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Communication Strategy Program Production Islamic on TVRI Bali During Ramadhan Integration Islamic with Balinese Culture

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ABSTRACT

TVRI Bali, as a public broadcaster operating in a province with a non-Muslim majority, faces unique challenges in presenting Islamic programs that remain meaningful, inclusive, and culturally respectful during Ramadan. This study analyzes the da'wah communication strategies employed by TVRI Bali in producing Islamic broadcasts that are both effective and sensitive to local cultural contexts. Using qualitative research with a case study approach, data were collected through in-depth interviews with producers, creative teams, and preachers/broadcasters, supported by program observations. The findings reveal three key results: (1) Jejak Islam demonstrates strong cultural–Islamic acculturation by integrating Islamic values with Balinese cultural elements; (2) Lentera Ramadan delivers comprehensive Islamic teachings with minimal cultural blending, functioning as a thematic learning program; and (3) Mimbar Islam incorporates moderate Balinese Hindu cultural symbols in its visuals and inter-program advertisements, reinforcing interreligious harmony. Theoretically, these findings expand the understanding of cross-cultural da'wah communication and illustrate how religious messages can be adapted within minority settings. Practically, the study provides a strategic framework for public broadcasters in multicultural regions to design religious content that fosters inclusivity, cultural relevance, and social cohesion. These implications highlight the broader significance of culturally adaptive Islamic broadcasting in supporting harmonious interfaith relations.

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INTRODUCTION

In the digital era, the development of information and communication technology has brought significant changes, one of which is in the way of spreading religious teachings to the community, including Islamic da'wah.[1] Among them is television media, which until now is still one of the means of communication used in conveying messages to the wider community quickly, efficiently, reliably, and in a structured manner. Television in its development is not only influential in the dissemination of information and entertainment, but also includes Islamic education and da'wah. Like TVRI (Indonesian People's Television) Bali which has a wide reach and access to television media has undergone changes to adapt to the demands of the times.

Currently, television programs can not only be accessed through electronic media but can also be used in internet-based digital media, one of which is social media such as TVRI Bali's youtube, facebook, and instagram channels. In this context, da'wah communication is no longer limited to mosque pulpits or taklim assemblies, but has reached public spaces such as electronic and digital television. In practice, the programs that will be aired by these regional public broadcasting institutions have the responsibility to present shows that are not only educational and informative but also reflect local cultural values and the diversity of Balinese society. Therefore, the vision program is neutral depending on who the user is.[2] Such as special programs that are aired during the holy month of Ramadan which is a form of implementation of the da'wah communication strategy implemented by TVRI Bali.

TVRI Bali in broadcasting da'wah programs during Ramadan shows a serious effort to present shows that are not only loaded with Islamic values, but also do not offend local values that are upheld by the Balinese people. Programs such as short tausiyah, interactive dialogues, inspirational stories, and lectures packaged in the nuances of local culture are proof that the integration between Islamic values and Balinese culture is not impossible. Rather, this integration is able to create da'wah communication that is more acceptable and more effective in touching the hearts of diverse communities.

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[1] Arina Rohmatul Hidayah, Mia Alisya, Khairunnisa, Bayu, "Analysis of the Utilization of Broadcasting Media in the Dissemination of Islamic Religious Values: A Case Study of the Islamic Program is Beautiful on TRANSTV."

[2] "'Serambi Islami' Da'wah Program on TVRI Audience And Users Perspective."

Da'wah in this non-Muslim majority area presents its own challenges. The religious message conveyed needs to be packaged wisely so as not to create an impression of exclusivity, but to build a common awareness of the universal values of Islam such as justice, compassion, and peace. Seeing the fact that religion is always syncretic with existing culture, if they violate regional rules or traditions, there will be sectarianistic religious attitudes which will later cause new problems in understanding religious doctrine.[3] Therefore, the da'wah communication strategy is an important aspect in determining the success of delivering messages to the audience. Da'wah communication is not just about conveying religious messages, but is a process of building spiritual understanding and awareness that is carried out persuasively and contextually in accordance with the local culture.

This kind of da'wah communication strategy is in line with the concept of transcultural communication, where communication is carried out by paying attention to existing cultural differences and building bridges to understand each other.[4] In the Balinese context, cultural da'wah means using approaches that embrace local values such as harmony, tolerance, and harmony with nature and others. For example, da'wah can be packaged using subtle language, local cultural symbols, or even regional arts filled with Islamic moral messages. This perspective is seen as an effort to instill Islamic values in all dimensions of life by paying attention to the potential and tendency of aging as cultural creatures.[5] This approach has proven to be more effective and does not cause social resistance.

This research aims to describe and analyze the da'wah communication strategies applied in Islamic programs at TVRI Bali during the month of Ramadan, as well as how efforts to maintain the integrity of Islamic values are carried out without denying the existence of local Balinese culture. This research is important considering that there have not been many studies that have specifically highlighted the practice of da'wah in local media in the context of a culturally and religiously heterogeneous society.[6]

Theoretically, this study enriches the study of da'wah communication in

[3] Kunawi Basyir, "Islam Nusantara Strengthens Moderation and Erodes Extremism in Religious Life."
[4] Ni Putu Sinta Lestari, and Ni Made Yuliani, "BROADCASTING COMMUNICATION STRATEGY IN THE PROGRAM OF THE HINDU SPIRITUAL FLUSH PROGRAM AT LPP TVRI BALI."
[5] "DYNAMIC DA'WAH IN THE MODERN ERA."
[6] Arina Rohmatul Hidayah, Mia Alisya, Khairunnisa, Bayu, "Analysis of the Utilization of Broadcasting Media in the Dissemination of Islamic Religious Values: A Case Study of the Islamic Program is Beautiful on TRANSTV."

Indonesia, especially in the framework of Nusantara Islam and cultural da'wah. Practically, the results of this research are expected to be a reference for broadcasting institutions, dai, and da'wah practitioners in designing da'wah communication strategies that are effective, polite, and in accordance with the characteristics of a pluralistic Indonesian society.[7]

RESEARCH METHODS

This study uses a qualitative approach with a descriptive method. The researcher chose this approach because the research focuses on describing and understanding social phenomena based on TVRI Bali's Islamic production program, by observing the process of how Islamic values are integrated with the local culture of Bali. Through this method, the researcher seeks to understand how TVRI Bali produces Ramadan programs and how to integrate Islamic and cultural values. Interviews were conducted with parties involved in the production of the program. In addition, the researcher also made non-participatory observations on TVRI Bali's Islamic program broadcast uploaded on TVRI Bali's official YouTube channel.

The data obtained were then analyzed using thematic analysis techniques to identify patterns of da'wah communication and forms of integration of Islamic values with local culture. The validity of the data was processed through triangulation methods, namely comparing findings from in-depth interviews and program observations. The interview data with the creative team, and the speakers were checked for compatibility with the results of observations on the shows of Jejak Islam, Lentera Ramadan, and Mimbar Islam. This triangulation aims to ensure that the researcher's interpretation is consistent and supported by various data sources.

RESULTS AND DISCUSSION

Bali is one of the provinces in Indonesia that is known to have a very strong cultural character and the majority of the population is Hindu. However, Bali is also home to a significant number of Muslim communities, especially in coastal areas such as Denpasar, Jembrana, and Buleleng. The relationship between two or more religions in

[7] Fifi Hasmawati, Anita Trisiah, "The Islamic Footprint of LPP TVRI South Sumatra Content Analysis in Script Writer Program."

one region usually does not happen suddenly. Historical ties are considered a modality that contributes greatly to the pattern of life today, including religious life.[8] In this heterogeneous social situation, Islamic da'wah activities must be carried out wisely and wisely so as not to cause social friction, but on the contrary, to be able to build harmony and mutual understanding between religious communities.[9] Da'wah in this region is not only required to convey the message of Islam substantially, but also must be able to adapt to the local culture and traditional wisdom of the Balinese people.

In an effort to adapt da'wah in a multicultural area, a contextual da'wah communication approach is very important. TVRI Bali as a regional public broadcasting institution has a responsibility and strategic position in shaping public opinion. It can be understood that in this case we learn to understand cultural reality in cross-cultural communication by interacting, located in the variation of steps and ways of communication that pass through a group of people.[10] For Muslims collectively, pay special attention to increasing worship and self-control carried out in the holy month of Ramadan. Therefore, a successful da'wah program must be able to answer spiritual, educational, and entertainment needs. TVRI Bali in this case, needs to adjust the format and content of da'wah shows to meet the expectations and needs of the heterogeneous Balinese people, especially in the month of Ramadan.

During the holy month of Ramadan, TVRI Bali routinely broadcasts Islamic religious programs that not only function as a means of spiritual education for Muslims, but also as a medium to establish social harmony between religions. In addition, this holy month is also a very appropriate strategic moment to strengthen faith and deepen understanding of Islamic teachings. In the context of da'wah, Ramadan has a very important role because Muslims are at the peak of spiritual and religious awareness, so that da'wah messages can be more easily accepted and applied in daily life.

The production process of this Islamic program faces various stages and challenges, but it also opens up great opportunities to create creative, inclusive, and positive impact da'wah content.

In the analysis stage, the researcher carried out the process of mapping thematic

[8] "DIALECTICAL COMMUNICATION IN HINDU AND ISLAMIC RELATIONS IN BALI."
[9] Sudarsono, "The Development of Islamic Values in Bali in the Digital Era."
[10] Achiriyah, Syahrul Abidin, "CROSS-COMMUNICATION MUKTICULTURAL IN MAINTAINING CULTURAL VALUES."

concepts by re-reading interview transcripts, observation notes, and program documentation. This process resulted in the grouping of data into several initial categories, such as forms of cultural acculturation, the structure of delivering da'wah messages, and the representation of harmony between religions. After filtering data and combining similar themes, three main findings were formed that represented the characteristics of each Ramadan program of TVRI Bali, namely the Islamic Trail, Ramadan Lantern, and Islamic Pulpit.

Ramadan Program on TVRI Bali

The Ramadan program at TVRI Bali is a form of commitment of public broadcasting institutions in presenting religious broadcasts with educational and cultural value. In the production process, the da'wah communication strategy can be seen from the way the editorial team determines themes that are relevant to the life of a multicultural community.[11] Communication strategies include planning, implementation, and evaluation activities so that the message can be effectively conveyed to the audience. TVRI Bali practices this theory by adapting the message of da'wah to the character of the Balinese people who uphold the value of spiritual power in art and culture. The form of communication must be adjusted to the comfort of the habit of communicating.[12]

a. Communication Strategy

The aspect that can be seen in the TVRI Bali production team in making the strategy can be seen from how TVRI Bali presents the content of the message from the Islamic Footprint program which displays the narrative of tolerance and the history of Islamic acceptance in Bali. Meanwhile, *the religious* pulpit and *cult before breaking the fast* focus more on strengthening the spiritual of Muslims. The language used uses Indonesian to reach a wide audience. However, in the Islamic Trail program, several of the speakers who were associated used Balinese and local accents in explaining the content that was being uploaded. In terms of visualization of the *Da'wah Trail program*, it uses visual cultural and architectural locations of Bali. The aspects contained in it highlight the Balinese environment of Hindu and Islamic communities that are harmonious at the same time. While the other two programs use Islamic nuanced sets

[11] Atjep Muhlis, Ridwan Rustandi, "The Production Process of Islamic Programs for the Qolbu TVRI West Java Light Program."
[12] Haryadi Mujianto, Astri Fitria Angeline, "Intercultural Communication between Nomads and Local Communities in Garut."

without local cultural ornaments. Figures and resource persons for the program are selected based on the needs of the audience, usually using local Muslim resource persons and for the Islamic Footprint program in addition to Muslim figures also invite Hindu figures who are interviewed about how Islam is and its current condition to show cross-faith closeness. The values emphasized are in the form of social harmony, interreligious acceptance, and Islamic identity that adapts to the cultural context.

b. Media Strategy and Communication Style

The media strategy implemented in the *TVRI Bali Da'wah Trail* program is comprehensively designed to reach a wide audience while strengthening the image of TVRI Bali as an inclusive and diversity-oriented public broadcasting institution. Television remains the primary medium in this strategy due to its broad reach and ability to build emotional closeness with the audience. The broadcasting of Islamic values through television can unite the perception of the Muslim community by receiving messages that are conveyed together and uniformly. Television is also an important aspect of the process of identifying the values accepted by society (especially Muslims) that are constantly changing.[13] Thus, television serves as the main means in strengthening TVRI Bali's position as a public media that upholds the values of tolerance and interfaith brotherhood.

In addition to television, the use of digital media such as YouTube and Instagram is an important strategy in dealing with changes in people's media consumption behavior, especially among young people. Through the digital platform, video clips, interfaith interview snippets, and reflective content from *the Da'wah Trail* are disseminated to reach a wider and more dynamic audience. This distribution of digital content allows for two-way interaction between the media and the audience, creating a more open and participatory dialogue space. This approach not only expands the reach of information, but also strengthens the image of TVRI Bali as an institution that is adaptive to technological developments and the communication needs of the younger generation.

Furthermore, cooperation with local communities, religious institutions, and Balinese cultural organizations is an important element in the media strategy. This collaboration aims to enrich the program content with an authentic local perspective and

[13] Achmad Syarifuddin, Muhammad Randicha Hamandia, "The Production Process of the 'Assalamualaikum' Program on TV Alhijrah in the Perspective of Da'wah."

expand public acceptance of the message conveyed. By involving religious and cultural figures, *the Jejak Da'wah* program gains stronger social legitimacy while showing that da'wah can be a space for cross-identities encounters.

In the communication style, *Jejak Dakwah* carries a humanist and dialogical approach. Interfaith interviews as well as cultural explorations are conducted in a way that respects differences and highlights human values. In addition, the educational and inspiring communication style makes this program a means of learning for the community to understand Islam in a peaceful local context. The messages of religious moderation are conveyed without confrontation, but by emphasizing the values of brotherhood, tolerance, and diversity as the foundation of common life.

The process of communication strategy of the resource person, of course, requires sensitivity to read the situation, the character of the communicator (listener) with the resource person will have a significant impact.[14] The approach to the informational religious communication strategy is found in the religious pulpit and cult programs before breaking the fast, where the message of da'wah is conveyed directly and normatively without elements of local culture. The main focus is the spread of Islamic values and worship during the month of Ramadan. The communicative cultural approach can be seen in the Islamic Footprint program that combines Islamic values with Balinese culture, this approach features interfaith figures and traces historical places that show the process of accepting Islam in the Balinese community. This form of communication is dialogical, because it involves Muslims and non-Muslims in one narrative space.

Integration of Islamic Values and Local Culture of Bali

One of the main characteristics of the Islamic program at TVRI Bali is its ability to integrate Islamic values with the local Balinese culture without changing the substance of Islamic teachings. Judging from the stimulation of the sensory apparatus, in broadcast radio, newspapers and magazines, only one sensory device receives stimulus, namely television. This integration is evident in the visual settings, background music, language, and cultural symbols used in the Jejak Islam program.[15]

The factor that strengthens the harmony between religious communities in Bali is the

[14] Ni Putu Sinta Lestari, and Ni Made Yuliani, "BROADCASTING COMMUNICATION STRATEGY IN THE PROGRAM OF THE HINDU SPIRITUAL FLUSH PROGRAM AT LPP TVRI BALI."
[15] "THE ROLE OF REPORTERS IN THE PRODUCTION PROCESS OF THE 'JAMBI IN NEWS' BROADCAST PROGRAM ON TVRI JAMBI."

historical example and local wisdom that is still maintained.[16] In addition to the visual aspect, the integration of values is also seen in the cult program before breaking the fast which contains the message of da'wah. For example, speakers or lecturers who associate Islamic teachings with local values such as hablum minallah and hablum, minannas which are philosophically in line with the Hindu teachings of Tri Hita Karana (harmony between humans, God, and nature). This approach makes da'wah feel relevant and contextual for the Balinese people.

In the context of broadcasting, the use of local cultural elements in television da'wah increases the acceptance rate of non-Muslim communities and fosters a moderate Islamic image. This approach also shows the form of Islam of the archipelago, which is Islam that is based on universal values but dresses locally. Thus, TVRI Bali has succeeded in building a communication bridge that unites national identity, Islam, and regional culture in harmony.[17]

Program Impact on Society

The presence of Islamic programs on TVRI Bali during Ramadan has a significant social impact, both for Muslim and non-Muslim communities. Meanwhile, for non-Muslim communities, the program is a means of interfaith education.

Thus, TVRI Bali's Islamic program not only has an impact on increasing religious understanding, but also strengthens the spirit of pluralism and social cohesion in the midst of Bali's multicultural society.

Da'wah Challenge at TVRI Bali

The production process is an effort to change the form of the script into an audio visual form for the program of the event. This production process is one of the management means to achieve the goals that have been set in producing an event program to make it more interesting to be observed by its viewers.[18]. Despite having a strategic role, da'wah through public media in multicultural areas such as Bali faces various challenges. The first is the contextual and cultural challenge. The Balinese people have strong religious traditions and rituals, so Islamic da'wah must be conveyed very carefully so as not to give the impression of disturbing local harmony. An approach that is too

[16] Putriana, "LOCAL WISDOM IN BUILDING ISLAMIC AND HINDU HARMONY IN KUTA BADUNG TRADITIONAL VILLAGE."
[17] Kunawi Basyir, "Islam Nusantara Strengthens Moderation and Erodes Extremism in Religious Life."
[18] Dr. Umi Halwati, S.Sos,I, M.Ag, *ANALYSIS OF THE PRODUCTION PROCESS OF THE DA'WAH PROGRAM SHIHAB & SHIHAB ON NARASI TV*.

normative or exclusive can cause social resistance. Second, the challenge of media representation. As a public institution, TVRI must maintain neutrality and balance in broadcasting religious programs. This demands a moderate communication strategy and does not highlight dogmatic differences. Third, technological challenges and audience interest. In the digital era, young people consume more religious content through social media and online platforms. TVRI Bali needs to adjust the presentation format to make it more interactive, for example by involving audience comments or short video footage that is easy to share on social media. Fourth, internal production challenges. Based on interviews with the production team, the main obstacle lies in the limited resources, both equipment and crews who understand the production of da'wah programs. However, collaborations with local figures and Islamic institutions in Bali helped overcome these limitations.

Based on the results of interviews with the TVRI Bali crew, the public's acceptance of TVRI Bali's Islamic programs has changed significantly compared to the previous few years. At the beginning of the emergence of da'wah programs, there were a number of public figures who did not accept the presence of Islamic broadcasts on regional public television with a non-Muslim majority. Most of those objections arise from concerns that religious content will cause social tensions or be perceived as exclusive to one particular religious group.

However, over time, TVRI Bali managed to build a more refined and inclusive approach**,** namely by presenting da'wah in the packaging of local culture. Islamic values are introduced through polite language, visuals that are in harmony with the Balinese aesthetic, as well as universal themes such as peace, social ethics, and tolerance. Not only that, religious moderation is currently used as an effort to strengthen the harmony between religious communities in Indonesia. So that the programs that are aired often package religious moderation so that the community is enlightened to understand each other between religions. [19]

As a result, rejection of Islamic programs is now almost no longer found in a number of programs aired both on TVRI Bali and other private broadcasters**.** Based on the results of observations on TVRI Bali's YouTube channel, there are many positive

[19] Ida Bagus Made Arjana; Rieka Yulita Widaswara, "TVRI NTB's Hindu Religious Pulpit Broadcast Program Strategy in Socializing Religious Moderation."

comments from non-Muslim viewers who appreciate the soft and aesthetic appearance of da'wah. This shows that public media can be a common space that fosters mutual respect between religious communities. The public actually appreciates especially TVRI Bali as a public media that is able to display peaceful, contextual, and strengthen social harmony between religious communities in Bali.

CONCLUSION

TVRI Bali's da'wah communication strategy during Ramadan is a representation of Islam Rahmatan lil 'Alamin in media practice, where the message of Islam is communicated peacefully, culturally, and with tolerance. This model of da'wah deserves to be a reference for other public broadcasting institutions in Indonesia that operate in multicultural areas, so that da'wah not only touches the spiritual side, but also builds social bridges that strengthen brotherhood across faiths and cultures. As a public broadcasting institution operating in non-Muslim majority areas, TVRI Bali has succeeded in building a peaceful and tolerant image of Islam through Islamic programs that are presented in an inclusive manner and respect local culture.

There are three main aspects that determine the success of the Ramadan da'wah program at TVRI Bali, namely adaptive communication strategies, the integration of Islamic values and Balinese culture, and the challenges of Islamic production programs. The approach used is not dogmatic, but persuasive and cultural, by highlighting the universal values of Islam such as compassion, justice, togetherness, and respect for differences. The programs produced during the ramdahan are like the Islamic Trail which contains the values of Islamic integrity and local culture. Meanwhile, the religious pulpit and cult program before breaking the fast has used fully Islamic nuances so that it can be accepted by the global community.

The positive impact of this strategy can be seen from the acceptance of the Balinese people who tend to be open to Islamic shows on TVRI. However, this study also found that da'wah through public media faces challenges that are not light. Among them are the limitations of human resources in the production of da'wah content, the need to adapt to the development of digital media, and the demand to maintain the neutrality of public institutions in the midst of religious diversity. However, TVRI Bali is able to manage these challenges through an inclusive communication approach, which is a way

of communicating that respects differences and emphasizes universal human values.

This study recommends that TVRI Bali consider developing a more varied program format to enrich the method of delivering da'wah. Other public media can use this cultural adaptation strategy as a reference in presenting religious broadcasts that remain sensitive to local diversity. Future research can be focused on the analysis of TVRI Bali's digital content production to see how cross-cultural da'wah strategies are applied on online platformsOverall, this research proves that da'wah can not only live in mosques or Islamic boarding schools, but also in public media spaces that prioritize togetherness and cultural beauty. TVRI Bali is a real example of how Islamic da'wah can run harmoniously in non-Muslim majority areas, without causing social resistance, instead strengthening harmony between religious communities.

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