



THE CONSTRUCTION OF AGENDA SETTING IN THE *DA'WAH* BROADCASTING OF SALAM TV

Ahmad Salman Farid*

Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia

Correspondence author's email: ahmadsalmanfarid@stain-madina.ac.id

Vijaya Kittu Manda

PBMEIT India

Abstract

Keywords:

agenda-setting;
da'wah; islamic
media; salafi; youth
inclusivity

Islamic media platforms such as Salam TV have reshaped religious broadcasting, influencing both public discourse and spiritual identity. However, research has largely emphasized audience impact, with little attention given to how editorial and institutional processes shape da'wah content, particularly in campus-based platforms. This study adopts a qualitative case study approach to explore agenda-setting within Salam TV's da'wah programming. Data were collected through in-depth interviews, document analysis, and focus group discussions involving 140 informants, including broadcasting managers, content producers, Islamic scholars, and viewers. Thematic analysis was employed to identify recurring patterns in editorial decision-making and institutional influence. Findings reveal that Salam TV's editorial priorities are strongly shaped by theological imperatives rooted in the Salafi tradition. Programming themes consistently emphasize 'aqidah, akhlāq, and Islamic jurisprudence, supported by structured mechanisms for selecting themes, developing scripts, and conducting theological reviews. While audiences value the program's theological precision, younger viewers tend to prefer more inclusive language and contemporary framing. The study highlights the tension between theological rigor and communicative adaptability in campus-based Islamic media. To remain relevant and credible across diverse audiences, Islamic broadcasters must integrate theological accuracy with responsive communication strategies.

Abstrak	
Kata kunci: penetapan agenda; dakwah; media Islam; salafi; inklusivitas pemuda	Platform media Islam seperti Salam TV telah membentuk kembali penyiaran keagamaan, memengaruhi wacana publik dan identitas keagamaan. Namun, penelitian sebagian besar menekankan dampak pada audiens, dengan sedikit perhatian diberikan pada bagaimana proses editorial dan kelembagaan membentuk konten dakwah, terutama di platform berbasis kampus. Studi ini mengadopsi pendekatan studi kasus kualitatif untuk mengeksplorasi penetapan agenda dalam program dakwah Salam TV. Data dikumpulkan melalui wawancara mendalam, analisis dokumen, dan diskusi kelompok terfokus yang melibatkan 140 informan, termasuk manajer penyiaran, produser konten, ulama Islam, dan pemirsa. Analisis tematik digunakan untuk mengidentifikasi pola yang berulang dalam pengambilan keputusan editorial dan pengaruh kelembagaan. Temuan penelitian mengungkapkan bahwa prioritas editorial Salam TV sangat dibentuk oleh keharusan teologis yang berakar pada tradisi Salafi. Tema-tema program secara konsisten menekankan akidah, akhlak, dan yurisprudensi Islam, yang didukung oleh mekanisme terstruktur untuk pemilihan tema, pengembangan naskah, dan tinjauan teologis. Meskipun pemirsa menghargai ketepatan teologis program, pemirsa yang lebih muda lebih menyukai bahasa yang lebih inklusif dan pembingkai kontemporer. Studi ini menyoroti ketegangan antara ketelitian teologis dan adaptabilitas komunikatif dalam media Islam berbasis kampus. Agar tetap relevan dan kredibel di kalangan beragam audiens, penyiar Islam harus mengintegrasikan akurasi teologis dengan strategi komunikasi yang responsif.

How to cite this (APA 7th Edition):

Farid, A. S. & Manda, V. K. (2025). The Construction Of Agenda Setting In The *Da'wah* Broadcasting Of Salam TV. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 10(2), 335-370. <https://doi.org/10.22515/albalagh.v10i2.12019>

INTRODUCTION

Background Of The Study

The field of Islamic broadcasting has undergone a significant transformation, driven by technological advancements and the growing demand for faith-based content that resonates with contemporary Muslim audiences (Azizah, 2024; Hartina & Syahrir, 2021; Humaizi, 2018; Mutia & Hargiana, 2021; Usman et al., 2022). Across the Muslim world and particularly in Southeast Asia, Islamic media platforms have emerged not merely as instruments of religious instruction but as strategic arenas for shaping public discourse and cultivating religious identity. One such platform is Salam TV (Muslim &

Irawan, 2023; Bahri & Zueni, 2021; Wahyuni, 2015), a digital *da'wah* channel affiliated with STAI As-Sunnah in Deli Serdang, Indonesia, which has garnered attention for its unique positioning within the broader spectrum of Islamic communication.

The relevance of agenda-setting theory to understanding Islamic media practices is crucial, as it provides a framework for analyzing how media organizations, including Islamic broadcasters such as Salam TV, prioritize issues and shape public discourse. Formulated initially by McCombs and Shaw. (Ferreira et al., 2020; Scheufele, 2000; Trigueros & Lacasa-Mas, 2018) In the context of political communication, agenda-setting theory has evolved into a powerful analytical tool that helps scholars understand how media not only inform the public but also frame ideologically and culturally significant narratives.

Numerous studies (Craft & Wanta, 2004; McCombs & Shaw, 1972; Schmidt et al., 2022) have demonstrated how media organizations construct agendas that influence what the public deems important. In the context of religious broadcasting, this theory takes on added significance. Religious media, particularly channels like Salam TV (Bahri & Zueni, 2021) Do not merely present issues for public consideration; they actively mediate the interpretation of religious values, guiding how these values are understood and applied in daily life. In this sense, the agenda-setting function of Islamic media extends beyond traditional news reporting by influencing both the content and the approach of religious discourse.

By applying agenda-setting theory to Salam TV, this study will examine how the network's editorial decisions reflect theological imperatives, prioritize specific issues, and ultimately shape the religious identities of its audience. Thus, agenda-setting theory (Scheufele, 2000) Serves as an essential lens for understanding the strategic role that Islamic broadcasters play in framing religious values and guiding the public's interpretation of those values in a modern context.

In the Indonesian context, the intersection of media, religion, and education has attracted considerable scholarly attention. Studies have explored the proliferation of Islamic television (Efendi et al., 2023; Effendy et al., 2023; Santoso, 2022), the commodification of *da'wah* in the digital era (Antin & Mupida, 2023), and the evolving role of pesantren and Islamic universities in disseminating religious messages (Husin, 2023; Lubis, 2021; Harahap et al., 2022). However, while the expansion of Islamic media has been well documented, little attention has been paid to the editorial and institutional

dynamics that shape the agenda of *da'wah* content, particularly within campus-based Islamic television networks such as Salam TV. This oversight is notable, given the increasing role of Islamic higher education institutions as both producers and regulators of religious discourse in Indonesia.

Despite its relatively small scale compared to national Islamic broadcasters, Salam TV serves as a fascinating case study. It reflects a hybrid model that blends traditional religious scholarship with modern communication strategies. The station provides a window into how Islamic values are framed, packaged, and transmitted to various audiences, including students, academic communities, and broader segments of Indonesian society. However, beyond the appealing visuals and authoritative religious content, what determines the choice of issues and themes featured on Salam TV? How does the editorial team decide which aspects of Islamic life to emphasize, and which to sideline? Moreover, how are institutional priorities, educational, ideological, and strategic, translated into broadcast decisions?

These questions highlight a critical research gap. While previous studies have examined *da'wah* content in terms of its effectiveness, reach, or theological soundness, few have investigated the agenda-setting mechanisms that underpin the production of Islamic media content. Even fewer have explored how such mechanisms operate within the organizational and educational framework of campus-based Islamic broadcasting. The current study seeks to address this gap by analyzing the construction of agenda setting in Salam TV's *da'wah* programming, focusing on the editorial processes, thematic priorities, and institutional influences that shape its broadcasting agenda.

This oversight is notable, given the increasing role of Islamic higher education institutions as both producers and regulators of religious discourse in Indonesia. Despite its relatively small scale compared to national Islamic broadcasters, Salam TV presents a distinctive case. Unlike larger stations such as Rodja TV or Wesal TV, which operate independently and cater to a broad national audience, Salam TV is embedded within a campus-based environment and directly shaped by the academic and religious culture of an Islamic higher education institution. This hybrid positioning, which blends traditional religious scholarship with modern communication strategies, offers a unique lens for studying how *da'wah* is not only disseminated but also institutionalized through editorial decision-making and pedagogical priorities. The station thus provides an opportunity to understand how Islamic values are framed, packaged, and transmitted

to segmented audiences, particularly students and academic communities, while still engaging broader segments of Indonesian society (Gusfa et al., 2021; Heryanto, 2017).

Understanding how agenda-setting is constructed on Salam TV is significant for several reasons, particularly given its role as a Salafi *da'wah* media outlet. Salam TV operates within the Salafi tradition, known for its strict, puritanical interpretation of Islam, which often sparks controversy and debates within the broader Muslim community. This makes Salam TV a particularly compelling subject of study, as it presents a unique case of media operating within a theological framework that prioritizes doctrinal purity over the more flexible approaches found in other Islamic media outlets. Additionally, Salam TV's content frequently addresses khilafiyah (differences of opinion) within the Islamic community, offering insight into how media in this tradition navigates theological disagreements and presents its perspectives on contentious issues.

First, studying Salam TV enhances our understanding of how Islamic media functions in decentralized, community-based settings, which operate outside the commercial pressures faced by mainstream broadcasters. These settings, such as Salam TV, offer a different perspective on how religious content is framed and prioritized. Second, this study contributes to the broader field of Islamic communication studies by applying agenda-setting theory to religious media, an approach that has been surprisingly underexplored in existing scholarship. Finally, by examining the editorial processes and content strategies at Salam TV, the research offers practical insights for Islamic universities and *da'wah* institutions seeking to optimize their communication in the digital age, particularly by aligning it with their theological and doctrinal imperatives while addressing contemporary issues.

Thus, the main objective of this study is to critically examine the construction of agenda setting in Salam TV's *da'wah* broadcasting, with a particular focus on three dimensions: (1) the institutional context and editorial structure that inform content decisions; (2) the dominant themes and issues prioritized in programming; and (3) the intended communicative goals and audience engagement strategies. By doing so, this research aims to provide a theoretically grounded and empirically rich account of how Islamic *da'wah* messages are strategically curated within campus-based media operations. This study not only fills a notable gap in the literature but also seeks to

stimulate further dialogue around the ethics, politics, and pragmatics of religious communication in contemporary media environments.

Literature Review

McCombs and Shaw first conceptualized the agenda-setting theory. (McCombs & Shaw, 1972) posits that the mass media play a critical role in determining which issues the public perceives as important. Initially applied to political journalism, this theory has since been extended to various domains, including health communication, environmental issues, and, increasingly, religious broadcasting. Media do not merely reflect reality; they actively shape it by giving prominence to specific themes, ideas, and voices while marginalizing others. This editorial selection process becomes especially influential in contexts where audiences rely heavily on media to interpret religious guidance and sociocultural norms.

In the realm of Islamic media studies, scholars such as Christensen (2021) and Shuhufi et al. (2022) have explored the rise of Islamic digital platforms as spaces for *da'wah*, identity construction, and ideological negotiation. These platforms, including television, YouTube, Instagram, and TikTok, have been widely examined with respect to their reach, reception, and theological content. Studies have evaluated how media *da'wah* adapts to digital culture, how audiences interpret online fatwas, and how Islamic media navigates between orthodoxy and populism. However, few have applied the agenda-setting framework to assess how issues are selected, framed, and prioritized within Islamic broadcasting institutions themselves.

Salam TV, as a campus-based Islamic television channel under the auspices of STAI As-Sunnah, represents a unique hybrid between traditional Islamic scholarship and modern media management. While some preliminary works have looked into its effectiveness in youth engagement and online *da'wah* (Eseverri-Mayer & Khir-Allah, 2022; Huda et al., 2022; Ozalp & Ćufurović, 2021; Sunaryanto & Rizal, 2023). There is still a limited understanding of the internal decision-making processes that determine which *da'wah* messages are broadcast and why. Most research has focused on audience reception or content analysis without diving deeper into the structural, editorial, and ideological frameworks that shape the channel's communication agenda. This is where the need for further exploration becomes apparent.

Research Gap

Despite the growing interest in Islamic media, most research has focused on macro-level phenomena, such as the rise of global Islamic networks, or on micro-level trends, such as audience engagement with specific preachers or religious influencers. However, as Al-Zaman (2022) emphasizes the need for more research at the meso level of analysis, particularly on the internal editorial processes within Islamic broadcasting institutions. Al-Zaman (2022) notes that much of the focus is on the public-facing side of Islamic media, but the intricacies of content creation and editorial logic remain largely unexplored. This gap is particularly relevant in non-commercial educational settings such as Salam TV, where editorial processes are driven by theological and institutional priorities rather than market forces.

Beyond the appealing visuals and authoritative religious content, what determines the choice of issues and themes featured on Salam TV? How does the editorial team decide which aspects of Islamic life to emphasize, and which to sideline? Moreover, how are institutional priorities, educational, ideological, and strategic, translated into broadcast decisions? These questions highlight a critical research gap. While previous studies have examined *da'wah* content in terms of its effectiveness, reach, or theological soundness, few have investigated the agenda-setting mechanisms that underpin the production of Islamic media content. Even fewer have explored how such mechanisms operate within the organizational and educational framework of campus-based Islamic broadcasting. The current study seeks to address this gap by analyzing the construction of agenda setting in Salam TV's *da'wah* programming, focusing on the editorial processes, thematic priorities, and institutional influences that shape its broadcasting agenda.

Furthermore, while agenda-setting theory has been widely applied in political and commercial media, its application to religious media, particularly Islamic television within educational institutions, remains surprisingly rare. In the context of Islamic media, Muslim & Irawan (2023) suggest that the theoretical application of agenda-setting has been overwhelmingly focused on commercial broadcasters, leaving a notable gap in understanding how Islamic educational platforms, such as Salam TV, set their agenda. This results in a limited understanding of how content curation is influenced by theological guidance, audience targeting, and ideological boundaries.

A specific gap exists in understanding how Salam TV constructs its agenda, even though it serves both as a medium for Islamic proselytization and an academic platform embedded within a Salafi educational context. According to Bahri & Zueni (2021) Salam TV is a critical institution in North Sumatra for promoting Islamic values within the Salafi tradition, yet little empirical research has explored how its content priorities are set. This absence in the literature is significant given Salam TV's role in shaping public understanding of Islam among its audience, including students, alums, and the broader Muslim community.

Therefore, this study aims to address these under-theorized and under-researched areas by examining how the editorial and institutional processes at Salam TV influence its *da'wah* content and agenda-setting practices. The research will explore how editorial decisions are made within an educational framework and how institutional priorities guide the content that reaches its audience, offering insights into the broader dynamics of Islamic media within educational settings.

Problem Formulation

This study examines how Salam TV's editorial processes shape the direction of *da'wah* presented to the public. Salam TV claims to operate as an academically focused *da'wah* media within an Islamic higher education institution; however, uncertainties persist regarding the criteria that govern the selection of issues and themes presented. How does the editorial team balance theological imperatives, institutional interests, and the diverse needs of its audiences?

Furthermore, it is crucial to determine how institutional priorities, whether educational, ideological, or strategic, are reflected in broadcast decisions. Are the choices of themes, program formats, and modes of presentation shaped more by Islamic scholarly traditions, the broadcasting institution's agendas, or modern communication strategies aimed at engaging younger viewers? These questions form the core of the problem formulation in this research.

Novelty Of The Study

This study presents a novel contribution by integrating agenda-setting theory with Islamic *da'wah* broadcasting in educational institutions. While prior research has examined Islamic media in terms of its effectiveness, audience reception, or content

analysis (Efendi et al., 2023; Santoso, 2022), this research takes a different approach by focusing on the editorial processes and institutional mechanisms that drive content creation.

Many earlier studies, such as those by Huda et al. (Huda et al., 2022) and Sunaryanto & Rizal (Sunaryanto & Rizal, 2023), have explored the impact of Islamic media platforms on youth engagement or their role in spreading *da'wah*, but they often adopt a content-focused or audience-centered approach. In contrast, this study highlights the internal decision-making processes at Salam TV, offering insights into how editorial teams set the agenda and prioritize issues from a theological and institutional perspective.

Another key distinction of this study is its methodological orientation. Previous studies (Eseverri-Mayer & Khir-Allah, 2022) often rely on quantitative surveys or audience analysis to assess the impact of Islamic media. In contrast, this study employs a qualitative case study approach, using in-depth interviews, document analysis, and thematic coding to uncover the editorial logic and agenda-construction process within Salam TV. This approach enables a deeper understanding of how institutional values, leadership ideologies, and theological priorities shape the construction of media content. This topic has not been explored in prior studies.

This research addresses a gap in scholarship on campus-based Islamic media, which is often overlooked in favor of larger, commercial platforms. While other studies focus on national or global Islamic media networks (Bahri & Zueni, 2021). This research emphasizes the unique role of smaller, educationally oriented media outlets, such as Salam TV, in shaping Muslim youth discourse. By applying agenda-setting theory to a local, non-commercial media outlet, this study provides a fresh, theory-informed perspective on how *da'wah* messages are curated, filtered, and framed at the institutional level.

Purposes Of The Study

The primary aim of this study is to critically examine the construction of agenda setting in Salam TV's *da'wah* broadcasting. This includes identifying how editorial teams and institutional stakeholders determine which issues are prioritized, what themes are emphasized, and how messages are framed to align with the mission of STAI As-

Sunnah. By doing so, the research intends to map out the editorial ecosystem that drives religious communication in this unique institutional setting.

A secondary objective is to explore the intersection of media production and Islamic pedagogy, particularly how campus-based broadcasters such as Salam TV integrate scholarly authority with media logic. This analysis will assess how producers, scholars, and administrators collaborate or, at times, contest over what constitutes proper *da'wah* for broadcast. Such findings may offer practical guidelines for other Islamic media platforms seeking to maintain theological integrity while effectively engaging broader audiences.

This research aims to advance a contextualized model of agenda-setting in Islamic broadcasting. This model, grounded in empirical data and rooted in communication theory, provides a framework for future research in analogous institutional or ideological contexts. The research aims to enhance transparency, reflection, and effectiveness in *da'wah* practices in an era where the competition for attention and religious interpretation has shifted predominantly to digital platforms.

The primary purpose of this study is to investigate how agenda-setting is constructed within Salam TV's *da'wah* broadcasting, focusing on the editorial processes, thematic priorities, and institutional influences that shape content decisions. This research addresses the gap by examining the mechanisms by which editorial teams and institutional stakeholders select and frame religious issues, aligning these choices with the mission of STAI As-Sunnah.

The secondary objective is to examine the interplay between Islamic pedagogy and media logic within a campus-based broadcaster, with a specific focus on the collaboration or contention among producers, scholars, and administrators in establishing appropriate *da'wah* for broadcast. From this analysis, the study seeks to develop a contextualized model of agenda setting in Islamic broadcasting, thereby contributing to communication theory and to practical guidelines for Islamic media institutions. Ultimately, the findings aim to encourage more transparent and effective *da'wah* practices that balance theological integrity with the expectations of contemporary audiences.

Rationale Of The Study

This research is urgent because Salam TV, a campus-based *da'wah* station with a Salafi orientation, represents a unique identity space within the landscape of Islamic media in Indonesia. Islamic higher education institutions increasingly act as both producers and regulators of religious discourse. Yet, little scholarly attention has been given to how editorial and institutional mechanisms shape the content of *da'wah* broadcasting. Previous studies have primarily emphasized audience reception and agenda-setting effects, without addressing internal production processes or the framing criteria that guide religious programming. However, channels like Salam TV play a significant role in shaping religious understanding and social identity among audiences. (Muslim & Irawan, 2023; Bahri & Zueni, 2021). Examining its editorial ecosystem, therefore, becomes critical for understanding how Islamic messages are constructed and disseminated.

Neglecting to examine this issue could result in significant repercussions. Without a deeper understanding of the editorial logic and institutional priorities behind Islamic broadcasting, *da'wah* stations risk producing content that is overly narrow, dogmatic, or disconnected from the contextual needs of the public, especially younger generations who often struggle with tensions between religious messages and everyday realities (Wei, 2008). This gap threatens both the credibility of institutions and the effectiveness of *da'wah*, as poorly contextualized programming can erode audience trust and engagement. Thus, this study is necessary to develop a contextualized model of agenda setting in Islamic broadcasting, one that strengthens accountability, adaptability, and theological integrity of Islamic media in the digital era.

METHODS

This study adopts a qualitative case study approach, which is particularly suited for exploring complex social processes within specific institutional contexts. Salam TV is a unique case for this research due to its distinctive approach to *da'wah* broadcasting, which distinguishes it from other media outlets. The case study method allows for an in-depth, contextualized examination of how agenda setting is constructed in Salam TV's religious broadcasts. By focusing on a single, information-rich case, the research seeks to unpack the dynamics, perceptions, and decision-making processes that shape the

formulation of religious broadcast content, thereby providing valuable insights into the intersection of media, religion, and society.

Data were collected through a combination of in-depth interviews, document analysis, and focus group discussions. (Briandana et al., 2021; Fauzi et al., 2022). Interviews were conducted with key stakeholders within the institution, including broadcasting station managers, content producers, and Islamic scholars involved in designing *da'wah* messages. Focus groups were conducted with regular viewers of Salam TV to gain insights into audience perceptions of content priorities, thematic relevance, and behavioral impacts. Additionally, institutional documents such as program schedules, editorial guidelines, and internal memos were analyzed to triangulate the findings and verify the consistency of thematic priorities.

Purposive sampling was used to identify informants with direct involvement in or experience with Salam TV. A total of 140 individuals participated in this study, categorized into six distinct groups based on their roles and relevance to the research objectives.

Table 1.
 Research Informants

Category	Role	Description	Number of Informants
Broadcasting Station Managers	Key decision-makers	Individuals responsible for the overall management and operational decisions at broadcasting stations.	5
Content Producers	Content creators	Professionals involved in creating and producing <i>da'wah</i> content, such as religious programs and thematic shows.	10
Islamic Scholars	Theological authorities	Religious experts who provide scriptural guidance and approve content for theological accuracy.	5
Salam TV Audiences	Regular viewers	Members of the public who regularly engage with Salam TV's religious content, including students, alumni, and the general Muslim community.	100
Focus Group Participants	Audience members	A selected group of audience members who participate in discussions on how <i>da'wah</i> media content affects their understanding and practice.	20

Table 1 presents the research informants, categorized by role and number of participants. The categories include Broadcasting Station Managers (5 informants), who

are responsible for overseeing the management and operations of broadcasting stations; Content Producers (10 informants), who are involved in creating and producing religious content; Islamic Scholars (5 informants), who provide theological guidance and ensure content accuracy; Salam TV Audiences (100 informants), who are regular viewers, including students, alums, and the general Muslim community engaging with the channel's content; and Focus Group Participants (20 informants), a selected group of viewers who discuss how the *da'wah* media content influences their understanding and practices. These informants provide diverse perspectives for the research, ranging from decision-makers to regular viewers and scholars.

This structured methodological design ensures both depth and breadth of data collection. It allows the study to address multiple dimensions of agenda-setting construction, from institutional strategy and editorial policy to production processes and audience reception. All interviews and FGDs were recorded with consent and later transcribed for thematic analysis (see Table 1). Thematic analysis was employed to identify patterns in agenda prioritization, issue selection, and the framing of *da'wah* messages across program genres.

The study maintained trustworthiness by adhering to the criteria of credibility, dependability, confirmability, and transferability (Sheldon et al., 1986). Credibility was established through triangulation of data sources and prolonged engagement in the field. Member checking was also applied, whereby preliminary findings were presented to selected informants to validate interpretations. Dependability and confirmability were maintained through detailed field notes and an audit trail, while thick description was employed to enhance transferability to similar institutional contexts.

RESULT AND DISCUSSION

Salam TV's Influence On Religious Themes And Audience Engagement

According to the agenda-setting theory by McCombs & Shaw (1972) The media play a crucial role not only in determining which issues are important but also in shaping how the public perceives them. In the case of Salam TV, this theory offers valuable insights into how the station sets its agenda by prioritizing specific themes and framing them within a Salafi context. The editorial choices made by Salam TV, such as its focus on theological themes such as *'aqidah* (creed), *akhlāq* (morality), and Islamic

jurisprudence, align with McCombs and Shaw's concept that media influence public discourse by determining which topics the audience should attend to.

A more critical reading shows that Salam TV's prioritization of *'aqidah*, *akhlāq*, and *fiqh* illustrates how Islamic broadcasting often reproduces normative theological agendas without fully addressing the complexities of contemporary Muslim life. While such a focus ensures doctrinal purity, it risks sidelining issues such as pluralism, digital ethics, and the socio-political realities that younger audiences encounter daily. This selective framing exposes a research gap, as most studies emphasize audience reception or religious impact, but rarely interrogate the editorial and institutional choices that define what counts as "proper" *da'wah* (Campbell & Tsuria, 2021).

"At Salam TV, we prioritize content that aligns with core Islamic principles, especially in relation to 'aqidah, akhlāq, and fiqh. We believe that these theological and moral teachings should be central to our broadcasts. For example, shows like 'Tauhīd Series' and 'Adab in Social Media' are designed to emphasize the importance of pure beliefs and good character, as we see these as essential in guiding the Muslim community." (Producer of Salam TV)

For instance, Salam TV's programming, including shows like *Tauhīd Series* and *Adab in Social Media*, reflects a clear agenda to promote a strict interpretation of Islam, prioritizing themes that support Salafi values. This demonstrates the agenda-setting function in action, as Salam TV not only determines what the audience should think about (e.g., the importance of *'aqidah* or family values) but also influences how these themes are understood, through framing them within a traditional religious framework. Programs such as *Millennial Muslim* and *Raising Righteous Children* address contemporary issues. However, they are still framed in a way that aligns with Salafi doctrines, presenting them through the lens of Islamic teachings rather than modern, secular perspectives.

However, while these strategies illustrate the application of agenda-setting theory, they also reveal critical limitations that constrain Salam TV's effectiveness in addressing the needs of a broader and more diverse audience. First, Salam TV demonstrates a lack of inclusivity in content. By heavily prioritizing Salafi interpretations of Islam, the station marginalizes alternative Islamic perspectives and broader sociocultural discourses. This narrow scope of agenda-setting may alienate audiences who seek a more pluralistic representation of Islamic thought (Bandura, 2001). In doing so, Salam TV risks

diminishing its relevance in a diverse media environment in which audiences increasingly demand inclusivity and representation.

Second, the station relies on one-way, non-interactive communication formats, such as lectures and sermons. This communication style reflects what Rodríguez-Díaz & McCombs (2023) and Wibiyanto & Hastiningsih (2019) describe as a traditional, top-down model of media influence. In the digital era, however, younger audiences tend to favor dialogical and interactive media forms, such as podcasts, live Q&A sessions, and social media engagement. Salam TV's continued reliance on one-way broadcasting, therefore, limits its ability to foster active audience participation, diminishing its long-term impact among digitally literate viewers.

Third, Salam TV faces the challenge of limited adaptation to contemporary social issues. Although it addresses themes such as family and morality, its framing often neglects urgent modern concerns, including mental health, gender equality, and socio-political justice. As Scheufele & Tewksbury (2007) note, framing influences not only what audiences consider necessary but also how they interpret issues. By framing these topics primarily within theological boundaries, Salam TV risks being perceived as detached from pressing societal realities, particularly by younger generations seeking relevant and practical guidance.

For instance, the August theme *Facing Modern Fitnah*, which draws upon Surah Al-Kahf, includes programs such as *Flexing and Riya'* and *Faith in the Digital Age*. While these broadcasts aim to caution youth against the dangers of ostentation and moral decline in social media use, the framing often lacks a nuanced understanding of the broader psychological and social dynamics of digital culture. By reducing complex issues like online self-expression and peer pressure to mere matters of *fitnah* and sin, the programs risk oversimplifying modern challenges. This approach illustrates the negative tendency of Salam TV's agenda-setting: rather than engaging critically with contemporary youth culture, the content frames it narrowly through a theological lens, which may alienate younger audiences seeking more balanced and empathetic guidance (Ananda, 2017).

The theory also suggests that the framing of these themes plays a pivotal role in shaping audience perceptions. While the audience values the theological accuracy of the content, there is an apparent demand, particularly among younger viewers, for more inclusive and contemporary language to address issues such as mental health and gender roles. Salam TV's reliance on one-way communication formats, such as religious

lectures or sermons, also limits audience engagement, particularly compared with more modern, interactive media formats, such as podcasts. This highlights the need for Salam TV to adapt its content delivery methods to remain relevant to a younger, more interactive audience, thereby helping them feel understood and respected and maintaining its influence in shaping public discourse on Islam.

Salam TV's programming, including the *Tauhid* Series and Adab in Social Media, demonstrates a clear editorial agenda-setting function: it dictates not only the topics audiences consider (such as *'aqidah*, family values, and morality) but also how they perceive them, through a framing steeped in Salafi interpretation. In agenda-setting terms, Salam TV exercises first-level agenda-setting by determining issue salience and second-level agenda-setting by framing attributes of these issues, highlighting theological clarity while sidelining secular or pluralistic alternatives. According to McCombs & Shaw (McCombs & Shaw, 1972) Such media influence extends beyond coverage volume; it shapes how audiences interpret and prioritize religious themes. This framing strategy not only solidifies a particular religious discourse but also channels audience understanding into specific religious paradigms.

While theological accuracy is important, younger audiences increasingly seek content that addresses contemporary issues, such as mental health and gender roles, inclusively, while maintaining scriptural depth. Salam TV's continuing reliance on one-way communication formats, such as lectures and sermons, limits opportunities for deeper engagement. Communication research suggests that interactive formats like podcasts or live Q&A sessions foster greater involvement, retention, and resonance with digitally oriented audiences (Entman, 1993; Scheufele, 2020). The disparity between audience expectations and content delivery underscores the urgent need for Salam TV to shift from merely setting the agenda to fostering meaningful dialogue, particularly to maintain its relevance among younger, more interactive audience segments.

Figure 1 illustrates the challenges Salam TV faces in setting the agenda for its audience through a comprehensive visual. It highlights the factors influencing editorial choices, including the prioritization of theological themes, framing within a Salafi context, and adherence to a traditional religious framework. Figure 1 also addresses communication methods, particularly the one-way communication approach and the lack of interactive formats. These issues are contrasted with the need for more inclusive content, demand for contemporary language, and the challenges of maintaining

relevance among a diverse audience. Overall, the diagram encapsulates the tension between preserving traditional religious values and adapting to a more modern, inclusive, and interactive media environment.



Figure 1. Analyzing Salam TV's Agenda-Setting Challenges

Thus, the agenda-setting theory provides an essential framework for understanding how Salam TV strategically curates its content to align with Salafi principles while influencing its audience's religious identity and social values. However, as the audience becomes more diverse, particularly among younger generations, Salam TV's content and delivery methods may need to evolve to sustain its role in the digital age.

Editorial Prioritization Of Da'wah Themes

The second major finding centers on the internal logic underlying the prioritization of themes in Salam TV's broadcasting agenda. The study reveals that *da'wah* topics are selected not merely based on current social issues or audience trends, but primarily guided by theological priorities derived from the institution's Salafi orientation. The thematic focus includes *'aqidah* (creed), *manhaj* (methodology), *akhlāq* (morality), and Islamic jurisprudence, all framed within classical interpretations.

Salam TV's emphasis on thematic priorities such as *'aqidah*, *manhaj*, *akhlāq*, and *fiqh* aligns closely with its educational mission situated within Islamic higher education. According to agenda-setting theory, the media's role is not only to determine what audiences should think about (first-level agenda-setting) but also how those topics are

framed and understood (second-level agenda-setting) (McCombs & Shaw, 1972). This selectivity ensures the transmission of theological clarity and moral grounding, an essential countermeasure given the challenges posed by the digital proliferation of fragmented and distorted religious narratives (Humaizi, 2018). By emphasizing foundational religious teachings, Salam TV not only educates but also significantly influences public discourse on religion and identity formation.

The emphasis on classical interpretative frameworks may marginalize critical issues such as religious moderation, mental health, gender dynamics, and digital ethics, which are increasingly significant for younger, digitally engaged Muslim audiences. Communication studies underscore the dangers of narrow framing: when media neglects relevant and evolving societal themes, it loses resonance and engagement potential (Picone et al., 2019). Consequently, this topic is prioritized not only because it reflects institutional intentions but also because achieving a balanced *da'wah* agenda is essential for preserving religious integrity and societal relevance. In the absence of such a balance, religious broadcasting risks detachment from the lived experiences of its audience, thereby compromising both its credibility and influence.

Despite its strong commitment to theological consistency, Salam TV's editorial priorities may narrow the scope of issues addressed, thereby limiting its relevance to the broader public sphere. Research on religious broadcasting highlights that when media content is too tightly bound by theological orthodoxy, it risks alienating segments of the Muslim audience who seek more contextual or inclusive approaches (Setia, 2022; Singer, 2009). For instance, while topics such as *'aqidah*, *fiqh*, and *akhlāq* are central to Islamic life, an overemphasis on these themes may reduce opportunities to explore pressing socio-cultural challenges faced by young Muslims in rapidly changing environments. This imbalance can hinder the channel's capacity to serve as a bridge between timeless Islamic principles and contemporary realities.

Another weakness lies in the selective engagement with contemporary issues, which are addressed only when they can be strictly aligned with Qur'anic or *sunnah* references. While this approach ensures doctrinal purity, it may also restrict the station's ability to engage with the complexities of topics such as mental health (Trevisan, 2020), gender justice (Martino et al., 2021), and digital ethics in nuanced ways (Campbell & Tsuria, 2021). Consequently, the editorial strategy could reinforce a perception that Islamic media avoids grappling with diverse and evolving concerns of Muslim societies.

This tension between theological consistency and socio-cultural relevance highlights a key limitation of Salam TV's editorial agenda.

Managers and scholars regularly collaborate to determine monthly themes that serve as the editorial umbrella for all program types, from lecture series and short-form reminders to youth-targeted talk shows. Interestingly, contemporary social issues such as flexing culture, gender roles, and mental health are also addressed, but only when they can be rooted in Quranic and *Sunnah* references, thereby maintaining theological consistency.

In fact, themes such as *'aqidah*, *manhaj*, *akhlāq*, and *fiqh* are essential to society, as they underpin Islamic guidance. However, Salam TV tends to restrict its scope, framing it almost exclusively within classical interpretations, which reflects a limitation in contextualizing the Quran and *Sunnah* with contemporary realities (Hussain, 2022; Sanjaya et al., 2022). When the doctrine holds that the Quran is a comprehensive way of life, these teachings should not be confined solely to rigid traditional categories but also extended to address emerging issues like flexing culture, gender roles, and mental health concerns that resonate strongly with younger audiences. Interestingly, Salam TV does attempt to cover such themes, but only when they can be explicitly rooted in Quranic and *Sunnah* references, ensuring theological consistency but often at the expense of broader relevance and inclusivity



Figure 2. Salam TV YouTube Channel Header

(Source: <https://www.youtube.com/@Salamtelevisi>)

Figure 2 illustrates the station's efforts to engage a substantial audience, as evidenced by its 139,000 subscribers. The following highlights the channel's broad reach and the effectiveness of its editorial strategy in prioritizing theological themes rooted in Salafi orientation. Figure 2 showcases the technical aspect of the broadcast setup, with the host engaging with the audience and the crew ensuring high-quality production. This reinforces Salam TV's commitment to delivering *da'wah* content with a professional

approach, using modern broadcasting tools. The prominent display of the channel's name and subscription count indicates that the station is not just focused on content creation but also on fostering a large and engaged viewership.

Table 2.

Monthly Priority Themes In Salam TV (2024 Sample)

Month	Main Theme	Theological Reference	Content Examples
January	Strengthening 'aqidah	Surah Al-Ikhlās	Tauhīd Series, Avoiding Shirk
March	Manners and Islamic Etiquette	Hadith Arbain, Al-Adab Al-Mufrad	Adab in Social Media, Adab in Study Circles
May	Family in Islam	Surah At-Tahrim, Hadith Muslim	Roles of Fathers, Raising Righteous Children
August	Facing modern defamation (fitnah)	Surah Al-Kahf	Flexing and Riya', Faith in the Digital Age
November	Youth and da'wah	Surah Al-Anbiya:105	Millennial Muslim, Campus Preachers

Table 2 outlines the monthly priority themes for Salam TV in 2024, along with their corresponding theological references and content examples. Each month focuses on a specific theme, beginning with strengthening 'aqidah in January, drawing from Surah Al-Ikhlās, with content such as the *Tauhīd* Series and Avoiding *Shirk*. March focuses on Manners and Islamic Etiquette, referencing Hadith Arba'in and Al-Adab Al-Mufrad, featuring topics like Adab in Social Media and Adab in Study Circles. In May, the theme shifts to Family in Islam, based on Surah At-Tahrim and Hadith Muslim, with discussions on Roles of Fathers and Raising Righteous Children. August addresses Facing Modern Fitnah, citing Surah Al-Kahf, and includes topics such as Flexing and *Riya'* and Faith in the Digital Age. Lastly, November focuses on Youth and *Da'wah*, referencing Surah Al-Anbiya:105, with content like Millennial Muslim and Campus Preachers. Each theme is designed to guide the content toward addressing contemporary issues while remaining grounded in Islamic teachings.

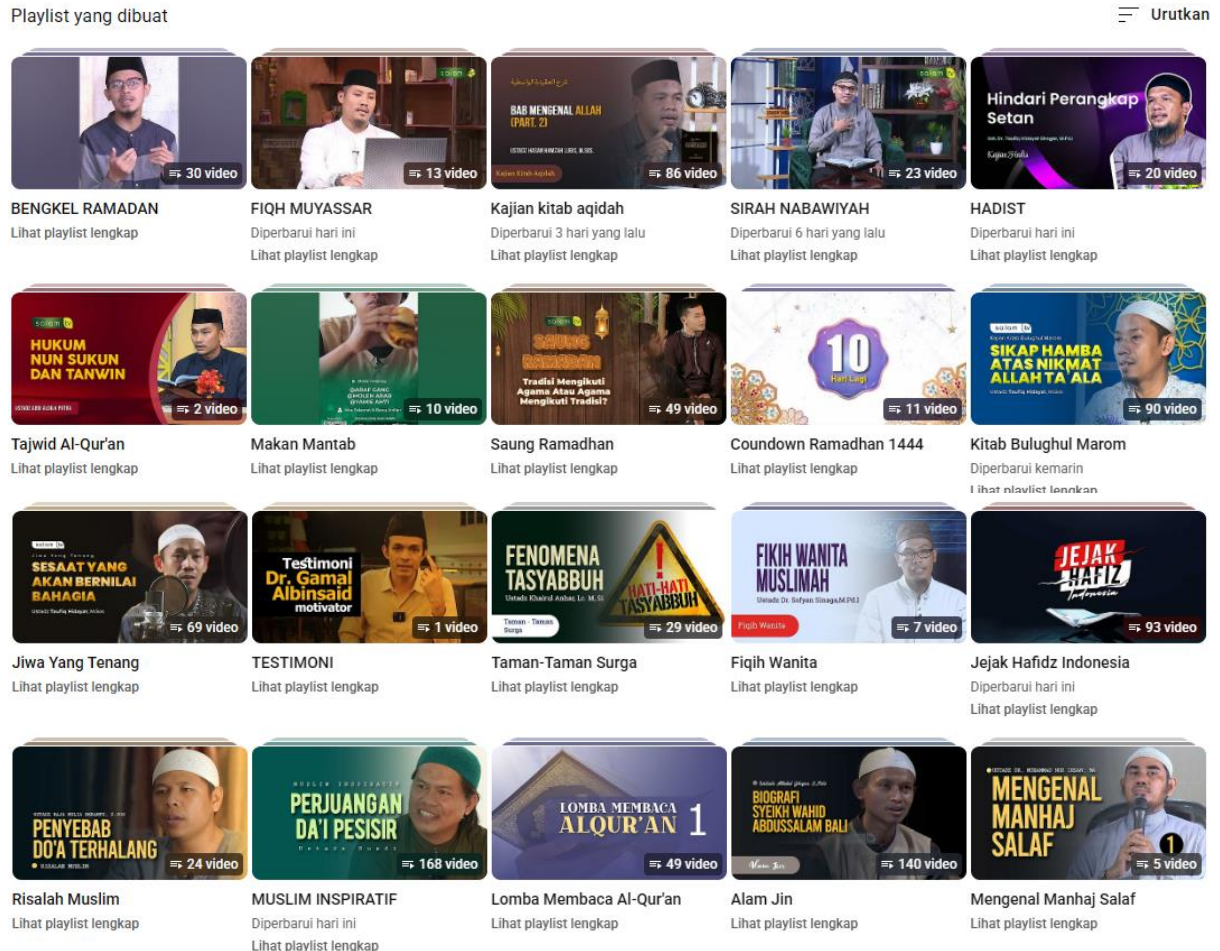


Figure 3. The Salam TV Program List

Figure 3 show the Salam TV program list features a wide range of religious and personal development themes. Key programs include Bengkel Ramadhan, which offers lessons on worship during the holy month of Ramadan, and *Fiqh* Muyassar, which presents Islamic jurisprudence in an accessible manner. Kajian Kitab ‘*Aqīdah* and *Sirah Nabawiyyah* focuses on discussions about the life of Prophet Muhammad SAW and aspects of Islamic teachings. The Hadist program centers around the study of the sayings of the Prophet, while *Tajwid* Al-Qur'an teaches the correct way to read the Quran with proper *tajwid*.

Salam TV, as an Islamic television station, curates its content to guide various aspects of Islam, from theological principles to daily practices. By selecting and prioritizing specific topics, such as *Fiqh* Muyassar (Islamic law), Kajian Kitab ‘*aqīdah* (the study of Islamic theology), and *Sirah Nabawiyyah* (the life of Prophet Muhammad), the

station intentionally directs the audience's attention toward these fundamental aspects of Islamic teachings (Bahri & Zueni, 2021).

This deliberate agenda-setting process is informed by the station's theological orientation, which emphasizes traditional Islamic values and seeks to strengthen the religious foundation of its viewers. For example, the focus on *Fiqh* in *Fiqh* Muyassar makes Islamic jurisprudence more accessible to everyday viewers, encouraging them to integrate Islamic law into their lives. Similarly, by highlighting the *sirah nabawiyah*, Salam TV brings attention to the life and example of Prophet Muhammad, fostering a deeper connection between the audience and the core values of Islam.

Other programs include *Makan Mantab*, which explores culinary topics from an Islamic perspective, and *Saung Ramadhan*, which provides messages and information on activities during Ramadan. There are also programs such as *Testimoni*, which features motivational stories from prominent figures, and the *tasyabbuh* phenomenon, which discusses the influence of foreign cultures on the lives of Muslims. Additionally, *Lomba Membaca Al-Qur'an* serves as a competition for Quran recitation, and *Jejak Hafidz Indonesia* inspires with the journeys of hafidz in Indonesia (Hassan & Elmasry, 2019).

Framing Techniques And Script Guidelines

The finding examines how Salam TV frames its content, focusing on how themes are presented to maintain theological accuracy while engaging its primary audience, namely students, alumni, and the broader Muslim community. Salam TV's framing style is both didactic and dialogical, presenting authoritative religious content in an engaging manner. This is achieved through formats such as Q&A sessions, thematic talk shows, and animated programs designed to appeal to younger audiences. Programs such as *Fiqh* Muyassar, *Kajian Kitab 'Aqidah*, and *Sirah Nabawiyah* employ engaging formats, including Q&A sessions, thematic talk shows, and animated programs. These choices are not merely driven by entertainment appeal but also grounded in communication psychology, particularly the principle that learning and message retention increase when audiences feel cognitively and emotionally involved (Ginting et al., 2024).

Q&A formats foster active participation and dialogical learning, talk shows provide narrative framing that encourages social identification, and animation leverages visual storytelling to resonate with younger viewers who are native to digital culture (Bandura, 2001; Valkenburg & Piotrowski, 2017). From a communication perspective,

these formats align with uses and gratifications theory (Ruggiero, 2000), where audiences seek media that fulfills informational, social, and affective needs. Thus, Salam TV’s programming strategy reflects a balance between theological accuracy and psychological engagement, ensuring that Islamic messages are delivered in ways that remain both credible and relatable to younger generations.

This structured process helps prevent misinterpretation or misrepresentation of Islamic concepts, especially when addressing controversial or trending topics. Programs are also designed to emphasize positive reinforcement over fear-based messages, promoting *da’wah* as an act of mercy (*rahmah*) and wisdom (*hikmah*), not harshness. The collaboration between content producers and scholarly advisors is central to this framing consistency.

Table 3.
Script Approval And Framing Process

Stage	Responsible Actor	Description	Purpose
Theme Determination	Managers and Scholars	Monthly editorial meetings to set the <i>da’wah</i> direction	Ensure consistency with salafi <i>manhaj</i>
Script Drafting	Content Producers	Producers write based on references and audience data	Make it audience-relevant
Theological Review	Senior Islamic Scholars	Script is reviewed and edited for sharia compliance	Prevent misinterpretation or <i>bid’ah</i>
Filming and Editing	Production Crew	Recording and editing aligned with framing tone	Maintain style: compassionate yet firm
Pre-Broadcast Feedback	Internal Review Committee	Final review for language, clarity, tone	Final quality assurance

Table 3 outlines the script approval and framing process at Salam TV, detailing the stages, responsible actors, descriptions, and purposes of each step. The first stage, theme determination, involves managers and scholars in monthly editorial meetings to set the direction of the *da’wah*, ensuring it aligns with the Salafi *manhaj*. In the script drafting stage, content producers write scripts based on Islamic references and audience data, aiming to make the content relevant to the audience.

The theological review stage involves Senior Islamic Scholars, who review and edit the script to ensure it complies with Sharia law, preventing any misinterpretation or

innovation/heresy (*bid'ah*). The filming and editing stage is carried out by the production crew, ensuring the content's style is both compassionate and firm, in line with the framing tone. Finally, in the pre-broadcast feedback stage, the internal review committee conducts a final review of language, clarity, and tone to ensure quality assurance before the content is aired. This structured process maintains theological accuracy and audience engagement while ensuring the content adheres to Islamic principles.

This approach is evident in programs such as Bengkel Ramadhan and Saung Ramadhan, where the message is delivered compassionately and emphasizes spiritual growth and self-reflection. By emphasizing positivity, Salam TV fosters a welcoming and nurturing environment for its viewers, aligning with the station's overall goal of spreading Islamic teachings in an approachable manner. Collaboration between content producers and scholarly advisors is integral to maintaining consistency in framing, ensuring that the content resonates with the audience while staying true to the principles of Islam. The script approval and framing process at Salam TV is well-structured, as outlined in Table 3, which highlights the various stages involved in content creation.

Framing theory in this study draws primarily from Robert Entman (Entman, 1993), who defines framing as the process of selecting certain aspects of perceived reality and making them more salient to promote particular problem definitions, causal interpretations, moral evaluations, and treatment recommendations. Salam TV employs this framing by deliberately prioritizing themes like *Fiqh Muyassar*, *Kajian Kitab 'Aqidah*, and *Sirah Nabawiyah* in its agenda-setting process, thereby positioning these classical Islamic subjects as central to the audience's religious life. In this way, framing operates within the broader agenda-setting function (McCombs & Shaw, 1972; Scheufele & Tewksbury, 2007), where not only is the audience told *what to think about* (Islamic creed, jurisprudence, morality) but also *how to think about it* namely, through a Salafi-oriented theological lens.

Specifically, the script approval process at Salam TV reflects Entman's (1993) four key framing functions: 1) defining problems by presenting modern social issues like gender roles or flexing culture as challenges best understood through the Qur'an and *Sunnah*; 2) diagnosing causes by attributing these challenges to deviations from Islamic principles; 3) making moral judgments by reinforcing Salafi *manhaj* as the authentic

interpretive framework; and 4) suggesting remedies by offering jurisprudential guidance and prophetic examples as solutions.

This deliberate framing ensures that contemporary issues are only addressed insofar as they can be theologically rooted, maintaining doctrinal consistency while engaging audiences. Through this, Salam TV's agenda-setting is not neutral but theologically bounded, shaping what religious content is prioritized and how audiences are guided to interpret both classical and contemporary themes (Entman, 1993; McCombs & Shaw, 1972; Scheufele, 2000).

Audience Perception Of Agenda Content

The third result involves audience response to the thematic and editorial agenda of Salam TV. Based on both survey data and focus group discussions, it was found that a majority of the audience appreciates the structured, calm, and scholarly tone of *da'wah* content. Many feel that Salam TV offers a unique alternative to the more viral yet shallow Islamic content on social media platforms. Respondents also expressed high trust in the credibility of scholars affiliated with STAI As-Sunnah, which influences their acceptance of the issues raised.

Some younger viewers suggested that certain topics, such as mental health, career ethics, or women's roles, require more open engagement and should be contextualized in contemporary language without losing their scriptural depth. This reflects broader scholarly findings that religious communication must adapt to the sociocultural contexts of its audience to remain effective, particularly among younger generations who seek both authenticity and relevance (Campbell & Tsuria, 2021). Research on Islamic media also emphasizes that neglecting issues of youth identity, gender equality, and psychological well-being may create a gap between religious broadcasters and their audiences (Echchaibi & Hoover, 2023; Hirschkind, 2012). The constructive feedback from Salam TV's viewers therefore underscores the importance of maintaining continuous audience feedback loops, which are essential in sustaining media credibility and ensuring that *da'wah* content remains theologically grounded while socially resonant (Deuze, 2021).

Table 4.

Audience Evaluation Of Salam TV Content (N=100)

Criteria	Highly Satisfied (%)	Satisfied (%)	Neutral (%)	Unsatisfied (%)
Relevance of Themes	52%	37%	9%	2%
Credibility of Religious Sources	76%	21%	2%	1%
Presentation and Delivery Style	48%	42%	8%	2%
Youth Inclusivity in Content	33%	41%	21%	5%
Preference Over Other Islamic Media	61%	29%	7%	3%

Table 4 presents the audience evaluation of Salam TV content based on various criteria, with a sample size of 100 respondents. The majority of the audience expressed high satisfaction with the relevance of themes, with 52% highly satisfied and 37% satisfied. The credibility of religious sources received strong approval, with 76% of respondents highly satisfied, followed by 21% who were satisfied. In terms of presentation and delivery style, 48% were highly satisfied, and 42% were satisfied, indicating a generally positive reception. The youth inclusivity in content showed a more mixed response, with 33% highly satisfied and 41% satisfied, though 5% were unsatisfied. Finally, preference over other Islamic media revealed strong preference, with 61% highly satisfied and 29% satisfied, suggesting that Salam TV is favored over other Islamic media by a significant portion of its audience.

From the perspective of the psychology of *da'wah*, these findings reveal not only the effectiveness of Salam TV's delivery but also the underlying motivational dynamics that influence audience reception. According to Idris et al. (2021), the psychology of *da'wah* emphasizes how message delivery must consider emotional resonance, cultural context, and audience expectations in order to foster acceptance. Similarly, Ibrahim et al. (2024) highlight that motivation and perceived relevance strongly determine how religious messages are internalized by younger audiences. The relatively lower satisfaction in youth inclusivity (compared to other indicators) suggests that Salam TV may not yet fully address the developmental needs and identity concerns of young Muslims, which aligns with findings in communication psychology that younger

demographics demand both relevance and participatory space in media engagement (Campbell & Tsuria, 2021).

Salam TV's audience perception can be understood through McCombs and Shaw's Agenda-Setting Theory (McCombs & Shaw, 1972), which argues that media does not tell people what to think, but what to think about, and Lippmann's (1922) idea of public perception, where people see reality through the "pictures in their heads" shaped by media. By presenting themes like *'aqidah*, *akhlāq*, and *fiqh* with a scholarly tone and credible sources, Salam TV creates a perception of authority and trustworthiness, which influences audiences to prioritize these issues in their religious life. Research shows that when media consistently emphasizes certain values, audiences internalize them as socially important (Kioussis & McCombs, 2004; Scheufele & Tewksbury, 2007). In this way, audience trust in Salam TV's credibility strengthens its agenda-setting power, while feedback from younger viewers suggests the need to contextualize themes like mental health and gender roles without losing scriptural depth, ensuring ongoing relevance.

Out of 100 respondents, around 29% provided critical feedback, mainly due to differences in schools of thought that shaped their views on Salam TV's content. This is understandable, since topics such as *bid'ah*, *tasyabbuh*, and *ta'wil* are often interpreted differently across groups. These findings indicate that while the majority expressed high satisfaction, there is notable diversity in perception that should be acknowledged to ensure a more objective and comprehensive evaluation (Creswell & Creswell, 2022).

Institutionalized Da'wah And The Logic Of Gatekeeping In Islamic Broadcasting

One important dimension in analyzing the construction of agenda setting at Salam TV is the process of institutionalized *da'wah* that occurs through a highly structured gatekeeping mechanism. This concept can be explained through the classic Gatekeeping Theory by Shoemaker & Vos (2009) and expanded by Ojennus (2020), which explains that every piece of information that reaches the public passes through a gate guarded by actors with editorial authority. In the context of Salam TV, the gatekeepers are not only producers or editorial managers, but also internal scholars who ensure that the content aligns with the Salafi methodology (Bukhari et al., 2023).

According to Shoemaker & Vos (2009), gatekeeping in modern media not only determines what is broadcast but also how it is presented. At Salam TV, *da'wah* issues

are processed through five layers of supervision: themes are collectively determined by the editorial board, scripts are written by producers based on reference books, then approved by senior ustadz, and only then are they produced and aired. This process demonstrates a form of gatekeeping that is both theological and institutional.

Compared to popular *da'wah* media on YouTube, which tends to be more free-form, Salam TV shows that *da'wah* in the format of formal broadcasting still upholds an authoritative structure. This aligns with the opinion of Ott & Mack (2024), who argue that in institutional religious media, agenda setting is not just a response to trends but part of a long narrative to maintain authority and continuity of teachings. Therefore, agenda setting at Salam TV is not just about what is socially important, but also about what is theologically prioritized.

Salafis on Salam TV appear to negotiate wider public acceptance through a layered effects strategy that links agenda-setting with framing and source credibility: first, they elevate core issues (*'aqidah, akhlāq, fiqh*) to high salience (first-level agenda setting) and define the attributes by which those issues should be judged (second-level agenda setting) (Kiousis & McCombs, 2004); second, they frame contemporary problems namely mental health, gender roles, “flexing” as moral and doctrinal questions with causes and remedies anchored in *Qur'an-Sunnah* (Entman, 1993), which narrows audiences' interpretive latitude and guides preferred readings (Schmidt et al., 2022); third, they rely on vetted scholars, calm delivery, and didactic formats to boost perceived expertise and trustworthiness, strengthening persuasion via central and peripheral routes (Hovland & Weiss, 1951; Petty & Cacioppo, 1986).

This mix is reinforced by uses-and-gratifications dynamics, where viewers seek credible guidance and identity-affirming content, especially in digital environments saturated with fragmented religious messages (Campbell & Tsuria, 2021; Katz et al., 1973). In a mediatized religious sphere, such credibility-plus-consistency helps translate theological authority into public attention, allowing Salam TV to secure agenda traction beyond its core constituency while still policing interpretive boundaries (Hjarvard, 2016; Shoemaker & Vos, 2009).

However, the study has certain limitations, particularly regarding the demographic diversity of the sample, which may not fully represent the broader audience of Salam TV. The research is also constrained by its focus on a single media platform, limiting the ability to generalize the findings to other Islamic media outlets.

Future research should expand the scope by exploring similar agenda-setting processes in other Islamic educational media institutions, including those in different theological contexts. Additionally, a longitudinal study could provide deeper insights into how audience preferences evolve over time, particularly in response to the changing dynamics of digital media and the increasing demand for more inclusive and interactive content.

CONCLUSIONS AND SUGGESTIONS

Conclusions

The findings of this study reveal that Salam TV successfully curates its *da'wah* content through a structured editorial process influenced by Salafi theological principles. The station prioritizes themes such as *'aqidah* (creed), *akhlāq* (morality), and Islamic jurisprudence, which are framed within the context of traditional Islamic scholarship. The editorial process involves collaboration between broadcasting managers, content producers, and Islamic scholars to ensure theological accuracy and consistency. Additionally, Salam TV employs a framing technique that is both didactic and dialogical, ensuring that the content remains engaging and accessible while upholding the doctrinal integrity of Salafi teachings.

The discussion highlights the key challenges Salam TV faces in maintaining content relevance, particularly with its younger audience. While the station remains steadfast in its commitment to theological purity, it also faces growing pressure to adapt its language and content delivery to meet the expectations of a more modern, diverse audience. This includes addressing contemporary issues such as mental health, gender roles, and social justice within the framework of Islamic teachings. Despite these challenges, Salam TV's institutionalized approach to *da'wah* ensures that content remains aligned with its educational and ideological mission, offering a unique perspective on Islamic broadcasting within an educational context.

The findings of this study indicate that Salam TV has successfully positioned itself as a credible alternative to viral but shallow Islamic content circulating on social media. Its strength lies in structured *da'wah*, calm delivery, and reliance on scholars affiliated with STAI As-Sunnah, which together build trust and distinguish its programming from other Islamic media. The audience survey shows strong satisfaction with theme relevance (52% highly satisfied), credibility of religious sources (76% highly satisfied),

and preference over other Islamic media (61% highly satisfied). However, some limitations emerge, particularly in addressing contemporary issues such as mental health, women's roles, and youth-related concerns. These gaps suggest the need for greater contextualization of Qur'an and *Sunnah* with current realities while still maintaining theological depth and consistency.

At the same time, audience perception is not monolithic. While many respondents appreciated Salam TV's content, a notable portion (around 29%) provided critical feedback, likely reflecting differences in theological background and sensitivity to themes such as *bid'ah*, *tasyabbuh*, and *ta'wil*. This indicates that Salam TV's agenda-setting is effective but selective, resonating most strongly with audiences aligned with its doctrinal framework. To sustain wider relevance, Salam TV needs to continue negotiating between maintaining its Salafi theological stance and accommodating broader Muslim concerns. Integrating audience feedback loops, using inclusive framing strategies, and engaging with Muslims from diverse schools of thought could strengthen its role as both a religious authority and a trusted Islamic media outlet in Indonesia's pluralistic context.

Suggestions

Based on the findings of this study, it is recommended that Salam TV continues to uphold its strong theological foundation while making efforts to diversify its content to appeal to a younger and more varied audience. One suggestion is to incorporate more inclusive and contemporary language in addressing issues like mental health, gender equality, and social dynamics, while still ensuring that these discussions align with Islamic principles. This could be achieved through collaborations with youth influencers and scholars who are capable of bridging the gap between traditional teachings and modern societal concerns. Additionally, interactive formats, such as live Q&A sessions, audience polls, and online engagement, could be adopted to foster more dynamic and participatory content delivery, which would resonate more with younger viewers.

Moreover, it is essential for Salam TV to implement a continuous feedback mechanism to better understand the evolving needs of its audience. Regular surveys and focus group discussions could provide valuable insights into what themes are most relevant to different audience segments. This would allow the station to refine its editorial choices and improve its engagement strategies, ensuring that it remains a

credible and relevant source of *da'wah* content in a rapidly changing media landscape. By expanding its digital presence, including optimizing its social media platforms and mobile applications, Salam TV can enhance its outreach and further solidify its position as a leading educational and theological media outlet in the digital age.

CONFLICT OF INTEREST

The authors of this article declare no conflict of interest.

DISCLOSURE STATEMENT

The authors did not receive any financial support during the preparation of the current study.

REFERENCES

- Al-Zaman, M. S. (2022). Social Mediatization Of Religion: Islamic Videos On Youtube. *Heliyon*, 8(3), e09083, 1-6. <https://doi.org/10.1016/j.heliyon.2022.e09083>
- Ananda, I. P. (2017). World Muslimah Sebagai Budaya Populer Dalam Bingkai Media Online Islam. *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 2(2), 165–190. <https://doi.org/10.22515/balagh.v2i2.983>
- Antin, T., & Mupida, S. (2023). Islamic Televangelism: Controversy And *Da'wah* Contest In Television Media. *Jurnal Dakwah Risalah*, 33(2), 168-180. <https://doi.org/10.24014/jdr.v33i2.21826>
- Azizah, H. (2024). Exploring The Role Of Islamic Broadcasting In Contemporary Communication: A Sociocultural Perspective. *Jurnal Ar Ro'is Mandalika (Armada)*, 1(2), 73-80. <https://doi.org/10.59613/armada.v1i2.2846>
- Bahri, A. N. & Zueni, A. (2021). The Role Of Salam TV As Islamic Based Television In Promoting Interfaith Harmony In North Sumatera. *An Nadwah*, 27(1), 27-36. <https://doi.org/10.37064/nadwah.v27i1.9942>
- Bandura, A. (2001). Social Cognitive Theory Of Mass Communication. *Media Psychology*, 3(3), 265-299 https://doi.org/10.1207/S1532785XMEP0303_03
- Briandana, R., Marta, R. F., & Azmawati, A. A. (2021). Reflection On The Identity Of The Outermost Indonesian Community On Sebatik Island Through Malaysian Television Broadcasts. *Jurnal Komunikasi*, 13(2), 215–232. <https://doi.org/10.24912/jk.v13i2.10950>
- Bukhari, B., Lintina, S., Sabiruddin, S., Mistarija, M., Ismail, A., & Septin Maisharah, K. (2023). The Mediating Role Of Religiosity On The Big Five Personalities And Marital Satisfaction In Indonesia: A Perspective Of *Da'wah* Psychology. *Islamic Guidance And Counseling Journal*, 6(2), 1-17. <https://doi.org/10.25217/0020236369600>

- Campbell, H. A., & Tsuria, R. (2021). *Digital Religion: Understanding Religious Practice In Digital Media*. New York, New York, United States: Routledge. <https://doi.org/10.4324/9780429295683>
- Christensen, H. R. (2021). Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority, By Gary Bunt. *Comparative Islamic Studies*, 14(1–2), 542-543. <https://doi.org/10.1558/cis.20054>
- Craft, S., & Wanta, W. (2004). Women In The Newsroom: Influences Of Female Editors And Reporters On The News Agenda. *Journalism And Mass Communication Quarterly*, 81(1), 124-138. <https://doi.org/10.1177/107769900408100109>
- Creswell, J. W., & Creswell, J. D. (2022). *Research Design: Qualitative, Quantitative And Mixed Methods Approaches* (6th Ed). Thousand Oaks, California, United States: SAGE Publications, Inc.
- Deuze, M. (2021). On The ‘Grand Narrative’ Of Media And Mass Communication Theory And Research: A Review. *Profesional De La Informacion*, 30(1), 1-14. <https://doi.org/10.3145/epi.2021.ene.05>
- Echchaibi, N., & Hoover, S. M. (2023). *The Third Spaces Of Digital Religion*. New York, New York, United States: Routledge. <https://doi.org/10.4324/9781003048190>
- Efendi, E., Siregar, F., & Damanik, K. (2023). Format Acara Dakwah Efektif Di Radio Dan TV. *Journal On Education*, 5(3), 9206–9224. <https://doi.org/10.31004/joe.v5i3.1726>
- Effendy, E., Hatahap, S., & Rambe, H. M. (2023). Sejarah Perkembangan Dan Peranan Televisi Berbasis Dakwah Islam. *Da'watuna: Journal Of Communication And Islamic Broadcasting*, 3(3), 1054-1061. <https://doi.org/10.47467/dawatuna.v3i3.3057>
- Entman, R. M. (1993). Framing: Towards Clarification Of A Fractured Paradigm. *Journal Of Communication*, 43(3), 51-58. <https://doi.org/10.1111/j.1460-2466.1993.tb01304.x>
- Eseverri-Mayer, C., & Khir-Allah, G. (2022). Controlling Civic Engagement Of Youth Spanish Muslims: Single Representation, Generational Gap, And Gender Activism. *Contemporary Islam*, 16(1), 41–63. <https://doi.org/10.1007/s11562-022-00481-x>
- Fauzi, E. P., Fasta, F., Nathan, R. J., & Jeong, S. W. (2022). Modern Muslimah In Media: A Study Of Reception Analysis In “Saliha” Program On Net TV. *Aspiration Journal*, 1(2), 137–165. <https://doi.org/10.56353/aspiration.v1i2.19>
- Ferreira, F., Silva, M., & Barão, R. (2020). A Brief Look On Agenda - Setting Theory Nowadays. *Revista Pauta Geral: Estudos Em Jornalismo*, 7(e2014723), 1-5. <https://doi.org/10.5212/revistapautageral.v.7.14723.211>
- Ginting, D., Woods, R. M., Barella, Y., Limanta, L. S., Madkur, A., & How, H. E. (2024). The Effects Of Digital Storytelling On The Retention And Transferability Of Student Knowledge. *Sage Open*, 14(3), 1-17. <https://doi.org/10.1177/21582440241271267>
- Gusfa, H., Heryanto, G. G., Widiastuti, T., Setia, R. N., & Gultom, Y. O. (2021). Communicative Model Of Presidential Chief Of Staff In Decision Making Of Public Policy. *Nyimak: Journal Of Communication*, 5(1), 39–58. <https://doi.org/10.31000/nyimak.v5i1.2873>

- Harahap, M. S., Isnawati, & Nunzairina. (2022). Observing The Development Of The As-Sunnah Islamic College. *Waraqat: Jurnal Ilmu-Ilmu Keislaman*, 7(1). <https://doi.org/10.51590/waraqat.v7i1.255>
- Hartina, S., & Syahrir, S. (2021). The Inappropriateness Of English For Specific Purposes (ESP) With Learner's Goals: A Need Analysis On Communication And Islamic Broadcasting Program. *Elsya: Journal Of English Language Studies*, 3(3), 225-235. <https://doi.org/10.31849/elsya.v3i3.6671>
- Hassan, M. M., & Elmasry, M. H. (2019). Convergence Between Platforms In The Newsroom. *Journalism Practice*, 13, 476-492. <https://doi.org/10.1080/17512786.2018.1507681>
- Heryanto, G. G. (2017). Ekonomi Politik Media Penyiaran: Rivalitas Idealisme Nilai Islami Dan Mekanisme Pasar. *Communicatus: Jurnal Ilmu Komunikasi*, 1(1), 85-98. <https://doi.org/10.15575/cjik.v1i1.1212>
- Hirschkind, C. (2012). Experiments In Devotion Online: The Youtube Khutba. *International Journal Of Middle East Studies*, 44(1), 5-21. <https://doi.org/10.1017/S002074381100122X>
- Hjarvard, S. (2016). Mediatization And The Changing Authority Of Religion. *Media, Culture & Society*, 38(1), 8-17. <https://doi.org/10.1177/0163443715615412>
- Hovland, C. I., & Weiss, W. (1951). The Influence Of Source Credibility On Communication Effectiveness. *Public Opinion Quarterly*, 15, 635-650. <https://doi.org/10.1086/266350>
- Huda, S., Maulana Mas'udi, M., & Muthohirin, N. (2022). The Rise Of Muhammadiyah's Islamic *Da'wah* In The Contemporary Era: Transformation To Online Trend And Responses To Islamic Moderation. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 11(1), 1-24. <https://doi.org/10.22219/progresiva.v11i01.20889>
- Humaizi. (2018). The Correlation Between Broadcasting Spill-Over Of Malaysian Television And Radio On Islamic Religious Knowledge Of Community Members In East Aceh. *Jurnal Komunikasi: Malaysian Journal Of Communication*, 34(1), 202-217. <https://doi.org/10.17576/JKMJC-2018-3401-12>
- Husin, R. (2023). Strategi Komunikasi Pemasaran STAI As-Sunnah Dalam Menambah Jumlah Pendaftar Mahasiswa Baru. *Jurnal Simbolika: Research And Learning In Communication Study*, 9(1), 69-79. <https://doi.org/10.31289/symbolika.v9i1.9522>
- Hussain, A. (2022). Street Salafism: Contingency And Urbanity As Religious Creed. *Environment And Planning D: Society And Space*, 40(3), 469-485. <https://doi.org/10.1177/02637758211069989>
- Idris, S., Mohd Jailani, M. R., Mahyuddin, M. K., & Ab. Rahman, O. (2021). Psychology Of *Da'wah* Impact On Balanced Personality Among Private Young Adult Higher University In Malaysia. *'Abqari: Journal Of Islamic Social Sciences And Humanities*, 25(1), 49-62. <https://doi.org/10.33102/abqari.vol24no2.252>
- Katz, E., Blumler, J. G., & Gurevitch, M. (1973). Uses And Gratifications Research. *The Public Opinion Quarterly*, 37(4), 509-523. <https://doi.org/10.1086/268109>

- Kiousis, S., & McCombs, M. (2004). Agenda-Setting Effects And Attitude Strength: Political Figures During The 1996 Presidential Election. *Communication Research*, 31(1), 36–57. <https://doi.org/10.1177/0093650203260205>
- Lippmann, W. (1922). *Public Opinion*. New York, New York, United States: Harcourt, Brace.
- Lubis, H. H. (2021). Strategi STAI As-Sunnah Tanjung Morawa Dalam Menangkal Radikalisme. *Waraqat: Jurnal Ilmu-Ilmu Keislaman*, 6(2), 84-95. <https://doi.org/10.51590/waraqat.v6i2.200>
- Ibrahim, M., Halimah, H., Larasati, N. D., & Putri, K. M. C. (2024). Communication Psychology In The Frame Of *Da'wah*: Urgency And Theory. *Jurnal Audiens*, 4(4), 621–631. <https://doi.org/10.18196/jas.v4i4.296>
- Martino, W., Omercajic, K., & Cumming-Potvin, W. (2021). Youtube As A Site Of Desubjugation For Trans And Nonbinary Youth: Pedagogical Potentialities And The Limits Of Whiteness. *Pedagogy, Culture And Society*, 29(5), 753–772. <https://doi.org/10.1080/14681366.2021.1912156>
- McCombs, M. E., & Shaw, D. L. (1972). The Agenda-Setting Function Of Mass Media. *Public Opinion Quarterly*, 36(2), 176-187. <https://doi.org/10.1086/267990>
- Mutia, H., & Hargiana, G. (2021). Future Anxiety In Students Of Communication And Islamic Broadcasting Program: The Correlation With Resilience. *Journal Of Public Health Research*, 10(1 Suppl), 2401, 1-6. <https://doi.org/10.4081/jphr.2021.2401>
- Muslim, M. & Irawan, A. (2023). Analisis Pengelolaan Akun Dakwah Pimpinan Salam TV Pada Media Online Instagram. *Bashirah: Jurnal Komunikasi Dan Penyiaran Islam*, 3(2), 25-34. <https://doi.org/10.51590/bashirah.v3i2.292>
- Ojennus, P. (2020). Modelling Advances In Gatekeeping Theory For Academic Libraries. *Journal Of Documentation*, 76(2), 389-408. <https://doi.org/10.1108/JD-03-2019-0051>
- Ott, B. L., & Mack, R. L. (2024). Critical Media Studies. In Barrow, C. W. (Ed.), *Encyclopedia Of Critical Political Science* (pp. 237–241). Cheltenham, United Kingdom: Edward Elgar Publishing. <https://doi.org/10.4337/9781800375918.ch40>
- Ozalp, M., & Ćufurović, M. (2021). Religion, Belonging, And Active Citizenship: A Systematic Review Of Literature On Muslim Youth In Australia. *Religions*, 12(4), 237, 1-26. <https://doi.org/10.3390/rel12040237>
- Petty, R. E. & Cacioppo, J. T. (1986). The Elaboration Likelihood Model Of Persuasion. In R. E. Petty & J. T. Cacioppo. (Eds.), *Communication And Persuasion: Central And Peripheral Routes To Attitude Change, Springer Series In Social Psychology* (pp. 1-24). New York, New York, United States: Springer. https://doi.org/10.1007/978-1-4612-4964-1_1
- Picone, I., Kleut, J., Pavličková, T., Romic, B., Møller Hartley, J., & De Ridder, S. (2019). Small Acts Of Engagement: Reconnecting Productive Audience Practices With Everyday Agency. *New Media & Society*, 21(9), 2010-2028. <https://doi.org/10.1177/1461444819837569>

- Rodríguez-Díaz, R., & McCombs, M. (2023). Personal Agenda-Public Agenda Congruency: A Contingent Condition For Agenda-Setting Effects. *Communication And Society*, 36(4), 191-212. <https://doi.org/10.15581/003.36.4.191-212>
- Ruggiero, T. E. (2000). Uses And Gratifications Theory In The 21st Century. *Mass Communication And Society*, 3(1), 3-37. https://doi.org/10.1207/s15327825mcs0301_02
- Sanjaya, M., Bakti, A. F., Sigit, R. R., & Nasrullah, R. (2022). Reinterpellation And Reimitation Of Conservative Ideology Of Salafi Through The Mediatization Of Religion On Instagram Rodja TV. *Eduvest: Journal Of Universal Studies*, 2(10), 1985-1997. <https://doi.org/10.36418/eduvest.v2i10.615>
- Santoso, P. (2022). Framing Pemberitaan Media Televisi Berita Terhadap Figur “Habib.” *Jurnal Ilmu Komunikasi*, 19(3), 281-295. <https://doi.org/10.31315/jik.v19i3.5335>
- Scheufele, D. A. (2000). Agenda-Setting, Priming, And Framing Revisited: Another Look At Cognitive Effects Of Political Communication. *Mass Communication And Society*, 3(2-3), 297-316. https://doi.org/10.1207/s15327825mcs0323_07
- Scheufele, D. A., & Tewksbury, D. (2007). Framing, Agenda Setting, And Priming: The Evolution Of Three Media Effects Models. *Journal Of Communication*, 57(1), 9-20. <https://doi.org/10.1111/j.0021-9916.2007.00326.x>
- Schmidt, T. R., Nelson, J. L., & Lawrence, R. G. (2022). Conceptualizing The Active Audience: Rhetoric And Practice In “Engaged Journalism.” *Journalism*, 23(1), 3-21. <https://doi.org/10.1177/1464884920934246>
- Setia, P. (2022). Islam Di Dunia Maya Dalam Perspektif Gary R. Bunt. *Jurnal Iman Dan Spiritualitas*, 2(2), 291-294. <https://doi.org/10.15575/jis.v2i2.18174>
- Sheldon, N. A., Lincoln, Y. S., & Guba, E. G. (1986). Naturalistic Enquiry By Yvonna S. Lincoln, Egon G. Guba. *The Statistician*, 35(3), 395-396. <https://doi.org/10.2307/2987760>
- Shoemaker, P. J., & Vos, T. P. (2009). *Gatekeeping Theory*. New York, New York, United States: Routledge. <https://doi.org/10.4324/9780203931653>
- Shuhufi, M., Fatmawati, Qadaruddin, M., Basyir, J., Yunus, M. M., & Nur, N. M. (2022). Islamic Law And Social Media: Analyzing The Fatwa Of Indonesian Ulama Council Regarding Interaction On Digital Platforms. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(2), 823-843. <https://doi.org/10.22373/sjkh.v6i2.15011>
- Singer, A. (2009). The Ethical Soundscape: Cassette Sermons And Islamic Counterpublics – By Charles Hirschkind. *Journal Of The Royal Anthropological Institute*, 15(4), 883-884. https://doi.org/10.1111/j.1467-9655.2009.01589_25.x
- Sunaryanto, S., & Rizal, S. (2023). Ideological Construction Of The Mass Media: Study Of Religious Moderation News In The National Online News Media And Its Relation To Moderate Da’wah. *Ilmu Dakwah: Academic Journal For Homiletic Studies*, 17(1), 101-134. <https://doi.org/10.15575/idajhs.v17i1.18109>
- Trevisan, F. (2020). “Do You Want To Be A Well-Informed Citizen, Or Do You Want To Be Sane?” Social Media, Disability, Mental Health, And Political Marginality. *Social Media And Society*, 6(1), 1-11. <https://doi.org/10.1177/2056305120913909>

- Trigueros, J., & Lacasa-Mas, I. (2018). Colloquy With Maxwell McCombs At The University Of Texas At Austin: Agenda Setting, A Limitless Theory In A Connected World. *Church, Communication And Culture*, 3(1), 53-74. <https://doi.org/10.1080/23753234.2018.1430513>
- Usman, U., Manan, A., & Hasan, Y. (2022). Research Trends Of Islamic Communication And Broadcasting (KPI) Students And Challenges Of Islamic Communication Science. *Islamic Communication Journal*, 7(2), 193-208. <https://doi.org/10.21580/icj.2022.7.2.12342>
- Valkenburg, P. M., & Piotrowski, J. T. (2017). *Plugged In: How Media Attract And Affect Youth*. New Haven, Connecticut: Yale University Press. <https://doi.org/10.1080/17482798.2017.1341116>
- Wahyuni, S. (2015). Analisis Penyajian Program Talk Show “Assalamualaikum Indonesia” Di Salam TV Medan. *Proporsi : Jurnal Desain, Multimedia Dan Industri Kreatif*, 1(1), 64-76. <https://doi.org/10.22303/proporsi.1.1.2015.64-76>
- Wei, R. (2008). Motivations For Using The Mobile Phone For Mass Communications And Entertainment. *Telematics And Informatics*, 25(1), 36-46. <https://doi.org/10.1016/j.tele.2006.03.001>
- Wibiyanto, A., & Hastiningsih, W. T. (2019). Pengelolaan Isu Pemilihan Umum Presiden Republik Indonesia Tahun 2019 Pada Media Di Jawa Tengah. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 4(2), 263-292. <https://doi.org/10.22515/balagh.v4i2.1832>

Copyright holder:

© Ahmad Salman Farid, Vijaya Kittu Manda (2025)

First publication right:

[Al-Balagh : Jurnal Dakwah dan Komunikasi](#)

This article is licensed under:

[CC-BY-NC](#)