand awareness of the GoKampus; however, it was not optimal enough in building brand engagement from its followers. Therefore, this can be examined from the small number of comments and the number of viewers.

Keywords: Brand Communication, Instagram, Content analysis, @gokampusofficial

INTRODUCTION

All circles in Indonesia are now experiencing the development of internet technology. People of all ages and occupations have been able to use the internet massively. (Palinggi & Limbongan, 2020). They can access much-desired information ranging from food recipes, famous restaurants, math formulas, and even information regarding lectures. Currently, based on data from KOMINFO in 2018, the number of internet users in Indonesia has reached 3.6 billion and Indonesia is in the top 10 as the largest population of internet users in the world (Hakam, Muhammad Thoriq; Levani, Yelvi; Utama, 2019). The ease of internet accessibility also helps people access various kinds of social media such as Instagram, Facebook, YouTube, Twitter, and others. Quoting from Napoleon Cat,

as of May 2020, the number of social media users, especially Instagram in Indonesia, reached 69,270,000 million people (source: goodnewsfromindonesia. id, accessed on July 9, 2020).

Based on this data (FIGURE 1), it can be observed how Instagram is extensively demanded and undergoes an increase in the number of users. It can be assumed that social media is an essential part of everyday life. It is estimated that the average person accesses social media for 135 minutes per day, with the total number of users in 2018 accounted to 2.62 billion (Voorveld, 2019). Social media, according to Kaplan and Haenlein (2010), is a collection of internet-based applications designed according to the ideological and technological framework of Web 2.0, which allows the creation of the exchange of information content
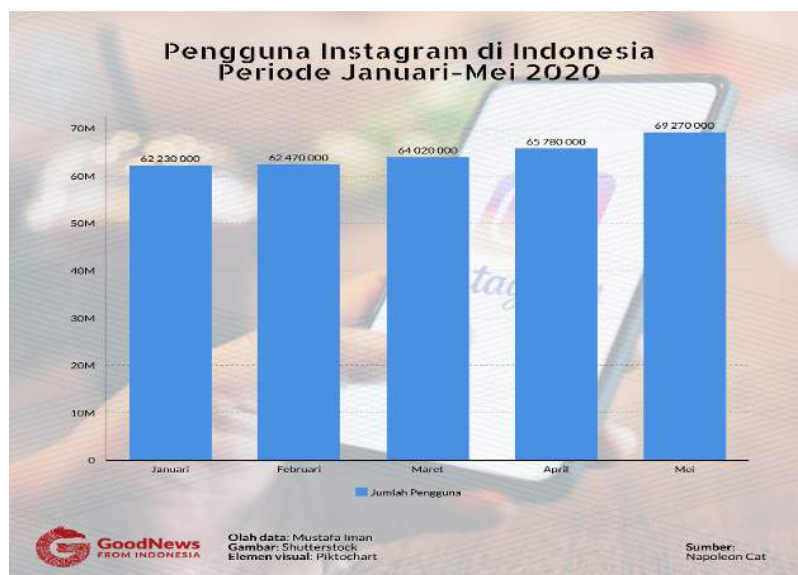
FIGURE 1. Chart Number of Instagram Users in Indonesia.
(Source: goodnewsfromindonesia.id)

from internet users (Purwidiantoro et al., 2016). According to Nasrullah (2015), social media is a medium that represents itself, and it also allows them to interact, cooperate, share, communicate with other to form virtual social bonds (Setiadi, 2016). Based on Sisrazeni (2017), through its interactive nature, social media can broadcast information from one person to another (Sapoetri & Pannindriya, 2019).

Social media has become a trend as a medium of communication for companies. Social media can reach the market effectively with a smaller budget in a shorter time than through conventional strategies (Smit, 2017). Besides, the large numbers on the use of social media are also exposing opportunities for companies to operate their businesses, one of which is the GoKampus. GoKampus is a new application that facilitates prospective students to consult concerning course majors up to the stage of registering for college. As an integral part of the application, GoKampus is a new start-up company based on educational consultancy with its target audience being 12th-grade students and high school/vocational school graduates who are just about to attend college.

Prospective students only are required to download the GoKampus application via the Play Store or AppStore. The GoKampus application displays many features, including Instant Approval, Scholarships, Apply to Campus, Campus Events, Education Fund, Student Promos, and Internships. In the course registration process, prospective students can choose the Instant Approval or Apply to Campus feature, prospective students only required to fill out a form, attach a report card photo, and a color photo. Registration results will be accomplished in less than a day and will be announced via the email address entered by prospective students.

Registration through GoKampus application is free of charge. This is one of the differences if students come directly to the university. Currently, 12 universities are collaborating in the Instant Approval program, including Tarumanagara University, President University, Pelita Harapan University, Janabadra University, Borobudur University, Yapan Surabaya College of Economics, IBLAM College of Law, Polytechnic of Sahid Roxy Jakarta, GS Fame Jakarta, Nusantara Business Institute, STMIK Primakara Bali, PPM

School of Management.

GoKampus, as a new company and based on the background described above, needs to create a communication strategy to introduce its brand to a broad audience, especially to 12th graders. Through one of its superior features, Instant Approval, GoKampus implements a brand communication strategy. Brand communication is an essential factor in launching a new brand (Zehir et al., 2011). The purpose of this strategy is to expose consumers to brands where the effect can be in the form of increased brand awareness, higher brand recall, thus enabling consumers to purchase brands that have the highest and final recall to satisfy consumers to a more optimal level (Arenggoasih, 2016). Brand communication activities can be summarized in a strategy called Integrated Marketing Communication or IMC. IMC explains how the management of brand communication activities can be implemented according to the direction and goals of the company(Shimp, 2010).

GoKampus optimizes the benefits of Instagram social media to introduce itself in the form of images and videos uploaded via feed or instastory. Instagram is a communicative medium since it has a feature to like or comment on every upload; therefore, it can allow users to interact with each other (Surijah et al., 2017). Besides, there are opportunities to increase brand awareness and engage with the public such as sharing content, social media contests in the form of quizzes or give-away, the utilizing of hashtags, and also tagging pictures with additional positions or locations (Ramazanova, 2016).

The GoKampus Instagram account named @gokampusofficial has 392 posts, 16.9 thousand followers, following 550 other accounts (data retrieved on June 26, 2020, at 13:21). One example of @gokampusofficial's uploading as a strategy for brand communication is the display of a 39-second animated video concerning Instant Approval on June 2, 2020. The contents were uploaded on the feed feature and also on instastory. Videos were made with the concept of a series or episode with a total of four videos.

Chokpitakkul and Saravud Anantachart conducted similar research with the title "Small but Smart: Qualitative Content Analysis of Successful Thai Small and Medium Enterprises "Brand Communication on Social Media". The study adopts a qualitative content analysis method with research results noting that Thai small and medium enterprises utilize various content strategies that are following the characteristics and limitations of their business and reflect all significant aspects of communication theory (Chokpitakkul & Anantachart, 2020). The @gokampusofficial Instagram account provides information with videos, pictures, and visual captions. This research will describe how the @gokampusoffical account improvises every post and information and investigates the types of videos or images and captions used.

The communication strategy executed by GoKampus is also known as brand communication. Quoting Schultz (1998), brand communication is a strategy for delivering messages which can influence consumers' behavior both in the form of purchases and in limited brand awareness (Schultz, 2015). It explains how brand communication activity can impact long-term relationships. The understanding to Renton, Daellenbach, Davenport, & Richard (2015), complemented by Moriarty et al. (2015), brand communication is a combination of all communication activities practiced by a brand to convey its identity to the target audience to achieve consistency in consumer perceptions (Chokpitakkul & Anantachart, 2020). The brand communication program is part of an

organization's marketing communication strategy which is an essential tool for organizations or companies to inform, persuade and remind consumers regarding the products and brands they sell (Baeva, 2011).

Brand communication through social media is defined as the distribution of messages which allows social media users to be able to collectively access, share, engage, add and create any information that has been broadcasted (Voorveld, 2019). Brand communication through Instagram can create certain emotions for its users. This is due to the effects of images or videos that are uploaded contribute to a bigger brand story than if they solely use text (Hellberg, 2015). Besides, the benefits which can be sensed in the process of brand communication through Instagram include: 1) brands can effectively develop and improve relationships with customers, 2) companies can reach unreachable consumers, 3) can build and increase brand awareness, and 4) can increase sales (Tsimonis & Dimitriadis, 2013).

The message conveyed in the brand communication process needs to be tailored to the target audience. A message which is packaged clearly and on target can affect the final result. Effective brand communication starts with a clear strategy; this can be expressed through the way the company explains what represents its brand and sends a clear message to consumers (Yadav & Tripathi, 2016). This message can describe how brand identity will be formed. According to Aaker (1996), the literature on branding suggests several strategies for brand communication practices, including brand identity, brand integration with market activities, and the last is the relationship with secondary associations (Chokpitakkul & Anantachart, 2020). This research will focus on one strategy, specifically how the

GoKampus brand identity will be formed through every message contained in the @gokampusofficial Instagram content.

Brand communication activities can be summarized in a strategy called Integrated Marketing Communication or what is identified as IMC. According to Kotler (2003), IMC is a concept which companies utilize to integrate and coordinate various communication channels to convey clear, consistent, and convincing messages concerning their products or brands (Diaconu et al., 2016). There are several vital elements in an IMC, including consistency of message, design, reinforcement, sales alignment, and media that can be utilized to create brand awareness. These media can be through direct messages, company websites, and using social media (Bilal et al., 2013). Marketing through social media is a form of company optimization to reach more channels and reach more comprehensive consumers. According to Prasetya, IMC activities performed through social media can form or create involvement from consumers in the form of purchases, reviews, and reshares (Santoso, 2018).

In social media, a brand does not only require to restructure messages yet basically requires new ways of how a brand can interact, monitor, and respond to their consumers (Ryan et al., 2013). According to Rahadi, social media is an online medium used to share information such as news, photos, and other views (Safitri et al., 2019). Instagram is one social media with many enthusiasts. Instagram is used by 59% of teenage users in the age range of 16-29 years (Sakti & Yulianto, 2013). This segmentation is very suitable for the GoKampus who aspires to reach consumers of this age range.

Instagram is the first social media platform designed specifically for image-sharing, launched by Kevin Systrom and Mike Krieger in 2010 (Otiende, 2018). In

2017, Instagram was used by 800 billion with 500 billion active users (Wisataone, 2018). The use of Instagram is in great demand given that it can reduce spoken words and symbols into images or videos (Wibowo & Sosiawan, 2018).

According to Atmoko (2012), Instagram has various features that offer users to be more creative given that they can make photos to be more artistic (Untari & Fajariana, 2018). Besides, Instagram also has three characteristics, particularly addressable, interactive, and response-measurable (Marta & Monica William, 2016), which makes Instagram a suitable marketing medium. If a company account like GoKampus can make each upload enjoyable, it will create a high level of engagement from its followers. A high level of engagement means that the message conveyed is successfully understood and in demand by the user. This engagement can take the form of likes, comments, and even up to the reshare stage (Halim, 2015). Paine (2011) explained that engagement is critical for a brand since it has three main functions, specifically 1) engagement is the first stage in building a relationship between customers and brands. 2) engagement will make consumers willing to help promote and protect the brand and generate brand advocates. 3) engagement that is formed with consumers will make a better product (Halim, 2015).

In the process of brand communication, GoKampus follows technological developments and the majority of target audiences use Instagram social media where engagement will be a significant achievement. Engagement is proof that brand communication has been able to attract the attention of the audience to be involved in it. Based on this background, researchers noticed that this phenomenon is interesting to explore, specifically how GoKampus handles social media to communicate the brand

and one of its features, which is Instant Approval.

METHOD

This study uses a content analysis method by examining the contents of the video and text on the @gokampusofficial Instagram account. According to Holsti, content analysis is a technique of concluding by identifying specific characteristics or categories of a message objectively and systematically (Arafat, 2018). This study uses a qualitative approach or what is recognized as a Qualitative Content Analysis (QCA). QCA can be applied inductively or deductively, which involves three phases, particularly, preparation, organization, and reporting of results (Elo et al., 2014). This study uses inductive QCA because it will involve the subjectivity of researchers to develop or construct results from the data that has been obtained. This research will focus on four videos. The first 60-second video was uploaded on May 19, 2020, the second 37-second video was uploaded on May 26, 2020, the third 40-second video was uploaded on June 2, 2020 and the last 45-second video was uploaded on June 9, 2020.

This study will adopt one of the brand communication strategies as described above, mainly how the GoKampus brand identity will be developed through messages, then through the four videos on the @gokampusofficial account, the researcher will elaborate into four categorizations. Categorization according to Mayring (2018) is a formulation that will be accompanied by a theoretical and conceptual framework (Marta et al., 2019). The categorization includes: 1) message content related to GoKampus Instant Approval given that based on Machfoedz's (2010) narrative, the delivery of messages must focus on to two main factors, mainly, the message content must be product-oriented and

the level of consumer awareness must be established (Kurniawan, 2017). 2) the message content that represents the brand identity. Brand identity is essential in brand communication activities 3) video description or caption. A caption is a form of explanation that is indirectly persuasive therefore writing engaging captions benefits followers to capture and understand the meaning of the message (Irwanto & Hariatiningsih, 2019). 4) the number of viewers. This category reflects the popularity of the brand's activities on its social media. The more the number of viewers, it can be assumed that the upload gets special attention from followers (Indrianti, 2016).

RESULTS AND DISCUSSION

This study discusses four videos shared on the @gokampusofficial Instagram account. In this video, there are three main characters and supporting figures. The first figure is a smartphone or cellphone which is described as GoKampus and Instant Approval, the second character is a Form Paper as a conventional lecture registration form, the third is a laptop as a website or registration portal to a university, and for the supporting figures are humans or prospective students who utilize all the three tools.

Video 1

Video 1 in this first series serves as the opening episode of a series of stories (FIGURE 2). The video is one minute long and is shown on IGTV features. The beginning of the story shows the Laptop and Form Paper talking to each other. The message contained in the video emphasizes initial information regarding the lengthy college registration process. Then a man appears to put a cell phone on the Form Paper and raises questions from the Laptop and Form Paper concerning who is the cell phone. The cell phone replies that it was GoKampus. Through the browser feature, Laptop discovers about GoKampus and immediately finds information that GoKampus is an Instant Approval. Then the cell phone casually agrees to all the questions from the laptop, such as: "do you really have instant approval?", "Can you just upload report cards?", "There are hundreds of campus options?", "Can you really be that practical?". These questions are for ensuring however are still refuted by the Laptop and Form Paper by stating "haluuuuuu" (slang from hallucinating) simultaneously. This statement is a sign of distrust by the Laptop as well as the Form Paper. Not long after that, a notification message appears on the cell phone screen stating that the Man has been accepted
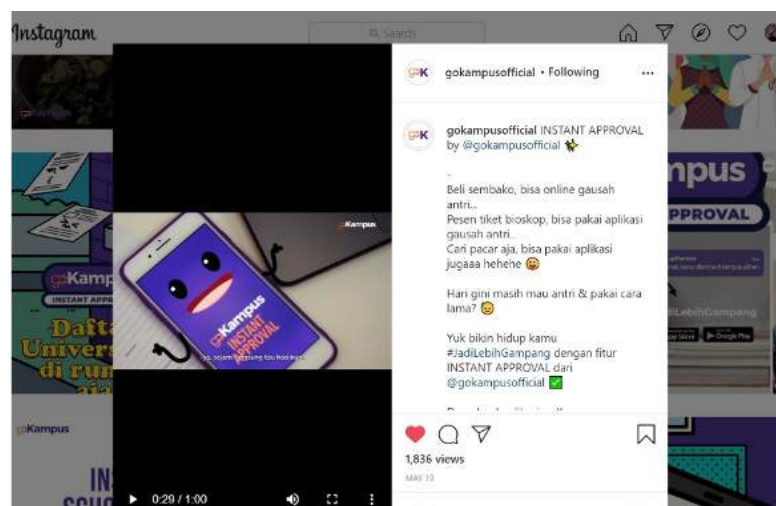
FIGURE 2. First Video Series

into university. The discussion regarding the video is as follows:

In category 1, specifically, message content related to Instant Approval, this category is filled with the message content in the video which emphasizes the function of Instant Approval, which is the ease of registering for college through report cards and having many choices of universities. Besides, the message notification appearance the cellphone clarifies that the prospective student has been accepted at the university.

In category 2, the GoKampus brand identity is explained in a fundamental difference, mainly the expression of a cellphone that looks more cheerful than a laptop and form paper. The video shows that the laptop is very sluggish since it is still waiting for the results of the announcement, while the Form Paper is made less expressive and looks like an older adult as a representation of the old way of registering college. This difference in expression implicitly explains that the GoKampus brand identity is joy. When utilizing the GoKampus application, prospective students will feel enthusiastic and happy, given that the process is swift and practical.

In category 3, that is captions, starting with capital letters with the words "INSTANT APPROVAL", which

explicitly explains that the video will tell concerning the Instant Approval feature. There is additional information in a satire form of "Are you still going to queue today & use the old method?" meaning as a complement to the Instant Approval function which can process quickly, aka instant. In the fourth category, the number of viewers reaches 1,836 or 10 percent of @gokampusoffical's followers. This is a rather good start and represents the number of people curious regarding the video.

Video 2

The second video is a continuation of the series (FIGURE 3). In this video, it emphasizes repetition or confirmation which states that through the GoKampus Instant Approval feature, within an hour, the college admissions announcement will be obtained starting from the characters who just woke up, where the laptop was looking for Form Paper which turned out to have been turned into fried wrappers. It can be noticed that in this second episode, the Man no longer considers Forms to be critical in their college registration process. However, even though it has been converted into food wrappers, Form Paper is still happy since at least it can be useful for other things. This indicates that Form Paper is no longer required as
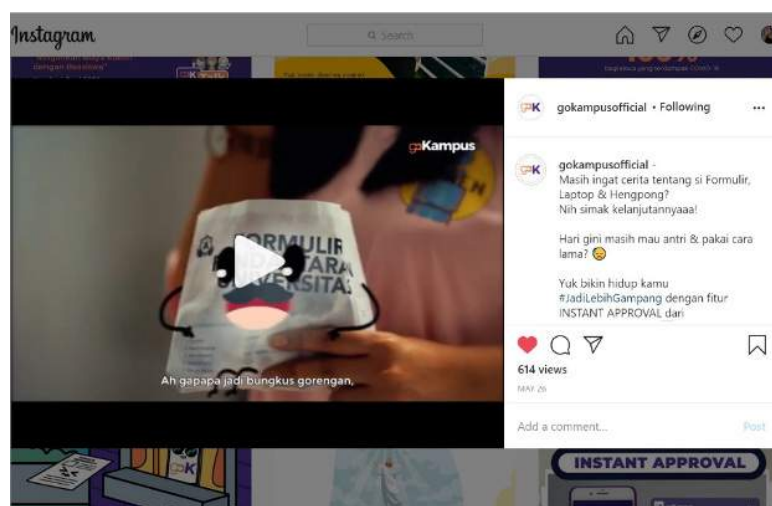
FIGURE 3. Second Video Series

a registration paper yet it is still happy given that it still possesses useful things. However, the Laptop and Form Paper still underestimate the cell phone and do not accept that Instant Approval can quickly process the registration and at the end of the video a notification message appears that the Man has been accepted at the University through Instant Approval. The discussion of the second video is as follows:

In category 1, the content's message focuses more clearly on Instant Approval. The brand identity category is no longer highlighted. This can be an initial representation and sense that the message concerning GoKampus itself has dissolved in the Instant Approval information. That GoKampus is an inseparable part of the Instant Approval.

In category 3, the caption is "Do you still remember the story about Form Paper, Laptop, and Cell phone? There, watch what happens next!", was made only as a reminder of the first video's story and shows that this second video is a continuation of the story of the first video. Then for category 4, there is a reduction in viewers from 1,836 to 614 only. Regarding this video which is shorter in duration than the first video, which is a 23 seconds difference means that the message viewers want to convey

is arranged more densely and quickly. However, the decrease in viewers is quite large, reaching 70 percent from the previous video, creating speculation that this second story is not very interesting or there is a possibility that the video viewing time is incorrect or does not coincide with the usage time of Instagram by @gokampusofficial followers.

Video 3

This third video was broadcasted one week apart with a duration of 40 seconds or a difference of three seconds longer than the second video (FIGURE 4). This third video tells Form Paper and Laptop which view the cell phone is being put away from them, and thus they think that the cell phone is no longer needed. Then the man appears and grabs the Form Paper which made them think that it was time for them to be utilized again with the sentence, "I have already been taken, I definitely will be scanned!", "Then after that, I will be uploaded, what an epic comeback!". It turns out that the man brings Form Paper to a paper shredder and the Laptop is surprised to see that happened, while the cell phone is relaxing while drinking a glass of juice after receiving a message notification of registration acceptance.

Category 1 emphasizes the recitation

FIGURE 4. Third Video Series

of the sentence " he only has to upload a report card, and within an hour he is accepted to college!" uttered by Laptop. Category 2 is written in the caption "Can you imagine if everything that is complicated and takes a long time can be faster? If you use one application for all your college listings, you can relax while grabbing some drinks and just lie down?" The statement describes GoKampus functionally and is also clarified by the destruction of Form Paper. In the big picture, this video tells more concerning how the development of internet-based technology can shift conventional processes.The presence of a cellphone that already has the sophistication in every feature it possesses becomes one of the big competitors for old methods such as filling out forms on paper or the website of the university itself.

Category 3 means that the caption is a proponent of category 2, precisely GoKampus brand identity information as an application that can simplify complicated things; therefore, life can be more carefree. In category 4, the number of accounts viewing shows 645 viewers.

FIGURE 5. Comments on the Third Video Series

Even though it has a difference of three seconds, and the content of the message is more substantial, it does not significantly affect the number of viewers; however, in this video, it is attractive enough for the followers to comment as seen on FIGURE 5.

These comments are the origin of the creation of a relationship between the GoKampus and its followers. In turn, if it is properly maintained, it will affect deeper involvement such as the desire of followers to download the GoKampus application and even to the stage of using the Instant Approval feature.

Video 4

The fourth video closes the series of @gokampusofficial animated videos (FIGURE 6). The video shows a collection of university websites on one Laptop that prides itself on being the best. "I have a feeling that I'll be chosen first.", "No way, you're complicated, you have to be reuploaded.", "You know, it's gonna be me, they just need to fill me in.", "But your approval takes a long time". In this interaction, the websites pride themselves on being a website that could get faster approval, yet was then intercepted by a shout from the cell phone with "an hour." At the end of the video, the cell phone receives a college acceptance notification, which makes the websites stunned. Then the websites are closed as a hint that they are no longer needed.

In video 4, category 1 is further clarified by adding information on the duration of college admissions that will be accepted if registering through Instant Approval, which is only one hour. This video shows the message delivery consistency from the entire series due to the information on the benefits of Instant Approval. At the same time, for category 2, it is increasingly obscured or not exhibited in the video, yet it is re-written in the form of a caption or category
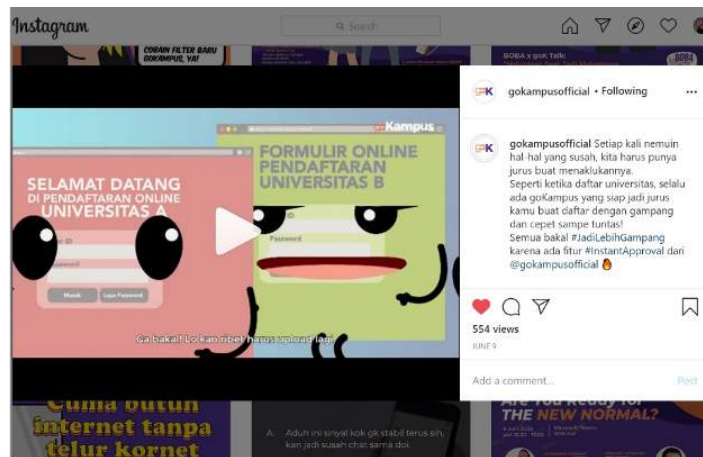
FIGURE 6. Fourth Video Series

3. Therefore, it is solely utilized as a proponent. In category 4, the number of viewing accounts has decreased to only 554 viewers. Besides, there were negative comments from one of the followers as seen on FIGURE 7.

This comment is a kind of mockery from the follower towards the small number of viewers. However, the Instagram admin of @gokampusofficial still responds as a step to try to clarify and try to get these followers to interact and offer assistant for consultation. The response from the admin of @gokampusofficial is a good thing. Therefore it creates an impression of being responsive and offering solutions.

DISCUSSION

From the discoveries above, the following discussion describes category 1, which is the message content related to GoKampus Instant Approval and category 2, that is message content that represents the GoKampus brand identity given of the link between the two. These findings

reveal that GoKampus uses various content strategies that are in line with their target audience and reflects one of the main aspects of brand communication theory, specifically the presentation of brand identity. According to Aaker (1996), works of literature on branding suggest several strategies for the practice of brand communication, yet first and foremost is brand identity, especially for brands with presently low attention from the public (Chokpitakkul & Anantachart, 2020). The fourth video collage focuses on informing regarding Instant Approval as part of the GoKampus. Therefore, it can be assumed that Instant Approval is the identity of the GoKampus brand itself.

The brand identity that GoKampus emphasizes is through the Instant Approval feature as one of the differentiators from similar brands. The brand identity is repeatedly emphasized on the benefits and convenience that can be gained when using the Instant Approval feature through the GoKampus application. As explained above, brand

FIGURE 7. Comments on the Last Video Series

communication significantly affects long-term relationships. The initial stage can be in the form of brand awareness (Schultz, 2015). Brand awareness refers to the strength of a brand that is present in the minds of consumers. The simple strategy that GoKampus exercises in communicating its brand are to highlight its uniqueness. This can be noticed from GoKampus's way through Instant Approval in comparing itself with conventional methods offered by universities in the college registration process. Another strategy is to repeat statements on the benefits of the Instant Approval feature, which can create brand awareness. Therefore, it can be assumed that GoKampus has successfully entered the early stages of a brand communication strategy.

In category 3, that is video descriptions or captions; in the discovery, the caption was made as a supporting aspect that highlights the presence of the GoKampus application itself. Captions are short descriptions in uploads that help clarify the content (Amaliah Rosdiana, 2019). In this case, the caption made by GoKampus does not adequately explain the message content of each uploaded video. Captions tend to discuss applications rather than explaining video content concerning the Instant Approval feature. Although Instant Approval is part of the GoKampus, there is a need for consistency in the delivery of messages in each content. This can assist followers to understand the purpose of the uploaded content clearly. In this case, the company needs to be more consistent in sharing the contents of the message contained in the caption to minimize the emergence of double understanding which refers to miss-interpretation.

In category 4, that is the number of viewers, and it was observed that the number of viewers was low and it decreases with each video. This has an impact on brand engagement or the lack of followers' involvement with each video upload. This can happen due to the mismatch between the content broadcast time and the access time of Instagram by followers. Related to this, companies are obliged to focus on the best and potential time to upload each content hence it can improve the performance of the content itself. When brands can create involvement from their consumers, consumers will tend to express themselves through purchasing behavior, in this case, GoKampus followers can use the college registration services provided by GoKampus (Makatita, 2018). Consumers' involvement with brands can be presented in three levels, including consuming, contributing, and creating (Makatita, 2018), which is useful for building relationships. Based on the concept of Instagram as an interactive social media, the viewing of the GoKampus video does not have a significant impact on the involvement of its followers.

CONCLUSION

Based on the study it is concluded that the series of video content created by GoKampus shows its brand identity. GoKampus can create creative content with unique and dynamic storylines hence it fits the souls of young people or their target audiences who are 12th-grade students. This explains that GoKampus brand communication can effectively establish brand awareness concerning the brand and the Instant Approval feature itself by repeating or emphasizing the function of the Instant Approval feature and supported by a caption that is not rigid. It is just that brand communication through videos on Instagram is not enough to build brand engagement from its followers. This needs to be a concern for contents that will be uploaded in the future.

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Instagram Activation as a part of University Public Relations Social Media Orchestration

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Abstract: *The dissemination of information is carried out in various ways, one of them through Instagram. An Instagram account should not only be a visual performance but also a place for interaction with the public. This research aims to identify a combination of various aspects carried out in the @universitasislambandung account so that it can become an attractive presentation to create an orchestration that is pleasing to the public. The method used in this research is qualitative research. Data collection techniques were carried out by interview, observation and literature study. The results of this research indicate the initial stages of identifying aspects of social media activation in the form of engagement mode on the @universitasislambandung Instagram account with its unique users. The uniqueness can be seen from the combination of the thematic agenda with Unisba's vision and mission which is manifested in publications and interactions in the chat column, in the form of comments and direct messages. This research also produced a number of recommendations to optimize the performance of this Instagram account as a representation of the institutions on syle and delivery mode by utilizing additional features available on Instagram.*

Keywords*: activation, instagram, orchestration and Public Relations*

INTRODUCTION

The current development of communication technology plays a role in shifting Public Relations activities. Technology has been further integrated with Public Relations activities including one that is of universities. It has then become a norm when the Public Relations Officers (PRO) of a university optimize the use of social media, particularly Instagram. "Instagram is an application that is used to take pictures, to apply filters to them, and share them with the public across other social media providers, including Instagram itself" (Zakirah, 2018). Instagram is popular among the youth due to its information sharing features, which include pictures and videos, and based on We Are Social, Indonesia has a position as one of the world's largest Instagram users (Afrilia, 2018). However, using the application requires its own tricks. Instagram is currently used by individuals and corporates. Instagram for Business is one that is launched for a business purposes tool. Public Relations Officers (PRO) has to be able to formulate the perfect concept, design it into the company or institution's brand, as well as creating captions that strengthen the message implied in the picture of video which will then be posted on their account. There are many entrepreneurs who post pictures and videos without any attractive designs or caption which results in low engagement rate.

The development of Public Relations (PR) is highly affected by the needs and preferences of the users, particularly of competing for private universities. The competition requires support from PR activities in order to bridge the gap with their users. This refers to the four stages in PR process as stated by Cutlip, Center and Broom (CCB) (2000):

defining public relations problems. The first stage entails analysis and monitoring of opinions as well as organization policyrelated behaviour. The second stage is *planning dan programming*. At this stage, the information collected from the first stage is used as the basis of decisions on the public, targets, strategies, actions, and communication goals within the program sett up. The third stage is *taking action and communicating*. This stage realizes the designed program and communication in order to achieve the aim of the program. The fourth stage is *evaluating the program*. It involves the assessment and implementation of the program results (Ardianto, 2011). For evaluation**,** the success of content can be seen from the activities carried out by followers, such as follow, like, comment, mention, geotagging (Bambang Dwi Atmoko, 2012)

With the tight competition taking place among private universities, attractive contents play an important role in narrowing it, Jolly (1996) believes that to qualify as a company implementing a global public relations strategy, it must be able to demonstrate global competitiveness and resources (Oliver, 2008). Student candidates seek information on Instagram. The survey shows that 67% of Instagram accounts owners are between the age of 18 to 34 years old, who is productive age range (Ii, 2016). If the content solely focuses on *broadcast messaging* without any interaction, student candidates can divert their attention to another university that provides it. Unfortunately, some private universities hve yet to have a social media team nor the equipment to support content creation. Hence, their contents are monotonous and do not focus on Instagram *engagement rate,* which functions as the tool to measure the level of success of social media content.

Based on the data , this research aims at further examining the role and the activation of social media in Unisba in regards to information provision and effectiveness for its target students. According to the Head of Public Relations, Unisba is currently maximizing the use of social media as the source of information for the public, particularly during th Covid-19 pandemic. Universitas Islam Bandung is the first private Islamic university in Bandung, which was established in 1958. Unisba's *official account* @universitasislambandung is managed by Komunikasi Informasi dan Promosi (Kominpro) Unisba. The use of Instagram account @ universitasislambandung covers all of the information on all activities in Unisba. It has around 20.100 *followers*. *Followers* are accounts that follow one's social media account (Bhariatta et al., 2019). Unisba currently oversees 34 private universities is a role model. The result of this research can be used as a guide in using and activating Instagram as a communication media and information for all Unisba's sub universities across West Java.

This article is an analysis on Unisba's social media orchestration as a part of Humas Unisba activities. It focuses on Instagram account @ universitasislambandung managed by Humas Unisba. Descriptively, this qualitative analysis identifies content materials, captions, and hashtags. It also assesses the planning of ths, production, andpublication of material as well as *engagement* as the key factor in the Instagram activation. The goal is for Instagram account @ universitasislambandung to provide its followers and viewers encouragement to continuously stay updated on the information shared in the account.

It is evident that in the Public Relations process, Instagram account @universitasislambandung is not only

a virtual display for its users, but its visual performance is optimized by ensuring that the concepts are in line with Unisba's vision and mission. Action is taken after the planning stage, which is evaluated to measure users' response towards the performance and management of Instagram account @ universitasislambandung.

Technology has shifted the PR communication pattern, allowing easier access and interaction between PR and its users. The potential influence of the internet cannot be measured, but there is strategic potential in using the internet as a channel of information, to distribute news, to build a communication channel and as a channel for transactions (Oliver, 2008). The use of social media allows PR to reach its users without any intervention. "New media is a new bridging viewed from time, use, production, and distribution. One prominent characteristic is the interaction between humans with computers and the internet. The model varies ranging from *web, blog, online social network*, and forum" (Mahendra, 2017). The development of *new media* has provided options to the youth to express themselves, receiving, or sharing information. "Indonesia is one of the countries with the highest number of Instagram users,89 percent of them are between the age of 18-34 years accessing IG (Instagram) once a week minimum (Remaja, 2017). In addition to that, "recent surveys show that Instagram is the second most popular *platform* media with 59% *online* users being at the age of 18-29 years old (A. Jackson, 2017)"(Sakti & Yulianto, 2013).

The use of social media as a part of orchestration is a communication strategy implemented by PR in order to directly reach its targets. Now, the world of public relations is experiencing a golden age because internet technology has brought practitioners able to reach the target public directly, without intervention from other parties such as editors or journalists in the mass media, who usually act as gatekeepers for communication messages and censorship messages of public relations information for the public (Soemirat & Ardianto, 2019). The media that can be used are paid *media, earned media,* and *owned media*. *Paid media* is media that incurs a fee (Xie et al., 2018), for example, *paid endorsement), sponsored content, mobile advertising, paid influencer* and *paid search*. *Earned media* is a review on the published party without any fee (Xie et al., 2018), for example, blog review, online interview coverage, *vlog unboxing*, etc. *Owned media* is a created media, owned, and managed by corporates, or the relevant party (Dakouan & Benabdelouahed, 2019, Macnamaraet al. 2016), for example, *website* or *blog* of a company, *email newsletter*, *e-magazine*, etc (Yoni et al., 2015). Based on the use of media, Unisba possesses several social media accounts, such as *Instagram, Facebook, Twitter, YouTube* and *website*. These accounts are then designed to present the institution while promoting *engagement* with its users (FIGURE 1).

METHODS

The method used in qualitative research. "According to Strauss and Corbin in Cresswell, J. (1998:24), qualitative research is a type of reserach which produces finding that are not achieved by statistical or quantitative procedures" (Sudrajat & Moha, 2019). This article is the result of analysis of the first stage which focuses on research object analysis. The findings will be used to identify the orchestration aspects of Humas Unisba social media.

This research is a qualitative analysis at descriptive level that analyzes the look of Unisba's Instagram official account, which includes the contents,

The Stages of the Public Relations Process

1. Defining Public Relations
2. Planning and Programming
3. Taking Action and Communicating
4. Evaluating the Program
(Cutlip, Center, Broom (2000) dalam Ardianto (2011)

Humas Unisba Strategy

Instagram Account @universitasislambandung Activation

Media Orchestration

Paid Media Owned Media Earned Media

Instagram Twitter Website Facebook Line

1. Performance Virtual
2. Optimizing Instagram Features
3. Planning
4. Building Engagement

FIGURE 1. Theoritical Framework

material features, and users interactions. Additionally, it also observes the planning stage conducted by the team to analyze the management strategy of Instagram as a part of PR orchestration.

In this research, a purposive sampling technique was used. This means that the sample is drawn or taken refers to the research objectives (Daymon & Holloway, 2010). The research subject is Kominpro Unisba (Kepala Bagian Humas Unisba, Kepala Seksi Promosi dan Media Sosial, Kepala Seksi Humas dan Protokoler, Kepala Seksi Dokumentasi dan Publikasi) who acts as the manager of Unisba's official account. It aims at examining the activity of Instagram activation as communication and information media. Student candidates and Unisba existing students are the parties

that will decide how attractive and useful the account is based on their perspective. Each member of Kominpro Unisba has her/his own role. Concepts and choice of materials are the responsibility of The head of PR and the other sub heads along with their staff. The Head of Promotion and Social Media along with the staff then publish the material using the agreed design, write the caption and hashtag, then monitor the comments. The Head of PR is in charge of PR policies.

Data are collected through in-depth interviews. "Interview is a form of communication between two people, with one seeking information from the other by asking purposeful questions" (Mulyana, 2001). An in-depth interview is a process of obtaining information for research purposes by means of face-

to-face question and answer between the interviewer and the respondent or the person being interviewed, with or without using an interview guide where the interviewers and informants are involved in a relatively long social life (Sutopo, 2006).

The next stage is observation. According to Dagun, observation is "a continuous monitoring aiming at gaining knowledge on experience and daily life" (Dagun, 2006). The observation was conducted by monitoring the Instagram account @universitasislambandung and its practice along with literature work conducted by the researcher. "According to Zed (2003), literature work is a series of activities related to the method of literal data, reading, and note-taking, as well as processing research data." (Supriadi, 2017).

RESULTS AND DISCUSSION

This research describes the process taken by Kominpro Unisba in deciding the contents and materials, the planning, and the effort put into ensuring a high level of *customer engagement* (TABLE 1). The above components create an attractive orchestration for users benefits. In order to adapt to the habit of the youth who are the targets of Unisba, the use of social media is crucial. The tight competition among universities encourages Unisba to be closer to the millennial by means of social media, especially Instagram, to encourage them to choose Unisba.

The Decision Making Process on Contents and Materials on Instagram account: @universitasislambandung

Attractive displays along with photos and brief *captions* are Instagram's competitive edge. "With their background as the social media application that focuses on photo sharing, Instagram possesses a unique characteristic, i.e. landscape photo frame which is similar to Kodak Instamatic and Polaroid. This is different from one with aspect ratio 16.9 which is normally used by cellphone cameras."(Salbino, 2014). Currently, users are in need for information with concise yet clear contents. Instagram happens to be one that offers the needs. The challenge is then for the managers of social media accounts to ensure they produce attractive content

The existence of Instagram has become its own selling point as each photo is expected to look presentable, short videos, and concise yet clear *captions*. Yadi agrees that Instagram users are segmented to teens. Therefore, the pictures displayed has to be attractive, varied, yet informative (Supriyadi, 2017).

The most important part of Instagram is its content. In regards to the marketing of Instagram, content is equal to the soul. U*sers* compete in creating captivating contents in their accounts for popularity among its followers or potential followers. Contents play an important role as it differentiates one account from the others. Content creation requires careful planning as it greatly affects the result.

According to Ane, the contents displayed on Instagram account @ universitasislambandung currently act as information source for potential students as well as a media for interactions by means of DM (*Direct Message*). The *followers* can write their comments which will then be directly replied to by the account administrator. The information shared is not only for potential students, but also for existing ones. For example, IKT payment, graduation related information, etc. News on Unisba can be accessed on its official website, but the excerpts are uploaded on Instagram. The interactive platform is also provided via *direct message* (DM) or LINE. The findings show that users *engagement* level is crucial. The bottom line is that information/ clarification sharing, confirmations,

TABLE 1. Research Findings

No	Point of the Research	Research Findings
1	The Decision Making Process on Contents and Materials	• Instagram account @universitasislambandung not only display informational content but also as a medium of interaction.
		• Information shared is not only for potential students, but also for existing ones
		• News on Unisba can be accessed on its official website, but the excerpts are uploaded on Instagram.
		• The content should able to provide information on any activities in the form of photos and conveniently upload them
		• The choice of contents on Unisba's Instagram account is in compliance with current programmes.
		• Contents are updated daily.
		• The distinctive feature of the contents on Instagram account @universitasislambandung is seen from the daily theme (Thematic Agenda)
		• The contents on @ universitasislambandung is created based on a designated template with a theme, which is then uploaded.
		• The template is updated monthly while the grand design annually. The use of template is based on colours
		• Maximize the role of the Instagram account profile by adding. *bit.ly* that is connected to only Line
		• Content must be uploaded with *hashtags*.
		• The mandatory hashtags on this account are #Unisba and #universitasislambandung, other hashtags are created in line with the theme of the programmes.
		• Captions must use the appropriate language for users
		• Unique feeds must be displayed based on themes.
2	The Planning Conducted By Humas Unisba	• There are some stages conducted by kominpro team when uploading information about activities, e.g. data collection, detailed information, and designing. This is done by confirming it with related parties.
		• Some features are used in this account, e.g Instastory, Instagram TV, Live report. They have the equipment to produce their own videos, do live reports and more.
3	Online Engagement	• Online engangement is displayed by the number of viewers who become followers and 'like' the posts, comment on them, and send a DM
		• The majority of comments are complimets. All comments will receive a direct response from the administrators
		• Evaluation is conducted by monitoring Instagram Insight and involving external parties

and questions and answers can directly take place on Instagram or other social media. This is the implementation of the activation of Instagram account @ universitasislambandung as a media for communication and interactions with the *users.*

> *"Banyak ya, seperti kegiatan-kegiatan yang diselenggarakan Unisba, prestasi yang diraih Unisba dan Mahasiswa Unisba, Informasi-informasi penting unisba, dan tentang penerimaan mahasiswa baru informasi-informasi untuk mahasiswa lama seperti pembayaran IKT, Informasi wisuda dll, sama informasi mahasiswa baru, kaya pendaftaran kalo misalnya lagi taaruf. Pokonya informasi-informasi yang harus disampaikan, kalo dulu harus dateng langsung atau Cuma ada di web Unisba aja, sekarang mah di instagram juga bikin informasi itu, walaupun seperti berita-berita unisba lengkapnya sih diliat di web tapi secara garis besar ada di instagram, dan bisa ngobrol juga kan lewat DM anak-anak tuh kalo nanya. Kan kalo di line Cuma ngobrol doang, kalo instagram bisa ngobrol sekalian menyampaikan informasi."* (Interview with Ane, *The Head of Promotion and Social Media Division*, Tuesday, 3 September 2019 at 11.30 AM).

Through Instagram kominpro Unisba is able to provide information on any activities in the form of photos and conveniently upload them. This is deemed to be better than Line as it does not constantly notify the users on broadcasts.
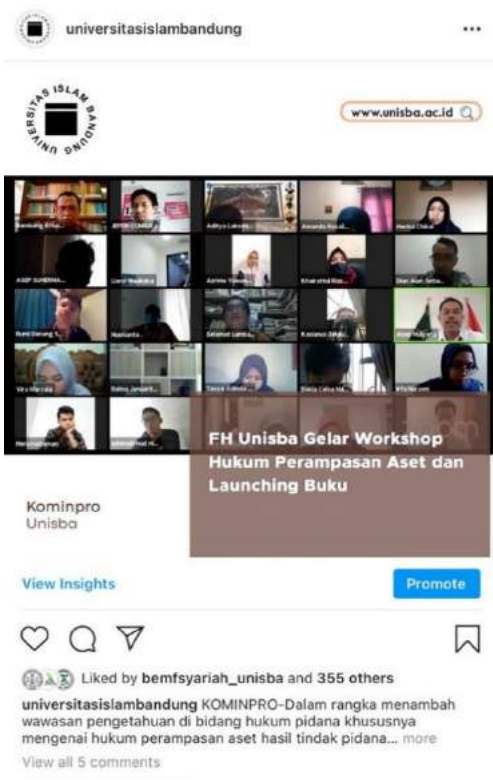
The choice of contents on Unisba's Instagram account is in compliance with current programmes. Contents are updated daily. Contents for incidental activities are created in accordance to the materials of the running program in order to provide information about it by means of photos and captions. On the other hand, the contents for regular activities do not only include photos, but also texts or articles about it that are designed with story lines and noticeable colours. "Contents are not only produced in the form of texts, but also audio, visual, and audio-visual" (Kusuma & Sugandi, 2019). According to Eki, the content that needs to be uploaded, will be adjusted to the conditions

> *"Konten-konten akan disesuaikan dengan kondisi pada saat mau upload, kalo yang rutin sih biasanya kan kita udah tau acaranya jadi dari awal menginformasikan kepada publik melalui instagram, tapi kalo keiatan yang engga rutin, misalnya pelatihan atau apa lah kita share fotonya dan dibuat captionnya."* (Interview with Eki, the Head of Documentation and Publication Division, Wednesday 4 September 2019 at 1.00 PM)

The distinctive feature of the contents on Instagram account @ universitasislambandung is seen from the daily theme (TABLE 2). According to the interview with Ane, she said that the contents on @ universitasislambandung is created based on a designated template with a theme, which is then uploaded. The template is updated monthly while the grand design annually. The use of a template is based on colours. For example, the one for Unisba's programmes changes colours every month and design every year. What differentiates this is the monthly uploaded *feeds, e.g.* July is blue and yellow, August is red, turquoise, and white to adhere to the independence month, and September uses bright colours with a shade of yellow. The daily

TABLE 2. Thematic Agenda

Day	Theme	Instagram Post	Information
Monday, Tuesday,- Saturday and Sun- day	N e w s / I n - formation		Based on the visitors data, there are not as many visitors as on Wednesday and Friday
Wednes- day	Unisba		There are a lot of visitors, therefo- re the Unisbathe- me is placed on Wednesday

Friday	Religious		There are a lot of visitors on Friday therefore the religious theme is placed on Friday.

posts change depending on viewers data (TABLE 2 attached).

Other than activities, contents are crucial in the creation of the profile of an Instagram account. Profile picture used as the official logo for Unisba is Ka'bah with a writing that says Universitas Islam Bandung around it. (FIGURE 2). The use of photos is imperative for branding purposes. It has to look professional, therefore, presents itself as a *trusted account*. Another part of the *profile* is the use of *bit.ly* that is connected to Line only. This is confirmed by the admins where the users of Line are mostly university students and high schoolers who are their targets. Based on the results of interviews with students, the admin should use not only Line but also other social media. However, there is a possibility that parents or the public who use other social media, such as WhatsApp, seek information that involves fast responses.

The use of *hashtags* that are currently trending on Instagram can be done to increase the number of *followers*. "Hashtag acts by connecting and grouping contents and information that are similar" (Lib & Prakoso, 2019). Content visibility increases in accordance with the use of *hashtags*. When *hashtags* are used for promotional purposes of an educational institution such as Unisba, its students or potential students can easily access information about Unisba using the feature on Instagram. This has been implemented by the administrators when highlighting activities or tagging internal and external institutions involved in their programmes. The mandatory hashtags on this account are #Unisba and #universitasislambandung, other hashtags are created in line with the theme of the programmes.

Instagram has engaging visual content features. However, one of the important factor is the caption that comes with the photos. The appropriate *caption* is a tool for an institution to share their programmes, company profile, achievements, etc. The accompanying sentence enables administrators to

FIGURE 2. Instagram Profile @universitasislambandung

strengthen the description of the pictures, clarifying contexts, and even encouraging a viewer to follow the account. C*aption* creation is closely related to the language used by the administrators when approaching their target market. There should be a level of consistency in each post. This stage involves consultation with the Head of PR and the team. According to The Head of Humas Unisba, caption written must be based on the existing data and facts because they need to maintain the good image of the institution.

> "Caption pasti disesuaikan dengan segmented yang kita tuju dan tetep pada prinsipnya kita harus menyampaikan info yang benar sesuai dengan data dan fakta dan ada. Dan kita harus selektif dalam menggunakan kata-kata karena medsos Unisba merupakan representasi dari lembaga, harus menjaga nama baik lembaga" (Interview with Tresna Wiwitan, The head of Humas Unisba, 11 April 2020 at 7.17 AM)

The language used in *captions* is casual with non authoritarian design. The language should be appropriate for the youth (FIGURE 3). However, even though the language used refers to the *millennial's*, it should still consider the norms in the delivery. For example, "jangan lupa hari penutupan registrasi mahasiswa baru yaa." This is supported by Annesia: "a good language style should possess three basis: honesty, manners, and attractiveness." (Annesia, 2018).

There are a number of terminologies used to display visual contents on Instagram, such as *post* and *feeds*.
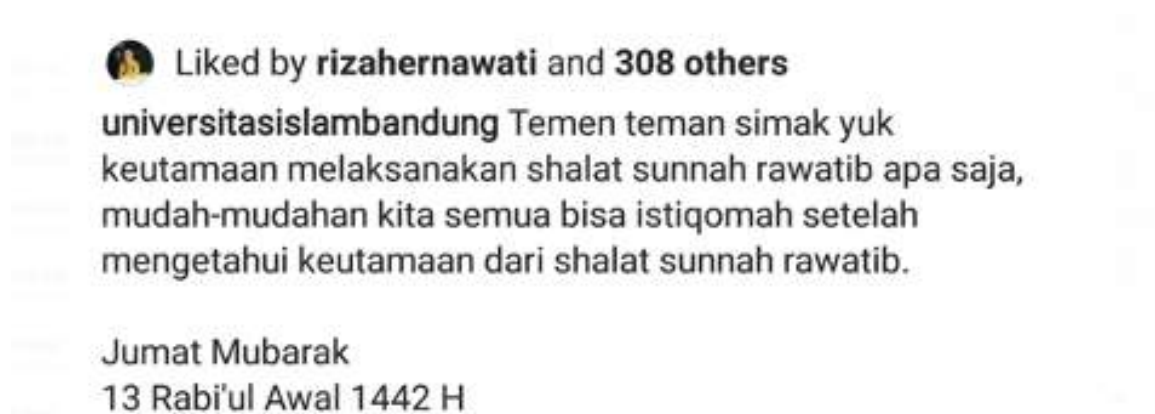
FIGURE 3. Sample caption @universitasislambandung

A *post* may include pictures/ videos, *caption*, *geotag*, and *user tags*. While *feeds* has a collection of pictures or videos. Feed means "a feature that shows notifications about activities done by Instagram users" (Oktaresiyanti, 2019). Unique feeds displayed based on themes, for example through the use of colourful backgrounds and pictures for each display.

Some factors that are the basis of the importance of creating Instagram *feeds* that are theme based are so that the *gallery* display is more organized, neat, and attractive so that it encourages viewers to become *followers* (FIGURE 4). The management and arrangement of photos that are organized will motivate people to stay updated with new posts from the account. Another benefit of a well organized *newsfeed* on Instagram is the artistic aspect of the account. Common displays are monotonous and may lead to stagnant number of followers. Currently, there is a feature that allows separate displays of parts of a picture that when uploaded they form one whole complete picture.

The planning conducted by Humas Unisba in order to share information through Instagram account @ universitasislambandung.

Instagram is a social media that is popular among the youth. Instagram is currently used for business, branding, and marketing purposes. *We Are Social* conducted a survey in 2014, the result showed that 32% of social *media* users have an Instagram account. Based on this data, it is safe to say that promotion on s*ocial media* offers a significant market potential. Instagram has many competitive edge, e.g. ease for marketing by means of catalogues and own website. This requires only a *smartphone* and internet connection (Giantika, 2019).

Information is the main aim of the use of Instagram, especially when a business instagram is managed profesionally by the company or institution. Therefore, a series of structures stages are required

FIGURE 4. Sample feeds

when posting information on Instagram as it creates an image for the company.

There are some stages conducted by Kominpro team when uploading information about activities, e.g. data collection, detailed information, and designing.

"Pasti ada tahapannya yang pertama kalo untuk kegiatan ada dokumentasi dulu, kemudian kita edit mungkin foto-fotonya, olah juga untuk captionnya, dan kita share. Kalo ada konten-konten kaya misalkan informasi PMB atau pengumuman apapun, didesain dulu kemudian di share" (Interview with Eki, Wednesday, 4 September 2019 at 2.00 PM).

At the beginning of the stage, Unisba Kominpro has a designated team that is in charge of documenting each activity in videos or photos. Once the data is collected, photos and videos that are deemed to be presentable are chosen. This is done by the team based on a number of considerations. Photos shared can compose one or more. Afterwards, a caption is created. The process involves detailed data collection on the activity. Once it is complete, the photo is uploaded onto a template previously designed. The last stage is uploading the information. The information must always be in accordance with the data collected, e.g. payment due date. This is done by confirming it with related parties.

Holiday wishes require the approval from the Head of PR since the design used is new. Once the design is approved, it will then be uploaded. Contents that are a coverage of activities can be uploaded without any approval, e.g. coverage on outstanding students.

The planning does not only focus on themes, production, and material publications on Instagram posts, it also involves other Instagram features, such as *Insta Story, Video Live Stream,* Instagram *TV, Highlight Insta Story* (Bambang Dwi Atmoko, 2012). Insta story is created daily in the form of *repost* of that day's posts. Instagram TV is created for certain events, for example new student intake. Live report is conducted for special programmes that are taking place. All of these features can be used with ready to use equipment and human resources. The editing is done by Kominpro.

Engagement as the Key to the Activation of Instagram account @ *universitasislambandung*

Public Relations Officer has to be able to create a systematic plan on technicalities and communication stages. This acts as the basis of the use of social media by Kominpro Unisba. Innovations in the delivery of facts on social media are implemented to increase users engangement. *Customer engagement* is crucial since the higher the level of *engagement* , the higher the possibility for a brand or product to be recognized by consumers (Rohadian & Amir, 2019). A PR practitioner has to evaluate thisto design a strategic set of stages to ensure service excellence. This will greatly affect user engagement.

Evaluation on the use of social media as a platform for knowledge has become prominent in understanding the use of the application (Assegaff, 2017). It is also important to measure the effectiveness of information sharing to allow better strategy, improved services, increasing followers number, improving the relationship with users to grow trust. The evaluation is conducted by analyzing needs and preferences of the viewers and followers.

There are three types of main activities on Instagram, i.e. *follow* dan *unfollow, like* and *comment, and* DM (*Direct Message*). When a content is

attractive, it will automatically captive many *followers*. *Online engangement* is displayed by the number of viewers who become *followers* and 'like' the posts, comment on them, and send a DM. *Comment* can be categorized into compliments, questions, and negative comments. The majority of *comments* are *complimets*. All *comments* will receive a direct response from the administrators. It is important to provide a response since the attention given will increase *user* engagement. Based on the needs to interact and the timeless nature of social media Kominpro is always ready to answer questions on the account. All of the questions received up to midnight are responded directly and anything above that time are responded the next day.

According to Ane, it is crucial for Kominpro to be familiar with user engagement level of their *followers* or viewers of @universitasislambandung. High *online engangement* means high level of needs. In the current digital era, the public seeks information from social media to keep them updated. This particularly is evident among high schoolers. O*nline engangement* via comments or DM provides administrators of the needs of the users.

"Cara mengukur online engagementnya ada di instagramnya, karena kita masuknya ke instagram bisnis, jadi bisa dilihat insidenya, kita tuh tiap postingan bisa dilihat, misalnya postingan, di minggu ini ada 39 posting. Dari tanggal 21 agustus sampai 30 agustus itu ada 39 postingan, terus dilihat tuh di likersnya oh banyak ya ternyata yang ngelike kita, terus activity kitanya bisa dilihat, kayanya yang banyak liat tuh di jam segini deh jadi kita kalo upload ya jam segitu, di jam jam pas orang banyak liat instagram kita, profil visit juga kita

bisa lihat seberapa banyak yang visit instagram kita, perminggu. Kan kita ada website klick nya berapa, ke emailnya berapa, det direct, discovery (yang nyari unisba), impression (ngeliat doang tapi ga like), rich mah berapa" (Interview with Ane, Tuesday, 3 September 2019 at 11.30 AM)

One method to find out the result and activities report of an Instagram account is by using a *tool* on Instagram that is called *insight*. The data is used as a basis to create a promotional strategy that is better than the previous ones. The team monitors the number of *followers* visiting their Instagram account weekly. Instagram *insight* is used to monitor the interaction of *followers*, e.g. number of visits to @universitasislambandung, number of 'clicks', number of accounts that view the photos/ videos on the account's *story*. The report published in November 2020 showed that impression and *account activity* increased.

The evaluation is important to do as the impact of content uploading is significant. According to the Head of Humas Unisba, evaluation is conducted by involving external parties, i.e. PT. Kaze Digital Indonesia, a consultanty agency owned by a subsidiary of ITB in the field of online media and *ig data*. Once the data is compiled, it provides data that shows users needs in the form of dashboard and ready to use report. The report can be in the form of a sentiment analysis, topic analysis, and any analysis required that are related to online media.

Understanding the importance of the use of Instagram in delivering information to the public in a short period of time has encouraged the administrators of @universitasislambandung to continuously aim at increasing and analyzing *followers* needs. They also aim at staying updated with the development of the trends.

Designs are always new to ensure variety and engagement. One of them is a post that displays Unisba tumbler as a reward to students who are involved in *go green*.

Effective PR strategy is affected by the ability in combining communicators, messages, media, and appropriate approaches toward the target audience. PR practitioners refer to this as an orchestration. A post that pleases the public will create positive feelings and the needs for continuous updates. In the context of public relations, such orchestration is required, which entails strategy using the resources in order to increase engagement with the public. In this context, the activation of @universitasislambandung is a key in the orchestration of Humas Unisba in representing its image to the public.

CONCLUSION

Content is the important part of Instagram. Currently, the content posted on the @universitasislambandung Instagram account is not only limited to information media aimed at prospective students (high school students), but also as a medium for interaction with them through Direct Message (DM). The selection of content for the Instagram account is adjusted to activities that have taken place, are currently taking place or will take place the following day. Each day the content will be determined by adjusting the conditions at that time.

The planning stages were carried out by Komunikasi Informasi dan Promosi (Kominpro) Unisba team when uploading information about a series of activities, including: collecting data about the activities, detailed information about the activities and making the designs. All posts will go through initial stages in the form of an agreement on the concept that is adjusted to the grand design that has been determined from the beginning. The uniqueness of the content

to be broadcasted is that the Kominpro team has made a thematic agenda to be used in advance. Thematic agenda is set based on analysis of existing visitor data. Planning is carefully formulated every year. All the features in Instagram can be done with the complete tools that are owned and the support of the Kominpro team, most of whom have a Bachelor of Communication background

Social media activation must be realized in the form of engagement with the users. At this time, checking the user involvement (engagement) is done in various ways, including analyzing the interests and the needs of visitors and followers; as well as using the online engagement analysis, which can be shown by the number of visitors who then become followers who respond by giving likes, comments and even asking through DM. With more and more online engagements carried out by the visitors, it can be assumed that they really need this account to get information about Unisba. The responsiveness of the Kominpro team in responding has also contributed to increasing online engagement.

In addition, one way to find out about the results and activity reports of an Instagram account is by using one of the tools on Instagram, called Instagram Insight. By knowing this data, it is expected to be the basis for planning a better promotional strategy than before. To optimize information and communication services through the @universitasislambandung account, the social media performance is carried out not only by using Instagram Insights, but also by collaborating with consultants who can assist in evaluating all Kominpro social media activities, or acting as monitoring media.

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Identity on Private Universities' Billboards in Yogyakarta

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Abstract. *This research discusses identity as the visual means of private universities to attract prospective students. The data was collected by documenting billboard advertisements located on the arterial road of the City of Yogyakarta that contain visual and linguistic aspects. The gathered data are four billboards of private universities. Applying the multimodal analysis of Gunther Kress and Theo van Leeuwen, this study examines the billboard text to understand the visual and linguistic aspects as well as the relation between them to construct the commodification of education discourses. This research has found that identity becomes a highlighted aspect of the billboards of private universities. The visualization of the identity appears as on physical characters and attributes wore by the students or the models. There are three identities generally appearing, (1) university identity, through the alma mater jacket; (2) tribal/ethnic identity, through the physical appearance of the models; and (3) religious identity, through the fashion style. The slogans— e.g. 'Welcome, the Smart and Humanist Generation' and Excellent, Inclusive, Humanist, [with] Integrity'—written on the billboards, from the perspective of linguistic, represent the ideology of the educational institutions. The slogan is not only an enhancer but also a means to build and modify the meaning of the advertisement. Furthermore, it also becomes the representation of what kind of higher-education services are offered by the institution. The modification of the message through identity issues shows exclusivity, while the cultural identity indicates the inclusivity on the campus.*

Keywords: *Billboard, Higher Education, Identity, Multimodal analysis.*

INTRODUCTION

Higher education is stage one goes through after finishing primary and secondary education. In Indonesia, there are two kinds of higher-level educational institutions (college/university), namely the state and private universities. The state universities are the most favorite institutions among high-school graduates. In 2017, the Joint-Selection Committee of State-Owned University Entrance Exam (Panitia Seleksi Bersama Masuk Perguruan Tinggi) recorded 39,305 high-school graduates were applying for the entrance exam. The following year, the number of applicants increased by 3,000 (Kumparan, 2018). In Yogyakarta, there are four state-owned universities, namely UGM, UNY, UIN Sunan Kalijaga, and UPN Veteran. Due to the popularity of state-owned universities, as well as the reputation of those four universities, Yogyakarta's state-owned universities need not bother with promoting their institutions to attract prospective students. For private universities, however, the situation is quite different.

In the Province of the Special Region of Yogyakarta, there are 106 private higher education institutions, 19 of which are universities (Ristekdikti, 2017). There are 607 study programs, 412 of which have been accredited by A and B, while the rest are C because they are new study programs in their respective universities (Jawapos, 2018). The growing number of new study programs implies that the need to obtain new students is also increasing.

As a consequence, the competition to gather new students has become quite tight. The private universities have to come up with fresh ideas to promote their institutions.

Moreover, as argued by Lupiyoadi (Lupiyoadi, 2011), there is another factor that makes the competition of the higher-level education industry more aggressive. It is the issuing of the Government's Regulation (Peraturan Pemerintah) No. 61 the year 1999 on Higher-Education Institution Autonomy (Otonomi Perguruan Tinggi), that has given opportunities for each Higher-Level Education Institution (Perguruan Tinggi or PT) to come up with a more efficient way to govern themselves which will eventually affect the advancement of science. Briefly speaking, colleges/universities given space to grow and develop along with the state colleges/universities.

Besides visiting schools, promoting the institution on the official website, spreading brochures, the private universities employ another strategy to attract prospective students, namely putting advertisements, either indoor or outdoor. Sopandi (2011) asserts that an advert, either printed or electronic, is the most dominant variable in the effort to attract prospective students. An advertisement is every presentation that is paid for [delivering] non-private ideas, goods, or services, which are introduced by a sponsor. It makes use of various media such as magazines, newspapers, audio-visual media, billboards, direct-mail (subscription), at so on. Rini (2018, p. 97) argues that advertising is a promotion to introduce a product as well as strengthen the product image in the minds of consumers.

However, although the world becomes more and more digital, people are still promoting their products on billboards. The annual report of Outdoor Advertising Association of America (OAAA, 2017) unveils that the income of outdoor advertisement, namely billboards, is still the highest (66,1%) among any other outdoor media such as transit (17,4%), place-based media (11,3%), and street furniture (5,2%). Therefore it is only natural that private universities make use of billboards to attract the attention of high-school graduates.

It is an irony that the audience, despite their familiarity with the most popular means of promotion, namely advertisements, sometimes forget that it is a form of discourse, as a language system used in daily life (Ikaria-Maina, 2014, p. 1562). How an advertisement in the media presented can never be disconnected from the discourse produced by the advertisers. Cook (2001, p. 4) argues that advertisement, even though aimed at selling or promoting goods or services, contains text impregnated with the discourses of the producers.

Yogyakarta, as the City of Students, has now become an open battlefield to fight over prospective students. The billboards put on several spots on major arterial roads (jalan protokol), such as Jalan Solo, Gejalan, and Kusumanegara. For private universities, billboards function as a medium to convey ideas about the "product" offers as well as a means to represent themselves. Each university billboard has unique characters that differentiate it from the others. One of the most distinctive representations on the university billboards is related to identity, which emphasizes the visual image or text.

Research on the identity of educational billboards in Indonesia is still not popular. Therefore it is quite challenging to seek previous studies on this subject. However, there are several interesting studies on identities that have been performed by Indonesian scholars. Sulastri and Ronidin (2014) study

billboards of the political campaign in West Sumatera and have published their interesting findings on "The Billboards Language Phenomenon as the Figures' Self-Identity which Reflects Cultural Character: Semiotic Study" (Fenomena Bahasa Baliho sebagai Identitas Diri Tokoh Cerminan Karakter Budaya: Kajian Semiotika). They found that the language on the billboards was used to represent identity and was formed based on certain ideologies. It answers the question of why billboards often use local language as well as employing rhymes; it is going to be easier for the audience to remember the message, as well as the ideology, that the advertiser is trying to convey.

Haryono and Putra (2017) in "Indonesian Cultural Identity: Roland Barthes' Semiotics Analysis on Aqua's Find Your Indonesia Advertisement" argue that on an advertisement, the Indonesian culture constructed through visual and audio signs that show Indonesian identity through traditional clothing (for example batik), norms, character, language, and habit. The advertisements also feature people kissing the hands of the elderly and people greeting each other to construct the identity of Indonesian society: friendly and respectful.

An advertisement is a type of promotion which aims at persuading the audience to use the goods or services. It contains messages offering a product to the public through certain media (Kasali, 2002). Kottler and Armstrong (Kottler & Armstrong, 2009, p. 236) argue that an advertisement is a form of promotion for individuals, organizations, or corporations to deliver their vision and mission. The advertisement text contains the product name as well as ideas or services which could give benefit to the users or consumers, employed to inform, remind, and to persuade the consumers to consume the advertised products. Susanto (2014, p. 3) argues that the strength of an advertisement lies in the sophistication as well as the [advertiser] perspective in formulating and organizing messages so that it can attract [targets] and be able to construct similar meanings between the sender of the advertising message and the audience.

Ikaria-Maina (2014, p. 1562) suggested that advertising can be divided into three main categories: (1) consumer advertisements directed at promoting a product or service to the general public; (2) commercial advertisements aimed at the audiences through certain media; and (3) public service advertisements delivered to the public by stakeholders or social groups to build awareness of an issue.

As a type of outdoor advertisement, a billboard is put on strategic locations, containing short messages so that the audience only needs a short period to read and understand the contents (Banda & Oketch, 2011, p. 23). In other words, a billboard is a strategic 2-dimensional promotional media to remind and strengthen the audience's memory about the ideas about the promoted product.

Banda and Oketch (2011) on "Localizing HIV/AIDS Discourse in a Rural Kenyan Community" assert that based on one of their findings that there are images which are incompatible with the reality of daily life of the rural community, the compatibility between the words and visual [image] on the billboards determines the success of the campaign. Messages on an advertisement are text, although, in reality, they contain both visual and linguistic elements. Norris (Sinar, 2012, p. 312) argues that a text that is a unit of language that possesses meaning in a social context exists because communication interaction occurs. The whole communication interaction is what we call multimodal. An advertisement, as a multimodal text consisting of image, writing, or sound, gives a palpable

illustration that the verbal and non-verbal elements of a text can not be disconnected (Ademilokun & Olateju, 2016, p. 2). A text which is studied using the systemic functional approach, as applied to this current research, will emphasize the meaning constructed on the whole element of the text.

An advertisement as a multimodal text implies that it contains more than one discourse text mode (Putri, 2016, p. 27). Meanwhile, modality, according to van Leeuwen (2005, p. 160), is a social semiotical approach to the questions of truth related to the issues of representation in the media. In other words, modality is not used for obtaining the absolute reality of truth but for comprehending the concepts represented in the media. In multimodal discourse analysis, the text is considered a multimodal semiotic entity, no matter in what shape it appears is the result of semiotic designing work as well as the production and composition process. In other words, the text is a result of the mix between the different styles of composition and rests on semiotic work that produces an effect on such text producer (Gunther Kress, 2013, p. 36).

Cultural identity is a concept which explains the self-concept of an individual or a group (Samovar et al., 2015, p. 76). Mostly constructed through the association to a societal group, while the rest is upon the individual's/ group's initiative, expressed through norms, habits, and rules expressed through symbols, either verbal or visual. It is the reason why we can identify one particular thing to another. Such an example is batik (the traditional Javanese fabric); we could associate parang rusak motive with Yogyakarta because it is one of the symbols indicating the identity of the city.

Collier (2015, p. 53) discusses cultural concept as the system of symbols, meanings, and norms that are distributed continuously from one generation to the next. In practice, the culture, as a system, consists of three components: symbol-meaning, norms, and history. Symbols play an important role in identity that one can associate with an identity. In the advertisement, for instance, the identity symbol could be a means of persuasion because regarded as close to the audience (Rohmiati, 2010, p. 39). The emphasis on identity symbols in the advertisement is indicated by the cultural attribute, including language, geographic [image], and cultural artifacts such as clothing, traditional house, music, or dance. Furthermore, identity issues are used in the promotion of private universities. The emphasis on identities on the university billboards can also show us the discourse of education in the city of Yogyakarta.

METHODS

This study uses the multimodal analysis of Gunther Kress and Leuween (2006, p. 36) to indicate that all of the elements of verbal and non-verbal communication have their roles in shaping meaning (O'Halloran, 2004, p. 5). Multimodal is one of the analyses involving the interaction and the integration of text consisting of one or more semiotic sources or means of communication to fulfill the communicative function of the text. This multimodal analysis studies the visual and linguistic aspects of the private university billboards in Yogyakarta and perceives the inter-mode relations. The object of this research is four private university billboards in Yogyakarta, namely Universitas Sarjanawiyata Tamansiswa, Universitas Sanata Dharma, Universitas Teknologi Yogyakarta, and Universitas Atma Jaya Yogyakarta, all of them positioned on a major arterial road. The data gathering was conducted in June 2018 by taking billboard pictures on arterial roads. Each university is only represented by one billboard because the photo was taken for a limited period.

The four billboards selected base on the criteria that support the discussion of identity that appears in billboard advertisements through visual and linguistics. The data analysis uses the analytical framework of Kress and Leuween (2006, p. 177) on composition. They stated that it is the relation between the meaning representation and interactivity of an image and other modes through an interconnected system. It is perceived from the information placement, the dominant mode, and the information framing on billboards. The framing (Gunther; Kress & Leeuwen, 2006, pp. 203–204), concerns the intermodal connection of every media appearance (in which context are billboards). They also argue about corresponding (connection) and noncorresponding (disconnection) elements to discuss the degree of correlation between the visual and verbal elements as well as the information framing of a billboard advertisement. After examining the visual and linguistic data, the next stage of analysis is finding out the aspects of information value, salience, and framing (Kress and Leeuwen, 2006, p. 177-210). The information value sees the placement of visual and linguistic elements that give information to the reader.

How information is placed can be seen from the position of the billboards posted by the advertiser: from left to right, from top to bottom, or from the middle to the side (Kress and Leeuwen, 2006, p. 177). The part that stands out helps us understand which advertisement element attract the attention of the audience/ reader (Kress and Leeuwen, 2006, p. 177). The various degrees in which the foreground or background selection appears, size, color contrast, color sharpness, at so on indicate the salience. The last aspect is the framing. Framing, in Kress and Leuween (2006, p. 203-204), is also about the intermodal relation

of each media presentation (in which case is the billboards). Furthermore, Kress and Leuween (2006, p. 210) discuss connected elements (connection) and disconnected elements (disconnection), both of which see the degree of correlation between visual and verbal elements as well as the information framing of a billboard advertisement. If each mode is connected, the frame will work to unify the information value and salience to become compact information.

FINDINGS AND DISCUSSION

On Multimodal Discourse Analysis, the text is a multimodal semiotic-entity. Text, regardless of its shape, is a result of semiotic-planning work as well as the production and composition process. The text becomes the result of the combination of different style-composition, resting on the semiotic works that give a particular effect on similar text producers (Gunther Kress, 2013, p. 36).

Therefore, the Multimodal Discourse Analysis also emphasizes that all communication elements, either verbal or nonverbal, play their role in shaping meanings (O'Halloran, 2004, p. 5). It involves the interaction and integration of text consisting of two or more semiotic sources (means of communication) to achieve the communication function.

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involves the interaction and integration of text consisting of two or more semiotic sources (means of communication) to achieve the communication function.

The advancement of multimodal analysis contributes to the development of a theoretical framework to articulate the meaning of a multi-semiotic text, for the reason that the research on the latter field is not as advanced as theoretical linguistics. Accordingly, the research on the multimodal text will integrate the analysis on visual and linguistic components (Cheong, 2004, p. 163), and the data findings divided into three aspects: the visual, linguistics, and the relation between visual and linguistics. An advertisement as a multimodal text implies that it contains more than one discourse text mode (Putri, 2016, p.

27). Meanwhile, modality, according to van Leeuwen (2005, p. 160), is a social semiotical approach to the questions of truth related to the issues of representation in the media. In other words, modality is not used for obtaining the absolute reality of truth but for comprehending the concepts represented in the media. In multimodal discourse analysis, the text is considered as a multimodal semiotic entity. No matter in what shape, the text appeared is the result of semiotic designing work as well as the production and composition process. In other words, it is a result of the mix between the different styles of composition and rests on semiotic work that produces an effect on such text producer (Gunther Kress, 2013, p. 36).

TABLE 1. The Visual Aspect Identification of the Billboards

Aspect	Universitas Atma Jaya Yogyakarta	Universitas Sanata Dharma	Universitas Teknologi Yogyakarta	Universitas Sarjanawiyata Tamansiswa
Lead	Billboard color: yellow The billboard consists of two (2) sections: the information section and the visualization of a group of youth interacting with a Javanese puppet master (dalang).	Billboard color: red and gold The billboard consist of two (2) sections: the information section and the visualization of [a] student standing facing forward with the campus as the background.	Billboard color: red and blue The billboard consists of two (2) sections: the information section and the visualization of a group of students hand in hand with the campus as the background	Billboard color: light green, dark green, and white Students wearing alma mater suits. One of them wears the hijab. There are also three images of youth wearing traditional clothing on the bottom side.
Display Emblem	Implicit University logo on the top left and on the left side, on the yellow bag (tote bag) and the dark-blue pouch	Explicit University logo and the accreditation logo	Explicit University logo	Explicit University logo and the accreditation logo

Source: The primary data

The Visual Aspects of Billboard Advertisement

The visual aspects are the image presentation and color used on the university billboards. The visual aspect examined is lead, display, and emblem. In all of the billboards, the identity appears on the lead aspect, a part of the visual component which is more emphasized through the choice of color, size, and position (Gunther; Kress & Leeuwen, 2006).

The TABLE 1 illustrates that the universities present their identities through color, logo, information about accreditation status, and visualization represented by the image of the students and the university campus. The billboard of Universitas Sarjanawiyata Tamansiswa shows the identity through the advertisement model image who are wearing the alma mater suits; the other picture shows a pair of students wearing traditional Balinese clothes, and also there is a picture of female students performing a traditional dance. On the billboard of Universitas Teknologi Yogyakarta, the identity is shown through a group of people hand in hand while lifting one of their own feet. The group of people featured in the picture wears different items of clothing. Several of the females wear the hijab, while several males put on a shirt. The billboards of Universitas Sanata Dharma and Universitas Atma Jaya feature the models having different physical appearances that show that they are from diverse ethnic groups. Interestingly, on the billboards of those two Catholic universities, there are hijab-wearing models. In general, there are two emphasized identities, namely the religious identity as hijab-wearing female and university identity shown through the picture of the university campus in the background.

As the symbol of the religion of the majority in Indonesia, Islam, the hijab appears on the billboard of all of the four universities, the hijab-wearing models on the billboards of Universitas Teknologi Yogyakarta and Universitas Sarjanawiyata Tamansiswa—both of which are universities without any religious affiliations—illustrate the reality of their students' diverse identity. For Universitas Atma Jaya Yogyakarta and Universitas Sanata Dharma, both Catholic universities, the hijab-wearing model is an appeal as a non-exclusive educational institution that does not only open for students from certain religions but also that of various and different. It gives both universities an air of inclusiveness, an added value that hopefully attract prospective students. It is related to the issues of religious differences that bring out conflicts in society. One of the cases is the taking down of the billboard of Universitas Kristen Duta Wacana (UKDW) by Front Umat Islam (the Islamic Follower Front or FUI) because it featured the Muslim female model (BBC, 2016). In contrast to UKDW, Sanata Dharma University (USD) was also asked to dismantle a billboard featuring a woman in a veil but was rejected by the USD Chancellor because this image represented USD, which has 17% non-Christian students (Pitaloka, 2016).

Another identity that appears on the billboard is "acknowledgment" which is the university's accreditation status. In Indonesia, it is important because they believe that accreditation status is related to alumni careers. For example, it is a common practice that companies only seek the candidate of workers from certain reputable high-accredited universities. When an individual wants to take the test to become a civil servant, he/she must attach both the university and accreditation information letter for the study program.

The Linguistic Aspects of the Billboards

The linguistic aspect of multimodal analysis does not focus on lexicon or semantics as applied to other linguistic researches. Cheong (2004, pp. 173–174) elaborates that the linguistic aspect of multimodal text research discusses the shaping of meaning through sentences featured in advertisements and the completeness of information for the audience to access the advertisement products. The linguistic aspects discussed on billboards are:

- Announcement: On the printed-advertisement, the most prominent linguistic element is "announcement." The emphasis appears through the font color, type, and size(Cheong, 2004, p. 173). There are two kinds of announcements: primary and secondary announcement. The first is only appearing in an advertisement that emphasizes more of interpersonal announcement character compared to the other type on the same ads and becoming the most memorized sentence. The secondary announcement, on the other hand, is the less stand-out announcement.

- Enhancer: The enhancer solely consists of the linguistic components, usually in the form of a paragraph whose function is to build or modify the meaning originated from the interaction between the "lead" and "announcement." It is employed to persuade and influence the audience to purchase the advertised products (Cheong, 2004, p. 173).

- Emblem: Linguistically, the emblem shows up as the name/brand of the advertised product or service. It indicates the product identity and can be installed anywhere in the ads (Cheong, 2004, p. 173).

- Tag: excluded information from the whole message will be dispatched through a "tag". It serves as a recommendation about the advertised-products. The tag is commonly a short sentence in small fonts that does stand out in the ads (Cheong, 2004, p. 174).

- Call and visit information: the contact information, e.g. telephone number, internet website, location, or how to get the advertised-product. Usually, this component does not attract attention, and it is written in a relatively smaller font compared to other information in the ads (Cheong, 2004, p. 174).

Based on TABLE 2, all four billboards, the university identity appears on the aspect of enhancer, namely words function to construct and modify the meaning which comes from the interaction between lead (in visual aspect) and announcement. The slogan written on the billboards, from the perspective of linguistic, represents the ideology of the educational institutions. This research has found that among the four universities, only two of which use a slogan to promote their education service, namely Universitas Sanata Dharma and Universitas Atma Jaya Yogyakarta. The slogans on Universitas Sanata Dharma billboards are: (1) "Selamat Datang Generasi Cerdas Humanis" (Welcome Intellect Humanist Generation). The phrase "Selamat Datang" (welcome) use as an interpersonal approach by the advertiser to the audience; and (2) "Cerdas, Humanis, Cinta Kebenaran" (Intellect, Humanist, Truth-Loving). Meanwhile, the billboard of Universitas Atma Jaya features "Unggul, Inklusif, Humanis, Berintegritas" (Excellent, Inclusive, Humanist, Having-Integrity) which is also the slogan of the university.

The slogan is not only an enhancer but also a means to build and modify the meaning of the advertisement. Furthermore, it also becomes the representation of what kind of higher-education services are offered by the institution. On the billboards of Sarjanawiyata Tamansiswa, the enhancer is the following sentence: "Pilihan

TABLE 2. The Linguistic Aspect Identification of the Billboards

Linguistic Aspect	Universitas Atma Jaya Yogyakarta	Universitas Sanata Dharma	Universitas Teknologi Yogyakarta	Universitas Sarjanawiyata Tamansiswa
Primary Announcement	The name of the institution. On the left side: "Unggul, Inklusif, Humanis, dan Berintegritas" "Excellent, Inclusive, Humanist, [with] Integrity" Information about admission.	The university name	Information about student admission through three types of intakes: PMDK, Scholarship, Regular	The announcement of the student admission in the academic year of 2018/2019
Secondary Announcement	The universities' social media account	Information about student admission	N/A	The selection schedule, available departments, types of class (regular and worker), the admission information
Enhancer	Writing: Excellent, Inclusive, Humanist, [with] Integrity, emphasized by an image on the right side of the billboard	"Welcome, the Smart and Humanist Generation"	N/A	Tagline: "The choices of the prospective study program, [with] quality and accredited by BAN-PT"
Emblem	Writing: "Universitas Atma Jaya Yogyakarta'on the top left	The university name, the announcement of intake via PMB (student intake), PMB schedule	The university name	The university name
Tag	N/A	N/A	Writing 'The Better Choice'	N/A
Call and Visit Information	PMB information, via telephone, website, and social media. The font size is small yet quite highlighted	University website, telephone number, and campus address	Website and contact number	Website, university address, official social media account

Source: The primary data

Program Studi Prospektif, Berkualitas dan Terakreditasi BAN-PT." (The choices of the prospective study program, [with] quality and accredited by BAN-PT.) The line shows the effort of the university to show that their chosen study-program has gotten acknowledgment from the government (BAN-PT). On the billboards of Universitas Teknologi Yogyakarta, the use of the linguistic aspect lies in

the line "The Better Choice" which is not followed by any explanations. The intermodal relation of each billboard can be seen from TABLE 3.

Based on TABLE 3, among four private university billboards, three of them use visual as the dominant mode while one billboard features linguistic. Visual mode is pictures that predominate the use of space on the billboards, either picture of campus facility, namely the university building, or other such as the diversity of the students.

The diversity of students are featured on all billboards. Universitas Atma Jaya Yogyakarta and Universitas Sanata Dharma show diversity through the physical appearance of the students, e.g. the eye shape and skin color representing tribe and race as well as fashion attributes such as hijab that represent religious diversity. Unlike these two universities, Universitas Teknologi Yogyakarta vaguely shows the identity of the students. There is no emphasized identity except for the difference in what the students wear—the female students wear hijab, while the males wear suits

and shirts. Meanwhile, Universitas Sarjanawiyata Tamansiswa features the diversity in traditional dance and costume as the visualization of non-academic activities of the students.

It mainly focuses on the primary announcement, namely the announcement on the admissions—through PMDK, scholarship, and regular—placed on the left side of the billboard. However, it is possible that a secondary announcement, as an additional feature, is not included on a billboard. Referring to Cheong (2004, p. 173), the enhancer is a linguistic element as paragraphs, which modifies the meaning originated from the interaction between lead and announcement. The function of an enhancer is to allure and influence the audience to buy products through an emotional approach. White (1999, in Cheong, 2004, p. 173) argues that enhancer ideally explains the reason why the product is worth to consume or to be chosen compared to other products. The tag and enhancer are elements that convey an emotional approach to the audience through the recommendation given by the advertiser in a paragraph or a

TABLE 3. Intermode Relation

| No. | University Billboard | Dominant Mode | | Elements that Appear |
		Visual	Linguistik	
1	Universitas Atma Jaya Yogyakarta	v		- Tag
2	Universitas Sanata Dharma	v		- Tag
3	Universitas Teknologi Yogyakarta	v		- Secondary announcement - Enhancer
4	Universitas Sarjanawiyata Tamansiswa		v	- Tag

short sentence whose font is not dominant. This research finds that the advertisers (in which context is the universities) are depending more on visual and linguistic elements such as lead, display, and an announcement when promoting their institution instead of using an additional element as a recommendation through tag and enhancer.

Information Value, Salience, and Framing

Information value is an aspect through which we can see the placement of each element of billboard presentation, either picture or written text, that gives information to the audience/reader. The information placement is perceived by in which position (information) is put by the billboard advertiser: from left to right, up to bottom, or middle to the sides (Kress and Leeuwen, 2006, p. 177). The information placement zone of a billboard is important for a multimodal analysis (Kress and Leuween, 2006, p. 184-185). The left-right position represents the 'given and new' meaning that the information is updated. The other zone, up to the bottom, represents an ideal-real value shown through the up-bottom image composition (Kress and Leeuween, 2006, p. 186). Kress and Leuween argue that in media the upper zone is for the ideals, while the lower is for real things. In other words, the abstract information is put on the upper, while the real information is on the bottom. The last zone discussed by Kress and Leuween (2006, p. 194) is the middle-sides zone. This zone could combine the composition of information placed on the other two zones. All types of information, given or new, ideal or real, could be put in the middle-sides zone. The information value on the university billboards we study is more likely to be conveyed through the linguistic elements, as clearly seen on the billboard of Universitas Sarjanawiyata Tamansiswa.

On the billboard of Universitas Sanata Dharma and Universitas Teknologi Yogyakarta, on the left side, there is an image of students in front of the campus. By referring to Kress and Leuween (2006), the visual of the students on the left-side is the representation of given information, namely about the campus environment and the diverse background of the students. The right-side contains information about admissions, namely 'the new information'.

The billboard of Universitas Atma Jaya also uses the left-right composition to convey information. The left side of the billboard contains information about the name of the institution, the values (through a tagline: Inclusive, Excellent, Humanist, and [with] Integrity), and the information about admissions (contact numbers). It provided the institution name, grade, and admission information. Pictures of several young people surrounding the elderly holding a puppet (wayang) convey this new information. This research also finds the information placed on the two-layered zone (left-right and up-bottom) on the university billboards. One of the examples is the billboard of Universitas Sarjanawiyata Tamansiswa. The producer puts the admission (PMB) information on the left side of the billboard, while the image of students on the right-side. On this zone, the message producer dispatched the 'given information' through the information about the admission and 'new information' through the image of students wearing alma mater jacket. By featuring the admission information, the message producer tries to gather the 'image' of students represented through the picture on the right side. On the up-bottom zone, the message producer puts ideal things (information on admission (PMB) and departments that can be chosen by the prospective students on

the upper of the billboard zone) and real things (the address and the contact of the university). The two-layered zoning of the billboards indicates the affirmation of one type of information with the others. The image of students wearing the alma mater jacket affirmed the admission information; and the information on the department by the university address and the contact number.

Salience is an aspect showing the elements of the billboards made to attract the attention of the audience/reader (Kress and Leuween, 2006: 177). It is shown by various degrees that appear on the choosing of foreground or background, size, color contrast, color sharpness, etc., and almost all of the billboards in this research use the colors identical to the university logo or the color tone that has become the characteristic of the university. The billboard of Universitas Atma Jaya Yogyakarta features yellow, the color of the university logo, as the background color, and a yellowish tone for the image. Since there is no color contrast between the image and other parts of the billboards, the content of the billboards, both information, and the image, become a unity. The billboard of Universitas Teknologi Yogyakarta uses red for the admission information background and blue for the image background. Universitas Sanata Dharma features maroon, similar to the color of the torch on the university logo. The only exception is perhaps the billboard of Universitas Sarjanawiyata Tamansiswa. Instead of using simple color identical to the university logo, it employs various colors. The word 'PMB' is orange, and the background is turquoise; the admission information (PMB) uses darker turquoise as background; the department employs black as the background, and; the address and contact number use white as the background color.

The aspect of framing sees the existence (or, instead, absence) of elements that frame a particular theme on a billboard advertisement. Framing, in Kress and Leuween (2006, p. 203-204), also discusses connected elements (connection) and the disconnected elements (disconnection), both of which see the degree of connection between visual and verbal elements as well as the information framing of a billboard advertisement. If each mode is connected, the framing work to unify the information value and salience to become compact information. The information constructed on the private university billboard advertisements consists of two dominant modes: visual and linguistic. The linguistic information is built through the explanation of the university departments, scholarship, university accreditation, and university achievements.

On the billboard of Universitas Sarjanawiyata Tamansiswa, beside the image of students wearing the alma mater jacket, there are images of students wearing the traditional costume of Bali, dancing, and studying, showing that the student activities are not only academics. However, the linguistic and visual modes of the billboards of Universitas Sarjanawiyata Tamansiswa are not interconnected.

The image of students also appears on the billboard of Universitas Teknologi Yogyakarta. The students are portrayed standing hand in hand in the backyard of the campus. It showcases the campus infrastructure, namely the university building and spacious backyard as the background. The image of students appears on the billboard of Universitas Teknologi Yogyakarta. The students portrayed standing hand in hand in the backyard of the campus. It showcases the campus infrastructure, namely the university building and spacious backyard as the background. The image of students indicates the large number of students

attending the university. A tag (The Better Choice) shows the linguistic mode. The relation between the linguistic and visual modes indicates the Universitas Teknologi Yogyakarta is not only 'a better choice' but also chosen by many students. However, the billboard does not explicitly indicate the audience or from which university Universitas Teknologi Yogyakarta is 'the better choice'.

The visual element, namely the image of students, frames the campus atmosphere. On the billboard of Universitas Atma Jaya Yogyakarta, the visual of students interacting with an older male holding a puppet (wayang) portrays a lesson about culture. It shows the image of a student who has just graduated, wearing a toga and a gown standing in front of the campus depicts a success. The billboard of Universitas Sanata Dharma unobtrusively uses the university campus as the background for the students means that for the university, the physical infrastructure is less significant than the development of the human resource. It is emphasized by the linguistic mode, which eventually strengthens the university identity through the intermodal relation of the billboard. On the billboard of Universitas Sanata Dharma, the words "Welcome, the Smart and Humanist Generation" strengthened the image of the smiling students. Further, there is a similar pattern found in the billboard of Universitas Atma Jaya Yogyakarta. Along with the visual of students, the billboard also features the university tagline (on the left side), namely "Excellent, Inclusive, Humanist, [with] Integrity".

Identity and the Frame of Commodification

Commodification is a value transformation of goods from the use-value to the exchange value. The transformation process is closely related to capitalism as a mode of production whose aims are to collect a bigger amount of capital (Mosco, 2009, pp. 128–129). In other words, everything which has the use-value is transformed into a commodity with exchange value and can be commercialized and produce a benefit.

In the process, commodification has a close relation to communication. The correlation between both aspect in two dimensions: first, the communication process as well as technology which possesses contribution in the general of commodification in the field of economy holistically; second, the commodification process works in a work environment as the communication process as a whole, so that various attempts to maintain as well as contradiction occurring in the commodification process which will influence the communication process a social practice (Mosco, 2009, p. 130).

This research has found that there are two types of identities appearing on the billboards: (1) the university identity which, in appearance, is emphasized through the specific color of the institution, accreditation status, and the use of alma mater suits; (2) other identities shown through the attributes used by the models, including tribal/ethnic identity and religious identity. One of the most interesting examples is the billboards of Universitas Atma Jaya Yogyakarta, and Universitas Sanata Dharma features diversity and cultural issues. The tribal/ ethnic (regional) and religious identities appear on the diverse physical characters and attributes models —Eastern Indonesia, Javanese, and Chinese-faced as well as hijab-wearing models showing Islamic religious identity.

The organizing of private education correlated with the commodification process, which eventually makes education itself a product. The identity on the billboard advertisement becomes the reflection of discourse about the commodification of higher education

that appears through issue, ideology, and symbol. It arises in the billboards of Universitas Atma Jaya Yogyakarta, and Universitas Sanata Dharma is diversity and culture shown by the various physical appearances and attribute of the model featured on the billboard as a model who has the typical face of Indonesia Timur, Jawa, Tionghoa, as well as models wearing jilbab attribute which shows the identity of the religion of Islam.

As the symbol of the religion of the majority in Indonesia, namely Islam, the hijab appears on the billboard of all of the four universities, namely Universitas Atma Jaya Yogyakarta, Universitas Teknologi Yogyakarta, Universitas Sarjanawiyata Tamansiswa, dan Universitas Sanata Dharma. The hijab-wearing models on the billboards of Universitas Teknologi Yogyakarta and Universitas Sarjanawiyata Tamansiswa— both of which are universities without any religious affiliation—illustrate the reality of the diversity of student identity. For Universitas Atma Jaya Yogyakarta and Universitas Sanata Dharma, both Catholic universities, the hijab-wearing model is an appeal as non-exclusive educational institutions. The university not only accepts students of one religion but also that of various, others. It gives both universities an air of inclusiveness, an added value to attract prospective students hopefully. The emphasis of the hijab on the advertisement of Universitas Sanata Dharma and Universitas Atma Jaya shows the openness of the university to the differences, religious identity that is quite different from the ideology possessed by the university as well as showing the inclusivity of the institution.

The use of cultural symbols on the billboards of private universities indicates that higher education not solely about academic activities or job prospects. The identities featured on the billboards representatively work to show two

opposite matters: First, there is an effort from the universities to shows the most simple character of their institutions. In other words, each campus wants to signify its exclusivity differing from other educational institutions. It is practiced by, for instance, featuring the image of the student wearing an alma mater suit that stands out from other billboard elements, enabling the audience to see the distinctive color of the alma mater suit as well as its shape (including the form of the university logo put on the jacket). The tagline show message enhancement of the exclusivity. The use of the words like 'prospective,' 'quality,' and 'BAN-PT accredited' on the billboard of Universitas Sarjanawiyata Tamansiswa (Pilihan Program Studi Prospektif, Berkualitas, dan Terakreditasi BAN-PT/The Choices of the Prospective Study Program, [with] Quality and Accredited by BAN-PT) explains the discourse of learning environment that has designed (quality), tested (prospective), and recognized (BAN-PT accredited).

Secondly, it shows the atmosphere of the diversity of the campus. In other words, there is inclusivity in educational practice on four of the billboards. There are images of students with various complexities and attributes. On the billboard of Universitas Atma Jaya Yogyakarta, Universitas Teknologi Yogyakarta, and Universitas Sanata Dharma, the college student models appear in a frame narrating the warm fellowship practiced at the universities. The billboard of Universitas Atma Jaya Yogyakarta does not explicitly exhibit what is offered by the institution. Instead, it features the picture of the student(s) interacting with a middle-aged man holding a puppet (wayang) that shows the 'desire of the youth to learn the local culture.' In tune with the tagline—Excellent, Inclusive, Humanist, [with] Integrity—the billboard directs the audience to pay more attention

to (the student's) soft skill instead of hard skill. Universitas Sanata Dharma's billboard explicitly illustrates college life: a university student, on the campus, without a uniform, with a backpack on the shoulders, smiling. The tagline, "Welcome, the Smart and Humanist Generation" (Selamat Datang Generasi Cerdas Humanis), seems to explain the reason why the student is smiling. The billboard of Universitas Teknologi Yogyakarta also features quite a similar image, although captured from some distance that obscured the expression of the models. It is a group of people hand in hand while lifting one of their own feet as if they were dancing, showing the joy of being on the campus. The billboard features the tagline "The Better Choice," yet it does not explain what makes the university better than the others. Universitas Sarjanawiyata Tamansiswa put the image of students wearing traditional clothing and students dancing traditional dance at two different balloons on the billboard. However, the lack of interaction between the two images does not reinforce their goal to showcase the campus' plurality.

CONCLUSION

The identity that appears as a form of persuasive communication is also considerably used in the private university billboard advertisement in Yogyakarta. The goal is to make the institution closer to the market. Therefore, in private universities examined, there are Islamic symbols through the hijab worn by the model, although the university is Catholic. On another billboard, there is tribal identity emphasized to show the acceptance of the university to the diversity that exists in Yogyakarta. The institution's identity itself is through other pictures such as university building background and the use of the alma mater suits. In conclusion, although the

billboards could display many issues, the diversity and culture presented as visual and linguistic modes are promising marketing materials for universities. As a commodity, cultural issues can potentially widen the market of the university as it can reach out to a scope of prospective students from various backgrounds.

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Abstract. *This article examines PT. Shopee Indonesia's strategy in increasing sales with Korean celebrity brand ambassadors. Theory used is the integrated marketing communication theory by Kotler & Armstrong (2008) and brand ambassador concept owned by Rossita & Percy (2005). Data analysis is with observation, documentation and interviews of 4 informants by applying case study methods. The results showed choosing GFRIEND as the brand ambassador of Shopee 11.11 Big Sale campaign resulted in the sale of 70 million items sold on November 11, 2019, and sales tripled in the first hour compared to 2018. By running four of eight integrated marketing communication models by Kotler & Armstrong (2008) such as sales promotion, advertising, interactive marketing, and also events and experiences conducted through both mass media, online media, and social media resulted in a third quarter achievement of 2019 PT. Shopee Indonesia increased by 261,1% or equivalent to 257,2 million dollars, as well as Gross Merchandising Value (GMV) of 69,9% or equivalent to 4,6 billion dollars compared to 2018. This means that making GFRIEND as a brand ambassador Shopee 11.11 Big Sales is the right strategy and successfully brings PT. Shopee Indonesia to a significant increase in sales.*

Keywords: *Brand Ambassador, Strategy, E-commerce, PT. Shopee Indonesia, Marketing Communication.*

INTRODUCTION

The phenomenon of business and commerce in the digital age, offers a variety of lines that are already integrated with internet technology. Globalization is touted as the cause of the birth of a change in the style of commerce from conventional to digital. In order to maintain existence, a company or entity should follow the trends of the digital trading industry. McKinsey in cnn.indonesia.com (2019), the digital trading industry in Indonesia became an increasingly popular business in 2019. The penetration of Indonesian online shopping increased by about 9% compared to 2017 and then to 83% of the accumulated internet users in Indonesia.

E-commerce is one of the online shopping platforms that people love most because of its easy access and diverse choices. Harahap (2018), e-commerce or online shopping is a buying and selling activity or transactions conducted with intermediaries in the form of social networks or online shopping sites. Online shopping activities are carried out through manufacturers or resellers using internet technology, payment is made by bank transfer, virtual account as well as cash on delivery (COD), and finally the goods will be delivered with the agreed delivery service.

E-commerce or online shopping is a process of buying and selling products electronically or online with the intermediary of business transactions in the form of computerization with internet media. Hidayat (2008:7) highlights the

advantages of e-commerce components compared to conventional, namely; (1) there are many products that can be marketed in e-commerce sold through online shopping, (2) where selling products is internet means must have a domain, (3) the receipt of messages is done virtually i.e. by e-mail, sms, or telephone line, (4) has a varied payment method namely debit and transfer, credit card, even cash, (5) has customer service to assist in transactions , (6) the method of delivery is done with the agreed delivery service. E-commerce is differentiated into five types based on how the transaction type is. Laudon (2008:63) classifies types of e-commerce, namely; Business to Consumer (B2C) is a company to consumers, Consumer to Consumer (C2C) namely consumers to consumers, Business to Business (B2B) companies to businesses, Peer-to-Peer (P2P) i.e. online loan transactions from borrowers to investors, and Mobile Commerce (M-Commerce) i.e. transactions by relying on mobile phones between customers and business provider organizations. In research conducted by Global Web Index (2019) explained that Indonesia is the country with the highest e-commerce or online shopping users in the world. 90% of internet users between the ages of 16 and 64 reported buying products online as stated in this following FIGURE 1.

According to the report data from iPrice cited in katadata.co.id (2019), Shopee is listed as the most popular e-commerce in Southeast Asia during the second quarter of 2019, in application activity, number of downloaded applications, and transactions in regional markets. The value of Shopee transactions increased by 72.3% to 54 Trillion rupiah, compared to 42 Trillion rupiah in 2018. Based on data released by mobile app analytics company AppAnnie.com (2019), shopee indonesia app in iOS downloads gets a rating of 4,5 or 258 ratings, while in android downloads get a rating of 4,6 or 5206713 ratings. AppAnnie also reported that Shopee is the number one app based on downloads and average monthly active users in the Shopping category in Southeast Asia and Taiwan for the second quarter in a row. This was strengthened by Shopee's leadership in Indonesia by ranking first by MAU (Monthly Active User) in the Shopping category and recording 138 million orders for the third quarter of 2019.

FIGURE 1. E-Commerce Activities In Indonesia
Source: https://datareportal.com/reports/digital-2019-ecommerce-in-indonesia

According to the report data from iPrice cited in katadata.co.id (2019), Shopee is listed as the most popular e-commerce in Southeast Asia during the second quarter of 2019, in application activity, number of downloaded applications, and transactions in regional markets. The value of Shopee transactions increased by 72.3% to 54 Trillion rupiah, compared to 42 Trillion rupiah in 2018. Based on data released by mobile app analytics company AppAnnie.com (2019), shopee indonesia app in iOS downloads gets a rating of 4,5 or 258 ratings, while in android downloads get a rating of 4,6 or 5206713 ratings. AppAnnie also reported that Shopee is the number one app based on downloads and average monthly active users in the Shopping category in Southeast Asia and Taiwan for the second quarter in a row. This was strengthened by Shopee's leadership in Indonesia by ranking first by MAU (Monthly Active User) in the Shopping category and recording 138 million orders for the third quarter of 2019.

Things that e-commerce platform content service providers do to increase sales, one of the things that can be unavoidable and trivial is to choose a brand ambassador or product ambassador who can bring a brand to be more recognizable, get more attention from consumers, until getting the final result is achieving good sales. Raswen (2019) Brand Ambassador is important in the sustainability of a company. Through brand ambassadors the company gives the trust of the audience or consumers, as well as a tool to communicate a product that is ultimately able to form the identity of the company. While Shimp in Noviyanti (2017) brand ambassador is a star that represents a product that wants to be advertised. A company will conduct star selection as a brand ambassador capable of bringing the company to a reputation for quality, marketing reputation, and product innovation.

Shimp (2003) mentions brand is a design in the form of names, signs, and abbreviations that are able to identify a product and differentiation for another product. A good brand will have the power so that it is formed always in the consumer's mind and easy to remember. Kotler (2008), while Ambassador, is a person or entity often associated with public figures or celebrities who have a major influence on the world. This figure is believed to psychologically have the power to influence one's beliefs and attitudes towards the products presented. From the above understanding, it can be concluded that the brand ambassador is an individual body born of celebrities or public figures who have the power to convince the psychological person with the brand presented, so that it is inherent in the mind of the consumer. Brand ambassadors are usually chosen based on the characteristics of a product that it will bring and adjust to the target market so that it is able to represent a product and have a good selling value.

Rossiter and Percy in Royan (2005:15), divided the characteristics of the brand ambassador as follows; (1) Visibility, popularity in a public figure chosen as a brand ambassador must be very inherent, because it leads to how well known from the perception of the wider public, (2) credibility, is the background of culture, experience, and psychological in perceptions formed by communicators influenced by five senses, (3) attraction, a brand ambassador both has the appeal of physical charm and personality in order to be able to amaze viewers and consumers , (4) power, power is able to increase the intensity of the purchase, because it is appropriate to instruct the consumer to show his or her likeness and perform the purchase action.

After briefly partnering with

BLACK PINK in 2018 as Brand Ambassador, 2019 Shopee officially announced that Christiano Ronaldo will be his newest Brand Ambassador. The two names cannot be trivialized. Both have an image that can represent a product to be in demand, because the level of fans with a number is quite fantastic in Indonesia. Larasati (2019) in an online article page explaining Shopee Indonesia Director Christin Djuarto said Christiano Ronaldo was able to attract a high level of interest from both men and women. Two angle is obtained at once for female consumers because of his good-looking, for male consumers because he is a world legend footballer. This is a very satisfactory result because it is able to boost sales during September 2019.

Aria in katadata.co.id (2018) released data that Shopee managed to break the new sales record in the campaign event 12.12 Birthday Sale in 2018 which was 12 million transactions in 7 countries, and Indonesia accounted for 5.4 million total transactions and was the most compared to other Countries. In the event, shopee app was successfully visited by more than 48 million users, supported by 450 thousand brands and sellers as well as 60 million promos. Goyang Shopee was successfully played 46 million times, while Shopee Quiz was able to be followed by 11 million participants from 7 Asian countries. Girl Band from Korea BLACKPINK,

successfully brought Shopee in sales with a fantastic number of sales, even successfully made Shopee as the number one e-commerce platform in Indonesia beating Lazada (FIGURE 2).

Every month Shopee campaigns to optimize sales. Through campaigns, Shopee often presents top stars from home and abroad. One of the next stars is Celebrity and Girl Band from Korea GFRIEND, which is also a Brand Ambassador in Shopee Korean Fair campaign period August to December 2019. This is certainly not without reason, according to Heppiana (2019) including Korean elements (Korean Wave) in Shopee campaigns is important to consider. Through Korean drama, movies, as well as music is a phenomenon of Korean Wave that is currently widely used by companies, in hopes of getting good feedback from consumers. In accordance with the above, the marketing communication activities of a company namely PT. Shopee Indonesia takes place and happens. There are two components of science in marketing communication, namely communication science and marketing science. Communication is the process of delivering messages from communicators to communion in order to be able to get feedback in the form of behaviour. Marketing in this case is to offer a product to consumers as its target. Marketing communication is a way and process of conveying a message from a

FIGURE 2. Goyang Shopee Promotion Shopee 11.11 Big Sale GFRIEND
Source: Tomy Sukowati, Senior Associate Animator – PT. Shopee Indonesia

person to his target by persuading and wooing to be offered a product in the form of goods or services. (Maria Fitriah, 2018:5). With the communication process, the marketing process can be carried out properly and perfectly. Communication makes knowledge exchange relationships work perfectly on marketing. Therefore, it takes good knowledge from a communicator in order to do the bidding and bidding on a product in the form of goods and services so that there is a desire to buy.

The purpose of marketing communication is to get feedback in the form of responses and responses from potential consumers that include; (a) cognitive, i.e. knowledge, (b) affective, i.e. a person's tendency to show a sense of attraction to something offered, (c) conative, i.e. an action-to-buy behavior, (Tjiptono, 1997). While Kotler & Keller (2007:204), mention the purpose of marketing communication is to contribute to brand equity by building brand awareness that is always in the memory by making a good image of the brand. The success of marketing communication is how a company is able to create a good brand awareness on a product that wants to be marketed so that this product is always the top of mind among consumers.

Gita & Setyorini (2016) explained the level of relationship between brand ambassador and brand image is a unity that goes hand in hand. a successful brand ambassador will give birth to a brand image that will be attached to the consumer's head. thus a company can make a brand ambassador as a communication strategy in conveying the sponsorship message contained by a brand. A communication strategy allows a communication action to be taken for communication targets designed as targets for change. That in the marketing communication strategy, the main target is first, how to make people realize that they need a product, service

or value and when attention has been awakened, then the most important target is for a loyal person to buy that product, service or value (Bungin, 2015: 62).

Wanting to repeat the success when presenting Korean celebrity Girl Band BLACK PINK in 2018, Shopee also brought GFRIEND as Brand Ambassador to Indonesia. GFRIEND also enlivened TV Show Shopee 11.11 Big Sale which was broadcast live on several private TV stations of the country. This is also done as one of the embodiment at the request of GFRIEND fans in Indonesia. Previously, GFRIEND had greeted fans through shopee live streaming on August 17, 2019, live from South Korea. Based on the above description, the author will describe two important things of the research namely; how integrated marketing communication PT. Shopee Indonesia and how "GRFIEND" as Korean celebrity brand ambassador is implemented as a strategy to increase sales PT. Shopee Indonesia in 11.11 Shopee Big Sale campaign.

METHOD

This research with the title Korean celebrities Brand Ambassador as a strategy to increase sales of PT. Shopee Indonesia focuses on the study of the Korean Girl Band GFRIEND in Shopee 11.11 Big Sale, using a case study research method by applying a descriptive qualitative approach and a constructivist paradigm. Qualitative as a method that provides up-to-date information so that it can provide benefits to science and is able to provide solutions to the description of various problems. According to Mulyana in (Ramadhan, 2019) it is explained that case studies are comprehensive descriptions and explanations of various aspects of an individual, a group, an organization (community), a program or social situation.

This research was conducted by

interviewing four informants as research subjects, namely Riyan Singgih Nasution as Public Relations - Marketing, Mahartian as Senior Associate Brand Marketing, Tomy Sukowati as Senior Associate Animator and Hamdya Jaka as Videographer of PT. Shopee Indonesia as an informant. The object of research is Brand Ambassador GFRIEND in Shopee 11.11 Big Sale.

Data collection techniques to be done through interviews, observations and documentation are supported by the data processing process using triangulation techniques. According to Sugiyono (2013:330) triangulation is defined as a data collection technique that combines data from various data collection techniques and existing data sources. The validity of data in qualitative research is one of the very important parts to know the degree of trust of the results of the research that has been done using triangulation techniques in data collection, then the data obtained will be more consistent so that it becomes a valid and accountable data. (Maskhun Fauzi, 2019)

The theory used in this study is Kotler and Keller's integrated marketing communications. Kotler and Armstrong (2008:120), Integrated Marketing Communication (IMC) is the activity of associating or integrating various marketing activities by using various mediums to convey a consistent and interesting message about their products and companies/ organizations. A good marketing communication process will have implications for positive trust in the brand, so that the terraced marketing communication can run according to the plan. According to Kotler and Keller (2008) stated that integrated targeting communication is a marketing communication plan that recognizes the added value of a comprehensive plan that evaluates the strategic role of various

communication disciplines to provide maximum clarity, consistency and impact through the seamless integration of various messages. From the above definition it can be concluded that integrated marketing communication is a marketing communication planning that integrates and evaluates strategically within a company. The integrated marketing communication mix according to Kotler and Keller (2008) consists of: 1. Sales Promotion 2. Public Relations (Publicity) 3. Advertising 4. Direct Marketing 5. Personal Selling 6. Interactive Marketing 7. Events and experiences 8. Word of mouth marketing.

RESULT AND DISCUSSION

In this section, the researcher will describe the research, namely the results of interviews related to theories and concepts. Which has been described in the previous chapter. The researcher will present the essence of the research results obtained regarding Korean Celebrity Brand Ambassador as a Strategy to Increase Sales of PT. Shopee Indonesia (Study of Girl Band GFRIEND in Shopee 11.11 Big Sale).

Korean Celebrity Brand Ambassador "GFRIEND" PT. Shopee Indonesia

Shopee is an ecommerce platform that made its debut in 2015 and is headquartered in Singapore. Shopee is part of the famous Games company, SEA Company. Since its emergence in the digital marketing industry for ecommerce platforms, Shopee has expanded its business to various countries namely Malaysia, Thailand, Vietnam, Philippines and Indonesia. By providing shopping services that make it easy for customers to get what they want, Shopee guarantees easy, secure, and flexible shopping facilities with payments that can now be made not only by transfer, but also provided by COD or Cash on

Delivery services. Shopee is the leading ecommerce platform in Southeast Asia and Taiwan, as it successfully stores online shopping containers that are able to meet the needs of markets throughout Southeast Asia. Various products are brewed, ranging from household needs, baby and child needs, fashion, gadgets, electronics, care and health, equipment byraga and many more. Shopee is not the first in Indonesia, but Shopee is able to become the number one online shopping company in Indonesia. (Riyan Singgih Nasution, Public Relations - Marketing PT. Shopee Indonesia, 2019)

As an e-commerce-based company, PT Shopee continues to strive in developing its business in the field of marketing communication. This company is notabene not a company from Indonesia, doing various ways to be able to get the attention of consumers. The purpose or goals of marketing communication are to obtain 3 psychological effects, namely cognitive, affective, and concative effects. Where cognitive effects are consumer knowledge, the affective effect is a consumer's sense of interest in the program or product offered, and the concative effect of the action to buy. No matter how much effort is made, when a company has fulfilled the purpose of marketing communication, the next goal is to be a loyal consumer or will repurchase in the same place, namely PT. Shopee Indonesia.

Based discussed in the literature review explanation about brand ambassador, brand ambassador serves to bring good name and company image so that the company profit materially. The selection of brand ambassadors in a company that is co-owned by divisions related to various considerations. Based on Rossiter and Percy in Royan (2005:15) the characteristics of the brand ambassador have many considerations, such as visibility, credibility, attractiveness,

FIGURE 3. Girl Band GFRIEND on
Social Media Instagram
Source: Instagram @gfriendofficial

power to appeal to consumers. PT. Shopee Indonesia chose korean celebrities and Girl Band "GFRIEND" as brand ambassadors in Shopee Korea Fair and Shopee 11.11 Big Sale campaigns, for certain reasons that had previously been agreed as seen from FIGURE 3.

Visibility or popularity, such as his previous experience with Korean celebrities BLACK PINK in the 2018 campaign and achieved success at that time, made PT. Shopee Indonesia wants to repeat that success by bringing in other Korean celebrities. Especially the level of popularity of Korean celebrities is in the wind especially for indonesians, especially GFRIEND as seen. GFRIEND's
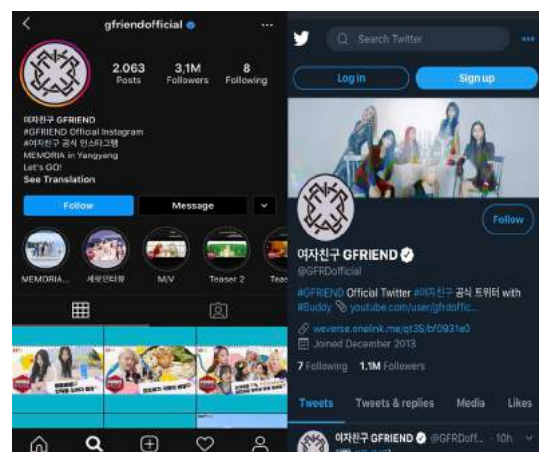
FIGURE 4. Social Media GFRIEND
Source: Instagram @gfriendofficial and
Twitter @GRFDofficial

popularity in Indonesia is seen in the number of followers on Instagram @ gfriendofficial social media as much as 3,1 Million followers, and followers on social media twitter @GFRDofficial as much as 1,1 Million followers, it can be seen from FIGURE 4. That number is not a small amount, that number should be taken into account regarding the level of popularity of GFRIEND in Indonesia. (Tomy Sukowati, Senior Associate Animator – PT. Shopee Indonesia, 2019).

Korean trends that are currently in demand of Indonesian millennials are utilized by Shopee as an e-commerce company whose average consumer is millennial. The market segment in Indonesia is quite potential for K-Pop fans. Bringing GFRIEND to Indonesia On the basis of the enthusiasm of indonesian fans, Shopee brought GFRIEND to Indonesia and made as a brand ambassador in the Campaign Shopee Korean Fair and Shopee 11.11 Big Sale, in hopes of getting an equally greater opportunity when bringing BLACK PINK to Indonesia 2018. This moment is also used for Shopee as a strategy to be able to get consumer quantity that is able to reach the target.

Furthermore credibility or credibility, GFRIEND as a Korean celebrity who has a career as a Girl Band is a celebrity with a good y ang record. Born and formed in 2015, GFRIEND present in singing world with a number of works namely 8 singles, 2 studio albums, 7 mini albums, 17 soundtrack songs, and 17 music videos. GFRIEND also starred in a number of reality series as many as 8 titles throughout 2015 to 2019, then 27 TV shows, and 3 drama titles. GFRIEND has performed concerts in several countries in Asia including Indonesia from 2018 to 2019 as many as 21 times with the theme GFRIEND 1st Asia Tour: Season of GFRIEND, GFRIEND Spring Tour in Japan 2019 Bloom, GRIEND

2nd Asia Tour 2019: Go Go Friend!. As well as getting several awards namely Best News Female Artist at Melon Music Award 2015, "Rough" Song of The Year 2017, and 29 total most wins in the space of 1 year.

The above data shows that GFRIEND is an Unquestioned Korean celebrity both talented or fans, as well as a reputation for achievement. This makes Shopee confident that good credibility in GFRIEND can bring good results when made as a Brand Ambassador. The third characteristic is attraction or attraction, a number of achievements owned by GFRIEND can be used as an attraction for fans. Contrary to achievements, the 6-member GFRIEND has beautiful look, and is able to attract anyone who has the charm especially if the audience is a K-Pop fan.

Lastly is power or power, the high level of fan is offset by the amazing achievement of making GFRIEND as a korean celebrity has a good place for fans and this mapu be used as a power. Shopee sees GFRIEND as having excellent power if balanced or synchronized with shopee's target consumer market, so that later Shopee can be the market leader in the world of market place or e-commerce, especially in Indonesia. (Mahartian, Associate Brand Marketing – PT. Shopee Indonesia, 2019)

Implementation of Integrated Marketing Communication brand ambassador "GRIEND" with PT. Shopee Indonesia

Competition between e-commerce industries is increasingly intense, making Shopee Indonesia's marketing communication strategy different and bolder than others. In interviews conducted by three speakers from different fields, namely; Mahartian as Associate Brand Marketing, Tomy Sukowati as Senior Associate Animator and Hamdya Jaka as

Videographer PT. Shopee Indonesia, an integrated marketing model conducted by PT. Shopee Indonesia based on Kotler and Keller theory (2008) namely; sales promotion, advertising, interactive marketing, and event & experience.

The first integrated marketing communication model is Sales Promotion. As mentioned in the discussion of social marketing, that as one of the strategies to get consumers is to provide promotion of various sales programs. In shopee korean fair and Shopee 11.11 Big Sale campaign with GFRIEND brand ambassador, Shopee presents various promotions to achieve sales targets in welcoming the peak night of Shopee 11.11 Big Sale held throughout the week of October 3rd to November 10th, 2019. Sales promotions provided by Shopee include; 2 times shake Shopee with iPhone 11 and Toyota Yaris Car, 2 times Shopee Catch with Honda CBR Motorcycle and Honda HRV Car, 1 time Shopee Potong with Home Theather and Smart LED TV Samsung, Shopee Quiz with sensational celebrity host Nikita Mirzani, Flash Flash Flash Rp. 99, and Brand Big Sale which is discounted for some suitable products up to 80%.

The next promotion is a special promotion given on November 10, 2019 in the 11.11 Big Sale campaign with GFRIEND, which is also the peak night of Harbolnas (national shopping day)

TV Show Shopee 11.11 Big Sale. The promotions given to the audience or consumers are namely; Free Shipping minimum spend Rp. 0, Cashback 111%, 6 times Flash Sale Kilat Rp. 99, Shopee Tangkap with total prize worth Rp. 650 Million, Collection only by paying 11%, Collection Discount 50%, and Special Collection All 10 Thousand.

Advertising is an important component of marketing. One of the models of IMC (integrated marketing communication) by advertising or promoting a product in the form of goods and services to consumers. In accordance with the true meaning of advertising is an idea, an idea, in the form of a combination of narrative, audio, visual and animation produced to convey the message and promote a goods and services in order to gain the trust of consumers and be made purchases by consumers. The promotion that is done in advertising is using media, media that is intended to be traditional media, mass media, or even digital-based media. The advertising media specified by the ad communicator will be adjusted to who the target market is.

As a digital-based e-commerce platform, advertising on digital media is an important thing to do and work with ideas and ideas that are demanded always unique, new, and fresh, in order to attract the attention of the audience and make that audience as consumers especially

FIGURE 5. Shopee 11.11 Big Sale Korean Fair TVC
Source: Tomy Sukowati, Senior Associate Animator – PT. Shopee Indonesia

FIGURE 6. Shopee Korean Fair Media Digital Ads
Source: Tomy Sukowati, Senior Associate Animator – PT. Shopee Indonesia

with GFRIEND Brand ambassador as the implementation of integrated marketing communication PT. Shopee Indonesia on Korean Fair and Shopee 11.11 Big Sale campaign as seen from FIGURE 5.

In digital media, Shopee promotes advertisements on various media lines, such as on the shopee.id website or Shopee Indonesia app, on Instagram social media on an official account or official @ Shopee_id account that will inform you what promotions are and will be done. Not only on Shopee's official Instagram account, Shopee's ads on Instagram are also posted on Instagram stories and feeds from some of the supporting artists in the campaign. There are also ads that will always appear on youTube social media that are randomly aired but have been adjusted to certain airtime. Other social media done as media advertising Shopee namely facebook and twitter. Some news portals and other internet media are also used as a medium of shopee ad serving, both in the form of banner ads, pop up ads, classified ads and much more. The ad in question here, is further divided into two parts, namely ads with moving visual animations and motionless ads that are only in the form of logos that characterize Shopee. (Tomy Sukowati, Senior Associate Animator – PT. Shopee Indonesia, 2019).

Furthermore the third communication model is public relations or public relations. Public relations conducted by PT. Shopee Indonesia in the campaign 11.11 Big Sale and Shopee Korean Fair with Brand is presenting GFRIEND in Shopee Live involving gfriend fan community with the name Buddy from Indonesia which was held on August 17, 2019 at 13.00 WIB as seen from FIGURE 6 and FIGURE 7. This is done as a stategis step to "check the waves" that Shopee did before later GFRIEND will be

FIGURE 7. Shopee Live GFRIEND as Interactive Marketing
Source: https://twitter.com/shopeeid/status/1162265947253555201

FIGURE 8. Shopee 11.11 Big Sale GFRIEND TV Show
Sumber: Tomy Sukowati, Senior Associate Animator – PT. Shopee Indonesia

actually presented at the peak of TV Show 11.11 Big Sale. Shopee live GFRIEND can be watched directly through mobile apps on smart phones, and Shopee also provides a means to watch a party held in Kota Kasablanka Mall that involves a community of lovers of GFRIEND or Buddy Indonesia. GFRIEND will communicate directly through the event and answer all questions asked through social media twitter, Instagram, and facebook. Public relations are important aspects that must be considered in order to achieve sales targets, by engaging the public directly in marketing activities.

The latter's integrated marketing communication model is events and experiences. Shopee 11.11 Big Sale TV Show is the culmination of a promotional campaign conducted throughout the 3rd week of October to November 10, 2019. This event was enlivened by various stars of the country and GFRIEND as special guests. The show was broadcast live on a number of national televisions such as Indosiar, SCTV, Trans TV and Trans 7, sunday 10 November 2019 at 19.30 WIB.

Hosted by Andika Pratama, Ramzi, and Astrid Tiar, the 11.11 Big Sale TV Show wowed audiences with a number of cast members to enliven such as Syahrini, Noah, Via Vallen, Bunga Citra Lestari, Hotman Paris, Gisel & Gempi, Nicholas Saputra, Didi Kempot, Ayu Tingting, Maia Estianty and many more as seen as Figure 8. Another thing in the integrated marketing communication model of

events and experiences is live streaming with a total duration of 27 hours nonstop. As well as collaborating on Goyang Shopee Promotion which also involved GFRIEND as the main star and totaled hundreds of millions of rupiah as a gift that has been prepared for the audience participating in the promo as seen from FIGURE 8.

The purpose of creating this event is to give a different impression and shopping experience by providing entertainment and excitement with various promotions and gifts that have been prepared, so that consumers remain loyal to Shopee and only choose Shopee as an e-commerce platform. Another goal is for Shopee to be able to achieve the sales targets that have been determined to be the leading market place and credible.

The purpose and utilization of Korean celebrity Brand Ambassador GFRIEND as a strategy in increasing pt sales. Shopee Indonesia in korean fair campaign and Shopee 11.11 Big Sale successfully achieved. This is evidenced in the sales data that was successfully compiled by PT Shopee Indonesia, that there were 70 million total goods sold on November 11, 2019, the figure doubled in one hour compared to November 11, 2018. Shopee Capture in Shopee games which is Shopee's first Augmented reality feature was successfully played more than 150 million times in the 11.11 big Sale campaign that lasted for 25 days.

Brands and sellers in Shopee

achieved the best deals on November 11, 2019. The highest performing brands recorded an 11,000-fold increase in average visits with 5,000 booking growth, and the most shopping activity was at 13.00 WIB. The most popular brands in the 11.11 Big Sale are Unilever, Maybelline, Realme, Xiaomi, Elzatta, and Terry palmer. For the most selected product categories are Beauty, Home & Living, Woman Clothes, Mobile & Accessories, and Muslim Fashion. For the best-selling products are Nestum Choco Polybag, Xiaomi Redmi Note 8 Pro, Realme e, Pepsodent Toothpaste. And the most active areas in purchasing are West Java, Jakarta and East Java. (Riyan Singgih Nasution, Public Relations - Marketing PT. Shopee Indonesia, 2019)

During the period of 2019, in the third quarter of PT. Shopee Indonesia showed strong growth. Shopee is the number 1 app based on downloads and the average monthly active user in the Shopping category in Southeast Asia and Taiwan for the second quarter in a row, according to App Annie. Shopee also strengthened its leadership in Indonesia by ranking first by MAU (Monthly Active User) in the Shopping category and recording 138 million orders for the quarter.

Through a number of promotions conducted by PT. Shopee Indonesia by partnering with a well-known brand ambassador is the right jsaha in scoring good achievements in the world of e-commerce in Indonesia. Other achievements that PT. Shopee Indonesia is experiencing a YoY (Year of Year) increase of 261.1% or equivalent to an increase in profit during the third quarter of 2019 of $257.2 million, a significant increase from the third quarter of 2018 which earned a total profit of $71.2 million. In the third quarter of 2019, PT. Shopee Indonesia also recorded an increase in GMV (Gross Merchandising

Value) which originally (third quarter 2018) was at 2.7 billion dollars rising to 4.6 billion dollars or up by 69.6%. From this result brings PT. Shopee Indonesia became the first ranked e-commerce even beating Tokopedia and Lazada in the third quarter of 2019. It means, making Korean celebrity GFRIEND as Shopee brand ambassador especially in Shopee 11.11 Big Sale campaign, especially in the promotion of Shopee Korea Fair campaign, is the right thing has done with the results of a significant achievement record.

CONCLUSION

Based on analysis conducted with social marketing communication, brand ambassador and integrated marketing communication on GFRIEND as korean celebrities utilized pt. Shopee Indonesia as a strategy to increase sales through Shopee Korean Fair and 11.11 Big Sale campaigns, resulting in the following conclusions: (1) PT. Shopee Indonesia conducted in-depth research before griend as brand ambassador using 4 methods namely determining popularity, credibility, attractiveness, and power. In this case GFRIEND meets 4 shopee brand ambassador selection methods with the aim of increasing the number of sales. GFRIEND is always involved in every promotion that has been on the network in Shopee 11.11 Big Sale. (2) By running four of eight integrated marketing communication models by Kotler & Armstrong (2008) such as sales promotion, advertising, interactive marketing, and also events and experiences conducted through both mass media, online media, and social media resulted in a third quarter achievement of 2019 PT. Shopee Indonesia increased by 261.1% or equivalent to 257.2 million dollars, as well as Gross Merchandising Value (GMV) of 69.9% or equivalent to 4.6 billion dollars compared to 2018. This

means that making GFRIEND as a brand ambassador Shopee 11.11 Big Sales is the right strategy and successfully brings PT. Shopee Indonesia to a significant increase in sales.

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Communication Strategy Development of LPP TVRI in Implementing Nawacita and Sustainable Development Goals

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Abstract: *Indonesia signed the Sustainable Development Goals (SDGs) in 2015. Joko Widodo and Jusuf Kalla proposed Nawacita as a national development goal that must be achieved. Nawacita and SDGs have similarities that involve mass media. TVRI has an extensive network to implement Nawacita and SDGs through a development communication strategy as communication planning and communication management in disseminating messages to invite the community to be involved in development. This study aims to determine the development communication strategy of TVRI in implementing Nawacita and SDGs. Qualitative research methods by conducting interviews and documentation of various sources. From the research results it is known that the media can help to implement Nawacita and SDGs. In this case, TVRI as media that participates in helping the success of the government's role in implementing Nawacita and SDGs in Indonesia using development communication strategies, namely: media-based strategy by using national and local stations, Monitor magazine, new media (website www.tvri.go.id, Instagram @tvrinasional, Twitter @ TVRINasional, Facebook TVRI Nasional, Youtube TVRI Nasional and the TVRI Klik application), instructional design strategies (internal and external training), participatory strategies (audience journalism and institutional visits) and marketing strategies (programs and collaborations) that are tailored to the values of Nawacita and SDGs.*

Keywords*: Nawacita, SDGs, Development Communication Strategies, TVRI*

INTRODUCTION

In September 2015, the United Nations held its 70th general session in New York United States to discuss global development. A total of 193 heads of state and world government were present to agree on a new universal development agenda as contained in a document entitled *Transforming Our World: the 2030 Agenda for Sustainable Development* - containing 17 Goals and 169 Targets that apply from 2016 to 2030 (Panuluh & Fitri, 2016). The document is known as the Sustainable Development Goals (SDGs) which is part of the 2030 Agenda.

The SDGs are a continuation of the Millennium Development Goals (MDGs) agenda (Arianto, 2019). The MDGs are a UN development agenda that was agreed upon in 2000. About 70 percent of the total

indicators measuring the MDGs target has been achieved by Indonesia (Said et al., 2016). After the end of the MDGs in 2015, the United Nations signed the SDGs as a global development goal. SDGs have differences from MDGs, especially in the process of setting goals to be achieved. In the process, the MDGs also had weaknesses because the preparation and implementation were exclusive and very bureaucratic without involving the role of non-government stakeholders, such as Civil Society Organizations, Universities / Academics, the business and private sectors, and other groups (Panuluh & Fitri, 2016). These weaknesses are corrected in the implementation of the SDGs which prioritizes multi-stakeholder cooperation.

Indonesia as one of the countries that have agreed on the implementation of sustainable development goals

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(SDGs) is committed to the successful implementation of the SDGs through various activities and has taken strategic steps (Said et al., 2016). These steps include mapping SDGs goals and targets with national development, mapping data and indicators, compiling operational definitions for each SDGs indicator, ratifying Presidential Regulation Number 59 of 2017 concerning Implementation of Achieving Sustainable Development Goals, and preparing national action plans and regions in the context of implementing the SDGs. The government wants to ensure that the implementation of the SDGs program is carried out with a transformative spirit and no one left behind (Panuluh & Fitri, 2016). For this reason, the Government includes various non-government stakeholders to be involved in the implementation of SDGs, such as civil society groups, academics, philanthropies, and business actors (Angelica & Nurhajati, 2019).

Indonesia's medium-term national development priorities have been mutually agreed upon in the National Medium-Term Development Plan (RPJM). Although the 2015-2019 RPJMN has been formulated since 2014, many of the SDGs targets are already included in national development priorities (Said et al., 2016). Apart from that, the Jokowi-JK government's Nawacita program has also been mapped with the objectives of the SDGs. Nawacita itself is Joko Widodo's vision, which is a reflection of President Soekarno's Trisakti thoughts (Arianto, 2019). Nawacita was initiated to create an Indonesia that is politically sovereign, economically independent and has a cultural personality, which is organized into nine agendas that are in line with the SDGs. The alignment of the Nawacita agenda and the SDGs can be seen in TABLE 1.

SDGs and Nawacita developed agendas that must be implemented locally and nationally. Given the scope and ambition of the SDGs, it is clear that governments can not achieve that agenda alone (ACSC, 2016). The 2030 Agenda states that to ensure its implementation, a revitalized global partnership is needed, as an intensive global engagement that brings together governments, the private sector, civil society, the UN system and other actors (Pardo, 2018). Jalal stated that every stakeholder who wants to get involved in the SDGs needs to get adequate knowledge about the SDGs in the context of understanding the details of the SDGs Goals and Targets, especially those relevant to their respective roles (Angelica & Nurhajati, 2019).

One of the stakeholders that must be involved in implementing the SDGs is the media, either mass media or new media. Media is a means of communication for the community, which is located between two parties as an intermediary or liaison (Khatimah, 2018). In general, mass media, including new media, will inform and report various government policies if they are implemented openly, transparently and continuously (Angelica & Nurhajati, 2019). The new media and ICT in general are seen as a means to speed up and accelerate development if applied properly (Kumar & Tyagi, 2017). This idea prioritizes the main role of mass media and ICT in creating awareness which aims not only to expand access to information but also to contribute to achieving the SDGs (Elizabeth & Olayemi, 2020).

On the developing process, mass media has a role that can determine and provide a deeper understanding of something for a developing society (Hendra, 2019). The media have a significant role to inform and educate, to provide a platform for public discussion, to serve as the catalyst for citizens' empowerment and to assist to hold authorities to account (Irwansyah, 2018).

TABLE 1. Alignment of Nawacita and SDGs

No.	Nawacita	SDGs
1.	Nawacita 1: Bringing the State Back to Protect the Nation and Providing Security to All Citizens	Goal 3, 10, 16, 17
2.	Nawacita 2: Making Government Always Present by Building Clean, Effective, Democratic, and Reliable Government Governance	Goal 16
3.	Nawacita 3: Developing Indonesia from the Outskirts by Strengthening Regions and Villages in a Unitary State	Goal 1 - 11
4.	Nawacita 4: Rejecting Weak States by Reforming a Corruption-Free, Dignified, and Reliable Law Enforcement System	Goal 14 - 16
5.	Nawacita 5: Improving the Quality of Indonesian Human Life	Goal 1 - 6
6.	Nawacita 6: Increasing People's Productivity and Competitiveness in the International Market So that the Indonesian Nation Can Advance and Awaken with Other Asian Nations	Goal 1 - 10
7.	Nawacita 7: Realizing Economic Independence by Mobilizing Strategic Sectors of the Domestic Economy	Goal 1 - 5, 8, 9, and 12 - 15
8.	Nawacita 8: Carrying out a National Character Revolution	Goal 3 - 4, and 11
9.	Nawacita 9: Strengthening Diversity and Strengthening the Indonesian Social Restoration	Goal 5, 10, 16, 17

Nawacita and SDGs as national and global development activities must be widely disseminated through the use of mass media so that they can be applied in society. The Indonesia Climate Change Trust Fund (ICCTF) states that in the process of implementing Nawacita and the SDGs, the mass media plays a role in 1) disseminating and advocating for the community; 2) providing program facilities in the field; 3) building public understanding; 4) monitoring of implementation.

One of the mass media that plays an important role in the development process in Indonesia is the Public Broadcasting Institute Televisi Republik Indonesia (LPP TVRI). TVRI is a public broadcasting institution, one of the state-owned national televisions and the first television that can broadcast in Indonesia, which has a major influence in providing useful development information for the community (Ningsih, 2017). TVRI was founded on August 24, 1962 based on the Decree of the Minister of Information of the Republic of Indonesia No. 20 / SK / VII / 61. TVRI is located at Jalan Gerbang Pemuda No. 8 RT.1 / RW.3, Gelora, Tanahabang, Kota Jakarta Pusat. TVRI broadcasted the opening of the 4th Asian Games at the Bung Karno Sports Arena Main Stadium as the first broadcast.

TVRI works according to the function of television, namely providing information services, education and healthy entertainment, social control and adhesive, and preserving the nation's

culture for the benefit of all levels of society through the implementation of television broadcasting that reaches all areas of the Unitary State of the Republic of Indonesia (Ningsih, 2017). Carrying out this function, TVRI maximizes broadcast programs that are able to motivate and empower people which are packaged in various platforms with modern technology and applied appropriately. Internally, TVRI pays more attention to employees by providing training so that they become qualified, competent, creative and ethical human resources who reflect diversity.

In 2005 based on the Government Regulation of the Republic of Indonesia Number 11 of 2005 concerning the Implementation of Public Broadcasting Institutions, TVRI's status became a Public Broadcasting Institution (*Lembaga Penyiaran Publik/*LPP). The regulation explains that LPP is a broadcasting institution in the form of a legal entity established by the state which must be independent, neutral, non-commercial and provide services for the benefit of the community. In carrying out this function, the content broadcasted by TVRI must contain at least 60% of domestic broadcasts which provide protection and empowerment to special audiences such as children.

As government television, TVRI is actively involved in disseminating information about Nawacita and the SDGs that can be followed by the public so that the audience can be involved as development actors. Information is something that is fundamental to knowledge, and an educated and knowledgeable population is a resident who experiences empowerment and therefore can participate in population affairs, social development, and progress (Suri, 2019). In addition, the information that is widely owned by the community has made the community as a world community that can participate with various abilities (Hendra, 2019).

The role of the media in an effort to disseminate information related to SDGs has been studied by Irwansyah in a study entitled *How Indonesian Media Deal with Sustainable Development Goals*. The results of the study were that not all SDGs points were well informed, only a few points were selected based on the concerns of policymakers. Irwansyah researched online media that had print media and online media that did not have printed media. In this study, Irwansyah focused on the agenda-setting carried out by Tribunnews, Tempo and several other media by analyzing using keywords such as "Sustainable Development Goals", "Sustainable development" and "Sustainable development goals". The difference between this research and the research conducted by the researcher lies in the type of media studied are the research method and the object to be studied where the researcher does not only focus on the products of a mass media related to the spread of Nawacita and SDGs.

The role of the media in disseminating SDGs information has also been studied in the research of *Sustainable Development — A poorly Communicated Concept by Mass Media. Another Challenge for SDGs?* Conducted by Svatava Janoušková, Tomáš Hák, Vlastimil Neˇcas and Bedˇrich Moldan. The result of the research is that the media focus on certain issues such as climate change and gender equality but forget about other issues such as sanitation, resulting in an uneven distribution of information. This study uses keywords to find out how often the media disseminates information related to SDGs. The difference between this research and the research conducted by the researcher lies in the media used, the method used and the object to be studied where the researcher does not only focus

on the products of a mass media related to the spread of Nawacita and SDGs.

Meanwhile, research related to development communication strategies in implementing Nawacita and SDGs was studied in the research on the *Development Communication Strategy of the Bojonegoro Regency Government in Implementing Nawacita and the Sustainable Development Goals* conducted by Rizky Wulan Ramadhani and Edy Prihantoro. The result of this research is that the Bojonegoro Regency Government implemented four strategies in realizing Nawacita and SDGs in Bojonegoro. This study focuses on the development communication strategy undertaken by local governments. Research conducted by researchers focuses on the role of the media which has the same role in the effort to realize Nawacita and the SDGs in Indonesia.

Based on the research above, the development communication strategy carried out by the media is important in disseminating information so that the public is active in realizing Nawacita and the SDGs. The development communication strategy can be interpreted as planning communication and communication management in the dissemination of development messages to invite the community to be involved in the development process (Ramadhani & Prihantoro, 2020). The purpose of using a development communication strategy is to ensure that the community is actively involved in implementing Nawacita and SDGs.

There are several development communication strategies put forward by the Academy for Educational Development (AED), namely: 1) Strategies Based on the Media Used (Media Based Strategy); 2) Instructional Design Strategies; 3) Participatory Strategies; and 4) Marketing Strategies. Media Based Strategy is a strategy that

uses certain media that is tailored to the needs in an effort to get the public to be involved in the development process. This strategy uses mass communication media, interpersonal communication (face to face) and social media. According to DeVito, the function of influencing is considered the most important function of mass communication (Qudratullah, 2016). Face-to-face communication can easily persuade interlocutor because of the influence of other communications and the influence of their environment (Azhar, 2017). In social media, interpersonal communication and mass communication are fused into one (Azhar, 2017). Instructional design strategies are used by educators who focus on individual learning as the main goal. In the context of learning, instructional design can be interpreted as a systematic process for solving learning problems through the planning process of learning materials and activities that must be carried out, planning learning resources that can be used and planning for evaluation of success (Azhar, 2017). Participatory strategies take advantage of community collaboration to carry out the development. Community support for the implementation of development is one of the factors that can determine the success and failure of any development program (Surahmi & Farid, 2018). Marketing strategies use a marketing approach but do not only focus on profits but emphasize the needs and desires of consumers.

TVRI's development communication strategy on implementing Nawacita and SDGs can be researched using the Innovation Diffusion Theory popularized by Everett M. Rogers in 1983. Rogers defines diffusion as a process where innovation is communicated through certain channels within a certain period of time among members of a social system (Surahmi & Farid, 2018). The process of communicating this innovation

raises a degree of risk that has an impact on receiving messages by the public, not all of whom can accept renewal. An innovation will bring pros and cons in society. According to Rogers and Shoemaker in the spread of innovation there are main elements, namely: 1) Innovation; 2) Communication Channels; 3) Duration; and 4) Social System (Putri, 2017).

Innovation is defined as an activity that includes the entire process of creating and offering services or goods that are new, better or cheaper than previously available (Putri, 2017). The definition of innovation is not limited to new things, innovation can also be interpreted as old knowledge, but someone has not yet decided to accept or reject it. In spreading innovation, a communication channel is needed. Rogers defines a communication channel as "the means by which messages can be received from one person to another" (Istiati, 2016). Rogers and Shoemaker stated that mass media is more effective at creating knowledge about innovation (Putri, 2017). The dissemination of innovation takes a long time because it passes through several stages such as the knowledge stage, the persuasion stage, the decision stage, the implementation stage and the confirmation stage. The process of adopting innovation is carried out by individuals and then applied in a social system where the individual is located. The innovation applied in a system is better (more innovative), efficient and effective.

Nawacita and SDGs are not innovations when viewed from the development messages they wish to convey. However, Nawacita and the SDGs are an innovation in an effort to disseminate them to the community wrapped in new terms and a more active effort to introduce them so that people choose to implement them. The new terms used include *Mental Revolution, No One Left Behind*, and *the multi-stakeholder approach.*

Based on the explanation above, the researcher conducted a study entitled *Communication Strategy Development of LPP TVRI in Implementing Nawacita and Sustainable Development Goals* to find out the development communication strategies used by TVRI in carrying out its role as a mass media on implementing Nawacita and SDGs.

METHOD

This study uses a qualitative methodology with a descriptive research design in the form of written or spoken words of people and their observed behavior (Bogdan and Trailor in Astuti, 2017). The results of observing this behavior are a form of consequence of human activities which are constructed in the form of knowledge and cannot be justified as a permanent truth, but the problem is always changing. (Guba, 1990 in Samatan, 2017: 133).

The data used in this study are primary data obtained from direct interviews by observing, taking notes, listening, seeing and asking research subjects about the development communication strategies used by TVRI in an effort to implement Nawacita and SDGs. This data was obtained from Ardison, as the Head of the TVRI Research and Development Center for Program and News Studies, on Friday, 17 January 2020 in the TVRI Training Room. To strengthen primary data findings, secondary data is needed to complement data on field facts, such as literature books, journals, articles, reports, and internet sites relating to the research being carried out.

The data that has been obtained are then processed by (1) data reduction to select and simplify the data so that it becomes concise from the results of the interview, (2) presentation of the data, after the data is simplified and summarized, it

is formed into a narrative so that it is easy to understand what is happening based on the problem, (3) drawing conclusions / verification, which is intended to take the essence of a problem which will get a finding from the research of the Communication Strategy Development of LPP TVRI in Implementing Nawacita and Sustainable Development Goals that have gone through the process of data collection, data reduction, and data presentation (Miles and Huberman in Nurwandah & Badriah, 2020).

RESULTS AND DISCUSSION

Strategy Based on the Media Used (Media Based Strategy) by TVRI

A strategy based on the media used is the strategy used to spread the message of development through the used media. The used media are usually mass media such as television, radio and newspapers as well as news media such as social media and website. Media is a communication channel used to spread innovation to society within a certain period of time.

TVRI as a government media partner is the station with the widest coverage with 365 transmitter locations consisting of 378 digital analog transmitters and 68 digital transmitters. This amount allows TVRI to sail in the 3T (frontier (t*erdepan)*, outermost **(***terluar***)** and underdeveloped **(***terbelakang***))** areas in Indonesia. This number is far superior to other television stations which only have transmitters under 100 units. TVRI broadcasts 24 hours nationally and in the regions through 29 local stations that can reach 68% of the population or reach more than 200 million people in Indonesia. TVRI broadcasts also reach the Sabang border to Merauke and Miangas to Rote. The existence of central TVRI in Jakarta is supported by various local TVRI stations that broadcast various information, education and entertainment and prioritize local wisdom of the local

area. The list of local TVRI stations is shown in TABLE 2.

National and local TVRI stations consistently provide informative, educational and entertaining shows that have public interest value which are packaged in the form of features that last 30 minutes to an hour and are broadcast every day. In distributing Nawacita and SDGs, TVRI packaged them in a pattern tailored to the audience's interests and adapted to the TVRI broadcast format. The content broadcasted by TVRI must be peaceful, according to facts, not cause divisive effects and must not contain SARA elements in accordance with the Broadcasting Code of Conduct and Broadcast Program Standards (P3 and SPS) issued by KPI. TVRI packages its shows in a balanced way between information, entertainment and education as expressed by Ardison in the following statement:

> *"TVRI development sector has set a balance way. 40% information, 30% education, 30% entertainment. There must be no too much into entertainment, not too much into education, there must be a balance in that."*

One indicator of the success of a television show is the program rating. Rating is an indicator of whether the program has an audience or not (Wulandari, 2015). Based on data from Nielsen Audience Measurement Indonesia (ACNielsen) in 2019, TVRI was in the last rank of 15 television stations with a rating of 0.9. TVRI as a television station that spreads the values of development actually has a low rating which has an impact on the ineffectiveness of spreading the values of Nawacita and the SDGs. TVRI packages its shows in quality but it can not spread to many audiences so that there needs

TABLE 2. LPP TVRI Local Stations

No	Local Station	Frequency	No	Local Station	Frequency
1.	TVRI Aceh	36 UHF	16.	TVRI West Nusa Tenggara	UHF
2.	TVRI North Sumatra	47 UHF	17.	TVRI West Kalimantan	7 VHF
3.	TVRI West Sumatra	25 UHF	18.	TVRI Central Kalimantan	29 UHF
4.	TVRI Riau	8 VHF	19.	TVRI South Kalimantan	40 UHF
5.	TVRI Bengkulu	48 UHF	20.	TVRI East Kalimantan	UHF
6.	TVRI South Sumatra	46 UHF (Analog) 29 UHF (Digital)	21.	TVRI North Kalimantan	UHF
7.	TVRI Bangka Belitung	27 UHF	22.	TVRI South Sulawesi	37 UHF
8.	TVRI Lampung	40 UHF	23.	TVRI North Sulawesi	45 UHF
9.	TVRI West Java	40 UHF (Analog) 38 UHF (Digital)	24.	TVRI Gorontalo	40 UHF
10.	TVRI Central Java	23 UHF	25.	TVRI Central Sulawesi	5 VHF
11.	TVRI Jogja	22 UHF	26.	TVRI West Sulawesi	28 UHF
12.	TVRI East Java	9 VHF (Pro 2) 26 UHF (Analog) 35 UHF (Digital)	27.	TVRI Maluku	UHF
13.	TVRI Bali	29 UHF	28.	TVRI North Maluku	UHF
14.	TVRI West Nusa Tenggara	UHF	29.	TVRI Papua	44 UHF
15.	TVRI North Maluku	UHF			

to be a change, especially in terms of packaging of shows. TVRI must combine entertainment and balanced information so that broadcasts can be well received by the public. Nawacita and SDGs as an innovation must be disseminated within a certain period of time and must pass through several stages such as: the knowledge stage, the persuasion stage, the decision stage, the implementation stage and the confirmation stage. The presence of TVRI in the process of disseminating the Nawacita and SDGs, is still in the knowledge and persuasion stages which hampers the implementation of Nawacita and the SDGs.

Another media that TVRI uses in its efforts to realize Nawacita and the SDGs is through the monthly Monitor magazine. Monitor Magazine routinely reports on TVRI activities for one month in the form of internal activities such as training and discussions as well as external activities such as visits and cooperation with several sectors. Monitor Magazine has several rooms that report special content, such as Readers' Letters displaying messages from the public, Management Columns that show the activities of the Board of Directors in building cooperation with various sectors and Event Patterns that display TVRI's broadcast schedule every day for one month. In addition to printed form, Monitor Magazine is also available in digital form which can be downloaded on the official TVRI website.

Monitor magazine is published every month but the publication is often late and will be published when there are special events such as the Asian Games and Asian Paragames. In its content, Monitor Magazine does not specifically discuss Nawacita or SDGs and only discusses development in general. In order to make it easier for readers to understand Nawacita and the SDGs, TVRI should create a special column that highlights the development of Nawacita

and the SDGs in Indonesia. In addition, the scope of the Monitor Magazine is not too broad. Monitor magazine is available at the TVRI office which employees can collect free of charge and not distributed to the public. With a reach that is not too broad, the development values contained in the magazine cannot be widely spread. To solve this problem, TVRI created an online version of Monitor Magazine which can be downloaded on the website www.tvri.go.id.

Apart from using mass communication which is able to reach various regions, TVRI also makes use of the use of new media. The use of new media allows the public to be involved and to respond to programs broadcast by TVRI. The new media used by TVRI include website (www. tvri.go.id), Instagram (@tvrinasional with 169 thousand followers as of 23 January 2020), Twitter (@TVRINasional with 102.5 thousand followers as of 23 January 2020), Facebook (TVRI National), Youtube (National TVRI with 190 thousand subscribers as of 23 January 2020) and the application on TVRI Klik which can be downloaded on android as mentioned by Ardison in the following statement:

> "*As I mentioned, we use multimedia such as website and TVRI Klik, applications in Android. The shows are complete from 29 local channels.*"

The media used by TVRI is different from Bojonegoro Regency Government which emphasizes interpersonal communication to its citizens. TVRI as a national mass media prioritizes channels spread throughout Indonesia and does not use interpersonal communication. As a national media, TVRI also maximizes the use of social media which increases interaction with netizens. In contrast to

the research on How Indonesia media deal with Sustainable Development Goals, TVRI did not broadcast specific SDGs goals, but instead packaged them in general so that they could be easily understood by the public.

Instructional Design Strategy by TVRI

Instructional design strategies are usually used by educators with learning methods with formal learning theories and focus on the development of learning materials such as formative evaluation, trials, and tiered program design. TVRI implemented this strategy by conducting internal and external training to support Nawacita and the SDGs.

Internally, TVRI focuses on providing training through education and training, workshops and technical guidance which provide provisions for employees in certain fields such as journalists, broadcasters and public relations. This training is carried out regularly every year to improve the competence of TVRI employees. Several TVRI employees were given the opportunity to do technical guidance abroad, together with several television stations that collaborated with TVRI as mentioned by Ardison in the following statement:

"The development of our own human resources using training, we have our own training. TVRI training for all professions in the broadcasting field. Secondly, we also attend training abroad, we are also members of the ABD broadcast because there is an association of broadcaster."

The training that has been conducted by TVRI includes the 3rd batch Creative Content (Writing & Production) Training held by the TVRI Training Center on October 1 - 5, 2018, Digital Video

Broadcasting Terrarian Training Training 2 and Dramatic Script Writing Training on November 25-29 2019 and workshops with the theme Mobile Journalism in Yogyakarta on September 23-27 2019 in collaboration with the Asia-Pacific Institute for Broadcasting Development (AIBD). In addition to conducting internal training for its employees, TVRI through the Puslitbang division also provides external training that can be followed by people who want to get knowledge and certification for the profession of cameraman, presenter, and master of ceremony. The registration process for training can be done at the TVRI office or by contacting 021-5737152.

The training provided by TVRI did not specifically discuss Nawacita and the SDGs but rather on the development of Human Resources (HR). Human resource development is one of the points in Nawacita and the SDGs so that unconsciously the various training carried out are an effort to realize Nawacita and the SDGs. However, TVRI's training activities are not held regularly, even though the employees have to be equipped with a lot of understanding, including understanding about Nawacita and the SDGs. External training aimed at the general public has also not been going well and has tended to stop in recent years. To improve human resource development and understanding of Nawacita and the SDGs, TVRI must begin to improve its various training programs.

Participatory Strategy by TVRI

In a participatory strategy, the important principle is in organizing collaborative activities in a community and involving other experienced people (Astuti, 2017). This strategy takes an approach through non-formal education such as training that allows communities or other institutions to exchange information (Ramadhani &

Prihantoro, 2020). TVRI involves various parties through *Jurnalisme Khalayak* which provides access to the public to practice citizen journalism. TVRI provides a special space for citizens to conduct citizen journalism through the *Jurnalisme Khalayak* program which airs every Saturday from 14.00 - 14.30 WIB. Before being broadcast on the program, videos sent by residents must go through a selection process so that the news or information to be broadcast is in accordance with the applicable rules on TVRI. The video that is broadcasted has development values that do not distort people, does not contain SARA elements, contains educational values and displays local wisdom that exists in the community as mentioned by Ardison in the following statement:

> *"If they send it according to our criteria, it does not demonize people, does not contain SARA elements, contains educational values, whether it is entertainment, we will broadcast."*

In increasing public participation to get to know TVRI and the world of broadcasting, TVRI provides opportunities for people to make direct visits to central and regional TVRI studios. The visiting procedure begins by sending a letter to TVRI and TVRI will reply to the letter to inform the schedule of visits. The visit is carried out every week to explain the world of broadcasting on TVRI, the development of the world of broadcasting and to see the production process directly according to national standards. Several institutions that have visited TVRI include the *Yayasan Peduli Kasih Anak Berkebutuhan Khusus* (YPKABK), the *Lembaga Pendidikan dan Pelatihan Polri Sekolah Polisi Wanita* and several educational institutions in Indonesia.

By actively involving the audience,

TVRI indirectly enters the social system of society to spread the values of Nawacita and SDGs. Through the *Jurnalisme Khalayak* program, people demonstrate existing development activities in their areas that are adjusted to local wisdom in their respective regions. The development carried out is infrastructure development and human resource development which is part of Nawacita and the SDGs. By displaying development activities that occur in a social system, the community feels that they are part of national development so that it has an impact on the implementation of Nawacita and the SDGs. In addition, by inviting the public to see production activities at the TVRI office, the public is taught broadcast values in accordance with the Broadcasting Code of Conduct and Broadcast Program Standards (P3 and SPS) issued by KPI as mentioned by Ardison in the following statement:

> *"...apart from being given an explanation of the world of broadcasting on TVRI, the development of the world of broadcasting, they can also see it directly in the studio to see the production process."*

TVRI has not maximized the role of the community, Non-Governmental Organizations (NGO), and Civil Society Organizations (CSO) in providing information related to Nawacita and SDGs as has been done by the Bojonegoro Regency Government. Their role is important to be broadcast on television stations because they consistently implement the specific objectives of the SDGs in the field. TVRI has aired community activities several times but did not discuss the values of Nawacita and the SDGs in depth. Thus, the participatory strategy carried out by TVRI can be improved by actively

involving communities or NGOs in an effort to implement Nawacita and the SDGs in Indonesia.

Marketing Strategy by TVRI

As a government media partner in broadcasting various educational and entertaining shows, TVRI is committed to packaging broadcast programs in accordance with the Broadcasting Code of Conduct and Broadcast Program Standards (P3 and SPS) issued by KPI. In addition, the content broadcast by TVRI has a public value to serve every level of society in order to receive information, education and entertainment that builds people's lives better, creates peace, is in accordance with the facts, and does not have a divisive effect. As a national television station, TVRI offers programs to carry out development in order to make Nawacita and SDGs a success. This development is realized through balanced content containing 40% information, 30% education, and 30% entertainment combined with cultural values, eastern Indonesian values that are expected to be able to maintain unity and integrity, motivate people to work and improve public education.

TVRI programs are not only broadcast in big cities like Jakarta and Surabaya. Through the development of infrastructure and digital transmitters, TVRI is able to reach all communities to the frontier, outermost and disadvantaged (3T) borders and areas. So far, TVRI is the television station with the highest number of transmitters with 372 analog and digital transmitters that are evenly distributed in Indonesia. TVRI is able to reach 68% of the population or more than 200 million Indonesians and presents a variety of balanced shows. TVRI is a public broadcasting institution, one of the state-owned national televisions and the first television that can broadcast in Indonesia, which has a major influence in providing useful development information for the community (Ningsih, 2017).

Some TVRI programs that have the value of Nawacita and SDGs development include Kukuruyuk which provides education about English which airs every day at 05.45 WIB, English News Service which broadcasts news in English format, *Melayani Indonesia* which broadcasts marginalized groups, Jendela Dunia broadcasts the life of the community abroad, *Dari Desa ke Desa* which shows the various life and developments of the villages and Pesona Indonesia which shows the various lives, cultures and uniqueness of various regions in Indonesia. From these programs, TVRI received various awards both nationally and internationally, such as the KPI Award for Quality Broadcasting for Child Friendly TV Stations, MUI for the Best Syiar Ramadhan Television Station, BAZNAS Award for Awakening of Zakat through Electronic Media, Ministry of Transportation for 2018 Homecoming Coverage, and Asia. -Pacific Broadcasting Union News Ferry Reversed at Lake Toba Asia Vision Monthly Award.

TVRI programs are independent and quality programs in order to make Nawacita and SDGs a success, which are packaged in various formats such as music, religion, entertainment, art, culture and education programs. These programs are broadcast every day with a duration of 30 minutes to an hour which is arranged according to the program pattern based on the characteristics, patterns and conditions of the audience as mentioned by Ardison in the following statement:

> *"Yes, in the content, every day it still leads to that direction (Nawacita dan SDGs). It's just that we can't give educational programs from morning to evening, no. There is an arrangement of the program's*

pattern, yes, it is arranged in such a way based on the characteristics of the audience."

The increasingly rapid and competitive development of television media has led to competition from various television media in presenting increasingly varied programs in television program formats and content in order to attract more public attention (Kurniawati, 2019). TVRI programs emphasize cultural, educational and entertainment values. It is very important for TVRI to continue broadcasting programs that are truly out of date for the current era, boring for millennials because the content on TVRI shows mingles about culture, education and entertainment (Diharyo & Sari, 2019). TVRI needs to develop its program to make it attractive but still spread the values of development in accordance with Nawacita and the SDGs.

Apart from broadcasting programs, TVRI's marketing strategy is also carried out through the cooperation of various parties to mutually benefit the parties concerned as well as having an impact on the audience. The collaboration carried out by TVRI, among others, with the Indonesian Institute of Sciences (LIPI) on the dissemination of information on research results, development and utilization of science and technology which will be broadcast on TVRI programs for the enjoyment of the Indonesian people. TVRI collaborated with the National Zakat Agency (BAZNAS) to collect donations for victims of the earthquake and tsunami in Central Sulawesi in September last year. This collaboration is a form of concern for TVRI and BAZNAS for victims who have suffered material losses.

Helmy Yahya with Syafrudin, Minister of State Apparatus Empowerment and Bureaucratic Reform (PANRB) signed a memorandum of understanding regarding the publication of information services for the utilization of state apparatus. This signing is expected to be able to produce cooperation in an effort to convey more accurate information to the public. TVRI also collaborates with various international TV stations such as Voice of America (VOA), Associated Press (AP), News Agency, Nickelodeon, WITN22 Parliament TV and NSR Entertainment to learn from each other and exchange programs.

Various development communication strategies carried out by TVRI can be a reference for mass media and other online media to increase their role in realizing Nawacita and SDGs in Indonesia. The media-based strategy used can be adapted to the type of media used to disseminate the aims of the Nawacita and SDGs in general and specifically. Instructional design strategies can be used by carrying out training for employees and the community to increase human resource capabilities which will have an impact on improving their standard of living. Participatory strategies can be used by increasing the role of the community, community, NGOs, and CSOs that are actively involved in the realization of Nawacita and the SDGs. By involving them, other parties can emulate so that Nawacita and the SDGs can be carried out carefully.

CONCLUSION

From this research it can be concluded that (1) The role of mass media and new media is helping in the successful implementation of Nawacita and SDGs in Indonesia; (2) TVRI as a public broadcasting institution helps to succeed and contribute greatly to the implementation of Nawacita and SDGs in Indonesia; (3) The development communication strategy can be used by mass media and new media to spread the values of Nawacita and the SDGs

in Indonesia. The findings of this study are that the communication strategy development undertaken by TVRI can be a reference for other media in the successful implementation of Nawacita and SDGs in Indonesia. This is important because the media plays a role in shaping public understanding of Nawacita and the SDGs in Indonesia.

The role of mass media, namely television, in development is indeed effective because it still plays a major role in conventional media. However, seeing the trend of communication media that has developed with the new media, TVRI must also follow the current trend of communication media. Researchers suggest that TVRI optimize both mass media and converged new media in order to reach a broad audience and hopefully have a greater influence so that the SDGs and Nawacita programs are well disseminated. In addition, TVRI must also improve the quality of its programs so that more audiences are interested in implementing Nawacita and the SDGs.

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Media Literacy for Dissemination Anticipated Fake News on Social Media

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Abstract: *Information technology nowadays results in spreading information rapidly. Everyone can easily produce information quickly through several social media, such as Facebook, Twitter, Instagram, or mobile phone messages, such as WhatsApp, Telegram, etc. It is alarming if the information conveyed is inaccurate such as a hoax with a highly provocative title, leading the reader and recipient to obtain a negative opinion. For fighting hoaxes and preventing their negative impacts, the government has adequate legal protection named ITE Law. Apart from the legal product, the government also forms the National Cyber Institution. For example, in West Java, the government has formed West Java Clean Sweep Team (Saber) for Hoaxes, in charge of verifying information distribution in public. The team is built as proactive efforts of the West Java Provincial Government to secure the residents of West Java from disseminating fake news. This article examines how the West Java Saber Hoaxes Team carried out a strategy to minimize the dissemination of fake news (hoaxes) on social media. The research used descriptive studies through in-depth interviews on West Java Saber Hoaxes Team. The result of the research showed that strategies conducted by this team are monitoring, receiving complaints, and educating the public.*

Keywords: *Hoax, Fake News, Media Literacy*

INTRODUCTION

At the end of January 2020, the number of internet users in Indonesia had reached 175.4 million people, while the total population of Indonesia was around 272.1 million. Compared to 2019, the number of internet users in Indonesia has increased by 17 percent or 25 million users. During 2019, internet users in Indonesia (aged 16 to 64) have an average of 7 hours 59 minutes per day using the internet. These numbers exceed the global average of only 6 hours 43 minutes on the internet per day. (Hootsuite, 2020)

The emergence term of New Media in the late 1980s made the world of media and communication look very different. Media Conventional Development shifted to new media, participating in influencing various aspects of human life. The presence of New Media is not able to separate from dynamic technological developments. One of the New Media platforms is Social Media. Social media is a medium on the internet that allows users to represent themselves to interact, cooperate, share, communicate with other users, and forms social ties virtually. Social media is a digital media where social reality and time-space occur for its users to interact. The power of social media is not able to be avoided so that no use of social media is so intensive and time-consuming. The world's data in 2019 show that Facebook is still the most popular social media in the world,

FIGURE 1. Dissemination of Hoax
https://mastel.id/hasil-survey-wabah-hoax-nasional-2019/

followed by YouTube, Instagram, and TikTok. (We are social, 2020).

Based on FIGURE 1, the dissemination of news, through online media, is not only done by famous platforms but nowadays everyone can also disseminate the information. The information disseminated by individuals is more likely to be inaccurate and may contain a hoax. A survey conducted by the Indonesian Telematics Public in 2019 illustrates that media platforms frequently used for hoax can be seen in FIGURE 1.

The conditions above are significantly alarming since the conveyed information is inaccurate, such as hoaxes with a considerably provocative title, leading their readers and recipients to get negative opinions. Negative opinions, slanders, hate speeches that are accepted to attack parties/people make people afraid and threatened. In turn, this can harm the reported parties/people so that those can damage the reputation and cause material loss.

The rise of hoax news on social media in Indonesia is an ongoing problem. Hoax always appears in various aspects of the problem. Ironically, the news is being produced, modified, and re-distributed as if it has become a habit on social media. Mastel Data also showed some kinds of fake news as seen in FIGURE 2. Hoax contents can penetrate all aspects of human life from socio-political issues to work information shown in FIGURE 2. Sabrina (2019) argues, nowadays, social media tends to have a function as a meeting place for audiences to exchange news, pieces of information, and recommendations with each other. The fast flow of information on social media makes hoax news spread swiftly to influence audiences. Hoax news comes with bombastic sentences regarding some problems as if the issue happened. In response to this problem, a question arises, "Why have hoaxes been so rampant and massive recently?". Presumably, there are many answers to these questions. However, one of the answers that able to be proposed is because of the increasing use of the internet (especially social media).

The complex condition of disseminating hoax news becomes a
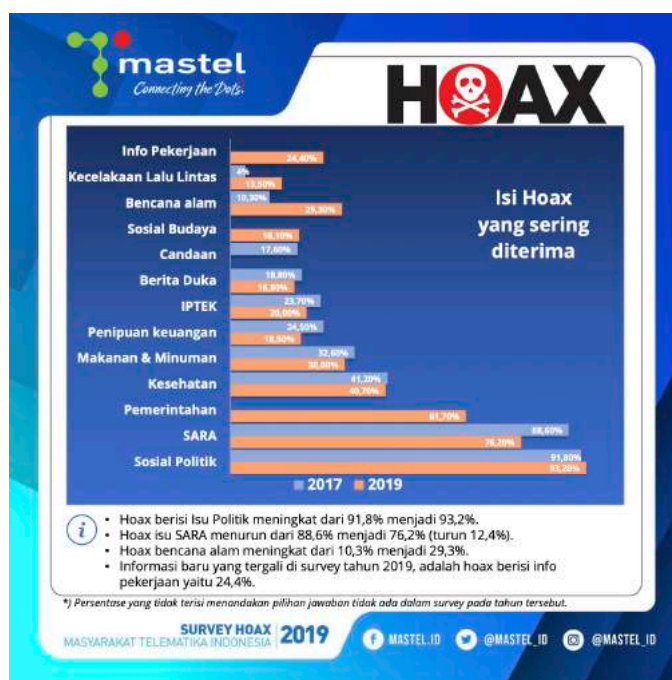
FIGURE 2. The Content of Hoaxes News
https://mastel.id/hasil-survey-wabah-hoax-nasional-2019/

heavy task for the public in sorting out information. The audience tends to have no other choice to receive on-going information. One of the efforts to tackle hoax news is media literacy. The main solution to tackling hoaxes is to build publics competence in dealing with the flood of information. The effort to build public competence is through media literacy (Gumgum, Justito, & Nunik, 2017). In several studies that have carried out, media literacy is trusted to be a powerful solution to tackle hoax news.

Media literacy helps the public to separate information, clarify, and know the truth from several sources. With decent media literacy, the public will understand more about the movement of information and media flows. The result of (Yodiansyah, 2018) research found that the contribution of mass media literacy is useful for human life, provided that media literacy is used well and regularly. Media literacy can motivate users to understand the projected effects in the future.

In fighting hoaxes and preventing the negative impact, the government has adequate legal protection. Article 28

paragraph 1 and 2 of Law No. 11 of 2008 concerning ITE, Articles 14 and 15 of Law No. 1 of 1946, Articles 311 and 378 of Criminal Code, and Law No. 40 of 2008 concerning Elimination of Racial and Ethnic Discrimination are several legal products that can be applied to combat the dissemination of hoax. Besides legal products, the government has also formed a National Cyber Institution that can be the forefront in fighting the dissemination of misleading information. Based on this, the literacy movement to understand the language of information in the media needs to be improved. The level of media literacy in our public is still minimum, so the government and stakeholders are trying to implement a monitoring strategy for hoaxes dissemination.

In West Java, for example, the government formed West Java Clean Sweep Team (Saber) Hoaxes, introduced by Governor of West Java Ridwan Kamil in 2018. This team is an official institution under the auspices of West Java Province of Communication and Informatics Office in West Java Provinces, which oversees verifying information

circulating in public. West Java Saber Hoaxes Team works by opening channels for complaints of information suspected of hoaxes, including through social media utilizing social media analytics software to monitor information about West Java. West Java Saber team not only gives verification but also its existence becomes the reference. Therefore, the researcher is interested in researching the steps taken by the West Java government. Besides, the researcher wants to study strategic steps and policies taken by the West Java government, to minimize hoax dissemination by formulating a problem on "How Does The Strategy of Media Literacy in 'West Java Saber Hoaxes' to Minimize the Dissemination of Fake News on Social Media?"

New Media is a term used to describe convergence between computerized digital communication technologies and the network. An example of new media is the internet, television program, movie, newspaper, magazine, and other kinds of printed media do not belong to New Media. The comparison between New Media and false mass communication is on the occurring interaction process. In New Media, interaction can occur directly, and there are no limits in their interaction process. Meanwhile, interactions in mass communication still have limitations and do not occur directly.

New Media is media based on the internet through the use of computers and smartphones. The two main forces of the early change were satellite communications and computer use. The key to the computer as a machine of communication is located in the digitization process that allows all forms of information to be carried efficiently and blended. (McQuail, 2011)

The phrase of New Media until now is still debatable among scientists. The initial impression that arises from the concept of new media is often interpreted simply as interactive media using basic computer devices (Kurnia, 2005). New Media is a terminology for explaining convergences between digital communication technology and the network. New Media is something that can transmit information (intermediaries) from information sources to information recipients. (Efendi, Astuti, & Rahayu, 2017)

Social media is a part of instant media that nowadays have several functions. Besides functioning as a means of communication, mass media is also a means for its users to gather tons of information. Social media has a role and an impact on human lives which must be designed in such a way that social media remains on function and purpose of social media itself and has benefits in the lives of every individual. "The use of social media today ensures immediacy and wider reception of contents that possibly can be accessed by over 80 per cent of world's population". (Effiong, 2018)

Social media is designed to expand human social interaction using the internet and web technology. Social media has succeeded in transforming the practice of direct communication with broadcast media from one media institution to many audiences (one to many) into dialogical communication practices between many audiences (many to many). Social media supports the democratization of knowledge and information and transforms humans from users of message content to the message maker itself.

Along with the development of communication technology, of course, there are several consequences, both positive and negative connotations of influence use of communication media technology. Based on Baran (Baran & Davis, 2010), social media can influence the culture of the audience in several ways. Therefore, it is not surprising if the life of

our public nowadays cannot be separated by the presence of communication media technology. It is time for the increasingly vigorous and free media penetration to be balanced with media literacy as a culture of countering the negative impacts of media. Media literacy proposed for protecting the public, which is vulnerable and weak to media impact penetration of new media culture. One of the popular definitions mentioned that media literacy is the ability to access, analyze, evaluate, and communicate media messages and make media its main focus.

According to Tamburaka (Tamburaka, 2013), Media Literacy is the place for changing messages, and literacy also means awareness. Understanding is media literacy. In this case, media literacy refers to the public's ability, which is literate enough towards media and mass media messages in the context of mass communication.

Silverblatt (Silverblatt, 1995) identifies five elements of media literacy, namely: (1) An awareness of the impact of the media on individual/public; (2) An understanding of the process of mass communication; (3) The development of strategies with which to analyze and discuss media messages; (4) An awareness of media content as a "text" that provides insight into our contemporary culture and ourselves; (5) The cultivation of an enhanced enjoyment, understanding, and appreciation of media content.

The importance of media literacy is not only the ability to read and write, but literacy can mean literacy in technology, politics, critical thinking, and being sensitive to the environment. Literacy is a life skill that makes humans function optimally in public. Life skills come from the ability to solve problems through critical thinking activities. Besides, literacy is also a reflection of cultural mastery and appreciation. A cultured public is a public that instills positive

values as an effort to actualize itself. Self-actualization is formed through interpretation, namely the activity of seeking and building the meaning of life. This can be achieved through good literacy mastery. (Febrianti & Irianto, 2017)

In Cambridge English Dictionary (2017), The word "hoax" itself means manipulations or jokes. Activities of manipulation, manipulating plan, manipulating tricks are also called a hoax. Hoax in Indonesia means fake news or fake information. Meanwhile, according to the English dictionary, hoax means teasing, lying, and deceiving. Hoax is fake news and an attempt to disseminate it, aiming to make readers believe in fake news. Manipulation news or fake news is a deviation from journalistic principles.

Hoax is a word used to denote false news or an attempt to deceive or trick readers into believing something, and not based on reality or truth (nonfactual) for a specific purpose. Simply, the purpose of hoaxes is to joke, entertain, or shape public opinion. The point is that hoaxes are misleading, especially if internet users are not critical and immediately share news they have read with other internet users. (Juditha, 2018)

Hoax is made by someone or groups for various purposes, from jokes to economic goals (fraud) and politics (propaganda/formation of public opinion) or agitation (incitement). Hoaxes usually arise when an issue emerges. However, many things have not been revealed or become a question mark. The characteristics of information or hoax messages will continue to evolve with time. There is also semi-hoax information or messages, namely information that is essentially correct but has questionable use and value. Most hoaxes originate from the good intention of paying more attention or helping others. However, there is hoax information that is intended

for personal pleasure when successfully tricking others. (Hesthi Rahayu & Utari, 2018)

Several studies that have been conducted by other researchers on themes relevant to this research include:

(1) Government measures to prevent the dissemination of fake news. The research was conducted by Budi Prayitno to find out what strategic steps and policies the government has taken. In general, the government, to minimize fake news (hoax), has shown quite strategic steps by looking at some regulatory and technical instruments that have prepared. However, the Ministry of Communication and Informatics as the regulator has not issued many regulations that explicitly regulate how content management in virtual media and social media whether it is from the standpoint of service providers and users. Ministry of Communication and Informatics should also take an active role in minimizing fake news (hoax), but it also seems to be stuttering in responding to the increasingly fast development of the digital world and tends to become a 'firefighter' when problems arise and are spreading widely. (Prayitno, 2018)

(2) Analysis of Hoax News Dissemination in Indonesia. The research of Ravi Marwan Ahyad describes the phenomenon of fake news (hoax) through social media channels and online media and how the ways to prevent fake news (hoax) itself. The result of the research showed that the easy and inexpensive technological advances are a determining factor in accessing information. Besides, social media activists need to be smarter in using information, namely understanding media literacy which is generally considered a source of truth, as well as the importance of the government's role in controlling the dissemination of fake news (hoax) as a determinant of legal policy as stipulated in ITE Law. (Marwan & Ahyad, 2016)

(3) Media Literacy in Tackling Hoax News. The research conducted by M. Ismail Alif, A. Yudo Triartanto, Arvin Hadrian, Fajar Kurniawan, Adhi Dharma Suriyanto discussed understanding of media literacy in students, and hoax publications conveyed through social media on the issue of religious blasphemy that arose in regional elections in DKI Jakarta. The results of the study found that Hoaxes accessed through social media, especially Facebook and WhatsApp, were still able to manipulate students. Students are still easily influenced and cannot distinguish hoax news from factual news. (M. Ismail Alif, A.Yudo Triartanto, Arvin Hardian, Fajar Kurniawan, 2018)

Based on the research mentioned above, the position of this research showed that this research different from research before. Previous research on digital media literacy has argued a lot about how to analyze hoax, or about its impact on the public, as well as government steps that are regulatory in nature in carrying out media literacy to various parties, both public and educational environment. Therefore, the researcher argues that the research has adequate originality because it explores more about strategies in analyzing hoax news on social media and about concrete efforts made by the government through West Java Saber Hoaxes program.

METHOD

The research used the descriptive method. Descriptive is a research method that attempts to describe an object or subject under study objectively and aims to describe facts systematically and characteristics of the object under study and frequency being studied accurately (Zellatifanny & Mudjiyanto, 2018). This research is also often called non-experiment because there is no control and manipulation from the research variables.

The research is about the strategy of media literacy "West Java Saber Hoaxes" in Minimizing Dissemination of Fake News on Social Media. The research use technique of collecting data by in-depth interview carried out on West Java Saber Hoaxes Team, consisting of the Chairman of West Java Saber Hoaxes Team (Head of Department of Communication and Information of West Java Province and Members of West Java Saber Hoaxes Team).

The data in this study were based on the results of in-depth interviews and then analyzed, presented, and evaluated so that they have meaning. In this research, data analysis is conducted by following a procedure proposed by Nasution (Nasution, 2003), that is data reduction, data display, concluding, and data verification. In this stage, the researcher interprets field findings that become a model of research results according to the raised theme.

RESULT AND DISCUSSION

West Java Saber Hoaxes is a channel in charge of verification of information/ news circulating in public. The team regularly provides information and invites the public to participate in fighting fake news actively. The establishment of the West Java Saber Hoaxes Team carried out on-premise, that Indonesian social media users continue to increase. The fast and influence of dissemination in information often have an impact on efforts to manipulate the public by creating and disseminating hoaxes. The invasion of information dissemination through social media, messaging applications, and other media has influenced the public through fake news. This fact cannot be denied and avoided. Public needs a reliable channel to verify the information they receive.

West Java societies need digital literacy enhancement, critical abilities to receive and disseminate information,

and awareness of hoaxes. The Regional Government in West Java actively exists to provide education on wise use of social media and services that clarify and carry out truth-checking on issues and information circulating in public.

The specific work unit for the West Java Clean Sweep Hoaxes Team (WEST JAVA SABER HOAXES) formed with roles and responsibilities to provide up-to-date and accurate information to the public of West Java, coordinating with agencies, organizations, and agencies working in the same area: Public Relations, Ministry of Communication and Informatics, Public Organization, NGO, CSO, Public Anti-Hoax, Digital Literacy Movement Public, and others. Nowadays, the West Java Saber Hoaxes Team is under the technical assistance of the Communication and Information Technology Office of West Java Province.

Monitoring Strategy of Dissemination of Fake News on Social Media

The use of the internet, especially social media, has many ungood effects, ranging from data theft, dissemination of malware as well as pornographic content, and the most visible in the Indonesian public is a hoax. Hoax culture in this digital public is increasingly broad in scope, not only lying on individual selfishness but also the groups and stakeholders, supported by information media that is fast dissemination (shareability). Hoaxes will quickly disseminate not from mouth to mouth, but from finger to finger. Because once we click the share button, everyone plays a role in dissemination hoaxes.

Looking for these rampant phenomena, and thus it is harder to fight hoax news. Even looking at the site address, sometimes netizens still cannot understand it completely. The government of West Java Province, for example, makes efforts as a bulwark
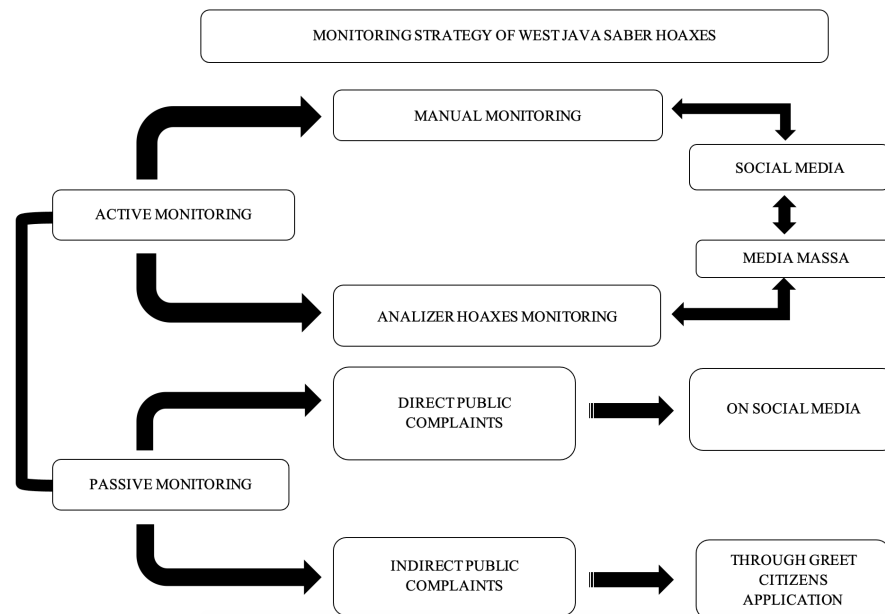
FIGURE 3. Monitoring Strategy Models of Hoax News
Source: transcript of interview with West Java Saber Hoaxes Team, 2020

to maintaining regional conduciveness through an institution called West Java Saber Hoaxes. West Java government formed West Java Saber Hoaxes Team with an assumption that public unrest often results in hoax news. West Java Saber Hoaxes Team tasked with verifying the information, whether requested or not. Then, this team regularly informs the public about which information is in the hoax category.

Among the things done by this team is monitoring. Monitoring activities carrying out generally refer to program planning and assessment. The monitoring activities depicted in the FIGURE 3.

The strategy carried out by West Java Saber Hoaxes Team is to initiate several monitoring strategies that researchers can group as both active and passive monitoring. Active monitoring means that the team takes the initiative to minimize the dissemination of fake news on social media actively. The method is done manually through monitoring on social media, such as Facebook, Twitter, Instagram, WhatsApp where the team looks at various information on social media randomly—usually the trending topics.

Besides, monitoring is using a tool called a hoax analyzer. Hoax Analyzer is a website-based application that can help find out the truth of information or news either in text or images. Through advanced technology of Machine Learning and Natural Language Processing, the Hoax Analyzer will process incoming and then find out whether the information is a fact or a hoax. Hoax Analyzer system usually studies keywords that appear frequently and divides them into categories. Also, active monitoring was initiated by this team. The monitoring was running passively, where West Java Saber Hoaxes team received complaints submitted by the public to the team. The source of public complaints is conveyed directly by the public through the complaint link on social media. However, the public can complain indirectly through the "Sapa Warga" application. Sapa Warga is a one-stop application to facilitate communication between the West Java public and the government. Citizens can channel their aspirations, get important information, and access public services in one application. Currently, Sapa Warga

has opened for RW (Citizen Association) management located in West Java Province specifically. In this case, citizens of West Java can convey various things about fake news they find and want to clarify the truth of the information.

Strategy for Acceptance of Public Complaints About Fake News on Social Media

Information and digitalization development has made it easier to disseminate hoaxes in public. Due to this reason, the government, media, and all stakeholders need to band together to ward off news that will harm the public. The rise of hoax news in public is quite worrying and unsettling so that all parties must educate the public to choose and sort out what is true or not. The public has an equally important role in fighting hoax news.

West Java Saber Hoaxes Team in accommodating aspirations of public regarding reporting on hoax news and following up on public complaints, takes the following steps and mechanisms as seen as FIGURE 4.

For those who find hoax news, the process of receiving complaints is through West Java Saber Hoaxes Team channels on social media. Then, West Java Saber Hoaxes Team will investigate public complaints. The conducted investigations are a collection of facts that occur in the public to support data when clarifying information. Clarification includes clarification of information sources, contents, and locations. In addition, West Java Saber Hoaxes Team will republish the results of clarification regarding the correct information through the official channels of West Java Saber Hoaxes Team on social media.

Education Strategy to Public in Minimalizing Dissemination of Fake News on Social Media

The government continues to intensify socialization of how people should be wise using media to minimize the dissemination of hoax content. The public has informed about punishment for them to disseminate fake news as stated in ITE Law. The obtained information is fast and easy through several social media such as Facebook, Twitter, WhatsApp, and so on. However, on the other side,
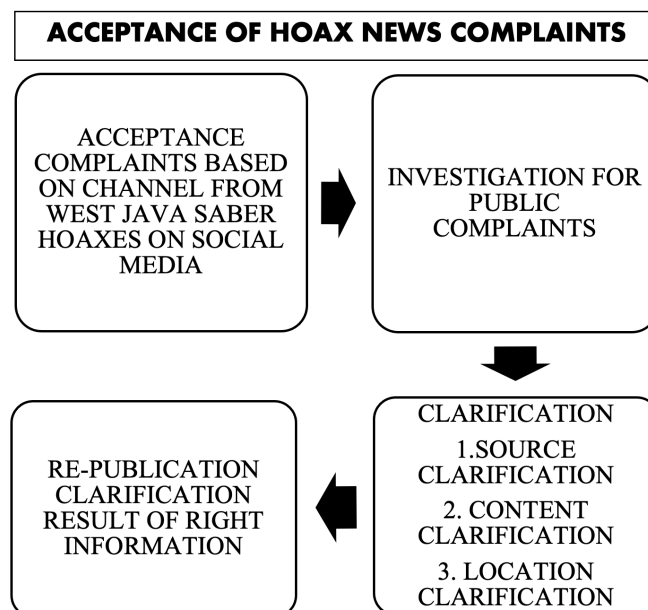
FIGURE 4. Mechanism of Public Complaints about Hoax News
Source: transcript of interview with West Java Saber Hoaxes Team, 2020
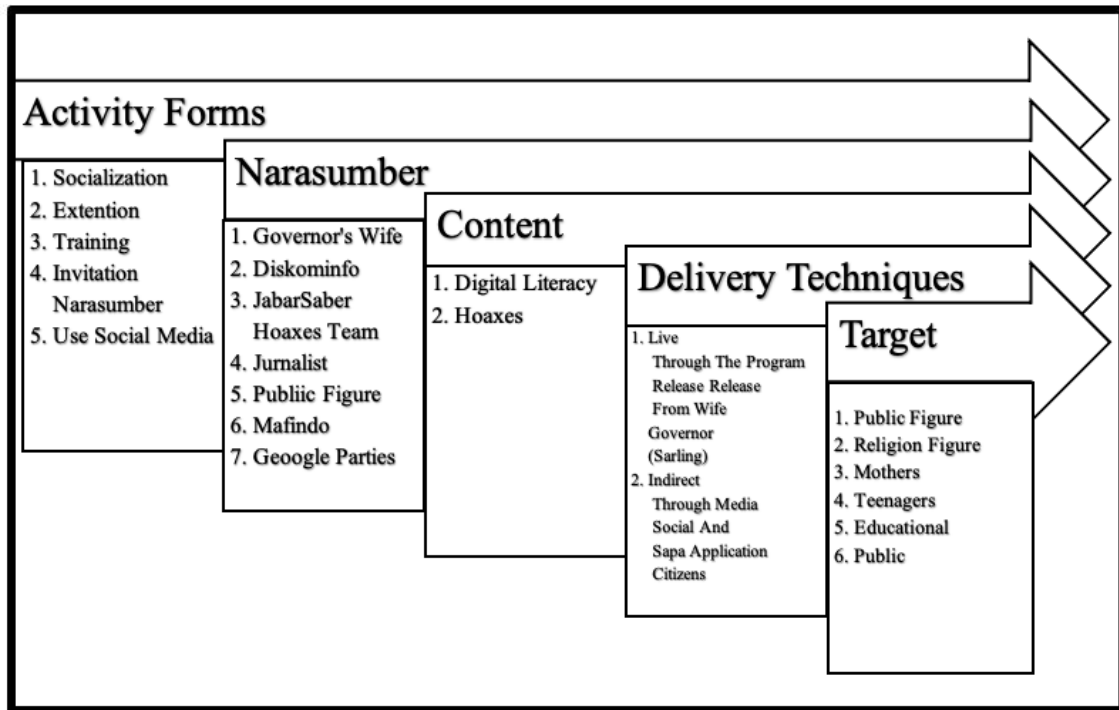
FIGURE 5. Education to The Public
Source: transcript of interview with West Java Saber Hoaxes Team, 2020

technological developments can also have a negative impact. Unfortunately, if information obtained is inaccurate information, especially if the information is false information (hoax). It is not able to deny that hoaxes often circulate on social media. Social media is an expression of advances in science and information technology - communication used as a means to disseminate hoaxes.

Dissemination hoaxes on social media are not purely an individual action, but an organized and group action. How West Java Saber Hoaxes Team educates public in dealing with fake news in West Java can be seen in FIGURE 5.

West Java Saber Hoaxes Team conducted several educational efforts to all components of the public, through several forms of activities, including socialization, counseling, training, as well as fulfilling invitations as resource persons in socialization activities to the public. Socialization to the public, in general, can encourage people to participate in their social life. What is socialized is information provided to the public in values, norms, and roles and on how to socialize and involve some learning process. The agents are socialized, institutions, mass media, individuals /groups.

In addition, to form of activities, in providing education to the public, competent sources who participate in socialization events from the regional head, local communication and information office, Saber Hoaxes team, journalists, public figures, as well as other communities who care about anticipating disseminate of news hoaxes on social media. In educating the public, the content provided is about digital literacy as well as material about hoaxes. The technique of conveying can directly, which is called mobile broadcast, and also through multiplatform facilities owned by West Java Province. Targets in this educational activity consist of various groups, including public leaders, religious leaders, women, young people, educational institutions, and even communities.

CONCLUSION

In response to rampant hoax news circulating, West Java formed a team called Jabar Saber Hoaxes. West Java Saber Hoaxes tasked with verifying information circulating widely in public. West Java Saber Hoaxes team works by opening channels for complaints of information suspected of being hoaxes through various platforms of social media that are currently being loved by the public. West Java Saber Team not only provides verification of information, but also becomes a reference for verifying information.

In carrying out its duties, West Java Saber Hoaxes Team has implemented several strategies to tackle the dissemination of hoax news. Monitoring is carried out actively by directly monitoring social media which is often used by public, such as Facebook, Twitter, Instagram, WhatsApp. This function is to detect hoax news that appears on social media amid hot topics. The material suspected of being a hoax will be analyzed by using Hoax Analyzer, an application that will process reports received by the team.

The process of receiving complaints is on Jabar Saber Hoax channels on social media. Furthermore, West Java Saber Hoaxes team will investigate complaints that come from public. The investigation is gathering facts that occur to support data during clarification. Clarification includes clarification of information sources, contents, and locations. Then, West Java Saber Hoaxes team will republish the results of clarification regarding the correct information.

West Java Saber Hoaxes team always educates the public in minimizing the dissemination of fake news on social media. Efforts are made of education to all components, through several forms of activities, including socialization, counseling, training, meeting invitations

as informants, and also utilizing existing media.

This research only elaborates on the strategy carried out by the West Java Saber Hoaxes Team in minimizing fake news on social media. Suggestions for further research are that there is also a need for a study of ideal content in providing education to the public in choosing the right media and public's responses towards efforts made by the West Java Saber Hoaxes Team.

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Hijrahtainment: Composing Piety and Profane as Commodification of Religion by Media

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Abstract: *According to the constructionism paradigm in communication and media theory, social reality is constructed by the media based on its ideology. The media construct various realities in the real world into a second reality. One of them is the rise of artists who explore Islam and decide to "emigrate" or "hijrah." Using the Murray Edelman framing method, this study explores how online media okezone.com, detik.com, and tribunnews.com frame the hijrah phenomenon of Indonesian artists in entertainment packages and bring up the term hijrahtainment. The results of this study show that the media construct two frames, namely the ideal millennial frame and the piety and profane frame. The categorisation from the three online media offers religion commodification in the frame of piety, mixing with profanity like entertainment.*

Keywords: *hijrahtainment, media framing, online media, hijrah, Indonesian artists*

INTRODUCTION

Recently, there has been a phenomenon of artists' *hijrah* or change to a better attitude that is more Islamic than before. They began to explore the teachings of Islam and change their appearance to be more Islamic. This is related to the increasing permissiveness of the entertainment world to artists with Islamic appearance. Ary Budiyanto, an anthropologist and researcher at the Center for Culture and Frontiers Studies Universitas Brawijaya, said that the phenomenon of the *hijrah* of artists has existed since the 1990s. The next wave of the *hijrah* of artists emerged in 2015, along with Salafi recitation's proliferation among Indonesian artists, marked by the emergence of a community called

Musawarah (*Muda Sakinah Mawaddah Warahmah*) with many artists as its members (Fitri & Jayanti, 2020).

The media is starting to see a very potential business market and turn various Islamic brands into commodities. This raises the need for commercial stars with Islamic images. Also, the proliferation of broadcasts with Islamic content on television, such as soap operas, infotainment, and reportage on Islam, of course, requires more and more Muslim and Muslimah artists presenting Islamic images. An article published by the online media *Suaraislam.co* reviewed the *hijrah* by saying that *hijrah* was trending. Anything about Islam or has an Islamic brand will sell well. Such as Muslim clothing, Umrah and Hajj trips, Islamic

books, halal food, Islamic schools, *sharia* hotels, and *halal* make-up, many people are also interested (https://www. suaraislam.co/arus-balik-hijrah). The same thing was found in this research on the social media of artists who do *hijrah*. The results show that the *hijrah* carried out by the artists is a new type of commodification by making religion something that is traded (Amna, 2019).

In Indonesia, the issue regarding religiosity in the context of socio-cultural and media is one of the issues that has attracted attention. The hijrah of artists is one of these issues. Although it is a personal domain because it is closely related to one's beliefs and choices, the process of hijrah by Indonesian artists is often a commodity for the media. This is because the *hijrah* movement is now communal and makes young people the object of preaching in their recitation (Addini, 2019). This can be said to be a new phenomenon in understanding the *hijrah*.

Moreover, the terminology of *hijrah* has shifted. Initially, *hijrah* meant the move of Prophet Muhammad SAW from Mecca to Medina to facilitate the spread of Islam teaching. Furthermore, according to Muhammad As'ad, *hijrah* changes its meaning to become a cultural meaning—individuals who stay away from harmful behavior to obtain a more Islamic lifestyle (Fajriani, 2019). When the artist performs *hijrah*, the definition of *hijrah,* which is considered sacred and religious, finds new meaning when it intersects with the world of entertainment, which is considered to be contrary to sacredness.

The study of *hijrah* widespread with youth or millennials is one of the most famous studies recently. Several studies ranging from research on *hijrah* adolescents and social media (Syahrin & Mustika, 2020), search for millennial identity through *hijrah* (Zahara et al., 2020), the meaning of *hijrah* for students (Setiawan, 2017), to millennial identity negotiations (Sunesti et al. al., 2018). All the studies show that the trend of *hijrah* among millennials is on the rise and is no longer in the personal sphere but has turned into a communal movement (Anisa, 2018). A study of the millennial community in the Line chat group (Prasanti & Indriani, 2019) found that *hijrah* is interpreted as a life goal to make changes towards better things following Islamic values, *hijrah* must be demonstrated in both a verbal and non-verbal context by each member of the community, and *hijrah* is defined as the formation of the identity of each member in the community.

These studies attracted the author to see how the media captured the reality of the hijrah of artists. The fact that the *hijrah* phenomenon of Indonesian artists is captured by the media in different ways according to the interests and ideology of each media, so the author is interested in exploring this discourse at the micro-level (media text), that is how online media frame the phenomenon of the hijrah of artists in Indonesia.

The role of mass media and its relationship with society is still the concern of many researchers today. In the socio-cultural context, the emphasis is more on media content, as stated by McQuail that mass media has a pattern of idealistic relationships with society in the sense that mass media content is assumed to have a significant latent influence. Ideas, values , and images displayed by the media are often considered the main causes of value changes in society (McQuail, 2010). Until now, studies on the construction of mass media reality have been carried out by many communication experts, especially media and cultural studies. However, diverse and ever-changing phenomena and analyzes have kept the study of this field growing.

A study that focuses on media ideology and religion is Ahmad Muttaqin's research in his writing entitled "Religion in the Ideology of Mass Media Representation." He stated that religion for the mass media is a strategic issue that becomes an instrument for mobilizing readers. The way this is done is through the production and reproduction of ideological values based on religious understanding. In the Indonesian context, the understanding of religion is built into several insights or mainstreams, generally divided into 3 (three) main spectrums: fundamentalists, modernists, and liberals (Muttaqin, 2012).

This symbolization process will economically provide capital benefits for the mass media by ensuring the market (readers) of groups and communities related to certain ideologies (Muttaqin, 2012). In the context of the *hijrah* of artists, there are two different ideological directions. These are *hijrah* that is oriented towards sacred things and even tends to an extreme to radical understanding. On the opposite, *hijrah* is associated with things that are profane or worldly, such as Islamic fashion, Islamic culinary delights, Islamic tourism, Islamic social media content, as well as the earthly life of artists.

According to Stig Hjarvard, as quoted by Iswandi Syahputra, the main point of the study of media relations and religion sets on how the meaning of something sacred like religion produced by the media as something profane? The study of religion and media relations can appear in two traditions (Hjarvard, 2008). First, religion in the media, which examines how religion and important religious texts represented in the media and their influence on individuals and institutions in a broader context. Second, media as religion combines a more general understanding of religion as a cultural meaning-making practice. As with other

religious issues, the meaning of the *hijrah* of artists by the media is represented in the media's coverage in different frames.

The results of Iswandi Syahputra's research show that religious commodities are used as a strategy to broaden audience coverage. The relation between these various conditions can lead to a new situation of mass culture and symbolic religiosity. Religion turned into a spectacle, not guidance. In practice, the presence of religion in social life is sufficiently practiced by consuming various religious symbols. This condition shows the loss of religious spirituality. Religion without spirituality will only leave rituals (Syahputra, 2016). The reality of the *hijrah* of artists in online media indicates something that more or less resembles this symbolic religiosity. Inspired by the term *dakwahtainment,* which is used to describe the commodification of *da'wah* (Alansori & Zahidi, 2019), the author sees the *hijrahtainment* phenomenon that is starting to emerge as a new discourse.

Lukas S. Ispandriamo's research shows that in Indonesia, religious coverage generally represents some trends. First, religious coverage is generally still centered on ritual activities and religious celebrations, religious institutions, and especially incidents of violent conflict. Second, because it tends to focus on conflict events, religious coverage is usually very sensational and full of dramatization. Third, the media still often label certain religious groups or sects. Fourth, the media also less often give a place to minority groups. If anything, it is an exclusive minority group that tends to spread hatred, violence, and other actions that attract media attention because they are often considered to have news value (Ispandriamo, 2016). The coverage of the artists' *hijrah* in mass media also moves in the four realms mentioned above, either directly or indirectly.

In this article, the author uses a

constructivist paradigm that views social reality as a construction, not something natural. Constructionists emphasize their analysis of how reality is constructed or formed. In the context of media studies, the constructivist approach looks at how messages or texts are produced and reproduced. McQuail (2010: 111) provides propositions related to this view that society is a constructed reality, media is a provider of material for the production of reality, the meaning is what offered by the media but can be negotiated or even rejected, media selectively reproduces specific meanings, and all facts are the result of interpretation. Therefore, it is clear that the media framing of reality in its production process represents reality according to the media ideology.

According to Eriyanto, the maker of texts representing reality goes through 3 (three) processes (Eriyanto, 2012). First, encoded events, such as events faced by journalists to be presented to the public through mass media, are constructed with the help of signs, such as photographs, pictures, or graphics. Second, the depiction of reality, namely the use of certain words or sentences that carry specific meanings when accepted by the public. Third, the arrangement of the events of the object of representation in ideologically acceptable conventions. The difference in the ideology that journalists have will affect the representation displayed and cause differences in the reality frame by the media. According to Todd Gitlin, quoted by Eriyanto, framing is a strategy of how reality or the world is formed and simplified in a way to be presented to the public. The frame is the principle of selection, emphasis, and presentation of reality. This has attracted the attention of researchers to explore how media constructs the reality of artists who emigrate related to the ideological map of Indonesian society. This study seeks to capture the framing of discourse on the artist's migration by the media, especially by online media in Indonesia.

METHOD

The author uses qualitative methods to reveal further findings regarding the media's framing as the object of this study. The analytical tool, as well as the approach used, is Murray Edelman's framing analysis. Framing analysis is an analysis used to see how the media construct reality. This analysis is also used to see how events are understood and framed by the media (Eriyanto, 2002). There are two main framing essences, namely how events are interpreted and how written facts. For this research, Edelman's framing approach adapted and adjusted to see representations and ideology in the media, particularly those related to the phenomenon of the hijrah of Indonesian artists.

The same reality will produce another different reality when framed or constructed in different ways. The reality that is understood by the audience is a reality that is selected. The audience is dictated to understand reality in a certain way or with a specific frame depending on the media that construct it. In Edelman's view, framing is categorization or the perspective that uses certain words that indicate how facts or reality are understood. The use of specific categories of reality is more subtle and closer to the subconscious. It means that the audience is not aware that their thoughts and awareness have been led to a certain point of view or perspective, even specific patterns of thinking.

Edelman's important concept regarding categorization is rubrication. It is how an event in the news is categorized in specific rubrics regarding how facts are classified into certain categories. In this study, the news texts as the study's subject were analyzed based on their categorization and rubrication to see what

frames were used by the media.

The data collection used in this study is technique documentation. The technique is a data collection technique done by studying existing documents so that it can be used in the research, obtained, and complemented required data. Besides, researchers also use observation techniques. Observation in this context means that after the data is collected, the researcher does observation (Sugiyono, 2010).

This study uses a purposive sampling technique with specific subject requirements. The subject in this study was the news about the hijrah of artists from 2018 to 2019. The purpose of determining the period of the study was to limit the focus of this research. The author selects five news for each media based on the criteria for news topics related to the artist's hijrah and takes just one story with similar topics. The media chosen are online media that are in the top three rankings according to the Alexa rating in December 2019, there are *okezone.com*, *detik.com*, and *tribunnews.com*. The list of news researched and analyzed in this study is in the TABLE 1.

Qualitative data analysis is an effort made by working with data, organizing data, sorting it into units that data will be able to be managed, synthesizing, looking for and finding patterns, finding what is essential and learned, and deciding what to share with others (Lexy J. Moleong, 2000). The findings were analyzed using the Edelman framing framework according to their categorization and rubrication and associated with similar studies.

RESULT

The reality of the *hijrah* of artists and the religious movement among the artists is nothing new. But lately, the *hijrah* of artists has been mostly carried out through the community. This form

has moved artists to *hijrah*, become increasingly prevalent, more and more millennial young artists have decided to start exploring Islam, leaving behavior that can lead to ugliness and changing lifestyles by getting closer to religious matters. It is inseparable from the media's role in raising this issue to be one of the exciting topics in its content.

Rubrication: *Hijrahtainment*

Different media placed this situation in different frames. This is the initial stepping stone for the author to explore further the phenomenon regarding the *hijrah* of Indonesian artists that captured by the media. According to Murray Edelman's point of view, the author describes the research findings by observing media coverage through categorization, especially rubrics. How do online media such as okezone.com, detikhot, and tribunnews.com choose the words in their writings, and how the three media incorporate the topic on *hijrah* of artists into the existing rubric.

Rubrication is the aspect of categorization that shows clearly how the media places an issue in their frame. Based on the results of the study of media texts by the author, it shows that the three media perform almost the same rubrics as shown in the TABLE 2.

The *hot gossip* rubric at *okezone. com.com* mostly contains stories of celebrities and other figures close to the entertainment world; sometimes, even the news is controversial. Likewise, the *detikhot.com* and *wolipop* rubrics have raised issues of celebrities and controversies in the entertainment world. Like the two previous media, the *celebrity* at *tribunnews.com.com* rubric also contains news about the world of entertainment that is synonymous with fun and other profane pleasures.

These three online media in Indonesia classify media texts about

TABLE 1. News on Artists` *Hijrah* in Indonesian Online Media

MEDIA	EDISI	JUDUL BERITA
okezone. com.com	Saturday, 27/01/2018 17:04 WIB	Ramai Artis Hijrah, dari Orang Terdekat hingga Sosok Tak Dikenal Jadi Sumber Hidayah https://celebrity.okezone.com.com/ read/2018/01/27/33/1851086/ramai-artis-hijrah-dari-orang-ter-dekat-hingga-sosok-tak-dikenal-jadi-sumber-hidayah
	Friday, 03/05/2019 12:12 WIB	Pernah Hijrah, 5 Artis Ini Putuskan Lepas Hijab https://muslim.okezone.com.com/ read/2019/05/03/617/2051008/pernah-hijrah-5-artis-ini-putus-kan-lepas-hijab
	Thursday, 02/05/2019 16:59 WIB	Cerita di Balik Hijrahnya 5 Artis Tanah Air https://muslim.okezone.com.com/ read/2019/05/02/614/2050683/cerita-di-balik-hijrahnya-5-ar-tis-tanah-air
	Monday, 09/09/2019 14:40 WIB	Irish Bella Mantap Berhijab, Ammar Zoni Buktikan Dukungan https://celebrity.okezone.com.com/ read/2019/09/09/33/2102461/irish-bella-mantap-berhijab-am-mar-zoni-buktikan-dukungan
	Tuesday, 19/11/2019 01:06 WIB	Komunitas Hijrah Gampang Bilang Orang Masuk Neraka, Ustadz Das'ad Latif: Kau Panitia Hari Kiamat? https://muslim.okezone.com.com/ read/2019/11/19/614/2131514/komunitas-hijrah-gampang-bil-ang-orang-masuk-neraka-ustadz-das-ad-latif-kau-panitia-hari-kiamat
detik. com	Monday, 18/02/2019 15:03 WIB	9 Pasangan Artis yang Kompak Berhijrah, Makin Harmonis https://wolipop.detik.com/foto-hijab/d-4433242/9-pasangan-artis-yang-kompak-berhijrah-makin-harmonis
	Monday, 13/05/2019 12:50 WIB	Dear Artis, Ustaz Wijayanto Sebut Hijrah Bukan Cuma Atribut tapi Juga Attitude https://hot.detik.com/celeb/d-4547106/dear-artis-ustaz-wi-jayanto-sebut-hijrah-bukan-cuma-atribut-tapi-juga-attitude
	Tuesday, 28/05/2019 21:41 WIB	Hijrah Tanpa Pendampingan Bisa Jadi Jalan Masuk Radika-lisme https://news.detik.com/berita-jawa-timur/d-4568936/pen-gamat-hijrah-tanpa-pendampingan-bisa-jadi-jalan-masuk-radi-kalisme
	Friday, 14/06/2019 16:30 WIB	Belajar Hijrah, Jhody sampai Ditegur Istri dan Hilang Peker-jaan https://hot.detik.com/celeb/d-4586470/belajar-hi-jrah-jhody-sampai-ditegur-istri-dan-hilang-pekerjaan
	Tuesday, 17/12/2019 14:50 WIB	10 Selebriti yang Putuskan Berhijab di 2019, Mantap Hijrah https://wolipop.detik.com/foto-hijab/d-4826074/10-selebri-ti-yang-putuskan-berhijab-di-2019-mantap-hijrah

Tri-bun-news	Sunday, 27/05/2018 03:44 WIB	Bersyukur Shireen Sungkar Sudah Menutup Aurat, Teuku Wisnu Ogah Paksa Istrinya Pakai Cadar https://www.tribunnews.com/seleb/2018/05/27/bersyukur-shireen-sungkar-sudah-menutup-aurat-teuku-wisnu-ogah-paksa-istrinya-pakai-cadar
	Sunday, 27/05/2018 03.37 WIB	Dimas Seto Beri Kebebasan Dhini Aminarti Jika Ingin Memakai Cadar https://www.tribunnews.com/seleb/2018/05/27/dimas-seto-beri-kebebaskan-dhini-aminarti-jika-ingin-memakai-cadar
	Tuesday, 16/04/2019 10:38 WIB	Kisah Hijrah Dari Dunia Metal ke Religi, Ustaz Derry Sulaiman: Boleh Rock n Roll Tapi Jangan Molor https://www.tribunnews.com/seleb/2019/04/16/kisah-hijrah-dari-dunia-metal-ke-religi-ustaz-derry-sulaiman-boleh-rock-n-roll-tapi-jangan-molor
	Thursday, 05/09/2019 10:37 WIB	Sejumlah Artis Ini Hijrah, Arie Untung Ungkap Alasannya Sebenarnya Kumpul-kumpul Artis undang Ustadz https://tribunnews.com/2019/09/05/sejumlah-artis-ini-hijrah-arie-untung-ungkap-alasannya-sebenarnya-kumpul-kumpul-artis-undang-ustaz
	Monday, 28/10/2019 19:47 WIB	Revalina S Temat Curhat Proses Hijrahnya hingga Kenakan Hijab: Suamiku Awalnya Ngeremehin Aku Gitu https://www.tribunnews.com/seleb/2019/10/28/revalina-s-temat-curhat-proses-hijrahnya-hingga-kenakan-hijab-suamiku-awalnya-ngeremehin-aku-gitu

the *hijrah* of artists in the entertainment section and not in the religious news rubric that should be closely attached to the word *hijrah* used. This shows that the media are trying to shift the terminology of *hijrah* that is considered sacred, to be closer to worldliness. This shift gave rise to a new understanding of *hijrah,* which began to enter the entertainment world that could be represented by the terminology of *hijrahtainment.*

Ideal Millennial Frame

The first frame that is visible in the media capture is the formation of a new image of the embodiment of the millennial ideal that has physical, material, and religious advantages that are not left behind. This depiction frames the hijrah artist's reality in the description of a harmonious young family, an understanding husband, and a wife who is obedient to her husband as taught in Islam. Quotations from the statements of artists such as Irish Bella - Amar Zoni, Teuku Wisnu - Shireen Sungkar, and Dimas Seto - Dini Aminarti to build this frame quite strongly. This framing is

TABLE 2. Rubrication of Media on Hijrah of Indonesian Artists

MEDIA	RUBRIC
okezone.com	*hot gossip, serba serbi okezone.com*
detik.com	*detikhot dan wolipop*
tribunnews.com	*tribunnews.com seleb*

visible in the following uploads:

> "One of the hijrahs that have not carried out is wearing the hijab. Moreover, my wish from before marriage to wear the hijab received support from my husband," said Irish Bella ... Apart from supporting his wife, praise was also said by Ammar Zoni to his wife. "Seriously, I don't feel that you are beautiful. Netizens throughout Indonesia, can you see she's really pretty, right?" he said. (okezone.com.com)
> "It's up to Shireen (for the veil)," said Teuku Wisnu when he was met in the Blok S area of South Jakarta, Saturday (26/5/2018). He is grateful that now Shireen covered her body and wearing a hijab. "That depends on Shireen's choice. He's already covered his corpus. But for the case (wearing veil), it's up to Shireen," he added. (tribunnews.com.com)
> "Free, Masya Allah, if you want that (veil), it must be appreciated well," said Dimas Seto ... He said he was responsible for his wife. Including being responsible for the wife to cover her genitals. "Living as a Muslim closes your genitals. If I am the responsibility of my wife," said Dimas. (tribunnews.com)

In contrast to *tribunnews.com.com* and *okezone.com.com*, *detik.com.com* formed this ideal millennial frame in the media text in the form of a photo gallery of artist couples entitled "9 Artist Couples who are Compact Migrating, More Harmonious". The captions in each photo frame these artist couples as harmonious couples, love each other, and live a closer life to His Creator, Allah SWT. FIGURE 1 is the photos and their captions.

This framing constructs the reality of the ideal husband and wife figure in a household, especially couples that have

decided to hijrah and implement it in their daily lives. The fact that they are young, beautiful, handsome, and wealthy artists is a predicate attached to them as celebrities. It strengthens their image as ideal millennials who have a balance in life, that is profane and religious.

Several conducted studies have also shown similar findings regarding the identity of millennials who decide to migrate. They want to become better human beings and make religion (Islam) a reference for their behavior. This also cannot be separated from the existence of recitation of young clerics such as Hanan Attaki, which packs the issue of love that is close to youth and millennials with religious advice. The artists who *hijrah* became a reference group for them.

Piety and profane frame

Hijrahtainment has changed the definition of a sacred and religious hijrah into more profane. *Hijrah*, which is considered possible to do by people who understand religion or have qualified religious knowledge, has now turned into a more earth-stepping terminology. *Hijrah* is also closer to millennials who think that they are just starting to study Islam. Besides, some online media uploads imply that the hijrah can be done by anyone, even if someone has done things that violate religion to a considerable extent. This can be seen from the interview excerpt regarding the process of moving the artists in the following uploads:

> "The story of the artist's and the public's life journey is always interesting to notice, especially the spiritual experiences they have experienced. We certainly still remember the figure of the late Ustad Jefri Al Buchori or Uje? ... Even though it looks perfect, it's no secret that Uje's past is full of

Teuku Wisnu is in the ranks of artists who echo the phenomenon of hijrah. His wife, Shireen Sungkar, also changes her clothes to syar'i and regularly participates in recitation with her husband.

Following his younger sister, Zaskia Sungkar and Irwansyah also hijrah. They both changed their appearance and lifestyle to conduct recitation regularly.

Other figures who change their lifestyle according to sharia are actor Mario Irwinsyah and former presenter Ratu Anandita. This harmonious couple also continues to preach in various ways.

The artist couple Herfiza and Ricky Harun also decided to hijrah. They regularly attend recitation, and the wife Herfiza also wears a syar'i outfit.

Recently participated in recitation, Arie Untung finally asks his wife Fenita Arie to get closer to Allah SWT. Fenita decided to wear a hijab and left the entertainment in 2018.

Dude Harlino and Alyssa Soebandono also decided to hijrah. They and several other artists formed a forum named 'Mewah' that means Menjalin Ukhuwah.

The vocalist 'Last Child', Virgoun has also changed his lifestyle to be more Islamic. In fact, his wife Inara is now sure to wear a veil in her daily life.

Although rarely seen on social media, Primus Yustisio and Jihan Fahira are seen frequently following the study. They also send their children to Islamic boarding schools to build a family close to Allah SWT

The soap opera star couple Dimas Seto and Dhini Aminarti also decided to hijrah. Even so, they are still active in acting but also regularly participate in recitation.

FIGURE 1. Artists couple who decided to *hijrah*

darkness. " (*tribunnews.com*)

The media frame shows that the reason for *hijrah* does not have to be contemplation and long religious experience. It makes the *hijrah* as easy for anyone to do. The media took part in framing this issue. The three media's uploads in this study show how the *hijrah* process can be experienced by anyone and in various ways. Some have to pass through obstacles, but some pass smoothly without significant barriers. This presented by the media in the following news text:

> "Fenita Arie also experienced an unpleasant incident, when hot water from the teapot spilled over her thighs when she wanted to make coffee for her husband ... She also felt that this was a warning from Allah, Fenita said that even hot water in the world is like that. Especially hot in the afterlife. This incident finally solidified her to hijrah." (okezone.com)
> "Actress Nyimas Khodidjah Nasthiti Adinda or known as Dinda Hauw, first uploaded her photo wearing a hijab on March 25, 2019. The movie star for *Surat Kecil untuk Tuhan*, was wearing a hijab after dreaming of falling from a plane." (detik.com)

On the other hand, the media do not want to simplify the meaning of *hijrah* and make it something that can be done carelessly. The media also took the case of artists who experienced unpleasant things when they started their hijrah. This can be seen from the news uploaded by the media citing the statement of the artist who had a long hijrah process as follows:

> "I felt empty even though I had a lot of money and was popular as a band member. Happiness turns out to be a matter of worship obedience, not wealth or popularity, "he said. Due to his intense study of religion, Ustadz Derry Sulaiman" skipped "and did not perform with Betrayer. From mid-2000 to 2011, he did not hear music at all." (tribunnews. com)
> "In the process of hijrah, it is clear that nothing is made easy by Allah. It must be full of trials. The toughest trial in the family was because it was honest at that time because of the approach to God, again at the same time as God, to be honest, so it ignored living, " Jhody admitted. (okezone.com)

Another important theme in media framing regarding the *hijrah* of artists is the scholars' opinion in Islam. The issue of *hijrah* is in the realm of Islam, so the ulama or ustad are the ones who have to give their idea. It is incomplete if the media presents the reality of the *hijrah* without using the ustad or ulama as the informant. The opinions of religious experts are framed as wise advice and a warning to millennial youth that *hijrah* is not something that can be viewed easily. The frame formed by the media related to the *ulama's* view of the *hijrah* of artists is a criticism of the behavior of some migrant communities who easily disbelieve other people and feel they know everything about hell as if they are the committee of doomsday. This is seen in the following upload:

> "These are children whose communities hijrah, it is easy to disbelieve people ... It is as if they are the doomsday committee because they feel they know everything about reward and sin. "Understanding religion is only half-hearted; everyone is

interpreted. (Everyone) In contrast to the manhaj it is said to be wrong, heresy, go to hell. Heh! You are the doomsday committee? It's strange, kids nowadays, it's really easy (to judge)," added Ustadz Da'sad Latif humorously." (okezone.com)

Okezone.com.com uploaded a quote from Ustad Da'sad Latief's advice about his criticism of young people's behavior or millennial migrants who infidel people. It shows the legal perspective on the reality of *hijrah*, namely criticizing the attitude of those who sometimes consider themselves the most correct. The tone of the sentence which is used as a harsh title, although it is said with a humorous tone, is not written in the title, that is "*Komunitas Hijrah Gampang Bilang Orang Masuk Neraka, Ustadz Das'ad Latif: Kau Panitia Hari Kiamat?*" ("The Hijrah Community is Easy to Say People Go to Hell, Ustadz Das'ad Latif: You are the Committee or the Day of Judgment?")

Meanwhile, *detik.com.com* views the reality of this hijrah with a more moderate categorization with the title "*Hijrah Tanpa Pendampingan Bisa Jadi Jalan Masuk Radikalisme*" ("*Hijrah* Without Assistance Can Be a Way of Entry to Radicalism"). Radicalism has prevented this by hijrah, especially the hijrah community. However, detik.com did not make a controversial title when framing this reality. The emphasis lies in the message that apart from being not easy, hijrah can be a way of entering terrorism without assistance because *hijrah* is one of the radicalism components that leads to terrorism. There are many things to watch out for, as seen in the following upload:

"Yes, that is the way to enter terrorism. Because there were faith, hijrah, and jihad. So if they do not get good assistance in the area (when) they hijrah, they will slightly enter their version of jihad. For example, there are already many artists at this time, " said Akhmad Muzzaki, a radicalism movement observer. (detik.com)

Another post entitled "Dear Artist, Ustaz Wijayanto Called Hijrah Not Only Attributes but Also Attitude." The choice of words in this title seems wiser and less judgmental. This is advice reminding that *hijrah* is not just a symbol but must be applied in daily behavior, as in the following upload:

"But what should be noted is not only the attributes must be attitude, attitude, behavior, actions, everything is not only physical changes, mental changes," he remembered. "It is not just a symbol, but there are values. The values start from the physical, mental, and heart values, all actions must be disregarded ..." (detik.com)

The tone in the two titles used by *detik.com* seems different from the titles used by *okezone.com.com*. The words in the title indicate the position of *detik.com* in the discourse on this hijrah of artists. Explicitly, the formed reality is the same, in the framework of the *ulama's* advice, but with a different tone. This is also seen in the following *okezone.com.com* uploads:

Not a few Indonesian artists initially decided to cover their bodies with their *hijabs* but suddenly failed in the middle of the road. They deliberately took off their *hijab* for various reasons. They immediately looked sexy and seductive to anyone who saw them. They were not ashamed of their nakedness, even though they had time to cover it with polite clothes. (okezone.com)

Although not quoting the ulama's opinion, uploading the *okezone.com.*

com this time is like giving an implicit warning that it is not easy to *hijrah*. The story of several artists who have decided to *hijrah* and take off their *hijab*, the *okezone.com.com* has chosen to be given the title "*Pernah Hijrah, 5 Artis Ini Putuskan Lepas Hijab*" ("Ever Hijrah, These 5 Artists Decided to Leave Hijab") with the hashtag failed to *hijrah*. The entertainment world is indeed not an easy place for artists who have not strong faith, that is the message conveyed through this upload. Regardless of the background of these artists' failure, *okezone.com*.com put it in a clear judgement frame.

The construction of reality carried out by the three media towards the phenomenon of the artist who does *hijrah* shows that in general, all of them put the elements of piety or sacredness and profane or worldliness in the same frame.

DISCUSSION

On the construction of this hijrah phenomenon, the categorization is chosen by tribunnews.com.com, detik.com, and okezone.com.com still tends to be the same. Hijrahtainment as a rubrication remains the scope in selecting essential themes and the use of words by the three media. At the micro or text level, *hijrahtainment* has changed the meaning of the word *hijrah*. If examined further at the macro or socio-cultural level, this *hijrahtainment* is very interesting considering its ability to shift the meaning of the word *hijrah,* which is sacred and related to piety and heavenly matters, into a term that is close to the entertainment and is identical to profane.

Hijrahtainment in a Media Frame: The Politics of Commodification of Religion

The framing cannot be separated from construction, ideology, and of course, media politics. In Edelman's view, the choice of words used by the media shows how reality is captured, understood, and recreated by the media. The discourse of the *hijrah* of artists framed by the media is undoubtedly not without purpose. Why do online media in Indonesia construct the reality of the *hijrah* of artists in the frames as described in the research finding?

In a constructivist framework, the media do not produce news in a value-free manner. This means that the media have an interest in the discourse being conveyed. Why do the media raise the ideal millennial frame? It is because Muslim millennials are the potential market for media, and they are the digital native generation who consume more information from cyberspace. According to several studies, religiosity is one of the values that develop among millennials. If we look from the media industry's perspective, there is no denying the fact that the media in Indonesia seek to profit by selling programs, rubrics, news, or whatever products they produce.

Noor (2016) said that religious behaviour and norms - which include dress, symbols, rites, and rituals but not the essential core of the religious practice itself, namely faith - have all been rendered commodities in a world that is already saturated by over-determined identity-markers. Commodification, in the view of the media industry and economics, refers to the process of changing use values into exchange values. It means that something that was previously considered unsold, and then becomes something that can bring profit to the institution or company that uses it.

The first frame, formed by the three online media in this study, shows how the media draws religion closer to the millennial market by presenting the ideal millennial form in the form of migrating artists. They were described as being almost perfect when they can lead a worldly life and a religious balance. The ideal millennial portrait framed by

the media provides a reference group representation for millennials. Moreover, the *hijrah* movement is currently booming among millennials, and they need lots of references to do *hijrah*.

The media construction of the hijrah artists' reality within the ideal millennial frame has shifted the meaning of *hijrah* into a more popular form, not just merely religious. When *hijrah* is interpreted as a form of commodification, there are many consumptive things attached to it. The references sought by the public are not only the law of *hijrah* and *hijrah* behavior that is following the guidance of Islam, but also fashion, clothing fashions, halal cosmetics, and things related to lifestyle. Indirectly, this provides benefits for other parties who also see the millennial market's potential, such as advertisers and producers of goods and services.

The commodification of religion by media shows the existence of inputs, processes, and outputs, and the production of goods and services. The input is the phenomenon of the *hijrah* of Indonesian artists. The process is producing messages carried out by the media, starting from finding data and facts, processing them into news or articles, and presenting them in their interface. In short, the production process is the framing of the media. Meanwhile, the output results from media coverage in the form of news or articles in online media. So, the commodification of religion is the commercialization of religion or converting faith and its symbols into commodities that can trade for profit.

Meanwhile, another frame constructed by the three media has given rise to the meaning of the term *hijrah* that has become more grounded and closer to people who feel that they are not close to piety matters. According to George Gerbner's thoughts on cultivation (Gerbner, 2007), what this online media does has the same effect as what television did. The media have popularized a discourse that was previously considered unusual, even sacred. *Hijrahtainment* places *hijrah* discourse as something that is commonplace and can be done by anyone, and *hijrah* even tends to be popular. *Hijrah*, which is often associated with radicalism, terrorism, and distraction, has shifted its meaning to becoming populist when juxtaposed with the world of artists. In constructivist studies, it can be said that the media tries to persuade the audience to interpret the reality of the *hijrah* of artists as a human thing.

Furthermore, referring to Stuart Hall's view on the work of journalists in making news, the construction of meaning from the discourse on the *hijrah* of artists involves selecting sources (Helen Davis, 2004). Reporters may not include their opinions in the news, but they can borrow or use resource persons' opinions to convey their ideas or opinions. In the context of the discourse on the artist's *hijrah*, apart from interviewing artists who have already done *hijrah*, journalists also choose *ustad* or *ulama* as their source. When these media select certain *ulama* and quote their statements, and then this is part of the media framing.

In addition to supporting the media point of view, the ulama's statement also reflects the ideology of online media that is the subject of this research. Media cited the statement of ulama as religious experts for a reliable reference for their words. It is a counterweight to the reality of the artist's migration framed by the media. This method is also an attempt by the media to keep covering both sides to present balanced information. Based on the mass communication paradigm, there is a shift in the characteristics of the mass media and target audiences in line with changes in a country or nation in an internal order that Muslims need to anticipate, including in preaching (Rachmiatie, 2002).

Meanwhile, hen publishing articles about artists who failed to migrate, the media named several artists and broadcast their picture, but did not provide balanced news explaining why they returned to opening the hijab after wearing it. What is the reason of wearing *hijab*? Theological, psychological, or fashionable like suggested by Ahmadi and Yohana (2005). It shows that doing *hijrah* is not easy.

This *hijrahtainment* adds to the findings of research on the commodification of religion that has carried out previously that found there was the commodification of religion in various forms, such as Islamic television drama in Indonesia or *sinetron religi* (Rakhmani, 2016), *hijrah* of artists as the commodification of religion (Amna, 2019), and Islamisation in the Indonesian media spaces (Osman, 2018).

CONCLUSION

The commodification of religion carried out by the media can be seen from the framing made by tribunnews.com, detik.com, and okezone.com. The media frames found in this study by categorization were the ideal millennial frame and the piety and profane frame. The two of them show the media's position in viewing the discourse on the *hijrah* of artists. Media has made religion as commodities to profit from the consumer through this framing mechanism that composes piety and profane in the same frame.

The life of an artist, close to worldly things, hedonism, sometimes even identified with immorality, has now begun to change its meaning. This is inseparable from the media frame regarding the discourse of the *hijra*h of artists into *hijrahtainment* rubrics. The media can be said to have succeeded in creating a new reality that can influence the public's thinking on the terminology of *hijrah*. *Hijrahtainment* is the novelty produced

in this study. The term *hijrahtainment* arises from combining the terms *hijrah* and entertainment framed by the media in the same news and article frame.

This study does not compare the three media frames but finds what the media make frames regarding the discourse of the *hijrah* of millennial artists. The results of this study provide opportunities for further research in a different domain and a broader scope that includes meso and macro levels, not just micro-level. It also gives research choices using many other methods, such as audience ethnography, critical discourse analysis, narrative, or case study.

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Reviewing Gadamer's Hermeneutics in Communication Studies

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Abstract: *Hermeneutics is a theory and method of interpretation. Originally, Hermeneutics was used to interpret scripture, such as the Bible. Now, as time goes by, Hermeneutics was not only used to interpret the scriptures but other general texts. It is in the study of communication relating to the message (meaning), allowing relevance to Hermeneutics' emergence as a message interpretation approach. This is because a text is a medium to convey a communication message. This article aims to explain that there is a potential for Hermeneutics in contemporary communication studies. The focus of this article review is Gadamer's Hermeneutics. It is an effort to improve communication studies' knowledge, besides, to study in Indonesia on Content Analysis, Framing Analysis, and Critical Discourse Analysis (CDA). This article found that the study of hermeneutics studies has not been widely used to analyze communication issues & contemporary media. In this context, Hermeneutics requires an understanding of an interpretive dialogue that does not end up in communication (messages). Then, Hermeneutics can be used to gain a Hermeneutics understanding and to interpret texts, such as magazines, books, poems, speeches, songs, movies, reports, documents/articles, or news texts in print or online. This will be a starting point of hermeneutics to understand the reality of communication phenomena.*

Keywords*: Gadamer's Hermeneutics, Understanding, Fusion of Horizons, Contemporary Communication Studies*

INTRODUCTION

Hermeneutics is perceived as an interpretation method. It is an effort to interpret and understand the literal meaning. Moreover, hermeneutics tries to reveal meanings of horizons covering the text; the author's horizon, the reader's horizon, or the text's horizon itself (Rahardjo, 2016)

Several predecessor studies have used the hermeneutic approach to analyze texts, such as interpretations of the Scripture, Bible (O'Kane, 2010; Longxi, 2018), literature text analysis (Smythe & Spence, 2012; Ningsih, 2013), Sunan Kalijaga's puppet meaning analysis as a da'wah method (Hasanah, 2017), and text analysis of Hujan Bulan Juni novel by Sapardi Djoko Darmono (Mulyono, 2017). There were also song lyrics analyses from music Kelompok Musik Seringai, Efek Rumah Kaca, and Homicide (Anwar, 2017), hermeneutics analysis on Rondo Kempling songs by Manthou's & Cak Diqin (Candraningtyas, 2017). In the movie industry, hermeneutics was also used to understand Islam's overall message and Western dialogues of the "99 Cahaya di Langit Eropa" movie (Muamaroh, 2016).

Meanwhile, there was also a study which emphasized on analyzing the headline text regarding President SBY using the Gadamer's hermeneutic approach. From this analysis, President SBY's illustration as a figure with a high percentage of negative titles. There was a third party of ideology that covered the texts. The theoretical contribution was aimed at communication science development, especially for study development on communication advance

through the hermeneutic approach (Muhaimin, 2012).

Media studies in hermeneutics, as far as the researcher's search, have not been conducted by communication researchers. Studies using text analysis in online media reporting by hermeneutics approach were conducted only by Muhaimin (2012) and Prakoso (2010). However, studies regarding text content (meaning) analysis, such as music, movies, books, or historical literature review and hermeneutics thinking were found numerously (Kerr, 2019; Bhattacharya & Kim, 2018; Nyholm et al., 2018; Hasanah, 2017; Candraningtyas, 2017; Mulyono, 2017; Anwar, 2017; Crowther et al., 2016; Muamaroh, 2016; Sikh & Spence, 2016; Hamlin, 2015; Saputra, 2014; Prihananto, 2014; Ningsih, 2013; Putra, 2012; Muhaimin, 2012; Smythe & Spence, 2012; Martineau, 2012; O'Kane, 2010; Rahardjo, 2005). This study can be said as a novel study, and other studies regarding media texts using the hermeneutic approach are necessary.

Dilthey investigated that understanding objectivity will happen when the interpreter has a communicative dialogue (Safrudin, 2004). It means, in a similar interpretation, hermeneutics requires an understanding of never-ending interpretive dialogues of communication meaning (messages). It follows Gadamer's view that hermeneutics happens all the time. Communicative efforts through languages are interactions (interpreter's dialectics) between texts and interpreters. It also shows that communication studies with hermeneutics approach have capabilities and potential to be reviewed further. Therefore, the key focus in communication studies is the message (meaning) in texts. In this context, intertwining with the hermeneutic approach that has a primary task of interpreting texts. Hence, the hermeneutic approach emerges in interpreting

messages in a text with specific meaning and historical contexts (Prakoso, 2020; Putra 2014; Martineau, 2012)

The same thing applies to Habermas, who stated that hermeneutics is a part of communication contexts. It is an idea delivering process from one subject to another and interpreting it. According to him, this creative process is not just a fact, but the subject who delivers the message has a particular meaning, so that, in the end, gives guidelines/direction for the interpreter. Also, hermeneutics becomes an interpretation that enables the emergence of understandable communicative actions (Sugiharto, 1996) (in Safrudin, 2004)

Based on this background, this article wants to show the potential of the hermeneutic approach in communicative studies. Hence, in the researcher's search, communication researchers often conducted communication studies using content analysis, critical discourse analysis, and framing analysis. Based on data from Garuda (Garba Rujukan Digital) of the Ministry of Study, Technology, and Higher Education of the Republic of Indonesia, analysis studies were conducted using content analysis for 69.857 documents, framing analysis (221 documents), and critical discourse analysis (222 documents). These data obtained from the Garuda portal of 2010-2020 from the total 991,895 indexed articles in the Garuda portal (Garuda, 2020)

Meanwhile, another website, Rama Repository, a website of Indonesian students and lecturers studies results managed by the Ministry of Study, Technology, and Higher Education of the Republic of Indonesia, showed studies with a keyword of content analysis for 738 documents, framing analysis of (642 documents), and discourse analysis of (265 documents). These data were obtained from 662,503 documents in the

Rama Repository (Rama, 2020). On the other hand, Neliti, a searching engine of studies in Indonesia, with a period range of 2010-2020, found studies with keywords of content analysis (967 documents), framing analysis (199 documents), and critical discourse analysis (92 documents) (Neliti, 2020).

Therefore, the researcher focused on Gadamer's hermeneutic approach. A reading towards Gadamer's hermeneutics is vital because Gadamer has developed his hermeneutics theory and thought to be applied in general texts. Gadamer's hermeneutics is an interpretation theory in philosophy that views an action's meaning (text or action) is unavailable in action itself. Instead, it should be searched through others as its communication partner and is relative to the interpreter. As stated by Rahardjo (2007), to see the true meaning of discourse or talk is how the communication partner interprets it. Hence, in this case, the key to emerge communication message understanding is participation and openness, not manipulation and control.

METHOD

This study aimed to describe and study Gadamer's hermeneutics review in communication studies. In achieving the study goal, this article used a qualitative method with a literature review approach. It aimed to obtain a qualitative description (theoretical-conceptual) more-in-depth through interpretation, understanding, and investigation processes in reviewing Gadamer's hermeneutics in communication studies.

RESULT AND DISCUSSION
Historicity of Hermeneutics

Etymologically, hermeneutics came from Greek, *hemeneuein*, which means to reveal one's thoughts in words. This verb is also defined as "translating" and "interpreter." Then, hermeneutics

term has etymology association with Greek's god, Hermes, who has duties to deliver and translate Gods' message to humans in humans' language with the help of humans' words (Gadamer, 1977: 98-99; Vollmer, 1990: 1) (Bleicher, 1980: 11) (in Rahardjo, 2007).

Jean Grondin (1994) stated that in historical records, as an interpretation method, hermeneutics could be tracked for its emergence from at least the Patristic period, if not in the Stoicism philosophy that enhances allegorical interpretation towards myths, or even on the Ancient Greek's literature tradition. Nevertheless, hermeneutics as an interpretation method was expanding since the 17th century. The hermeneutics model before the 17th century was not definitively called as hermeneutics and has not philosophically featured (Rahardjo, 2016)

Then, regarding the hermeneutics term itself, historically first emerged in a work of Johann Konrad Dannhauer, a Deutsch theologist, titled *Hermeneutica Sacra, Sive Methodus Exponendarums Sacrarum Litterarum* written in 1654. As a theologist, hermeneutics discussed in the book limited the discussion to interpret Bible texts (Palmer, 1969: 34) (in Rahardjo, 2016).

Over time, Schleiermacher and Wilhelm Dilthey's thoughts emerged, and new hermeneutics took different features from its antecedent. Motives of hermeneutics emergence in early times were the interpretation of scriptures and tended to philology. In Schleiermacher's hand, hermeneutics tended to be a discipline discussing general interpretation principles. This idea climaxed in the thought of his student, Dilthey, who implemented hermeneutics as a methodology foundation for human sciences.

Then, in Rahardjo's (2016) record, stated that hermeneutics by Heidegger and Gadamer experiences changed to

a more philosophical review. In their thinking, Hermeneutics, initially reflected as an epistemology understanding in their thoughts, was sharpened and deepen on the ontology side.

Hermeneutics was initially growing in churches as an exegesis movement (religious texts interpretation). It then developed to be an "interpretation philosophy" of social lives (Babbie, 1999: 260). F.D.E. Schleiermacher is considered as "Father of Hermeneutics. Then, hermeneutics was further developed by figures such as Wilhelm Dilthey, who initiated hermeneutics as a base for humanity studies (*Geisteswissenschaften*), then Gadamer developed it to a philosophical method. This development was then continued by contemporary philosophers, such as Paul Ricoeur, Jurgen Habermas, and Jacques Derrida. (Rahardjo, 2007).

Reviewing Gadamer's Dialogic Hermeneutics

His full name is Hans-Georg Gadamer. The second child from the couple of Emma Caroline Johanna Gewiese (1869-1904) and Dr. Johannes Gadamer (1867-1928). Gadamer was born in Marburg, a city in southern Germany. In 1922, Gadamer studied at the University of Marburg and achieved a doctoral degree with his dissertation titled "The Nature of Pleasure According to Plato's Dialogues" under philosopher Paul Natorp. After finishing his education at the University of Marburg, Gadamer tried to take a job as a private lecturer (*privatdozent*), which required him to finish *Habilitation Schrift* first. Towards the *Habilitation*, Gadamer attended Martin Heidegger's lecture in 1923 at the University of Freiburg. Over time, Gadamer received a position as a new lecturer from August 1953 at the University of Marburg (Muzir, 2012).

Gadamer, in his intellectual works, published his works to various languages worldwide. Those works have been collected into special edition for ten volumes, *Gesammelte Werke* (The Complete Works). Truth and Method, Gadamer's main work, was followed by more works: *Der Anfong der Philohie*. **St**uttgart: Reclam, (1996), *Das Erbe Europas: Beitrnge*. Frankfurt: Suhrkamp, (1989*), Uber die Verborgenheit der Gesundheit*. Frankfurt: Suhrkamp, (1993), *Hermeneutische Entwiirfe*. Tubingen: Mohr Siebeck. (2000), The Beginning of Philosophy. Translated by Rod Coltman (New York: Continuum, 1998), and many more. Gadamer's popularity increased when he published the Truth and Method book in 1960, an intellectual project initiated since the early 1950s. In the second half of the 60s decade, Gadamer's name is towering during his polemic with Habermas and other critics (Muzir, 2012).

As an interpretation method, hermeneutics is not only looking at texts but also try to dive into its literal meaning. However, based on Rahadjo's (2007) review, on Gadamer's hermeneutics, the meaning is searched, constructed, and reconstructed by the interpreter according to the context where the interpretation was created that the text meaning will never be standardized. Therefore, the texts' meaning is continuously changing depending on how, when, and who is the reader. In line with Gadamer's understanding (1975), hermeneutics is based on subjects and objects. The subject is the interpreter, while the object is the interpretative goal. The subject's role on the object is defining what the object means. Understanding is emphasized in the structure of experience. The structure of an experience is a dialectic effort. Experience dialectic is not only knowing, but about openness towards free-played experiences by the experience itself. This process became the pioneer of a concept called the fusion of horizons.

The process of finding understanding

upon text interpretation by an interpreter is the core of Gadamer's hermeneutics. However, according to Gadamer (Bleicher, 2007), an understanding gap may occur due to figures who pay full attention to an 'understanding.' Gadamer highlighted awareness idea, text interpretation, and phenomena, and investigated philosophical problems as ontology development.

There are two reasons why Gadamer emphasizes the importance of understanding as comprehension or approval; first, to find an understanding means to reconstruct, without siding the favourable meaning to the author (Chalik, 2010: 28) (in Hasanah, 2017; Maimunah, 2004). Comprehension is a process to understand each other to come to an understanding (Gadamer, 1975: 280) (in Hasanah, 2017; Maimunah, 2004). To understand, according to Gadamer, is articulating meaning, something, or an event to sentences and is closely related to language. Second, approval means emphasizing facts that readers or interpreters have the same basic approval and understanding of the text. Approval aims to emphasize what the interpreter talks about through language, dialogue, or conversation, and utter it by words (Hasanah, 2017; Maimunah, 2004). It shows Gadamer's hermeneutics as dialogic hermeneutics.

According to Gadamer, the interpreter's positions are the main operational to find the meaning of a text. It is following the explanation of hermeneutics as an ontology. Gadamer suggested that the interpreter can reveal new meanings by interpreting a text that dialectic with the text itself. This meaning determines the ontology position in the interpreter (Gadamer, 2004).

Hermeneutics Potential in Communication Studies

Hermeneutics has potential regarding communication studies in America. "Hermeneutics offers an alternative perspective to the reductionist approach of a natural science grounded in a realist epistemology. Hermeneutics also has the potential to fulfill this same role concerning contemporary approaches in American communication studies (Carey, 1977; Deetz, 1973, 1977) (in Radford, 1991). For the researcher, this framework is interesting to be studied in the scope of contemporary communication related to text analysis using hermeneutics as a theory or method. This hermeneutics study can contribute to contemporary communication science study development.

In this article, the researcher is based on the hermeneutics study developed by Hans-Georg Gadamer because Gadamer's hermeneutics is one of the hermeneutics that opens an understanding path on general texts. Gadamer is so different from his predecessors. Gadamer tried to build his hermeneutics with a popular concept called the fusion of horizons.

Moreover, in understanding Gadamer's hermeneutics, the understanding process is conducted by aiming to truth disclosure that can be understood as changing, non-stagnant, and dynamic life experiences according to the interpreter's experiences (Moules, 2002). It is principally conducted to reveal new thought horizon by digging meanings and considering horizons covering the text, namely interpreter's horizons and the text's horizon itself (Gadamer, 1975, Siswanto, 2016, Rahardjo, 2016, Hardiman, 2015. Here is the Gadamer's dialogic hermeneutics model (Maulidin, 2003, in Rahardjo, 2016).

To generate a hermeneutics understanding, as shown in FIGURE 1, Gadamer explains that interpreting meaning requires own assumption, in this case, personal (the interpreter) assumption into the situational context.
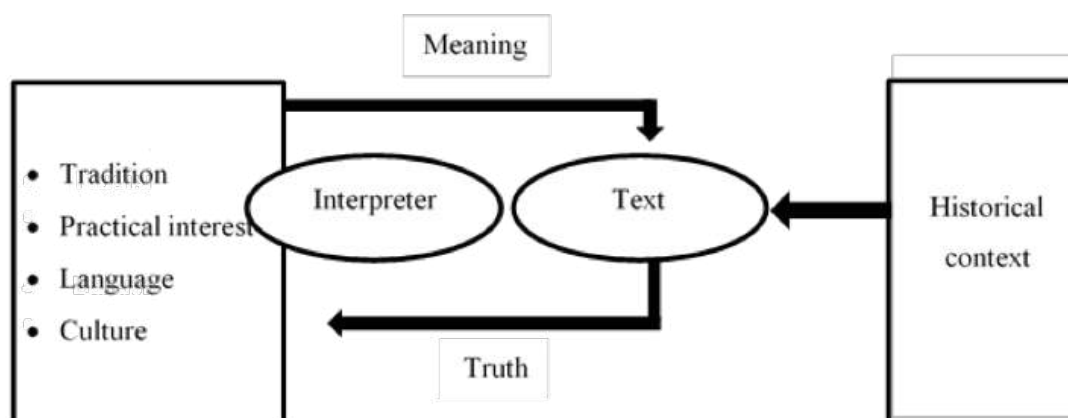
FIGURE 1. Gadamer's Dialogic Hermeneutics (Source: Rahardjo, 2016, Hardiman, 2015, dan Gadamer, 1975)

The interpreter is related to tradition, practical interest, language, and culture. Meanwhile, the text always includes its historical relation and context. The real meaning achievement of the observed object is never finished—Gadamer considers it as an infinite process (Gadamer, 1989) (in Martineau, 2012).

In understanding a text's meaning in hermeneutics study, there are two primary reasons for hermeneutics exploration: (1) there is a text to be explored and explained; (2) meaning related to phenomena is identified as unclear, or unclear phenomena (Sikh & Spence, 2016). Based on those reasons, in achieving the understanding process of hermeneutic interpretation, here are operational steps of Gadamer's hermeneutics method in communication studies:

- First, exploring general texts: magazines, books, poetries, songs, movies, reports, documents/ articles, and printed or online texts.
- Second, based on the explored text, the next step is to find the text comprehension using the interpreter's interpretation analysis. The process to achieve comprehension of the text's meaning is by sharing viewpoints/ horizons and interpreters'

approaches according to tradition, practical interest, language and communication, ideology, experience, socio-politics relationship, interaction process, technology, and culture

- Third, creating a comprehension over the fusion of interpreters' horizons (understanding as a 'fusion of horizons'). From these interpreters' meaning results, the text meaning can be found; 1) identification of findings, i.e., interpretations of text's interpreters, and 2) results of understanding, i.e., interpretation understanding of interpreters' dialogue findings.

Technically, the researcher illustrates the operational steps of Gadamer's hermeneutics method more-in-depth as follows:

In FIGURE 2, Gadamer's hermeneutics method is explained. There are two crucial elements to understand Gadamer's hermeneutics, i.e., horizon or so-called text's horizon and interpreter's horizon. Text's horizon, for Gadamer, is something to be interpreted. Substantially, hermeneutics study is based on text problems so that text is the initial operation to start the interpreting process. The text mentioned by Gadamer is language as the

media used in hermeneutics (Gadamer, 2004).

Second, there is an interpreter's horizon. The interpreter's horizon is the side of a person interpreting (the interpreter) the text. In the effort of interpreting, the interpreter is covered by influence, traditional background, practical interest, language, culture, ideology, experience, socio-politics relationship, interaction process, technology, and more. This is what Gadamer explains how the interpreter conducts dialectic, interactive discourses of all things covering the interpreter to understand the various meanings. From texts, there are various meanings—in deepening the meaning understanding in Gadamer's hermeneutics approach—following the viewpoint of Nyholm et al. (2018), stating that it is possible to generate a deeper, more dynamic understanding, and enhance the opportunity of new meaning understanding. This is also the case in Spence's (2001) understanding (in Sikh & Spence, 2016) that stated the possibility of understanding expansion. Therefore, a never-ending interpretation process may occur because interpretation is dynamic. The process of this condition is called the hermeneutic cycle or Fusion of Horizons.

Hermeneutics in Interpretive Paradigm

When a theory emerges and develops, a clear methodology principle must be understood and used for theoretical and methodical bases. One of the methodology principles is a study paradigm. Denzin & Lincoln (1998) defined paradigm as a basic belief system that guides the researcher to conduct a study, not only in choosing a method but also ontologically and epistemologically fundamental ways. "Basic belief system or world view that guides the investigator, not only in choices of a method but in ontologically and epistemologically fundamental ways." In this meaning, the paradigm can be understood as a viewpoint based on assumption, concept, and proposition, so that the researcher's thought process is directed and comprehensive in viewing reality.

Paradigm is also a study's perspective used by the researcher, containing how the researcher views the reality (world views), how to learn phenomena, methods used in the study, and methods used in expressing findings (Gunawan, 2016). In this context, the paradigm used in communication studies is Gadamer's hermeneutics as theory and method and called an interpretive paradigm. It is even possible to be included as a critical paradigm.

Theoretical reasons why hermeneutics are included as interpretive paradigm refer to Neuman (2016), who explained that interpretative social
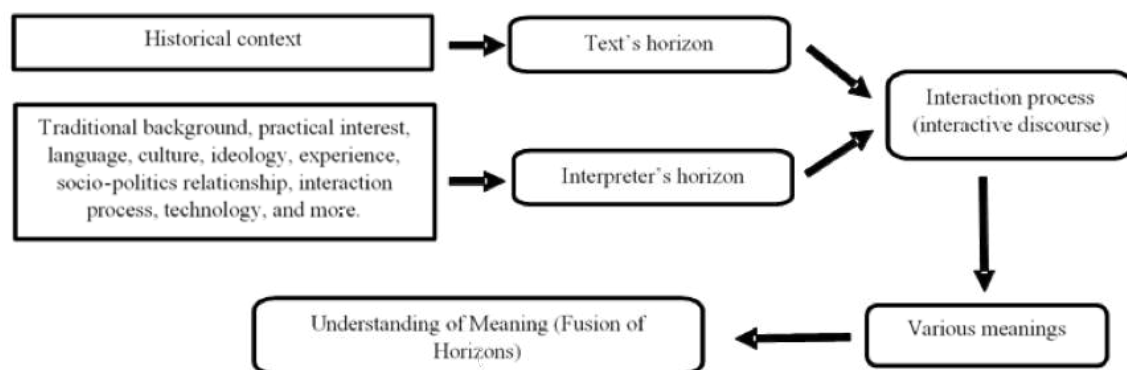
FIGURE 2. Operational of Gadamer's Hermeneutics Method (processed by the researcher)

science corresponds to hermeneutics, symbolic interaction. The interpretive paradigm has several variations, such as constructionism, ethnomethodology, cognitive, idealist, phenomenologist, subjectivist, and qualitative sociologist. It aims to understand the social meaning in its context. The suitable condition with the social creature that interacts and creates reinforces each of their interaction (Neuman, 2016). This framework is following the hermeneutics core discussed interaction and meaning understanding (message/text).

Some experts/thinkers view the interpretive paradigm, which in many cases, also called the constructivism paradigm, emphasizes that a study is conducted to understand the world's bare reality. It is an understanding of the social world's fundamental characteristics on subjective experience level. It is an understanding that emphasizes the social order, consensus, social integration and cohesion, solidarity, and actuality.

Moreover, the interpretive paradigm that roots from this German though tradition includes vast philosophical and sociological thoughts, but has the same effort characteristics to understand and explain the social world. This similarity originated from the viewpoint that an actor is directly involved in a social process. Therefore, in constructing social science, one should not focus on structural analysis because the social world is a non-independent reality of a human's framework as a social actor. Thoughts included in this interpretive paradigm are hermeneutics, solipsism, phenomenology, symbolic interactionism, ethnomethodology, and ethnography (Burrell & Morgan, 1979).

Interpretive viewpoint in several aspects, generally following a non-positivism viewpoint. Specifically, the researcher identifies study characteristics in the interpretive paradigm as seen on TABLE 1 (Salim, 2001).

TABLE 1. Study Characteristics in Interpretive Paradigm

Criteria	Interpretive
Study objective	Conducts understanding, interpretation, and reconstruction of social acts
Role of theory	As the step to arrange description and understanding to groups of society to be studied
Characteristics of knowledge	A reconstruction of an individual's thought which then developed to society consensus
Role of common sense	The power of a theory comes from daily life that should be utilized by society maximally
Accumulation of knowledge	More reports from thought reconstruction; as if coming from own experiences
Scope of explanation	Ideography
True explanation	Conformity of goodwill to those who realize they are learning
Good evidence	Implanted in the context of social interaction
Quality criteria	Trustworthy and genuine and can contain misunderstandings
Value and ethics	Values are an integral part of social interactions
Voice	"Passionate participant" as a facilitator with many choices and the ability to reconstruct

Hermeneutics: Study Methodology

In this context, when talking about a theory, a study paradigm, it is now necessary to identify the method used for hermeneutics. Methodologically, a study in communication studies using Gadamer's hermeneutics, is more dominant with a qualitative approach. Because, in general, a qualitative approach, namely, the researcher tries to understand and describe reality in depth (Barlian, 2016; Kriyantono, 2010). The characteristic of a qualitative study is that it does not focus on the population's size or sampling; even the population or sampling is minimal. If there is data collected in-depth and can explain what is being studied, then there is no need to look for another sampling. In this case, the emphasis is on the issue of data depth (quality), not on the amount (quantity) of data (Kriyantono, 2010).

Qualitative study, according to Moleong (2007), is study that aims to try to understand the phenomenon of what study subjects experience holistically, and by means of descriptions in the form of words and language, in a special natural context and by utilizing various scientific methods. (Rosyidi et al., 2010) this meaning, hermeneutics in seeking a deep, comprehensive understanding. Maka, secara prinsip-metodologis, hermeneutika Gadamer senada dengan penelitian yang bersifat kualitatif. Sebab, untuk menemukan pemahaman mendalam, diperlukan penggalian penafsiran secara kualitatif; penjelasan dengan deskripsi-deskripsi.

Furthermore, after understanding hermeneutics within the study scope with a qualitative approach, a data source or data collection technique is currently needed. Sources of study data in communication studies using hermeneutics are; documentation/literature study and in-depth interviews. According to Arikunto (2000), documentation study is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, and more.

Meanwhile, according to Soehartono (1999), documentation study is a data collection technique that is not directly addressed to the study subject. However, the documents understudy can be in various forms, not only official documents. Then, the study of documentation points to obtaining direct data from agencies/institutions, including books, reports on activities in agencies/institutions relevant to the study (Riduwan, 2012).

From the mentioned view, hermeneutics, in the investigation of understanding, texts, such as books, newspapers, magazines, reports, or documents, even music, films, and other texts, are needed. These texts are an essential source of data for study studies of communication with hermeneutics.

Second, interview. In-depth interviews (in-depth interviews) are a way to obtain study data that begins by asking questions orally (verbal communication) to informants/data sources and informants responding (answers) to questions raised by researchers. In-depth interviews are used to get direct data (information) and want to get the depth of data from the source (Barlian, 2016; Nurdin & Hartati, 2019).

Therefore, it is in line with a communication study that uses hermeneutics, namely, by using in-depth interview data sources, with the reason to find the understanding of the interpreters (sources, informants) of a message/text to be studied. This shows that the purpose of the interview is to find interpretations of a particular problem/phenomenon/reality, including a text, where the interviewee is asked for his opinion and ideas (interpretation) in-depth to find the meanings of 'understanding.'

CONCLUSION

In this study, as an alternative theory and method in developing communication studies, hermeneutic positions emerge and produce a deeper, more dynamic understanding, and increase the chances of understanding new interpreters' interpretations. Hermeneutic manifestations are dynamic, contextual interpretations by the interpreters of a text. An interpreter to build a hermeneutical understanding cannot be separated from tradition, practical interests, language and communication, ideology, experience, socio-political relations, interaction processes, technology, culture. In practical terms, referring to hermeneutic understanding is very relevant to the study of communication. It is hoped that this article will contribute to the improvement of the treasures of contemporary communication. On the other hand, there are deficiencies in this article in the form of the absence of a detailed explanation of previous studies of communication studies through Gadamer's Hermeneutics.

Recommendations from the results and discussion of this article are that further study is needed on conceptual study or the results of a field study on communication studies, regarding the analysis of text content in the media; headlines in online or print media using other contemporary hermeneutic approaches, such as Jacques Derrida's hermeneutic deconstruction. Besides, it is hoped that further study can use other online media with two comparisons, namely speeches, books, novels, even contemporary songs or poetry content. Through qualitative data sources from two different media in one topic of discussion aims to get a more comprehensive understanding process, enable exciting findings, and are up to date, not only focusing on one point of view of the object of study. This is because the process of understanding in hermeneutic studies will not stop at a single conclusion, and intertwine by making it possible to create new understandings. In the end, this will be a challenge for future communication thinkers.

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Inclusive Culture in Educational Communication of Children in Primary School

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Abstract. *Inclusive education is education for all; it is a form of resistance to discriminatory treatment in education through the provision of effective education for all children. In inclusive schools, children with normal conditions will learn together with special needs children. Normal students in inclusive schools will learn to build sensitivity and develop their social intelligence, while students with special needs learn to build confidence and develop more of their abilities. This paper aims to analyze and map the cultural development in the implementation of inclusive education for children. The case chosen is an inclusive school in Bandung which implements inclusive education. This paper uses ethnographic of communication method by tracking communication patterns established from the interactions of actors in a community group, namely communication between normal students and special needs students in inclusive schools. Field data explain that the interaction process results in an inclusive culture that develops in schools. The results show that inclusive cultures built are giving opportunities and trust, helping spontaneously, reminding each other, respecting personalities, building discipline, developing tolerance, and carrying out all activities based on religious precepts. The culture built in an inclusive school produces harmony in the implementation of learning by accommodating the diverse needs of students.*

Keywords: *Inclusive Education, Children with Special Needs (ABK), Inclusive Culture, Child Communication.*

INTRODUCTION

Inclusive education is the provision of friendly and open education to all children regarding their diverse conditions. Education is carried out by accommodating all students without concern for physical, mental, intellectual, emotional, and social distinctions. Diversity is not a problem, but a challenge and enrichment for the learning environment. Inclusive education is an effort to free the world of education from discrimination and social segregation, so that education can optimally become a fair means for every human being in developing his/her potential.

Education must be carried out by continuously developing the quality of students and building a new, better generation. However, it is known that the results of education are not instantaneous because there are many processes to go through that have strong influences on the future (Yulianti, Hamdan, & Putri, 2018). Responding to this condition, inclusive education is carried out so that not only children with diverse conditions can get the same opportunity in education, but they also can learn to develop skills in empathy and are able to comunicate positively with others. Implementing inclusiveness means there will be diversity, collectivity, variety, and selection in the interactions between actors which can be mapped into 4 aspects: involvement, interests,

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self-placement, and formation of mutual concern (Fuglsang, 2008).

Appreciation for the diversity of conditions and abilities of children is the spirit of implementing inclusive education. In general, inclusive school means a school that is friendly and open for all children regardless of physical, mental, intellectual, emotional, and social differences. This allows teachers and students to feel comfortable in diversity and see diversity as a challenge and enrichment for learning environment, not as a problem. Inclusive education attempts to free the world of education from discrimination and social segregation so that through education every human being can develop his or her potential.

Inclusive education is the vision of the world declaration through the United Nations Educational, Scientific and Cultural Organization (UNESCO) at the Conference in Jomtien 1990 on "Education for All", stating that basic education should be provided to all children, young people and adults in quality environment and adequate access (UNESCO, 1990).

Inclusive education program has also become the national education policy in Indonesia. Permendiknas RI (the Regulation of National Minister of Education) number 70 of 2009 states that the purpose of implementing inclusive education is to provide the widest possible range of opportunities for all students who have physical, emotional, mental and social disabilities or have the potential for intelligence and/or special talents to obtain quality education in accordance with their needs and abilities and realizing the provision of education that respects diversity, and is not discriminatory for all students. The government, through the Ministry of National Education, also plans to provide special incentives and improve the teacher training system for inclusive schools (Kompas, 2010).

Operationally, inclusive education is held in an inclusive school, which is understood as a regular school that includes children from marginalized circles (Govinda, 2009). Thus, children from marginalized circles can undergo a quality educational process in environment like schools in general. Regular schools with this inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education for all (UNESCO, 2003).

The specialty of an inclusive school is that children with special needs (ABK/CWSN) are fully involved in teaching and learning activities along with other students. ABK or CSWN are children who have special needs because they have physical, mental, and emotional limitations. In inclusive education, the term ABK is not an euphemistic word for children with disabilities/children with special needs, but rather as a paradigm that children with any conditions have the right to receive educational services according to their limitations.

The presence of children with special needs in inclusive schools aims to build interactions with normal children of their peers. This interaction is expected to help ABK in building and developing their social skills on the basis of equality so that their sense of self-confidence will arise. Inclusive schools provide environment for children with special needs to adjust to each other; learn about attitudes, behaviors and skills with each other; imitate and identify each other; eliminate isolation; create mutual trust; increase learning motivation; and increase dignity and self-esteem (Asri, 2008). On the other hand, normal children can learn that the world is full of diverse people who are not always the same as they are, so that they can learn to be empathetic

and have a high sense of social sensitivity. The existence of children with special needs in school will encourage an attitude of appreciating the differences in human conditions and develop the ability to empathy and interact with all groups of people.

Communication is a factor that plays an important role in achieving the goal of inclusive interaction. Good communication in an inclusive school ensures optimal interaction between the speech community involved, namely children with special needs (ABK), normal students, teachers, and other relevant parties. Good communication can also facilitate togetherness in diversity in the teaching and learning process, which is in accordance with the mission of an inclusive education. To achieve good communication among the speech community involved, they need to understand symbols presented in the interaction.

Symbolic interaction sees social reality created by humans through the interaction of meanings that are conveyed symbolically. Symbolic interactionism seeks to understand human behavior from the point of view of human subject, meaning that human behavior must be seen as a process formed and regulated by considering the expectations of other people as interaction partners (Mulyana, 2001).

According to Blumer, there are three main points of symbolic interactionism: (1) people act towards things on the basis of the meaning they have for them, (2) the meanings are acquired from social interactions with others, (3) the meanings are managed or changed through an interpretive process that people use in dealing with something they encounter. The point is, Blumer wants to say that the meaning that arises from these interactions is not instantly accepted by someone unless he/she interprets it first (Fisher, 1986).

The most basic proposition of symbolic interactionism is that human behavior and interaction can be distinguished by the appearance through symbols and their meanings (Basrowi & Sukidin, 2002). The characteristics of this symbolic interaction theory are marked by the relationships occur between individuals in society. Thus, individuals interact with one another through communication. Individuals are symbols that develop through the interaction of symbols created between individuals.

The essence of symbolic interaction is an activity unique to humans, namely communication or exchange of symbols with given meaning (Mulyana, 2011). This paper examines how symbols are used for communication purposes and what effect the interpretation of these symbols has on the behavior of the parties involved in social interactions. Symbolic interactions occur in a series of events carried out between individuals. Such interactions take place consciously and are associated with gestures, vocals, sounds, and body expressions; all of which have specific purposes (Kuswarno, 2008).

This study uses the perspective of Blumer's symbolic interaction with the assumption that children with special needs (ABK/CWSN), students, and teachers act (communicate) in teaching and learning activities based on their meanings/interpretations to other members of the speech community. The meanings/interpretations are obtained from the interactions occur between the ABK, other students, and teachers.

Children with special needs, students, and teachers use symbols that represent what they mean to communicate, in which creating a conducive climate for diverse classes as the result of interpreting the symbols of behavior of the parties involved in social interactions of teaching

and learning activities. Communication to students to gain an understanding of what is conveyed is in the form of verbal and non-verbal communication so that the teaching and learning process becomes more interesting and dynamic (Pontoh, 2013).

The symbols used are also reflected in the nonverbal messages. Communication between students and children with special needs uses a lot of verbal messages which will make it easier for ABK to understand. Nonverbal communication includes all stimuli (except verbal stimuli) generated by individuals in a communication setting and the use of environment by individuals, which has a potential message value for the communication participants (Mulyana, 2011). In many cases, nonverbal communication is more influential than verbal messages. People don't just take words being said, but they also look at body language. People tend to believe messages that have more emotional strength, contradictory messages that conveyed confidently and those which are influenced by culture and universal meaning (Trenholm & Jensen, 2000).

METHOD

This study applies the Ethnographic Communication method. In ethnographic communication research, one important aspect to reveal is how a speech community builds a culture that fully comprehends every interaction and communication activity among its members. The typical of a speech community in inclusive schools is that children with special needs are fully involved in teaching and learning activities. This chapter will discuss the interpretation of inclusive culture established in the speech community being studied.

Ethnography of communication is an approach to studying language in a social context. Ethnography is basically a researcher activity to understand how people interact and work together through phenomena observed in everyday life (Creswell, 2015). This method can describe, explain, and build relationships from the categories and data found. The purpose of communication ethnography study is to describe, analyze, and explain the communication behavior of a social group (Kuswarno, 2008). The data collection technique is carried out by observation, document analysis, and ethnographic interviews. The stages in this research are identifying key actors (normal students and children with special needs), tracking the interactions occur, and formulating a culture derives from the established communication patterns.

In various communication events studied, it was seen that the existence of special needs children gave a unique characteristic in ongoing teaching and learning activities. This particularity provides its own meaning for the speech community which can illustrate how an inclusive culture is built through the activity.

Inclusive culture is initially traced from the interpretation of meanings that arise from each communication activity studied. In addition, inclusive culture is also interpreted from the application of interaction rules emerge from the interaction strategy between ABK and other members of the speech community. This interaction principle will provide an overview of the values that become the foundation of every speech community interaction activity studied.

RESULT AND DISCUSSION

Inclusive education is implemented in formal schools, and several elementary schools in the city of Bandung also implement inclusive education. In one class there are about 3 to 5 special needs children (ABK). ABK who are members

of an inclusive class are required to adhere to certain conditions, including being able to join students with various conditions and the maximum number is only about 10 percent of the total number of students. This inclusive education is organized by accepting ABK as students at school where they can study together with other students. The acceptance of ABK as students is based on the passion to improve the quality of education, expand the scope of community services in the field of education, and provide opportunities for ABK to do activities on par with children in general.

The implementation of learning process in an inclusive classroom fully mixes the ABK with other students. ABK are allowed to mingle naturally in the classroom and carry out learning activities together. Two teachers in each class and other students really help ABK in carrying out learning activities. With this blended learning method, students in class can interact naturally and children with special needs can establish equal communication with their peers. The conditions of children with special needs in an inclusive class vary, including Blindness, Hearing Loss, Intellectually Disabled/Mental Retardation, Physical Disability, Speech Impairment (Mute), Learning Disability, Autism, Attention-deficit/hyperactivity disorder (ADHD), Borderline Personality Disorder (BPD), and Children with Exceptional Talents.

Cultural construction in inclusive schools is initially traced from the interpretation of meanings arise from each communication event in the classroom where children with special needs interact with normal students every day. These meanings can be elaborated, such as the importance of discipline for children in their early ages, a pleasant atmosphere is a condusive environment to learning, children with special needs will easily adapt in a comfortable environment and do not feel pressured, the importance of togetherness in every action, the importance of religious values in every activity, an attitude of tolerance and respect for condition of others, and the increased of self-confidence due to opportunity and appreciation.

In addition, inclusive culture is also interpreted from the application of interaction rules emerge from the interaction strategy between ABK and other members of the speech community. This interaction principle will provide an overview of values that become the foundation of every speech community interaction activity studied.

The implementation of interaction rules can be mapped into tolerance towards the attitudes of children with special needs, so that they constantly have to be reminded to be kind, orderly, and disciplined. Even though they are quite cooperative, they need to be continuously reminded and motivated to be successful by giving them appreciation.

Inclusive classes in schools are very dynamic, but not all relationships are well developed. Problems arise from individuals involved in communication can be caused by the dynamic of communication process that change the conditions and cause obstacles. Therefore, efforts are needed to overcome such problems to have effective communication (Triwardhani & Chaerowati, 2019)

Normal students study in the same class with ABK and they adjust to each other. Communication in the class is carried out by paying attention to the condition of each student considering their emotional states are also changing every day. For children with special needs, emotional stability is something they have to struggle for, thus interactions with their normal friends often experience obstacles. Nevertheless, students continue to do adjustments.

The interactions occur every

day with the ability to adapt to various conditions create habits that will become cultures developing in the implementation of teaching and learning process in an inclusive classroom. Culture of tolerance is a manifestation of the ability to adapt to one another among children with different conditions. Tolerance is defined as a value or habit to tolerate different constraints or habits that other people have. The existence of ABK and their limitations have made students in the class under study built a culture of tolerance. The implementation of discipline is still flexible, which is adjusting to the ability of ABK to adapt to the conditions based on abilities they have. In some teaching and learning activities related to discipline, some ABK are allowed not to strictly and rigidly follow the predetermined rules.

A culture of tolerance can be seen when normal students let their ABK friends not to follow the rules for lining up, sitting, or practicing prayers in rows (saf). When other students have to line up or sit neatly in their respective chairs, ABK in question often choose to run, and even leave class several times, and this is allowed by other members of the speech community. When it comes to praying in rows, some ABK choose to move between positions, and their friends understand this. In some cases when students have answered practice questions, did the tests or exams, children with special needs are left to work on the questions in their own way. When normal friends have finished doing class work and took a break, ABK were still busy with their own work. This condition is understandable by the teachers and other students, so that ABK concerned feel comfortable and can complete the practice questions, tests, or exams.

The most important meaning of a culture of tolerance is the awareness of different conditions of each student. The limitations of ABK encourage other

students to be tolerant and let them act or not act outside the applicable custom or general rules. The tolerant attitude makes ABK feel comfortable. Other normal friends and teachers understand them and let ABK to act in their own way to achieve their goals.

The implementation of teaching and learning in schools requires discipline and obedience to formal rules as an attitude that must be instilled in students. However, for ABK, this rule is not automatically and rigidly applied. Children with special needs have a tendency to do things according to their wishes and current emotional state. Forcing them to follow the rules will make them uncomfortable. Thus, the tolerant attitude of students is shown when children with special needs don't strictly follow the rules but still in the provisions of learning in class. ABK are often left to work on their own terms, but when they act out of bounds, students will report them to the teacher and the teacher will take certain actions to deal with ABK and correcting their excessive attitudes.

A culture of respecting personal existence also develops in an inclusive classroom. A personal approach is often used by students to communicate with ABK. Teachers and sudents often call special needs children by their first name when they want to talk or convey messages to ABK. In addition, teachers also provide personal assistance to explain learning materials so that ABK and other students can understand the materials being presented.

Normal students show personal attention to the presence of ABK in their class. A student was seen several times reminding various things to the ABK near him, for example, to greeting the teacher, behaving politely, and tidying up his writing tools. Some students also acted as tutors for some ABK by helping them on practice questions.

All students in the class give their personal attention to ABK under the direction of the homeroom teacher. These ABK have difficulties in accepting lessons and often behave out of control. Under the guidance of the teacher, students in the class always try to condition these ABK to feel emotionally comfortable. A personal approach plays an important role for members of the speech community to understand the condition of children with special needs and to help them overcome obstacles in social interactions. ABK has limitations so that their ability to interact is quite low compared to other students. This barrier affects the presence of children with special needs in class. A personal approach is then taken with the aims to recognize that children with special needs are an important part of the speech community in the classroom. A personal approach is applied because the conditions of ABK are different from other students so that it requires different treatment.

Students take personal approach to ABK in various ways, one of which is calling their names personally. In addition, personal distance is often used to communicate personally with children with special needs. Non-verbal communication, for example, gestures or facial expressions, is carried out by students when communicating to ABK to make them more comfortable.

Inclusive schools teach their students that there is a different condition between normal students and ABK. Such awareness of differences is also applied to different assessment standards specifically intended for children with special needs. With these different targets, ABK are expected to feel more comfortable in learning because they feel less burdened.

The limitations of ABK in achieving learning outcomes are also accommodated in the teaching system carried out by regular students. In addition to differences in assessment standards, differences are also applied to time allocation to work on questions or tests. Since some ABK have limited ability to focus on the discussion presented, they do the tests with longer time. When other students have finished the tests, some ABK are still given time to do their tests accompanied by the teacher.

Even though they get the same opportunity, children with special needs have limitations that make them unable to act like most normal children. However, with an approach that pays attention to the condition of students personally, for example, in explaining learning materials, evaluating the materials, and motivating them, ABK can still achieve maximum results in learning process.

A culture of spontaneous helping also flourishes among students in inclusive schools. Due to their limitations, ABK need assistance for certain conditions that creates a culture of helping spontaneously. The awareness of other friends to help ABK enables them to carry out various activities and achieve the desired goals as part of the teaching and learning process. Spontaneous help to children with special needs has become a culture for students in inclusive classrooms. ABK with physical disabilities, for example, need help from others because of their physical limitations. However, this assistance was not intended to make ABK to be dependent on it. Spontaneous help to other friends without discrimination can be seen during school recess where a normal student spontaneously helps a disabled friend to buy food. The help is almost a reflex; for example, when ABK show a sign that they want to go to the toilet, their friends immediately get up from the seat and accompanies them to the toilet. There is no specific motivation why students are always ready to help their ABK friends except for a sense of friendship and understanding that their

friends need help.

The culture of showing appreciation and giving opportunities to others continues to grow and develop in inclusive schools. Students in inclusive schools are accustomed to learning to give opportunities to and trust other friends, including friends who have special needs. This attitude is developed when children with special needs are given the opportunity by their friends at school to play a significant role in a certain activity. In some learning activities, ABK are given the opportunity to participate in answering questions or telling stories about their experiences. In other activities, they even get the opportunity to lead other students.

In general, ABK lacks confidence to appear in front of other students. However, since they have been given the opportunity and motivated by the teacher, ABK became more courageous to show themselves in front of people. Other students are conditioned to continue appreciating ABK's works. Normal students trust their special needs friends by giving them the opportunity to become imam (leader) in congregational prayers in class. The ABK prove this trust by leading the prayers solemnly and orderly. With an understanding of the importance of prayer and their responsibility as imam, ABK became serious and did not play around like what they usually do in other activities. In addition to become imam of congregational prayers, ABK are also given the opportunity to be class leader with the assistance of other students. The pride in being capable of doing something is a big motivation for ABK that can greatly reduce some of their limitations, such as slow response. The trust given by teachers and other friends in class to ABK to become imam or class leader (KM) has been able to increase their self-confidence and show their ability to carry out the assigned tasks.

A culture of appreciation emerges and continues to be developed to respond to interactions among students with various conditions. Appreciation means recognition to someone's success, whatever the form of that success is. This appreciative attitude is mostly formed in various communication activities in learning which provide space for students to express their opinions or do certain tasks. Appreciative attitudes in inclusive schools become typical when ABK are successful in carrying out their duties just like other students, and they get appreciation from the teacher and their friends for what they do.

Appreciation is given in various forms, and appreciation for children with special needs accompanied by a distinctive nonverbal message. The expression of a happy and satisfied face indicates that the teacher is satisfied with the work of ABK. Meanwhile, the cheerful and happy faces of ABK indicate that they are happy because they succeeded in completing the assignments and received praise from the teacher. Apart from mimicking, students also develop distinctive nonverbal messages while delivering happiness and enthusiasm. The rewards for achievements are aimed at increasing the confidence of children with special needs. Rewards make students feel happy and motivated to continue to achieve good things. ABK look very happy because they can achieve the results of lesson like other students do.

A culture of awareness of the diversity of student skills can be seen in several skills lessons, namely computer lessons and drawing. ABK with certain types of skills and knowledge can become peer tutors for other students. The awareness that their peers have variety of skills can enrich the abilities between students. In inclusive classes, peer tutoring is not only carried out by normal students to ABK, but also vice versa. ABK who do have abilities above their

peers are peer tutors for other students. This is done when children with special needs feel capable so that they have the confidence to share their skills with others and are trusted by their friends.

Students with special needs who on average have low concentration have an impact on the lack of ability to build discipline. Disciplinary culture is a priority developed in inclusive classrooms. In a school, discipline is an important character every students must have during the learning process. Discipline means students understand and apply the rules, behave in an orderly manner, and be responsible for what they do. The culture of discipline continues to be developed to have smooth learning implementation in inclusive schools. However, some ABK, due to their limitations, are tolerated not to strictly follow the entire rules. Nevertheless, slowly and continuously, ABK should learn to follow the applicable rules.

Instilling a culture of discipline in students, especially in ABK, can be done, for example, through prayer (Salat) practice activity. The culture of discipline instilled in Salat practice is obedience to the rules of Salat. Students are trained to carry out the movements and recitation of Salat correctly and orderly. In addition, Salat practice also teach students to pray on time. ABK seems to be able to follow all prayer practice activities. Even an ABK was asked several times to become Imam of the prayer for other students.

One of the goals of an inclusive school is for ABK to adapt as much as possible to other student activities. Discipline must be established and possessed by ABK when they decide to attend an inclusive school. Here ABK can learn effectively to implement the rules, behave in an orderly manner, and be responsible for what they do. However, because of their limitations, the proses of instilling culture of discipline for children

with special needs is often adapted to recent conditions.

Fostering a culture of discipline for ABK requires personal assistance, including in doing practice questions so that they do not only participate in learning process, but understand the material presented by the teacher (by their own ways).

The attitude of reminding in inclusive schools is mainly due to the limited ability of children with special needs to adapt to the prevailing habits in public schools. In order to always actively involved in teaching and learning activities, students should frequently remind ABK to focus on ongoing activities. This reminding attitude is closely related to the culture of discipline in inclusive schools where ABK are expected to follow all applicable rules as much as they can. The culture of reminding applied to ABK to follow certain agreed-upon rules is part of learning how to discipline. In this case, ABK need help from other friends and teachers to remind them about certain important things. The attitude of teacher and students to remind ABK refers to the rules that have been mutually agreed upon. This rule applies to all classes, and ABK are not the exception. The difference lies in the process of following these rules, namely by always reminding ABK to follow the applicable rules in school.

Teaching and learning activities that involve children always prioritize a pleasant learning atmosphere because it will make children feel comfortable and free from psychological pressure. Creatively managed messages will make children interested so that it will form a learning atmosphere according to children's interests (Triwardhani, Trigartanti, & Putra, 2020). A pleasant atmosphere appears in activities that present joy and togetherness which can be seen in the implementation of teaching and learning activities in class.

For children with special needs, schools should be created as a fun place to learn. That way, ABK can participate intensely in activities that generate joy.

Creating a fun atmosphere makes learning activities more interesting and uplifts students' enthusiasm. Creating a learning atmosphere also means building a communication context by paying attention to the various conditions of the parties we interact with (De Vito, 2017). In a pleasant atmosphere, ABK seemed more enthusiastic about the learning activity. By doing fun activities, students are more capable of building maximum relationships through natural interactions with other students. Fun is a specialty of children. When there is joy they will no longer see that they or others have flaws. They only see equality that make them continue to be motivated in learning. A pleasant atmosphere will arise when childrean are not feeling depressed.

Inclusive schools also instill religious faith in students since religiosity plays a very significant role in students.

Applying religious values that encourage equality of rights between people strongly supports the implementation of learning in inclusive schools which makes respect for differences an important point. In this research, religious culture associated with the issue above can be seen in several activities such as congregational prayer and group recitation. Strengthening spiritual values in education needs to be done in a planned manner and must be able to create a learning atmosphere that encourages students to continue to develop spiritual values (Setyaningsih, Abdullah, Prihantoro, & Hustinawaty, 2019).

Religion teaches that all human beings are equal in God's eyes. This equality encourages ABK and other students in carrying out various activities. The limitations of ABK do not prevent them from doing what the teacher trust them to do, such as becoming Imam in prayer. What ABK did was well received by other students. The uniqueness of this religious culture can be seen in the
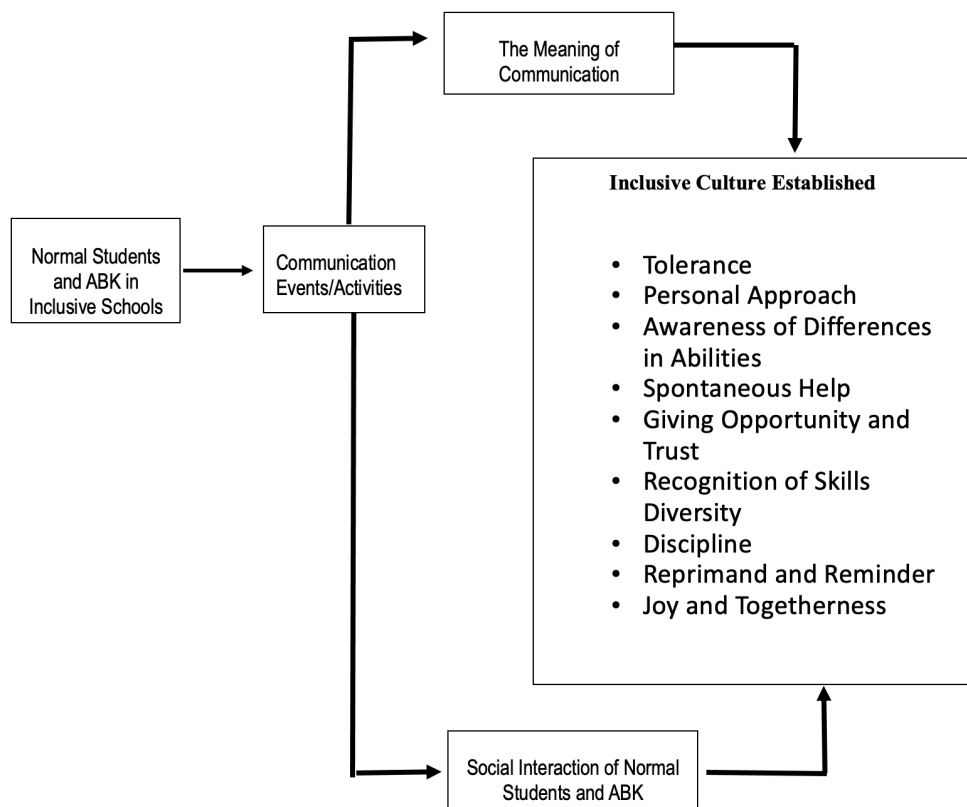
FIGURE 1. Chart of Cultural Construction in Inclusive Schools

awareness of all students, especially ABK, to participate in religious activities such as reciting and praying in congregation orderly and solemnly. ABK who are usually difficult to handle behave orderly and politely by their own will.

The components of inclusive culture established in the interactions between normal students and ABK are cultures of tolerance, respecting personal existence, awareness of differences in abilities, spontaneous helping, giving opportunities and trust, appreciation, awareness of diversity of skills, discipline, reminding of rules and important things, creating a pleasant atmosphere, and inclusive religiosity. Schematically, these cultural components are depicted in FIGURE 1.

CONCLUSION

Culture is very important in underlying the implementation of education. Inclusive education is implemented based on an inclusive culture that upholds respect for differences without discrimination. In inclusive schools, the involvement of special needs children is able to encourage the development of inclusive culture reflected in communication between students. Effective communication plays a significant role in creating friendly social interactions for children with various conditions.

In inclusive schools, the interactions occur involve normal students and ABK where they have ways of building relationships. Effective communication plays a role in building a close relationship between them. Each of them complements and gets benefit from the established communication.

Cultural interpretation in this study was initially traced from the interpretation of meanings that emerged from each communication activity studied. Those meanings can be described, such as the importance of applying discipline in the early age, creating a pleasant atmosphere for conducive learning environment, the importance of togetherness in every action, the importance of religious values in every activity, tolerance and respect for other conditions, and self-confidence that grows because of opportunities and appreciation.

Various communication activities between ABK and normal students occur in inclusive classrooms play a role in the process of cultural construction in inclusive schools. Some of the elements of an inclusive culture established are tolerance between fellow students in the class, personal approach especially for ABK, awareness of differences in abilities, spontaneous help, opportunities and trust for children with special needs, appreciation, recognition of skill diversity, discipline, reminding ABK of attitudes, and learning in fun way.

An inclusive culture arises from the creation of daily interactions in school between normal students and ABK. This culture makes the learning atmosphere more conducive so that learning objectives are easier to achieve. An inclusive culture built, on the one hand, encourages students to learn to be more sensitive, especially to understand the limitations of children with special needs. On the other hand, this culture also provides opportunities for ABK to follow the rules and regulations in regular schools which are influential in building the disciplined and confident character of ABK.

Lastly, the researchers hope that this paper can contribute to the role of communication in building harmony in inclusive schools where diversity emerges. Communication is an effective way to contribute to building harmony in inclusive schools.

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