Construction of Reality and Segregative Content of Islamic Media

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ABSTRACT

Islamic media still faces obstacles in becoming the host for hundreds of millions of Indonesian Muslims. The barriers faced are fundamental because they relate to media management techniques and the values embodied in the news. In practice, noble Islamic values will have difficulties when constructed in various events presented as information content. This difficulty continues in the transformation of media platforms that transform into online forms. As a result, the power of the media is still controlled by the popular press with liberal tendencies. To look further at the obstacles faced, this study aims to find out, first, the form of construction of the reality of Islamic media and, secondly, the packaging of Islamic media content that is presented so that Islamic press is challenging to become the primary reference in fulfilling the information needs of the ummah. The method used in this study is descriptive qualitative with qualitative content analysis techniques by analyzing several Islamic media. As a result, the construction form of Islamic media prioritizes internalization rather than externalization and objectification in making news. In contrast, the content produced in presenting the report is segregative because it only displays content containing Islamic rules and laws so that the messages conveyed by Islamic media are still specific and given minimally. The essential information that the audience wants to know immediately.

Keywords: Reality Construction, News, Islamic Media, Segregative

INTRODUCTION

The people's desire to have leading media in the market has yet to be realized. Islamic press, especially in the form of online services, has not penetrated Indonesia's top online media list. Based on the semrush version of the ranking quoted from journo.republika.co.id, kompas.com took the central position, followed by detik.com, tribunnews.com, thoughts-rakyat.com, and suara.com. kontan.co.id, merdeka.com, liputan6.com, katadata.id, and Republika.co.id. Next, the eleventh position is cnnindonesia.com, bola.com, sindonews.com, cnbcindonesia.com, Kapanlagi.com, bola.net, coil.com, tempo.co, tirto.id, and idntimes.com.

These media are generally segmented with content based on general journalism principles. The media can be classified into the popular press by presenting aggregated content. This ranking shows an ironic condition for the majority of Indonesian Muslims. Audience favouritism places more emphasis on general media with news that relies on universality with a brief presentation based on facts. The principle used is that information must be disseminated immediately because it is a report on the facts involved in an event (Winarni & Lestari, 2019). Fakta penting, karena dalam setiap kepingan informasi mengimplikasikan realitas peristiwa kemasyarakatan (Batubara, 2013).

The general media that bases its operationalization on universal values often opposes Islamic values. This happened long ago when Islamic media was present in every phase of media development. However, it is not a general pattern used in universal journalism. For Islam, the media, with all its functions, can be used as a means of da'wah to spread religious teachings. The media is a channel that can be used for the smooth propagation of Islamiyah (Ma'arif, 2010). Da'wah, which is the essence of media messages, when it hits audiences, can strengthen attitudes and strengthen people's beliefs, direct attention, persuade opinions and assumptions, influence moods, provide status, and define legitimacy and define reality (Hajad, 2018).

From this understanding, Islam as a value has broad opportunities to use the media as a means of da'wah. Because da'wah is a process of transmitting, transforming, and internalizing Islam using specific methods and media to achieve goals (Suryana, 2021), they must adapt to the prevailing system by being open to compromise with newsworthy events. This is so that the values and mission of da'wah are actualized in current conditions. Furthermore, it must follow the flow of development of the media institutional system.

Media use as an instrument of da'wah is intertwined with media ideology. In presenting news, information and discourse, Islamic media in Indonesia have ideological considerations, arguments and arguments that influence the news presentation. This feature and characteristic distinguish it from other media, even

though it is a restriction that limits the movement of Islamic media to develop further. According to Peter D. Moss (1999), mass media discourse is a cultural construct ideology produces. Therefore, news in the mass media uses specific frames or frameworks to understand social reality (Elfariana et al., 2022).

The dissemination of Islamic values in various media will lead to competition with the values held by the teachings of other religions. Reality shows that most mass media managers come from non-Muslim circles. This condition allows religious followers to construct their beliefs through the mass media they control. The onslaught of mass media directed by non-Muslims has pushed Muslims (active and focused in the media world) to make leaps and bounds in da'wah strategies acceptable to modern society (Mamdud, 2019). This is what causes conflict with the principle of Islamic media. In Islamic media, facts are chosen to establish segmentation with Sharia-based construction designs. The focus that news should prioritize actual value is not very important. These two things show that Islamic media is segregative and has been unable to get out of its reporting standard.

According to the Big Indonesian Dictionary (KBBI), segregation is separation. If applied in the media, internal segregation can be interpreted as only emphasizing one particular event that refers to Islamic values. Segregation differs from aggregation, which prefers to adopt all events without being bound by a specific sect and ideology. The segregation applied by Islamic media shows efforts to fulfil aspects of the audience's soul. Islamic media is more targeting the realm of affection to strengthen the people's beliefs and faith. Touch on the information aspect is carried out but in a limited number by selecting issues of public concern. With such a construction pattern, it increasingly emphasizes its characteristics. According to Arsimunandar, three conditions characterize Islamic media:

> First, it must be owned by Muslims or collectively owned by the majority of shares held by Muslims. The second requirement is to have a da'wah mission in the form of exalting the name of Allah, spreading Islamic religious values, advancing and educating Muslims, and so on. Islamic media is free to present any topic, as long as all are based on the intention of preaching. The third requirement is that Islamic media must apply Islamic rules, ethics and values in carrying out media company business and editorial (editorial) activities (Retpitasari, 2019).

Based on these three characteristics, the essential characteristic of Islamic media is the da'wah content inherent in each news. Applying this da'wah element simultaneously shows the features of Islamic media compared to media from other religious teachings, which are general and operate in online networks. The distinctiveness of da'wah media can be interpreted as anything that is used or supports the ongoing message from the communicant (da'i) to the audience, or in

other words, everything that can be a support or tool in the process of da'wah which functions to streamline the delivery of ideas (messages) from the communicator (da'i) to the communicant (audience) (Aminuddin, 2015). To emphasize this da'wah media, the First World Islamic Mass Media Conference (Jakarta, 1-3 September 1980) formulated all coverage and other writings which always based all coverage and other writings which always based their preaching on the truth of Islam in ways and methods regulated by religion. Islam, namely bi al-mau'izhah al-Hashanah (good approach), establishes the reader's understanding of Islam. (Arnus, 2018).

With this explanation, Islamic media has strong characteristics and shows its identity. However, understanding it is not enough; the reality is that Islamic media faces the stereotypes imposed on it. Islamic media is even suspected of carrying a mission of radicalism, intolerance and another lousy stigma. This can be addressed by packaging issues in the name of Islamic Sharia in a confrontational and bombastic manner (Mahfud, 2014). There is still dominance in reporting related to the issues of radicalism and Islamic terrorism (Rohman, 2020). This is dangerous because information regarding radical ideas is quite effective in attracting the interest of young Muslims, both at the level of discourse, thought and action (Setianto, 2018).

The following demands of Islamic media relate to changes in the media system towards a capitalist economic ideology (Harahap, 2013). Islamic media must adapt to align itself with business ideology to increase revenue from producing its news. Another requirement is to balance broadcasting interests with the ability to get positive returns to support media operational activities (Anggraeni & Wuryanta, 2020). This institutional change leads to applying the political economy principles of the media. According to Doyle (2002), the media economy is a liberal and global development of mass media reflecting the dominance of the world's political and economic structures and capital owners. In the era of information globalization that has hit countries in the world, including Indonesia, there has been a tendency for communication media organizations to be more concerned with commercial aspects. The injustice of the mass media as a medium for people's voices has received criticism from various community groups (Poti, 2019).

Based on these developments, it is difficult for Islamic media to compromise with the economic flow of liberal media with centralized ownership and secular-capitalistic management. At the same time, Islamic economic principles apply justice. One of its forms is to reject the accumulation of wealth controlled by a few people, meaning that Islamic economics emphasizes the principle of equal wealth distribution, so there are no striking disparities (Prasetyo, 2018). Islam is not anti-business, but the alignment of tasks must be about two things. On the one hand, jihad is spreading goodness through massive

broadcasting and, on the other hand, obtaining material benefits from the results of organizing mass media. While reality shows, the media has entered the industry and is business oriented. Likewise, the role of the audience has changed from being the goal of the message to becoming a market. This change coincides with the growth of the media industry and the economy in general. At the beginning of the 20th century, media studies only used a communication perspective because media studies are one area of communication studies. However, in subsequent developments, there was a merger with economic aspects to become economic media (Hasan, 2006).

Another challenge hindering Islamic media's development lies in the construction of reality. In Islam, strict rules apply not to report gossip, backbiting, predictions, and other news that causes speculation. Moreover, spreading news that is not proven to be true can be said to be slander; both of these things are prohibited in Islamic religious teachings (Parhan et al., 2021). In contrast, media such as news is the main menu used to penetrate the market. Even in journalistic practice, the adage applies: Bad news is good news. This paradigm in journalism positions news that contains harmful elements about something as good news for the media to present to its audience (Setiawan et al., 2020).

Based on this explanation, the research focuses on Islamic media, which can be identified in the domain name, content, and structure of the messages that convey information. Exposure to problematic Islamic media is an identification that leads to further research. However, it is not specific research because the issue of Islamic media has been initiated by previous research entitled Discourse construction and the reality of online news portals (Achfandhy, 2021), which emphasizes the reporting of every online media which is not always neutral and coherent with existing social reality. In addition, online media is often used to construct a group discourse for the public.

Subsequent research on the Political Economy of Broadcasting Media: Rivalry of Idealism of Islamic Values and Market Mechanisms (Heryanto, 2017). This research looks at the face of the increasingly liberal mass media. Several indicators show the strengthening of liberalism in the life of the mass media in Indonesia. After the collapse of the New Order, the press entered a phase of extraordinary freedom. The state control system (state regulation) is replaced with (a free market of ideas). Commercialism always pivots on the logic of profit accumulation. The research entitled Digital Dakwah Communication: Delivering Islamic Content via Line Social Media (Descriptive Study on Line 3safa Accounts) (Helmy et al., 2019) discusses digital da'wah communication and ways of delivering Islamic content through Line social media on a da'wah account called 3SAFA. This study aims to determine the preparation of Islamic content by 3SAFA creators or admins, the benefits of da'wah communication through digital

media, and to determine the response of 3SAFA followers to digital da'wah communication.

The three previous studies are used as a reference for further research. With different pressures, the research conducted by the author can add to the breadth of the repertoire in a broader perspective on Islamic media so that this research can complete the entire dimension of Islamic media that moves in the online route. Based on previous research, it only emphasizes online media reporting, which is only sometimes neutral and coherent with social reality. In addition, online media is often used to construct a group discourse for the public. Likewise, research on media economics only looks at the face of the mass media from the television platform, which is seen as increasingly liberal.

Furthermore, research on da'wah content on Line's social media only contains one aspect of the extent of social media. Under current conditions, the process of construction and content presented is the cause of the slow and non-growth of Islamic media, which tends to be static with segregative content packaging. Because of this, this research aims to analyze content regarding the construction of social reality created by Islamic media and the message structure it uses in presenting its news. Meanwhile, the expected benefit is that it can enrich the repertoire of communication science, especially the development of Islamic media, with a different perspective. This research can also be material for the development of Islamic media in the current context and a reference for media practitioners organizing Islamic media.

To get complete results, the method used in this study is a qualitative approach with qualitative content analysis techniques. According to Krippendorf, content analysis is a research technique for making inferences that can be replicated (imitated), and the data is valid by paying attention to the context (Ahmad, 2018).

The naturalistic-interpretative paradigm influences this type of qualitative content analysis. The research step is carried out by constructing reality and understanding meaning so that research is concerned with processes, events, and intensity. Content analysis methods must observe the communication phenomenon by formulating precisely what is studied, and all actions must be based on goals. Next, choose the unit of analysis to be studied, and choose the research object to be the target of analysis. If the research object is related to messages in the media, it is necessary to identify the message and the media that delivers it.

In this research, researchers only define three media out of several Islamic media spread across online networks. The underlying reason is that all Islamic media have almost the same characteristics and characteristics. Therefore, the three media used as the object of this research represent the breath exhaled by all Islamic media. Based on this statement, the use of qualitative data analysis

methods and techniques is constructed on content sourced from three Islamic media with the domains eramuslim.com, hidayatullah.com, and voa-islam.com, which have the same character and make the media a da'wah mission with trying to promote Islamic values to the public. As a form of analysis, this study emphasizes the media homepage, which according to the author, is sufficient to provide an overall picture of the characteristics and characteristics of the media. The research objective was to obtain more valid data; the researcher took a method by conducting online searches of the construction of reality and content design made by the three Islamic media to discover the characteristics and characteristics that make them different from other media. While the research was conducted during June and July 2022

RESULTS AND DISCUSSION

The internet allows every religion to have an information portal. Even though the dominance and power of the media is still in the hands of non-Muslims, this does not necessarily close the opportunity for Islamic media to exist and grow in a world of competition. The internet, with its democratic nature, provides opportunities for all religious adherents to have a special domain that is intended for spreading and proselytizing their religion. According to Coleman & Blumler (2009), the internet or digital media has the potential to improve public communication and enrich democracy (Dewi & Widyawati, 2021). those that are not recognized by the state try to exist by spreading their values and teachings. The religious nuanced news web domain is also owned by the ministry of religion under the name kemenag.go.id. At the same time, other types of media, both general and special segments, are spreading to enliven the online scene. In more detail, there are various media that operate on online networks, as explained in the table below:

Table 1. Classification of Media in Internet Networks

No.	Media Type	Description
1.	General	Media that emphasizes the rules and principles of general journalism
2.	Islam	Specific media that emphasize preaching based on religious teachings
3.	Segmented	Media owned by organizations or business entities that disseminate information regarding activities or products
4.	Social	Media applications are personal and are not classified as journalistic products

Source: Observation results

The table shows that apart from Islamic media operating on online channels, there are various types of media that equally influence audiences.

Islamic Media Reality Construction

The process mediates the interaction between the audience and the media through news. Good and evil, right or wrong, and factual or fictitious depends on the manager's characteristics and character and goals. According to Sumadiria (2005), the news is the fastest report regarding the latest facts or ideas that are correct, interesting and important to most audiences through traditional media such as newspapers, radio, television or online media (Juditha, 2013). Before spreading the news, media managers construct reality with externalization, objectivation, and internalization stages. These three processes occur between one individual and another in society (Puji, 2016). Processing and production of news are carried out through internal mechanisms involving various levels of elements, from journalists to editor-in-chief. This stage will lead to the form of reality due to the meaning of events. Making media news compiles reality to form a meaningful story or discourse. Thus, the work of journalists is to construct reality. Media workers may be called constructors of reality, people who construct reality (Suryadi, 2011). In its form and appearance, the results of the construction disseminated through media platforms become the face and image of the identity of the media itself.

A brief introduction to the media operating on the internet network can be targeted through the name of the media. To get to know more can be seen through all the rubrics made, with material and value content resulting from the construction of media managers. Rubrics and content are the basis that directs the characteristics and characteristics of the media itself. In this case, if you look at Islamic media, you will find specificity and uniqueness in delivering news. Islam. These values are always linked in every construction carried out as a realization of the paradigm in the construction and compilation of news.

The method and style of presenting the news presented by Islamic media as part of the construction of events and their operating system can be identified by discussing the following:
Muslim Era
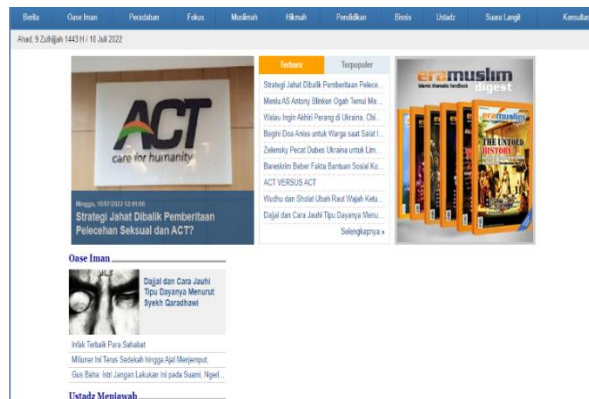
Source: eramuslim.com

Figure 1. Display of the July 10, 2022 edition of the eramuslim homepage

Eramuslim's mechanism for compiling news is similar to that of the media. Procedures and news determination are carried out according to what the media system adopts. The process adopted in constructing reality based on the events that occurred only has a sharp difference indicated by the emphasis on the main sentiments regarding Islamic values and teachings. To emphasize its features and characteristics, the construction process is guided by the actual values originating from Islamic teachings by emphasizing the rubrication or news category, a type of news grouping. The rubrics owned by Eramuslim show an Islamic identity with rubrics: News, Oasis of Faith, Civilization, Focus, Muslimah, Wisdom, Education, Business, Ustadz, Voice of the Sky, and Consultation.

Of all the rubrics presented, Eramuslim can be read as having an attachment to the latest events through the news section. This is to emphasize that Eramuslim adopts actual events as the main issue currently being discussed among the public. As a form of character virtue attached to him, the construction of the actual events presented is always based on Islam concerning fundamental religious values. On that basis, the resulting construction shows partiality to the incident's victims.

This alignment shows the defence of the treatment considered unfair to religion and adherents of the Islamic religion, which is considered burdensome to the alleged party. This can be seen in the news headlines on July 10, 2022, regarding ACT (Action et al.) which is associated with the issue of sexual harassment. This news is assumed to be a form of injustice against the managers at ACT because it is associated with events that are considered irrelevant. The values of truth originating from Islamic teachings form the basis for its construction process. So Eramuslim tries to put the problem in its proper position. Other rubrics clearly show the embodiment of Islamic values. By the rubric's name, the construction process prioritizes writing patterns with features.

This is done to emphasize news that is not bound and shows actuality based on time.

The application of writing in this featured style is a form of enrichment on the themes developed to strengthen the basis of Islamic belief because, based on its understanding, features are creative writings written based on the author's subjective opinion without focusing on actual themes that occur in the audience. The pattern and style of feature writing allow the use of valid references, in this case, Islamic values originating from the Qur'an and hadith, as reinforcement of the writing, which is expected to strengthen and reinforce the audience's diversity.

Eramuslim's pattern of constructing reality shows segregation based on the internalization of managers. This can be shown by only emphasizing one aspect of the many events that occurred, even though publication by exposing these various aspects is the characteristic and domain of all aggregative media coverage. The form of segregation shown by Eramuslim was mainly in selecting events that could be used as news headlines. Even though it is constructed based on actual and factual issues and becomes a public discussion, it still uses an Islamic perspective to manifest the realization of Islamic media. This condition is certainly very different from the general media. If you compare it with aggregative general media, you will be able to see the difference in terms of it. The general media deliberately looks for actual issues to be constructed as a reliable menu in conveying news.
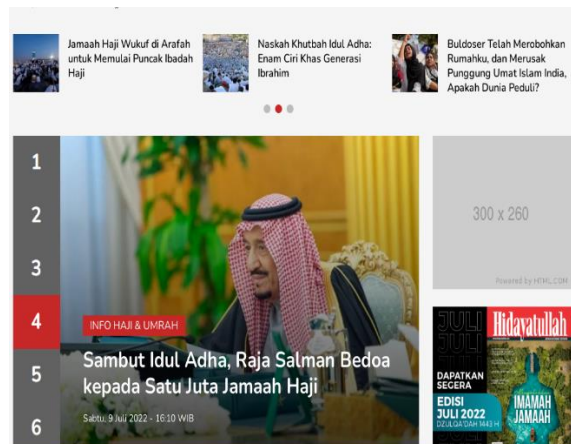
Sumber: hidayatullah.com

Gambar 2, Tampilan homepage Hidayatullah edisi 10 Juli 2022

Islamic character attached to Hidayatullah. It is confirmed in its media information through the About Us section that Hidayatullah is an Islamic news portal with the motto of spreading the truth. This ideology breathes Hidayatullah's

movement and operationalization in disseminating and disseminating information. In the construction process, it adopts actual events that occurred at home and abroad and is not directly related to religion. Still, it uses the perspective of the Islamic religion as a guide in carrying out the construction of its reality. The characteristics and character of Islam are shown in rubrics that breathe Islam with the following rubrics: Home, News, Studies, Articles, Columns, Features, Specials, Consultations, History, and Tsaqafah. These rubrics have sub-rubrications that further strengthen its form as an Islamic medium. The principle of mainstreaming Islamic values is by the objectives of the media operationalization system.

Hidayatullah has free space to construct events at home and abroad by adopting them through the news section. This explains that Hidayatullah is concerned with constructing events by not limiting them to events within the country because Islam-related issues also occur abroad. It is included in secular patterned countries. Even though the presented news in general, it still uses a perspective originating from Islamic teachings, which underlies its construction through elements of internalization. The moment to become a reference for the people comes when it coincides with commemorations and Islamic holidays, such as Eid al-Adha. Hidayatullah provides a vast space for holistic construction with construction from various sides. In other words, it not only emphasizes the meaning of worship with rituals that must be carried out according to sharia but also reviews it from another perspective that strengthens understanding of the meaning of the holiday. As a reinforcement of its news value, the construction of significant events such as Eid al-Adha displays the statement of the King of Arabia. Meanwhile, the Arabian peninsula, especially Saudi Arabia, is the epicentre of the world's Muslims. By presenting the Arab King and the statement he conveyed, it became an attraction for the public, so the news became a magnet that strengthened Hidayatullah's position.

The other news that he presents strengthens his view of positioning Islam in its place, and not just the ideology that underlies the operationalization of Hidayatullah, but pouring out various information that is rich in the meaning of Islam as a guide to life so that you are safe in this world and the hereafter. By sublimating the basis of these values, Hidayutllah is segregative. This can be shown by emphasizing one aspect of the many scattered aspects in cyberspace. The aspect in question is the strengthening and loading of Islamic values. However, this form of construction shows authentic characteristics as a distinctive form of the news. Even though he looks more rhythmic, especially with the many rubrics displayed, it reinforces Hidayatullah's identity and main character. As an Islamic media, Hidayatullah has a strong and courageous direction in constructing various events by prioritizing Islamic values as the basis for all events.

Cevi Mochamad Taufik & Gita Eka Sila

Sumber: VOA-Islam

Gambar 3. Tampilan homepage VOA-Islam edisi 10 Juli 2022

VOA-Islam is an abbreviation of Voice of Al-Islam. VOA-Islam was founded in Bekasi, West Java, in April 2009 and officially began operating on June 1, 2009. Based on its founding background, it was sparked by concern over the reality of Muslims in Southeast Asia (in particular), whom capitalists and the Zionist movement increasingly marginalize by being labelled as extremists. Conservative and fundamentalist towards Islam's true struggle and propagation, according to the understanding of the best generation, sales shole (Rasulullah, Tabiin and Tabiut Tabiin generations). This media seeks to voice the interests of Islam and Muslims.

Referring to its ideological basis, one can understand the direction and process of constructing reality. This can be known more deeply by emphasizing the sublimation of Islamic values. The type and variety of news presented emphasize loadings containing religious elements. Implicitly identifiable from the rubric or news category, which consists of Indonesiana, Worlds, Islamia, Counter-Faith, Tekno+Mil, Muslimah, Smart Teen, Share Voices, Syariah Biz, IDC. He tries to communicate his identity as a global media that voices Islam in Indonesia from the set rubric or category. This can be shown by loading news from other continents and constructing a very Islamic presentation. In other words, using an Islamic perspective every time linking the events it gets to become the basis for constructing its reality.

VOA-Islam uses the media as a means of da'wah. The banner of Islam linked to it shows the primacy of conveying the essential faith and practice of Islamic life. Various components that support Islamic values get their proper place. Islam is not only limited to the results of construction aimed at specific

people but also provides an essential segment for the construction process for readers from the segmentation of Muslim women and youth. Remember to include articles related to efforts to strengthen the basis of belief by presenting a counter-faith rubric-reinforcement of actual events regarding technological developments and other events in the Islamic view.

The construction of events that occur in audiences' lives using the perspective of Islamic values shows an effort to position the real problem. The form of reinforcement from the perspective he uses is to provide ample space for various Islamic institutions, politicians, Islamic organizations, and other religious organs with Islamic characteristics to voice the same interests in upholding religious teachings. This style of presenting news emphasizes the characteristics and characters that frame this media so that the concept used by VOA-Islam is segregative by emphasizing construction based on Islamic values. As in general, Islamic media that prioritizes the publication of Islamic teachings and values, VOA-Islam has its own peculiarities. Alignment between Islam and Muslims, especially in economic empowerment, is powerful and is the primary basis of alignment, which is the basis for strengthening the spread of influence to the people. Endeavour to uphold justice as a response to practices far from Islamic norms, starting with construction based on religious teachings so that it hits the ummah to provide a complete understanding of Islam.

On the content side in the form of text, images, graphics, video, sound, documents, reports, etc. are all things that can be managed in electronic format (Simarmata, 2011). The Cambridge Dictionary defines *content* as "the articles or parts contained in a magazine or book". (Mahmudah & Rahayu, 2020). The media function displays generalizations of the nature of events that occur. The content or uses of media are just as varied as they play no role in forming human associations. (Nugroho et al., 2013). The characteristics and characters underlie the three eras of Muslim, hidayatullah, and VOA-Islam, emphasize content filled with Islamic values and teachings. In appearance, it dominates and becomes the substance it distributes in the daily edition. Content, which is the soul of the media, is not used as a tool to compete with fellow Islamic media or other public media. However, as a form of affirmation of the da'wah mission, that must be conveyed to the public. In other words, the content of truth is a priority, so Islamic media always takes a position as a reminder for every audience with a very normative view.

In practice, they prioritize content containing truth based on honesty, fairness, and objectivity. As a journalistic principle that gives space for audiences to interpret, tell yourself about the content it gets. The media is not authorized to state an event from the right or wrong side but allows the audience to judge it according to their predisposition and background
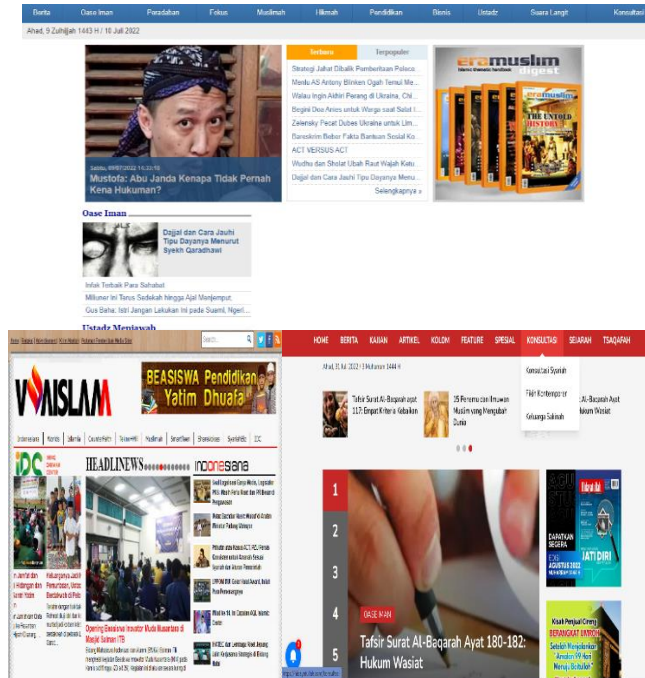
Source: internet

Gambar 4, Tampilan Tiga Media Islam online

Based on the appearance of the media, content which is the most updated information does not have to be a priority but is in an equal position with other content which also has a balanced information content. The obligation to convey news in a timely manner is the same as the content of Islamic values which must also be preached immediately. This shows that the selection process for all events that occur is carried out with a value guide. This is to avoid speculation or backbiting which in the end is contrary to the main mission of spreading the truth. Updating or broadcasting event-based content is very necessary, but it is passed through a very strict selection process, so that it is impressive that it is not part of the competition with other media that are spread across online channels. According to Halvorson (2009) (Ricko & Junaidi, 2019), the content strategy is used as a map to direct content to achieve and fulfill website and consumer goals. Conveying information through content must be clearly conveyed and meet the needs of visitors regarding the information they are looking for as well as having an impact. So that content can be said to be useful and of good quality.

The priority applied in pouring content is more on delivering da'wah based on Islamic teachings and principles. In contrast to the general media, which has an aggregative characteristic, placing content as a strategy to place media in the list

of popular online media, however, with the characteristics and labels attached to eramuslim, hidayatullah, and VOA-Islam, the way they do this does not encourage them to compete to make Islamic media in the top ten positions. or as a reference media that contains various content that is of public concern.

One of the general media strategies is trying to use clickbait tricks to attract audiences to read the texts they present, but this practice is not carried out by Islamic media, in other words it does not sway Islamic media to use the same way of designing content. Likewise with commercial content in the form of advertisements, it is still limited and does not form the basis of actual business. Lack of advertisements, does not interfere with reading the script that has been clicked. Advertising is actually an indicator that shows the position and rating of the media as well as an indicator of the popularity of the media.

Based on the analysis, the method of presenting content as a form of Islamic media design clearly shows segregation which only emphasizes one segment of the vastness of the online world and the diversity of audiences. By continuing to emphasize religious content which contains teachings, norms and values, as well as Islamic philosophy which is based on the Qur'an and hadith. Islamic media segregation can also be shown in meeting the needs of the people when they want to refer to a divine truth value. Meanwhile, to find out actual events that occur in daily contexts, using general aggregative media references. This is where the hope of the Ummah to have mainstream media as a reference for news sourced from Islamic media cannot be realized.

The news content that is made more specifically addresses issues related to religious teachings. Meanwhile, the wider public really needs information that is fast, accurate, and of a general nature with a simple presentation style. In a context where the media has been converged in the internet network, there is an opportunity to reposition itself by implementing a media management system that is in accordance with the digital concept. However, there is an underlying situation that does not allow Islamic media to adapt to it. The opportunity to become big is actually open considering that Islamic media is published in an online network that is in the midst of the majority of its adherents. However, the ranking which shows the list of advantages of online media based on ranking sites is still occupied by the general media. There must be a long way to go or the media as it is now, only as a substitute or alternative reading medium that is needed by the community when the reality is less than encouraging.

The three Islamic media emphasize content as part of the da'wah and tauisyah missions. However, based on the formula, news must be exciting and essential. The aggregative media can freely interpret the meaning that becomes the reporting formula. At the same time, the Islamic media is minimal, considering that ethics and religious norms underlie every effort in conveying news. Moreover,

the news does not have to lean towards something; even if it is on the side, it is still the truth. In the world view, the value of truth the Islamic media carries is sublime. If you use a religious approach, everything will be completed because it adheres to qadarullah or law, which will undoubtedly occur.

Diverse content in conveying the truth. Many versions give rise to the growth of entities in charge of only cluttering the information atmosphere. The content and messages are filled with propaganda to spread the values of a community whose essence is religion. Reality proves that the information ecosystem is disturbed by different content with different values. Media content is formed by many factors that produce reality with various versions. These factors include the influence of individual media workers (individual media workers level), the influence of media routines (media routines level), the influence of media organizations (organizational level), the influence of outside the media (outside media level), and the influence of ideology (ideology level) (Kania, 2014). The diversity of new media comprising various social media applications spreads many influences. Messages are delivered according to the conditions of the message producer. If it consists of religious experts, it will get many followers.

Media power can change beliefs instantly or, conversely, reinforce existing beliefs. This depends on the readiness and mental health of the audience. If the audience does not have a solid knowledge base, they will be trapped in the thoughts that news designers deliberately create through the accounts they distribute.

CONCLUSION

Islamic media has its own style in loading its information services. Strong distinctiveness is shown in the Islamic label that accompanies it. The Islamic label also serves as a guide in carrying out the duties of a journalist controlling the flow of the media, with the obligation to protect the information environment from being contaminated with misguided content. Islamic media carries out the principle of operationalization based on journalism values, but has a clear difference from the media in general in terms of how it constructs and delivers content that puts more emphasis on Islamic values and teachings. Based on this reality, Islamic media stands firm and is not affected by general concepts and teachings in media activities. The persistence in asserting its characteristics and identity is shown by not going with the flow that is currently developing. Islamic media focuses on itself with the priority of making media a means of da'wah and a means of carrying out tausiyah for the mental and moral strengthening of the people. On the basis of this firm identity and characteristics, Islamic media can be classified as segregative media on the basis of the construction of reality and the content presented emphasizes Islamic values.

The importance of understanding Islamic media, especially in terms of

design, construction and loading of news content will place the position of Islamic media in media activities. The hope of realizing Islamic media to become the main reference for reading the people will be fulfilled in accordance with the interests of the people. Because the media in the online network can be referred to at any time according to the desired information. Based on this explanation, it is hoped that the research conducted by this author will provide benefits for scientific developments that specifically discuss media science and become an inspiration that encourages other writers to conduct similar research by emphasizing other aspects regarding Islamic media.

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