

The Correlation between Broadcasting Spill-Over of Malaysian Television and Radio on Islamic Religious Knowledge of Community Members in East Aceh

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ABSTRACT

This study attempts to examine the correlation between broadcasting spill-over of Malaysian television and radio (MTR) on Islamic religious knowledge of community members in East Aceh through uses and gratification theory. Quantitative approach by using relational method is employed as the method of the research. The location of the research is in 3 sub-districts of East Aceh namely Idi Rayeuk, Darul Aman and Nurussalam. The instrument of this research is questionnaire by using Likert-scale. The data were collected using survey method which involved 300 respondents selected from multi-stage sampling namely purposive, and accidental sampling. The data were analyzed by single-table analysis and Pearson product moment was utilized to test hypothesis which are then processed by SPSS v.19 software. The findings show that there is a correlation between broadcasting spill-over of MTR and Islamic religious knowledge of community members in East Aceh, even though the correlation of both variables is weak and negative (-0.15). It elucidates that the higher the level of broadcasting spill-over of Malaysian electronic media appears, the lower the level of religious knowledge appears. The conclusion can be drawn that there is a significant correlation between the broadcasting spill-over of MTR on Islamic religious knowledge of community members in East Aceh.

Keywords: *Spill-over, Malaysian, media, Islamic religious knowledge, Aceh.*

INTRODUCTION

The rapid development in technology has caused the influence of electronic media in many aspects of human life. What happens on a continent would be known immediately by people from different areas. This all is caused by the electronic media itself which has no state, nation, age, education and language borders. Media generates the dependence relationship among people, not only about opinion but also personal awareness and identity. Mass media can connect everyone and dominate people. Additionally, the mass media also gratifies human needs in many aspects (Siregar & Humaizi, 2017).

Geographically, East Aceh is one of the most western areas of Sumatera in Republic of Indonesia which is directly opposite to Malaysia and separated by the narrow strait namely *Melaka* strait or Sumatera strait. Some national television and radio channels from Indonesia are sometimes hard to be accessed in these areas. In east Aceh, there is only one local public broadcasting institution namely *Suara Cempaka Kuneng* which has on air and off air broadcasting. Thus, the spill-over of Malaysian television and radio (MTR) broadcasting happens intensively. This could be accessed for 24 hours by East Aceh inhabitants. Another reason that makes Malaysian television and radio broadcasting (MTRB) popular in East Aceh inhabitants is, the programs use Malay language which is understandable for most of them. Subsequently, the various programs which are dominantly shown in Malay culture are similar with their culture. This opinion is supported by Machmud (2015) who stated that both Malaysia and Indonesia possesses similarities in the area of language, culture and professing Islam. Moreover, this is also proved that some of the community members of Aceh *Tamiang* regency utilize Malay language and culture which are similar to Malay culture

in Malaysia. Morally, people in East Aceh also have inner attachment with Malaysia because they have relatives working or staying in Malaysia. This element encourages them to search for the latest news or information about Malaysia from several media such as television and radio program that could be accessed anytime.

Through numerous MTR, East Aceh members could get the latest information about politics, social or economy in Malaysia. This condition also stimulates East Aceh youth's to work or study there. While for adults, they tend to listen or watch television and radio broadcasting to obtain information about religion or entertainment. East Aceh members are typically religious and like to watch Islamic religious programs such as *Forum Perdana Hal Ehwal Islam*, *Hadith 40*, *Tilawah Interaktif*, *Siaran Shalat Jumat*, *Majelis Tilawah Al-Quran*, *Ikon Asnaf*, *My Halal*, and *Maqasid Syariah*. Acehnese who is dominantly of the Islam religion also holds Islamic views as their life guidance which are implemented in their daily activities (Yusoff, Awang & Ibrahim, 2014; Arifin & Mohd Khambali, 2016). So, they like to watch Malaysian religious programs to enhance their knowledge about Islam.

Although the various MTR can enhance people's knowledge, the recognition of spill-over of MTR in community members in Indonesia has disturbed information distribution from the Indonesian government. This situation takes place on account of either an intentional or unintentional broadcasting spill-over by some neighboring countries. The spill-over of Malaysian television and radio broadcasting in several areas of the Republic of Indonesia is obviously not intended. The worries shown by the Indonesian government on broadcasting spill-over from other countries is very reasonable. Firstly, it can disturb the distribution of information from the government of Indonesia to its citizen. Secondly, the broadcasting of television and radio program from other countries will be very different from Indonesian and can cause ideological and cultural imperialism (Judhariksawan, 2009). The ideology of Indonesia is totally different from other countries over the world such as *Rukun Negara* (Malaysia), *Melayu Islam Beraja* (Brunei Darussalam), Socialism and Communism (Vietnam) and *Demokrasi* (Singapore). This can lead to a decrease in local moral values over a period of time.

There are some previous researches related to broadcasting spill-over in Indonesia. Kusmawarni et al. (2006) summarize some cases of broadcasting spill-over in some areas in Indonesia such as in Maluku, Riau Islands, and East Borneo. It was identified that there were 28 Malaysian and Singaporean television and radio channels in Riau Islands. They also claim that there is a blank spot in Anambas and Natuna. Other research is from Ma'ruf (2017) who conducted a research about the spillover problems in the border area of Indonesia, especially East Kalimantan which became one of the most alarming areas affected by the spillover of foreign broadcasts. His research reveals that Spillover of MTR is the most dominant of 98% of radio and television frequencies in the East Kalimantan border area in Nunukan. He also argues that spill-over of foreign broadcasting is possible to bring propaganda and different interest, norms, values, as well as cultures. Rakhmat (2005) asserts that uses and gratification theory is not focused on what media does to people but what people do to the media. Viewers are reputed as active individuals and having goals. There are many studies dealing with this theory such as Dunne Lawlor and Rowley (2010), Christina (2013), and Feiz (2014). Those researchers employed different subjects and result.

There are some researches on broadcasting spill-over aspects and religious knowledge such as Bi (2002) and Sikumbang (2007). Bi (2002) observed the behavior of 325

Buddhist in Taiwan to reveal the answer about the use of television religious channels, and the correlation between the use and gratification of media. He clearly states that Buddhist tends to seek for information more about life and they use religious channels for spiritual purpose. That's why religious programming has become so significant to the television industry (Einstein, 2008). Another research, Sikumbang (2007), tries to observe the correlation between the patterns of watching religious *Sinetron* on religious values application in community members in Medan, North Sumatera, Indonesia. This study also discovers that there is also a significant and positive effect that leads to the conclusion that the longer people watch it, the higher people will apply religious values. Additionally, Ramazan (2011) based on his research in Turkey certainly agrees that TV is a paramount instrument of communication in Turkish society. His findings clarify that television exists to create culture, values, and ethics of Islamic community members in Turkey.

Electronic media, specifically television and radio, have the same function with other mass media, such as newspaper, yet in terms of influence, television's influence is said to be more significant. The fact showed that broadcasting spill-over of MTR makes it easy for East Aceh community members to listen and watch Malaysian programs. However, the reasons people listen and watch the programs and the implication of broadcasting spill-over are still unidentified and remains to be explored.

THE OBJECTIVE OF THE RESEARCH

The objective of this research is to find out the correlation between broadcasting spill-over of Malaysian television and radio (MTR) on Islamic religious knowledge of community members in East Aceh. Based on the objective, a hypothesis was formulated as follows: "There is a significant correlation between broadcasting spill-over of Malaysian television and radio (MTR) on Islamic religious knowledge of community members in East Aceh regency".

THE SIGNIFICANCE OF THE RESEARCH

This study is expected to be useful both theoretically and practically. Theoretically, this research is expected to be useful in expanding the horizon in the research of media, specifically radio and television, religious knowledge, and broadcasting spill-over for this time or later.

Practically, this research is also expected to give positive contribution through the data and the findings for further research regarding to the correlation between broadcasting spill-over of electronic media specifically television and radio, and also religious knowledge.

USES AND GRATIFICATION THEORY

Uses and Gratification Theory is one of the communication theories proposed by McQuail, Blumler and Brown in which the concern of the research is on viewers' gratification as the determinant of media and message selection. Viewers are reputed as active individuals and having goals. They are responsible for selecting media to fulfill their needs and they exactly know their needs and how to complete it. Uses and gratifications theory raise the question of 'how and why' is a media used (Katz, Blumer & Gurevitch, 1974; Stafford, Stafford, & Lawrence, 2004; Adnan & Mavi, 2015). Media is considered as only one of the way to fulfill one's needs. However, individual may use media or other ways in completing their needs as

asserted by Palmgreen (2001), uses and gratification theory pay attention to the uses of media to gratify human needs. This theory always provides the newest theoretical approach pertaining to the first level of every single mass communication medium (Ruggeiro, 2000).

In Al-Quran, there is an explanation that communication is for giving information or *basher*. As a result, seeking for information is one of someone's purposes in establishing communication as well as media. Prophet Muhammad SAW said in a *hadith* narrated by Bukhari:

Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of *Bani Israel* (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) fire.

According to Severin & Tankard (2011), uses and gratification theory have some fineness such as: (1) The audiences are considered active; (2) In the mass communication process, there are many linking initiatives between gratification needs and audience's media selection; (3) Media is competing with other sources of needs fulfillment. In this study, the theory will be used to gauge how media are used to gratify people's needs on religious knowledge.

ELECTRONIC MEDIA

Media commonly could be divided into 3 categories i.e. printed media, electronic media and new media. Printed media is a document of people's idea or opinion and incident documentation by journalist and convert it into words and it is the oldest one than electronic media and new media. Electronic media comprises of radio, television, and new media. This media is growing in line with technology and information development such as the emergence of radio, television, and new media (Makarim, 2004). Moreover, Yunus (2010) argues that substantially, the differences between electronic, printed, and online media can obviously be observed from the searching, the collection, organization, and the distribution of the news.

This study is only focused on Malaysian electronic media specifically television and radio watched and listened to by society members of East Aceh. The broadcasting itself includes every aspect of life such as entertainment, news, general knowledge, religious knowledge, drama, music and others. To exemplify, From Malay drama, Acehnese can get a reminder such we have to obey parents, and loving our spouse, loving the orphans as asserted Al Quran. In program *Perdana Hal Ehwal Islam* and *Hadith 40*, it can enrich their knowledge about the law and anything related to Islam and even some programs provided question and answer session online during the session.

SPILL-OVER

Ma'ruf (2017) asserts that spill-over is the capture of outside broadcasts obtained directly through the satellite and uncensored. Spill-over of Malaysian television and radio in East Aceh regency can happen due to some factors. Geographically, East Aceh is one of the most western areas of Sumatera in Republic of Indonesia which is directly opposite to Malaysia and separated by a narrow strait namely *Melaka* strait or Sumatera strait. Thus, the spill-over of Malaysian television and radio broadcasting happens intensively. Acehnese can

freely watch TV1, TV2, and TV3 channels and listen to radio channels such as *Salam FM*. The other problem is some areas in East Aceh region is out of the coverage of the Indonesian national channel.

ISLAMIC RELIGIOUS KNOWLEDGE

Knowledge in this study refers to Islamic religious knowledge and everything that could increase people's religious knowledge either cognitively, affectively or conatively. Islamic religious knowledge has relationship with Islamic spirituality (IS). IS tends to strengthen the bond between man and Allah (Kamil et al., 2015). If a man has good Islamic religious knowledge and spirituality, it will help him to tighten the bond between Allah S.W.T. and him.

Acehnese dominantly holds Islamic views and laws as their way of life which should be implemented in their daily activities (Yusoff, Awang & Ibrahim., 2014; Arifin & Mohd Khambali, 2016). They are also exposed to Islamic education from early childhood in *meunasah* (an infrastructure functioned to learn about Islam, praying, and having discussion) and *dayah* (Islamic boarding school) where they were taught many Islamic lessons such as Arabic language, *akhlaq* (attitude), and knowledge about Islam (*Fiqh Nahw, tarikh, tauhid*, etc.) (Hasjmy, 1989). That's it is expected that they will behave based on their knowledge affected by spiritual values and Islamic ethical values.

METHOD

Correlation method is used to search for correlations between implications of broadcasting spill-over of MTR on Islamic religious knowledge in East Aceh regency. The population of this research is community members in East Aceh regency, Nangroe Aceh Darussalam Province, Indonesia that consists of 21 sub-districts with a population 352,927 people, with details 180,159 men and 180,068 women.

The sampling technique utilized by researcher is multi-staged namely purposive and accidental sampling. The samples are taken from 3 sub-districts namely Idi Rayeuk, Darul Aman and Nurussalam districts which are taken 100 people from each district as respondents. These three districts were regarded to be representative because of their population density which is big, medium, and small districts. The criteria of the samples are the inhabitants of East Aceh, above 17 years old, owns a radio and television, and have watched and listened to Malaysian television and radio program. The data were collected by using the survey method involving 300 respondents.

The instrument used to collect data is questionnaire which employed the modified Likert-scale with four (4) possible answers representing scores from 1 to 4 in which 1 is as the lowest score, and 4 is the highest score. Variable X (Broadcasting of Malaysian Television and Radio) consists of 6 items while for variable Y (Islamic Religious Knowledge) comprises of 8 items.

The selected variable calculation is needed to know the quality of instrument whether it could calculate the indicator of variable accurately or not. The operation of each variable is described in table 1.

Table 1: The variables

Theoretical Variable	Operational Variable
Broadcasting spill-over of Malaysian Television and Radio (MEM) (Variable X)	Frequency of exposure, Intensity of exposure, and Duration of exposure
Islamic religious knowledge (Variable Y)	Knowledge of the theory of Islam, Knowledge of missionary and <i>syiar</i> (spreading) Islam, Knowledge of <i>Amar Ma'ruf</i> , Realization of theory of Islam

The data were analyzed by using single-table analysis processed by SPSS v.19 software. To test the correlation between both variables, Pearson product moment formula was employed.

RESULTS

In this study, there were 300 respondents involved from three sub-districts of east Aceh namely Idi Rayeuk, Darul Aman and Nurussalam. The respondents' identities are presented based on gender, age, level of education, and occupation. In terms of gender, the majority of respondents are men (242 or 80.7%) and women (58 or 19.3%). This is because men are easier to have interaction in many activities. The Islamic law applied in Aceh also limits the interaction between men and women as well as women also have very limited time due to their households and trauma about the political condition in Aceh.

The majority of the respondents are between 20-35 years old. In relations to the level of education, there were 204 (68%) respondents holding a senior high school certificate (*Sekolah Menengah Atas/SMA*), 58 (19.3%) holding junior high school (*Sekolah Menengah Pertama/SMP*) certificate, 22 (7.3%) holding elementary school certificate, and 16 (5.3%) holding undergraduate certificate.

The dominant occupation is fisherman totaling to 181 (60.3%) respondents. This is because, geographically, East Aceh district is directly opposite to Malaysia and separated by a narrow strait namely *Melaka* strait or Sumatera strait. The other occupations are farmers (34 or 11.3%), entrepreneurs (36 or 12%), civil servant (12 or 4%), and others (23 or 7.7%).

a. Malaysian Television and Radio Broadcasting (MTRB)

This part contains the result of the questionnaire analysis related to MTRB which is divided into six parts as the followings:

1) The Frequency of Listening or Watching of MTRB

The majority respondents totaling to 278 people (92.7%) state that they often listen to Malaysian radio or watch a television broadcasting because it is easy to receive in that area. Besides that, it is also popular among them because it uses Malay language which is easy to be comprehended.

Table 2: The frequency of listening or watching MTRB

Frequency of Listening and Watching MTRB	Frequency	Percentage	Cumulative Percent
Never	-	-	-
Seldom	14	4.7	4.7
Often	278	92.7	97.3
Very often	8	2.7	100
Total	300	100.0	

The minority respondents or 14 people (4.7%) assert that they seldom listen to Malaysian radio broadcasts or watch Malaysian television broadcasts due to the nature of their work. Commonly, people listen to radio or watch television in their spare time and irregularly. They also do not have specific hobbies like listening to radio or watching television.

2) *The Time Spent for Watching or Listening to MTRB*

The findings show that the majority of respondents or 246 people (82%) listen to radio or watch television at noon.

Table 3: The time spent for watching or listening to MTRB

Time Spent for Watching or Listening to MTRB	Frequency	Percentage	Cumulative Percent
Morning	8	2.7	2.7
Noon	42	14.0	16.7
Afternoon	246	82.0	98.7
Evening	4	1.3	100.0
Total	300	100.0	

This time is used especially for those who listen to radio. In the afternoon, the signal of radio broadcasts can be received clearly. On the contrary with the situation in at noon, the radio broadcasts have little troubles because of the weather that causes the voice or sound to be lost. While, for the television viewers, the time for watching television broadcast is 24 hours by using a satellite receiver (*parabola*). And about 42 people (14%), tend to listen to radio or watch television broadcasts in the afternoon specifically the housewives. Not many people listen to the radio or watch television in the morning, because most of them are busy working in the morning. While in the evening, they rest because they are tired after a long day at work.

3) *The Capability of Accessing Radio or Television Broadcasting in the Research Area*

The capability of accessing television and radio broadcasting could motivate respondents' interest to listen or watch MTRB.

Table 4: The capability of accessing radio or television broadcasting in the research area

The Capability of Accessing Radio or Television Broadcasting in the Research Area	Frequency	Percentage	Cumulative Percent
Difficult	2	0.7	0.7
Quite difficult	2	0.7	1.3
Easy	30	10.0	11.3
Very easy	246	88.7	100.0
Total	300	100.0	

The findings exhibit that accessing Malaysian radio broadcasting is easier than accessing Radio of Republic of Indonesia (RRI) either it is relayed by the center of RRI or the Branch of RRI in Banda Aceh. Meanwhile, Malaysian television broadcasting cannot be received by all respondents unless they have *parabola*. The findings show that 296 people (98.7%) argue that Malaysian radio broadcasting is easy to access in the research area and only 2 respondents (1.4%) argue that MTRB is difficult to access.

4) *The Length of Duration of MTRB Could be Accessed*

The majority of respondents or 276 people (92%) express that MTRB can be accessed during 24 hours, but 20 respondents (6.7%) argue that it can be accessed only for 18 hours. This is because the signal of radio/television broadcasting often gets trouble because of weather in the midday. It makes the audio of radio/television broadcasting not stable. Moreover, only 4 people (1.3%) confirm that MTRB can be accessed only for 6 hours a day.

Table 5: The length of duration of MTRB could be accessed

The Length of Duration of MTRB Could be Accessed	Frequency	Percentage	Cumulative Percent
6 hours	4	1.3	1.3
12 hours	-	-	1.3
18 hours	20	6.7	8.0
24 hours	276	92.0	100.0
Total	300	100.0	

5) *The Number of Days Spent in a Week to Listen or Watch MTRB*

Table 6: The number of days spent in a week to listen or watch MTRB

The Number of Days Spent in a Week to Listen or Watch MTRB	Frequency	Percentage	Cumulative Percent
Never	-	-	-
1-3 days	20	6.7	6.7
4-6 days	272	90.7	97.3
7 days	8	2.7	100.0
Total	300	100.0	

The number of days respondents used to listen or watch MTRB can motivate respondents in following various Malaysian television or radio programs. The findings demonstrate that majority of the respondents or 272 people (90.7%) listen to the radio or watch television for 4-6 days in a week and only 20 respondents (6.7%) confirm that they spend 1-3 days.

6) *The Number of Hours Spent in a Day to Listen or Watch MTRB*

Table 7: The number of hours spent in a day to listen or watch MTRB

The Number of Hours Spent in a Day to Listen or Watch MTRB	Frequency	Percentage	Cumulative Percent
Never	-	-	-
1-2 hours	294	98.0	98.0
3-5 hours	6	2.0	100.0
> 6 hours	-	-	100.0
Total	300	100.0	

The findings illustrate that majority of the respondents totaling to 294 people (98%) spend 1-2 hours a day listening to Malaysian radio or watching Malaysian television. They do this activity in the afternoon when they are back from work, and also when the broadcasts were not interrupted by weather and other factors. In the evening, they are involved in other activities such as meeting friends at a coffee shop or rest. Only 6 respondents (2%) spend 3-5 hours in a day to listen to Malaysian radio or watch Malaysian television.

b. Islamic Religious Knowledge

1) Theory and Knowledge about Islam

The data clarify that 298 people (99.3%) answer that they know or have knowledge and concept about Islam, while 2 people (0.7%) answered that they know about Islam very well.

Table 8: Theory and knowledge about Islam

Theory and Knowledge about Islam	Frequency	Percentage	Cumulative Percent
Not know	-	-	-
Quite know	-	-	-
Know	298	99.3	99.3
Know very well	2	0.7	100.0
Total	300	100.0	

All of community members in Aceh are Muslim, as well as community members in East Aceh, although a little amount of East Aceh inhabitants who are immigrants with various reasons to stay are non-Muslim. Some of them work for State-owned enterprises (*Badan Usaha Milik Negara/BUMN*), civil servant (*Pegawai Negeri Sipil/PNS*), and the rest are entrepreneur. The community in Aceh is known as religious people who uphold the *syariah* firmly.

2) The Comprehension of Islamic Religious Knowledge

The respondents' understanding about Islamic religious knowledge can be observed from their answers "understand" in the questionnaire totaling to 298 people (99.3%), and even it is found that 2 people (0.7%) answered "understand very well". The finding shows that the understanding of respondents is quite good.

Table 9: The comprehension of Islamic religious knowledge

The Comprehension of Islamic Religious Knowledge	Frequency	Percentage	Cumulative Percent
Not understand	-	-	-
Quite understand	-	-	-
Understand	298	99.3	99.3
Understand very well	2	0.7	100.0
Total	300	100.0	

The Indigenous inhabitants of East Aceh have adequate knowledge about Islam. People in East Aceh have been supplied knowledge and concept of Islam by their family since they were in the early age. This is also relevant with Yusoff, Awang & Ibrahim (2014), and Arifin & Mohd Khambali (2016) stating that Acehnese dominantly holds Islamic views and laws as their way of life which are implemented in their daily activities. They are also exposed to Islamic education since early childhood in *meunasah* and *dayah* (Islamic boarding school) where they were taught many Islamic lessons such as Arabic language, *akhlaq* (attitude), and knowledge about Islam (*Fiqh Nahw, tarikh, tauhid, etc.*) (Hasjmy, 1989). This condition eases them to understand other relevant knowledge about Islam, either knowledge that they get formally or non-formally such as from MTR. Numerous broadcasting programs containing Islamic and religious sermon which they obtain from

MTRB is reinforcement towards various Islamic religious knowledge that they have learned before or selective retention.

3) Sharing of Islamic Religious Knowledge to Others

294 people (98%) express that they often share knowledge about Islam to others in the form of giving sermon and advice among them. This is done when they meet in the mosque or *meunasah* and also in public places like in the coffee shop. They often do a discussion about theory of Islam in any place, especially about the content of sermon that they obtain either from *pengajian* (communal discussion about religious matter), Friday sermons, or religious lecture about theory of Islam from MTRB.

Table 10: The comprehension of Islamic religious knowledge

Sharing of Islamic Religious Knowledge to Others	Frequency	Percentage	Cumulative Percent
Never	-	-	-
Seldom	4	1.3	1.3
Often	294	98	99.3
Very Often	2	0.7	100.0
Total	300	100.0	

Whereas, respondents who state “seldom” in sharing knowledge about Islam to others consists of only 4 people (1.3%) including people who rarely discuss and gather in groups. Besides that, there are 2 people (0.7%) answering “very often” in sharing knowledge about Islam to others, they are *Ustadz* or *Da’i* who spent their time for giving sermon about Islam.

4) Involved in Conveying Islamic Thoughts to Others

One of recommended activities in Islam is conveying *amar ma’ruf* (do good deeds) and *nahi munkar* (avoid bad deeds) to fellow Muslims. Society members of East Aceh are quite religious and majority of them understand Islam well, and for that reason, they regularly do *da’wah* (missionary) or give advice to each other. This condition is reflected in the findings which show that majority of the respondents or 294 people (98%) declare that they are involved in conveying Islamic thoughts to others. Furthermore, there are 2 people (0.7%) regarded as *Ustadz* (religious teacher) or *mubaligh* answered that they very often convey thoughts to others in every occasion either in formal events or non-formal events. The findings also show that only 4 people (1.3%) seldom convey it to others because the person thinks he/she is not knowledgeable enough and lack the capability to convey the teaching of Islam to others.

Table 11: Involved in Conveying Islamic Thoughts to Others

Involved in Conveying Islamic Thoughts to Others	Frequency	Percentage	Cumulative Percent
Never	-	-	-
Seldom	4	1.3	1.3
Often	294	98	99.3
Very Often	2	0.7	100.0
Total	300	100.0	

5) *Doing Good Deeds to Others According to Islamic Thoughts*

Islam as a religion admitting that there is only one God (Allah S.W.T.) to be worshipped and also divine religions teaches the followers to do good deeds to others. The norms or values contained in Islam put the believers as good people both *akhlaq* and morally. Consequently, the obligation to do good deeds to others is absolute. It is illustrated by the answers of respondents who often do good deeds to others are 300 people (100%).

Table 12: Doing good deeds to others according to Islamic thoughts

Doing Good Deeds to Others According to Islamic Thoughts	Frequency	Percentage	Cumulative Percent
Never	-	-	-
Seldom	-	-	-
Often	300	100.0	100.0
Very Often	-	-	100.0
Total	300	100.0	

6) *Participating to Invite People to Do Good Deeds*

The condition of community members of East Aceh was described in the previous category showing that 300 people (100%) do good deeds to others according to Islamic thoughts even influenced them to invite other people to do good deeds to others, too.

Table 13: Participating to invite people to do good deeds

Participating to Invite People to Do Good Deeds	Frequency	Percentage	Cumulative Percent
Never	-	-	-
Seldom	-	-	-
Often	298	99.3	99.3
Very Often	2	0.7	100.0
Total	300	100.0	

The answer of respondents who answered “often” to encourage other people to do good deeds are 298 respondents (99.3%). 2 people (0.7%) answered “very often” to invite people doing good deeds. It is in line with the values in Islam where one of Al-Quran (2:148) Meaning “*fastabiqul khairat* (then strive together (as in a race) towards all that is good)”. It proves that community members of East Aceh really understand and do the values of Islam according to Al-Quran and *Hadith*.

7) *The Implementation of Religious Obligations in Daily Life*

The pillars of Islam are obligations to be implemented in everyday life. The pillars of Islam consist of (1) *Shahada*, the testimony of faith saying with conviction, “La ilaha illa Allah, Muhammadur rasoolu Allah.” This saying means “There is no true god (deity) but God (Allah), and Muhammad is the Messenger (Prophet) of God (2) *Salat*: Do prayer five times a day, (3) Giving *Zakat*: support of the needy, (4) Fasting in the month of *Ramadan* and (5) *Hajj*: going Pilgrimage to Mecca. Those obligations were answered by the respondents with “often doing the duties in daily life” are 294 individuals (98%) while 2 individuals (0.7%) stated that they rarely do the duties. The data give an overview that people in East Aceh are aware and obedient in doing their obligations as Muslim in everyday life.

Table 14: The implementation of religious obligations in daily life

Participating to Invite People to Do Good Deeds	Frequency	Percentage	Cumulative Percent
Never	-	-	-
Seldom	2	0.7	0.7
Often	294	98.0	98.7
Very Often	4	1.3	100.0
Total	300	100.0	

8) *The Feeling in Implementing the Religious Obligations*

In implementing the religious obligations in daily life, it is expected that the fellow of Islam has awareness either as individual or community members which is part of Islam itself. The implementation of the duties is influenced by the feeling which is different for each individual.

Table 15: The Feeling in implementing the religious obligations

The Feeling in Implementing the Religious Obligations	Frequency	Percentage	Cumulative Percent
Not sincere	-	-	-
Quite sincere	-	-	-
Sincere	296	98.7	98.7
Extremely sincere	4	1.3	100.0
Total	300	100.0	

The feeling in doing the obligations in everyday life in community members of East Aceh shows that there are 296 people (98.7%) who answered “sincere” and 4 people (1.3%) answered “extremely sincere”. The sincerity in doing those religious obligations reflects that the understanding of people in East Aceh is implemented by doing obligations sincerely without having any pressure.

PRODUCT MOMENT CORRELATION TEST

Based on the statistical calculation result, it can be concluded that there is a correlation between broadcasting spill-over of MEM on respondents’ Islamic religious knowledge, but the correlation of both variables is very weak and negative, that is only -0.15. It means that the higher level of broadcasting spill-over of MEM, the lower level of Islamic religious knowledge that people have. Furthermore, it is known that the number of broadcasting spill-over of MEM effect is 2.3% ($r^2 = 0.023$), while the 97.7% is influenced by another factor which is not observed and explored in this research. The influence is analogized by a regression equation $Y = -0.123X + 18.32$.

DISCUSSION

From the result of hypothesis test, it is found that there is a significant correlation between broadcasting spill-over of Malaysian television and radio (MTR) on respondents’ Islamic religious knowledge in which the higher level of broadcasting spill-over of MTR. But, the correlation of both variables is very weak and negative which means that the higher level of broadcasting spill-over of MTR, the lower level of Islamic religious knowledge that people have. It is also caused by society members of East Aceh is religious, Islamic and hold Islamic values firmly. This also reinforces that they have religious knowledge from an early age either formally or informally.

Formally, they acquire Islamic religious knowledge from *Madrasah* (Islamic school), *pesantren* (Islamic boarding school) and other institutions. Then, informally, it also can be gained from communal discussion about religious matter or Quranic reading in *Ustadz's* house, *meunasah*, and in the mosque. Thus, broadcasting spill-over of MTR doesn't have any significant effect on Islamic religious knowledge of society members in East Aceh due to many factors beyond the spill-over itself which are connected to the level of Islamic religious knowledge of East Aceh community members.

The high frequency of broadcasting spill-over and exposure of MTR in East Aceh is because geographically, Aceh is the most western areas of Sumatera in the Republic of Indonesia which is directly opposite to Malaysia. In addition, the frequency of broadcasting spill-over and exposure of MTR is located in Angkasapuri, Kuala Lumpur that is easy to be caught by people in the neighboring country. Therefore, broadcasting spill-over of MEM, particularly television and radio, could be accessed for 24 hours by society members of East Aceh. The result of the research found that the majority of respondents had stated that it is very easy to access and receive broadcasts of MTR such as TV1, TV2, TV3, and Salam FM. They also claim that MTRB can be accessed for 24 hours.

The findings of this research are radically contradictive with the previous research conducted by Abelman (1987) entitled "Religious Television Uses and Gratification". Abelman (1987) argues that there is a significant correlation between the frequencies of watching United States of America television program on religious experience of people. Those who often watch religious programs on television tend to have better religious experience than those who do not and vice versa. Notably, it is also contradictory with Sikumbang's research (2007) clarifying that there is also a significant and positive effect that leads to the conclusion that the longer time span people watch religious *Sinetron*, people will apply a higher religious values. Kholil (2008) also strengthens the findings of Sikumbang's research. Kholil claims that people possessing strong knowledge about religion have longer time to watch Islamic religious channel and vice versa. Whereas, the fact in this study elucidates that the higher level of broadcasting spill-over of Malaysian television and radio, the lower the level of Islamic religious knowledge community members in East Aceh has.

Acehnese especially east Aceh inhabitants have sufficient knowledge about Islam since they have been taught about Islamic knowledge since they were child in *meunasah* or *dayah* (Hasjmy, 1989). That makes sense that they prefer watching and listening to MTR programs such as *Forum Perdana Hal Ehwal Islam*, *Hadith 40*, *Tilawah Interaktif*, *Siaran Shalat Jumat*, *Majelis Tilawah Al-Quran*, *Ikon Asnaf*, *My Halal*, and *Maqasid Syariah* because those are relevant to their socio-cultural aspects especially about Islam.

CONCLUSION

Based on the analysis of data and the testing of hypotheses, it can be concluded that statistically, there is a significant correlation between broadcasting spill-over of MTR on Islamic religious knowledge of community members in East Aceh. The correlation is negative, which means a higher level of broadcasting spill-over of MTR, results in the lower level of Islamic religious knowledge that community members have in East Aceh. And the correlation of both variables is very weak which means the broadcasting spill-over of MTR does not have any significant correlation on Islamic religious knowledge of community

members in East Aceh since there are many factors except the spill-over of MTR affecting the level of Islamic religious knowledge of community members in East Aceh.

This study has limitation since it is only focused on television and radio broadcasting and Islamic religious knowledge. Further research can be done in terms of new media and other related aspects and theories. It is also suggested the government of Indonesia repair the relay station so that the inhabitants of East Aceh can receive and access national channels since one of the factors of the high level of spill-over of MTR in East Aceh is the easy access to MTR channels.

BIODATA

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