

PLANNING AND ORGANIZING FUNCTIONS AT BROADCASTING MEDIA

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ABSTRACT

Purpose: This study analyzes the implementation of planning and organizing functions as part of the management system of ABC FM in supporting its role as an Islamic broadcasting medium.

Method: This research applies a qualitative descriptive approach through interviews, observation, and documentation.

Finding: Results show that ABC FM maintains sustainability of Islamic programs through adaptive program planning aligned with community needs and a functional organizational structure with clear division of roles. The adoption of online streaming further expands its da'wah coverage beyond the local broadcast range.

Novelty: This study concludes that effective managerial implementation contributes to the sustainability of radio-based Islamic broadcasting in the digital era.

Keywords:

media management, planning, organizing

INTRODUCTION

Radio has long been a prominent mass communication medium and played a significant role in information dissemination throughout various historical periods. As an auditory medium, radio offers lower production costs and emotional proximity between presenter and listeners, making it a strategic tool for community education and public information.

Despite its historical relevance, audience interest has shifted toward digital media platforms. Although 22 radio stations operate in Asahan and Kisaran, only a small proportion provide Islamic content; most stations focus on entertainment-based programming. Suara Asahan Radio (ABC FM) positions itself distinctly as an Islamic broadcasting channel, providing religious music, sermons, talk shows, and daily halaqah programs.

The effectiveness of Islamic broadcasting is strongly influenced by the implementation of management functions, particularly planning and organizing. These components determine program direction, resource allocation, audience segmentation, and long-term sustainability. Therefore, strategic management practices are essential not only to maintain listener engagement but also to strengthen religious messaging in increasingly competitive media ecosystems. In addition to serving as a religious platform, ABC FM functions as a cultural institution that preserves local Islamic values and strengthens communal identity. As mass media increasingly adopts commercial and entertainment-based logic, Islamic radio stations play a counterbalancing role by promoting ethical communication, spiritual education, and community empowerment. This positions ABC FM not merely as a broadcaster, but as an agent of social transformation embedded in regional religious life.

Furthermore, the sustainability of Islamic radio depends on its ability to adapt to technological and behavioral shifts in media consumption. The integration of online streaming by ABC FM demonstrates a hybrid model that combines traditional radio transmission with digital platforms, enabling wider dissemination while maintaining its conventional listener base. This hybrid strategy is crucial for maintaining relevance among younger audiences who predominantly consume content through mobile and internet-based media.

Based on these considerations, this study aims to analyze how ABC FM applies strategic planning and organizational structure to support its role as an Islamic radio station.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Media Management

Media management refers to the organization and coordination of resources within media institutions to achieve effective communication outcomes (Morissan, 2008). It encompasses strategic planning, content direction, staffing, financial control, and audience targeting, all of which determine competitiveness in the broadcasting industry.

In contemporary media landscapes, management also involves navigating digital convergence, where traditional media must integrate online platforms to maintain relevance. This shift requires redefinition of media workflows, introduction of data-driven decision-making, and adaptation to diversified consumption behaviors. Consequently, radio stations must operate not only as broadcasters, but also as digital content providers capable of cross-platform distribution.

Additionally, media management includes relationship building with stakeholders such as regulators, advertisers, religious institutions, and community groups. For Islamic broadcasting, stakeholder alignment ensures legitimacy, content credibility, and institutional support. Successful media organizations therefore function within complex ecosystems that require collaborative governance rather than isolated internal control.

Planning in Broadcasting Organizations

Planning involves determining program objectives, audience segmentation, and strategic content design (Hasibuan, 1986; Judhariksawan, 2010). In radio broadcasting, planning determines the format of programming, scheduling, program duration, listener targeting, and resource allocation necessary to sustain continuous operations.

Effective planning in religious broadcasting must consider spiritual needs of listeners, seasonal religious events, and alignment with cultural norms. This means scheduling content during peak religious engagement periods such as Ramadan, early morning hours, or after Maghrib prayers. Strategic timing increases message absorption and maintains audience loyalty.

Furthermore, planning serves as a mechanism for organizational learning. Through feedback loops—listener surveys, call-ins, audience analytics, and social media interactions—programming can be continuously refined. This dynamic approach allows Islamic radio to remain relevant in addressing contemporary moral issues, community problems, and emerging theological discourse.

Organizing in Media Institutions

Organizing refers to distributing roles, establishing hierarchies, and coordinating workflow to achieve institutional goals (Hasibuan, 1986). In radio organizations, this includes division of labor among directors, technical staff, producers, and announcers.

In Islamic broadcasting, organizing also requires the involvement of religious scholars or advisory boards to ensure theological accuracy. Content verification prevents misinterpretation of religious messages and builds public trust. Coordination between religious authorities and media staff is therefore a structural necessity, not merely an operational preference.

Moreover, flexible organizational structures support sustainability. Because Islamic broadcasting typically relies on community support, volunteers and non-contract contributors often play significant roles. A hybrid workforce—combining paid staff and community contributors—enables stations to operate with lower costs while maintaining diverse content from credible religious figures.

HYPOTHESIS

H1: Managerial planning at ABC FM supports the effectiveness of Islamic broadcasting programs.

H2: A functional and structured organization contributes to the continuity of ABC FM's da'wah activities.

METODOLOGI PENELITIAN

This research employs a qualitative descriptive approach to analyze management practices at Suara Asahan Radio. Data were collected through interviews with internal stakeholders, direct observation of program broadcasts, and documentation of organizational records, including organizational structures, program logs, and historical archives. The primary informants consisted of the general director, announcers, and technical staff involved in daily operational activities. Data analysis followed the phases of reduction, classification, and interpretation, enabling thematic identification across managerial functions. The analytical process focused on the linkage between managerial planning, organizational structure, and the station's role in Islamic broadcasting.

This methodology was selected to capture contextual dynamics that cannot be measured adequately through quantitative methods. Radio broadcasting involves subjective listener experiences, content interpretation, and cultural influences, all of which require interpretive analysis. Thus, qualitative inquiry offers a deeper understanding of managerial decisions and their impact on religious communication practices. Furthermore, the credibility of findings was enhanced through triangulation across data sources—comparing interview narratives with direct observation and institutional documents. Triangulation minimizes researcher bias and validates thematic consistency. Member checking was also informally conducted by presenting summarized interpretations to interviewees to ensure accuracy and confirmatory alignment with organizational realities**HASIL**

RESULTS AND DISCUSSION

Implementation of Planning Functions

ABC FM's planning process involves determining program formats, content themes, duration, and schedule based on community needs. Islamic programming is prioritized as a strategic identity, while adjustments in programming are made based on public events, religious holidays, and government announcements.

Planning also incorporates periodic evaluation through discussion forums among staff and informal listener feedback gathered from call-in sessions and social media interactions. This evaluative approach ensures that content remains relevant, responsive, and aligned with contemporary issues affecting Muslim communities, such as moral development, family education, and social ethics.

The planning process additionally involves financial budgeting, including allocation of operational resources for equipment maintenance, talent engagement, and technological upgrades. Despite financial challenges common in religious broadcasting, ABC FM adopts a pragmatic budgeting model that prioritizes essential programs while seeking external sponsorships and community support when necessary.

Implementation of Organizing Functions

ABC FM adopts a hierarchical organizational structure consisting of a director, program coordinator, technical division, finance unit, and announcers. Responsibilities are delegated based on expertise and experience rather than age constraints.

The organizational structure also enables cross-functional collaboration between religious scholars and broadcasting personnel. Religious experts provide theological content, while media practitioners ensure message delivery meets broadcasting standards. This collaborative model ensures doctrinal accuracy without compromising media professionalism. In operational terms, flexible scheduling allows announcers and technical staff to work in rotating shifts, ensuring continuous program delivery from early morning to late evening. This system accommodates varying availability among contributors, particularly those who balance involvement at ABC FM with other community or religious responsibilities.

ABC as an Religious Broadcasting Medium

ABC FM broadcasts daily halaqah programs, Quran recitations, Islamic music, and talk shows addressing moral, social, and spiritual issues. The addition of streaming services extends its audience globally, enabling diaspora communities to access programming.

Interactive engagement methods, such as live call-ins and messaging platforms, allow listeners to ask religious questions, share testimonies, and provide feedback. This creates a participatory model of da'wah that blends education with communal dialogue rather than one-way dissemination.

Additionally, ABC FM's programming often aligns with national and regional religious agendas, such as campaigns against misinformation, anti-drug movements, and family counseling. By integrating religious and social themes, the station positions itself as a holistic medium for ethical and communal development, extending its function beyond spiritual broadcasting.

Discussion

Beyond its organizational and structural strengths, ABC FM demonstrates a hybrid communication model that merges traditional one-way broadcasting with two-way participatory engagement. While conventional radio predominantly transmits linear messages, ABC FM integrates interactive touchpoints through live call-ins, SMS broadcasts, and social media channels. This interaction enables listeners not only to consume Islamic content but also to contribute to discourse formation, which aligns with contemporary da'wah principles emphasizing dialogical communication. The shift from passive to participatory broadcasting reflects broader media trends toward co-creation and decentralized knowledge dissemination.

From a management perspective, sustainability is a crucial challenge for religious media institutions, particularly those operating outside commercial frameworks. ABC FM relies on community support, limited advertising revenue, and periodic fundraising to maintain operational continuity. This financial model signifies a value-driven rather than profit-driven management philosophy, supporting the argument that religious radio functions as a socio-cultural institution rather than a purely commercial entity. However, dependence on community funding may constrain technological upgrades and long-term expansion if not mitigated by structured revenue strategies or partnerships with governmental and religious institutions.

Technological adaptation further reinforces ABC FM's strategic resilience. The integration of online streaming reflects an awareness of shifting media consumption patterns where younger demographics access content via smartphones rather than analog receivers. By distributing programs across multiple platforms while retaining FM broadcasting, the station adopts a dual-layer transmission model that bridges generational media gaps. This approach not only preserves traditional audiences but also invites digital-native listeners, enabling intergenerational continuity in religious knowledge transmission.

Finally, the influence of ABC FM extends beyond immediate listenership by shaping communal religious identity and reinforcing shared moral values. The consistent dissemination of Islamic teachings through recurring program formats creates subconscious behavioral reinforcement among listeners, particularly those exposed daily during routine activities. This subtle yet persistent form of engagement demonstrates how radio operates as a cultural agent shaping community ethos, supporting theories that mass media contributes to social construction of religious consciousness. Thus, ABC FM performs a transformative role—educating, uniting, and influencing community norms through sustained spiritual programming.

CONCLUSION AND RECOMMENDATIONS

This research concludes that ABC FM sustains its identity as an Islamic broadcasting institution through structured program planning, a clear and functional organizational structure, and strategic use of digital streaming to expand da'wah reach beyond the local broadcasting area. Effective implementation of planning ensures that programming remains relevant to community needs, while organizing functions support operational efficiency through division of labor based on competence. Additionally, the findings emphasize that ABC FM's religious focus enables it to act as both a media institution and a community empowerment agent. Its programs are not merely informative but contribute to shaping moral behavior, strengthening religious identity, and fostering collective awareness among listeners. Thus, ABC FM demonstrates how religious broadcasting can operate as a socio-cultural force beyond purely informational roles.

The study also highlights sustainability challenges, particularly regarding financial resources, technological demands, and competition from digital media. As younger audiences increasingly consume content online, ABC FM must maintain its hybrid broadcasting strategy while investing in media innovation. These insights reinforce the need for religious media institutions to integrate modern communication strategies to remain relevant in contemporary society. Moreover, the collaborative relationship between religious scholars and media practitioners at ABC FM exemplifies a model in which religious credibility and broadcasting professionalism coexist. This synergy ensures that Islamic messages are both theologically accurate and effectively packaged for mass audiences. Future broadcasting models may adopt similar frameworks that bridge academic religious knowledge with practical media expertise.

Lastly, the results of this study contribute to broader discourse on Islamic communication and media management by presenting empirical evidence of how traditional media can adapt to digital shifts without losing ideological identity. ABC FM, as a case study, provides a model for sustainable religious broadcasting in evolving media ecosystems. The station's continued relevance demonstrates that faith-based communication can persist when supported by strategic management and technological adaptation.

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