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Analisis Komunikasi Dakwah Program Titian Ilahi Berdasarkan Teori Uses and Gratifications di Radio Republik Indonesia (RRI) Makassar

Analysis of Da'wah Communication in the Titian Ilahi Program Using Uses and Gratifications Theory at Radio Republik Indonesia (RRI) Makassar

Siti Fatimah Wahyuni[1], Meisil B Wulur[2], Wiwik Laela Mukromin[3]
Universitas Muhammadiyah Makassar, Indonesia1 | email: sitifatimahwahyuni@gmail.com
Universitas Muhammadiyah Makassar, Indonesia2 | email: meisil@unismuh.ac.id
Universitas Muhammadiyah Makassar, Indonesia3 | email: laelamukromin@gmail.com

Kata Kunci: Titian Ilahi; Uses and Gratifications; komunikasi dakwah; radio; RRI Makassar

Abstrak

Penelitian ini menganalisis komunikasi dakwah Program Titian Ilahi di RRI Makassar melalui perspektif Uses and Gratifications serta faktor pendukung dan penghambatnya. Studi kualitatif deskriptif berbasis lapangan dilaksanakan pada 15 Mei–15 Juli 2025 melalui wawancara, observasi, dan dokumentasi terhadap unsur pengelola/penyiar, penceramah/narasumber, dan pendengar yang dipilih secara purposif. Temuan menunjukkan bahwa bahasa komunikatif, dialog interaktif, serta kanal radio-digital mendukung akses dan partisipasi. Data yang tersedia dipetakan pada kebutuhan kognitif, afektif, integratif personal, integratif sosial, dan hiburan. Jangkauan media, relevansi konten, respons audiens, dan dukungan kelembagaan menjadi faktor pendukung; sedangkan penurunan minat radio konvensional, keterbatasan narasumber, kebutuhan inovasi konten, dan kompetisi media digital menjadi hambatan. Karena dokumentasi yang tersedia tidak memuat daftar final informan maupun kutipan verbatim pendengar yang dapat diaudit, kategori gratifikasi diposisikan sebagai interpretasi analitis, bukan bukti terukur kepuasan audiens.

Keywords: Titian Ilahi; Uses and Gratifications; da'wah communication; radio; RRI Makassar

Abstract

This study analyzes da'wah communication in the Titian Ilahi program at RRI Makassar through the Uses and Gratifications perspective and identifies supporting and inhibiting factors. A descriptive qualitative field study was conducted from 15 May to 15 July 2025 using interviews, observation, and documentation involving program personnel/broadcasters, preachers/resource persons, and purposively selected listeners. The findings indicate that accessible language, interactive dialogue, and radio-digital channels support audience access and participation. The available evidence is mapped onto cognitive, affective, personal-integrative, social-integrative, and entertainment needs. Media reach, content relevance, audience response, and institutional support are enabling factors, whereas declining conventional-radio interest, limited resource persons, the need for content innovation, and digital-media competition are constraints. Because the available documentation does not preserve an auditable final participant roster or attributable verbatim listener excerpts, the gratification categories are treated as analytical interpretations rather than measured audience satisfaction.

INTRODUCTION

Communication is a fundamental social process through which information, meanings, and relationships are constructed. Radio remains relevant to this process because it can distribute spoken messages across broad audiences at relatively low cost and can create an immediate sense of proximity between broadcasters and listeners. In the context of religious communication, radio also provides a channel for da'wah messages that combine information, guidance, and interaction.[1]

Titian Ilahi as the Focus of the Study

Titian Ilahi is the sole program examined in this study and is treated throughout as a proper program name. Previous academic work identifies Titian Ilahi as an interactive Islamic broadcasting program on Pro 1 RRI Makassar, while institutional documentation from UIN Alauddin Makassar records Titian Ilahi as an RRI Pro Makassar program in 2025.[2]

The program combines religious talks with interactive communication. The material addresses Islamic teachings, worship, social ethics, and contemporary community issues, while listener interaction can occur through telephone, WhatsApp, and other digital channels. This format is consistent with the broader function of radio as a da'wah medium that enables religious messages to reach geographically dispersed audiences.[3]

The normative orientation of da'wah in this study is consistent with Qur'anic guidance to invite people to the way of God with wisdom, good instruction, and appropriate dialogue (Q.S. al-Nahl 16:125). The relevance of this principle lies not only in the religious content of the message but also in the manner in which broadcasters and resource persons communicate with listeners.[4]

Uses and Gratifications Perspective

Uses and Gratifications theory places the audience in an active position. Rather than assuming that media audiences merely receive messages, the approach asks why people select particular media and what needs they seek to satisfy through that use. Classic scholarship emphasizes audience choice and the diversity of gratifications sought from media, while later work highlights the importance of interactivity and digital convergence for contemporary media use.[5]

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[1] Khomsahrial Romli, Komunikasi Massa (Jakarta: Grasindo, 2016), 2.

[2] Moh. Jamma, "Format Program Siaran Titian Illahi Pro 1 FM Radio Republik Indonesia (RRI) Makassar dalam Meningkatkan Syiar Islam" (undergraduate thesis, UIN Alauddin Makassar, 2017).; UIN Alauddin Makassar, "WD I FAH Jadi Narasumber di RRI Pro Makassar Bahas Pesan Sosial dan Spiritual dari Isra Mi'raj," February 3, 2025.

[3] M. Nasor, "Optimalisasi Fungsi Radio sebagai Media Dakwah," Al-Adyan: Jurnal Studi Lintas Agama 12, no. 1 (2017): 105–128, https://doi.org/10.24042/ajsla.v12i1.1447.

[4] Kementerian Agama Republik Indonesia, Al-Qur'an dan Terjemahnya (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), Q.S. al-Nahl 16:125.

[5] Elihu Katz, Jay G. Blumler, and Michael Gurevitch, "Uses and Gratifications Research," Public Opinion Quarterly 37, no. 4 (1973): 509–523, https://doi.org/10.1086/268109.; Thomas E. Ruggiero, "Uses and Gratifications Theory in the 21st Century," Mass Communication and Society 3, no. 1

Within this framework, the study analyzes Titian Ilahi through five commonly used need categories: cognitive, affective, personal-integrative, social-integrative, and entertainment needs. The research therefore asks how da'wah communication is organized in Titian Ilahi, how the available listener-response data can be interpreted through these categories, and what factors support or inhibit the program's continued relevance.

RESEARCH METHODS

This study uses a descriptive qualitative field-research design. The research was conducted at Radio Republik Indonesia (RRI) Makassar, South Sulawesi, from 15 May to 15 July 2025. A qualitative design was selected because the study seeks to understand communication practices, audience motives, and contextual factors surrounding a religious radio program rather than to quantify audience behavior.[6]

The available study records identify three categories of informants: (1) program production personnel or broadcasters, (2) preachers/resource persons involved in Titian Ilahi, and (3) listeners who had experience with the program. Informants were selected purposively on the basis of direct involvement and their ability to provide information relevant to the research questions. The archived field documentation does not preserve a complete final participant roster or an exact participant count that can be independently verified. Accordingly, no unsupported numerical sample size is reported.

Data collection consisted of semi-structured interviews, observation, and documentation. Interviews addressed the communication format of Titian Ilahi, the role of broadcasters and preachers, audience motives and responses, as well as supporting and inhibiting factors. Observation focused on the structure of the broadcast, delivery style, forms of interactivity, and the use of radio and digital channels. Documentary material was used to verify program identity, themes, and institutional context. The use of multiple techniques is consistent with qualitative communication research that seeks to compare accounts with observed and documented practices.[7]

For analysis, the available material was organized thematically and then mapped onto the five Uses and Gratifications categories. Credibility was strengthened by comparing information across stakeholder categories and by checking interview summaries against observational and documentary material. The archived field records do not contain attributable verbatim listener excerpts. Consequently, gratification claims are presented as an interpretive mapping of

(2000): 3–37, https://doi.org/10.1207/S15327825MCS0301_02.

[6]Mardawani, Praktis Penelitian Kualitatif (Yogyakarta: Deepublish, 2020), 8.

[7]Cosmas Gatot Haryono, Ragam Metode Penelitian Kualitatif Komunikasi (Sukabumi: CV Jejak, 2020).

the available evidence rather than as independently auditable proof of each listener's experience. This limitation is reflected consistently in the Results, Discussion, and Conclusion.

RESULTS AND DISCUSSION

1. Program Identity and Communication Format

The field material consistently identifies Titian Ilahi as the program analyzed in this study. During the research period, the program was described as a Friday-afternoon da'wah broadcast on Pro 1 RRI Makassar, accompanied by audience interaction and increasingly connected with digital distribution. Titian Ilahi is therefore maintained as the program's proper name throughout the analysis.

The content of Titian Ilahi covers religious knowledge, daily worship, social values, Qur'anic and hadith-based discussion, and themes related to current community concerns. The broadcast format combines a resource person with a host or broadcaster and provides opportunities for audience participation. Such a format reflects the established use of radio as an interactive medium for Islamic da'wah rather than merely as a one-way channel.[8]

2. Da'wah Communication Style and Audience Interaction

The available findings indicate that broadcasters and resource persons generally use simple and communicative language. This feature is important because radio is an auditory medium: clarity, accessible vocabulary, tone, and the sequencing of explanations directly affect whether listeners can follow the message. Interaction through telephone, WhatsApp, and social media also allows questions and responses to become part of the communication process.

From a da'wah-communication perspective, the combination of accessible language and dialogic interaction supports a more relational form of religious broadcasting. The program does not only transmit normative religious content but also creates opportunities for audiences to connect the topic with everyday problems. This orientation is consistent with communication approaches that emphasize wisdom, audience suitability, and ethical persuasion in delivering Islamic messages.[9]

3. Interpreting Listener Motives through Uses and Gratifications

Available field records report generally positive listener responses and refer to audience interaction and testimonials, but they do not preserve attributable verbatim listener quotations. For that reason, the five categories below are treated as an analytical

[8] Moh. Jamma, "Format Program Siaran Titian Illahi Pro 1 FM Radio Republik Indonesia (RRI) Makassar dalam Meningkatkan Syiar Islam" (undergraduate thesis, UIN Alauddin Makassar, 2017).

[9] B. Meisil Wulur, Komunikasi Dakwah dan Hipnoterapi (Cirebon: Mentari Jaya, 2018); Muliadi, Dakwah Efektif: Prinsip, Metode dan Aplikasinya (Makassar: Alauddin University Press, 2012).

interpretation of the available interview summaries and observations, not as fully reconstructable qualitative themes supported by direct quotations.

Cognitive need. The strongest indication concerns the search for practical religious knowledge. The available material describes listeners as using Titian Ilahi to obtain explanations of Islamic teachings, worship, Qur'anic interpretation, and contemporary religious issues. This pattern is consistent with the informational dimension of Uses and Gratifications.

Affective need. The available field material also indicates perceived spiritual encouragement, inner calm, and reinforcement of faith and piety. These accounts are compatible with an affective gratification in which media are used not only for information but also for emotional and spiritual experience.

Personal-integrative need. The program's emphasis on religious values, moral conduct, and reflection can be interpreted as supporting the strengthening of religious identity and personal moral orientation. Because the available data do not include longitudinal evidence, this should be treated as a perceived or intended function rather than a demonstrated change in character.

Social-integrative need. Interactive dialogue gives listeners a means of participating in a wider religious conversation. Contact with broadcasters, preachers, and other audience members can contribute to a sense of connection with a Muslim community, particularly when interaction extends from radio to WhatsApp or social media.

Entertainment and positive-leisure need. The Friday-afternoon broadcast can also function as a meaningful leisure alternative. In Uses and Gratifications terms, entertainment does not necessarily mean amusement alone; it can include relaxation, routine, companionship, and the positive use of free time. Ruggiero's extension of the theory is particularly relevant here because contemporary audience gratification can emerge from combinations of traditional broadcasting and interactive digital media.[10]

4. Supporting and Inhibiting Factors

Four supporting factors emerge from the available data. First, radio and digital distribution expand the program's potential reach. Second, religious themes are closely related to everyday community concerns. Third, audience interaction provides feedback and encourages participation. Fourth, the institutional position of RRI Makassar provides a stable broadcasting environment for religious programming. These factors help explain why Titian Ilahi can remain relevant even as audience habits shift toward digital media.

The study also identifies several constraints. Interest in conventional

[10] Thomas E. Ruggiero, "Uses and Gratifications Theory in the 21st Century," Mass Communication and Society 3, no. 1 (2000): 3–37, https://doi.org/10.1207/S15327825MCS0301_02.

radio is declining among some audience segments; suitable and consistently available resource persons can be limited; repetitive topics or delivery styles may reduce audience interest; and da'wah content now competes with a large number of social-media channels, podcasts, and streaming platforms. These conditions make content innovation and cross-platform accessibility increasingly important.

5. Discussion and Evidentiary Boundaries

Taken together, the findings are compatible with the core assumption of Uses and Gratifications that audiences actively select media in relation to particular goals and needs. Titian Ilahi offers a combination of information, spiritual-affective experience, identity reinforcement, social interaction, and positive leisure. Its interactive format is also consistent with the continuing relevance of Uses and Gratifications in digital and convergent media environments.

At the same time, the evidentiary strength of the gratification claims must be kept proportionate to the available documentation. Without a complete participant roster and attributable listener transcripts, this study cannot establish how widely each gratification category is experienced or compare differences among listener groups. The categories are therefore best treated as an interpretive framework derived from the available field summaries. Future studies should preserve participant logs, interview protocols, audio recordings or verified transcripts, and verbatim listener quotations so that the analysis can be reconstructed and independently assessed.

CONCLUSION

The study concludes that Titian Ilahi is an interactive da'wah program in which communication is characterized by accessible language, religiously oriented content, and opportunities for audience participation through radio and digital communication channels. Treating Titian Ilahi consistently as the program's proper name provides a coherent object of analysis across the study.

Within the Uses and Gratifications framework, the available evidence can be mapped onto five categories: cognitive, affective, personal-integrative, social-integrative, and entertainment or positive-leisure needs. These categories help explain why listeners may choose the program, but they should not be interpreted as quantified or definitively proven audience satisfaction because the available field records do not contain a complete set of attributable listener quotations.

The principal supporting factors are broad media reach, relevant religious content, audience interaction, and institutional support, while the main challenges are declining interest in conventional radio, limited resource-person availability, the need for content innovation, and competition from digital da'wah media. Future research should strengthen methodological

auditability by documenting the exact participant composition, purposive-sampling criteria, interview procedures, triangulation steps, and verbatim listener evidence.

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