

## News Value and Reality: A Case Study

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### ABSTRACT

A worthy news or news value is what people are anxious to know. It is not only what people want to know, it is also what editors and reporters think is interesting and important. This study attempts to explore why the media gave only certain portion of reporting on an event and what elements of news values were used as reasons for allowing the portion of coverage for the event. The visit of King Salman of the Kingdom of Saudi Arabia attracted huge public and media attention. In international forums, Saudi is a frequent supporter for Indonesian aspiration, despite obstacles in the relationship, particularly on migrant worker issues. Using qualitative methods, chief editors of two leading newspapers published in Makassar and three Islamic religious leaders from South Sulawesi province were interviewed. The data obtained shows the mass media provides extensive coverage over the visit because of its magnitude, proximity, prominence, and the unusualness values that the occasion has. The royal visit has a profound sociological impact as it has increased the spirit of the Indonesian Muslims because they perceived the King as one of their own due to his position as the guardian of the two Islamic holy cities, Mecca and Medinah. The visit has neutralized the relationship between the Muslims and ruling governments of the two countries. It has broadened the perspectives of the Indonesian Muslims towards the global world and Muslim solidarity. Finally the royal visit has strengthened the religious relationship between the two countries.

**Keywords:** *Newsworthy, reporting, mass media, coverage, sociological impact*

### INTRODUCTION

The visit of King Salman of Kingdom of Saudi Arabia to Indonesia on the first nine days of March 2017 has attracted huge media attention. The visit, the first in 47 years, has a wide coverage in papers, radios, televisions and online media. The extensive coverage towards the visit has taken place at the same time as the reportage of other hot issues such as the case of alleged blasphemy against Islam by Basuki Tjahaja Purnama, the Governor of Jakarta, and the case of an Indonesian worker in Malaysia, Siti Aisyah, who was arrested for her involvement in the murder of Kim Jong Nam, the North Korean leader's half-brother (ANTARA News, 2017; Panda, 2017). It was obvious that the role of the media in proposing the King's news to be a topic of public discussion was a success story.

The wide media coverage on the royal visit conveyed messages about the extent to which media was able to attract public attention to the event. Days before the visit, vivid narration on various aspects of the visit from those as light as the King's handsome sons to those as heavy as in-depth political reviews of the visit was presented to the public (Okezone News, 2017; Panda, 2017). On his first day in Indonesia, the King's face filled the front page of print media. He and

his family stayed in the media for the whole nine days of the visit, from the first until the ninth of March, 2017. The presence of the King's news for days indicated a meeting between successful attempts by the media to attract people on the royal king visit and on the growing public interest on the news of the visit.

## RESEARCH BACKGROUND

The extensive reportage on the royal visit was reasonable as we looked at the long history of the relationship between the two countries. Even though the relationship began long before, there is one historical event that marks the beginning of the connection. It was on 24 November 1947, the day when the Kingdom firmly stated their recognition towards the independence of Indonesia. The recognition of independence in the context of international relations was very important. Without the recognition of other countries, the independence of a country does not have legitimacy. Indonesian Information Ministry (1959) explained further about subsequent events following the recognition. The connection, as the Ministry noted, continued with the opening of the Kingdom's representative offices in Indonesia on May 1, 1950. This happened not long after the opening of Indonesian representative offices in Cairo, Egypt, on August 7, 1949. The office also served Arab countries, including Saudi Arabia (Kementerian Penerangan, 1959).

The first visit from Arabia's King Faisal bin Abdul Aziz in June 1970 brought a much closer relationship between the two nations or two brothers in Islam. This was followed by a friendship treaty on 24 November 1970 in the city of Jeddah by officials of both countries, an obvious form of harmonious relationship between the two countries. Both countries are interconnected with each other and have a mutual dependency as a social community characteristic as raised by Parsons (1991).

Ideology seemed to be the strongest binding factor for the two countries. Even though many policy studies argue that Islam has no influence on Indonesia's foreign policy, Fogg (2015) shows a counter-example that Islam indeed has played prominent role in Indonesian foreign relations, specifically when it is used as a key element in Indonesia's diplomatic efforts in the Arab world between 1945 and 1949. In the Saudi-Indonesia case, the relationship became much closer as Indonesia was well-known to be the biggest Muslim country in the world where the Kingdom has Islam as the basis of the state. The Sunni tradition has tread in Indonesia since the 1200s era where the seeds of the Sunni political thought grew during the period of Islamic kingdom in Indonesia (Iqbal, 2011).

As the relationship between the two states grew, the connection of the people of the two countries went through dynamic course. The Saudis admitted that they prefer workers from Indonesia and the Indonesian people preferred to work in Saudi Arabia. The plight of domestic workers in the KSA and the uncertainty fate that the migrant workers faced for working in the country did not deter the Indonesian workers entering Saudi houses. Saudi Arabia employed thousands of Indonesian workers, mostly in the domestic sector. In the first quarter of 2016, the government recorded 956, 000 Indonesians working in Saudi Arabia (Bank Indonesia, 2017). The opportunity to do Hajj pilgrimage was found along with economic reasons driving the Indonesians to work in the KSA (Raharto, 2002). On the other side, a report on Saudi homes' domestic worker survey showed that Saudi households preferred workers from Indonesia

because Indonesian maids were able to speak Arabic and were devoted Muslims who shares the same traditions and beliefs (Al-Mukhtar, 2013). The maids, so the report continued, were easily trusted as they were mostly raised to be respectful and loyal to other Muslims.

The enthusiastic atmosphere that surrounded the arrival of the King was not only shared among the media and Indonesian citizens but also pleased Arab media (Arab News, 2017). Such atmosphere could not be reached without strong support from government and the media that could be seen in various forms. First, there was well preparation that was arranged by the government. President Joko Widodo mobilized government officials and security forces to support the visit of King Salman through official government preparations and tight security measures. Second, the mass media were mobilized to give prime coverage. On the first day of the visit, the arrival of King Salman became headlines. The visit involved traditional mass media such as newspapers and televisions, and also social media coverage. The third was the posts and the comments of the Indonesian people through social media accounts. Through their *Facebook* accounts, *WhatsApps*, *Instagrams*, and responses in the online media talks, the Indonesian people were swept with joy, love and great hope to King Salman.

In the case of this royal visit, the media has become a transmitter of socio-political messages when they played their role in informing political discourse. Hedebro (1982) noticed that the media played their communication role in either ways, to strengthen the existing social building or, inversely, to introduce new values that create changes in society. This, said Nuruddin (2009), was the formation of consciousness that ultimately determined people's perceptions of the world and society in which they lived. To reach this, the media should have applied strict editorial process. The decision making for what to be on the print news pages is critical because it represented not only the editor's views on the importance of an event but also the constraints of the news organizations within which they operated (Harrison, 2006: 16).

The process of news selection strongly related to the news value that the journalists attached to a set of events. Studies showed that there are general news elements that journalists employed in selecting news. Allan (1999) highlighted that the elements could be proximity, surprise value, personalization, reference to elite-nations and elite-persons and negativity. Even though there was disagreement on the extent to which these news aspects were natural and invariable, these were generally accepted as practical ground rules of journalism that were integral part in the structure of their profession (Blaesi, 2004).

Deriving from the above whole explanation, two main aspects of the royal visit were explored in this research. First of all, it was to see the position on which the mass media stood in reporting the King's visit and the sociological impacts of the arrival of King Salman for Indonesian Muslims. To look into the two points, two research questions posed were, firstly, why the media gave a certain portion of reporting on the event and what news value factors were used as reasons for allowing the portion of coverage of the event; the second was to see the sociological impacts of the arrival of King Salman to Muslims in Indonesia and the reasons for the Muslims to be over elated about the royal visit.

#### THEORETICAL FRAMEWORK

Media professional ethos as stated by Roger (as cited in Norris et al. 1999) is expected to make objective reports and present as fair and impartial reports. Not all news can be reported, thus

the process of selection is vital. Media has to select, highlight and hide certain elements, all executed by the board of editors. Print media is a news venue that involves three elements namely reporters, news source and audience. These elements will operate based on their social functions and will operationalize their respective discourse, integrate them later to give meanings to ensure their newsworthy. They will determine the authenticity and quality of news to be reported as value laden.

News via mass media has a strong influence upon society, that is, how the world should be viewed. Media does not work in a vacuum. Media stand in the midst of social reality filled with interests, conflicts and various complex facts (Alex Sobur, 2002). Social construction theory is vital for researchers to study how media, specifically how political reality is formed from mass media news. Within this parameter, this research will look at the formation of news on the auspicious Saudi Arabia royal visit of King Salman to Indonesia. Two major dailies, Fajar and Amanah in the city of Makassar, South Sulawesi were selected. Their chief editors were in-depth interviewed and agreed to become the major informants for this research.

This research is guided by news values proposed by Galtung and Ruge (1965). They outlined a system of twelve factors to describe events that could fit into the definition of news value or 'newsworthiness' focusing on newspapers and broadcast news. They believed that these were contributing factors that lead to the selection and construction of news. Galtung and Ruge (1965) outlined a theory of news selection based on news values that define how events become news. This set of selection criteria can help assess the newsworthiness of a story or an event. They are frequency, threshold, unambiguity, meaningfulness, consonance, unexpectedness, continuity, newsworthy story, composition, reference to elite nations, reference to elite persons, reference to persons and reference to something negative.

Their theory argues that the more an event accessed these criteria the more likely it is to be reported on in a newspaper. News values are criteria used to determine how much emphasis given to a story. Decisions have to be made to consider that one news is more worthy than another. For the purpose of this study, the researcher ultimately used the approach forwarded by Caple and Bednarek (2013) and focuses on the four basic elements namely, magnitude, proximity, prominence and unusualness.

### *The Position of Mass Media in the Coming of King Salman Reports*

The media acts as a very important role in disseminating messages to public. Through the mass media, the public may obtain information, entertainment and education. Nevertheless, the presence of the mass media is not only limited to embody these three functions. It has more than that, because the media plays a role in shaping the mindset of society (Hazlin Falina et al., 2016). Studies also confirm that the media is crucial for political agenda, when the media reports on an issue, chances increased that the political agenda would follow the coverage (Aelst & Walgrave, 2011).

The media, with technical, ideal and pragmatic interests, picked, packed, and eventually distributed news to the audience. In the context of political communication, the mass media positioned themselves as a medium for conveying political messages so that in reality, power and influence were continuously produced and distributed by the mass media. The media also position themselves as 'gatekeepers' who decided what issues would be raised on the surface

(Singer, 2010). Selectively, 'gatekeepers' such as editors, editorial staff, even journalists themselves determined which news were newsworthy and which ones had to be hidden. On every event or issue, the gatekeepers determined specific weight given to the news. This meant they determined the length of the presentation (or space in newspapers, broadcasting period on televisions and airing time on radios), the protrusion (headline size, newspaper layout, the frequency of broadcasts, news position, position in time slot).

There is a potential agenda conceptualization to understand the process with the media, public and policy agendas. Because readers, viewers and listeners obtain most of the information through mass media, then the media agenda should be related to the agenda of the public. The public agenda is known by asking the members of the public groups what they think, what they talk with others, or what they perceive as the problems that attract their attention (community salience) (Gun Gun Heryanto, 2010: 21). Readers and viewers are often anxious to know the truth and the reality of the visit. The society has the right to know.

The presence of King Salman in Indonesia is used by the Indonesian mass media to provide information related to the King to the public especially because the life, lifestyle and biography of the royal family always have been private. The Kingdom is widely known as a country with tight censorship. BBC Media (2015) reported that even though the country is a major market for pan-Arab satellite and Saudi investors were behind UAE-based TV giants MBC and OSN, private TVs could not operate from Saudi area. The censorship was also applied to dailies and Pan-Arab papers where, on sensitive stories, they preferred to follow the editorial lead of the state news agency.

A position that the Indonesian media chose in reporting news about the King is the result of multiple considerations and conflicting interests. On one hand, for example, Saudi had been negatively portrayed, especially by western media, as the country that has strong ties with worldwide terrorism (Choksy & Jamsheed, 2015). The accusation was so damaging that even though the country has to do image restoration campaign, the effort seemed to be ineffective (Zhang & Benoit, 2004). On the other hand, Saudi has been Indonesian close friend. The relationship between the two countries has gone beyond economic and political reasons. It is historical, emotional and spiritual. Showing good relationship with Saudi is at times able to reduce tension between the government and the vast majority of Indonesian population (Perwita, 2007). These are among the discourses that the Indonesian media has to choose wisely on how they positioned themselves.

#### RESEARCH METHODOLOGY

The research was conducted in the city of Makassar and in Gowa especially because of their strong historical position in the spreading of Islam in South Sulawesi area (Muhammad Adlin Sila, 2015). It is argued that the two areas could be seen as a barometer of the Muslim community in the province. The informants for this research are editors from two daily newspapers published in the city of Makassar and also those drawn from the readers of the two newspapers who are prominent people that matched with the researcher's pre-defined categories.

The pre-defined categories are the considerations made by the researchers in the selection of the reader informants. These included the active participation of the potential

informants in national development or the position of the informants as a religious leader. The indicators for active participation could be seen through various forms; they have written articles in the mass media, they engaged themselves in social activities, and they are recognized by the public because of their important positions in religious organizations or in educational institutions. Data collection techniques for the study were through in-depth interviews with the informants. The other was content analysis of news about the royal visit in the two newspapers.

## DISCUSSION

Makassar is the capital city of South Sulawesi Province. In 2014, there were 983,006 Muslims in the city, with a total population of 1,429,200 (Badan Pusat Statistik Sulawesi Selatan, 2014). Having a Muslim majority population, the media, or particularly the newspapers in the city should take the number into consideration. The editors of two daily newspapers published in the city of Makassar, Fajar and Amanah, who became the informants and data resources of this study agreed to provide the public with news on the King's visit because of the Muslim majority readers.

The chief editor of Daily Amanah, Burhanuddin, stated that the arrival of King Salman became priceless news for the Amanah daily, especially because his presence helped in increasing the peoples' attention to the propagation of Islam as he pronounced below:

The news deserved to become the main topic in the newspaper. To Muslims, he continued, King Salman was not only a King of Saudi Arabia, but the King for Muslims worldwide. He was given the nickname as 'the guard of the two holy cities'. One of the cities being our Muslim Qibla, the direction to where a Muslim should worship. The big portion of the coverage was suitable because it served the interest of Muslims.

Ruslan Ramli, chief editor of Fajar, agreed with Burhanuddin's statement. He commented further regarding the arrival of King Salman in Indonesia. He said that the event attracted very large and full attention of the Fajar editors as below:

During the period of the King Salman presence, Fajar consistently reported about the King, without any pause or interruption. We put it as headlines and gave it a very big news space. In addition, there were also photos and graphics to strengthen and to enrich the existing news. Not only on the front pages, there was also news about the King on the inside pages. We provided special sections for the King during His Majesty's stay.

The arrival of the King, as seen from the perspective of news values, met the criteria of news value. Four news values used in this study were derived from the work of Caple and Bednarek (2013). Even though each editor actually had different views on whether or not news was newsworthy, the analyses toward the reporting of the arrival of the King in both Fajar and

Amanah showed that they met the magnitude, the proximity, the prominence, and the unusualness of an occasion forwarded by Caple and Bednarek (2013).

Magnitude concerns the value of news related to the extent of the influence of the events for the public. As O'Neill and Harcup (2008: 279) clarified, the magnitude meant that the news was believed as sufficiently significant both in the numbers of people involved and for its potential impact. The visit of King Salman could be said to have a great influence because, for the Muslims, he was not only as the King of Saudi Arabia, but also the leader of the Muslims world. In relation to this fact, readers would not question why Fajar and Amanah chose it as news topic every day during the visit to Indonesia.

Proximity means the value of news related to the geographical and psychological proximity. A journalist should be able to transform a national or international story into a local context with local angles (Conley & Lambie, 2006: 51-1). Geographically, the distance between Indonesia and Saudi Arabia is far, but psychologically, for Muslims including those in South Sulawesi, the relation between the two countries is considered 'zero distance' as we are considered brothers in Islam. In terms of religion, the people of the two countries embraced the same religion, Islam. In terms of culture, there remained a cultural similarity because the Islamic religion and the majority culture of the people of Saudi Arabia have infused into the culture of South Sulawesi.

Prominence takes on the value of news related to the figure of people who became the focus of the news. Conley and Lambie (2006: 51-1) had highlighted that to be considered prominent, the news has to be related to a person who is famous either on a local, state, national or international level. As a leader of a country that is very rich, King Salman is a highly respected figure, either by his own people as well as by Muslims around the world, including the Indonesian Muslims. The prominence of the King sets a high value that reinforces Fajar and Amanah to cover the activities of King Salman.

Unusualness means that news holds high value because of its incredibility (Conley & Lambie, 2006: 53-4). The arrival of King Salman could be considered as something extraordinary. First, because this is the first time after 47 years, a King from the Kingdom of Saudi Arabia has arrived to visit Indonesia. Second, the number of people in the King's delegation is extraordinarily big. This is no doubt the biggest delegation group that ever visited Indonesia. The unusualness is also seen by the fact that the King carries all the necessary equipment to be used during his stay in Indonesia, including vehicles, escalators and security forces.

Analysis on the news content shows that there is an obvious effort of the newspapers to build an image that they are close to the Muslim community. Fajar had never claimed to be a religious newspaper but the owners and most of the journalists of the daily newspaper are Muslims. Fajar has the understanding that its market share persists in the South Sulawesi region, a province in which Muslims are the majority. Therefore there is an urgent need that it has to maintain good relationship with their readers and reporting the visit is a way to keep the relation. On the other hand, Amanah, although is relatively new in the media industry, it has claimed for the first time to be an Islamic media, especially in South Sulawesi. Reporting the visit was certainly a way to show its commitment and social responsibility towards the society.

### *Sociological Impacts of the King Salman Visit on Indonesian Muslims*

Indonesian Muslims has shown very enthusiastic welcome towards the arrival of the King. The love for the King and the feelings of proximity affection could not be separated from the work of the mass media in framing the visit news. Almost all national and local media participated in presenting the news about the royal visit. Based on the interviews and the content analysis of the mass media, the enthusiasm of the Muslims of Indonesia in welcoming the King occurred on at least three factors. They are religious proximity and similarity, the extraordinary aspects surrounding the King's visit and also the amount of investment that the King brought to Indonesia.

The Indonesian Muslims regarded this visit as an auspicious one because it signaled that there is a strong tie between Indonesia, the country with the largest Muslim population in Southeast Asia, and the Sunni Muslim-dominated world of Saudi Arabia (Bayuni, 2017). Of the approximately 27.45 million of Saudi Arabia's population, nearly 93% are Muslims. The feature identifies with Indonesia where Muslims are predominant here. Thus, the arrival of the leaders of King Salman is seen as the coming of the leader of the Muslim world. The royal entourage receives a warm welcome from Muslims throughout Indonesia. The Indonesian Muslims has been waiting for the visit and the the arrival of the guardian of the two Islamic holy city doors.

Arifuddin Ahmad, a Muslim professor of the Faculty of Islamic Theology and Philosophy in the Alauddin State Islamic University Makassar, regards the arrival of the beloved King Salman as long overdue.

The leaders of our country have preferred to direct their face a little bit to the north. Much earlier before this era, they faced the west direction. The arrival of King Salman has somehow sent messages that the leaders may direct their face either way, but still, the coming of the King created a new hope that Muslims have a father. I do not know yet, if this will make any difference (to Indonesia). But, I think, this is a positive phenomenon.

It seemed questionable why it took 47 years before the highest leader from the Kingdom of Saudi Arabia paid a visit to Indonesia. Whereas during the same period, all Indonesian presidents, ranging from the first president Suharto, Abdurrahman Wahid, Megawati, Susilo Bambang Yudoyono to the last Joko Widodo, visited Saudi Arabia as a presidential visit or to perform Hajj. In the same note, Indonesia welcomed leaders from other countries to visit Indonesia. The Indonesian people remember the visits of the Presidents of the United States, the Prime Minister of Australia, the Netherlands, Malaysia and many other countries.

It certainly raised questions among Indonesian Muslims. Is there a problem between Indonesia and Saudi Arabia for securing a visit after 47 years? The question has been answered by the Saudi Arabian Ambassador, Osama bin Mohammed Al Shuaibi (Kompas, 2017). Suhaibi (2017) confirms allegations that currently the relations between the two countries have been going very well and there are no issues as such to claim otherwise. This a long awaited social visit by both countries. Even if there were, the laws in Saudi Arabia have strict Islamic regulations that could not be deterred by diplomatic relations.



The huge number of people in the entourage was a special attraction for Indonesian Muslims to follow the news updates of the King's visit. Pramono Anung (2017), the Cabinet Secretary, spoke to BBC.com (2017) that the 81-year old King has come with approximately 1,500 people, including 10 ministers and 25 princes. This becomes the largest government delegation from abroad who ever visited Indonesia. People interested in the number because, for them, the coming of the large number of people would open opportunities to connect with various sociological and economical aspects. For the Indonesian people, this suggested that the Kingdom has put much trust on the Indonesians. In addition, by bringing a large group, benefits would be given to those who are involved in providing services in hotels, transportation and meals.

Ahead of the arrival of King Salman, mass media reported that the government of Saudi Arabia will invest 89 trillion in Indonesia. Although later it was heard that President Joko Widodo is upset as this is much lower than the 870 trillion invested in China. However, the large number of investment also illustrated that the Saudi government would like to establish mutually beneficial cooperation with Indonesia. Saudi Arabia would like to establish contacts with social and religious leaders and was ready to help for social and religious projects.

Firdaus Muhammad, the young leaders of Nahdlatul Ulama who was also the board member of the Indonesian Ulama Council of South Sulawesi Province stated as follows:

King Salman has said that Indonesia and Saudi are connected because of Islam. We know that the largest groups of hajj pilgrimage in the world are from Indonesia. That is from the religious aspect. And from the economic aspect, there is an economic relation between the two states. The King, for example, provides investment aid. In return, Saudi Arabia has benefited a lot from the pilgrimage. It is important that this relationship is maintained. I can say that, the strengthening of the economic relations, I guess, is an important effect of the visit. And the third is diplomatic relations. The arrival of King Salman and then later his meeting with Jokowi... I think, the relations between the two heads of state give a positive effect for diplomacy.

From the interviews and text analysis, it could be seen that the leaders has agreed to note that there are sociological impacts on the Muslims of Indonesia on the royal visit. There are at least three positive impacts. First, the Indonesian Muslims, somehow, find a sense of pride for having King Salman as the leader of the Muslim world. Second, the King presence has lowered the tension between Muslims and the government because the King has offered another avenue for the government to choose an ally, thirdly, the visit has broadened the perspectives of Muslims in Indonesia about global Muslim solidarity and brotherhood and the fourth is the increase in the strength of religious relationship of the two states.

Indonesia is not a full religious state. The Muslim population of Indonesia has been searching and longing for the presence of the so-called true Muslim leaders, someone who can bring pride to them. Although Indonesia almost always has had a Muslim as a leader in the whole levels of executive position in government institutions, they could not be claimed as religious leaders. An informant, Syarifuddin Jurdi believed that the coming of the King

happened at the perfect time for the Muslims. His arrival has been a momentum for the reinforcement of the spirit of Indonesian Muslims in facing two major ideological and political issues: the rise of communism and China's threatening expansion.

In facing the challenges, Indonesian Muslims have suffered from political divide and intellectual conflicts that threatened the solidarity and the unity of the Muslims. The presence of the King has contributed to lower the tensions among the Muslims. They perceived him as a figurehead. He is the guardian of the most respectful holy cities in the world. The King's arrival is metaphorically seen as the arrival of a father who comes to visit his children. This is a sociological case as to why the Muslims in Indonesia were very proud of him.

One of the informants, Arifuddin Ahmad, takes this event as an attempt to neutralize the government's relationship with the Muslim community. There were differences in political situation that seemed to leave some space in the relationships between the ruling governments under President Joko Widodo with several Muslim groups. The space was felt different from that of the previous presidents. In the sociological perspective, the coming of the King not only impacted on the improvement in relations between the two countries, but also on the interaction among Indonesian Muslims and leaders. It strengthened the ties of solidarity among people and among countries whose populations are mostly Muslims.

So far, Arifuddin Ahmad highlighted, there are Indonesian Muslims who have very limited knowledge regarding the global Muslim world and those who has limited understanding towards the bonding between Muslims in Indonesia and in the other parts of the world. Their main reference when looking at countries outside Indonesia are the western ones, or the Asians and the Australians. Thus the King's presence triggered consciousness that there is an alternative to the mainstream references. For example, there were places for the Indonesians to study abroad other than Australia, Europe or the US.

Syarifuddin Jurdi, who was also a leader of Muhammadiyah in South Sulawesi said that the assistance from Saudi Arabia to Indonesia had sociological implications in the self-confidence of Muslims in Indonesia:

Aid in the form of investment from the Arab has its own power for the Muslims ... at least, it reduces the arrogance of certain groups: those who claim to contribute more to the economic growth than the other Indonesian groups. In fact, they are also the same people who enjoy the most of the benefit of living in Indonesia (Syarifuddin Jurdi, 2012).

The meeting between King Salman and religious leaders in Indonesia, including the Islamic religious leaders, gives strong signals that Saudi Arabia would like to interact with social communities and with religious leaders in Indonesia. Apart from the analysis of the political, economic, defense and security that underlined his arrival, it is certain that this event is also a marker of good relations between Saudi Arabia with the Muslims in Indonesia. It could be seen from Saudi Arabia's commitment to provide assistance in the areas of social, education and houses of worship for Muslims in Indonesia.

## CONCLUSION

The position of the mass media in reporting the arrival of King Salman in Indonesia has shown through the extent to which the media forced the Indonesian Muslims to pay high attention to this event and reality. The very high values of the news have been the reasons for the editors of Fajar and Amanah to decide the extensive coverage on the King's visit. There are four values inherent in the news. The first is magnitude, the extent of the influence of the events for the public. The second value is news proximity, related to the geographical or psychological space. The third being prominence, which is the value of the news related to the figure of people who became the focus of the news, and the last one, unusualness, which was the incredibility of the news.

The sociological impacts on the Muslims were, first of all, the King presence has revitalized Indonesian Muslims perception towards the King position as the leader of the Muslim world. Secondly, the visit, to some extent, has neutralized the relationship between Muslims and both governments. Thirdly, the visit has broadened the perspectives of the Indonesian Muslims towards the global world and Muslim solidarity, and finally, the coming of the King has strengthened the religious relationship between the two countries.

## BIODATA

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