CSR BROADCASTING INDUSTRY THROUGH MEDIA-CONVERGENCE PATTERN APPROACH FOR EMPOWERING THE INDONESIAN MUSLIM YOUTH COMMUNITY

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ABSTRACT

Objective: The Corporate Social Responsibility program carried out by Television of Udnis Campus or Televisi Kampus Udnis (TVKU) Semarang in participating in the transformation of da’wah in Central Java Great Mosque or Masjid Agung Jawa Tengah (MAJT) through the youth empowerment of the Muslim community was the focus of this research.

Theoretical Framework: Within a qualitative method approach with a case study approach strategy, this study focused on how events, activities, and processes that occur by photographing the findings of facts from the condition during the time of new normal era in the MAJT mosque and analyzed the processes and results of the sustainable empowerment carried out by the broadcasting industry to the mosque youth.

Method: Analysis was carried out by using the software ATLAS.ti, and this research resulted in strategic recommendations including the identification of empowerment targets, the formation of working teams, the development of superior contents, the construction of a promoting system of humility and marketing, the building of communities, the formulation of collaborative strategies, the establishment of modern and interactive digital platforms, as well as conducting events.

Results: The cooperation pattern by a broadcasting industry in this research was expected to be a reference for appropriate stages of empowerment for a media in creating a transformation of publicity use of media convergence.

Conclusions: The Corporate Social Responsibility (CSR) program carried out by TVKU Semarang in MAJT has succeeded in building an entity of empowerment pattern that transforms innovative steps and potentially gives a positive impact in spreading messages to the younger generation.

Keywords: transformation, Muslim youth, Da’wah, sustainability, empowerment, convergence.
INDÚSTRIA DE TRANSMISSÃO DE RSE ATRAVÉS DA ABORDAGEM DE PADRÃO DE CONVERGÊNCIA DE MÍDIA PARA CAPACITAR A COMUNIDADE JOVEM MUÇULMANA INDONÉSIA

RESUMO

Objetivo: O programa de Responsabilidade Social Corporativa realizado pela Televisão do Campus Udinus ou pela Televisi Kampus Udinus (TVKU) Semarang, ao participar da transformação da'wah na Grande Mesquita de Java Central ou Masjid Agung Jawa Tengah (MAJT) através do empoderamento de jovens da comunidade muçulmana, foi o foco dessa pesquisa.

Estrutura Teórica: Dentro de uma abordagem de método qualitativo com uma estratégia de abordagem de estudo de caso, este estudo se concentrou em como eventos, atividades e processos que ocorrem ao fotografar as descobertas de fatos da condição durante o tempo da nova era normal na mesquita MAJT e analisou os processos e resultados do empoderamento sustentável realizado pela indústria de radiodifusão para a juventude da mesquita.

Método: A análise foi realizada utilizando o software ATLAS.ti, e esta pesquisa resultou em recomendações estratégicas, incluindo a identificação de alvos de empoderamento, a formação de equipes de trabalho, o desenvolvimento de conteúdos superiores, a construção de um sistema promotor de humildade e marketing, a construção de comunidades, a formulação de estratégias colaborativas, o estabelecimento de plataformas digitais modernas e interativas, bem como a realização de eventos.

Resultados: Esperava-se que o padrão de cooperação de uma indústria de radiodifusão nesta pesquisa fosse uma referência para estágios apropriados de capacitação de uma mídia na criação de uma transformação do uso da publicidade da convergência da mídia.

Conclusões: O programa de Responsabilidade Social Corporativa (RSE) realizado pela TVKU Semarang no MAJT conseguiu construir uma entidade de padrão de empoderamento que transforma passos inovadores e potencialmente dá um impacto positivo na disseminação de mensagens para a geração mais jovem.

Palavras-chave: transformação, juventude muçulmana, Da’wah, sustentabilidade, empoderamento, convergência.

1 INTRODUCTION

The partnership between the broadcasting industry and the mosque in the rebranding of digital prophecy for millennials is an exciting and relevant step to address the changing communication trends in the digital age. By leveraging broadcasting technology and digital media, it can reach a wider audience, especially among millennials who tend to be active in using online platforms. Indonesian Muslims are now facing the birth of a new generation of Muslims. Millennials, urban and middle classes are examples
of the new generation of Muslims. They are modern, religious, intelligent in technology, and have high purchasing power (Ali, 2019).

A mosque is a centre of a civilization, and through this civilization we understand that a mosque has not only become a place of worship but also the birthplace of various critical and new thinking for the development of the Muslims. It is in line with the historical thinking of Islamic development that The Prophet Muhammad SAW met with friends frequently in the mosque to share guidance and research for the development of community management from issues in the then general public.

Teenagers are in charge of youth activities linked to the community, such as proselytizing, education, and others, and they also take part in thriving mosques and take care of the management model. The muslim youth community may be seen as a symbol of the millennial generation with the greatest potential for advancement. Typically born between the years of 1981 and 1996, the millennial generation possesses unique characteristics that can transform them into effective agents of change in the surrounding communities of the mosque and the general populace.

But it is important to understand that doing so in a manner that is both legal and respectful also requires using a sharp pendent. To help them maximize the positive potential of muslim youth community as a representative of the upcoming millennial generation, they should provide a space for their ideas, assist them in developing their managerial and political skills, and create an inclusive environment for their participation. It supports research conducted by Sulaiman that mosque administrators can work full-time, not for the rest of their health time, so as not to affect the duties of the mosque, which should be appropriately managed (Sulaiman et al., 2008; Rizqia, 2020).

In the efforts for encouraging muslim youth community to participate more effectively in the contemporary world that is dominated by technology and digital media, a focus on media convergence could be a crucial step. Convergence of the media is characterized by the integration of various media types, such as text, images, audio, and video, via various digital platforms, such as the internet, mobile devices, and social media.

Muslim youth community should to learn about digital media, privacy safeguards, and the positive and negative effects of media coverage. Additionally, media usage must be regulated to uphold religious and moral principles and to ensure that users are not subject to negative or harmful influences. For this reason, it is necessary to restore the function of the mosque as the Messenger of Allah has exemplified, just as the mosque can
be managed by a person who understands management (Rifa’i & Fakhruroji, 2005, Miharja et al, 2018; Allahham, 2019). An integrated approach that combines religious values and the use of media convergence prepares mosque youth to acquire competent individuals to face the challenges of this digital world.

Media convergence includes the creation and distribution of a variety of media content through a range of infrastructures and technology tools, as well as enabling different audiences to use their information more effectively to target and target young people. The media industry has the advantage of integrating media through digitalization, called media convergence. (Nugroho, 2020). Convergence can be applied in many ways, one of which is the modernization of worship from the conventional form to the digital format. The process of producing television shows can be impacted by media convergence. Furthermore, media convergence affects many facets of society's existence. These aspects of life include social patterns in media consumption, perception, dissemination of information, and media literacy.

Contributions from the broadcasting industry made through the Corporate Social Responsibility (CSR) program may have a significant positive impact on the surrounding community and environment. Corporate Social Responsibility (CSR) is a business strategy that prioritizes social responsibility and a company's wider community over financial and legal goals. According to Susanto (2007), the definition of social responsibility for businesses is "a condition" where there is a business that social responsibility will provide the recipient with advice enhancing business quality (profit), society especially nearby communities (individuals), in addition to life environment (planet).

Television of Udinus Campus or Televisi Kampus Udinus (TVKU) Semarang uses the concept of empowerment as part of the media industry's efforts in touching its viewers with no exception to the Muslim youth market in Central Java Indonesia during this time. There are probably still rare occasions for mass media to touch, encourage, and empower activities of Muslim youth communities in the mosques nowadays. It is not impossible, there is a resistance from teenagers in the mosques, takmir, wise men, or priests who are in the mosques even more because this process is new and has probably never done before. An empowerment program cannot last once and end at one point. Instead, there needs to be consistency and continuous quality improvement from one stage to the next. (Mubarak, 2010).
Many priests or *ustaz*es complained of difficulties in preaching during the Covid-19 pandemic. This is especially true for priests over the age of fifty who have difficulty broadcasting digital sermons or using social media. This is due to the explorative technical complexity associated with the use of smart phone media as an online media medium (Muhyidin, 2021). Mosque managers say that a great number of preachers are not ready to accept the use of online media in their sermons. On the contrary, due to an extraordinary pandemic, the concentration of society was divided. As a result, the financial revenue of the mosques, which has come from the *infaks* and *sedekas* of *jamaah*, has declined drastically. As a result, the mosque stakeholder is still less cooperative.

Table 1. Local Television in Central Java

<table>
<thead>
<tr>
<th>Television stations</th>
<th>Frequency</th>
<th>Network</th>
<th>District/City</th>
</tr>
</thead>
<tbody>
<tr>
<td>TVRI Jawa Tengah</td>
<td>23 UHF</td>
<td>TVRI</td>
<td>Semarang</td>
</tr>
<tr>
<td>iNews TV Semarang</td>
<td>45 UHF</td>
<td>iNews TV</td>
<td>Semarang and Solo</td>
</tr>
<tr>
<td>Kompas TV Jawa Tengah</td>
<td>47 UHF</td>
<td>Kompas TV</td>
<td>Semarang</td>
</tr>
<tr>
<td>TVKU</td>
<td>49 UHF</td>
<td></td>
<td>Semarang</td>
</tr>
<tr>
<td>iMTV</td>
<td>50 UHF</td>
<td>STTV</td>
<td>Semarang</td>
</tr>
<tr>
<td>Semarang TV</td>
<td>53 UHF</td>
<td>Indonesia Network</td>
<td>Semarang</td>
</tr>
<tr>
<td>NET, Jawa Tengah</td>
<td>54 UHF</td>
<td>NET.</td>
<td>Semarang</td>
</tr>
<tr>
<td>Satelit TV</td>
<td>26 UHF</td>
<td></td>
<td>Purwokerto</td>
</tr>
<tr>
<td>iNews TV Purwokerto</td>
<td>29 UHF</td>
<td>iNews TV</td>
<td>Purwokerto</td>
</tr>
<tr>
<td>BMS TV</td>
<td>49 UHF</td>
<td></td>
<td>Purwokerto</td>
</tr>
<tr>
<td>Satria Mandala TV</td>
<td>48 UHF</td>
<td></td>
<td>Sumpiuh, Banyumas</td>
</tr>
<tr>
<td>Grabag TV</td>
<td>5 VHF</td>
<td></td>
<td>Grabag</td>
</tr>
<tr>
<td>iNews TV Magelang</td>
<td>54 UHF</td>
<td>iNews TV</td>
<td>Magelang and Yogyakarta</td>
</tr>
<tr>
<td>TMTV</td>
<td>58 UHF</td>
<td>NET.</td>
<td>Magelang</td>
</tr>
<tr>
<td>MBO TV</td>
<td>60 UHF</td>
<td>Jawa Pos TV</td>
<td>Magelang and Salatiga</td>
</tr>
<tr>
<td>TATV</td>
<td>50 UHF</td>
<td></td>
<td>Solo and Salatiga</td>
</tr>
<tr>
<td>Solo TV</td>
<td>62 UHF</td>
<td></td>
<td>Solo</td>
</tr>
<tr>
<td>ISITV</td>
<td>9 VHF</td>
<td></td>
<td>Solo</td>
</tr>
<tr>
<td>JK Lentera TV</td>
<td>21 UHF</td>
<td></td>
<td>Salatiga</td>
</tr>
<tr>
<td>Salatiga TV</td>
<td>58 UHF</td>
<td></td>
<td>Salatiga</td>
</tr>
<tr>
<td>Satya Wacana TV</td>
<td>60 UHF</td>
<td></td>
<td>Salatiga</td>
</tr>
<tr>
<td>MTA TV</td>
<td>52 UHF</td>
<td></td>
<td>Solo</td>
</tr>
<tr>
<td>Batik TV</td>
<td>57 UHF</td>
<td></td>
<td>Pekalongan</td>
</tr>
<tr>
<td>Kompas TV Pekalongan</td>
<td>26 UHF</td>
<td>Kompas TV</td>
<td>Pekalongan and Tegal</td>
</tr>
<tr>
<td>TV Tegal (tidak beroperasi)</td>
<td>61 UHF [9]</td>
<td>Tegal</td>
<td></td>
</tr>
<tr>
<td>Ratih TV</td>
<td>47 UHF</td>
<td></td>
<td>Kebumen</td>
</tr>
<tr>
<td>Purworejo TV</td>
<td>53 UHF</td>
<td>Jawa Pos TV</td>
<td>Purworejo</td>
</tr>
<tr>
<td>ART TV</td>
<td>59 UHF</td>
<td>Kompas TV</td>
<td>Purworejo</td>
</tr>
<tr>
<td>CTV Pati</td>
<td>51 UHF</td>
<td>CTV Network</td>
<td>Pati</td>
</tr>
<tr>
<td>SMTV</td>
<td>55 UHF</td>
<td></td>
<td>Pati</td>
</tr>
<tr>
<td>Simpang5 TV</td>
<td>59 UHF</td>
<td>Jawa Pos TV</td>
<td>Pati</td>
</tr>
<tr>
<td>Jepara TV</td>
<td>60 UHF</td>
<td></td>
<td>Jepara</td>
</tr>
</tbody>
</table>


Table 1 shows a list of local Television stations in Central Java. TVKU Semarang uses a corporate social responsibility strategy to help empower the community around it.
TVKU Semarang strongly uses its own empowerment principle to distinguish it from other local television in Central Java and even in Indonesia. Success of the Corporate Social Responsibility (CSR) program in the broadcasting industry depends on an organization's commitment to its values and on its employees' willingness to work with other stakeholders like the government and the public. A serious and ongoing Corporate Social Responsibility (CSR) program can boost a company's credibility and reputation among the public while also providing benefits to the general populace.

Local television stations as part of the broadcasting industry, in many cases has not fully utilized its employees' potential to contribute to community outreach programs. There are a few avenues that local stations of television can take to increase their contributions, such as establishing connections with organizations or organizations with a focus on the welfare of the general populace. This can assist them in protecting their interests and ensuring that any programs that are launched have significant downsides. For ensuring that the program in question complies with the needs and expectations of the public, local television stations must carefully evaluate the program's overall quality and solicit feedback from the public. Local television station can play a more effective role in community empowerment programs and help build stronger and more powerful communities by taking these steps.

The further study of this research is trying to find out how local television stations in this case TVKU Semarang gave a significant contribution in participating in the transformation of lectures in the Central Java Masjid through the innovation of the Corporate Social Responsibility (CSR) program. Chambers (Hadi A. P., 2012) mentioned that there are not many Corporate Social Responsibility (CSR) programs carried out by the local broadcasting industry in Indonesia. These concepts could support the implementation paradigm of national development, which focuses on people-centred activities, participation, empowerment, and sustainability. Staying good in this era is a challenge. During the Covid-19 pandemic, lectures previously traditionally held, such as face-to-face lectures, turned into lectures conducted using the latest virtual-based information technologies, like social media, the internet, and other modern platforms (Baidowi and Mohammad, 2021). Big changes are expected through this transformation in the field of digitalization, information, and technology, as well as human resources in the Central Java Great Mosque or Masjid Agung Jawa Tengah (MAJT) as an empowerment partner of TVKU Semarang.
As for the problem in this study is how the Corporate Social Responsibility (CSR) industry TVKU Semarang through media convergence pattern approach for empowering the youth community of MAJT, and explaining the pattern of empowerment model that can impact on the transformation of religion through Muslim youth community bonds, so it will be a recommendation of a role model for the future in the form of effective institutional cooperation between the broadcasting industry together with the mosque managers through the sustained empowerment program. This problem becomes difficult to answer when mosque resources or human resources are still met with classic problems, namely the lack of participation in the number of youth and mosque congregations, the management of takmir or mosque administrators who are relatively old, making it difficult to innovate and develop da’wah activities in mosques (Pamungkas et al., 2023).

2 THEORETICAL FRAMEWORK

2.1 CORPORATE SOCIAL RESPONSIBILITY (CSR)

Corporate Social Responsibility (CSR) is a term that refers to the ethical actions of companies or the business world that aim to improve the economy while improving the quality of life of employees, communities, and the corporate environment. From the many explanations of Corporate Social Responsibility (CSR), the fairly relevant definition of corporate social responsibility in Indonesia is the explanation of Suharto (2007) in Suhardo (2007) which explains, Corporate social responsibility (CSR) is a business operation that has the determination to develop the profit of the company economically, as well as to carry out the socio-economic development guided holistically, institutional and sustainable. It can be concluded that one aspect of implementing Corporate Social Responsibility (CSR) is the existence of a sustained commitment to the welfare of a local community around it.

2.2 EMPOWERING COMMUNITY

The enrichment of society is an idea to enhance the economy on social value. (Chambers, 1995). This concept reflects the new paradigm of development “people-centric, participatory, empowering, and sustainable”. From the point of view of the operational process, there are two tendencies in the idea of empowerment. The first is a primary tendency, which is a process of giving a part of power, power, or ability to a
particular community for the purpose of empowerment.

3 RESEARCH METHOD

This research method uses a qualitative method approach with a case study approach strategy. Creswell (2010) explains that case studies are research methods in which researchers study a program of events, activities, and processes or a group of people. Based on the scheme of methods used, the researchers wanted to photograph the findings of the facts of the condition of da’wah during the pandemic in the Masjid Agung Jawa Tengah (MAJT), as well as how the contribution given by TVKU Semarang as a representation of the local broadcasting industry in Central Java Indonesia in innovating and empowering the stake holders of the mosques.

The case study in this empirical research investigates how the stage of empowerment through the Corporate Social Responsibility (CSR) program of TVKU Semarang in the MAJT can produce major changes in the process of transformation of the faithful. How did TVKU Semarang encourage young mosques and scholars to create innovative content, how can the rebranding of the MAJT affected by the Covid-19 pandemic be carried out through the Corporate Social Responsibility (CSR) program that is used to realize the transformation of da’wah.

The data collection technique in this study was carried out by conducting in-depth interviews. According to Bungin (2007) in-depth interviews or interviews are the process of collecting data or explanations for research purposes through question-and-answer and direct interaction between the interviewer and the person being interviewed, with or without using the interview protocol, and where both are involved in a relative long social life. Here are the data from the informants who the researchers interviewed:

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Department of</th>
<th>Source of data</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>D-A-Y</td>
<td>Public Relation Manager and Marketing TVKU</td>
<td>Interviewing</td>
</tr>
<tr>
<td>2</td>
<td>S-P</td>
<td>Producer, content creator, supervisor TVKU Development Program (TDP)</td>
<td>Interviewing</td>
</tr>
<tr>
<td>3</td>
<td>B-A-H</td>
<td>Head of Marketing and Wealth of Central Java Masjid (MAJT)</td>
<td>Interviewing</td>
</tr>
<tr>
<td>4</td>
<td>N</td>
<td>Remains and crew of the Cyber Army (Cyber Army of MAJT)</td>
<td>Interviewing</td>
</tr>
</tbody>
</table>

Source: Results of researcher interviews

Based on the information Table 2 above. the research begins with identifying and defining the research problem. These include the methods of the Corporate Social
Responsibility (CSR) program used, the processes and steps of its empowerment model, and how change impacts the transformation of knowledge. Next, researchers will select problems, choose methods for data collection and analysis, and then collect, evaluate, and analyze data in the field. The preparation of the research report is the last step in the case study. In case studies, observations, questionnaires, interviews, and analyses are used to collect data.

Data analysis in this study uses software analysis ATLAS.ti. which helps researchers organize, code, and analyze research data collected from various types of data, such as image, audio, video, and written data. Written data, such as articles, books, surveys, and interview transcripts, will be triangulated with different types of data collection (research results will show how the analysis of qualitative research data is performed visually. A case study of da’wah in the Masjid Agung Jawa Tengah (MAJT) shows how to use network analysis to construct themes in thematic analysis.

4 RESULTS AND DISCUSSION
4.1 RESULTS OF RESEARCH

Human resources, technological powers, media control, and dedication to the da’wah’s continuation may all be topics of discussion in digital da’wah. Religious material has a sizable market share or overall market size can still be improved upon, but MAJT still lacks the personnel who can comprehend technology (Pamungkas et al., 2023). As a result, the media industry requires human resources so that mosque empowerment is a problem, as can be seen in Figure 1.

Figure 1. MAJT Da’wah Problems

(Adopted from Pamungkas et al., 2023, p. 139)
Based on this condition, television media plays a significant role in encouraging the community during the pandemic and requires commitment, consistency, and continuity in the implementation of digital da’wah. The sustainability of a program is dependent on this. Digital da’wah, in particular, is using online forums and social media to spread the message of Islam and foster discussion. By giving viewers a deeper grasp of Islamic teachings, promoting intellectual development, and encouraging active engagement in societal development, TVKU Semarang may be empowering viewers through this digital strategy. These efforts can be seen in the empowering models proposed in this research, as can be seen in Figure 2.

Figure 2. The Empowerment Models

(Adopted from Pamungkas et al., 2023, p.140)
As shown in Figure 2 the empowerment models include (1) people center, (2) participatory, and (3) empowering. Meanwhile, the sustainable empowerment model is not part of the da’wah empowerment at MAJT.

TVKU Semarang media accomplishes this through a learning process to improve skills. TVKU Semarang aims to develop mosque youth skills by providing journalistic training to practically train them in creating interesting content by optimizing the convergence of various media platforms. TVKU Semarang media probably helps youth improve their skills, encourage creativity, and develop expertise in journalism and media production through hands-on training. This approach likely involves optimizing the convergence of different media platforms, allowing youth to explore various forms of media and develop versatile skills. It appears that a link is to be drawn between the ideas of "Empowering," which proposes giving people or communities the resources, opportunities, and power to make decisions and achieve their goals, and "People Power," which typically suggests the collective influence and action of ordinary citizens.

That strategies in Digital Awareness Transformation include Technology Applications (adoption processes, new technologies and attitude formation) and Media Integration (computing, communication, and content). The accounts of this are given in the following.

4.2 APPLICATION OF TECHNOLOGY

There are several ways to see the application of technology. First, MAJT uses new technologies to guide society by using social media as a means of worship. They optimize social media to convey religious messages and educate their members about the importance of media and information in the era of social media openness. Second, MAJT uses the training model as part of the training and development process of members. This model includes tackled methods such as equipment simulation, practical training, and short programming. Technology becomes an important part of the formation of knowledge and skills of members of the MAJT because the rules and principles taught in this training are applied and taught to new members. Third, in the process of adoption, the MAJT carried out mapping and grouping of participants based on their knowledge of the broadcasting world and social media. Mosque teenagers who are familiar with social media and who are not familiar with it are then trained to equalize their perceptions of broadcasting and the techniques necessary for content production.
4.3 INTEGRATION OF MEDIA

Through media integration between the MAJT and TVKU Semarang, the two sides cooperate to spread the message to the community. The TVKU Semarang receives information and religious knowledge from the MAJT, while the TVKU Semarang has a broad platform and channel to spread the message to a wider audience. This creates mutually beneficial relationships between the two entities and helps communities in the surroundings of MAJT.

The MAJT team works actively with TVKU Semarang to spread information directly to the community. As a media, TVKU Semarang is responsible for influencing and encouraging other entities in the community to become media content. In this case, the MAJT supports that the TVKU Semarang can be wider. Media integration occurs when the media collaborates to create content that meets the needs and desires of the community.

TVKU Semarang provides direct training and supervision to the staff of the MAJT in the field of broadcasting and journalism. The trained staff is very important to spread the message through the media. MAJT and TVKU Semarang share knowledge and experience to best practices in the development of digital science broadcasting through media integration. TVKU Semarang plays an important role in documenting and broadcasting various scientific research, especially those submitted by scholars, so that the knowledge and research can be accessed by the general public by using TVKU Semarang as a channel, media integration.

Based on the scheme of methods used, the researchers wanted to photograph the findings of the facts of the condition of da’wah during the pandemic in the MAJT in this study is how the Corporate Social Responsibility (CSR) industry TVKU Semarang through media convergence pattern approach for empowering the youth community of MAJT.
5 DISCUSSION

Based on the figure one, show how the stage process of the model of media convergence through the application of technology and media integration between the MAJT and TVKU Semarang with the following explanation:

a. The Process of Adoption

The MAJT and TVKU Semarang have been cooperating for six years with an estimated conversion value of around Rp 34,5 billion. The cooperation includes the development of human resources and the maintenance of tools including the implementation of sustainable internship and recruitment programs.
“30 birthdays 480 million in 1 month. 480 million per month in 1 year means that 480 million is multiplied by 12 months around 5.7 billion, if this time MAJT cooperation with TVKU has been 6 years means 5.7 then multiply by 6 so about 34.5 billion....” (interview DAY, manager of Public Relation marketing TVKU, 7/2/2023).

TVKU Semarang is committed to providing training to youth communities and stakeholders of MAJT through the Corporate Social Responsibility program (CSR). This continuing training continues for mosque youths who are already trained in the broadcasting and digital world.

“So the purpose of our CSR is a form of our responsibility as a media, so we as the media edutainment of education and entertainment there are educational elements there are elements of entertainment that reflect....” (interview DAY, Public Relation marketing manager TVKU, 7/2/2023).

The process of adoption is based on the theory presented by Roger and Shoemaker (1971) which shows that the adoption process consists of five stages: awareness, intertest, evaluation, trial, and adoption. The practice of adoption occurred by dividing participants into several groups, consisting of mosque teenagers who are accustomed and unusual to social media.

The mental process that brings innovation to decision-making is defined by Rogers and Shoemaker (1971) that in the process of adopting innovation, mental attitude and confirmation of any decision taken by one as an adopter is essential. The decision to accept or reject innovation and confirm that decision is a mental process. The line of the training programs carried out by TVKU Semarang are to equate the perception of the participants about broadcasting, including the effective imaging, how the process of editing, and understanding the deadline as the science required by the mosque youth.

**b. The New Technology**

One type of creative da’wah that utilizes creativity and innovation to convey a religious message to the public is digital da’wah. This more inventive method makes people not bored and makes them more engaged in worship. Broadcasting technology is very complex.

“It’s right mas. So if technologically that the broadcasting technology of this broadcast can be very complex Mas Heri, that the products that have already been made that before have been through the filtering before of pre-production, production, its own production, continues post-production also in a digital TV system that is already in accordance with the rules...” (interview DAY, Public Relation marketing manager TVKU, 7/2/2023).
Products made during the pre-production, production, and post-production process have undergone the process of filtering and comply with government digital television regulations. In the digital world and social media, there are also groups of digital cyber armies that move independently without having to be commanded. This shows that preaching has changed from a conventional approach to a digital approach.

“Yes from the social media side, from the digital side, what yeah digital cyber army-nya even they have gone on their own without having to command it, so they will publish their activities, TVKU activities with their own may also this of their already existing team that we have formed before this they will continue to spread promo promo-promo, spread its advertising materials and other lha this continuously will go”...(interview DAY, Public Relation marketing manager TVKU, 7/2/2023).

The MAJT developed a new technology that was learned from TVKU Semarang so that it was possible to communicate with the community using social media as a teaching tool. This is in line with the explanation of Henry Jenkins in Jenkin (2006) which explains that convergence is: “Content flow on multiple media platforms, collaboration between multiple media industries, and media audience migration behavior”. In the era of social media openness, training and workshops can provide an understanding of the importance of media and information. Furthermore, media convergence is the occurrence of a technological movement or process, as well as a movement in industrial, cultural, and social paradigms that makes its users reluctant to look for the latest information (Jenkins, 2006).

Internet media are effective media because they are supported by an increasing number of internet users, according to research done in Sari (2012). It is hoped that the public would be made aware of the social activities carried out by businesses by using the internet to communicate Corporate Social Responsibility (CSR). According to Yao et al. (2011), the media serves as the primary point of public attention on any given company. Media, according to Harmoni (2010), is the foundation of environmental information. Using a variety of media, a company can publicize its Corporate Social Responsibility (CSR) initiatives, according to Munif et al. (2010). There are three media that businesses frequently use for Corporate Social Responsibility (CSR), including the newspaper, television, and internet (web businesses). However, despite this, there haven't been many studies done on how community members from the corporate social responsibility (CSR) object may become more creative and innovative by utilizing recently developed technology through the media convergence process.
c. The Formation of Attitude

The formation of attitude is demonstrated by the contribution of Corporate Social Responsibility (CSR) and the role of local television in the society of Semarang. The purpose of Corporate Social Responsibility (CSR) of TVKU Semarang is as a form of media responsibility that works with the MAJT the aim is that these resources are sustainable, participatory, and can be monitored by the community.

“A lot of improvements exist because those who were originally only limited to autodidactic or with the presence of professional support will definitely be better..” (interview BAH, Head of Marketing and Kehumasan Masjid Agung Java Tengah (MAJT), 08/02/2023).

Local television is attractive because it brings close connections with the people of Semarang. The formation of attitude is carried out by empowering mosque personnel and becoming a reservoir for the mosque community to feel its benefits. The local base is based on the wisdom of civil society that empowers channels and municipalities. TVKU Semarang has a local power to create innovation. The concept is related to the youth consciousness in the mosque to strengthen the Islamic ukhuwah and the safety of the people. An important factor in the formation of attitude is the independence that became the foundation in developing the application of technology one of them with the establishment of the Masjid Agung Jawa Tengah Television (MAJT TV) and cyber army team.

“With the beginning of the formation of MAJT TV and cyber team, with the presence of the two parts, the empowerment that initially only empowered the staff who sometimes also have the limitations of our competence in the end can empower the youths of mosques and volunteers to support digital activities in the Masjid Agung Java Central.” ...” (interview BAH, Head of the Marketing and Humour Division of the Great Masjid of Central Java (MAJT), 08/02/2023).

By forming a business unit based on local wisdom, it is expected to form a civil society that can subsequently empower channels or municipalities to get more boldly exiting the comfort zone so as to become a force in creating future innovations. This is in line with the principle in Corporate Social Responsibility (CSR) that forms the obligation of the company in carrying out its responsibility for the decisions taken to determine the system and measures by observing stakeholders and the environment, where to carry out its activities based on the legal provisions applicable in its company. (Wahyudi and Azheri, 2008).
That by building a strong foundation and lasting for a long time this will be a differentiating factor in building independence so that they can grow themselves and independently.

“Okay independence ya mas was, we are the main thing is that after we are really in the beginning we are somewhat upset yes because we have to plan a strong foundation so that it can last long yes that which is the differentiator yes their independence they will be able to grow themselves....” (interview SP, Producer-creator of content, supervisor of TVKU Development Program (TDP), 07/02/2023)

Corporate Social Responsibility (CSR) from the Triple Bottom Line concept. Concept of Carroll. Various companies use this concept for balance in social, economic, and environmental forms. (Elkington, 1997).

“We remain to reflect the process of lack of what difficulty what so we stay so the outside people that at any time we can give input, this is what, we as their father so they can develop what may develop quite significantly adapted to the patterns that are in the mosque so because each mosque is different can...” (interview SP, Producer-creator of content, supervisor of TVKU Development Program (TDP), 07/02/2023)

Companies generally implement Corporate Social Responsibility (CSR) with the following stages (Wibisono, 2007): The planning phase has three main steps, namely: awareness building, Corporate Social Responsibility (CSR) assessment, and Corporate Social Responsibility (CSR) manual building. The effort to implement is benchmarking, digging out of references or the help of experts outside the company for the company that wants an immediate step in its preparation. What is delivered by (Wibisono, 2007) in line with what is done by TVKU Semarang in providing education on adaptive steps of planning within Corporate Social Responsibility (CSR).

“For example, in MAJT it is like they can adapt and maybe between the first generation of 1 year and the second generation it may also be different, the situation is different, maybe at that time it may be the program is also different, they will be adapted...” (interview SP, Producer-creator of content, supervisor of TVKU Development Program (TDP), 07/02/2023)

Corporate Social Responsibility (CSR) is a commitment to improve the community through discretionary business practices and contribution of corporate resources (Kotler and Lee, 2005). The big line is the corporate profit (profit) is not only the reason for the sustainability and growth of a company, but the existence of the real activity of the company against the environment (planet), and society.
(people). The aim is to create sustainable development or sustainable growth.

d. The Process of Computing

The process of computing, especially in the case of preaching, the two-way interaction is very important. Then, the team of the Majt, including the ulama and other team members, actively collaborated with TVKU Semarang.

“The Cyber Army team is the leading line in the Majt electronic media. With the development of the society in the online media, then the accessibility of the Majt to the society is not free from the role of publication and content created by the Cyber Team, so the role the Cyber Army team cannot be considered the side of the eye in building Majt reputation...” (interview N, youth mosque and crew of the Cyber army team Majt, 22/02/2023)

As a media, one of the important tasks of TVKU Semarang is to influence and empower other community entities to become media content. TVKU Semarang strives to produce content that is interesting and suited to the interests and needs of the community, rather than being forced according to centralistic interests.

“...then there is a teenage mesjid so the cyber army continues also from the example of MUI itself or in it there are basnas or from within it there is also its UMKM. Well, this UMKM MAJT is also esar mas, role as well as MUI basnas throughout this many support activities of the government of the region of Java Central also also for its own UMKM that with the local knowledge of this range is also a lot like UMKM culiner, there is still UMKM batik hand crafts and others yes these they have different characteristics with other areas, well this must we rangkul to the network TVKU this becomes bigger as well...” (interview N, youth mosque and crew of the Cyber army team Majt, 22/02/2023)

From that, as local television emerges from the initiative and empowerment of the community will create a new ecosystem. This process provides significant benefits to the community, and creates mutually beneficial relationships between TVKU Semarang and the community that exists in the MAJT environment.

What about broadcasting? Yes, maybe the ways of communication if the audience is usually two-way communication they will be easier if there is an audience that, for example, there is a feedback is, this is quite difficult because its audience is in front of the camera so we have to slowly to direct them that it is behind the camera that a lot of people are watching so it can be concluded or predicted that the camera is as its audience...”(interview SP, Producer-creator of content, supervisor TVKU Development Program (TDP), 07/02/2023).

This convergence of the media with the computing approach looks at how humans interact with humans or other groups on the social level and how new media is used to
create new experiences, a new form of media and content that connects people socially, from consumers to producers of media companies. (Jenkins, 2006).

e. The Communication

The human resources of the MAJT are adequately tailored through training and obtaining direct supervision from TVKU Semarang to improve skills in broadcasting, broadcast, and journalism. The MAJT plays a role in inviting people to learn and practice Islamic religious teachings easily and simply in daily activities. This goal is part of the program Corporate Social Responsibility (CSR) TVKU Semarang which aims to provide benefits to society in the context of Islam.

“The concept initially is indeed the basis of independence because we SDM training is limited then the independence from the beginning may be quite difficult for what program the first time because we have to train them, later after they pass the training they will probably train so the stimulation of his kayak they are obliged for what terms are reorganization and have the obligation to training them so that what they get can be in what yes in heritage to his junior...”...” (interview SP, Producer-creator of content, supervisor TVKU Development Program (TDP), 07/02/2023).

The realization of the activities of the MAJT together with TVKU Semarang through the team that has been formed before. The team will continue to spread promotions, advertising materials, and so on in order to expand the scope of information delivered. This is in line with the principles within media convergence by integrating the three C: Computerization or Computing (enter data through the computer), Communication (Communication), and Content (content content). (Jenkins, 2006).

“Yes, the independence of the mas has been the mas ya ya, we are the main thing is that after we are really in the beginning, we are quite hard because we have to establish a strong foundation so that it can last for a long time so that which is the differentiator of their independence that they will be able to grow themselves...”...” (interview SP, Producer-creator of content, supervisor TVKU Development Program (TDP), 07/02/2023).

The training has a relatively short duration, but the work will last for one year. In this process, people are needed who are considered experienced or have proximity to the target audience as effective communication bridges.

“Now, after the training that they will later train the theory of the kayak model of its design so he later after the design they will have practical training, if before the concept of TDP can practice training about a month for cooperation and synergy between TVKU and MAJT continues to take
advantage of each other’s knowledge. It aims to best practices in the development of digital broadcasting science, including in the mosque environment...” ...”(interview SP, Producer-creator of content, supervisor TVKU Development Program (TDP), 07/02/2023).

According to Geralt R. According to Miller, communication occurs when a successful behavior is influenced by the receipt of a message to the recipient. (Mulyana, 2015). Communication is carried out in an organization called the Masjid Agung Jawa Tengah (MAJT) Semarang from a broadcasting instructor (information sender) to a mosque teenager (information recipient) using a symbol of both oral, written, and non-verbal language.

These learning steps are in accordance with the application performed by Gagne and Briggs (2019) in Primayanan (2019), including determining the purpose of learning, defining the learning material, studying the information system in the learning materials, determining learning approach according to the information systems, compiling the material in order according to information system, presenting the material and guiding according to teaching materials.

The management of information processes in a memory begins with the process of encoding information, continues with storing information (storage), and ends with disclosing information stored in memory (retrieval). That the most important thing of the communication process in convergence is digitalization, it is because all kinds of information or data are replaced from the analogue form of digital form and then sent into bit units (binary digit).

f. The Documenting and Broadcasting of Content of Knowledge

TVKU Semarang has an important role in documenting and broadcasting various scientific studies, especially those submitted by scholars. Thus, such knowledge and study can be accessed by the general public through broadcasts in TVKU Semarang. As a media edutainment (education and entertainment), TVKU Semarang has a role in informing the community through its programs. In cooperation, the two sides share knowledge and experience in the field of digital broadcasting and Islamic religion, so that they can provide benefits to the community.

“So this community of practice that TVKU and MAJT can equally share knowledge from TVKU sharing knowledge about digital broadcasting publication if from MAJT itself share knowledge about the Islamic religion, so both of these aik TVKU & MAJT must continue to continue to work together continuously synergistic continues to make use of their knowledge each so both can its best practice in the development of digital science broadcaster.
In keeping the quality of the program, it is important to understand that cycles and quality are different. Unlike other local television, TVKU Semarang as a local television does not duplicate the national television network but rather focus on the conditions and situations that develop within the partners of this MAJT, so that it can provide content that suits the needs and interests of local communities. This is in line with Cangara (2017) stating that a message is everything delivered by a person in a symbolic form and perceived and accepted by the audience in various meanings. Therefore, in order to satisfactory and expected results, the use of these media should be accompanied by appropriate strategies.

Furthermore, the process of the media convergence model can be more simply depicted in Figure two, which is the model of media convergence through the application of technology and media integration between the MAJT and TVKU Semarang.

In Figure 4 can be described the model of media convergence described through the Corporate Social Responsibility (CSR) Program of TVKU Semarang in MAJT that the strategy in digital da’wah transformation includes technology application (adoption process, new technologies and attitude formation) and media integration (computing, communication and content). Furthermore, this model gives rise to a number of...
recommendations for program activities that can make the da’wah program in the mosque more acceptable by millennials, as well as the activity of the mosque community consisting of managers and also young mosques who are creative and innovative in using digital technology and broadcasting to create an interesting da’wah programme so that they can create business units within the mosques that support the implementation of da’wah.

Previous studies have revealed the relationship between profitability, media exposure, and corporate social responsibility (Saraswati, Febriyanti, and Sagitaputri, 2020). The findings indicated that whereas media coverage had a direct impact on ROA, Corporate Social Responsibility (CSR) disclosure did not. According to the legitimacy theory, businesses engage in Corporate Social Responsibility (CSR) to support societal values and norms. Corporate Social Responsibility (CSR) must be promoted through channels that the general public can easily access in order for its advantages to be recognized as financial gains. According to the study's findings, businesses should use social media or their websites more frequently to share their Corporate Social Responsibility (CSR) initiatives.

The results of such previous research are incapable of supporting the fact that a convergence will increasingly strengthen the branding of an organization. From the convergence model, a number of steps are then recommended based on the stages that occur both in the application of technology (adoption process, new technology and attitude formation) and media integration (computer, communication and content) in it. As for these measures, the first is to identify the target market by knowing the interests, needs, and preferences related to the required digital message, the second is to create a task unit where the broadcasting industry and the mosque need to form a collaborative team consisting of professionals who have knowledge, experience in the production of broadcast, digital, marketing, and communication content. Third, the development of superior content where the digital content produced must be adapted to the interests and lifestyle of the subject. The fourth is to establish promotional, publicity and marketing systems in which the broadcasting industry can help in marketing and promoting public content through their established channels including the use of social media, advertising, multi-party collaboration, and other effective marketing strategies to reach millennial audiences. The fifth is to build collaborations with various communities such as campuses, youth groups, and various centres of social activity to awaken the networking
of mosques and the outside world, thus expanding the reach and relevance of digital prophecy among millennials. The sixth is to develop communication strategies by understanding the characteristics and preferences of communication and leveraging various social media platforms, streaming broadcast, podcasts, and so on that is often used by millennials. The seventh is to build modern and interactive digital advertising platforms such as having its own YouTube channel, website, or social media channel that allows millennials to gain easy and fast access to advertising content. The eighth is to organize various events such as competitions, webinars, talk shows, or concerts featuring famous sources or artists. The events were jointly broadcast live through previously built digital platforms. There is not much difference in how rigorous research (Chomvilailuk & Butcher, 2018) in the literature emphasizes the importance of Corporate Social Responsibility (CSR) in achieving goals that are related to marketing.

6 CONCLUSION AND SUGGESTION

The partnership between the broadcasting industry and the mosque in the rebranding of digital teaching for millennials should be seen as a strategic step in building a more lively and effective teaching potential for the wider society. The Corporate Social Responsibility (CSR) program carried out by TVKU Semarang in MAJT has succeeded in building an entity of empowerment pattern that transforms innovative steps and potentially gives a positive impact in spreading messages to the younger generation. To implement this strategy, there are eight things that can be recommended: (1) identifying the target market, (2) forming task units, (3) developing superior content, (4) building the system of promotion, humility, and marketing, (5) building the collaboration networking community, (6) preparing communication strategy, (7) building a modern and interactive digital platform, and (8) doing approaches of events. Still, there is a rare pattern of cooperation in the form of Corporate Social Responsibility (CSR) sustainable empowerment carried out by a broadcasting industry within religious places such as the mosques. This research is expected to be a reference for how empowerment patterns are moved together to create a foundation of ideal transformation of religion through the mosques in the era of media convergence today.

However, there are limitations of this research as follows: first, in the context of religion or ethnicity, this study only focused on Muslim-religious informants and the mosques as their religious places. Within the local cultures, the transformation of
prophecy in this case can potentially be influenced by the local context. Second, limitations in understanding a particular social, cultural, or economic context may affect the generalizability of the findings so that the results of this research may not represent the diversity of views and experiences among other groups or communities that are larger or possibly smaller to some extent. Third, within the limitations of interpretation, the model of empowerment and transformation of prophecy is complex with abstract concepts, and, therefore, understanding of the model with its concepts may vary due to various multi-interpretations that are possible.
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