

Framing Model of FPI News on MetroTV

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ABSTRACT

The research has a specific objective, namely how the national news television station MetroTV media tends to construct news reality about the Islamic Defenders Front Islamic organization which later changed to the Islamic Brotherhood Front or FPI for short in the 2016-2017 period. Furthermore, the content analysis of MetroTV television media will find framing tendencies as well as find framing models on MetroTV television media in constructing news about FPI in the 2016-2017 period. This research method focuses on collecting, analyzing media content (framing studies), and mixing quantitative and qualitative data in a single study or series of studies. The main premise is the use of quantitative and qualitative approaches in combination (mixed method), by providing a better understanding of the research problem because it uses two approaches at once. The main instrument in this study is the researcher himself who collects data through the website from metrotvnews.com in-depth interviews, participatory observations, and conducts relevant documentation studies related to the object under study such as literature, blogspot, internet (online), e-journals, and reports on the results of similar research that are considered relevant. The results of this study found that the news television station under study, namely MetroTV, tends to construct and framing all FPI news that enters the newsroom. In addition, it was found that there is a framing model that MetroTV tends to do. MetroTV's coverage of FPI is always constructed in such a way that it produces text and visuals (frames) which in turn give rise to messages and meanings that give effect and a religious stigma to the masses of Muslims in general.

KEYWORDS

MetroTV; FPI; constructivism; framing; model

INTRODUCTION

Since the emergence of the blasphemy case involving the name of the former governor of DKI Jakarta, Basuki Tjahaja Purnama alias Ahok, national and Muslim unrest have been faced sporadically and they have endeavored alone and in groups without command. This spirit of resistance pushed them to become a Muslim cyber army (MCA) which emerged without command and without payment. It turned out that this effort was considered very effective in fighting the dominance and hegemony of mainstream media in social media (social media). Nowadays anything that is thrown at Muslims on social media will become a wild fireball and strike back. On the other hand, after the actions to defend Islam volumes 1, 2 and 3 which were initiated by the MUI Fatwa Guard National Movement (GNPF) and the Islamic Defenders Front recently in Jakarta, the strength and unity of Muslims is seen as increasingly framed. (Zahara, 2020). The Muslim movement is considered capable of penetrating the fortresses of tyranny and injustice that have been difficult to penetrate. This condition at the same time destroys the stigma against Islam and confirms that today Islam

in Indonesia is no longer based on group values, but as Islamic values. This can be proven by the abundance of Muslims from various archipelagos across mass organizations and madhhabs attending street parliaments with the same agenda and ideals. This movement continues to be maintained and maintained so that its strength is still intact and has great energy to always continue to oversee and straighten out the regime that has come out of the khittah of the founding fathers of the nation. (Fiorentina & Mayasari, 2018).

Through reports broadcast in print and electronic media (especially television), the name of the FPI organization has become very well known for its controversial actions since 1998, especially those carried out by its paramilitary army, the Laskar Pembela Islam. ("5 RESISTING DEMOCRACY: Front Pembela Islam and Indonesia's 2014 Elections," 2018). The series of actions to close nightclubs, brothels and places considered by FPI as places of immorality, threats against certain citizens, arrests (sweeping) against certain citizens, conflicts with other faith-based organizations are the faces of FPI that are most often shown in the story. mass media. However, in addition to the controversial actions they took, FPI members also involved themselves in humanitarian actions, including sending volunteers to the earthquake and tsunami disaster areas in Aceh in 2006, helping to become volunteers and supplying a number of logistics during the earthquake disaster in Padang. , West Sumatra, and several other humanitarian activities. (Fadhlain, 2018). The acts of violence carried out by the FPI masses were often criticized by various parties for their vigilante actions that led to the destruction of other people's property rights. The statement that the National Police should be the only institution that has the right to do this as mandated by law, was answered with a statement from the FPI, that the Police were considered not to have the initiative to control places of immorality. (Akhrani, 2018).

LITERATURE REVIEW

The idea of framing theory was first put forward by Beterson in 1955. Initially, the frame was defined as a conceptual structure or set of beliefs that organizes political views, policies, and discourses, and which provides standard categories for appreciating reality. (Gamson & Wolfsfeld, 1993). This concept was further developed by Goffman in 1974, which presupposes frames as strips of behavior that guide individuals in reading reality. Recently, the concept of framing has been widely used in the communication science literature to describe the process of selecting and highlighting specific aspects of reality by the media. (Delshad & Raymond, 2013). In the realm of communication studies, framing analysis represents a tradition that puts forward a multi-disciplinary approach or perspective to analyze communication phenomena or activities. The concept of framing itself is not purely a communication science concept, but is borrowed from cognitive (psychological) science. (D'Angelo, 2017) In practice, framing analysis also opens opportunities for the implementation of sociological, political, and cultural concepts to analyze communication phenomena, so that a phenomenon can be appreciated and analyzed based on the sociological, political, or cultural context that surrounds it. (Wahyuni, 2008).

Commication Model

The understanding of communication models has been put forward by many communication experts, including: (McQuail & Windahl, 2015).

1. According to Littlejohn, the model refers to a symbolic representation of an activity, process, system, or idea;

2. Sereno and Mortensen, explain that a communication model is an ideal description of what is needed for communication to occur;
3. B. Aubrey Fisher, said that the model is an analog that abstracts and selects parts of the whole, elements, properties or components that are important from the phenomenon that is used as a model.

Model Functions and Benefits

Gordon Wiseman and Larry Barker suggest that there are three functions of the communication model: First, it describes the communication process; Second, show the visual relationship; Third, assist in addressing and correcting communication bottlenecks. Deutch mentions that the model has four functions: One, organize (similarity between data and relationships); second, predictive, allows forecasting from a yes or no type to a quantitative one with respect to when and how much; third, heuristics (showing new unknown facts and methods); fourth, measurement, which is measuring the predicted phenomenon. (Elleström, 2018)

There are two models of framing devices that are now often used as a framing method to see the media's efforts to package news. First, the Pan and Kosicki model which is a modification of the operational dimensions of Teun A Van Dijk's discourse analysis. Second, the model of Gamson and Modigliani. According to Eriyanto, the framing model introduced by Pan and Kosicki is one of the most popular models and is widely used in qualitative research models. For Pan and Kosicki, framing analysis can be an alternative in analyzing media texts in addition to quantitative content analysis. (McQuail & Windahl, 2015).

RESEARCH METHODS

This research method uses qualitative analysis with an analytical approach to framing television media content MetroTV which focuses on collecting data on television media content, analysis, and mixing quantitative and qualitative data in one study or series of studies. The main premise is the use of quantitative and qualitative approaches in combination, providing a better understanding of the research problem by using two approaches at once. According to Sugiyono, to be able to conduct research using the combination method (MetKom), it is necessary to first understand the characteristics of the two methods. One of the differences between quantitative research methods and qualitative methods lies in the philosophical foundations, or basic axioms. (Sugiono, 2016)

The philosophical foundation is related to the view of reality, symptoms or data. The quantitative method is based on the philosophy of positivism (positivism). This philosophy holds that a symptom can be grouped, can be observed, can be measured, is causal, is relatively fixed and is value-free. Because symptoms can be grouped, quantitative researchers can choose several variables in their research. (Tualeka & Bungin, 2020). Qualitative research views that not all symptoms can be observed and measured. Significant symptoms cannot be observed, but can be felt. (Sugiono, 2019) Meaning is the data behind the visible data. People fishing for fish is data that can contain meaning. Fishing activities are not solely looking for fish but maybe for entertainment. Because a lot of qualitative data contains meaning, and the data is qualitative and dynamic (not fixed), it is difficult to measure the data. Because data is difficult to measure with quantitative instruments, qualitative researchers will be the main instrument in research. (Abutalibov & Guliyev, 2013).

Symptoms in qualitative research are not causal (causal), but are more reciprocal (influence each other), so qualitative research does not want to find influence between

variables, through hypothesis testing, but wants to construct symptoms in a reciprocal relationship model. In a reciprocal relationship it is not known which is cause and effect, because everything interacts. (Jensen, 2020) Qualitative research does not test hypotheses, but finds hypotheses. The results of qualitative research will not be value-free, because researchers interact with data sources. Because of the interaction, the data obtained in the study will be influenced by educational background, experience, beliefs held by the data giver and data collector. Because qualitative researchers are the main instrument in data collection, the results of qualitative research are subjective at first, and will become objective after being tested through confirmability tests. (Gunter, 2000).

RESULTS AND DISCUSSION

Results

After the researchers conducted research on the number of reports regarding FPI, especially related to the hot news of the DKI Jakarta Pilkada and the 212 Super Damai Action on MetroTV during the period 2016 and 2017, quantitatively, the news about the activities of PFI mass organizations on the MetroTV television station was not the same as the number of news items. and the frequency of the news. In this case, the researcher performs coding of news by selecting news stories about FPI which researchers value the most as the framing element which is broadcast on each news television station under study. Quantitatively, the number of news items broadcast by MetroTV can be seen in the following table:

Table 1. FPI News 2016 on MetroTV

No	Item	Frequency		Percentage	
		Soft News	Hard News	Soft News	Hard News
1	Law enforcement	3	8	27%	73%
2	Tausiah	-	-	-	-
3	Violence	-	1	0%	100%
4	Social action	-	-	-	-

Source: Research Results 2021

Table 2. FPI News 2017 on MetroTV

No	Item	Frequency		Percentage	
		Soft News	Hard News	Soft News	Hard News
1	Law enforcement	0	19	0%	100%
2	Tausiah	-	-	-	-
3	Violence	-	-	-	-
4	Social action	0	1	0%	100%

Source: Research Results 2021

After being analyzed quantitatively, in the period 2016 and 2017, the news television station reported the most about FPI related to law enforcement aspects. It is understood that in 2016 and 2017 FPI interacted a lot and dealt with cases of blasphemy against Islam by the then Governor of DKI Jakarta who was also a candidate for Governor of DKI Jakarta Basuki Djahaja Purnama alias Ahok. The complexity of the legal case involving Ahok made other Islamic mass organizations led by FPI almost non-stop rallies to a number of institutions such as the National Police Headquarters and the State Palace. The unfinished law enforcement case finally culminated in the holding of the Islamic defense action volume 3, known as the super peaceful action on Friday, December 2, 2016 which was attended by millions of Muslims who came from all over Indonesia.

MetroTV Framing Analysis

1. Title : Had a riot, Mass of Peaceful Action (4 November 2016) Throwing the Apparatus
Broadcast date: November 4, 2016 at 2:47 PM
Anchor : Prita Laura
Reporter : Jessica Wowor (Live from Monas Jakarta cross)
Segment : Breaking News



Script analysis:

MetroTV reporter Jessica conducted a live report from the Silang Monas area, Jakarta. The report was submitted by Jessica regarding the atmosphere of the peaceful protest on November 4, 2016. The mass of the peaceful demonstration, which numbered in the tens and maybe even hundreds of thousands of people, was initially reported to have been running in an orderly and peaceful manner. It was reported that Jessica started their action by chanting remembrance and prayer while being escorted by Mobile Brigade Corps officers. However, after that Jessica reported that the mass of action carried out riots and provocations carried out by a number of masses of action by throwing drinking bottles. Reporter Jessica also called for the demonstration to be peaceful. Jessica also reported that the peaceful protest mass was received by the National Police Chief Tito Kanarvian and the Coordinating Minister for Political, Legal and Security Affairs Wiranto. The two government officials are reported to have accommodated the constitutional rights of every citizen who wishes to express their aspirations through demonstrations. This MetroTV reporter also invites the public to maintain order and security, and not to act anarchically.

Visual analysis:

When reporting on the peaceful demonstration in the midst of a large crowd, reporter Jessica Wowor did not wear the uniform of the MetroTV service which she usually wears in her daily reporting activities. Researchers assess, Jessica certainly does not necessarily take the policy alone by not wearing a MetroTV uniform. It is certain that there are MetroTV officials at the producer level or at least Field Producer or PIC (Producer in Charge) who instruct reporters not to wear official uniforms when carrying out journalistic duties at reporting locations that are considered prone to repressive actions from members of the mass action. MetroTV crews are well aware that the masses of Muslims have stigmatized "anti-Islam" to MetroTV television stations and certain other television stations. Likewise, the microphone that Jessica uses does not use the usual "MetroTV"

logo. This again gives the impression that MetroTV avoids repressive actions that are occasionally carried out by members of the peaceful protest mass on November 4, 2016. In addition, when Jessica reported a riot in which some members of the mass action threw bottles of drinks at hundreds of police officers from the Shabara unit. police. MetroTV rolled the action of the police who ducked to avoid the throwing action while putting up protective shields. This visual impresses the masses of peaceful action no longer acting in a peaceful atmosphere. MetroTV also did not broadcast the visuals of the Chief of Police and the Coordinating Minister for Political, Legal and Security Affairs who reportedly received the mass action in front of the State Palace. There is no visual in the news that shows any statement issued by the two officials that the country accepts their aspirations. From the researcher's analysis, MetroTV tends to frame the mass anarchism of the action which is dominated by the FPI period.

2. Title : 212 Peaceful Action Disbanded Orderly
Release Date : December 2, 2016
Program : Breaking News
Anchor : Prita Laura
Reporter : Zakia Arfan
Location : Monas



Script analysis:

The peaceful demonstration on December 2, 2016, reported by MetroTV reporter Zakia Arfan, went peacefully and smoothly. The crowd had dispersed according to the agreement, which was to disperse at 13.00. They are also cleaning up the remnants of the garbage. The activities have been quieter. It's just that there are still police and Indonesian National Armed Forces officers who seem to be still on guard. Audio and speakers used for peaceful protest speeches have begun to be taken down. The masses have returned to the enclaves where they had gathered. The Monas Square on the east, west, north, and north sides has started to get quiet.

Visual analysis:

This time, MetroTV reporter Zakia Arfan has started to dare to wear his black official uniform and is equipped with the MetroTV logo above the left shirt pocket. However, the microphone he uses still doesn't dare to put the MetroTV logo on. The researcher interpreted the doubts and concerns of the MetroTV crew to totally wear the MetroTV attributes in the midst of the mass of Muslims who gathered to take part in the peaceful demonstration at Monas. Reporter Zakia Arfan and the cameraman as well as other crews also prefer to block a place at a higher place where the mass of action gathers. This can be

seen visually, the masses appear smaller in size on the MetroTV screen. The researcher's analysis shows that MetroTV does not want to take risks by blocking in the midst of the Muslim masses because they are worried that they will experience repressive actions from some of the masses of action. Implicitly, MetroTV tends to frame the potential for violence from mass actions led by FPI against MetroTV. Because if this happens, it will certainly disrupt the live report, and of course it will disturb the comfort of viewers watching MetroTV shows. Another thing about this visual is that there is a discrepancy between the script (verbal) and the visual that is displayed. For example, when reporter Zakia said that the police and Indonesian National Armed Forces were still escorting the mass of action, MetroTV did not show pictures of the police and Indonesian National Armed Forces officers on guard.

3. Title: Police : Ten People Arrested for Rebellion and the ITE Law
NAT ROLL : Interview with the Head of the Public Relations Division of the National Police Inspector General Pol Boy Rafli Amar
Program : Breaking News MetroTV. December 2, 2016. at 13.33 WIB.
Anchor : Prita Laura



Script analysis:

MetroTV presenter Prita Laura reported that a MetroTV reporter and a number of other journalists interviewed the Head of the Public Relations Division of the National Police Inspector General Pol Boy Rafli Amar doorstep at the 212 peaceful protest arena at Monas. In a statement responding to a MetroTV reporter, Boy Rafli Amar, said the allegations were related to attempted treason and the use of activities or other agendas other than praying and violating the ITE Law by 10 members of the GNPf MUI. Even though the agreement between the police and the GNPf MUI is purely a religious activity and there is no other agenda related to the blasphemy process. There is a long process being investigated by the police, that there are allegations of other agendas other than the peaceful 212 action. A deeper investigation is being carried out on the police's detection of these 10 people. Since this afternoon, information has been spread among journalists regarding the identities of the 10 names, namely: Ahmad Dhani, Eko, Adityawarman, retired TNI Major General Kivlan Zein, Firza Huzein, Rachmawati Soekarnoputri, Ratna Sarumpaet, Sri Bintang Pamungkas, Jamran, and Rizal Kobar.

Visual analysis:

The tendency of framing by MetroTV is to intentionally juxtapose the visuals of the interview process of the Head of the Public Relations Division of the Police, Inspector General Boy Rafli Amar, with reporters in the area around the Monas monument, with visuals of the peaceful demonstration 212. The different visual pairings lasted for 20 seconds. The message captured by the researcher is that MetroTV tends to lead that it turns

out that the super peaceful mass action 212 led by FPI is suspected of having other agendas carried out by a number of people to carry out treason experiments against the Unitary State of the Republic of Indonesia. According to the researcher's analysis, MetroTV tends to try to lead opinions to its viewers that the 212 peaceful demonstration with Habib Rizieq Syihab's motorbike, which he previously reported as a very peaceful mass action, turned out to have a "rotten" agenda, namely the alleged plot to overthrow the Jokowi government.

4. Title : Yenny Wahid: It's Time to Reaffirm Our Sense of Unity

Presenter: Andini Efendi

Program: Breaking News 04 November 2016 19:40 WIB

Narsum : Yenny Wahid



Script Analysis:

Answering anchor Andini Efendi's question, in the run-up to the DKI Pilkada, is it necessary to watch out for demonstrations with SARA issues. According to Yenny Wahid, in the history of the Indonesian nation, many political cases have become victims because they are caused by SARA issues. He said that in Ahok's case it developed towards the issue of SARA. He believes that the Indonesian people are aware and very mature in managing their feelings and dislikes (the FPI masses) and their disagreement with something. Ahok's case, said Yenny, has entered the legal corridor. Therefore Yenny appealed to the public to support the police. The government itself, according to Yenny, already has a commitment to transparent legal processes against Ahok. Therefore, Yenny said, it is time for us to reaffirm our unity and cool the atmosphere. Because so far there has been tension in society and issues swirling on social media. Yenny admitted that she admired the 411 action because non-Muslims were also distributing food, and the masses were singing the Indonesian national anthem. All of that, according to Yenny, was put together because they felt they belonged to Indonesia. "Don't let the 411 demonstrations be ridden by radical interests that interfere with the Unitary State of the Republic of Indonesia," he said. Yenny said, if there are parties who do hate speech, slander, provoke, and develop SARA issues, the authorities are obliged to arrest them (FPI).

Visual analysis:

Yenny Wahid is one of the daughters of the former 4th President of the Republic of Indonesia who is also the former General Chair of PB Nahdlatul Ulama, the late KH Abdurrahman Wahid (Gus Dur). Like his father, Yenny Wahid has an inclusive and anti-intolerant mindset. According to the researcher, Yenny puts forward thinking about national issues rather than SARA issues, especially Islamic issues. For Yenny, nationalism

is more than anything. This can be seen from the way he looks who do not wear Muslim clothing like other Muslim women who wear the syar'i hijab. His numerous activities and statements in various media indicate that he is more inclined to support liberalism. Yenny is anti-oppression, including oppression of minorities, as experienced against lesbian, gay, bisexual, and transgender circles, Chinese, Shia and Ahmadiyah groups. The background of the big NU family adds to Yenny's belief that being Muslim does not mean without tolerance and anything, including one's political and religious attitudes in Indonesia. Even Yenny, according to the researcher, was one of those who supported Ahok so that he would not be treated unfairly by Habib Rizieq and the masses and other FPI sympathizers. This is reflected in his attitude which encourages the security forces to take firm action against those they consider to be intolerant of Ahok. The researcher interprets that the tendency of framing in this MetroTV show is a message to lead viewers' opinions that FPI and its supporters are mass organizations that are considered intolerant and are considered to often impose their will when the FPI masses do not like a political policy of the rulers. Including Ahok's disapproval of being the Governor of DKI Jakarta again. MetroTV's attitude that invites a human rights activist such as Yenny Wahid to be interviewed at the MetroTV studio can be interpreted as MetroTV's attitude that does not agree with FPI's ways and its supporters express their aspirations for peaceful demonstrations with the agenda of arresting Ahok from the case of blasphemy of the Quran and blasphemy of Islam.

5. Title : FPI pressures the Police (Demo at Police Headquarters, This is the Contents of FPI's Demand)

Program : Prime Time News, 18:14

Release date : January 16, 2017



Script analysis:

The demonstration in front of the National Police Headquarters demanded a number of points, including a thorough investigation into the alleged abuse of FPI members and the removal of the West Java regional police chief. Kapenmas Polri Headquarters Brigadier General Pol Rikwanto read out a number of demands from FPI to Polri Headquarters, among others: 1. So that the police, especially in the West Java region, should not allow the existence of GMBI mass organizations to violate the law but is suspected to be allowed by the officers. 2 There are cases of favoritism; cases from FPI are processed quickly, but other mass organizations are not processed quickly. 3. Basically the FPI mass organization is very fond of the police, therefore the police are expected to work professionally. 4. Police should not play politics. 5. The police were asked for and threatened the PKI. 6. FPI regrets what happened in West Java after the examination of Habib Rizieq as a witness. It

looks as if there is neglect of the GMBI mass organization, but there is harsh treatment of the FPI mass organization. 7. FPI stated that the incident at the West Java Police after the examination of Habib Rizieq, requested that the West Java Police Chief be evaluated and removed from his position.

Visual analysis:

The title or title of the news read by the two MetroTV presenters is: "FPI Puts Pressure on the Police". According to the researcher's analysis, this title has a framing tendency to send a message to MetroTV viewers that the FPI mass organization is really an organization that is considered not to understand state rules. MetroTV conveyed a message to its viewers that how could a large organization like the National Police be pressured by a small organization "yesterday afternoon" like the FPI. In fact, in a democratic country like Indonesia, all demonstrations in order to convey their aspirations have been regulated and protected by law. The seven demands of the FPI to the Police which were read by Brigadier General Pol Rikwanto which were broadcast by MetroTV were the usual demands. The National Police Institution, of course, was not a state organization yesterday afternoon. They cannot be suppressed by any party. Polri remains independent, although it is not allergic to criticism and suggestions from any party as long as the criticism and suggestions are carried out in a polite and constructive manner. It's just unfortunate that MetroTV did not question the Police Headquarters (Brigjen Pol Rikwanto) that of the seven points demanded by the FPI, which demands were granted by the Police. If none of the FPI demands are met by the National Police Headquarters, it means that there is no reason for MetroTV to make the title "FPI Pressures the Police". Because winning the Police was based on an independent state institution. Of course, the police cannot be pressured by anyone, including the FPI.

Discussion

Media can be understood as a space that offers an overview of events as well as imagination about the ideal life in society. The media is not only seen as a means of distributing information. Furthermore, the media is an actor as well as an arena for contestation and negotiation. Media is a socio-political force of various interacting social, political, economic forces (such as corporations, bureaucracies, political parties and others). (Mustika, 2017) Therefore, the media is seen as an actor who plays a role in shaping ideas in people's lives. As an arena of contestation and negotiation, the media is a resource that is contested by various factors (outside the media) because of its ability as a hegemonic tool capable of constructing people's ways of thinking. This perspective certainly makes the media, along with their activities, products and commodities (content, text, visuals, and discourses) as entities that are full of interests, not always neutral. Therefore, a fundamental question that often arises in media studies is one of them: can the media fully practice the ideals and ethics of the public (society)? This question is considered important because there is a suspicion that media content contains bias, both cultural bias and ideological bias. These biases are hidden behind the claims of neutrality, objectivity, and impartiality that the media speaks eloquently to the public. (Eriyanto & Ali, 2020) In addition, the direct and indirect involvement of media owners in practical politics (either as party elites, sympathizers, or affiliations with government officials) also has a major influence on the media. In the context of journalism, the influence of media owners directly or indirectly is considered to have an impact on biased texts and visuals. In fact, the media is assumed to be able to provide an objective picture of the social world to the audience. (Sukmawati & Armando, 2019) Media, according to Wahid and Dhinar, is an

institution whose existence is always related and influenced by social, political, economic, and cultural conditions. In addition, the media also cannot be separated from the existence of other social institutions. Therefore the media is in an interconnected system. According to Wahid and Dinar, in the context of the press industry, the political system of government has a major influence on the way the media produces text (news). In other words, the press is determined by the philosophical values of the government's political regime (which is currently in power). (Wahid & Pratomo, 2017, p. 137).

After analyzing the news about MetroTV about FPI textually and visually, the researchers gave an interpretation of the news about FPI that was broadcast by MetroTV during the period 2016-2017. In MetroTV's editorial policy, the editor-in-chief in the newsroom is strongly bound by the ideology adopted by the founder and owner of MetroTV, Surya Paloh. All news policies on MetroTV must not shift one bit from the ideological principles of the owners. Surya Paloh is a very important figure and influences every business and business under the Media Group business banner. Surya Paloh is active in the media business, namely Media Indonesia, Lampung Post, and MetroTV. In the political field, Surya is also very active. Surya Paloh was recorded as the person who first gave birth to the birth of the National Democratic Political Party (NasDem Party). Until now, Surya is still listed as the General Chair of the NasDem Party. Of course, he did not spend a small amount of money to build a business and television media broadcasting and political institutions. In fact, Surya Paloh has decided that the party he leads is a party that is affiliated and supports the current government led by President Joko Widodo. In each of his political speeches in various regions in North Sumatra that the researchers participated in, Surya Paloh firmly said that he and his party not only supported, but also helped maintain the continuity of power under the leadership of Joko Widodo. If the ideology of the NasDem Party is nationalism, then MetroTV's ideology also follows the ideology of the NasDem Party that was built by Surya Paloh to support power.

According to the Chief Editor of MetroTV, Don Bosco Selamun, MetroTV's ideology is nationalism and pluralism. So, whoever and which groups he considers to be interfering with the government's power, Surya Paloh together with his media and the political parties he leads will set up bodies to defend the legitimate rulers, both politically and journalistically. According to MetroTV, FPI organizations are often very different in their actions and movements compared to other Islamic organizations in Indonesia such as Muhammadiyah, Nahdlatul Ulama, Persis, Al Wasliyah, Tablighi Jamaat, Al Ittihadiyah, and others. According to Don Bosco Selamun, FPI's actions and movements, which are considered different from other mass organizations, can be seen from the vision and mission adopted by FPI.

"Ideologically, MetroTV is different from FPI's way of thinking," said Don Bosco to researchers at his office at the MetroTV Editorial Office, Kedoya, Jakarta. In the beginning, MetroTV often accommodated most of FPI's actions by showing FPI news on the MetroTV screen. For example, the demonstration demoted Ahok (Basuki Tjahja Purnama) from the seat of the Governor of DKI Jakarta. However, said Don Bosco, when the FPI demonstration shouted infidel other people (Ahok) who were not Muslim and had political motives, MetroTV began to re-evaluate the direction of its editorial policy regarding FPI reporting. This is due to the publisher's and Surya Paloh's policy that Media Group and the NasDem Party have declared their support for Ahok. So when FPI clashed with Ahok, MetroTV reviewed the direction of its reporting on FPI. Don Bosco Selamun argued that Surya Paloh's speech that Islam teaches the principle of *Rahmatal lil 'alamiin* where Islam and Muslims must be able to give grace to all nature, including people and groups with different sects and ideologies from Islam.

“Media Group truly adheres to the concept of *Bhinneka Tunggal Ika*. Therefore, we consider and see FPI as a small group outside the large Islamic group. They (FPI) always voice the idea of Islamic law. After we see that, we distance ourselves from FPI news. In fact, FPI does not represent the voice of the majority of Muslims in Indonesia. MetroTV does not hate Islam at all,” said Don Bosco. For MetroTV, reporting on FPI is tantamount to an act of amplifying (echoing/spreading) something that is considered to cause unrest and cause division in the Indonesian nation. “Creating news about FPI on MetroTV, we have to think again because it will have a bad impact on community harmony,” said Don.

A member of the Editorial Board of Media Group who once served as Head of MetroTV Coverage, Usman Kansong, agrees with Don Bosco Selamun. Usman explained, “In the early years, 2000 MetroTV was established, we still broadcast FPI, like they were destroying entertainment venues, raids. Finally, in 2003 or 2004, we broadcast FPI news on cases of demonstrations and mass clashes between FPI and the police at the United States Consul General in Surabaya. So that was the last time we covered FPI. That's editorial policy. Why? Because we think FPI is an organization that promotes violence. If we participate in broadcasting the news, then we will also participate in promoting the FPI violence. That's pretty much the basics.”

The researcher then asked: “Is the Friday sermon of Habib Rizieq also considered by MetroTV to have elements of violence?” Usman Kansong replied: “We have to look at the big context. During the 212 (2016) big demonstration, physical violence did not exist, but political violence did occur there. What is political violence? Namely asking the police to arrest Ahok. That's violence. That's pressure. In political terms the name is mobocracy and not democracy. Using the power of the masses to suppress, that's political violence. That's why we (MetroTV) don't show it (Habib Rizieq's Friday sermon). The sermon (Friday) was a part of how big a series of politics took place, the political motives and strategies that took place there. Still, we (MetroTV) still think there is an element of violence there.” The attitude and editorial policy of MetroTV, which is considered repressive towards FPI, often raises antipathy among some Muslims. MetroTV was then stigmatized as an anti-Islam and anti-FPI media. From the results of the researcher's interview with the Editor in Chief of MetroTV, it was clear how the anti-MetroTV repressive attitude was when the MetroTV crew was in the midst of the mass of Muslims in Monas and its surroundings. In fact, when MetroTV had to broadcast news of President Joko Widodo who also gave a speech and speech at the 212 arena at Monas, the visual images that were broadcast by MetroTV were not obtained from their crew in the field, but sourced from TVRI. “If only there was no incident (of terror against the MetroTV crew) we might be able to report (President Jokowi's speech). We can't guarantee the safety of our crew on the ground, we don't want to take any risks,” added Don Bosco Selamun.

MetroTV's editorial attitudes and policies towards FPI in the 2016-2017 period, in the researcher's analysis, were consistently carried out by MetroTV. For example, when there was news on MetroTV about FPI being denied their presence in Bali and in West Kalimantan. Then there is the news that Habib Rizieq has been named a suspect in a number of cases. MetroTV did the construction of the news. However, MetroTV denied framing the news.

Usman Kansong replied: “If it is construction, it must be (there are). But if there is no framing. We (MetroTV) only convey the facts. And we (MetroTV) report that from the side of the police investigating (not from the FPI side). So the actors in the news are the police, and not Rizieq himself. That's it. So no framing. So he (Habib Rizieq) was examined, that's just the standard. We only use (formula) 5W1H. For example, when MetroTV gave a rejection of FPI (in Bali and Kalimantan), what we reported was the

rejection only, and not the FPI. Because MetroTV doesn't want to report on FPI. So what we report from the source side is that the people there refuse (FPI). Actually the people there (Bali and West Kalimantan) actually (also) reject violence. Reject FPI which has been considered to spread violence, radical ideology, then also (spread) the Islamic Republic of Indonesia. It's name is no different from an Islamic country. Meanwhile, we are a Pancasila state.” (Usman Kansong, member of the Editorial Board of Media Group).

In reporting on FPI, as stated by Don Bosco Selamun, MetroTV media cannot act neutrally. The media must have an attitude. So in the researcher's analysis, the attitude of not reporting on FPI for various reasons is considered the responsibility of MetroTV media capital that can be accounted for. If MetroTV is always judged not to be objective in reporting on FPI, this is also acknowledged by Usman Kansong.

According to Usman, there is no objective news. All news is subjective. All reasonable things. The choice of angle, the selection of resource persons, deciding whether to report or not to report, is subjectivity. It's just subjectivity based on what. If MetroTV is subjectivity (reporting or not reporting on FPI) it is based on the aforementioned ideologies and values, namely the ideology of Pancasila, diversity or pluralism, and the Unitary State of the Republic of Indonesia (NKRI) is fixed.

Based on the researcher's analysis, MetroTV's editorial policy on FPI coverage provides feedback from some viewers. One of the intended effects is that there is an anti-FPI MetroTV stigma, even more extreme, an anti-Islam MetroTV stigma. If MetroTV is anti-Islamic stigma, this still has to be debated again. Researchers who conducted research at the MetroTV headquarters in the Kedoya area, West Jakarta, physically did not see the tendency that MetroTV was anti-Islam. Researchers saw a scene in the MetroTV office area where there was a magnificent and luxurious mosque named "Nursiah Daud Paloh Media Group Mosque". The name of the mosque was taken from the name of Surya Paloh's mother and father, the founder and owner of MetroTV. Not only standing majestic and luxurious. Inside the mosque, it turns out that it is always prosperous with various Islamic activities, such as regular recitations, studies on interpretation and hadith every night, collection of zakat, infaq and alms for the poor, breaking the fast together for free (takjil) every Monday and Friday. Thursday. All of these activities always involve almost the entire crew and employees of the Media Group (MetroTV, Media Indonesia, and Medcom.id) who are Muslim. In fact, from around 2000 Media Group employees, there are a number of their employees who become syalafy congregation activists and become the 'motor' driving the congregation in the mosque.

Furthermore, based on the analysis and discussion above, the researcher can interpret based on what Teun A Van Dijk said about the existence of a lot of information in a text that is not stated explicitly, but implicitly. Words, clauses, and other textual expressions as well as visuals that are displayed by the media, may hint at concepts or propositions (statements about things that can be judged to be true or false) that can be predicted based on the background knowledge. This feature of discourse and communication has an important ideological dimension. An analysis of what is not said is sometimes clearer than a study of what is actually said in the text. (Dijk, 2008, p. 114). In short, news is a way to create the desired reality about the reported event or (group) of people. Thus, the MetroTV framing model that researchers can describe is as set out in the following figure:

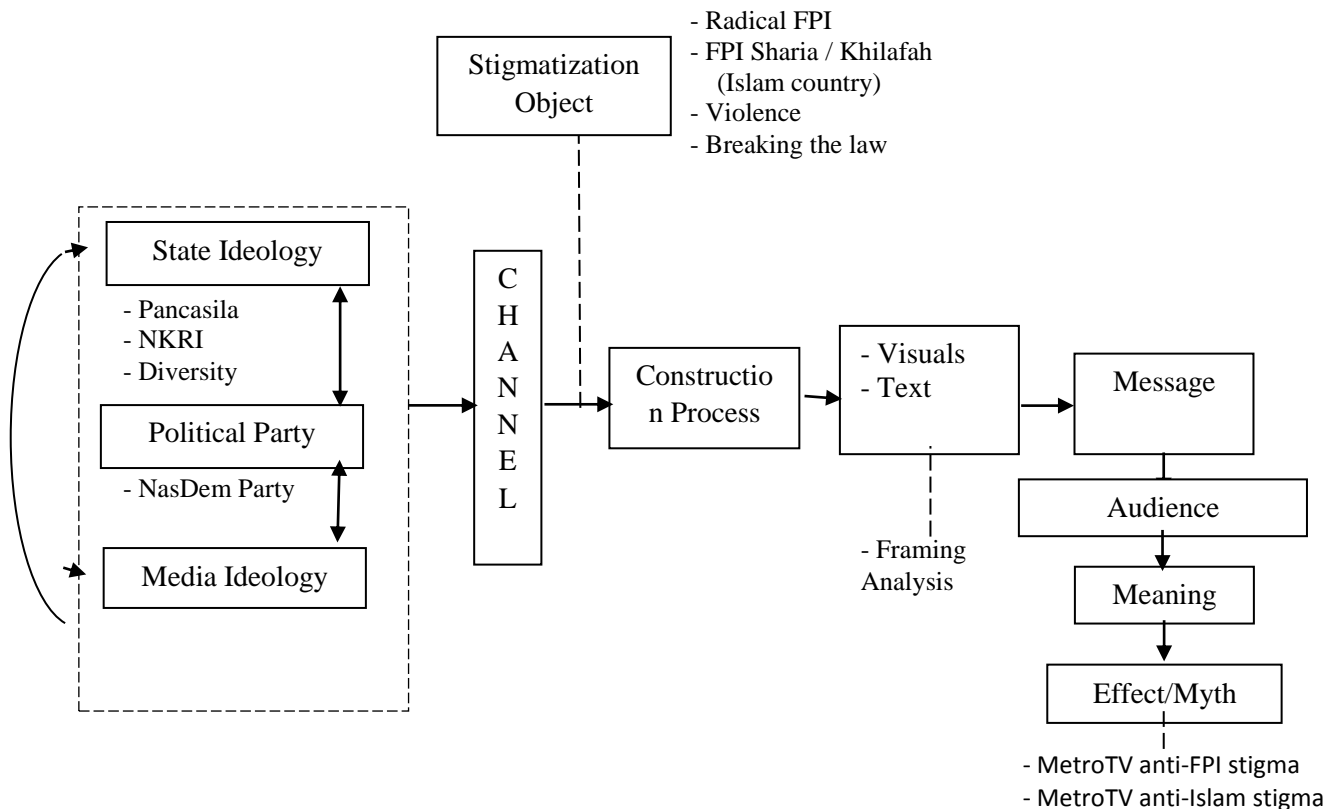


Figure 1. Framing Model of FPI News on MetroTV
(Processed from the results of 2021 research)

The framing model that tends to be found on MetroTV can be explained that the media carries a media ideology that is influenced by at once by two other ideologies, namely the ideology of the state and the ideology of political parties where the role of the financier (owner) also acts as a partisan of a political party called the National Democratic Party (Partai Nasional Demokrat). NasDem). The party is a party that supports the ruler or government. Thus, what is a state policy is always paralleled with party and media policies. The state ideology, namely Pancasila, the Unitary State of the Republic of Indonesia, and Diversity, has explicitly become an ideology with MetroTV and the NasDem Party. Therefore, any group that is considered to be in conflict with the ideology of the state, party ideology, and media ideology, must not be supported in media coverage. Islamic organizations FPI ideologically has the ideology of Islamic law, assessed MetroTV different ideologically state, party, and media ideology. MetroTV's coverage of FPI is always constructed in such a way that it produces (produces) text and visuals (frames) which in turn give rise to messages and meanings that give effect and a religious stigma to the masses of Muslims in general. Thus, the effect of MetroTV's reporting model on FPI gives a stigma that MetroTV is anti-FPI.

CONCLUSION

Researchers found a framing model that tends to be done by MetroTV, KompasTV, and tvOne. The framing model that the three news television media tend to use also tends to be different. The MetroTV reporting model about FPI can be explained that the framing model that tends to be found on MetroTV can be explained that the media carries a media

ideology that is influenced by two other ideologies at once, namely the ideology of the state and the ideology of political parties where the role of investors (owners) also plays a partisan role. from a political party called the National Democratic Party (NasDem). The party is a party that supports the ruler or government. Thus, what is a state policy is always paralleled with party and media policies. The state ideology, namely Pancasila, the Unitary State of the Republic of Indonesia, and Diversity, has explicitly become an ideology with MetroTV and the NasDem Party. Therefore, any group that is considered to be in conflict with the ideology of the state, party ideology, and media ideology, must not be supported in media coverage. Islamic organizations FPI ideologically has the ideology of Islamic law, assessed MetroTV different ideologically state, party, and media ideology. MetroTV's coverage of FPI is always constructed in such a way that it produces (produces) text and visuals (frames) which in turn give rise to messages and meanings that give effect and a religious stigma to the masses of Muslims in general.

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