

Analysis of the Impact of Islamic Propagation through the Kilau Ramadan Broadcast Program of KJTV on Urban Muslim Individuals in Jember

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Abstract

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This study examines the effectiveness of Islamic propagation (syiar) delivered through a local television program, “Kilau Ramadan,” broadcast by KJTV Jember, in shaping the religious understanding and attitudes of urban Muslims in Jember. While television remains a powerful audio-visual medium, the Indonesian media landscape has rapidly shifted due to digital broadcasting transition and increasing audience engagement with social media platforms. These developments encourage local broadcasters to adopt cross-platform strategies and interactive formats to sustain relevance. Using a communication and Islamic broadcasting perspective, this research explores how “Kilau Ramadan” packages religious messages, facilitates audience interaction, and positions itself within current regulatory and ethical standards of broadcasting. The study focuses on audience reception and perceived impacts, including message comprehension, motivation for religious practice, and the program’s relevance to urban daily life during Ramadan. The findings are expected to contribute to contemporary discussions on local Islamic broadcasting in the era of media convergence and to offer practical recommendations for developing contextual, ethical, and audience-centered religious programs.

Abstrak

Penelitian ini mengkaji efektivitas syiar Islam melalui program religi “Kilau Ramadan” yang ditayangkan KJTV Jember dalam membentuk pemahaman dan sikap keberagamaan Muslim perkotaan di Jember. Meskipun televisi masih memiliki daya pengaruh melalui kekuatan audio-visual, lanskap media Indonesia berubah cepat seiring digitalisasi penyiaran dan meningkatnya konsumsi media sosial. Perubahan ini mendorong televisi lokal mengembangkan strategi multiplatform dan format program yang lebih interaktif agar tetap relevan. Melalui perspektif komunikasi dan penyiaran Islam, penelitian ini menelaah cara “Kilau Ramadan” mengemas pesan, membuka ruang interaksi pemirsa, serta menempatkan diri dalam koridor regulasi dan etika penyiaran. Kajian difokuskan pada penerimaan audiens dan dampak yang dirasakan, seperti pemahaman pesan, dorongan beramal, serta relevansi materi dengan kehidupan urban selama Ramadan. Temuan penelitian diharapkan memperkaya kajian penyiaran Islam lokal di era konvergensi media dan memberi rekomendasi praktis bagi pengembangan program syiar yang kontekstual, etis, dan berorientasi audiens.

INTRODUCTION

Television remains an influential mass communication medium due to its ability to combine audio-visual elements and deliver messages simultaneously to a wide audience. However, over the past decade, shifts in the media ecology have changed how the public accesses information and entertainment. Recent data indicate that internet penetration in Indonesia continues to increase in 2024, the number of internet users reached over 221 million, with a penetration rate of 79.5%, and urban areas become the largest contributors to internet usage (APJII, 2024). This situation has encouraged television—including local stations—to reorganize content distribution strategies to remain relevant, such as by expanding reach through digital platforms and social media.

The transformation of broadcasting has also been reinforced by technology migration policies. The government set the deadline for the cessation of analog TV broadcasts (analog switch off/ASO) on November 2, 2022, as stated in the official press release of the relevant ministry (Ministry of Communication and Digital, 2022). This milestone marked the acceleration of digital broadcasting and simultaneously increased the need for media convergence. In practice, the convergence of television with social media is considered as strategy to maintain television's presence and broaden audience reach, although it does not always run smoothly. Studies on the convergence process in television editorial environments indicate that integration between social media management and newsroom operations often faces challenges related to organizational structure, workflows, and technological infrastructure, resulting in suboptimal interaction with social media followers (Yoedtadi et al., 2024).

In the context of Indonesia, broadcasting operates within legal and regulatory frameworks that define the nature, types of broadcasting institutions, and licensing governance. Law No. 32 of 2002 on Broadcasting serves as the main reference for national broadcasting regulation, including the institutional meaning of broadcasting and the role of the Indonesian Broadcasting Commission (KPI) as an independent body representing public participation in broadcasting (Republic of Indonesia Law No. 32 of 2002). In line with this, newer derivative regulations, such as Government Regulation No. 46 of 2021, define categories of broadcasting institutions—including Public Broadcasting Institutions (LPP), Private Broadcasting Institutions (LPS), Community Broadcasting Institutions (LPK), and Subscription Broadcasting Institutions (LPB) (Government Regulation of the Republic of Indonesia No. 46 of 2021). This regulatory framework is important because it determines service characteristics, institutional orientation, and operational boundaries of broadcasting at both national and local levels.

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Beyond institutional aspects, broadcasting content standards are a central issue, especially when media perform educational, informative, and value-forming functions. KPI emphasizes P3SPS (Broadcasting Code of Conduct and Program Standards) as an ethical guideline directing broadcast programs to respect cultural, religious, and ethnic diversity while ensuring the social responsibility of broadcasting institutions in content production (Indonesian Broadcasting Commission, 2025). P3SPS is also available as a regulatory document serving as a formal reference for program supervision and compliance (Indonesian Broadcasting Commission, 2012). Therefore, the study of television broadcasts—including religious programs—needs to situate regulations and program standards as an inseparable context alongside content analysis, production strategies, and audience impact.

Among various types of television content, religious programs hold a strategic position because they relate to value development, identity reinforcement, and the formation of religious practices in the public sphere. Ramadan, in particular, often serves as a period for intensified production of religious programs across multiple formats (sermons/kultum, talk shows, religious soap operas, talent shows, and public service announcements). The continuity and competition of Ramadan programs are reflected, for example, in the publication of the 2024 Anugerah Syiar Ramadan winners list, which includes numerous program categories from various stations and broadcast formats (ANTARA, 2024). This phenomenon demonstrates that Ramadan programs are still considered relevant and competitive, making them worthy of examination not only in terms of content but also regarding message effectiveness and audience resonance, particularly among urban viewers navigating a multiplatform information environment.

Based on previous research entitled *The Evolution of Religious Television Content in Indonesia*, published in the *Journal of Mandalika Literature*, television is recognized as a mass medium that plays a significant role in shaping religious discourse in Indonesia (Aldama, A., 2025). The study analyzes the evolution of religious content, program formats, audience characteristics, and regulatory aspects. The findings indicate a significant transformation in religious television programming, shifting from conventional sermon-based formats to religious-themed soap operas. This transformation reflects ongoing political and social dynamics. Furthermore, these programs function not only as a means of religious education but also as instruments for strengthening cultural identity, while simultaneously engaging with increasing commercialization pressures.

Building upon this prior research, the present study seeks to examine the effectiveness of religious television programs in influencing personal behavioral changes among Muslim individuals in urban areas. In this context, KJTV consistently broadcasts the Kilau Ramadan

program during the holy month of Ramadan as a pre-iftar religious program aimed at accompanying audiences while awaiting the time to break the fast.

Within this framework, this study focuses on the religious program “*Kilau Ramadan*” on KJTV Jember as a form of Islamic da‘wah through local television. The “*Kilau Ramadan*” program is positioned as a medium for delivering Islamic messages that not only presents sermons but also provides an interactive space—for example, through viewer questions addressed by the speakers—which aligns with the demands of contemporary public communication. From a mass communication perspective, media functions not only as a provider of information and entertainment but also as a space for shaping perspectives, reinforcing values, and exerting social influence (e.g., through persuasion, belief reinforcement, and attitude formation), which can ultimately affect behavior. This framework becomes important when religious programs are understood as persuasive communication practices aimed at strengthening moral values and promoting religious behavior in everyday life.

Furthermore, this study formulates the main research question concerning the effectiveness of Islamic da‘wah through the “*Kilau Ramadan*” broadcast on KJTV for urban Muslim individuals in Jember. This formulation is grounded in the normative principles of Islamic da‘wah, which encourage calls to goodness through a wise approach (QS. An-Nahl: 125). Therefore, this study is expected to contribute academically to the field of Islamic Communication and Broadcasting—particularly regarding the effectiveness of religious messages in a digital media ecosystem—as well as provide practical insights for local television in designing da‘wah program strategies that are relevant, ethical, interactive, and adaptive to the media consumption patterns of urban communities.

RESEARCH METHOD

To address the research questions in this study, the author employs a qualitative research method, which involves analyzing data sources and information obtained from several predetermined informants. At this point, the author intends to explain the research paradigm, key terms in the study, as well as the data collection and analysis techniques. Sugiyono (2012) states that qualitative research is referred to as a post-positivist method because it is based on the philosophy of post-positivism. This method is also called an artistic method, as the research process is more akin to art (less structured), and it is further termed an interpretive method because the data primarily involves interpretation of findings in the field.

The philosophy of post-positivism is also known as the interpretive and constructive paradigm, which views social reality as holistic, complex, dynamic, meaningful, and characterized by interactive relationships among phenomena. This perspective aligns with the concept of early

20th-century French philosopher Gaston Bachelard (1884–1962). Bertens, K. (1996, p. 168), in *Filsafat Barat Abad XX Perancis*, briefly discusses Bachelard's ideas on the philosophy of science in France. According to Bachelard, the contemporary era is marked by *le nouvel esprit scientifique* (the new scientific spirit). To explain this new scientific spirit, Bachelard argues that we can no longer rely on old theories from traditional philosophy of science (empiricism, positivism, formalism, rationalism). Modern scientific work must be understood dialectically: there are no purely inductive or purely deductive methods, nor verification alone; what exists is dialectics. Scientific concepts must be dialectized.

Qualitative research as research conducted under natural conditions, in which the researcher serves as the key instrument (Sugiyono, 2005). Unlike quantitative research, qualitative research starts from data, utilizes existing theory as an explanatory tool, and culminates in theory generation. According to Moleong (2005:6), as cited in Sugianto (2020), qualitative research aims to understand phenomena experienced by research subjects—such as behavior, perception, motivation, actions, and so on—holistically and descriptively, using words and language, within a specific natural context, employing various naturalistic methods.

After analyzing and reviewing definitions of qualitative research, the author synthesizes a definition based on the core principles of qualitative research. Using this method, the author aims to conduct a study that answers the *how-to* question regarding the management of the *Kilau Ramadan* program so that its mission can reach its target audience: urban Muslim communities. Management here encompasses planning, organizing, actuating (implementation), and evaluating, as previously mentioned by the author.

RESULTS AND DISCUSSION

1. Impact of the Kilau Ramadan Program

To examine the impact of the Kilau Ramadan broadcast on its audience, the researcher conducted interviews with several residents using a random sampling method as informants for this study. The researcher selected three residents to represent clusters of urban Muslims in Jember Regency, namely from Sumbersari, Kaliwates, and Ajung districts.

According to Sugiyono (2012) in *Quantitative, Qualitative, and Mixed Methods Research*, data collection techniques can be carried out in various settings, with different sources, and through various means. In this context, data collection was conducted through direct interviews with primary informants. Interviews are used as a data collection technique when the researcher intends to explore in-depth information from respondents and when the number of respondents is relatively small. Citing Sutrisno Hadi (1986), several assumptions must be considered by the researcher when using the interview method: First,

the subject (informant) is the person who knows themselves best. Second, what the subject communicates to the researcher is truthful and reliable. Third, the subject's interpretation of the questions asked aligns with the researcher's intended meaning. Interviews can be structured or unstructured and conducted face-to-face, via telephone, or online.

Based on these principles, the researcher maximized the use of interviews as a data collection technique to address the formulated research questions.

The first informant, Pratiwi, is a private-sector employee and resident of Sumbersari District, Jember. She was assigned the code Ns1 by the researcher. She provided elaborative responses regarding the impact of the Kilau Ramadan program on herself as an urban Muslim in Jember.

According to her, the Kilau Ramadan broadcast greatly helps in providing additional understanding of Islam and its practical implementation. She fully realized that her religious knowledge was still minimal, especially regarding the *fadilah* (merit or virtue) of specific acts of worship during Ramadan, such as the benefits of performing tarawih prayers. There are certain nights in Ramadan with extraordinary significance. The program allows the audience to understand the distinctive merits of each night, serving as motivation to perform worship more diligently.

When asked about her response to the tarawih *fadilah* content in Kilau Ramadan, Pratiwi, as a layperson unaware of the daily benefits and rewards of tarawih—sometimes only able to pray on weekends due to work—stated that the program serves as a unique source of knowledge. Limited spare time can then be allocated to learn about specific merits and virtues, allowing one to perform prayers and make supplications with full awareness of the associated rewards.

Regarding the frequency of watching Kilau Ramadan, she replied that she mostly watched during weekends or work holidays. Nevertheless, the program airing before the breaking of the fast provides valuable religious knowledge while waiting for *iftar*. Beyond television broadcasts, she often seeks the program on KJTV's official YouTube channel and other social media platforms to gain additional knowledge about Ramadan.

When asked what was most memorable from the episodes of Kilau Ramadan, she highlighted that the program ends each session with questions directly answered by religious scholars or experts. These questions are not limited to Ramadan or tarawih merits but also cover any topic viewers wish to know, such as the rulings on mistreating parents. Different episodes feature different question themes, providing knowledge that the audience may not have previously considered.

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Similarly, Faris, a resident of Kaliwates District, Jember, acknowledged that Kilau Ramadan is an Islamic program from KJTV that offers useful sermons and learning for viewers. By explaining the daily merits of tarawih, the program motivates viewers to perform tarawih during Ramadan, as they understand its benefits and virtues.

When asked about the frequency of watching religious sermons on Kilau Ramadan, Faris stated that he watches every day during Ramadan while waiting for iftar. He emphasized that every episode is memorable because the explanations are easy to understand, even for those with limited knowledge of Islam.

The third informant, Ainun, a resident of Ajung District, Jember, also expressed that Kilau Ramadan is highly beneficial for herself and her family, providing knowledge and understanding about Ramadan and Islam in general, particularly regarding the daily merits of tarawih throughout the 30 days of fasting. This understanding motivates her to continuously improve her worship practices.

When asked about her viewing habits, Ainun said she watched Kilau Ramadan quite frequently throughout the 30 days of Ramadan. Even if she occasionally missed the live broadcast, she could access it via KJTV's YouTube channel. She is not restricted to TV broadcast schedules, as the program is also available across various social media platforms according to viewers' needs.

2. KJTV Profile

KJTV is a local cable-based television station (Subscription Broadcasting Institution, LPB) in Jember, operating under PT Kohjing Visi Media in collaboration with PT Klojen Jember. PT Klojen Jember was established on November 1, 2015 (based on the Decree of the Minister of Communication and Information Technology No. 64 of 2015) and launched its in-house local broadcast channel, KJTV Jember, on November 17, 2017.

In addition to broadcasting through cable networks with over 37,000 subscribers across various districts, KJTV also streams content on digital platforms such as YouTube and social media (TikTok, Instagram, Facebook). KJTV is located at Jalan Teuku Umar 4 No. 555, Kebonsari, Sumbersari, with a vision to become an engaging media outlet that contributes positively through creative, high-quality, entertaining, and multi-platform content.

PT Klojen Jember provides 56 national subscription channels, plus one in-house production channel, KJTV, which focuses on local broadcasting. Its subscriber base is spread across several districts, including the urban areas of Jember, from which the research sample was drawn from three districts.

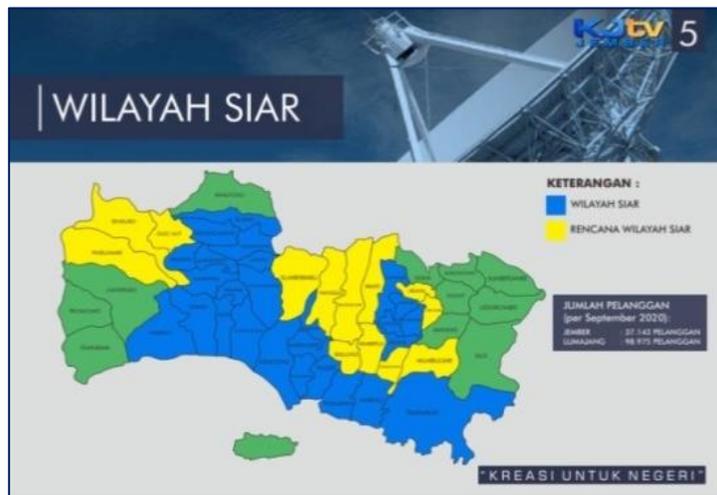


Figure 1. KJTV Broadcast Coverage Map in Jember

Figure 1 illustrates the distribution of KJTV’s cable-based broadcast coverage in Jember Regency. This coverage information forms the basis for selecting clusters of urban Muslim respondents in the primary service area, enabling the analysis of the impact of Islamic propagation through the *Kilau Ramadan* program within the context of local media distribution.

3. Kilau Ramadan Production Process

Table 1. Production Stages of Kilau Ramadan

| No | Agenda | Description |
|----|--------------------------------|---|
| 1 | Planning | The first step in pre-production involves planning, including determining the theme or episode. <i>Kilau Ramadan</i> covers various Islamic studies, focusing on topics such as fasting and the merits (<i>fadilah</i>) of Tarawih prayers. On the same day, the production team contacts the resource persons, schedules interviews, and explains the outline or reference of the material to be recorded. |
| 2 | Script and Outline Preparation | Scripts or storylines and outlines are usually written before meeting the resource persons. This ensures that during the video recording, the resource persons understand the flow and key points of the material to be delivered. |
| 3 | Filming and Video Recording | Recording the resource persons typically follows the agreed schedule. If the existing visuals are insufficient for an episode, additional footage is obtained as a supplement. After recording the interviews, stock shots or supplementary footage are captured if needed as inserts. |
| 4 | Material Editing | Editing is the stage where the material to be aired is processed. Various elements such as visuals, scripts, and recorded interviews are available for editing. This stage requires careful attention, especially for religious content. Editors must ensure the design and presentation highlight the key points of <i>Kilau Ramadan</i> . |
| 5 | Pre-Broadcast | The pre-broadcast stage is the final step before the material is ready to air. It involves previewing the content, checking the storyline, verifying the names of resource persons, and reviewing other details. Any errors or shortcomings can still be corrected before the material is published or aired. |
| 6 | Broadcast | The broadcast stage is when the final material is aired. The completed content is input into the Master Control Room (MCR) and scheduled for |

broadcast at 17:00 WIB, approximately 30 minutes before the breaking of the fast.

4. Production Schedule of Kilau Ramadan

Table 2. Production Schedule of Kilau Ramadan KJTV

| No | Date & Time | Speaker | Episode Theme (10-Minute Duration) |
|----|--|----------------------------------|--|
| 1 | 24 February 2025 12:00–13:00 WIB | KH. Mushoddiq Fikri Farouq | Tarawih Merits -1: On the first night, the sins of a believer performing Tarawih will be forgiven as if they were newly born. |
| | | | Tarawih Merits -2: On the second night, the believer and their parents' sins will be forgiven if both are believers. Tarawih Merits -3: On the third night, angels under the Throne call to start doing good deeds, and Allah will forgive past sins. |
| | 10:00–11:00 WIB | Ust. Kholid Achmad | Tarawih Merits -6: On the sixth night, Allah grants rewards like angels circumambulating the Baitul Makmur, and even stones and earth pray for the believer. |
| | | | Tarawih Merits -7: On the seventh night, as if helping Prophet Musa AS against Pharaoh and Haman. Tarawih Merits -8: On the eighth night, Allah grants blessings as given to Prophet Ibrahim. |
| 2 | 25 February 2025 12:00–13:00 WIB | KH. Mushoddiq Fikri Farouq | Tarawih Merits -4: On the fourth night, one receives rewards equivalent to reading the Torah, Injil, Zabur, and Qur'an. |
| | | | Tarawih Merits -5: On the fifth night, rewards as if praying at Masjidil Haram, Masjid Nabawi, and Masjid Al-Aqsa. Tarawih Merits -11: On the eleventh night, one dies in a state of purity like a newborn. |
| | 10:00–11:00 WIB | Ust. Kholid Achmad | Tarawih Merits -9: On the ninth night, worship as if like the Prophets. |
| | | | Tarawih Merits -10: On the tenth night, Allah grants goodness in this world and the hereafter. Tarawih Merits -16: On the sixteenth night, freedom from Hell and entry to Paradise are recorded. |
| 3 | 26 February 2025 12:00–13:00 WIB | KH. Mushoddiq Fikri Farouq | Tarawih Merits -12: On the twelfth night, on Judgment Day, one's face will shine like a full moon. |
| | | | Tarawih Merits -13: On the thirteenth night, one will be saved from all evil on Judgment Day. Tarawih Merits -14: On the fourteenth night, angels witness Tarawih, and Allah will not account it against the believer. |
| | 10:00–11:00 WIB | Ust. Kholid Achmad | Tarawih Merits -17: On the seventeenth night, rewards like those of the Prophets are granted. Tarawih Merits -18: On the eighteenth night, angels say: "O servant of Allah, Allah is pleased with you and |

| | | | |
|---|--|----------------------------|---|
| | | | your parents.” Tarawih Merits -19: On the nineteenth night, Allah will elevate one’s rank in Paradise. |
| 4 | 27 February 2025 12:00–13:00 WIB | KH. Mushoddiq Fikri Farouq | Tarawih Merits -15: On the fifteenth night, angels, throne bearers, and guardians of the heavenly realm pray for the believer. Tarawih Merits -21: On the twenty-first night, Allah builds a house of light in Paradise. Tarawih Merits -22: On the twenty-second night, one is saved from all hardship at the Day of Judgment. |
| | 10:00–11:00 WIB | Ust. Kholid Achmad | Tarawih Merits -20: On the twentieth night, rewards like those of martyrs and righteous people are granted. Tarawih Merits -26: On the twenty-sixth night, Allah increases rewards for forty years. Tarawih Merits -27: On the twenty-seventh night, the believer crosses the Sirat Bridge as fast as lightning. |
| 5 | 28 February 2025 12:00–13:00 WIB | KH. Mushoddiq Fikri Farouq | Tarawih Merits -23: On the twenty-third night, Allah builds a city in Paradise. Tarawih Merits -24: On the twenty-fourth night, twenty-four accepted prayers are granted. Tarawih Merits -25: On the twenty-fifth night, punishment of the grave is removed. |
| | 10:00–11:00 WIB | Ust. Kholid Achmad | Tarawih Merits -28: On the twenty-eighth night, Allah elevates a thousand ranks in Paradise. Tarawih Merits -29: On the twenty-ninth night, rewards equivalent to a thousand Hajj are granted. Tarawih Merits -30: On the thirtieth night, Allah says: “Eat the fruits of Paradise, bathe in Salsabil water, and drink from the Kawthar river. Indeed, I am your Lord, and you are My servant.” |

5. Program Presentation of *Kilau Ramadan* KJTV



Figure 2. Screenshot of *Kilau Ramadan* Episode 11

The screenshot in Figure 2 illustrates the packaging of the da’wah message in the *Kilau Ramadan* episode 11, presented as a brief *tausiyah* supported by thematic graphics and visual aids. This concise audio-visual format helps urban viewers to understand Ramadan-related content (e.g., fasting jurisprudence and the virtues of Tarawih prayers) during the moments leading up to iftar.



Figure 3. Screenshot of *Kilau Ramadan* Episode 27

Figure 3 depicts the 27th-night episode, highlighting content focused on the final phase of Ramadan (the last 10 nights), which typically emphasizes strengthening motivation for worship and self-reflection. This visual example aligns with the study's findings on affective–conative impact, namely encouraging viewers to improve the quality of their religious practices and daily behaviors.



Figure 4. KJTV Production Editing Room

Figure 4 shows the editing room, illustrating the production stage where the speaker's video, inserts/footage, graphics, and script checks are integrated before broadcast. This stage is crucial for maintaining the accuracy of the *syiar* message and the quality of presentation, while minimizing content errors to ensure that the broadcast remains contextual and responsible for the urban Muslim audience.

6. Comprehensive Analysis of the Impact of Islamic Da'wah Through the Kilau Ramadan Program on KJTV

Research on the effectiveness of Islamic da'wah through the Kilau Ramadan program on KJTV in Jember shows a multidimensional impact, covering cognitive, affective, and conative aspects. This impact aligns with mass communication theory, which states that broadcast media have the power to influence audiences widely and deeply. Joseph Turow (2009) in *Media Today: An Introduction to Mass Communication* emphasizes the importance of relevant content in shaping public views, a concept that proves relevant in the context of religious broadcasting.

a. Increase in Religious Knowledge

The first and fundamental impact identified from the effectiveness of the Kilau Ramadan program on KJTV is a significant increase in religious knowledge among urban Muslim audiences in Jember. The program successfully fulfills the educational function of Islamic da'wah substantively, emphasizing the role of broadcast media as a credible and easily accessible information source. In the context of mass communication, this finding aligns with Hafied Cangara (2019) in *Introduction to Communication Science*, who asserts that one of the main functions of mass communication is to disseminate information and knowledge to a wide audience—a role effectively carried out by KJTV in the context of da'wah.

The success in increasing knowledge is evident from the focus of the material delivered, where Kilau Ramadan presents highly relevant and fundamental content. The material covers correct worship practices, stories of prophetic exemplars, as well as fiqh of fasting and the virtues of Tarawih prayers over the 30 days of Ramadan. These contents play a vital role in filling gaps in religious knowledge that busy audiences may find difficult to access. The informative quality of the content indicates that the program has met good production standards, as emphasized by Ade Putranto Prasetyo (2020) in *Mass Media Management, Basic Concepts of Management and Professional Ethics*, where content quality is a key factor for media success.

This substantive understanding is directly felt by viewers, providing tangible evidence of the convergence between media messages and audience needs. Pratiwi, a private sector employee from Sumbersari District, testified that the program clarified aspects of worship that she previously considered trivial. She felt she gained a deeper understanding of Islamic law, transforming her understanding from merely physical rituals to a comprehensive comprehension.

"Before watching, I thought fasting was just about refraining from food. But from Kilau Ramadan on KJTV, I gained a new understanding of the fiqh of fasting in more detail, including things that nullify the reward of fasting and proper etiquette. My religious knowledge feels much more solid," she said.

In addition to providing religious fundamentals, the program also expands the audience's insight into contemporary Islamic issues and highlights local wisdom from Jember. This broadening of knowledge aligns with the concept promoted by Joseph Turow (2009) in *Media Today: An Introduction to Mass Communication*, which emphasizes the importance of media presenting content relevant to the audience's daily

life. By presenting Islam in a contemporary context, Kilau Ramadan succeeds in making Islamic teachings not merely as historical dogma but as adaptive and solution-oriented guidance in line with current developments.

Overall, the impact of increasing religious knowledge generated by the Kilau Ramadan program on KJTV is evidence of the effectiveness of local broadcast media in performing the function of spiritual education. Pratiwi's testimony underscores that the program successfully transforms shallow knowledge into deep and solid understanding, which will ultimately form the foundation for positive attitude and behavioral changes in the audience in the next stage.

b. Changes in Attitude and Motivation

The impact of the Kilau Ramadan program on KJTV does not stop at cognitive acquisition (information) alone, but extends to affective (preference) and conative (actions and behaviors) domains, triggering changes in audience attitudes and motivation. This success confirms the notion in mass communication that broadcast media have the power to influence the internal locus of control of audiences, namely their belief in the source of truth. This effectiveness aligns with mass communication effects theory, which views attitude change as a response to persuasive messages. Nurudin (2019), in *Introduction to Mass Communication*, explains that media have the capability to influence feelings and behavioral tendencies of audiences, a process clearly observed in this da'wah program.

Moreover, one crucial impact of this broadcast is its success in increasing motivation to worship. Inspirational and persuasive messages provide stronger encouragement for the audience to carry out primary acts of worship during Ramadan, such as obligatory and optional prayers (e.g., Tarawih), fasting, Qur'an recitation, and charity. This increase in motivation demonstrates that the program has successfully instilled a sense of urgency or the importance of utilizing the Ramadan period for spiritual self-improvement. In this context, the Kilau Ramadan program on KJTV fulfills the moral responsibility inherent in broadcast media, as discussed by Morissan (2018) in *Broadcast Media Management, Strategies for Managing Radio and Television*.

Furthermore, the broadcast fosters awareness of improving daily ethics and morality. These attitude changes are evident from the strong encouragement for audiences to become more patient, honest, and tolerant in social interactions. This shows that the program does not only emphasize ritual, but also social ethics. Psychologically, the broadcast acts as a stimulus that promotes self-reflection or introspection among

viewers, triggering constructive self-evaluation. This reflective process transforms religious information into internal motivation to act better.

This motivational change was directly experienced by Faris, a KJTV viewer from Kaliwates District, Jember, who felt the program served as a trigger to reassess his behavior in social interactions. Faris experienced a strong trigger to improve the quality of his ethics at work.

"The sermons on Kilau Ramadan really hit home, not just about worship, but about how we treat others. I became more motivated to be patient at the office and think before getting angry. The program constantly encourages self-reflection," said Faris.

In summary, the impact on attitude and motivation shows that the Kilau Ramadan program on KJTV has successfully activated the affective and conative dimensions of its audience. Strong spiritual motivation and awareness to improve morality, as acknowledged by Faris, are fundamental steps and logical prerequisites that will lead audiences toward action and the practical implementation of behaviors in daily life. In other words, the effectiveness of Islamic da'wah in this program has been able to transform knowledge from simply "knowing" into "willing" and "intending" to apply it. In this regard, Kilau Ramadan on KJTV has proven that media have the power to influence the desired behavioral change.

c. Action and Behavioral Implementation

The pinnacle of the impact of the Kilau Ramadan program on KJTV is the transformation of motivation into action and the implementation of daily behaviors, an impact at the conative (behavioral) level of the audience. This effect serves as concrete evidence of the success of da'wah and reinforces Morissan's thesis in Broadcast Media Management regarding the responsibility of broadcast media not only to entertain or inform but also to provide a positive, transformative contribution to society. Messages that are successfully internalized are ultimately expressed through real actions.

Research consistently indicates tangible changes in the audience's daily worship practices. These improvements are reflected in higher discipline, such as in congregational prayers, or significant personal decisions, such as the decision to start wearing a hijab. Changes in worship behavior demonstrate that Kilau Ramadan functions as an agent for socializing religious values, where effective mass communication processes successfully guide audiences toward practices more aligned with Islamic teachings.

The program's impact does not stop at individual worship but also successfully influences social interactions or community involvement. This aligns with Islamic teachings on *habluminannas* (human relations). The program motivates audiences to step out of their individual zone and become more active in mosque activities, religious study gatherings (*majlis taklim*), and other social activities. In a communication framework, this shows that media messages successfully overcome personal barriers and encourage active participation in social structures.

Community involvement specifically focuses on increasing social care manifested through tangible actions. Audiences are motivated to be proactive and helpful toward others, a behavior highly relevant and needed in an urban society context. Ainun, a KJTV viewer from Ajung District, provided testimony clearly illustrating the shift from merely watching to taking action:

"Since I started watching regularly, I became more enthusiastic about participating in the majlis taklim near my house, and most noticeably, I became more willing to help neighbors in need. The program not only encourages worship but also motivates us to be active in the community."

In summary, actions and behavioral implementation are the strongest validation of the effectiveness of Kilau Ramadan on KJTV. Ainun's testimony, encompassing both increased ritual activity (attending *majlis taklim*) and social involvement (helping neighbors), demonstrates that the program successfully fosters holistic change. Changes at the conative level prove that local broadcast media can be a strategic tool for character building and promoting social responsibility among urban Muslims, in line with the ideals of mass media ethics.

d. Effectiveness of Da'wah Messages (Internal Program Factors)

The success of the Kilau Ramadan program on KJTV in producing deep cognitive, affective, and conative impacts heavily depends on internal program factors managed professionally. Da'wah message transmission would not be effective without thorough planning and production execution. This principle aligns with Ade Putranto Prasetyo's view in *Mass Media Management*, emphasizing the importance of production quality and content delivery as the core of successful media management. Proper internal management ensures that religious messages are optimally received.

The first key factor is the audience's acceptance of the da'wah methods used. Kilau Ramadan demonstrates smart adaptation by using relevant formats—such as in-depth thematic lectures and responses to various questions—to attract urban viewers. Utilizing

this format supports Morissan's view in Broadcast Media Management regarding the importance of format innovation to maintain audience engagement, especially in religious programs that require specific appeal.

Another key factor ensuring da'wah effectiveness is the relevance of content to the spiritual and contextual needs of urban Muslims in Jember. The program must ensure that the material presented is not merely dogmatic but also relevant and applicable to modern urban life challenges. This content relevance aligns with the function of mass communication, as explained by Hafied Cangara in Introduction to Communication Science, which is to provide useful and contextual information for the audience. Relevant content ensures that messages are easily internalized.

Finally, the role of the speaker or preacher in the program is a crucial element as a bridge for effective and persuasive message delivery. Credibility (ethos) and delivery style directly determine the success of da'wah. Charismatic and communicative figures can soften resistance to messages and increase audience trust. Pratiwi, a private sector employee from Summersari District, explicitly highlighted the importance of a non-intimidating communication style as the main reason she enjoys following the program:

"The way they speak is not patronizing, relaxed but impactful. The preacher is also charismatic. That's why I enjoy watching. If the content is good but the delivery is rigid, I would get bored quickly," she said.

Overall, Pratiwi's testimony underscores that the effectiveness of Kilau Ramadan's messages results from a combination of adaptive formats and persuasive speaker roles. High acceptance of the non-patronizing delivery style demonstrates that program management successfully packaged Islamic da'wah according to modern audience media preferences. This success ensures that religious messages are received comfortably and openly, making it a key determinant of the program's success in triggering cognitive, affective, and conative changes.

As a result, Kilau Ramadan on KJTV successfully harnesses the power of broadcast media to achieve significant cognitive, affective, and conative effects. The program serves as a case study of local media successfully presenting Islamic da'wah in a relevant, contextual, and persuasive manner, proven by the positive changes experienced by Pratiwi, Faris, and Ainun, and consistent with core principles of mass communication.

7. Kilau Ramadan KJTV Provides Spiritual and Intellectual Enlightenment

One of the most valuable qualitative impacts of the Kilau Ramadan KJTV program is its ability to provide deep spiritual or intellectual enlightenment for the audience. This enlightenment occurs when the messages conveyed successfully touch the core of viewers' consciousness, resulting in new understanding that changes their perspective and approach to religion and life. This phenomenon is often described by the audience as a transformative religious moment.

Audience testimonials in this category specifically focus on gaining new understanding of Islamic teachings that were previously unclear or difficult to comprehend. Often, there are fundamental teachings or specific religious practices that have not been conveyed in a contextual or easily digestible manner. Kilau Ramadan KJTV successfully bridges this gap, presenting the material in a simple yet profound way, so that complex concepts become clear and vivid in the minds of viewers.

Personal accounts often describe specific moments in the broadcast that became a spiritual turning point. This enlightenment can be triggered by a deeply touching sermon quote, timely advice from a speaker, or relevant story illustrations. The insights or new understandings gained act as keys to unlocking doubts or confusion that had long hindered the audience's religious practice.

More than just information, this enlightenment is often functional and applicable, as it provides solutions to personal problems or answers to longstanding religious questions. In the daily life of urban Muslims, life challenges often raise questions about ethics, morality, or Islamic law. Kilau Ramadan KJTV serves as a spiritual counselor facilitating problem-solving based on religious teachings, offering calmness and clear direction.

Thus, the impact of spiritual enlightenment produces strong emotional and cognitive effects. Cognitively, the audience gains intellectual clarity, and emotionally, they feel peace and tranquility after finding answers. Kilau Ramadan KJTV's ability to create these moments demonstrates that well-packaged Islamic da'wah can function as a source of wisdom and guidance, not merely routine viewing, making the program highly valuable for the audience's spiritual growth.

CONCLUSION

Based on the qualitative analysis of the study on "The Effectiveness of Islamic Da'wah Through the Kilau Ramadan KJTV Program for Urban Muslim Individuals in Jember," the conclusions are as follows:

First, externally, the religious program Kilau Ramadan KJTV is considered to have a positive impact as an effective medium for Islamic da'wah among urban Muslims in Jember Regency. This ten-minute program successfully serves as an alternative channel for viewers in city areas (Sumbersari, Kaliwates, and Ajung districts) to learn and understand Islamic values presented in a contextual and easily digestible manner. The impact is multidimensional, including increased religious knowledge (cognitive), enhanced motivation and improved morals (affective), as well as implementation of worship and social behavior (conative).

Second, internally, the consistent airing of the Kilau Ramadan program each Ramadan month has generated positive effects and atmosphere for PT. Koh Jing Visi Media (KJTV Jember) itself. This impact is divided into two key points: improvement of the skills and quality of human resources (HR) of the KJTV broadcasting crew, and enhancement of the overall performance and presentation of KJTV broadcasts. This shows that a well-managed da'wah program also contributes to increasing professionalism and the institution's broadcasting image.

Third, the analysis of the program's effectiveness is supported and verified using logical analysis based on mass communication theories. The researcher applied Media Equation Theory, which likens media to a partner or conversational counterpart for the audience, enabling da'wah messages to be conveyed interpersonally and effectively. Additionally, effectiveness is achieved through structured program management (based on the POAC management theory) and the use of media framing theory to present material in a way that is easily accepted by viewers.

Fourth, although the positive impact is significant for the audience and internal KJTV crew quality, the study also identified a limitation: the program has not yet generated significant income for the company. However, the increase in ratings and the added accessibility (multi-platform) are considered non-financial assets that could potentially have a positive impact on the future development of the broadcasting company.

Overall, Kilau Ramadan KJTV serves as a case study of the success of local media in packaging Islamic da'wah in a relevant, contextual, and persuasive manner, producing positive changes (cognitive, affective, and conative) in urban Muslim audiences. This success is driven by effective program management and the suitability of the delivery style to the characteristics of modern viewers in Jember.

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