

CULTURAL IMPERIALISM AND CAPITALISM MEDIA IN ISLAMIC VALUES DECONSTRUCTION ON RAMADAN SHOW IN TELEVISIONS

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Abstract

Indonesia is the country with the largest number of Muslim occupation in the world today. The largest number of Muslims require various forms of religious education as an attempt to provide insight to the community about the concept and values of Islam. In the process, mass media, which has grown rapidly in Indonesia, especially television come to take a role by providing a variety of spectacle that contains values of Islam. Islamic nuances such as soap operas and television speeches adorn the face of Indonesia. The phenomenon was initially only during the Ramadhan 2010-2012. The focus of this paper is about the deconstruction of Islamic values in TV's programs, cultural imperialism and mass media capitalism which implies the reconstruction of religious understanding of the ummah. The emergence of commodification and religious shows on television structuration as a form of capitalism media. This means that the value of profit is the primary consideration nuanced spectacle of Islam on television. That led to a new cultural imperialism in the community because dekonstruksi Islamic values by the mass media in beragamma tv program in the month of Ramadan. Comodification and structuration in the mass media thus changing the value of media is becomes a commodity that has economic value All that become on understanding community that increasingly loose with values of Islam. community more enjoy to understanding the religious impressions are nothing more than a mere entertainment. Reality is changing the way of thinking, attitudes and behavior which was originally more confidence to the understanding that comes from the explanation of 'real' in society, switch to the understanding of religion believe that they watch on television.

Keywords : *cultural-imperialism, capitalism-television, deconstruction-Islamic values*

INTRODUCTION

As has become routine, at any annual Ramadan television station presents religious show breathing vying for audiences of Muslims. Starting from Iftar until towards the Suhoor, Muslims crushed with a variety of impressions. In order to fulfill the thirst fast that audiences, television stations hesitate not shifting its regular impressions with nuanced impressions of Ramadan.

In one day of the Ramadan month in 2012, Global TV and TV One aired the

show at least two religion program, whereas the special breathing SCTV and MNC TV is the most, Six program (more information see table 1). It's duration was diverse, ranging from a minimum of 1 minute (Mutiara Hati Quraish Shihab Zuhur on SCTV to 2 hours 15 minutes (Tukang Bubur Naik Haji series on RCTI). Not only does the program created specifically to welcome Ramadan, some regular outings (for the example, movies series) are also

adapted to the conditions of the month of Ramadan, ranging from themes pertaining to the month of fasting until the women artist hooded spur of the moment.

Table 1. Special Television Programs During the Month of Ramadan in One Week (6-12 August 2012)

TV Station	Programs
RCTI	<ul style="list-style-type: none"> • Kampung Sahur Bejo • Curcol Ala Al Habsyi • Ngabuburting • Sinetron Tukang Bubur Naik Haji <i>the series</i> • Sinetron Dalam Mihrab Cinta
SCTV	<ul style="list-style-type: none"> • Sinetron Religi Para Pencari Tuhan (Sahur) • Mutiara Hati Quraish Shihab (Zuhur) • Mutiara Hati Quraish Shihab (Ashar) • Mengetuk Pintu Hati • Sinetron Para Pencari Tuhan (setelah berbuka, re-run) • Sinetron Insya Allah Ada Jalan
ANTV	<ul style="list-style-type: none"> • Sahur Bareng Mamah • Wisata Hati • Mamah Dedeh Keliling Masjid • Chatting dengan YM
MNC TV	<ul style="list-style-type: none"> • Paket Imsakiyah • Serial Omar • Animasi Ramadhan • Upin Ipin Berbuka Puasa • Si Alif • Paket Berbuka
Indosiar	<ul style="list-style-type: none"> • Mamah dan AA • Rangkaian Jalan Hikmah • Sinetron Unggulan Ramadhan • Buaya Show Edisi Ramadhan
Metro TV	<ul style="list-style-type: none"> • Tafsir Al Mishbah • Sukses Syariah • Inspirasi Ramadhan • Ensiklopedia Islam • Oase Ramadhan
Trans 7	<ul style="list-style-type: none"> • OVJ Sahurnya Indonesia • Musafir • Jazirah Islam • Khazanah • Bukber
Global TV	<ul style="list-style-type: none"> • 1001 malam • Kultum
TV One	<ul style="list-style-type: none"> • Damai Indonesiaku Sahur • Tabligh Akbar
Trans TV	<ul style="list-style-type: none"> • Waktunya Kita Sahur • Islam Itu Indah • Sketsa Ramadhan • Ngabuburit • Jika Aku Menjadi Ramadhan

The problem, though it aired during the month of Ramadan and religious, the program claimed to be breathing the television station is in fact still far from Islamic values. The show are still adopting the old patterns, namely show is loaded with entertainment. Borrow the term Kompas (Sunday, July 22, 2012), a television station when Ramadan is a time of Suhoor comedy, movie series and reality shows at the time of opening the fast.

In addition to entertainment, Ratna Noviani declared in Kompas, July 22, 2012, during Ramadan, who manages the television programs tend to make their show or just be preaching to the spectacle. Then, the event has created sparkling, music concerts, and colored sometimes accompanied to share the prize.

The tendency of TV footage like that approach is precisely many generate paradox. The grounds create an atmosphere of khusuk, television is precisely to present hubbub. In Ratna, on the one hand we are taught restraint during Ramadan, on the other hand we are encouraged to consume passion complete products (advertised) television (Kompas, July 22, 2012).

As an entity business, television station is a see every opportunity, and ramadan is one. Even, in ramadan also happened a fight great between television station showdown for advertising, especially on time sahur, before and after

their opening fast. At these ads flowing as water. That's why television serious make assortment program entertainment alluring many spectators (Hadiansyah Lubis in Kompas, August 5, 2012).

The rise show concept entertainment in ramadan from year to year corroborated thesis Santi Indra Astuti (2005), namely strong symptoms infotainmentization impressions ramadhan (program that concept entertainment) that actually inflict inconsistency the conveyance of meaning substantial ramadhan. Symptoms infotainmentization is rating and audience share for the TV station at once imparts ideology "entertainment" in the event that actually claimed bearing religious (Santi Indra Astuti, 2005).

Cultural Imperialism

Initially, impressions of Ramadan began to appear around the new era when private television began to grow in Indonesia. Around 1994, RCTI, SCTV, ANTV and indeed already have Ramadan, but the showed event starts at 05.00 in the morning. Marks of their show are the form of lectures, as *Hikmah Fajar* (RCTI), *Di Ambang Fajar* (SCTV) and *Assalamualaikum Ya Ramadhan* (ANTV) (Kompas, August 5, 2012).

Then for a year later, then there is a broadcast television station began as Suhoor, a TPI (MNC TV) with *Mozaik*

Ramadhan at 03.30 and ANTV as *Sahur! Sahur!* with showed at approximately 03.30. In the 2000s, a private television station began to open for bringing entertainment events at the time of Suhoor and not to fast. In fact, the last few years, television stations broadcast hours adds up to 24 hours, which is partly filled with smells of Ramadan programme (Kompas, August 5, 2012).

The problem arises when the impressions on Ramadan it even more than the entertainment aspect of the value of exploiting the religiosity. Whereas, show of Ramadan, as Chairman of the Broadcasting Komite Penyiaran Indonesia (KPI), Mohammad Arwana, should be made based on religious norms frames as well as describe the reality of religious life of the community is in the glass display. So the press can foster and improve the Ramadan observance worship Community consumers as television (Kompas, August 7, 2012).

As a result of the move on pattern impressions-religious nature became purely entertainment, educative programmes Ramadan on television got so much criticism from the public. This is because the more essential aspects show “Ratings” and “Audience Share”. If necessary, any broadcasting ethics were ignored. Then, many violations for impressions appears Ramadan. KPI noted some impressions in violation of and subject to sanctions in the

form of administrative reprimand in writing, as “Waktunya Kita Sahur” (Trans TV), “Kampung Sahur Bejo (RCTI), “Sahur Bersama Srimulat” (Indosiar), “Ngabuburit” (Trans TV), “Sabarr Tingkat 2” (SCTV), “John Lenong” (Trans 7), and “Inbox” (SCTV).

The ideology of the entertainment on impressions of Ramadan an escape from the real cultural imperialism. The theory of cultural imperialism (expressed by Herb Schiller in 1973) States, Western countries dominate the media around the world. This means, the media in Western countries also dominate the mass media in the third world. The reason is, the Western media had a strong effect to influence third world media. Western Media is very impressive for the media in the third world. So they want to mimic the culture that emerged through the media. In the perspective of this theory, when the process of developing-country media impersonation of developed countries, it was then that occur in native culture destruction of a third country (Nurudin, 2007).

Based on the theory of cultural imperialism, it is not surprising that a television station during the month of Ramadan are full with entertainment such as comedy impressions. Audiences have no other choice, due to be presented with the impressions is always the same. Seeming to forget that the television station audiences

(audience) is the most important factor for the media. Because audiences had become, the consumer media. The success of a very media is determined by how big media is able to obtain the associated readers, listeners, or viewers (Morissan, 2010).

In the context of television, Altheide (Morissan, 2010) says, pursue efforts as much as possible an audience by television stations produce cynical view is that the audience as the fool, don't talk, and not appreciated. Schlesinger (Morissan, 2010) called that claim to get as many audiences and earned the highest possible rating has led to tension because ultimately the report ranked *acaralah* which determine the contents and not the mass media communicators.

Analogy as it applies also to impressions during Ramadan. The TV Station Manager to create events that bring *race* rating is high, and ironically, the show is entertainment (comedy). Stations provide enough label packaging with impressions of Ramadan. Be an impression apart from the value of religions and education, its origin is cultural imperialism.

In the language of Santi Indra Astuti (2005), with ideology developed entertainment television during Ramadan, mediation between religious discourse in the mass communication media space in the cultural industry currently has been positioned as a religious party which

dimarjinalisasikan when dealing with television station.

Capitalism Media

Fiske (1987) mentions that capitalist cultural industry produces only an illusion of products due to promote the same capitalist ideology. A television station during Ramadan is for example that the impressions served only contain elements of various entertainment that minimal substance.

Very early in its life, with contradictory in recent years Ramadan has incarnated into impressions very capitalistic. Impressions during Ramadan is the pageant for advertisers to promote their products competing for slots, in order to be able to affect audiences for more consumerist, which is precisely contrary to the very essence of worship in Ramadan as a mount for restraint.

Television station direction when making impressions of Ramadan are very clear: rating. Without a rating, the ad will not go. Without ads, that means no money for the operational event, so on.

For the television station, during the month of Ramadan, indeed rating became ruler. Data from Nielsen Newsletter August 2011 in Ramadan last year for example, Ramadan event rating is quite high. For example, "Para Pencari Tuhan 5" movies series which is capable of reaching 2.9%

and watchable rating about 1.498.000 people. Then, “Doa harian Indosat” show with rating of 4.2% and watched as much as 2.167.000 people, whereas the “Dari Sujud Ke Sujud” show able to grab the Bow rating 3.7% and witnessed as many as 1.916.000 spectators. Still according to the Nielsen data, Newsletter on Ramadan last year the number of television viewers increased by 8% from 13.4 million people be 14.5 million people. Interestingly, according to Nielsen's findings on Ramadan last year's Newsletter, the audience spends more time to watch the entertainment events at daybreak (Suhoor), of only 30 minutes before the fasting month to 4,5 hours during Ramadan. For advertising, costs incurred during Ramadan turns up advertisers almost 24%, to arround Rp.3 triliun (Nielsen Newsletter , August 2011).

The same thing also happened to Ramadan in 2010. Based on Nielsen data Newsletter August 2010, the number of television audience increased nearly 21 percent when compared to other months. The growing number of spectators was also accompanied by an increase in hours of runtime for entertainment events in Ramadan 2010, namely reaching 75 hours. So too with rating entertainment shows during Ramadan, which is also on the rise. For example “*Saatnya Kita Sahur*” in Trans TV that is capable of reaching up to 3.3% rating and watched as much as 1.641.000 people. More information, rating several entertainment events during Ramadan in 2010 and 2011 can be seen in the following table:

Table 2. Rating Some Programs Entertainment on Televisions During Ramadan in 2010 and 2011*

Year	TV Population	Program (type, station)	Rating (Share)	The Average Audience
2010	49.525.104 individuals	Para Pencari Tuhan 4 (Drama, SCTV)	3,7% (22%)	1.838.000
		Saatnya Kita Sahur (Comedy, TransTV)	3,3% (23,7%)	1.641.000
		Ketika Cinta Bertasbih (Drama, RCTI)	4,4 (16,9%)	2.179.000
2011	52,213,275 individual	Para Pencari Tuhan 5 (Drama, SCTV)	2,9%	1.498.000
		Dari Sujud ke Sujud (Drama, RCTI)	4,2%	1.916.000
		Opera Van Java (Comedy, Trans 7)	5,2%	2,716,000

(Based on data from Nielsen Newsletter August 2010 and August 2011, a survey conducted in 10 major cities, as Jakarta, Surabaya, Medan, Semarang, Bandung, Makassar, Yogyakarta, Palembang, Denpasar, Banjarmasin)

Shows of Ramadan is loaded with ads at least shows that the hunt for the structure of most of the mass media industry in many countries clearly reflects the interests of capitalist advertisers. It is historically has grown along with the social and economic changes (Morissan, 2010).

Further Morissan (2010) States, is not a coincidence if the target audience is the same as the target media consumer advertisers. Nevertheless, the conditions under which most of the media in a free market today competing to satisfy the needs and interests of advertisers considered something normal (Morissan, 2010).

Ishadi (2010) mentioned three situation “entangles” business television. First, high investment must be prepared to guarantee the resulting in insistence *Return of Investment*(ROI) in accordance with initial business plan. Second, the increased inclination *overhead* from year to year caused by various factors, for the example rising production costs. Third, insistence technology dipenuhinya constantly demand new technology to enable creativity and quality production.

The third thing that led to strict competition which in turn led to a clash between the interests of the community against the idealist business interests of media in question (Ishadi, 2010). Be the usual case of a race to grab to pull as many ad rating in the month of Ramadan by

television stations. Television stations not reticent to produce low-cost event, but who bring in as many ads. Then, diperbanyaklah formatted events entertainment or comedy. The interests of religious community during Ramadan was replaced by media interests of capitalism.

It is at the same time strengthen the view of Fiske (1987), that television success financially depends very much on the ability of television stations serving the interests and promote the opposite of the khalayaknya. When the audience takes impressions of Ramadan religious breathing the thicker and far from the frenzied worldly affairs, answered him with television station gave the impression that it was very worldly entertainment. Of course, it all finally goal is the media capital.

Deconstruction Islamic Value

A television station during Ramadan that minimal substance brings on the implications of one thing: deconstructed Islamic values. Islamic values are sublime, fervently, full of sincerity and more precisely value eroded by the fact that mediated the television station. This paper does not conduct research in depth over an object on the television show during the month of Ramadan. However, with the deconstruction method, it will be retrieved more meaningful definition.

Deconstruction as stated by Derrida (Culler, 2004) is a way to bring the contradictions that hide behind our concepts and beliefs that has been attached to this our self kehadiran. According to Derrida, understand about deconstruction is indeed somewhat complicated. However, when we examined so far, the most essential thing is that deconstruction is unloading through the definition of an object back.

A desired goal the method of deconstructing is show ketidakberhasilan efforts penghadiran absolute truth. Also strip of deconstruction hidden agenda containing much weakness and lameness behind texts. In reading a texts, we not separated from “absenteeism”. Through of deconstruction, readers can have a chance to read what was delivered in a text.

Deconstruction (Culler, 2004) is a current of thought challenging the emergence of post-structuralism dai and modernism. Talks about the post-struturalisme would not mean without deconstruction Derrida. In fact, post-structuralism itself is identical to the deconstruction of deconstruction, or vice versa, is identical to the post-structuralism.

Passing the shows, television has always been about reconciling themselves with the audiences. Special programmes were made, no exception during Ramadan. Through these impressions, television seems to want to display religious discourse

with his best. But, the fact is not the case. which is found A television station more worried about high rating than indulge audiences with impressions that is full of substance.

Through understanding of deconstruction, seen that the media (television) precisely have switched into a prolonged hand of the owners of capital. Tanyangan is supposed to benefit the community, but the impressions during Ramadan are packed in such a way that only the more favourable capital owners. The face of a real television station can unfold through the understanding of deconstruction.

CONCLUSION

Hartley (in Rahayu, 2010) see that content is not a media goods (goods) and consumption is not what the media audience do. Hartley sees media content as cultural or symbolic goods, because the media is not just a product of physical product, but the principal is the more content that accompanies the physical form, such as music, narration, dialog, and so on.

This can be used in reading the TV footage during the month of Ramadan. Audiences did not see as a noumenon impressions, but what meaning can be extracted from these showed. Ironically, a television station during the month of Ramadan instead filled with paradox. The

solemn of demands in worship was replaced by TV footage, the furor it brings audiences on consumerist culture due to advertising as a result of strikes had achieved the highest race rating.

The show with the ideology of entertainment during Ramadan precisely established religion as a party marginalized when dealing with television station. Not to mention, impressions of Ramadan also show symptoms of imperlisme culture due to the impressions are far from religion and educational value. Not to mention, aspects of rating and audience share is more noted in impressions of Ramadan made the television station away from the idealism and showing the face of community capitalism real media. More than that, the TV footage during the month of Ramadan instead deconstruct Islamic values. Islamic values are sublime, solemn, full value eroded by shows that the integrity of the glamorous and full of entertainment.

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