

QAULAN SADIDAN PRINCIPLES AND FACTUALITY IN PUBLIC BROADCASTING INSTITUTION NEWS (Prinsip-Prinsip Qaulan Sadidan Dan Faktualitas Dalam Berita Lembaga Penyiaran Publik)

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Abstract. This study aims to test the hypothesis that, as a public broadcasting institution that serves the public interest, non-commercial, and the majority of audiences are Muslim, the principle of *qaulan sadidan* has been widely adopted in news of public broadcasting institutions. Islam has provided a grand-theory for the study of communication and journalistic, namely *qaulan sadidan*. This principle was later recognized in the Western academic world as factuality, which is part of the news objectivity. The research used content analysis and interview methods. By using the content analysis method on 146 news items, this study found that the principle of *qaulan sadidan* has dominated the news of public broadcasting, although there are still news that do not yet contain elements of factuality. Many TVRI news articles are written containing 5W and 1H. This study also used interviews with senior journalist to confirm the data from the content analysis. The interviews found that management had not periodically socialized the relevance of Islamic values to journalistic practices, the element of the "when" was often not delivered in the news because of the editorial oversupply of news, not because of the lack of understanding on journalistic theory. This study offers some propositions that TVRI news includes factual and non-factual news although it is dominated by factual news, experience as a journalist helps the adoption of *qaulan sadidan* values, and the completeness of the news is also determined by the news availability. This research is expected to contribute to the development of communication studies in an Islamic perspective

Keywords: Factuality, Islamic Journalism, Public broadcasting institutions, Qaulan sadidan

Abstrak. Penelitian ini bertujuan menguji hipotesis bahwa sebagai lembaga penyiaran publik yang melayani kepentingan publik, bersifat tidak komersial, dan mayoritas khalayak beragama Islam maka prinsip qaulan sadidan telah banyak diadopsi dalam berita lembaga penyiaran publik. Islam telah memberikan grand-theory bagi kajian ilmu komunikasi dan jurnalistik, yakni qaulan sadidan. Prinsip ini yang kemudian dikenal di dunia akademik Barat sebagai faktualitas, yang merupakan bagian objektivitas berita. Penelitian ini menggunakan analisis isi dan wawancara sebagai metode. Dengan menggunakan metode analisis isi terhadap 146 berita, penelitian ini menemukan bahwa prinsip qaulan sadidan telah mendominasi berita dari lembaga penyiaran publik meski masih terdapat berita yang belum mengandung unsur faktualitas. Berita TVRI juga banyak yang ditulis dengan mengandung 5H dan 1H. Penelitian ini juga menggunakan wawancara terhadap jurnalis senior untuk melakukan konfirmasi data hasil analisis isi. Hasil wawancara menemukan bahwa manajemen belum secara berkala menyosialisasikan keterkaitan nilai-nilai Islam dan praktek jurnalistik, unsur berita "when" sering tidak disampaikan dalam berita karena redaksi kelebihan persediaan berita, bukan karena ketidakpahaman jurnalis pada teori jurnalistik. Pada akhirnya, penelitian ini menawarkan proposisi bahwa berita TVRI mencakup berita yang factual dan yang tidak factual, meskipun didominasi berita yang factual; pengalaman sebagai jurnalis membantu adopsi nilai-nilai qaulan sadidan; dan kelengkapan berita juga ditentukan banyak tidaknya ketersediaan berita di ruang redaksi. Penelitian ini diharapkan berkontribusi untuk pengembangan kajian komunikasi dalam perspektif Islam.

Kata kunci : Faktualitas, Jurnalistik Islam, Lembaga penyiaran publik, Qaulan sadidan



INTRODUCTION

Just like all disciplines, the science of communication and one of its studies, journalism, must be based on Islamic values, such as those written by Al-Zarnuji, (2015, p. 7) that the knowledge that must be learned first is the science of *tauhid* (believe in Allah only as God) and religious law. This opinion was conveyed by Prophet Muhammad, written in the Durrotun Nashihin Book, that the most important charity is the knowledge of knowing God. The highest source of reference is the revelation of Allah "*Iqra bismirabbikalladzi khalaq*" (read, by mentioning the name of your God who created), which is meaningful as the foundation of communication science and practice, including journalism (Kriyantono, 2019 p. 342-344). It can be concluded that the journalistic base is *tauhid* communication.

Journalism as a communication process must be based on and directed towards *tauhid* in which there is a process of transmission or interaction of messages between humans and Allah and between humans and their peers based on Islamic values which are upstream in *tauhid* ((Kriyantono, 2019, p. 342-344). *Tauhid* is a pillar of communication ethics that can unite, make it close, and harmonize all elements of society because *tauhid* makes people aware of "the existence of purpose in the creation, and the liberation and freedom of humankind from bondage and servitude to multiple varieties of non-Gods." ((Mowlana, 2007, h. 28).

Islam provides grand-theories

for journalistic activities in producing news that is disseminated through mass communication (Kriyantono, 2019, p. 342-381). The grand-theories are *qaulan sadidan* (right, not lie); *qaulan baligha* (straightforward, effective); *qaulan ma'rifa* (good and polite words); *qaulan karima* (respect); *qaulan layina* (gentle); and *qaulan maysura* (easy to understand). This current research is more focused on discussing *qaulan sadidan* which is the main ethical principle of communication. The Prophet Muhammad, who was sent to improve the morals of all humans, also has the main morality of honesty, not lying, and can be trusted (Amstrong, 2006; Hamka, 2016; Hatta, 2016; Lings, 2011).

Gunara & Sudiby, 2007, p. 7-93) place honesty, not lying, and can be trusted as the first principle of a marketing strategy called Marketing Muhammad, followed by sincerity, professionalism, friendship, and generosity.

In its development, communication science and journalism have been dominated by the thinking of Western countries, such as United States and Europe (Dissayanake, 2003; Kriyantono & McKenna, 2017); (Kriyantono, 2019); Kriyantono & McKenna, 2017; Kumar, 2008; Wang, 2011). In fact, non-western thinking experienced stunting, was considered unscientific, and was eventually forgotten (Achmad, 2012; Asante, 2011). As a result, the thinking of academics in Western countries is considered universally valid (Ayish, 2003). This

paper aims to raise awareness that long before the emergence of Western thinkers, Islam has offered a standard theoretical foundation for the science of communication, especially the practice of journalism, which the author calls Islamic journalism.

It can be said that the Islamic theoretical foundation (grand-theory) for journalistic practice is acceptable when Western academics offer a journalistic model called the news objectivity model. The news objectivity model is offered by Westerthal and places honesty, not lying, and can be trusted - called factuality - as the first principle (Quail, 2010; Negrea, 2014). That is, the principle of *qaulan sadidan* is also represented as the principle of factuality in the model of news objectivity.

The principle of *qaulan sadidan* is also implemented in Law No. 40 of 1999 about the Press (Article 5), ie news is different from opinions because news is related to news. Maras (2013, p. 7) presents objectivity as "the activity of reporting facts or facts, as much as can be done by debates without accountability by prejudice and personal opinion." This further reinforces the notion that news objectivity is very important for journalism including in Indonesia (Kriyantono, 2019).

Regarding democracy, even though it applies to all journalistic products in all media, the researcher

believes that the principle of *qaulan sadidan* is increasingly demanded to be adopted by public broadcasters, such as the Television of the Republic of Indonesia (TVRI) dan the Radio of the Indonesian Republic (RRI) because the institution functions public services (Law Number 32 in 2002 concerning broadcasting). It is further reinforced by the Law No. 11 of 2005 concerning Public Broadcasting Institutions that broadcasting institutions are established by the state, are independent, neutral, non-commercial, and functioned for the services of the public interest. Public broadcasting has special position in the society for years, as Tracey (2015, p. 526) said that "for much of the twentieth century, the dominant form of broadcasting globally was public service broadcasting. The essential premise of this form of broadcasting was that its role was to serve the public interest."

Honest, correct, and reliable news products (*qaulan sadidan/factuality*) must be provided, referring to Gazali (2002, p. 115), so that Public Broadcasting Institutions can fulfill their vision to improve the quality of public life, the quality of life of a nation, and also the quality of relations between nation in general, and has a mission to be a means of discussion, articulation, and public service needs. In the end, the public's right to obtain quality information can be protected (Basci, 2018; Kriyantono, 2019). The principle of *qaulan sadidan* becoming obligatory to be carried out in journalistic

practice because the majority of Indonesian people are Moeslim, 87% (www.databoks.katadata.co.id).

Based on the description above, the researcher formulates a hypothesis: As a public broadcasting institution that serves the public interest, is non-commercial in nature, and the majority of audiences are Muslim, the principle of *qaulan sadidan* has been widely adopted in the news of public broadcasting institutions.

This hypothesis is important to prove in this research because it is possible for a factor to influence the factuality of the news so that the hypothesis can not be proven. This factor, according to the Normative Theory of Media, is the independence of the media in producing and disseminating news. Media independence determines the ability of the media to play role in serving the wider public interest, for the benefit of society as a whole McQuail (2010) in which mass media must be free from excessive government control and certain interest groups in order to be independent in reporting social facts and meeting audience needs (Karman, 2014). This independent, according to this theory, makes the media capable of producing varied and quality information, opinions or cultures (McQuail, 2010). In this research, as described above, the main principle of news quality is factuality.

This hypothesis is also important to prove to understand whether this news quality related to factuality has been adopted in the context of current public information disclosure. In the New Order era, the implementation of factuality (*qaulan sadidan*) was influenced by government interests (Gayatri, 2006).

After the reformation, this implementation was influenced by capital owners with their business groups or affiliated with political parties in the form of capital authoritarianism (Darmanto, 2015; Kriyantono, 2019; Siregar, 2014). This also happens in other countries, such as in Malaysia Kasim & Sani (2016) and Nigeria Santas (2017), which reveal that mass media divided into several groups according to their political preferences so that they tend to provide unbalanced coverage and become partisan press political.

The situation above also links to Susanto (2013) study that freedom of the media is still apparent in countries that are just entering the era of democracy. Even though the government has not intervened and made the media an arm in controlling the reporting, various groups in the community have the freedom to control reporting and broadcasting related to their interests. Sulitnya media untuk bebas tidak terbatas dalam membuat berita, juga ditulis Harahap (2013, p. 1), "the mass media always tries to harmonize state interest, market, and society in order to bring profits and capital but tries to get free of control of interests."

By asking whether the factuality of the news, as the adoption of *qaulan sadidan*, is found in the production of news programs, this study aims to offer the use of the theory of Islamic communication in the study of journalistic communication.

RESEARCH METHODS

The research applied mixed-methods. First, the researcher used

quantitative content analysis, which analyzes systematically an open or manifest communication messages from a communicator (Kriyantono, 2014; Wimmer & Dominick, 2011). The researcher measured the factuality content in the news produced by TVRI and RRI as a visible message of communication, without examining the motives and ideologies behind the production of the messages. The object of the research is the news in the Jawa Timur Dalam Berita (East Java in the News) program.

The types of news broadcast were hard news and soft news with themes such as politics, economy, social, criminal, environmental, educational, cultural, legal and other important themes. The unit of analysis was the syntax of the news text. According to Kriyantono (2014), the syntactic unit is the calculation of the frequency of words or symbols that appear in news texts. The researcher used total sampling of 146 news during the period under study.

The researcher obtained news documentation data in the form of written news scripts. The instrument used for coding was composed of Islamic principles, *qaulan sadidan*, which were collaborated with the factuality concept of some academic literature, namely Eriyanto (2011); Kriyantono (2016); Morissan, 2013 and Westerstahl (1983, cited in McQuail, 2010). *Qaulan sadidan* is operationalized as true words and obliged to avoid lying (Surah An Nisa': 9; Al-Hajj: 30; An-Nur: 11-20), do not say any that is heard (Muslim Hadith), and examine every news (Al-Hujurat: 6), the news requires evidence to be true (Al-Baqarah: 111),

and say goodness or be quiet (Muslim Hadith) which are the principle of the relevance, benefits, and accuracy of the news.

Based on the literature, such as Eriyanto (2011); Kriyantono (2016); Morissan (2013); and Westerstahl (1983, cited in McQuail, 2010), factuality is operationalized as news that does not mix the facts and personal opinions of journalists, does not contain opinion words such as "it seems, presumably, are probable, as if, seemingly, impressed, controversy, surprise, maneuvering, and unfortunately", and do not mix facts with opinions and comments. The researcher noted the frequency of occurrence according to the instrument to be included in the frequency distribution table. Each table is given an explanation in the form of a systematic compiled description.

Second method was interview to deepen the findings of content analysis data. The interview was conducted after content analysis was completely done. The interview was conducted with Slamet Ari Wibowo, a senior TVRI journalist and Adhar, a senior journalist from RRI.

RESULTS AND DISCUSSION

After the coding process, it is revealed that not all the principles of factuality (*qaulan sadidan*) are contained in TVRI news. However, the factuality level can be categorized to a very high level in TVRI because there are 72.91% items are qualified as factual (Table 1).

This finding makes the research hypothesis acceptable, i.e as a public broadcasting institution that serves the public interest, is non-commercial, and the majority of audiences are Muslim, the principle of *qaulan sadidan* has been widely adopted in news items of TVRI. It means that the news broadcast on TVRI has contained many elements of factuality by not mixing facts with opinions, comments, and interpretations of journalists or news writers.

information, report in a balanced and fair manner, do not mix facts and opinions that are judgmental and apply the presumption of innocence."

Journalistic practices are as old as public relations practices and have the same function as a provider and disseminator of information (Kriyantono & McKenna, 2017; (Lattimore *et al.*, 2011), so that the principles of *qaulan sadidan* which are reflected in public relations principles -tell the truth and building trust- are also applied to journalistic practices. The principles emphasize that the practitioners convey information truthfully to the public without trying to cover up the facts. The public needs to get sufficient information that they need and are relevant to their needs (the public must be informed) which will eventually build public trust (Kriyantono, 2019; McQuail, 2010; Lattimore *et al.* 2011).

Furthermore, in this era of information disclosure and public service, people have some characteristics, i.e. become more critical, be free to express opinions, and be able to obtain information from various sources, including the internet, so that non-factual information is likely to disrupt trust and performance as a public institution (Kriyantono *et al.*, 2017) This era of democracy has become to be a momentum of public broadcasters to be able to meet their roles and escape from the influence of power due to the change in a more democratic broadcasting system (Masduki, 2017)

In journalistic activities, a journalist must confirm and clarify a fact. Do not let gossip and rumors that

Tabel 1. Factuality

Themes	Freq	%
News does not mix facts with opinions, comments, interpretation of journalists or news writers.	105	72.91%
News mixes facts with opinions, comments, interpretation of journalists or news writers.	41	28.09 %
Total	146	100%

Source: Data coding

Even though it is in a large percentage, the researcher assumes that the percentage of news that does not meet the factuality principles is still too large. As a public institution that produces journalistic products, it is perceived that TVRI should really base itself on the factuality principles. Article 3 of The Indonesian Journalistic Code of Ethics can be used as a general benchmark for assessing news quality, namely that "Indonesian journalists always test

will be slander if the fact is not true (Kriyantono, 2019). Islam teaches in Surah 49: 6: "O ye who believe, if come to you the wicked bring a message, then examine it carefully so that you do not bring a disaster to a people without knowing the circumstances that cause you to regret your actions." If the journalist gets information from the interviewees (informants), the information must be checked and traced: "is the information correct?" Do not rush to disseminate the information without doing validation first. The Prophet Muhammad said: "Whoever is in a hurry, will be wrong" (Hadist Narrated by Al Hakim). This truth is validated by checking: "Is that information really happening (empirical)?" Islam was built not only on the basis of trust, but also demanded empirical evidence. Allah gives an example in Surah Al Baqarah (2: 111): "Say, "Show proof of your truth if you are the right person." If the information is not correct or is not yet true (ambiguous) then do not spread it. After finding out the truth, check again "is the information useful if distributed?" If it is useful then it can be disseminated, if not useful it is better to just keep it. So, the principle of truth and benefit are two things that are inseparable. The Prophet Muhammad said: "say goodness or be silent" (Hadist Narrated by Al Hakim Muslim).

Based on journalistic code of ethics, checking this truth to ensure the accuracy of the news. The statement of the X is confirmed by the statement of the Y and other related parties. If there is synchronization between statements, conclusions can be drawn that contain the truth.

Efforts to test the accuracy of this news bring journalists to practice cover both sides (providing a minimum opportunity for two parties to speak). The truth must be ensured so that communicators avoid slander. Slander harms many people, including making people who are innocent or even not involved can be negatively affected. "Concepts such as truth and reality cannot be separated from the concept of objectivity. Journalism derives a great deal of its legitimacy from the postulate that it is able to present true pictures of reality" (Wien, 2006, p. 3).

Delivering factual news can be interpreted as teaching people about truth and goodness because the main requirement of truth is factual. In the Islamic perspective, the task of journalists in spreading the news can be called *tabligh* activities, namely conveying the right news and benefits to the community. Therefore, *tabligh*, according to Mowlana (2007, p. 31), is a fusion of communication and ethics theory so that there is a relationship between *tabligh* and group cohesion (solidarity/*assabieh*). Both *tabligh* and group cohesion are fundamental factors in building the nation. It can be said that *tabligh* is a way to communicate the messages of goodness in good ways so as to maintain the solidarity and harmonization of society.

However, from the findings of the data, even though the hypothesis is accepted, the researcher considers it necessary to observe further, there is still news that is not in accordance with the principle of factuality. The coding results show that there are 41 news (28.09%) that cannot be

categorized as factual because the news still uses the personal opinions of journalists or the news writer. This figure (28.09%) is still relatively large. The following are some examples of the results of analysis that use syntactic analysis units for news that confuse facts with journalists' personal opinions. The opinionative words, such as "presumably, estimated, expected, as if, impressed, as if, controversy, suspected, surprised", are underlined for display.

"Through this activity, it is expected that the implementation of this peaceful campaign can be carried out well and the implementation of the 2019 Election can also take place honestly, transparently and with dignity" (September 24, 2018).

"The ballot boxes made from cardboard seem to be a polemic in the community regarding the feasibility of use which some feel by some residents is not feasible ..." (December 18, 2018)

"The delay in sending ballots is suspected due to the large number of ballots that must be printed." (March 2, 2019).

"It is estimated that the number of damaged ballots will continue to increase because of the new ballots that were sorted out." (February 27, 2019).

"The occupants of Class 2B of Magetan Detention Houses do not seem to have escaped the DPT data collection conducted by the local KPU." (December 1, 2018)." (December 1, 2018).

The words "seem, feel, suspected, predicted, and expected"

are words of opinion, not words of fact. These opinion words are the result of the journalist's interpretation, not from the results of interviews with the sources. Facts can be divided into two types: Sociological facts are events and psychological facts are the result of interviews with informants (Kriyantono, 2016).

The factuality of the news is also determined by the completeness of the news element, namely whether the news contains elements of the complete news, which is written using the 5W + 1H writing formula: what, where, when, why, who, and how. So that the audience can receive information correctly (Eriyanto, 2011; Kriyantono, 2016). Data from the content analysis shows that most TVRI news (62.32% or 91 news) have been written in complete formula, containing elements of 5W and 1H, while 55 news (37.68%) are written incomplete. Examples of news containing all 5W and 1H elements:

Title: Declaration of Peace Campaign Begins The East Java Provincial Election Commission held a declaration of peaceful campaign yesterday afternoon. The event which took place in the courtyard of the East Java KPU office was packed with cultural parades by wearing traditional archipelago clothing from political party participants. successful team candidate candidate presidential candidate and supporters of legislative candidates for the Republic of Indonesia, DPRD and DPD RI. The peaceful declaration of the campaign was attended by a number of election organizers to the Forpimda ranks in East Java, including East Java Provincial KPU chairman Eko Sasmito, East Java Bawaslu chairman Amin, East Java Regional Police Chief Inspector General Luki Hermawan and Military Commander V. Hundreds of representatives from 16 political parties also attended to enliven this peaceful campaign declaration. They wore costumes

based on the local wisdom culture of the traditional clothing of the archipelago and the attributes of party greatness. They held a carnival march around Jalan Tenggilis Jemursari around the East Java KPU office. According to East Java KPU chairman Eko Sasmito this declaration was the beginning of the process of the 2019 Concurrent Election campaign. The plan will be held until April 13, 2019. This program, which has the theme of anti-hoax and anti-sara, is to support the holding of elections that are vulnerable to the spread of hoaxes and the spread of 'sara' issues. The East Java KPU hopes that the upcoming 2019 Simultaneous Election process can be carried out like the simultaneous Pilkada which goes peacefully and harmoniously. In addition, the number of citizen participation to participate in the success of the Pileg and Pilpres in East Java is increasing (September 24, 2018).

Based on the Law no. 14/2008 concerning Public Information Openness, it can be said that mass media should relay complete information that guarantee a informative news. It is linked to Turner's (2018) study that "the role of the media was universally regarded as fundamental to the proper functioning of the democratic state: the media's capacity to provide information freely to all citizens ensured they had equal access to the democratic process." (Turner, 2018, p. 3). Mass media and democracy are always related since Media is a representation of the society and how democratic a society is, can be mirrored by media (Hanan *et al.*, 2016, p. 332).

As a conventional media and public broadcasting institution, TVRI has great potential to become a trusted and referral media. This is based on research (Talwar *et al* (2019, p. 72) that "social media has negative association with authenticating news before sharing because of the misuse

of social media and fake news." In addition, according to Pavel (2010, p. 106), "Mass media has certain important functions to perform which include influencing public opinion, determining the political agenda, providing a link between the government and the people, acting as a government watchdog, and affecting socialization, entertainment, educating the masses, and mobilization as well." It is also reinforced by Sarkar (2017, p. 111). Through the research in India, Sarkar reveals that media should bridge between governors and the governed by increasing its performance as a 'watchdog' role by providing information and increasing the degree to which the media act as a representative forum for the views of citizens.

Furthermore, by getting funding from the National Budget, public broadcastings have great opportunities to develop and educate the society. Adopting Milan (2009, p. 4) statement, it can be convinced that public broadcasting, like community media, can become a tool for development and should be designed so that they work as voice to the voiceless. Referring to the finances of media she says that media is most often guided by its donors who further have their own interests.

The Interview Results

To explore the findings, the researcher also conducted interviews with TVRI journalist practitioners, Slamet Ari Wibowo, and Adhar (Senior Journalist from RRI). According to Slamet, the number of opinion words is due to the knowledge of the journalistic

language and also because of the habits that exist on TVRI.

"The opinion words are like attached words, even I and some other friends often use the words when the live report and the words are always at the end become a kind of conclusion. There is an unwritten rule that journalists must be balanced and impartial in presenting news. The boss also always reminds to make the news according to the facts. There are rules in the form of books held by the section heads. Indeed, not everyone holds the book. Journalist usually has been seen or heard directly from the press council during the certification exam" (Interview, June 30, 2019).

In addition, TVRI has managed the production of news so that it can meet the principles of *qaulan sadidan* and factuality. This is based on Slamet's answer that there is a written agreement in the editorial of the employment contract. According to him, TVRI journalists have understood journalistic duties and ethics because many have come from the profession of radio journalists and newspapers, before joining TVRI. "It's just that everything returns to the individual who runs it. If there are violations in writing news, journalists are reprimanded," said Slamet.

Regarding the fact that there are still a lot of news that are not written in complete 5W and 1H, Slamet explains that this was not done by reporters or news correspondents, but, was carried out by news editors. The news element that is not written most is the "when" element. So, it is not because journalists do not

understand the theory of the completeness of the news element.

TVRI has a lot of news that has happened more than 20 hours so that many cannot be aired. Finally, it will be aired tomorrow so that the "when" element is not delivered. In the campaign, for example, news about candidate X was deliberately not aired at the time of coverage because it was waiting for news about candidate Y, to be balanced (Interview with Slamet).

From the description of the results of this interview, it can be described that news management of TVRI already has systematic standards. Management has a guidebook and also rules regarding professional certification for journalists. This rule has also been written in the employment contract. TVRI also has a sanction mechanism, such as reprimand, if a violation occurs.

The researcher believes that there are still many non-factual news due to the limited use of the guidebook, held by the section head. Fortunately, journalists still get journalistic knowledge from the press council and journalists have experience as journalists in previous institutions, so they are assumed to write more factual news.

The amount of news that does not contain all the elements of 5W and 1H is due to the large amount of news stock. TVRI has also made policies by not conveying information about the time of the incident. This is contrary to the principle of news actuality. Journalists have a responsibility to the public to always provide the latest information so that they need information that is fast and direct

(Newsom & Haynes, 2014). Journalists highly appreciate quality information, such as timeliness, accessibility and transparency (Pfetsch & Adam, 2011; Kriyantono, 2016).

Regarding the Islamic communication theory, the results of the interview indicates that the leadership had never provided information about the Islamic values in the journalistic process on TVRI even though recitation was conducted regularly on the commemoration of Islamic holidays. In addition, a short lecture (*kultum*) was held every Tuesday and a Qur'anic study every Thursday at 12.00. "However, lectures have never touched on the relation of religious and journalistic," said Slamet.

Moreover, Adhar says that RRI are based on the daily setting agenda. The setting agenda is a proposed topic of coverage submitted by reporters to the editor and head of office and sub-division head. Therefore, regarding the freedom of journalists, according Adhar, the journalists have their own freedom. "Editor, head of office and sub-division head only direct the journalists. There is no intervention on the content of the news. Both the angle and choice of sources" affirms Adhar.

The explanation from Adhar is linked to previous study regarding the freedom of the press. Ahmadi (2018, p. 1101) reveals that in the implementation of democracy in Indonesia, the mass media is required to more independent and neutral in providing information especially related the holding of elections. Mass media must be able to become social

control in socio-political life in society. Apart from that, media must be able to provide actual, factual, and balanced information to community so that it can be a reference for the community in elect a leader and can bring about an appropriate election with the principle of elections in a democratic country.

Generally, Adhar says that RRI has similar program about human resources development in journalistic capability. Although most of reporters are professional and experience reporters, Central RRI gives many opportunities to offer training, such as leading reporter training, disaster reporter training, and election reporter training. In particular, regional RRI rarely conducts such training. Usually the regional RRI sends representatives to attend training to the central RRI.

Regarding the position of RRI as a public broadcasting institution, the government does not directly intervene and control content. "But every year when hearings or plenary sessions with the House of Representatives, there are content directives, as the latter we are directed to reproduce travel content, culinary tours, and soft news," says Adhar.

From the interviews, the research also reveals that RRI adheres to precision journalism. Factuality and accuracy are the main points. So RRI set aside a little speed in publishing news. However, it is interesting finding that not all components of 5W + 1H can be fulfilled in one of RRI news articles. According to Adhar, 5W + 1H can be equipped with running info related in the next articles. When the researcher asked about the percentage of the

number of news items that contained elements of factuality, Adhar gave data that on average only 70% in one month, RRI news contained elements of factuality. The biggest factor that causes it has not reached 100% is the availability of journalists who master communication technology well.

The importance of mastering communication technology has been affirmed in previous study. Pavlik (2015, p. 9) reveals that emerging technologies has transformed the practices of journalistic and then impacted the media and society. Pavlik also concludes that a series of technological developments that are increasingly widespread, global, and networked to encourage major changes in the nature and function of journalism, the media, and society.

From the content analysis and interview data, it can be concluded that qaulan sadiddan is very important to be accommodated in the news. In the context local government, adopting Yantos (2015), p. 94), it is affirmed that it is needed a mass media that can be the main source of information for local governments that can be relied on to inform development programs to the public. Information transparency is one component of the administration of governance towards good governance.

PROPOSITIONS

Based on the above data display and discussion, the researcher is able to formulate propositions:

- The principle of qaulan sadidan in the form of the factuality concept has been adopted by journalists in the production of news but there are still

some news that have not contained this principle.

- Although there has not been a socialization program about the relevance of Islamic values to journalistic, the principle of *qaulan sadidan* has been adopted because journalists have journalistic experience before joining the public broadcasting institutions.

- The incompleteness of the elements in news writing is not caused by a lack of understanding of journalists about journalistic theory, but, because of the editorial overstock of news.

- Democracy has reduced government intervention in the public broadcasting institutions. Related to determining news content, the interventions tends to determine the theme of the news.

CONCLUSION

This study has confirmed that the research hypothesis has been accepted, namely the principle of *qaulan sadidan* has been widely adopted in the news of public broadcasting institutions, because public broadcasting institutions serve the public interest, a non-commercial institution, and its audience is predominantly Muslim. This research proves that the principles of *qaulan sadidan* relevance to the principle of news factuality, as a form of news quality. Through content analysis and interviews, this study is able to build several propositions, such as the news contains factual and non-factual news, although dominated by factual news, it is assumed that the experience as a journalist helps the adoption of *qaulan sadidan* values, and the completeness of the news is also determined by the news availability in the newsroom.

The researcher realizes the limitations of this study, which is not focused on exploring the motives and processes in the production of news on public broadcasting institutions and does not parse the effectiveness of the news related to the findings of the data. For further research, the researcher recommend a survey research to prove the effectiveness of the news to the audience. Qualitative research is also important to explore the motives and processes during the message production interaction so as to get a deep data insight. It is hoped that the results of this research will stimulate the awareness of academics to focus on studying Islamic perspectives in developing communication science in the future.

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