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Analisis Komunikasi Dakwah Melalui Program Religi Sore Titian Ilahi Dengan Menggunakan Teori Uses And Gratification Di Radio Republik Indonesia (RRI) Makassar

Analysis of Islamic Communication Through the Religious Program Titian Ilahi Afternoon Using the Uses and Gratification Theory on Radio Republik Indonesia (RRI) Makassar

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Abstrak

Kata Kunci: Titian Ilahi; Uses and Gratification; Radio; RRI.

Penelitian ini bertujuan untuk Untuk mengetahui Analisis Komunikasi Dakwah serta Faktor Pendukung dan Penghambatnya di Radio Republik Indonesia (RRI) Makassar Pada Teori *Uses and Gratification* melalui Program Religi Sore Titian Ilahi. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan jenis penelitian deskriptif. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Objek penelitian terdiri dari penceramah, dan penyiar, pendengar, program Titian Ilahi. Penelitian ini dilaksanakan di Radio Republik Indonesia (RRI) Makassar Sulawesi Selatan, Indonesia selama periode 15 Mei s/d 15 Juli 2025. Hasil penelitian menunjukkan bahwa. Dari sisi gaya komunikasi, penyiar maupun narasumber menggunakan bahasa sederhana dan komunikatif sehingga mudah dipahami oleh berbagai kalangan. Selain itu, sifat program yang interaktif melalui telepon, WhatsApp, dan media sosial memberikan ruang dialog antara pendengar dan narasumber. Respon pendengar umumnya positif, terbukti dari antusiasme mereka dalam berinteraksi dan testimoni bahwa program ini menambah pengetahuan agama serta meningkatkan kualitas iman dan takwa. Program *Titian Ilahi* memenuhi kebutuhan audiens sesuai kerangka teori *Uses and Gratification*, di mana pendengar secara aktif memilih dan memanfaatkan media sesuai kepentingan dan kepuasan yang diharapkan. Faktor pendukung seperti jangkauan media yang

luas dan relevansi konten menunjukkan bahwa RRI Makassar cukup adaptif dalam menghadapi perkembangan teknologi dan kebutuhan masyarakat. Namun demikian, faktor penghambat seperti menurunnya minat mendengarkan radio konvensional serta keterbatasan inovasi konten menjadi tantangan utama.

Abstract

Keywords: *Titian Ilahi; Uses and Gratification; Radio; RRI.*

This study aims to determine the analysis of Islamic preaching communication and its supporting and inhibiting factors at Radio Republik Indonesia (RRI) Makassar on the theory of uses and gratification through the Titian Ilahi afternoon religious program. The research method used is a qualitative approach with a descriptive research type. Data were collected through interviews, observations, and documentation. The research objects consisted of preachers, broadcasters, listeners, the Titian Ilahi program. This research was conducted at Radio Republik Indonesia (RRI) Makassar, South Sulawesi, Indonesia during the period of May 15 to July 15, 2025. The results of the study show that. In terms of communication style, broadcasters and speakers use simple and communicative language so that it is easily understood by various groups. In addition, the interactive nature of the program via telephone, WhatsApp, and social media provides a space for dialogue between listeners and speakers. Listeners' responses are generally positive, as evidenced by their enthusiasm in interacting and testimonies that this program increases religious knowledge and improves the quality of faith and piety. The Titian Ilahi program meets audience needs within the Uses and Gratification theory framework, where listeners actively choose and utilize media based on their interests and desired gratification. Supporting factors such as extensive media reach and content relevance demonstrate RRI Makassar's adaptability to technological developments and public needs. However, inhibiting factors such as declining interest in listening to conventional radio and limited content innovation remain key challenges.

INTRODUCTION

Communication is a basic human activity that is inseparable from daily life. Communication can simply be interpreted as the process of conveying information or messages by a communicator to a communicator through certain means with certain goals and impacts. In the process of development, communication is greatly influenced by the rapid development of information technology. Today's technology has progressed so rapidly. Various kinds of communication media compete in providing unlimited information. Communication media include electronic media, namely television and radio, print media, namely newspapers and magazines, and film media.¹ One of the information media that plays an important role in disseminating information on a news is radio broadcasting media.

Radio is a medium of communication, where a message in the form of sound converted into a sound signal, is transmitted from a source with a transmitting antenna, without a cable device, through electromagnetic waves, then received by the receiving antenna on the receiving plane, which converts the sound signal into a message in the form of a voice back. The radio does not require direct contact between the source and the receiver, as the transmitting antenna releases energy radiation in the form of airborne radio waves. Radio has several advantages over other media, for example, its coverage can be enjoyed by the wider community at a relatively low price. Seeing the benefits of information technology today, it is natural that it covers all aspects

of human life, including the teachings of Islamic teachings, to adjust the development of science and technology.

One of the radios in Makassar that was established by the government since, a year after independence in 1946, is independent, neutral, and non-commercial (with the character) it is radio 'RRI Makassar', Radio Republik Indonesia Makassar is one of the radio broadcasting institutions that has a national broadcasting system, so RRI Makassar always tries to improve itself so that it becomes a professional radio broadcasting institution. Along with the demands of the public and the development of broadcasting technology today, various broadcast programs and events continue to be developed and infrastructure facilities have been gradually improved.

Radio 'RRI Makassar' itself is a radio that pampers listeners with many interesting program programs to listen to, one of which is the 'Relegi Sore' program. The 'Religion of the Evening' program is currently one of the flagship programs on the radio "RRI Makassar" which is based on da'wah with the aim that people who listen to this program can change for the better and can apply the da'wah messages conveyed by the ustadz and the broadcaster. The 'Religion of the Afternoon' program at RRI Makassar which is always broadcast on Pro 1 Fm 92.4 mhz, every morning from 05.00-06.00 WIB live.² And this program is broadcast regularly every day. The da'wah broadcast 'Religion Sore' is one of the da'wah programs at RRI Makassar. 'Evening Religion' is a da'wah broadcast that is packaged in the form of tausiyah or monologue talks, then continued with

¹ Romli khomsahrial, *Mass Communication*, (Jakarta: Grasindo 2016) p. 2

²https://id.wikipedia.org/wiki/RRI_Makassar (Retrieved January 23, 2025)

interactive dialogues, which are aired. Information and da'wah cannot be separated. The essence of da'wah is an activity and effort to change people, both individuals and groups, to a better life. Because in da'wah there is the delivery of Islamic religious information, which is in the form of an invitation to do good deeds and prevent doing evil.

This is in accordance with the words of Allah SWT, in the Qur'an Surah An Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

"Invite (people) to the way of your Lord with wisdom and good teaching and refute them in a better way. Indeed, your Lord knows best those who stray from his path, and He knows best those who are guided."³

Da'wah is an activity to invite someone to goodness and an activity to keep someone away from badness. Da'wah is also an effort to invite, persuade and guide people towards understanding and accepting Islam as a syumul religion.

Da'wah is an effort that is not bound by space and time. The da'wah effort as often said by the missionaries is an effort that continues as long as *din al-Islam* exists. Islam imposes the obligation of da'wah on every Muslim. It's just that the obligation is carried out according to their respective abilities.

As the Word of Allah swt. in QS. an-Nahl/16:125.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

Translation:

"Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a better way. Indeed, your Lord is the One who knows best who strays from His path, and He knows best who is guided."⁴

Da'wah is an activity of a Muslim to spread the teachings of Islam to the earth whose delivery is mandatory to every Muslim, who is mukalaf according to his level of ability. According to Jalaluddin Rakhmat, da'wah is defined as a call or invitation that leads people to the right path. Inviting people to witness is on the basis of evidence, belief and evidence of *aqli* and *shari'i*. For Jalal, the development of the current human lifestyle has caused humans to be preoccupied with trust in themselves and forget their trust in their family, people, or people around them. Islam is a da'wah religion which means a religion that always encourages its adherents to always actively carry out da'wah activities. The implementation of the statement of Islam as a religion of da'wah requires its ummah to always convey da'wah, because this activity is an activity that never ends as long as the life of the world is still ongoing and will continue to be inherent in situations and

³ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an 2019), p. 281.

⁴ Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an 2019), p. 281.

conditions regardless of its form and pattern. As Allah swt says in QS. al-Baqarah/ 2:221 :

وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ

لَعَلَّهُمْ يَتَذَكَّرُونَ^٥ (٢٢١)

Translation:

"And Allah invites to heaven and forgiveness with Allah invites to heaven and forgiveness with His permission. And Allah explains His verses to people so that they may learn."⁵

Da'wah seeks to cultivate awareness from within the *mad'u*, an awareness that allows *mad'u* to have a perfect perception, understanding and awareness of Islam as a source of value in their lives, and can also grow the strength and will in themselves to realize Islamic values in their daily lives.

It can be said that da'wah is a process of social change due to changes in values at the individual level that can penetrate to the level of society, be it as dai or *mad'u*. The view of da'wah as a communication process and the process of social change has emerged, so the form of the da'wah movement focused on oral da'wah is no longer adequate, especially since da'wah activities are dealing with various social problems and challenges in the current new media era. As Allah swt says in QS. Ali-Imran/3:104 :

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

(١٠٤)

Translation:

"And there should be among you those who call for virtue, enjoin (do) what is righteous, and prevent from doing evil. And they are the lucky ones."⁶

That luck can be felt not only by those who carry out da'wah but also the target of da'wah. Therefore, doing da'wah always connotes carrying out *amar ma'ruf nahi munkar* (inviting good and preventing evil).

The target of the 'Evening Religion' program is the general public, both young and old, men and women and especially people in South Sulawesi, who can directly have an interactive dialogue, with ustadz and broadcasters through telephone links. The religious themes offered by the broadcaster are also diverse, thus the 'Religion of the Afternoon' program is an effort made by the management of RRI Makassar in instilling the value of Islamic teachings to its listeners in all joints of life. 'Evening Religion' is a program that provides enlightenment to those who are thirsty for religious knowledge by conveying da'wah messages that are easy to understand and friendly. Religious water at RRI Makassar can certainly be a concern and calculation for the community.

It is hoped that from the 'Evening Religion' program, the understanding of the

⁵ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an 2019), p. 35.

⁶ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Its Translation* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an 2019), p. 63.

materials broadcast by the ustadz who fill the program can be applied by the community in their daily lives. Therefore, the success of Islamic da'wah that is conveyed depends on the medium used, just like da'wah through radio which requires a mature concept, because of the nature of radio that is only auditory (only heard). Therefore, a message conveyor must be able to describe every information that is to be conveyed to the target of da'wah well and clearly so as not to cause misunderstandings in listening to the event. In addition, we need to know that, many of us don't really care about religious broadcast programs that are broadcast either through radio or television or other media.

METHODS

This type of research is a type of qualitative research where this research grows data through interviews and observations. Qualitative research is the collection of data in a natural setting with the intention of interpreting the phenomenon that occurs where the researcher is a key instrument.⁷

RESULTS AND DISCUSSION

Analysis of Da'wah Communication of Radio of the Republic of Indonesia (RRI) Makassar on the Theory of Uses and Gratification through the Divine Titian Afternoon Religion Program

Uses and Gratifications (U&G) theory is a theory in communication that focuses on how individuals use media to meet their needs and desires. In this perspective, audiences are considered

active in choosing and using media to obtain certain benefits, such as entertainment, information, or social interaction. This theory emphasizes the role of the audience in the communication process, in contrast to previous theories that considered the audience to be passive.

Based on the results of interviews with the production team and listeners, *the Titian Ilahi* program broadcast by RRI Makassar every Friday at 16.00-17.00 has been consistently present since the early 2000s. The program is not only broadcast on the 94.4 FM radio frequency, but also expands to various digital platforms such as YouTube, Facebook Live, TikTok, Instagram, and the RRI Digital application. This expands the reach of da'wah from local audiences in South Sulawesi to the national and even international levels.

The themes of da'wah raised vary, ranging from Islamic studies, daily worship (prayer, fasting, zakat), social values of the community (gathering, mutual cooperation, help), to the study of the Qur'an and Hadith. The selection of da'wah materials is carried out based on religious momentum (Ramadan, Eid al-Adha, Isra Mi'raj, and others) as well as actual social issues in the community.

In terms of communication style, broadcasters and speakers use simple and communicative language so that it is easy to understand by various groups. In addition, the interactive nature of the program through telephone, WhatsApp, and social media provides a space for dialogue between listeners and speakers. The response of the listeners was generally positive, as evidenced by their enthusiasm

⁷ Mardawani, *Practical Qualitative Research* (Cet. I; Yoyakarta: CV Budi Utama Publishing Group, 2020), p. 8

in interacting and testimonials that this program increased religious knowledge and improved the quality of faith and piety.

From the perspective of *the Uses and Gratification* theory, the audience listens to the *Titian Ilahi* program because it has various needs, including:

1. **Cognitive:** acquiring religious knowledge practically.
2. **Affective:** feeling inner peace and spiritual motivation.
3. **Personal integrative:** strengthening religious identity and noble morals.
4. **Social integrative:** maintaining relationships with the Muslim community through interactions in the program.
5. **Entertainment:** obtaining an alternative positive activity on Friday afternoon.

Thus, *the Titian Ilahi* program meets the needs of the audience according to *the theoretical framework of Uses and Gratification*, where listeners actively choose and utilize the media according to their interests and expected satisfaction.

Supporting and inhibiting factors for da'wah communication of the Republic of Indonesia (RRI) Makassar radio through afternoon religious programs

The supporting factors for this da'wah program include:

1. **Wide Media Reach:** in addition to radio, programs are broadcast on various digital platforms making them more accessible to the public.
2. **Relevant Content:** the theme of da'wah according to the needs and problems of the community.
3. **Positive Audience Response:** active interaction and testimonials

from listeners, including from abroad.

4. **Institutional Support:** RRI Makassar supports by providing a special space for da'wah programs consistently.

Meanwhile, the inhibiting factors found include:

1. **Decreased Interest in Listening to Radio:** Especially in big cities, people prefer digital media.
2. **Limited Resource Persons:** the availability of consistent muballigh is sometimes an obstacle.
3. **Content Innovation Limitations:** if there is no update to the theme and delivery style, the program has the potential to be abandoned by listeners.
4. **Competition for Da'wah Media:** the increasing number of da'wah alternatives on social media requires RRI to be more creative to remain relevant.

The results of the study show that the audience has an active motive in choosing *the Titian Ilahi* program. They seek satisfaction both in terms of religious knowledge, entertainment, and spiritual needs. This is in line with *the theory of Uses and Gratification* which emphasizes that the audience is not a passive party, but an active subject who determines the choice of media according to his needs.

The *Titian Ilahi program* has been proven to be able to meet five categories of needs according to this theory: cognitive, affective, integrative personal, social, and entertainment needs. The success of the program lies in its ability to combine religious tausiah with direct interaction of listeners, so that listeners feel involved and connected with the speakers.

Supporting factors such as wide media reach and content relevance show that RRI Makassar is quite adaptive in dealing with technological developments and community needs. However, inhibiting factors such as declining interest in listening to conventional radio and limited content innovation are the main challenges.

For this reason, the strategy of da'wah through radio needs to continue to innovate, for example by improving the quality of visual content on digital platforms, increasing collaboration with religious leaders, and expanding audience interactivity through social media. In this way, RRI Makassar can maintain the existence of *the Titian Ilahi* program as a relevant da'wah media in the digital era.

CONCLUSION

In terms of communication style, broadcasters and speakers use simple and communicative language so that it is easy to understand by various groups. In addition, the interactive nature of the program through telephone, WhatsApp, and social media provides a space for dialogue between listeners and speakers. *The Titian Ilahi* program meets the needs of the audience according to the theoretical framework of *Uses and Gratification*, where listeners actively choose and utilize the media according to their interests and expected satisfaction. Supporting factors such as wide media reach and content relevance show that RRI Makassar is quite adaptive in dealing with technological developments and community needs. However, inhibiting factors such as declining interest in listening to conventional radio and limited content innovation are the main challenges.

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