

# Valuing Objectivity in Journalism: An Analysis of Kompas TV News Coverage of FPI Activism

Puji Santoso<sup>1</sup>  
pujisantoso@umsu.ac.id

**Abstract:** Taking sides in *news* coverage is considered as consequences of construction process of media reality. According to constructivist approach it is unlikely to avoid subjectivity within news production because of demand of traditional journalistic values such as *newsworthy*. This study seeks to examine the objectivity of Kompas television news coverage of the Islamic Defenders Front (FPI). Using a qualitative method *and constructivist approach in analysing* news stories that was linked to reconstruction interviews with journalist, this study found that news stories of FPI activism broadcast by Kompas TV during the 2016-2017 periods were inseparable from subjectivity of journalists while news-making, *including resulted from agenda-setting in newsroom*.

**Keywords:** FPI activism, news coverage, objectivity, Kompas TV

**Abstrak:** Keberpihakan dalam peliputan media dianggap sebagai konsekuensi dari proses konstruksi realitas media. Beberapa ahli mencatat meningkatnya penerimaan subjektivitas di berbagai bentuk jurnalisme. Menurut pendekatan konstruktivistik, proses produksi berita sulit tampak sulit untuk menghindari subjektivitas karena jurnalis adanya standar nilai jurnalistik tradisional yang harus dipertimbangkan dalam kerja jurnalistik, seperti *newsworthy*. Dengan menggunakan metode kualitatif dengan pendekatan konstruktivistik dalam menganalisis berita, yang lebih lanjut dikaitkan dengan interview dengan wartawan, penelitian ini menemukan bahwa berita tentang aktivisme FPI yang diproduksi Kompas TV selama periode 2016-2017 tidak terlepas dari subjektivitas jurnalis, termasuk hasil dari agenda setting di ruang redaksi.

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<sup>1</sup> Dosen pada Program Studi Ilmu Komunikasi Universitas Muhammadiyah Sumatera Utara (UMSU) Medan.

## Introduction

The return of the leader of Islamic Defenders Front (abbreviated as FPI), Muhammad Rizieq Shihab well known as Habib Rizieq to Indonesia from Mecca, Saudi Arabia, had become a great magnitude for media coverage. Similarly, many people paid attention on this news. This is because Habib Rizieq and FPI were considered a symbol of resistance that carries the concept of *Amar ma'ruf nahi mungkar*. However, many media were considered covering Habib Rizieq and FPI organisation in a subjective perspective.

A video uploaded on Youtube on Sunday, April 30, 2017 portrayed FPI organizations questioning the news published by *Kompas* newspaper, *Kompas* TV, and *Kompas.com* that were regarded publishing “the unfair news” for Muslims, about the case in Serang Regency. According to Munarman, *Kompas* felt unhappy with Islamic regulations (*sharia*) which were perceived as protecting Muslims. On the other hand, *Kompas* was considered never reported and criticized the existence of people who prohibited selling on Sundays in Papua, because of respecting Sunday worship at churches in Papua. *Kompas* was also regarded has never criticized *Pecalang-pecalang* in Bali that sometimes throw stones at people's houses and prohibit people from praying on Friday.

According to FPI, “unfair news coverage” about FPI on *Kompas* media outlets often occurred. Munarman said that he judged *Kompas* to have framed the news they broadcast about FPI. Munarman criticized the way *Kompas* selected Sophia Lachuba as a news resource in the case of a raid on food stalls during Ramadhan in Serang. Sophia Lachuba was considered did not understand the logic of law, Islamic law in particular. The legal logic that Munarman meant was people who do not fast must respect those who fast, and not in the other way around, namely people who fast are told to respect people who do not fast. People who worship must respect those who don't worship. For people who do not have a driver's license (driving license), the police have to respect people who do not have a license. So, according to Munarman, if this logic is developed and continued, it will be dangerous for the norms of our society.

According to Munarman, FPI only acts as an "alarm" to remind *Kompas* and its media groups. Munarman admitted to the *Kompas* group that he did not ask *Kompas* to defend Islam, because it is impossible for *Kompas* to defend Islam. Munarman and FPI only asked the *Kompas* group to be fair, professional, and proportional in reporting about Muslims. This is because, said Munarman, Muslims themselves are demanded to be fair, even to non-Muslims.

Additionally, According to Rizieq, FPI was founded by several Habib and ulama as well as thousands of Muslims in Jakarta. FPI was declared as a forum for ulama cooperation in enforcing *Amar ma'ruf nahi munkar* in all sectors of life. Therefore, FPI must care about the issues of *da'wah* and *harokah*, *aqidah* and *syari'at*, morals and morals, social and community, education and culture, economy and industry, politics and security, knowledge and technology, and sectors of human life. Hence, it can be said that FPI has positioned itself as an organization of *amar ma'ruf nahi munkar*. The backgrounds for the establishment of the FPI as claimed by the organization include: (1) The long-suffering of the Muslim community in Indonesia due to the weak social control of civilian and military authorities due to the many human rights violations committed by rulers; (2) The existence of Munkar and immorality, which is increasingly rampant in all sectors of life; (3) There is an obligation to maintain and maintain the dignity of Islam and the Muslim community (Syihab, 2008)

This research is interested in examining *Kompas TV's* news coverage of FPI. The purpose of this study is to analyze *KompasTV* news regarding FPI activism in the period 2016-2017, particularly to find the way *Kompas* television media had constructed the news about FPI in regard to coverage of the DKI Jakarta Regional Election and the 212 Super Peaceful Action on Friday, December 2, 2016 at Monas.

In reporting the object of coverage, media are considered have an agenda-setting to select and frame the news whether the fact is important or not. According to Berger and Luckmann, as creative actors, humans have space in expressing their actions as a form of response to a stimulus received cognitively. The response is not always following the norms and values in the social structure or institution. Therefore reality is regarded as subjective because its meaning is considered to support social interests. (Berger & Luckmann, 2004)

The viewpoint of the constructivist paradigm introduced by Berger & Luckmann (2004) states that subjective meaning comes from individuals who continuously create reality throughout their lives. In general, the theory in the view of the social definition paradigm holds that humans are creative actors in their social reality. In the sense that human action is not fully determined by norms, habits, values, and so on, all of which are covered by social facts, namely actions that describe social structures and institutions. (Muhammad et al., 2017) Humans in many ways have the freedom to act outside the constraints of the social structures and institutions in which individuals come from. Humans actively and creatively develop themselves through responses to stimuli in their cognitive world. Therefore, the social definition paradigm is more interested in what is in human thinking about social processes, especially in followers of symbolic interactions. (Tualeka & Bungin, 2020)

In the constructivist paradigm ontology explanation, reality is a social construction created by individuals. However, the truth of social reality is relative (relative), which applies in a specific context that is considered relevant by social behavior. In reality, social reality does not

stand alone without the presence of individuals both inside and outside of this reality. (Norris et al., 2004) Social reality has meaning when the social reality is constructed and interpreted subjectively by other individuals to establish that reality objectively. Individuals construct social reality and reconstruct it in that real world based on the subjectivity of other individuals in their social institutions. According to Berger & Luckmann (2004), the term social construction of reality has become famous since it was first introduced by Peter L. Berger and Thomas Luckmann through their book entitled: *The Social Construction of Reality, a Treatise in the Sociological of Knowledge*. The two sociological scientists describe the social process through their actions and interactions, in which individuals create continuously a reality that is shared and experienced subjectively. (Berger & Luckmann, 2004)

Ibnu Hamad provides another scheme of the process of mass media construction in news and political coverage. According to Hamad, if the various external and internal factors that influence the making of media, political coverage is combined with the tools used to construct the political reality of the media - namely language of politics, framing strategies, and agenda-setting -, then we pour it into an image. As shown in the schematic diagram below, it is certainly easier for us to see the process of shaping political discourse by each media. Although Hamad made this scheme to explain the characteristics of coverage of political events, in fact, with this section, we can also visualize the dynamics that occur in the formation of any text, such as news, features, and editorials, in print and electronic media. (Hamad, 2004)

Globally, it can be explained as follows. The birth of political news always begins with political events, both those involving political organizations and actors. The construction of political reality, to form certain meanings and images, depends primarily on the prevailing mass media system; making political discourse in a libertarian media system will be easier to do than in an authoritarian system. The process of producing political news is also influenced by external and internal factors of the media and its discourse-making tools. (Rane et al., 2014)

With the visualization above, it is considered that we can predict the difference in the results of the construction of political reality between one media and another. Even in a libertarian system, the results of reality construction will differ from one medium to another, depending on the external and internal dynamics of each, as well as the construction strategy is chosen. (Ryabova, 2013). Through this theoretical framework, we can easily see the complexity of political coverage. How political coverage has many sides that are related to each other: there is an awareness of choosing the language and political symbols, there are certain tips in choosing facts and message packaging, and there is a willingness to provide space or an agenda to release them. (Scheufele, 1999)

Apart from that, political coverage must also take into account the various internal and external factors of each media, whether it be idealism, economic and political interests, or ideological factors. It turns out that the formation of public opinion by making political news texts must go through a long and complex process. (Jaeger et al., 2012)

With this theoretical framework, according to Cacciatore et al., (2016), we can even consider the attitudes (motivations) of each media in reporting political events. Every media has the freedom to choose the political language and facts that will be used in the text it makes depending on the consideration of external and internal factors. Likewise, every media is free to load or not broadcast a text that has been made. (Cacciatore et al., 2016) It is precise with the freedom to make texts (discourses) that we can reveal the motivation and purpose of each media behind the text (or images) it creates, whether it is ideological, idealistic, economic, or political motives. (Baysha & Hallahan, 2004)

This can be captured from the use of the three text formation instruments: the use of language styles, packaging strategies, image selection, and news loading or broadcast issues. By identifying these three instruments as well, coupled with data from in-depth interviews with each media in the making of news texts, we can mention and even conclude whether a media is independent or siding with a certain

political force. (Nisbet & Newman, 2015) If a media prioritizes the salient (controversial) events of a mass organization as a news commodity without the ideological defense of the political power, it means that the media is more oriented towards the market or economic profit. If the media prioritized the clarity of political events without ideological and economic pretensions, perhaps it wanted to be idealistic for the benefit of all groups. (Vladislavljević, 2015)

The emergence of the era of social media and the era of media convergence today does not necessarily shift the existence of conventional television media in influencing the opinions of viewers or audiences. (Santoso, 2021) Television media is still a superior means of leading and influencing public opinion. Although the existence of television media is gradually being eroded by the "fierce" social media based on Android, whose existence has been rampant in all corners of villages and residential areas. (Santoso, 2020)

However, conventional television media in Indonesia, for the era of one decade, is still the choice for rulers or other stakeholders who wish to convey their message to television viewers. Therefore, the news carried out by conventional television media is sometimes often feared and worried by some people. (Santoso, 2018)

It is feared because it is considered that the news will influence many public opinions. On the other hand, several elements of society often expect that they can be accommodated by television media for certain political interests to be known by the wider public. Of course, the news that is expected is news that generates positive opinions in the public. (Sobur, 2018)

On the other hand, there are elements of society who sometimes are not always happy with television media coverage, which has negative implications for the wider public. Especially if the television media coverage is negative and is considered to tend to kill the character of the preaching. Of the elements of society that are the object of coverage of conventional television media, they are not always happy if they are reported negatively, let alone smell of slander and playing one another. This is how Islamic mass organizations, namely

the Islamic Defenders Front or FPI, have felt about the coverage of several media, especially television media such as KompasTV.

## Methodology

This research used descriptive qualitative method. The textual data resulted from both news coverage about FPI activism on *Kompas* TV for the 2016-2017 period and in-depth interviews with *Kompas*' journalists were analysed by a framing analysis approach. Qualitative researchers should not "swallow" in making conclusions about the symptoms found, but must provide interpretations and test them through the validity of the data. Qualitative research views that not all symptoms can be observed and measured. Symptoms that contain meaning cannot be observed but can be felt. Meaning is the data behind visible data. (Sugiono, 2016)

Qualitative research results will not be value-free, because researchers interact with data sources. Due to the interaction, the data obtained in the study will be influenced by the educational background, experience, and beliefs of the data givers and data collectors. Because qualitative researchers are the main instrument in data collection, the results of qualitative research are initially subjective and will be objective after being tested through conformability tests. (J. Cresswell, 2006)

## Findings and Discussion

Researchers divided the news stories of FPI on *Kompas* TV during the period 2016-2017 into four categories, namely, news of FPI related to law enforcement activism, *taushiah*, violence, and social movement. Research result has shown that on *Kompas* TV, the law enforcement activism-related news accounted for 34 articles, whereas only 4 were *taushiah*, violence 1, and social movement 2. To more clearly



categorization of FPI news stories on Kompas TV during 2016-2017 can be seen in table 1.

**Table 1.** ‘The number of KompasTV news stories related to FPI during 2016–2017’.

KompasTV					
Item	2016		2017		Total
	Soft news	Hard news	Soft news	Hard news	
Law enforcement	1	9	1	13	34
Tausiah	-	1	-	3	4
Violence	-	1	-	-	1
Social action	-	2	-	-	2

*Source: research results 2021*

### News-1: Several Politicians Attend the 212 Grand Reunion

#### *Manuscript analysis*

The 212 action reunion crowd continued to arrive since early Sunday. Before the event started, the masses had to pray *Fajr (subuh)* in the congregation. Meanwhile, a part from preparing the pulpit, the committee also prepared places of worship, health posts, and logistics at many points in the Monas area. In addition to the gathering event, the 212 grand reunions were also filled with the agenda of the Prophet Muhammad SAW's birthday. Among the events were filled with religious tausiah and dhikr. According to the plan, the 212 grand reunions will be closed after the midday prayer in the congregation. Many politicians attended the 212 grand reunions, including Deputy Chairman of the Indonesian Parliament Fadli Zon and Fahri Hamzah. Furthermore, visible were former MPR chairman M. Amien Rais, as well as the Governor of DKI Jakarta Anies Baswedan. In the 212 grand reunions, FPI leader Rizieq Shihab gave a speech from Saudi Arabia. In his speech, Rizieq explained the concept of the NKRI with sharia and stated that the natives were the hosts in the concept of the NKRI with

sharia. To secure the 212 reunion tens of thousands of combined TNI and Polri were alerted at the event location, and in addition to that, 30 turbaned police were on guard near the event stage.

### *Analysis audiovisual*

The results of study, *Kompas* TV tends to do framing by not displaying the visuals of some characters as conveyed within the news script. Some figures reported by KompasTV were present, including Fadli Zon, Fahri Hamzah, M. Amien Rais, and Anies Baswedan. However, as is common in television media reporting procedures, there is a mismatch between the script and the visuals. KompasTV does not display the visuals of the characters in question. Researchers analyzed the predicate "Habieb" not attached to the name Rizieq Shihab. In fact, Rizieq Shibab cannot be separated from the name "Habib Rizieq Syihab." According to researchers, this is a form of *KompasTV's* dislike and disrespect for the figure of Habib Rizieq Shihab. Moreover, Kompas TV reported that Habib Rizieq's speech was delivered from Saudi Arabia at the 212 grand reunion arena, but *Kompas* TV was unable to show or broadcast the visuals of Habib Rizieq's speech. KompasTV deliberately emphasized one of the contents of Habib Rizieq's speech, which could invite polemic and controversy from various circles, namely Habib Rizieq stated that the natives were the hosts in the concept of the NKRI with sharia. KompasTV wanted to press that from the footage of the speech quoted in the news text, it was suggested that FPI wanted to establish an Islamic state in Indonesia. KompasTV even tends to want to convey its message that FPI is an intolerant and anti-diversity organization because Habib Rizieq's speech alludes to the separation of the terms indigenous and non-indigenous. And of course, this news can invite opinion and controversy from KompasTV viewers that FPI is a radical mass organization.

## **News-2: Balinese Society Report FPI Spokesperson to the Police**

### *Manuscript analysis*

Dozens of people from across religions came to the Bali Police Integrated Service and Community Center. They came to complain that Munarman, a spokesman for the Islamic Defenders Front, for making a statement that was considered threatening the integrity of the religious community. In a video recording circulating on social media, Munarman stated that there had been acts of intolerance in Bali. This statement is considered misleading and can trigger divisions between religious communities in Bali. According to Ngurah Artha, a Balinese community leader who is the reporter of this case, Munarman said in a video recording on social media that Balinese Hindus threw down the houses of Muslims and forbade Friday prayers. In fact, to the knowledge of Ngurah Artha and some Muslims that this incident never happened. "So we do not want the togetherness and integrity between Muslims, Hindus, Christians, and Buddhists in Bali to be tarnished. This is quite dangerous for Balinese people. Because friction can occur," said Ngurah Artha as reported by KompasTV.

### *Analysis audiovisual*

In the news program with a duration of less than one minute (0.54 seconds), KompasTV displays the visuals of many people, who according to KompasTV are Balinese community leaders. KompasTV broadcast many people wearing white capes (lobe) who are symbolized as Muslims. The researcher interprets in this visual, that not only many Balinese are Balinese Hindus, but many people wearing white skullcaps who are thought to be Muslims also joined with Balinese Hindus to report FPI spokesman Munarman to the Bali Regional Police for alleged acts of committing acts. not fun. Researchers analyzed that this report was related to the protest action of many FPI members led by FPI spokesman Munarman to the KompasTV editorial office on Jalan Palmerah, Central Jakarta on Thursday, June 16, 2016. At that time, FPI members led by Munarman asked KompasTV for an explanation regarding the news of the confiscation of food at Saeni's *warung Tegal (warteg)*, where FPI felt that they were being harmed by KompasTV's

news which FPI considered cornering them. FPI suspects KompasTV has an agenda to oppose the Islamic sharia regional regulation, especially starting with the news on the raid on a mother's shop (Saini) in Serang on June 8, 2016. In the video broadcast Munarman found that FPI mass organizations questioned the news in the Kompas newspaper and its groups .com) regarding the news published by the media which was considered negative by the FPI and tended to hurt Muslims. This is because KompasTV's reporting on the case in Serang Regency refers to regulations. According to Munarman, KompasTV does not like regulations with an Islamic background (sharia) which are perceived as protecting Muslims. On the other hand, KompasTV and the Kompas newspaper were considered unfair, when a newspaper like Kompas never reported and criticized the existence of people who prohibited selling on Sundays in Papua (out of respect for Sunday worship at churches in Papua). Or, according to Munarman, Kompas has never criticized the actions of *Pecalang-pecalang* in Bali who sometimes throw stones at people's homes and prohibit people from praying on Friday. According to FPI, Kompas and KompasTV's injustice in reporting the negative issues of other people has been carried out by the media for years. Munarman said KompasTV had framed the news they broadcast about FPI. However, six months after Munarman and other FPI members came to the KompasTV editorial team, news emerged that KompasTV broadcast reports of some elements of Balinese society who reported Munarman to the police for his unpleasant actions. According to researchers, there is a tendency for KompasTV to frame a news story entitled "Balinese People Report FPI Spokespersons to the Police". In the researcher's interpretation, there was a tendency for KompasTV's "revenge" attitude to the actions of Munarman and FPI members on 16 June 2016. In this case, Munarman was finally named a suspect by the Bali Police.

### **Pursuing Objectivity of FPI News Stories: Journalists' Perspective**

*KompasTV's* editorial policy is almost certainly not far from the points of thought and values espoused by Kompas Daily and its founder, Jakob Oetama. Transcendental humanism, press freedom,

and the Kompas General Daily are colorful mosaics behind the figure of Jakob Oetama. Together with Petrus Kanisius Ojong (PK Ojong), Jakob Oetama founded, pioneered, developed the Kompas newspaper, which was first published on June 28, 1965. Transcendental humanism, according to Kees de Jong and Policarpus Swantoro, was the discovery of Jakob Oetama. Transcendental humanism is an identity, a process that animates *Kompas* Daily. Kees de Jong said that transcendental humanism means humanity. Humanity means not humanity, not socialist, communist, secular humanity, but humanity equipped with belief in Allah and belief in the perfect values. The formulation of humanity contains the meaning of compassion, which is sympathy for others, sharing feelings of compassion and the shortcomings are the image of God as well as humiliation that must be respected, their rights must be respected and placed as the main value. (Sindhunata, 2001)

According to Sindhunata, the figure of Jakob Oetama cannot be separated from the attitude of humanism which later became the values adopted by the media under *Kompas* Gramedia Group, especially the 3K media (*Kompas Daily*, *KompasTV*, and *Kompas.com*). There is one of the four points that live in Jakob Oetama, where concern and humanism are densely stored. Namely the experience and education in his youth which was very thick with humanities. Jakob Oetama did not deny that his views were from the past. Indeed, Jakob attended a secondary school whose curriculum was almost the same as the West Gymnasium curriculum. With this curriculum, students are invited to enter into the realm of classical thought and deepen classical literature, whether it comes from Latin or Greek. Caesar, Cicero, Horatius, or Ovidius, are classics no stranger to such education. There is a story that Jakob Oetama himself often appears as an actor who performs these classic works. Classical humanities continue to carry over to him to this day, and then of course helps shape his humanist outlook and is carried away in an atmosphere of carrying out the principles of journalism which are also humanist. (Sindhunata, 2001) This was also followed by KompasTV and other publishers under the Kompas Gramedia group. Therefore, any news published in *Kompas*, *kompas.com*, and *KompasTV*

is not too far from the principles of transcendental humanism journalism that its founders have embraced since the beginning.

Based on the observations and interpretations of researchers, some *KompasTV* news about FPI during the 2016 and 2017 periods, the editors constructed the FPI news through agenda-setting, such as conducting editorial meetings were attended from the producer, reporter, and editor levels. Almost every day *KompasTV* always participates in synergy meetings with other media in the same group as the *Kompas* Gramedia Group, namely the *Kompas* newspaper and Online (*kompas.com*). The joint meeting, which is held almost every day starting at 10:00 a.m discussing and determining what topics and issues that will be covered as the main report, including in *Kompas* newspaper and the online. Specifically for news related to FPI, *KompasTV* did not admit that they were framing FPI news broadcast by *KompasTV*. If framing is deemed to be detrimental to other parties, *KompasTV* does not feel the need to framing the FPI news that they broadcast. The principle of balance is the absolute basis of *KompasTV* in carrying out its editorial operations.

According to *KompasTV*'s News Productions Manager, Eko Wahyu Tawantoro, if there is news about FPI that is broadcast by *KompasTV*, then *KompasTV* will make a balance, among others, by interviewing or providing the same space as those reported. For example, if *KompasTV* reports about an FPI demonstration, the FPI will be asked for their opinion regarding the demonstration they are conducting.

*"So we shouldn't just report one-sidedly. If we don't succeed in giving space to the party being reported (FPI), then we will decide it is better not to broadcast it, until FPI wants us to interview or give an explanation to KompasTV."* (Eko Wahyu Tawantoro).

Jakob Oetama built this balanced policy since the beginning, *KompasTV* it has always been carried out more rigidly. For example, in the current 2019 Presidential Election season. Eko gave an example that in a political news package, *KompasTV* reported the candidate pair 01 (Jokowi-Makruf Amin) by quoting his statement as much as 20

seconds, then the other candidate pair number 02 (Prabowo-Sandiaga) must also be given space of 20 seconds as well. However, if there are more candidate pairs for interviews than candidate pairs two, or vice versa, it will be unequal. "So that is the basis for answering accusations that, in fact, on any topic or issue we are encouraged not to report unilaterally " (one-sidedly), said Eko.

However, in the findings of researchers on the Sapa Indonesia Weekend program on November 5, 2016, a KompasTV journalist named Muhammad Guntur was shown who felt he had been treated violently by protesters in the 411 actions. In journalistic standards, there is a must for the media to realize the principle of balance. KompasTV should make efforts to interview the party responsible for the 411 actions led by FPI. The balanced interview was intended to question whether it was true that the beatings of KompasTV journalists were carried out by masses of FPI members or not? However, the Deputy Chief Editor of KompasTV, Yogi Arief Nugraha, said KompasTV couldn't confirm to the FPI or the person in command of Action 411, because the person who allegedly committed violence against Muhammad Guntur had so far fled and had not been found. Whereas in this case of violence, Yogi Arief Nugraha admitted that he had coordinated with the police so that they could arrest members of the mass who were strongly suspected of committing violence against Muhammad Guntur. Meanwhile, KompasTV's News Productions Manager, Eko Wahyu Tawantoro, said that as long as Muhammad Guntur, the victim of the 411 action violence, never mentioned the name of FPI, it means that KompasTV did not frame the broadcast.

*Another FPI news on KompasTV that the researcher examined, which could be interpreted as containing framing was the news broadcast in the Main News program broadcast on February 28, 2017, at 19.00 entitled: "Attorney Ahok Objection Rizieq Syihab Was Presented as a Religious Expert." Researchers noted that KompasTV's visuals and framing of Habib Rizieq Shihab (HRS) were broadcasted by KompasTV, which was 13 times more than Ahok's visuals and framing, which was only 10 times. Meanwhile, KompasTV only*

*broadcasted Ahok's visual five times in the same framing with Habib Rizieq.*

Researchers interpreted KompasTV's "hardiness" to lead viewers' opinions to "challenge" HRS's credibility as an expert witness in Islam. For this reason, KompasTV felt the need to broadcast the audiovisual interview results of advocate Humprey Djemat as Ahok's lawyer to reveal again Habib Rizieq's "sins," so that he was deemed inappropriate and considered not credible to be presented as an expert witness of Islam in the case of alleged blasphemy of Islam by Ahok. However, according to Eko Wahyu Tawantoro, KompasTV did this because there was no element of intent. But in principle, said Eko, KompasTV's principle of balance did not change even though casuistically the accident appeared in the news. The reason, according to Eko, was that the KompasTV coverage team did not adequately take audiovisual pictures while covering the court. So during the production and editing process, the editorial team was forced to re-run Habib Rizieq's visual images. So, according to Eko, KompasTV is not framing the news that Habib Rizieq testified at Ahok's court.

Regarding Rizieq Syihab's not mentioning the title of "Habib", based on the researcher's analysis, KompasTV is very consistent in doing this. Of the 13 KompasTV news items that aired during the 2016-2017 period, KompasTV did not simultaneously mention the title "Habib" to Rizieq Syihab.

*According to the Deputy Editor in Chief of KompasTV, Yogi Arief Nugraha, the policy does not mention the title "Habib" to Rizieq Syihab because KompasTV is based on the name listed on Rizieq Syihab's birth certificate only, namely Muhammad Rizieq Syihab. The decision not to put the title "Habib", Eko Wahyu Tawantoro added, was not a decision or policy of the leadership at KompasTV, but a decision made by an editorial meeting.*

For the Muslim community in Indonesia, especially FPI members, and sympathizers, Rizieq Syihab's name cannot be separated from the predicate "Habib". The predicate seems to have been considered by most Indonesian Muslims and all FPI members and



sympathizers to be pinned on Rizieq Shihab. The reason is that apart from being the highest leader of FPI and ulama, also because Habib Rizieq Shihab is considered a descendant of Rasulullah Muhammad SAW. So, it is considered very natural that Habib Rizieq is respected. Not mentioning the title "Habib" to Rizieq Syihab, as stated by Eko Wahyu, does not mean that KompasTV is anti-FPI or anti-Rizieq Syihab. Because that is not the character of KompasTV as interpreted in the concept of transcendental humanism which became the ideology of the Kompas Daily and KompasTV which was first promoted by its founder Jakob Oetama in 1965. Not mentioning this predicate or title by KompasTV, is not only applied to Rizieq Shihab.

Eko Wahyu said that the same policy was also carried out by other community leaders such as KH Makruf Amin (General Chair of the Indonesian Ulema Council or currently a Candidate for Vice President of the Republic of Indonesia). According to Eko, in every news report, KompasTV only mentions Makruf Amin's name without attaching the title "Kyai Haji" to the person concerned. According to Eko Wahyu, *Kompas* TV has given a stage to Habib Rizieq Shihab at KompasTV to clarify the accusations that have been directed at FPI. But they did not want to come to KompasTV.

*"We were always accused by FPI of being the media that always criticized FPI, but when we invited them to KompasTV they didn't want to come. In every editorial meeting at KompasTV, we are always encouraged to remain objective in reporting. We do not want to find enemies (hostile to FPI). Our enemy is injustice and corruption. It is clear and it is black and white," said Eko Wahyu.*

With regard to news television media such as KompasTV, Eko Wahyu said, actually it was not that special about reporting on FPI. The position of FPI's reporting with other Islamic organizations on Kompas TV is the same. At least, according to Eko Wahyu, KompasTV has never differentiated which Islamic mass organizations are newsworthy and which Islamic organizations are not newsworthy. The position of news on KompasTV towards FPI is the same as other Islamic organizations such as Muhammadiyah, Nahdlatul Ulama, Persis, Al Washliyah, and others. According to Eko, like other media,

KompasTV will report on FPI as long as the contents and themes that develop are widely discussed by the public and on social media. For example, if there was a demonstration in West Java about Habib Rizieq being criminalized for allegedly insulting Pancasila, KompasTV would not just miss the news.

*"Our credo in KompasTV is that if the image (visual) is good and massive, it is impossible for us not to report it."* (Eko Wahyu Tawantoro).

As an audio-visual media, Eko Wahyu ensured that his party would not report events involving FPI mass organizations. Eko's reason is that FPI organizations are always considered attractive in conducting demonstrations. FPI, according to Eko, whatever they do is considered to always have an appeal for news material.

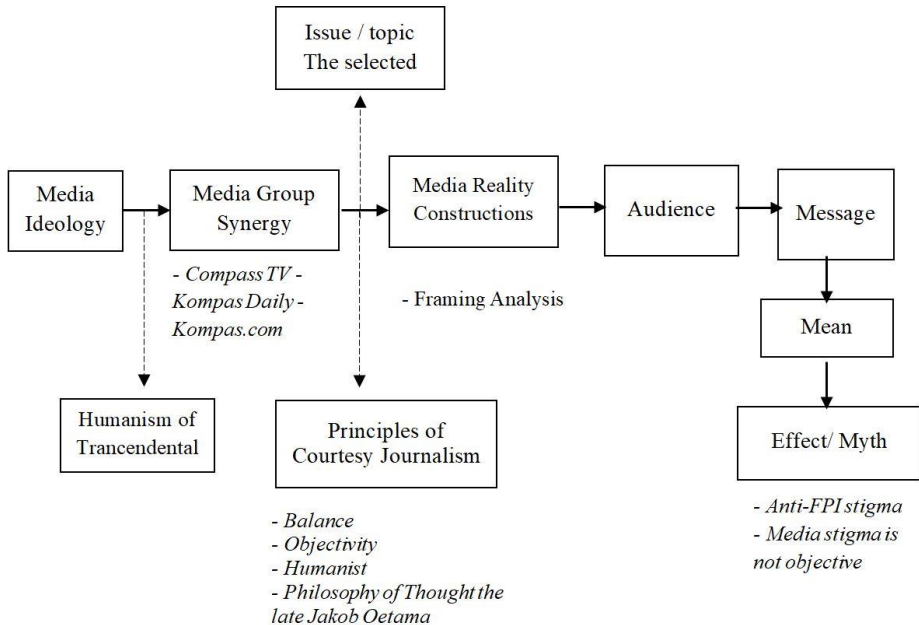
Some of the FPI news items broadcast by KompasTV that the researchers interpret are constructed in such a way that the media managers in the newsroom consider it to be intentional or not, researchers think they contain framing elements. Words, clauses, and other textual expressions may imply concepts or propositions that can be guessed based on background knowledge. These features of discourse and communication have an important ideological dimension.

From the very beginning, transcendental humanism embraced as KompasTV's ideology was translated by employees or media crews that are members of the Kompas Gramedia group synergy, in which KompasTV is a member. Therefore, the principles of polite journalism are developed from the philosophy of thought of the founder of KompasTV Jakob Oetama, which includes balanced, humanist, and objective journalism principles. In determining the issues or news topics that will be broadcast, the synergy of this Kompas media group is often in tune in playing the issues that are chosen and agreed upon. However, when it comes to the construction of news reality that is built by KompasTV in the newsroom, sometimes it is not always in sync with the principles of journalism. Many reasons are put forward so that these principles are lost. This happened as the researchers

analyzed several items of FPI news broadcast on KompasTV during the 2016-2017 period. When the news was broadcast on the KompasTV screen, it gave rise to a special message and meaning among the audience, especially Muslim viewers. For example, the arrival of many FPI administrators and members to the KompasTV editorial office and the Kompas Daily led by FPI spokesman Munarman to protest the FPI's news on KompasTV which they considered not objective. Thus the effects and feedback from KompasTV's news appear from viewers/audiences. As a result, KompasTV is often stigmatized as a media that is not objective and tends to be anti-FPI. As a result, there will be another stigma of Kompas as an acronym for "priestly command." The idiom "priest" of course comes from Catholicism. Furthermore, the stigma that did not disappear from the media was anti-Islam. Although, this is denied by Eko Wahyu Tawantoro as News Production Manager of KompasTV. Eko said that KompasTV always recruits Muslim and Muslim female employees who wear the hijab/hijab.

*"Our leader, Pak Lilik Oetama (son of Jakob Oetama) was angry when he saw that the mosque in KompasTV newsroom was too small. He was angry and at that moment the prayer room here was immediately renovated to be bigger. On every floor of the KompasTV Tower building, there is always a representative prayer space. I am also amused when we are said to be anti-Islam."* (Eko Wahyu Tawantoro, News Manager KompasTV).

After processing from the discussion and analysis earlier, to see the framing model of FPI KompasTV news, the researcher describes it in a schematic model as in the following figure:

**Figure 2.** 'News Framing Model of FPI Activism on KompasTV'

## Conclusion

Objectivity has long been the main standard in journalism. However some scholars noted the increasing acceptance of subjectivity across different forms of journalism. In this sense, taking sides in media coverage is considered as consequences of construction process of media reality. This is because the actors who play a role in the news narrative (journalists) are individuals who have a variety of interpretations in a wider social space. The constructivist approach considers that it is unlikely to remove alignments and subjectivity within news production as journalists are demanded to apply traditional journalistic values such as newsworthy. In addition, journalists become participants in a wide variety of interpretations and subjectivity in the public. Ethics, moral choices, and partisanship of journalists as well as news media producers are integral parts of news-making, including in producing news stories about FPI. Based on

subjective analysis and researcher's interpretation, news stories of FPI broadcast by *Kompas* TV during the 2016-2017 period were also inseparable from subjectivity of journalists while news-making in newsroom.

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