



Islamic State University
Walisongo Semarang

SEMESTER LEARNING PLAN

**MASTER OF
ISLAMIC COMMUNICATION AND
BROADCASTING (MICB)**



**FACULTY OF
DA'WAH AND COMMUNICATION
2025**

TABLE OF CONTENTS

TABLE OF CONTENTS	i
SEMESTER LEARNING PLAN CROSS-CULTURAL COMMUNICATION	1
Cross-Cultural Communication.....	11
ASSESSMENT GUIDELINES: WRITTEN SUMMARY	14
ASSESSMENT GUIDELINES: GROUP PRESENTATION.....	22
GUIDELINES FOR EVALUATING PARTICIPATION IN DISCUSSIONS	30
ASSESSMENT GUIDELINES: PAPER	31
GUIDELINES FOR MID-SEMESTER EXAMINATION ASSESSMENT.....	41
Mid-Semester Examination 2023/2024	42
Mid-Semester Examination for the 2023/2024 Academic Year	46
QUESTION VALIDATION SHEET.....	49
GUIDELINES FOR ASSESSING END-OF-SEMESTER EXAMS	50
FINAL EXAMINATION FOR THE EVEN SEMESTER 2023/2024	52
Final Exam for the Second Semester 2023/2024.....	57
QUESTION VALIDATION SHEET.....	60
SEMESTER LEARNING PLAN MASS MEDIA COMMUNICATION AND GLOBALISATION.....	61
Communication, Mass Media, and Globalisation	70
ASSESSMENT GUIDELINES: WRITTEN SUMMARY	73
ASSESSMENT GUIDELINES: GROUP PRESENTATION.....	80
GUIDELINES FOR EVALUATING PARTICIPATION IN DISCUSSIONS	89
ASSESSMENT GUIDELINES: PAPER	90
GUIDELINES FOR MID-SEMESTER EXAMINATION ASSESSMENT.....	98
Mid-Semester Examination for the 2023/2024 Academic Year	99
MID-TERM EXAMINATION FOR THE EVEN SEMESTER 2023/2024.....	102
QUESTION VALIDATION SHEET.....	104
GUIDELINES FOR ASSESSING END-OF-SEMESTER EXAMS	105
FINAL EXAMINATION FOR THE EVEN SEMESTER 2023/2024	106
FINAL EXAMINATION FOR THE EVEN SEMESTER 2023/2024	109
QUESTION VALIDATION SHEET.....	112
SEMESTER LEARNING PLAN PSYCHOLOGY OF COMMUNICATION IN DA'WAH.....	113
Psychology of Communication in Da'wah	127
ASSESSMENT GUIDELINES: WRITTEN SUMMARY	130

ASSESSMENT GUIDELINES: GROUP PRESENTATION.....	137
GUIDELINES FOR ASSESSING PARTICIPATION IN DISCUSSIONS.....	140
ASSESSMENT GUIDELINES: PAPER	141
GUIDELINES FOR MID-SEMESTER EXAMINATION ASSESSMENT.....	149
Mid-Semester Exam Odd Semester 2023/2024.....	150
Mid-Semester Exam Odd Semester 2023/2024.....	153
QUESTION VALIDATION SHEET.....	155
GUIDELINES FOR ASSESSING END-OF-SEMESTER EXAMS	156
FINAL EXAMINATION FOR THE ODD SEMESTER 2023/2024	157
FINAL EXAMINATION FOR THE ODD SEMESTER 2023/2024	160
QUESTION VALIDATION SHEET.....	163

SEMESTER LEARNING PLAN CROSS-CULTURAL COMMUNICATION

	MINISTRY OF RELIGION State Islamic University of Walisongo Jl. Walisongo No. 3-5 Semarang Tel. (024) 7604554, Fax (024) 7601293 website: walisongo.ac.id, email: uin@walisongo.ac.id								
SEMESTER LEARNING PLAN (SLP)									
Course (Course Code)		: CROSS-CULTURAL COMMUNICATION (01020004)			Credit	3		Semester: Even 2023/2024	
Program		: Islamic Communication and Broadcasting			Lecturer	: Dr. Hj. SITI SOLIKHATI, MA			
Lecturer,		 Dr. Hj. Siti Solikhati, MA			 Head of Department, Dr. Saefudin, S.Ag, M.Pd				
Learning Outcomes		: Students understand the issues that arise in the communication process within the cultural context of society from a theoretical perspective, adopt a positive attitude and respect other cultures when engaging in communication for the purpose of da'wah, and are able to apply their knowledge and develop such attitudes in practical da'wah activities.							
Course Description		: This course discusses basic concepts of cross-cultural communication, the context of cross-cultural communication, issues that arise in cross-cultural communication, and the application of cross-cultural communication concepts in practical da'wah activities in the community.							
Week	Expected Final Competencies	Study Materials (Learning Materials)	Student Assignment Description	Unified Science Content	Learning Methods	Learning Time (minutes)	Assessment Criteria (Indicators)	Grade Weight	Reference
1	2	3	4	5	6	7	8	9	10

1	Able to understand and explain the meaning of cross-cultural communication and the benefits of studying it	Understanding Cross-Cultural Communication, the functions and purposes of studying cross-cultural communication	Reading references, taking notes on what has been read, summarising what has been read	Cross-cultural communication is a multidisciplinary study involving communication science and cultural studies	- Probing - Discovery Learning - Reading guide	3x50	- Completeness and accuracy of explanations - Accuracy in explaining initial understanding	5	1. <i>Intercultural Communication</i> (edited by Dedy Mulyana and Jalaludin Rahmat) 2. <i>Intercultural Communication</i> (Dedy Mulyana) 3. <i>Interpersonal Communication</i> (Alo Liliweri) 4. <i>Introduction to Communication Studies</i> (John Fiske)
2	Able to understand and explain theories of cross-cultural communication	Theoretical Perspectives on Communication Cross-Cultural	Reading references, taking notes on readings, comparing readings in class discussions	Cross-cultural communication is a multidisciplinary study involving communication science and cultural studies	- Reading guide - Class dialogue	3x50	- Completeness and accuracy of explanations - Accuracy in understanding theory	5	1. <i>Intercultural Communication</i> (edited by Dedy Mulyana and Jalaludin Rahmat) 2. <i>Intercultural Communication</i> (Dedy Mulyana) 3. <i>Interpersonal Communication</i> (Alo Liliweri) 4. <i>Interpersonal Communication</i> (Alo Liliweri) 5. <i>Handbook of International and Intercultural Communication</i> (Asante and Gudykunst) 6. <i>Intercultural Communication: A Reader</i> (eds Larry Samovar and Richard Porter)
3	Able to understand and explain basic concepts of intercultural communication, as well as the factors that cause intercultural communication	Basic Concepts of Intercultural Communication	Reading references, taking notes on what has been read,	Cross-cultural communication is a multidisciplinary study involving communication science and cultural studies	- Reading guide - Class dialogue - Work in pairs	3x50	- Completeness and accuracy of explanations - Communicative level of presentation	10	1. <i>Cross-Cultural Communication</i> (edited by Dedy Mulyana and Jalaludin Rahmat) 2. <i>Intercultural Communication</i> (Dedy Mulyana) 3. <i>Interpersonal Communication</i> (Alo Liliweri) 4. <i>Fundamentals of Intercultural Communication</i> (Alo Liliweri) 5. <i>Handbook of International and Intercultural Communication</i> (Asante and Gudykunst) 5. <i>Intercultural Communication: A</i>

									<i>Reader</i> (edited by Larry Samovar and Richard Porter)
--	--	--	--	--	--	--	--	--	---

4	Able to understand and explain the involvement of cross-cultural communication elements, understand the culture of the communication object, and be objective towards cultural differences	Contexts of Cross-Cultural Communication	Reading references, peer group reviews, comparing peer group results in class discussions	Cross-cultural communication is a multidisciplinary study involving communication science and cultural studies	- Reading guide - Case study - Class discussion	3x50	- Completeness and accuracy of explanations - Presentation skills - Ability to accommodate differences	10	1. <i>Handbook of International and Intercultural Communication</i> (Asante and Gudykunst) 2. <i>Intercultural Communication: A Reader</i> (eds Larry Samovar and Richard Porter) 3. <i>Intercultural Communication</i> (edited by Dedy Mulyana and Jalaludin Rahmat) 4. <i>Intercultural Communication</i> (Dedy Mulyana) 5. <i>Nuances of Communication</i> (Dedi Jamaludin)
5	Able to understand and explain the probabilities that arise in intercultural communication events	Cultural Encounter Theories	Reading references, peer group review, comparing peer group results in class discussions	Cross-cultural communication is a multidisciplinary study involving communication science with cultural studies, sociology, and psychology	- Reading guide - Class dialogue - Work in pairs	3x50	- Completeness and accuracy of explanations - Accuracy in understanding theory - Ability to identify problems	5	1. <i>Handbook of International and Intercultural Communication</i> (Asante and Gudykunst) 2. <i>Intercultural Communication: A Reader</i> (eds Larry Samovar and Richard Porter) 3. <i>Communication and Culture</i> (edited by Gunther Kress) 4. <i>Intercultural Communication</i> (L E Sarbaugh) 5. <i>Introduction to Cross-Cultural Psychology</i> (David Matsumoto)
6	Able to understand and explain several conceptual approaches to cross-cultural communication, as well as identify problems in cross-cultural communication	Approaches in Cross-Cultural Communication	Reading references, taking notes on the readings, comparing the readings in class discussions class	Cross-cultural communication is a multidisciplinary study involving communication science with cultural studies, sociology, and psychology	- Reading guide - Class dialogue	3x50	- Completeness and accuracy of explanations - Completeness and accuracy of arguments	5	1. <i>Introduction to Cross-Cultural Psychology</i> (David Matsumoto) 2. <i>Handbook of International and Intercultural Communication</i> (Asante and Gudykunst) 3. <i>Intercultural Communication: A Reader</i> (eds Larry Samovar and Richard Porter) 4. <i>Communication and Culture</i> (edited by Gunther Kress) 5. <i>Intercultural Communication</i> (L E Sarbaugh)

7+8	Able to understand and explain gender issues as one of the problems in intercultural communication. Have a positive attitude towards gender issues and possess a gender-sensitive perspective.	Gender in the Perspective of Cross-Cultural Communication	Reading references, finding cases and discussing them with partners, presenting group results in class discussions.	Gender issues are a cultural phenomenon and a communication phenomenon that involve religious and cultural perspectives as methods of study.	- Reading guide - Problem-Based Learning - Class dialogue	6x50	- Completeness and accuracy of explanations - Presentation skills - Ability to accommodate differences	10	1. <i>Media Mass Imagery</i> (Burhan Bungin) 2. <i>Women and the Media</i> (ed. Idi Subandi Ibrahim and Hanif Suranto) 3. <i>Arguments for Gender Equality</i> (Nasrudin Umar) 4. <i>Gender Shock</i> (Naomi Wolf) 5. <i>Media Pornography</i> (Burhan Bungin)
9	MID-TERM EXAM								
10	Able to understand and explain theories about popular culture, the process of its emergence, and its manifestations	Cross-Cultural Communication and Popular Culture Phenomena	Reading references, finding cases, and discussing them with a partner, presenting group results in class discussions	Popular culture, which is media culture, is one of the multidisciplinary studies of communication and culture	- Reading guide - Case study - Class discussion	3x50	- Completeness and accuracy of explanations - Presentation skills - Ability to accommodate differences	10	1. <i>Communication and Popular Culture</i> (Deddy Mulyana) 2. <i>Comprehensive Introduction to the Theory and Methods of Cultural Studies and Popular Culture</i> (John Storey, translated by Laily Rahmawati) 3. <i>Popular Culture: An Introduction to the Theory of Popular Culture</i> (Dominic Strinati) 4. <i>Nuances of Communication</i> (Dedi Jamaludin) 5. <i>Communication: All-Purpose, All-Meaning</i> (Alo Liliweri)
11	Ability to understand cross-cultural communication concepts that can be applied for the purposes of da'wah	The Application of Cross-Cultural Communication in Da'wah	Reading references, searching for cases and discussing them with partners, presenting group results in class discussions	Dakwah requires an interdisciplinary scientific approach involving communication science, Islamic studies, cultural studies, and dakwah science.	- Reading guide - Case study - Class discussion	3x50	- Completeness and accuracy of explanations - Presentation skills - Ability to accommodate differences	10	1. <i>Intercultural Da'wah</i> (Acep Aripudin) 2. <i>Nuances of Communication</i> (Dedi Jamaludin) 3. <i>Qur'anic Communication</i> (Muhammad Djarot Sensa) 4. <i>Islamic Rhetoric</i> (Yusuf al-Qardawi) 5. <i>Challenges Facing the Islamic World in the 21st Century</i> (Ziauddin Sardar) 6. <i>Islam and the Information Age</i> (ed. Rusydi Hamka and Rofiq)

12	Able to understand and explain	Cross-Cultural Communication Perspectives	Reading references,	Religious movements are one of	- Reading guide - Case study - Class discussion	3x50	- Completeness and accuracy	10	<i>1. Javanese Culture (Koentjaraningrat)</i> <i>2. Theoretical Perspectives on Communication</i>
----	--------------------------------	---	---------------------	--------------------------------	---	------	-----------------------------	----	--

	cross-cultural communication concepts		searching for cases and				explanations - Interpersonal skills		<i>Interpersonal</i> (Alo Liliweri)
	culture related to religious sect issues, being objective towards issues	regarding Religious Sects	discussing with partners, presenting group results in class discussions	approaches to interpreting Islamic culture that require strategic communication and cultural strategies			presentation - Ability to accommodate differences		3. <i>Introduction to Cross-Cultural Psychology</i> (David Matsumoto) 4. <i>Cultural Black Holes</i> (Hikmat Budiman) 5. <i>Multicultural Communication</i> (Andrik Purwasito) 6. <i>Intercultural Da'wah</i> (Acep Aripudin) 7. <i>Nuances of Communication</i> (Dedi Jamaludin)
13	Able to apply cross-cultural communication concepts in issues related to the blending of Javanese and Islamic cultures, and maintain an objective stance towards cultural issues Javanese-Islamic	Javanese-Islamic Syncretism from a Cross-Cultural Communication Perspective	Reading references, searching for cases and discussing them with partners, presenting group results in class discussions	The phenomenon of syncretism between Islam and Javanese culture is one way of interpreting culture in relation to Islam, which requires a study of communication strategies and cultural strategies	- Reading guide - Case study - Class discussion	3x50	- Completeness and accuracy of explanations - Presentation skills - Ability to accommodate differences	10	1. <i>Javanese Culture</i> (Koentjaraningrat) 2. <i>Theoretical Perspective on Interpersonal Communication</i> (Alo Liliweri) 3. <i>Introduction to Cross-Cultural Psychology</i> (David Matsumoto) 4. <i>The Cultural Black Hole</i> (Hikmat Budiman) 5. <i>Multicultural Communication</i> (Andrik Purwasito) 6. <i>Intercultural Da'wah</i> (Acep Aripudin) 7. <i>Nuances of Communication</i> (Dedi Jamaludin)
14-15	Ability to understand and explain the phenomenon of da'wah in modern society, and to adopt an objective stance towards da'wah activities within the context of modern culture	Dakwah and the Lifestyle of Modern Society	Reading references, finding cases and discussing them with partners, presenting group results in class discussions	The lifestyle of modern society resulting from communication processes is one of the issues in da'wah that requires interdisciplinary research involving communication studies, cultural studies, and media studies	- Reading guide - Case study - Class discussion	6x50	- Completeness and accuracy of explanations - Presentation skills - Ability to accommodate differences	10	1. <i>Communication and Popular Culture</i> (Deddy Mulyana) 2. <i>A Comprehensive Introduction to the Theory and Methods of Cultural Studies and Popular Culture</i> (John Storey, translated by Laily Rahmawati) 3. <i>Popular Culture: An Introduction to Popular Culture Theory</i> (Dominic Strinati) 4. <i>The Challenges of the Islamic World in the 21st Century</i> (Ziauddin Sardar) 5. <i>Islam and the Information Age</i>

									(ed. Rusydi Hamka and Rofiq) 6. <i>Media Mass Imagery</i> (Burhan Bungin) 7. Hyper-Semiotics (Yasraf Amir Piliang)
--	--	--	--	--	--	--	--	--	--

LIST OF INDEPENDENT ASSIGNMENTS

1. Students write a paper on a theme specified in the learning plan. Students present their papers in a class discussion. At the end of the discussion, the lecturer provides feedback and explanations regarding questions that students were unable to answer fully. The lecturer corrects the students' papers, provides comments, grades them, and returns them to the students.
2. Students create mini projects in the form of observations about media and media culture. Lecturers correct the mini project reports, provide notes, give grades, and return the reports to students.

READING MATERIAL

1. Intercultural Da'wah (Acep Aripudin)
2. Nuances of Communication (Dedi Jamaludin)
3. Qur'anic Communication (Muhammad Djarot Sensa)
4. Islamic Rhetoric (Yusuf al Qardawy)
5. Intercultural Communication (edited by Dedy Mulyana and Jalaludin Rahmat)
6. Intercultural Communication (Dedy Mulyana)
7. Interpersonal Communication (Alo Liliweri)
8. Fundamentals of Intercultural Communication (Alo Liliweri)
9. Multicultural Communication (Andrik Purwasito)
10. Communication and Popular Culture (Deddy Mulyana)
11. Comprehensive Introduction to the Theory and Methods of Cultural Studies and Popular Culture (John Storey, trans. Laily Rahmawati)
12. Popular Culture: An Introduction to the Theory of Popular Culture (Dominic Strinati)
13. Javanese Culture (Koentjaraningrat)
14. Theoretical Perspectives on Interpersonal Communication (Alo Liliweri)

15. An Introduction to Cross-Cultural Psychology (David Matsumoto)
16. The Black Hole of Culture (Hikmat Budiman)
17. Theories of Communication (Aubrey Fisher, Editor: Jalaludin Rahmat)
18. Communication Science: An Introduction (Deddy Mulyana)
19. Challenges Facing the Islamic World in the 21st Century (Ziauddin Sardar)
20. Islam and the Information Age (ed. Rusydi Hamka and Rofiq)
21. Media Mass Imagery (Burhan Bungin)
22. Women and the Media (ed. Idi Subandi Ibrahim and Hanif Suranto)
23. Taxonomy of Communication Concepts (Reed H Blake and Edwin O Haroldsen, trans. Hasan Bahanan).
24. Introduction to Communication Studies (John Fiske)
25. Handbook of International and Intercultural Communication (Asante and Gudykunst)
26. Intercultural Communication: A Reader (eds Larry Samovar and Richard Porter)
27. Communication and Culture (edited by Gunther Kress)
28. Intercultural Communication (L E Sarbaugh)

Assessment Plan							
Assessment Criteria	Evaluation Methods	CLO-1	CLO-2	CLO-3	CLO-4	CLO-5	Total
Summary	Participatory Activities	10	8	2	-	-	20
Group Presentation	Participatory Activities	-	5	7	6	2	20
Discussion	Participation Activities/Discussion	-	4	5	4	2	15
Papers	Participatory Activities/Discussions	-	1	3	4	2	10
Mid-Semester Examination	Participatory Activities	5	5	-	-	-	10
Final Examination	Participatory Activities	-	2	8	8	7	25

Cross-Cultural Communication

Module Number KPI 8005	Module Name Cross-Cultural Communication	
Type of Course Compulsory	Semester / Rotation 2/Even	Student Capacity: 10 - 15
Teaching Methods Lectures, Discussions, Case-Based Learning, Presentations	Prerequisites for attendance None	Language Indonesian (regular) English (international)
Type of Examination (Final Grade Composition) Summary (5%) Quiz (5%) Mid-Term Examination (15%) 150 minutes Final Exam (15%), 150 minutes Discussion (10%) Case-Based Learning: Group Presentation (20%) Case Discussion (10%) Paper Assessment (20%)		SKS (+Workload in hours) 3 (40 hours of in-class sessions + 48 hours of structured assignments + 48 hours of independent assignments = 135 hours in total) ECTS (+Workload in hours) 4.50 (40 hours of in-class sessions + 48 hours of structured assignments + 48 hours of independent assignments = total 135 hours)
Module Coordinator Dr. Hj. Siti Solikhati, MA		Semester Week Hours: 135 hours
Additional Lecturers: Dr. Hj. Siti Solikhati, MA		
Syllabus The aims of this course are to equip students with a critical understanding of the complex interplay between culture and communication. The course concentrates on developing cultural sensitivity, intercultural competence, and ethical awareness necessary to navigate diverse global, professional, and social environments. It aims to move students beyond simple cultural awareness toward practical, strategic intercultural effectiveness. The competences of this course are demonstrated upon completion when students can articulate the major theoretical frameworks for understanding cultural differences (e.g., time orientation, individualism vs. collectivism explain the sources of intercultural conflict, and critically analyse cultural representation in global media. Students will master the ability to adapt their communication styles (both verbal and non-verbal) to minimise misunderstandings and establish effective rapport with individuals from differing cultural backgrounds. In this course, the learning process is conducted using a blended learning approach. Blended learning is carried out both offline in the classroom and online,		

asynchronously using the UIN Walisongo LMS platform at <https://elearning.walisongo.ac.id>, while synchronously online using Zoom Meetings. The **materials** of this course include: Theoretical Foundations of Culture and Communication; Models for Analysing Cultural Difference (Hofstede, Trompenaars); Verbal Communication in Intercultural Contexts (Language and Thought); Non-Verbal Communication Across Cultures; Intercultural Conflict and Negotiation Styles; The Impact of Globalisation and Digital Media on Culture; Cultural Identity, Stereotyping, and Prejudice; and Developing Intercultural Competence and Ethics.

Learning goals and qualifications in this module students learn to:

CLO

1. CLO 1: Students are able to identify and recall the core theories (e.g., Hofstede's Dimensions, High/Low Context cultures), key concepts (e.g., ethnocentrism, stereotyping), and fundamental terminology in cross-cultural communication; (C1, A2, P1)
2. CLO 2: Students are able to explain how cultural variables influence verbal and non-verbal communication patterns, conflict styles, negotiation, and identity construction across different societies; (C2, A2, P1)
3. CLO 3: Students are able to apply theoretical models and cultural intelligence strategies to analyse and navigate intercultural encounters effectively in professional and social settings; (C3, A3, P3)
4. CLO 4: Students are able to analyse critically the role of media, globalisation, and power dynamics in shaping intercultural relations, and evaluate the ethical challenges of communicating across significant cultural divides; (C4, A4, P2)
5. CLO 5: Students are able to create an original, in-depth cultural training programme or a substantial case study that synthesises theoretical understanding with practical, ethically sound strategies for resolving complex intercultural communication problems; (C5, A4, P4)

Core readings:

1. Dakwah Antarbudaya (Acep Aripudin)
2. Nuansa Nuansa Komunikasi (Dedi Jamaludin)
3. Komunikasi Qur'aniyah (Muhammad Djarot Sensa)
4. Retorika Islam (Yusuf al Qardawy)
5. Komunikasi Antar Budaya (ed Dedy Mulyana dan Jalaludin Rahmat)
6. Komunikasi Antar Budaya (Dedy Mulyana)
7. Komunikasi Antarpribadi (Alo Liliweri)
8. Dasar Dasar Komunikasi Antarbudaya (Alo Liliweri)
9. Komunikasi Multikultural (Andrik Purwasito)
10. Komunikasi dan Budaya Populer (Deddy Mulyana)
11. Pengantar Komprehensif Teori dan Metode Cultural Studies dan Budaya Pop. (John Storey, terj. Laily Rahmawati)
12. Popular Culture: Pengantar Menuju Teori Budaya Populer (Dominic Strinati)
13. Kebudayaan Jawa (Koentjaraningrat)
14. Perspektif Teoritis Komunikasi Antarpribadi (Alo Liliweri)
15. Pengantar Psikologi Lintas Budaya (David Matsumoto)
16. Lubang Hitam Kebudayaan (Hikmat Budiman)
17. Teori Teori Komunikasi (Aubrey Fisher, Penyunting: Jalaludin Rahmat)
18. Ilmu Komunikasi: Suatu Pengantar (Deddy Mulyana)
19. Tantangan Dunia Islam Abad 21 (Ziauddin Sardar)
20. Islam dan Era Informasi (ed. Rusydi Hamka dan Rofiq)

21. Imaji Media Massa (Burhan Bungin)
22. Wanita dan Media (ed Idi Subandi Ibrahim dan Hanif Suranto)
23. Taksonomi Konsep Komunikasi (Reed H Blake dan Edwin O Haroldsen, terj. Hasan Bahanan).
24. Introduction to Communication Studies (John Fiske)
25. Handbook of International and Intercultural Communication (Asante and Gudykunst)
26. Intercultural Communication: A Reader (eds Larry Samovar dan Richard Porter)
27. Communication and Culture (ed Gunther Kress)
28. Intercultural Communication (L E Sarbaugh)

ASSESSMENT GUIDELINES: WRITTEN SUMMARY

Aspects evaluated	Scores and Criteria				
	Excellent (80-100)	Good (61-79)	Satisfactory (41-60)	Poor (21–40)	Very Poor (0-20)
Writing Style and Summary Structure (30%)	1. Complete summary structure, consisting of: Summary Title, Introduction, Summary Content, and Conclusion.	Does not meet 1 criterion	Fails to meet 2 criteria	Fails to meet 3 criteria	Fails to meet all criteria
	2. Writing style follows PUEBI standards, with each sentence complete, each paragraph developed from a single idea and supported by explanatory sentences, examples, and relevant information.				
	3. Original, free from plagiarism.				
	4. Accurately and consistently cite credible sources in accordance with citation rules and include them in the Bibliography.				
Ability to Present Information (70%)	1. The summary title reflects the essence of the material accurately and concisely.	Does not meet 1 criterion	Does not meet 2 criteria	Does not meet 3 criteria	Does not meet all criteria
	2. There is an introduction to the summary that explains (1) the purpose or general context of the summarised material. (2) A brief description of the importance of the topic in the context of management.				
	3. The summary is organised coherently and logically according to the main points of the material, such as such as core concepts, important theories, models, or approaches discussed.				
	4. The conclusion contains the main points of the material.				

Structure for Writing a Summary of Material

1. Title Page

- Title of the summary
- Course
- Student Name
- Student ID Number
- Course Lecturer Name

2. Introduction (1 paragraph)

- The general purpose or context of the material being summarised.
- A brief summary of the importance of the topic in the context of Economic Law.

3. Summary Content (2–4 paragraphs)

- Present the main points of the material, such as core concepts, important theories, models, or approaches discussed.
- Use your own words (paraphrase), not direct copies from the source.
- Include relevant examples if necessary (e.g., application in business or a brief case study).
- Keep the summary focused on key points, avoiding repetition or excessive technical details.

4. Conclusion (1 paragraph)

- Summarise the main points of the material.
- Add a brief reflection on how this topic is important or can be applied in economic law practice.

5. References (if necessary)

- List of reading sources (books, articles, lecturer slides) if the summary refers to specific material.

Explanation of the Assessment Guidelines for Creating Summaries

The task of creating summaries is assigned to students in each lecture session. This is done in every lecture session (e.g., 14 sessions in one semester).

How to Assess Each Summary:

Summary Score = (Systemic Score × 30%) + (Presentation Score × 70%)

Example of Assessment for 1 Summary (Session 1):

- System and Writing Style: 80
- Information Presentation: 90

Session 1 Score = $(80 \times 30\%) + (90 \times 70\%) = 24 + 63 = 87$

Example of Final Score Calculation (14 Meetings):

For example, the summary score for 14 meetings after calculating the structure and presentation components is:

Student Score

1. Dinny Indhikri Azzahra: 82, 85, 88, 80, 75, 78, 90, 87, 85, 82, 88, 84, 86, 89

$$\text{Total Skor} = \frac{1169}{14} = 83,5$$

2. Ahmad Fauzan: 80, 85, 87, 85, 80, 75, 85, 86, 82, 82, 88, 84, 85, 89

$$\text{Total Skor} = \frac{1173}{14} = 83,78$$

Student Summary

Name: Dinny Indhikri Azzahra

Student ID Number: 23010680001

Course: Cross-Cultural Communication

Programme: Master's in Islamic Communication and Broadcasting

Lecturer: Dr. Hj. SITI SOLIKHATI, MA

General Objectives and Context

This summary aims to explain the urgency and relevance of Cross-Cultural Communication for Master's students in Islamic Communication and Broadcasting, especially in the context of an increasingly diverse, digitally connected society that is prone to misunderstandings between identities. In the context of da'wah, broadcasting, and public communication, differences in values, norms, language, symbols, and communication styles often determine whether a message is received as enlightenment or perceived as a threat. Therefore, the study of cross-cultural communication is necessary to build academic and professional competencies in order to interact, negotiate meaning, and convey Islamic messages in an ethical, humanistic, and relevant manner in a multicultural social space.

Importance of the Topic

Teaching Cross-Cultural Communication at the master's level is of high urgency because:

1. **Improving Diversity Literacy:** Students are able to understand cultural, ethnic, linguistic, and religious differences as social realities that must be managed productively, not avoided.
2. **Minimising Conflict and Misunderstanding:** Many communication conflicts arise not because of malicious intent, but because of differences in the meaning of symbols, speech patterns, nonverbal expressions, and unconscious assumptions about values.
3. **Strengthening Da'wah and Broadcasting Competence:** Effective da'wah messages require cultural sensitivity so as not to trigger resistance, stigmatisation, or stereotyping of certain groups.
4. **Building Public Communication Ethics:** Students are trained to consider aspects of humanity, the sustainability of social relations, and moral responsibility in message production, especially in mass media and digital media.

Summary of Material Content

1. **Basic Concepts of Culture and Communication**
 - Culture is understood as a system of values, beliefs, norms, and practices that shape how humans interpret reality.
 - Communication is the process of producing, exchanging, and negotiating meaning; thus, cross-cultural communication occurs when interacting parties bring different cultural frameworks that influence the interpretation of messages.

2. Identity, Perception, and Meaning Formation

- Identity (religion, ethnicity, nationality, social class, gender) influences how a person sees themselves, sees others, and determines their social position in interactions.
- Cross-cultural perceptions are often influenced by a "cultural lens" that leads individuals to consider the values of their own group as the universal standard.

3. Stereotypes, Prejudice, and Ethnocentrism

- Stereotypes are generalisations about certain groups that often simplify reality.
- Prejudice is a negative judgement that persists even without sufficient data.
- Ethnocentrism is the tendency to judge other cultures by one's own cultural standards; in the context of da'wah communication, ethnocentrism can give rise to judgemental language and widen social distances.

4. Cultural Variations in Verbal and Nonverbal Communication

- Differences in verbal communication styles include word choice, directness/indirectness, and ways of expressing agreement or disagreement.
- Nonverbal communication (gestures, eye contact, physical distance, intonation, expressions) greatly determines meaning, but can be easily misinterpreted if the cultural context is not understood.
- The concepts of "high context" and "low context" help explain why some cultures rely on implicit cues, while others are more explicit.

5. Cultural Intelligence and Cross-Cultural Communication Competence

- Cultural intelligence encompasses self-awareness, cross-cultural knowledge, motivation to understand differences, and the ability to adapt communication behaviour.
- Cross-cultural competence is characterised by empathy, active listening skills, the ability to ask sensitive questions, and the ability to manage differences without belittling others.

6. Application in Islamic Communication and Broadcasting

- In da'wah and broadcasting, the success of a message is not only determined by its content, but also by the manner of delivery, framing, symbols, and cultural sensitivity of the audience.
- A contextual approach to da'wah emphasises wisdom, good advice, and dialogue that respects human dignity.
- Digital media accelerates the spread of messages, but also accelerates misinformation and polarisation; therefore, cross-cultural communication ethics are important to prevent hate speech and stigma against certain groups.

Conclusion

Cross-Cultural Communication is a strategic foundation for Master's students in Islamic Communication and Broadcasting at the Islamic University of Indonesia () to understand differences as a space for learning, not a source of hostility. This course emphasises that communication is a negotiation of meaning influenced by values and identity, so the success of da'wah and public communication is highly dependent on cultural

sensitivity, ethics, and the ability to manage differences. With mastery of concepts such as culture, identity, stereotypes, verbal-nonverbal communication variations, and cultural intelligence, students are expected to be able to design and convey Islamic messages in an inclusive, dialogical, and responsible manner within a multicultural society and an ever-changing media ecosystem.

References

Intercultural Da'wah (Acep Aripudin)

Intercultural Communication (edited by Dedy Mulyana and Jalaludin Rahmat)

Fundamentals of Intercultural Communication (Alo Liliweri)

Name: Ahmad Fauzan

Student ID Number: 23010680068

Course: Cross-Cultural Communication

Programme: Master's in Islamic Communication and Broadcasting

Lecturer: Dr. Hj. SITI SOLIKHATI, MA

General Objectives and Context

This summary is compiled to emphasise that Cross-Cultural Communication is a core competency for Master of Islamic Communication and Broadcasting students in a pluralistic society with high social mobility and fast-paced digital communication. In the practice of da'wah and broadcasting, Islamic messages never exist in a vacuum: they always encounter the cultural background, language, symbols, and social experiences of the audience. These differences are often the source of successful communication (when managed appropriately) or, conversely, the trigger for misinterpretation and tension (when ignored). Therefore, this course is important for training students to understand diversity as a context for communication, not merely as a "background" that can be overlooked.

The Importance of the Topic

The urgency of Cross-Cultural Communication at the master's level can be seen from several main reasons:

1. **Strengthening Multicultural Sensitivity:** Students are trained to interpret cultural, religious, and social identity diversity as a reality that demands an adaptive attitude and the ability to understand other people's perspectives.
2. **Prevention of Message Distortion:** Many communication problems arise from differences in meaning, not because the substance of the message is wrong; differences in intonation, style of speech, and symbols often cause misunderstandings.
3. **Relevance of Contemporary Da'wah:** Da'wah in the public sphere requires communication strategies that respect differences, so that messages do not become labelling, stereotyping, or reinforcement of stigma.
4. **Communication Ethics in the Digital Age:** Modern broadcasting demands moral responsibility—in word choice, framing, and audience response—as its impact can be far-reaching and shape public opinion.

Summary of Content

1. **Culture and Communication as a Basic Framework**
Culture can be understood as a collection of values, beliefs, norms, and customs that shape the way a person interprets reality. Communication is the process of constructing meaning through the exchange of messages. Cross-cultural communication occurs when this process involves parties with different cultural backgrounds, thus increasing the possibility of differences in interpretation.
2. **Identity and Perception in Cross-Cultural Interaction**
Social identity (religion, ethnicity, language, class, gender, nationality) influences how individuals position themselves and read others. Perceptions often pass through a "cultural filter," so that what is normal for one group may be considered strange or inappropriate by another group. This understanding is important for communicators

- dakwah so that they do not impose a single cultural standard as the sole measure.
3. **Ethnocentrism, Stereotypes, and Prejudice as Barriers**
Ethnocentrism is the tendency to consider one's own culture as the most correct and use it as a benchmark for judging other cultures. Stereotypes are generalisations that simplify other groups, while prejudice is a negative judgement that tends to persist even without strong evidence. All three can make da'wah communication rigid and easily offensive, because messages are produced from a one-sided perspective and leave little room for understanding.
 4. **Differences in Verbal and Nonverbal Communication Patterns**
Cultural differences are evident in verbal language (speech rate, word choice, how to express criticism or rejection) and nonverbal communication (gestures, intonation, eye contact, distance, expressions). At this point, the concepts of high-context and low-context cultures help explain that some cultures rely more on implicit meaning and politeness, while others demand explicit clarity. Without this understanding, a message may be correct in substance but incorrect in its delivery.
 5. **Cultural Intelligence and Intercultural Competence**
Cultural intelligence is the ability to understand differences, reflect on one's position, and adjust communication actions according to the context. Cross-cultural communication competence is characterised by empathy, active listening skills, careful language selection, and the ability to manage differences without demeaning the identity of others. This is an important asset for students who will be involved in public communication and broadcasting.
 6. **Implementation in Islamic Da'wah and Broadcasting**
The practical application of this course is evident in the way da'wah is designed and delivered. The success of da'wah depends not only on the material, but also on the framing, medium, symbolic language, and sensitivity to the audience. A contextual approach to da'wah emphasises wisdom, mau'izhah hasanah, and dialogue that respects human dignity. In the digital age, the spread of messages is very rapid, increasing the risk of misinformation, polarisation, and content being taken out of context. Therefore, cross-cultural communication ethics are fundamental to ensuring that da'wah remains educational and does not cause division.

Conclusion

Cross-Cultural Communication provides a conceptual and practical foundation for Master's students in Islamic Communication and Broadcasting to view diversity as part of their communication strategy. Cultural differences are not obstacles to be avoided, but factors that must be understood and managed through cultural intelligence, empathy, and communication ethics. With a mastery of the concepts of culture, identity, communication barriers, verbal-nonverbal variations, and intercultural strategies, students are expected to be able to compose inclusive, dialogical, and responsible da'wah messages in a multicultural society.

References

- Aripudin, A. Intercultural Da'wah.
Mulyana, D., & Rahmat, J. (Eds.). Intercultural Communication.
Liliweri, A. Fundamentals of Intercultural Communication.

ASSESSMENT GUIDELINES: GROUP PRESENTATION

Aspects to be evaluated	Score and Criteria	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
Mastery of Material and Quality of Group Presentation (40%)	1) The material was presented clearly, coherently, structurally, and in accordance with the academic context by the team. 2) The team demonstrates comprehensive understanding, able to logically connect core concepts, data/theories, and findings. 3) The group's arguments are strong, evidence-based, and minimise conceptual errors. 4) The presentation is focused on the objectives, does not stray off topic, and has good time management.	Meets all criteria consistently.	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Does not meet 3 criteria.	Does not meet all criteria.
Coordination and Member Roles (Teamwork) (25%)	1) Fair and clear division of roles (opener, main speaker, closer, moderator/respondent). 2) Smooth and well-planned transitions between speakers. 3) Each member contributes meaningfully and appears to master their respective parts. 4) The group demonstrates cohesion, mutual support, and no dominance/passive members.	Consistently meets all criteria.	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Does not meet 3 criteria.	Does not meet all criteria.
Group Communication Skills (Verbal & Nonverbal) (15%)	1) Clear articulation, appropriate intonation, proper pacing, and academic language; minimal use of filler words and repetition. 2) Eye contact, gestures, and professional demeanour; confident and polite. 3) Good interaction with the audience (engaging focus, summarising points, emphasising key	Consistently meets all criteria.	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Fails to meet 3 criteria.	Does not meet all criteria.

Aspects to be evaluated	Score and Criteria	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
	ideas). 4) The group is able to maintain classroom dynamics and audience attention.					
Use of Visual Materials and Media (20%)	1) Visuals are attractive, neat, consistent, and aesthetically pleasing; they support the message rather than distract from it. 2) Visual content is clear, easy to read, not too dense, and relevant to the points discussed. 3) Media/property creativity is appropriate and relevant to the topic. 4) 4) Visuals effectively help the audience understand concepts (diagrams, tables, flowcharts, examples).	Meets all criteria consistently.	Does not meet 1 criterion.	Does not meet 2 criteria.	Fails to meet 3 criteria.	Does not meet all criteria.

Brief Explanation (Group Presentation)

Group presentations assess the quality of content and delivery, as well as collaboration: role distribution, individual contributions, transitions, and the ability to answer questions as a team.

Example of Final Score Calculation (1 Group Presentation)

Final Score = (Content Mastery Score × 40%) + (Teamwork Score × 25%) + (Communication Score × 15%) + (Visual Score × 20%)

Example:

1. Dinny Indhikri Azzahra

- Mastery of Material: 86
- Teamwork: 80
- Communication: 78
- Visual: 82

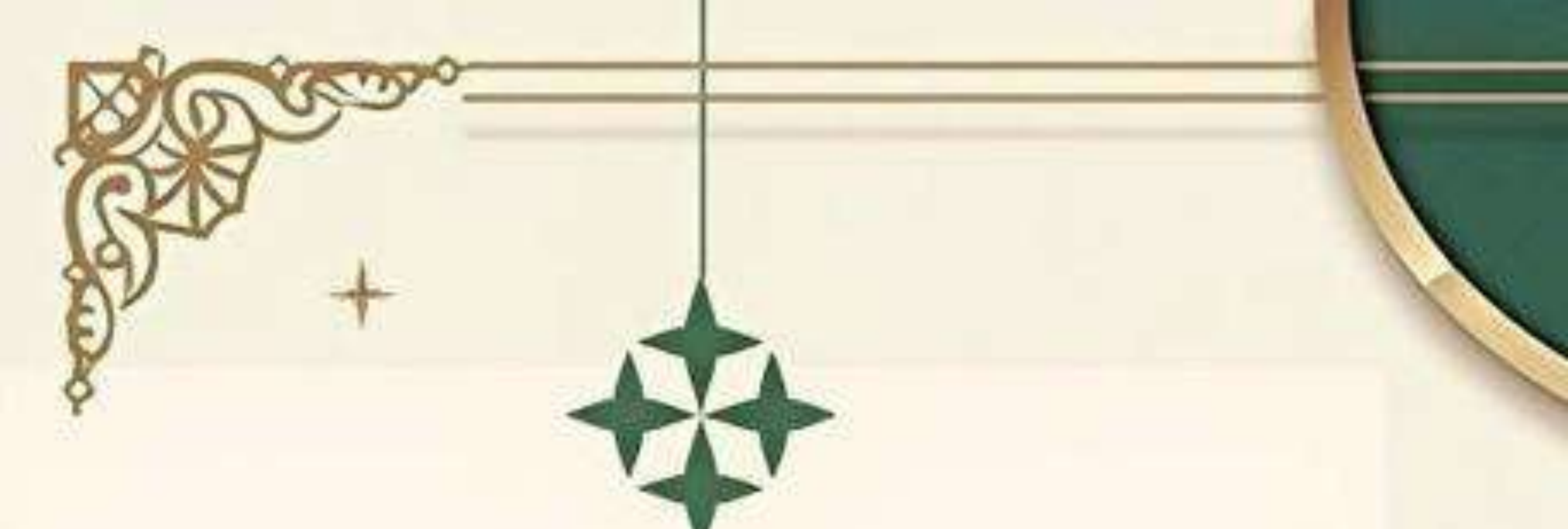
$$\text{Final Score} = (86 \times 0.40) + (80 \times 0.25) + (78 \times 0.15) + (82 \times 0.20) = 34.4 + 20 + 11.7 + 16.4 = \underline{\underline{82.5}}$$

2. Ahmad Fauzan

- Mastery of Material: 86
- Teamwork: 89
- Communication: 85

- Visual: 82

$$\text{Final Score} = (86 \times 0.40) + (89 \times 0.25) + (85 \times 0.15) + (82 \times 0.20) = 34.4 + 22.25 + 12.3 + 16.4 = \underline{\underline{85.35}}$$



Cross-Cultural Communication in Islamic Da'wah and

Key Concepts

- **Culture:** a system of values, norms, customs, and symbols that shape how people think and behave.
- **Cross-cultural communication:** the process of negotiating meaning between individuals/groups with different cultural backgrounds.
- **Contextualisation:** adapting messages to the situation and culture of the audience without altering the core values.

Cultural Elements that Influence Communication

- Language & word choice (formal–informal, direct–indirect).
- Values & norms (politeness, hierarchy, sensitivity to issues).
- Symbols & meaning (religious terms, local traditions, dress codes, gestures).

Cross-Cultural Communication Ethics in Da'wah

- Avoiding labelling (infidel/heretic/ignorant) as a style of public communication.
- ---

Prioritising dialogue etiquette: respecting dignity, not humiliating.
- Ensuring the accuracy of sources and context, and avoiding

Strategic Solutions (Practical for Islamic Broadcasting)

- **Audience research**: dominant values, issue sensitivities, language, and habits.
- **Use persuasive framing**: invite, do not judge; explain reasons, do not pass judgement

GUIDELINES FOR EVALUATING PARTICIPATION IN DISCUSSIONS

Aspects Evaluated	Scores and criteria				
	Very Low (0–20)	Poor (21–40)	Adequate (41–60)	Good (61–79)	Very Good (80–100)
Quantity of Contribution (highest value within the range taken) (point 1)	No contribution	Very limited contribution	Sufficient contribution, but less frequent (participated once in a discussion)	Active and frequent contribution (participated 2 times in the discussion)	Very active and very frequent contribution (participated 3 times in the discussion)
Quality of Contribution (point 2)	Irrelevant to the topic, does not contribute to the discussion	Contribution is less relevant, not in-depth	Contribution is fairly relevant but lacks depth	Contribution is relevant and in-depth	Contribution is highly relevant, in-depth, and provides new insights
Listening Skills (point 3)	Does not listen or disregards others' opinions	Listening partially, but not responding appropriately	Listens well but does not respond appropriately	Listening and responding well	Listening and responding very well, enriching the discussion
Attitude and Discussion Ethics (point 4)	Being rude, frequently interrupting the conversation	Sometimes rude, frequently interrupting conversations	Polite and respectful of others' opinions, but sometimes impatient	Polite, respectful of others' opinions, and patient	Very polite, respects all opinions, supports constructive discussion, and is constructive

Explanation of the Discussion Participation Assessment Guidelines

Assessment is conducted periodically at each meeting or topic of discussion in the discussion meeting (for example, during 14 meetings in one semester)

How to Calculate the Final Score:

The final discussion participation score is calculated by taking the average score from all meetings. **Nilai Akhir** = $\frac{\text{nilai ke } 1+2+3+4}{4}$

Nilai Akhir dari **Dinny Indhikri Azzahra** = $\frac{\text{nilai } 75 + 90 + 85 + 88}{4} = 84.5$

Nilai Akhir dari **Ahmad Fauzan** = $\frac{\text{nilai } 80 + 88 + 82 + 85}{4} = 83.7$

ASSESSMENT GUIDELINES: PAPER

Aspects to be Assessed	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
Title & Topic Relevance (5%)	Specific, scientific title, appropriate to the context of KPIs and cross-cultural	Title is sufficiently specific and relevant	General title, relevance not clearly defined	Title is vague/unfocused	Title is inappropriate/topic is off-topic
Abstract & Keywords (10%)	Concise, includes objectives–methods–results/conclusions; appropriate keywords	Contains main elements, but incomplete	Too general/lacks systematic structure	Abstract does not describe the content	No abstract/keywords
Introduction & Problem Statement (10%)	Strong background, clear problem, real academic urgency	Clear problem, sufficient background	There is a background but the formulation is weak	Problem statement unclear/arbitrary	No problem formulation
Literature Review & Conceptual Framework (15%)	Relevant sources, strong synthesis, appropriate key concepts	Sufficient sources, synthesis not yet sharp	Many summaries, minimal synthesis	Minimal/irrelevant references	Almost no literature
Writing Methods/Procedures (10%)	Clear and consistent methods (literature review/case analysis), step-by-step approach	Methods are present, but lack detail	Method mentioned but not operational	Method not appropriate for content	No method
Analysis & Main Argumentation (25%)	Critical analysis,	Good analysis,	Descriptive	Many opinions	No analysis (only

Aspects to be Assessed	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
	logical argumentation, linking theory–case–implications	but lacking depth	analysis dominates	without basis	narrative)
Application to Islamic Broadcasting & Ethics (15%)	Clear strategy, ethics in da'wah/broadcasting are considered, culturally sensitive	Application exists, ethics are sufficient	General application, ethics are not specific enough	's application is weak/inappropriate	s not linked to KPIs/preaching
Structure, Coherence, & Academic Language (5%)	Very neat flow, strong transitions, effective academic language	Flow is fairly neat, some sections jump around	The flow is not very coherent, mixed language	Difficult to follow, many errors	Unreadable/random
Academic Format & Citation Compliance (5%)	Consistent references and bibliography, neat format	Mostly correct, with a few errors	Many inconsistencies	Disorganised/non-standard citations	No citations/bibliography

Name: Dinny Indhikri Azzahra
Student ID: 23010680001
Course: Cross-Cultural Communication
Programme: Master's in Islamic Communication and Broadcasting
Lecturer: Dr. Hj. SITI SOLIKHATI, MA

Title

Cross-Cultural Communication in Islamic Broadcasting in Indonesia's Digital Space:
Challenges, Ethics, and Intercultural Competence Strategies

Abstract

Indonesia, as a multicultural society, presents a high level of communication complexity, especially when religious messages are produced and disseminated through digital spaces whose audiences are diverse in terms of ethnicity, language, social class, and even local sects and traditions. This paper discusses cross-cultural communication as a strategic competency in the context of Islamic broadcasting (dakwah) so that religious messages do not stop at "delivery" but reach "understanding" with minimal distortion. Using a literature review and illustrative case analysis approach, the discussion focuses on (1) the definition and scope of cross-cultural communication, (2) sources of miscommunication such as differences in cultural context, stereotypes, communication styles, and meaning negotiation, and (3) strategies for strengthening intercultural competence for da'wah communicators: message adaptation, communication ethics, media literacy, active listening, and the use of cultural mediators. This paper concludes that the success of Islamic broadcasting in a pluralistic society requires measurable "intercultural competence": sensitivity to differences, the ability to interpret context, and ethical responsibility in choosing diction, framing, and medium.

Keywords: cross-cultural communication, Islamic broadcasting, digital da'wah, intercultural competence, communication ethics.

1. Introduction

Cross-cultural communication is the process of interaction between individuals/groups from different cultural backgrounds to foster mutual understanding, while negotiating meaning so that messages are not misinterpreted. In a pluralistic society, this ability is not merely an "additional skill", but a basic necessity for maintaining social cohesion, preventing symbolic conflicts, and strengthening inclusiveness.

In the Indonesian context, the urgency of cross-cultural communication is even greater due to the reality of enormous diversity (more than 1,300 ethnic groups and around 700 languages). This situation makes differences in norms of politeness, speech style, nonverbal expression, and identity sensitivity major factors that influence how messages are received.

For the Master of Islamic Communication and Broadcasting, this issue is crucial because religious messages are often understood not only as information but also as markers of identity. When da'wah is presented in digital spaces (YouTube, Instagram, TikTok, podcasts), the audience transcends local community boundaries. As a result, messages that are effective in one culture can be offensive or misunderstood in another culture if they are not managed with adequate intercultural competence and communication ethics.

2. Problem Statement

1. What are the main challenges of cross-cultural communication in Islamic broadcasting in Indonesia's digital space?
2. How do cultural context differences, stereotypes, and meaning negotiations trigger miscommunication in da'wah?
3. What intercultural competence strategies are relevant for communicators/preachers to ensure that messages are effective and ethical?

3. Purpose of Writing

This paper aims to: (1) map the challenges of cross-cultural communication in digital da'wah, (2) analyse the sources of miscommunication from cultural and communication perspectives, and (3) formulate practical strategies based on intercultural competence and Islamic broadcasting ethics.

4. Brief Literature Review

The literature emphasises that cross-cultural communication is often disrupted by language barriers, stereotypes, and differences in values/norms, requiring adaptation of message delivery, cross-cultural education, active listening, and cultural mediators. Other studies indicate that intercultural communication plays a role in strengthening empathy, reducing negative stereotypes, and increasing tolerance through effective open dialogue, including in the challenges of the digital era. ([Pubmedia Journal](#)) From the perspective of communication and Islamic preaching, intercultural communication can also be placed within the framework of ethics and etiquette of interaction so that differences do not trigger prejudice and division. ([Ejournal UNSUDA](#))

5. Writing Method

The method used is a literature review with conceptual analysis, supplemented by case illustrations to show how cross-cultural miscommunication can occur in the practice of digital Islamic broadcasting. The literature review approach is consistent with the methods commonly used in cross-cultural communication and da'wah studies.

6. Discussion

6.1 Key Challenges of Cross-Cultural Communication in Digital Da'wah

The first challenge is the difference in "cultural context" in reading messages: some audiences demand direct messages, while others value subtle cues, symbols, and politeness. Because these patterns differ, a short piece of da'wah video can lose its context, then be understood literally or considered offensive to certain groups.

The second challenge is stereotypes and prejudice. In the digital space, audiences often judge speakers based on their identity (regional origin, language style, cultural symbols) before assessing their arguments. Stereotypes accelerate misunderstandings and make rational clarification slower than viral emotions.

The third challenge is audience fragmentation: digital dakwah reaches across generations, social classes, and varying levels of religious literacy. In such conditions, messages that are too "internal" (assuming knowledge of certain schools of thought/terminology) risk not being understood by the wider public, while messages that are too "pop" can be considered to oversimplify religious issues. ([ResearchGate](#))

6.2 Sources of Miscommunication: Unfinished Meaning Negotiation

Cross-cultural communication is not just a transfer of information, but a symbolic interpretation that requires adaptation and negotiation of meaning. If meaning negotiation does not occur (for example, because the content format is too short, or the comment section is toxic), then the audience fills the "contextual void" with their own prejudices.

In Islamic broadcasting, this problem is magnified because religious messages often contain normative claims (right–wrong, permissible–impermissible). When conveyed without contextual markers (e.g., "for condition X," "based on the opinion of scholar Y," "in certain traditions"), cross-cultural audiences may interpret them as judgements on the practices of other communities. At this point, the communication issue becomes a social relations issue. ([Ejournal UNSUDA](#))

6.3 Case Illustration

For example: a preacher creates 45 seconds of content about "certain religious traditions" and calls them "not in accordance with guidance" without explaining the fiqh framework, differences in khilafiyah, and the context of local traditions. The content goes viral and reaches audiences across regions. Group A reads it as "education", group B reads it as "cultural insult", group C uses it as material for political identity attacks. In the comments, stereotypes emerge ("people from region X are indeed harsh", "group Y always misleads"), turning the dialogue into conflict.

When using a cross-cultural communication approach, communicators should: (1) provide context (scope, basis of argument, and limitations), (2) choose diction that does not demean community identity, (3) open a space for moderate questions and answers, and (4) invite cultural mediators (e.g., local figures) to translate meaning into the community context.

6.4 Strategies for Strengthening Intercultural Competence for Islamic Broadcasters

1. Audience-based message adaptation: map out who the audience is (across ages, ethnicities, traditions), then adjust the level of terminology, examples, and communication style.
2. Active listening and open dialogue: not just talking, but designing interaction formats (Q&A, clarification, live) that allow for meaning negotiation.
3. Managing stereotypes with literacy and empathy: referring to differences as social realities, not stigmatising material; directing the audience towards verification and discussion etiquette. ([Pubmedia Journal](#))
4. Ethics of digital da'wah communication: maintaining accuracy, not provoking hatred, not demeaning local traditions, and prioritising the public interest. This ethical approach is relevant to prevent "virtual piety" from turning into symbolic aggression in the digital public sphere.
5. Using cultural mediators: collaborating with local community leaders/academics/cross-cultural activists to translate messages into symbolic language that is understood by the local audience.

7. Conclusion

Cross-cultural communication is a core competency for students of the Master's programme in Islamic Communication and Broadcasting because modern Islamic broadcasting takes place in a multicultural public sphere and is increasingly mediated by digital platforms.

Differences in cultural context, stereotypes, and failed meaning negotiation are the main sources of miscommunication that can shift da'wah from "enlightenment" to "conflict". Therefore, Islamic broadcasters require concrete intercultural strategies: message adaptation, active listening, communication ethics, media literacy, and the use of cultural mediators. Thus, digital da'wah can become an inclusive space for meaning production—not a space for mutually exclusive identity competition.

References

- Apriani, R. I. I., Berman, D., Isnaini, R. A., Kautsar, N., & Suhayat, Y. (2022). Intercultural communication from an Islamic perspective. *BUSYRO: Journal of Islamic Da'wah and Communication*, 4(1), 16–23. ([Ejournal UNSUDA](#))
- Fasadena, M. (2021). Cyber media activism in Indonesian da'wah. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 19(1), 65–86. ([eJournal of Sunan Gunung Djati](#))
- Hariyanto, A. I., & Dharma, R. (2020). Cross-cultural communication textbook. UMSIDA Press. ([eJournal of Sunan Gunung Djati](#))
- Haryatmoko. (2021). Communication ethics: Media manipulation, violence, and pornography. Kanisius. (jurnal.uai.ac.id)
- Ihsani, I., & Febriyanti, I. (2021). Communication ethics as a control of virtual piety in the review of hadith. *Jurnal At-Tibyan: Journal of Alqur'an and Tafsir Sciences*, 6(2), 257–271.
- Kasir, I., & Awali, S. (2024). The role of digital da'wah in spreading the message of Islam in the modern era. *An-Nasyr Journal: Journal of Da'wah in Ink*, 11(1), 59–68. ([ResearchGate](#))
- Mudrik, N., & Fawwaz, Z. E. I. (2024). Cross-cultural communication: Concepts, challenges, and development strategies. *Selasar KPI: Reference for Communication and Da'wah Media*, 4(2), 168–181.
- Muhtarom, D. A., Widiyanarti, T., Junistian, F., Karyana, Y. P., Saronta, S., & Baihaq, A. A.-R. (2024). The role of intercultural communication in enhancing understanding and tolerance among nations. *Interaction Communication Studies Journal*, 1(3). ([Pubmedia Journal](#))
- Sunata, I. (2023). A study on communication and culture. *Journal of Da'wah*, 2(1), 83–99.

Name: Ahmad Fauzan
Student ID: 23010680068
Course: Cross-Cultural Communication
Programme: Master of Islamic Communication and Broadcasting
Lecturer: Dr. Hj. SITI SOLIKHATI, MA

Title

Cross-Cultural Communication in Digital Da'wah in Indonesia: Risks of Meaning Distortion, Representation Ethics, and Strengthening Intercultural Competence

ABSTRACT

Indonesia's multicultural society makes religious communication spaces fraught with differences in values, norms, language styles, and cultural symbols. This complexity is even more pronounced in digital da'wah because messages are produced and disseminated in short formats that are easily cut and reach audiences across ethnicities, social classes, local traditions, and religious orientations. This paper positions cross-cultural communication as a strategic capacity so that da'wah messages do not stop at delivery but achieve more accurate and civilised understanding. Using a literature review and case studies, the discussion focuses on three areas: mapping the challenges of cross-cultural communication in digital da'wah, explaining the sources of distortion (cultural context, stereotypes, prejudices, and failed meaning negotiation), and formulating strategies to strengthen intercultural competence through message adaptation, communication ethics, media literacy, active listening, and the involvement of cultural mediators. This paper emphasises that the success of Islamic broadcasting in a multicultural public sphere requires cultural sensitivity, careful framing, and ethical responsibility in choosing diction and medium. Keywords: cross-cultural communication, digital da'wah, Islamic broadcasting, intercultural competence, communication ethics

INTRODUCTION

Cross-cultural communication refers to the process of interaction between individuals or groups with different cultural backgrounds, whereby the interpretation of messages is greatly influenced by values, norms, customs, and symbols that are not always the same. In a pluralistic society, cross-cultural competence is not only complementary but also a prerequisite for public communication to run smoothly without misinterpretations that lead to social tension.

In Indonesia, cultural and linguistic heterogeneity increases the likelihood of differences in standards of politeness, ways of expressing agreement/disagreement, and identity sensitivity. In the context of Islamic preaching and broadcasting, religious messages are often intertwined with identity, so that the acceptance of a message is not determined by its content alone, but also by how the message is framed, who delivers it, and how social symbols are used.

The situation becomes more complicated when da'wah moves to the digital space. Digital platforms expand reach, but at the same time shorten context: video clips, emotionally charged headlines, and reactive comments can shift the meaning of the message. Therefore, cross-cultural communication is important to ensure that da'wah functions as enlightenment, not a trigger for polarisation.

PROBLEM STATEMENT

1. What are the most dominant challenges in cross-cultural communication in Islamic broadcasting in Indonesia's digital space?
2. How do cultural context, stereotypes, prejudices, and incomplete meaning negotiation distort the message of da'wah?
3. What intercultural competence strategies are most relevant for enhancing the effectiveness and ethics of digital da'wah?

PURPOSE OF WRITING

This paper aims to: (1) identify the challenges of cross-cultural communication in digital da'wah, (2) explain the sources of meaning distortion and miscommunication mechanisms, and (3) offer practical strategies based on intercultural competence and Islamic broadcasting ethics.

BRIEF LITERATURE REVIEW

Cross-cultural communication studies emphasise that communication barriers often arise due to differences in value systems, norms, communication styles, and cultural knowledge gaps between interacting parties. These differences often lead to misinterpretation, the emergence of stereotypes, and the reinforcement of prejudices, thus requiring communication adaptation skills, cross-cultural education, and dialogue mechanisms that allow for clarification. From the perspective of Islamic preaching and communication, cross-cultural relations should be framed by communication ethics and interaction etiquette. This ethical framework is relevant for curbing the tendency to label, avoiding symbolic insults, and ensuring that messages are conveyed with wisdom and consideration of the greater good, especially when communication takes place in public spaces that are prone to polarisation.

WRITING METHOD

This paper uses a literature review to develop a conceptual framework of cross-cultural communication and communication ethics, then adds case illustrations as examples of patterns of meaning distortion that commonly occur in digital da'wah. This approach was chosen because it is suitable for mapping concepts, assessing problem trends, and formulating strategic recommendations.

DISCUSSION

6.1 Key Challenges of Cross-Cultural Communication in Digital Da'wah

The first challenge is the difference in contextual orientation in understanding messages. Some audiences need explicit and direct explanations, while others read meaning through politeness, implicit cues, and social symbols. When preaching is presented in a concise format, context is often lost, so audiences fill in the gaps in meaning with their own cultural assumptions.

The second challenge relates to stereotypes and prejudices that work quickly in the digital space. The identity of the speaker (regional origin, style of language, cultural symbols, social affiliations) can be assessed before the argument. In such conditions, rational clarification often loses out to viral emotional responses. The third challenge is audience fragmentation. Digital preaching reaches very diverse groups: different levels of religious literacy, different sectarian frameworks, and different educational and social backgrounds. Messages that are too internalised risk not being read by the wider public, while messages that are too simplified can be perceived as ignoring the complexity of religious issues.

6.2 Message Distortion and Stalled Meaning Negotiation

Cross-cultural communication is essentially a negotiation of meaning. Distortion arises when this negotiation fails, for example because: (1) messages are cut off without contextual markers, (2) comment spaces are filled with speech that closes dialogue, or (3) there are no adequate clarification mechanisms. In da'wah, the risk of distortion increases because messages often contain normative claims. Without an explanation of limitations (e.g., areas of disagreement, differences of opinion among scholars, or specific social contexts), the audience may interpret the message as a judgement on the practices of other communities. At this stage, the communication problem shifts to a social relations problem: identities are at stake, not just material understanding.

6.3 Case Illustration

Imagine a preacher uploading a short video that judges a local tradition as "not in accordance with guidance" without explaining the fiqh basis, differences of opinion, and the context of the tradition. The content then circulates across regions and communities. Some audiences consider it educational, others perceive it as cultural insult, and still others use it as ammunition for identity conflicts. Comments turn into an arena for labelling and stereotyping.

From a cross-cultural communication perspective, the issue is not only the content but the absence of contextual bridges. Ideally, communicators should include: an explanation of the scope, the basis for the argument, indicators of differences of opinion if any, and diction that does not demean the identity of the community. In addition, a dialogue format (Q&A, clarification, discussion with local figures) can be used so that meaning negotiation occurs, rather than stopping at assumptions.

6.4 Strategies for Strengthening Intercultural Competence for Islamic Broadcasters

4. Audience segmentation and message adaptation: messages are tailored to audience profiles (tradition, literacy, identity sensitivity), including the selection of terms, examples, and levels of explicitness and implicitness.
5. Active listening and dialogue design: preaching is not just a monologue, but provides a feedback mechanism for clarifying meaning (question and answer, live, further explanation).
6. Media literacy to reduce stereotypes: audiences are guided towards verification, contextual reading, and discussion etiquette so that differences do not turn into stigma.
7. Ethics of digital da'wah communication: maintaining accuracy, avoiding provocative clickbait, not demeaning local traditions, and prioritising the public interest.

8. Involvement of cultural mediators: collaboration with local figures/academics/cross-cultural activists to translate messages into the audience's symbolic framework and reduce misinterpretation.

CONCLUSION

Cross-cultural communication is a core competency for Master's students in Islamic Communication and Broadcasting because digital da'wah takes place in a multicultural, fragmented, and distortion-prone public space. Differences in cultural context, stereotypes, prejudices, and incomplete meaning negotiation are the main sources of miscommunication that can shift da'wah from enlightenment to identity conflict. Therefore, the necessary intercultural strategies include message adaptation, dialogue design, media literacy, communication ethics, and the use of cultural mediators. With this approach, Islamic broadcasting has the opportunity to become a space for meaning production that is more inclusive, responsible, and oriented towards *maslahat*.

REFERENCES

- Apriani, R. I. I., Berman, D., Isnaini, R. A., Kautsar, N., & Suhayat, Y. (2022). Intercultural communication from an Islamic perspective. *BUSYRO: Journal of Islamic Da'wah and Communication*, 4(1), 16–23.
- Fasadena, M. (2021). Cyber media activism in Indonesian da'wah. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 19(1), 65–86.
- Hariyanto, A. I., & Dharma, R. (2020). *Cross-cultural communication textbook*. UMSIDA Press.
- Haryatmoko. (2021). *Communication ethics: Media manipulation, violence, and pornography*. Kanisius.
- Ihsani, I., & Febriyanti, I. (2021). Communication ethics as a control of virtual piety in the review of hadith. *Jurnal At-Tibyan: Journal of Qur'an and Tafsir*, 6(2), 257–271.
- Kasir, I., & Awali, S. (2024). The role of digital da'wah in spreading Islamic messages in the modern era. *An-Nasyr Journal: Journal of Da'wah in Ink*, 11(1), 59–68.
- Mudrik, N., & Fawwaz, Z. E. I. (2024). *Cross-cultural communication: Concepts, challenges, and development strategies*. Selasar KPI: Reference for Communication and Da'wah Media, 4(2), 168–181.
- Muhtarom, D. A., Widiyanarti, T., Junistian, F., Karyana, Y. P., Saronta, S., & Baihaq, A. A.-R. (2024). The role of intercultural communication in enhancing understanding and tolerance among nations. *Interaction Communication Studies Journal*, 1(3).
- Sunata, I. (2023). A study of communication and culture. *Journal of Da'wah*, 2(1), 83–99.

GUIDELINES FOR MID-SEMESTER EXAMINATION ASSESSMENT

Program	:	Master's Programme in Islamic Communication and Broadcasting	Class	:	Regular A, B,
Courses	:	Cross-Cultural Communication	Time	:	08:00-09:50 WIB (150 minutes)
SKS	:	3 SKS	Examination Type	:	Home Exam
Lecturer	:	1. Dr. Hj. Siti Solikhati, MA			

Question 1 (Sub-CLO 1 – 25 points)

Explain systematically **the five core concepts in cross-cultural communication**, including:

- Hofstede's cultural dimensions
- High-context and low-context cultures
- Ethnocentrism
- Cultural stereotypes
- Cultural Prejudice

In your answer, explain the conceptual meaning of each term and its implications in cross-cultural communication practices, particularly in the context of Islamic preaching and broadcasting. **(CLO-1)**

Question 2 (Sub-CLO 2 – 25 points)

Explain how **cultural variables** influence:

- a. Verbal communication patterns
- b. Non-verbal communication patterns
- c. Conflict resolution styles
- d. The formation of social and religious identity

Use **concrete examples across societies or countries** to illustrate the differences and similarities in these communication patterns within the context of global Islamic communication. **(CLO-2)**

Question 3 (Sub-CLO 3 – 25 points)

Explain the relationship between **culture, language, and meaning** in cross-cultural communication.

Then, explain how **cultural misunderstandings** can lead to distortions in da'wah messages or communication conflicts in multicultural public spaces. Provide **one** relevant **real-life or hypothetical case study** related to the field of Islamic communication and broadcasting. **(CLO-2, CLO-3)**

Question 4 (Sub-CLO 4 – 25 points)

An Islamic broadcasting institution plans to deliver a message of da'wah to a multicultural audience with diverse cultural backgrounds, values, and communication styles.

Master of Islamic Communication and Broadcasting
Faculty of Communication, State Islamic University Walisongo
Mid-Semester Examination 2023/2024

Course : Cross-Cultural Communication
Lecturer : Dr. Hj. Siti Solikhati, MA
Duration : 150 minutes

Name : **Dinny Indhikri Azzahra**
Student ID Number : **23010680001**
Course : Cross-Cultural Communication



1. Systematically explain **the five core concepts in cross-cultural communication**, including:

- Hofstede's cultural dimensions
- High-context and low-context cultures
- Ethnocentrism
- Cultural Stereotypes
- Cultural bias

In your answer, explain the conceptual meaning of each term and its implications in cross-cultural communication practices, particularly in the context of Islamic preaching and broadcasting. **(CLO-1)**

ANSWER:

- The five core concepts in cross-cultural communication that are important to understand are as follows. First, **Hofstede's Cultural Dimensions** explain cultural value patterns that influence communication behaviour, such as power distance, individualism–collectivism, uncertainty avoidance, masculinity–femininity, and long-term orientation. The implications for Islamic preaching and broadcasting: in cultures with high power distance, preaching tends to be more effective when the communicator maintains authority, formal structure, and authoritative references; whereas in more egalitarian cultures, a dialogical and participatory approach is often more acceptable. In collectivist cultures, messages that emphasise social harmony, ukhuwah (brotherhood), and mutual benefit usually resonate more than messages that strongly emphasise individual freedom. Second, **high-context and low-context cultures** explain whether meaning is captured more from implicit context (high context) or from explicit utterances (low context). In preaching, high-context societies tend to be sensitive to subtle insinuations, symbols, and politeness; while low-context audiences need more direct explanations, clear definitions, and explicit points so that does not cause ambiguity. Third, **ethnocentrism** is the tendency to

23

judge other cultures by one's own cultural standards. In Islamic broadcasting, ethnocentrism can cause preachers to consider certain local cultural practices "wrong" simply because they are different in style, even though they may fall within the realm of khilafiyah or customs that do not conflict with basic values. Fourth, **cultural stereotypes** are generalisations (often simplifications) about other groups, for example, "group X is harsh", "group Y is closed". Stereotypes influence the way we interpret messages before we fully understand their content; in digital da'wah, stereotypes cause the public to quickly "lock in" their judgement of the speaker based on their accent, symbols, or regional origin. Fifth, **cultural prejudice** is a more emotional negative attitude that persists even when data is insufficient; prejudice encourages rejection of da'wah messages even before the message is considered. Therefore, cross-cultural communication in da'wah requires sensitivity, non-demeaning language, and the ability to bridge meanings across identities.

2. Explain how **cultural variables** influence:

- a. Verbal communication patterns
- b. Non-verbal communication patterns
- c. Conflict resolution styles
- d. The formation of social and religious identity

Use **concrete examples across societies or countries** to illustrate the differences and similarities in these communication patterns within the context of global Islamic communication. (CLO-2)

ANSWER:

- 
- Cultural variables broadly influence communication patterns. **(a) Verbal:** certain cultures tend to be direct when expressing opinions or criticism, while other cultures **are** more indirect in order to preserve face and harmony. Example: communication styles in some Western contexts are often more explicit when rejecting ideas, while in many Asian contexts rejection can be conveyed with subtle phrases, pauses, or "we will consider it later". In global Islamic communication, this influences the style of sermons/lectures: some are assertive and argumentative, while others are persuasive with stories and gentle satire. **(b) Nonverbal:** differences arise in eye contact, physical distance, intonation, and gestures. For example, some cultures consider intense eye contact a sign of confidence, while others may view it as impolite; in cross-border Islamic broadcasting, hand gestures or proximity in broadcasts can be interpreted differently by audiences with different norms of politeness. **(c) Conflict:** cultures that emphasise harmony tend to choose avoidance or accommodation styles, while cultures that emphasise openness may choose argumentative confrontation. On sensitive religious issues, if broadcasters bring a harsh debating style to audiences who value politeness, the message can turn into conflict rather than clarification. **(d) Social and religious identity:** cultural identity shapes how individuals assert "who I am" (ingroup–outgroup), including religious, national, and sectarian identities. Cross-society

example: in some homogeneous Muslim countries, the identity of the "ummah" can appear as the primary identity in the public sphere; whereas in multicultural countries, religious identity often negotiates with citizenship and minority–majority identities. In the context of global Islam, the similarities are common values such as manners, respect, and solidarity; the differences are the ways of expressing those values through language, symbols, and communication styles influenced by local culture.

3. Explain the relationship between **culture, language, and meaning** in cross-cultural communication.

Then, explain how **cultural misunderstandings** can lead to distortions in da'wah messages or communication conflicts in multicultural public spaces.

Provide **one real or hypothetical case study** relevant to the field of Islamic communication and broadcasting. (CLO-2, CLO-3)

ANSWER:

- 21
- Culture, language, and meaning are interrelated because **language not only refers to reality, but also carries the way a culture categorises experiences** (e.g. concepts of politeness, honour, taboos, or specific religious terms). Meaning also exists not only in words, but also in **pragmatics**: who is speaking, to whom, in what situation, and what norms apply. In cross-cultural communication, misunderstandings arise when people translate words literally without translating the social context. Distortion of the message of da'wah can occur when preachers use terms that have positive meanings in certain traditions but sound "harsh" or political to other audiences; or when humour, metaphors, and analogies do not align with the norms of politeness in the target culture.

A relevant hypothetical example: an international da'wah channel raises the theme of "jihad" as "moral sincerity against lust and self-improvement", but short clips are circulated without explanation, leading a multicultural audience to interpret it as justification for violence because in their environment the term is often associated with conflict in the media. As a result, what should have been an educational da'wah message turned into public controversy, triggering prejudiced comments against Muslims, and the broadcasting institution was considered contextually insensitive. In this case, the problem was not only the da'wah material, but also the failure to manage the cultural context, framing, and clarification of meaning.

4. An Islamic broadcasting institution plans to deliver a da'wah message to a multicultural audience with different cultural backgrounds, values, and communication styles. (CLO-3)

ANSWER:

- If an Islamic broadcasting institution wishes to convey its message to a multicultural audience (), a relevant communication strategy is to first map the audience (segmentation based on language, norms of decency, sensitive issues,

22
level of religious literacy, and media preferences). After that, the institution needs to design message adaptations: the core values of da'wah (morals, justice, mercy, benefit) are maintained, but the choice of diction, examples, and symbols are adjusted so as not to cause misunderstanding. For high-context audiences, messages can use narratives, parables, and an emphasis on manners; for low-context audiences, messages need to be more explicit in their definitions and boundaries, including explaining "what is meant" and "what is not meant".

Furthermore, institutions need to prepare credible and culturally sensitive communicators, for example by presenting local figures or co-hosts from different backgrounds as cultural mediators. In the realm of production, visual and non-verbal aspects are also important: dress, gestures, choice of background music, and even the way other groups are referred to must minimise stigma. In digital distribution, institutions need to prepare feedback mechanisms (comment moderation, clarification sessions, Q&As) to reduce distortion due to content clipping. Finally, institutions must uphold the ethics of Islamic broadcasting communication: avoid framing that demeans certain groups, verify data, prioritise maslahat (public interest), and prepare crisis responses in case of misinterpretation. With these steps, da'wah is more likely to be accepted as a space for education and dialogue, rather than a source of identity conflict.

Master of Islamic Communication and Broadcasting
Faculty of Communication, State Islamic University Walisongo
Mid-Semester Examination for the 2023/2024 Academic Year

Course : Cross-Cultural Communication
Lecturer : Dr. Hj. Siti Solikhati, MA
Duration : 150 minutes

Name : Ahmad Fauzan
Student ID : 23010680068
Course : Cross-Cultural Communication

89

- 22 1. The following five core concepts of cross-cultural communication help explain why the same message can be received differently.

(1) Hofstede's Cultural Dimensions

Hofstede maps cultures through value dimensions that influence how people communicate, such as: **Power Distance** (acceptance of hierarchy), **Individualism–Collectivism** (individual vs. group orientation), **Uncertainty Avoidance** (tolerance of ambiguity), and **Long-term Orientation** (long-term orientation).

Implications for Islamic preaching/broadcasting: in cultures with high power distance, communicators tend to be more accepted if they appear authoritative, neat, and their arguments refer to authority (scholars/institutions). In collectivist cultures, messages that emphasise social harmony, ukhuwah (brotherhood), and mutual benefit are usually more effective than messages that overly emphasise individual choice.

(2) High-context vs low-context cultures (Hall)

High-context cultures rely heavily on implicit cues, symbols, and politeness; **low-context** cultures demand explicit, direct, and structured messages.

Implications: preaching to a high-context audience requires maintaining decorum, subtle metaphors, and "feel for language", while a low-context audience requires clear definitions, firm boundaries, and concrete examples to avoid multiple interpretations.

(3) Ethnocentrism

Ethnocentrism is the tendency to measure other cultures using one's own cultural standards.

Implications: in preaching, ethnocentrism can cause preachers to quickly judge local traditions as "wrong" simply because they differ in practice, even though some of them fall within the realm of ijihad/khilafiyah or customs that do not contradict principles.

(4) Cultural stereotypes

Stereotypes are generalisations about groups (e.g. "group A is harsh", "group B is closed").

Implications: Stereotypes influence the audience's preconceptions before they understand the content. In Islamic broadcasting, the audience may reject the message not

because of the arguments, but because of the speaker's accent, symbols, or regional origin.

(5) Cultural Prejudice

Prejudice is a deep-rooted negative attitude despite weak data; it is more emotional and difficult to correct.

Implications: Prejudice causes scientific clarification to lose out to viral emotions, especially on social media. Therefore, Islamic broadcasting requires careful framing and dialogue strategies to reduce audience defensiveness.

2. Cultural variables shape communication patterns in the following four aspects.

a) Verbal communication patterns

Culture influences word choice, direct/indirect levels, and ways of giving criticism.

Example: in some Asian contexts (more harmony-oriented), rejection is often wrapped in subtlety; while in some Western contexts (more low-context), criticism can be delivered explicitly. In global Islamic communication, this influences the style of preaching: there is a tradition of very assertive rhetoric, while others emphasise narrative, wisdom, and gentle satire.

b) Nonverbal communication patterns

Eye contact, physical distance, intonation, expressions, and gestures are interpreted differently. For example, intense eye contact may be considered confident in one culture, but considered impolite in another. In cross-border Islamic broadcasting, hand gestures, speaking tempo, or facial expressions of the preacher may be perceived as "angry" by certain audiences when the intention is actually to be "firm".

c) Conflict resolution styles

Cultures that emphasise harmony tend to choose avoidance/accommodation; cultures that emphasise openness may choose argumentative confrontation. In international Islamic discussion forums, a heated debate style that is considered "normal" in one place may be understood as an attack on identity in another place, thus turning substantive conflict into social conflict.

d) Formation of social and religious identity

Culture determines how people assert their "us" (ingroup) and "them" (outgroup) identities. For example, in Muslim minority environments (e.g., the European diaspora), religious identity is often negotiated with civic identity, while in Muslim-majority countries, religious identity can be more dominant in the public sphere. This pattern has an impact on the acceptance of da'wah: messages that strongly emphasise identity boundaries have the potential to widen social distances in a multicultural context.

3. **The relationship between culture, language and meaning:** culture provides a "framework" of values and norms; language is the medium for expressing that framework; meaning arises from interpretations influenced by social context, not just

dictionary definitions. Therefore, a single term can carry different "flavours" in different cultures, including religious terms.

Distortion of religious messages due to cultural misunderstanding occurs when:

1. terms are understood literally without context,
2. social symbols (intonation, gestures, labels) trigger identity defensiveness,
3. the audience fills in the contextual gaps with preconceptions.

Hypothetical case study (relevant to KPIs):

A 30-second preaching video raises the theme of "amar ma'ruf nahi munkar" (enjoining what is good and forbidding what is evil) in very strong language. In community A, this strong style is understood as moral steadfastness. However, when the clip is circulated to a multicultural audience, some interpret it as justification for judging others in public spaces. Comments become aggressive, labels are attached to certain groups, and preaching turns into a communication conflict.

If communicators had included contextual markers from the outset (purpose, boundaries, etiquette for giving advice, and prohibitions against degrading others), the distortion could have been reduced.

4. If Islamic broadcasting institutions wish to convey da'wah to a multicultural audience, a layered strategic approach can be adopted:

1. **Audience mapping (audience profiling)**

Classifying audiences based on language, identity sensitivity, religious literacy levels, and communication style preferences (high or low context). This determines the format: lectures, talk shows, dialogues, or step-by-step educational content.

2. **Adaptive message design, not changing the substance**

Core values (mercy, justice, benefit) are maintained, but examples, diction, and analogies are adapted. For low-context audiences: explicit definitions and boundaries. For high-context audiences: pay attention to politeness, symbols, and ways of reprimanding that do not humiliate.

3. **Framing and visual ethics**

Titles/thumbnails are not provocative, avoiding labels that stigmatise cultural groups/sects. Visual and non-verbal elements (intonation, gestures, expressions) are maintained so as not to appear condescending.

4. **Meaning negotiation mechanisms**

Provide space for clarification: Q&A, live sessions, pinned comments containing material restrictions, and moderators to regulate discussions. This is important because cross-cultural communication requires dialogue, not monologue.

5. **Cultural mediators and collaboration**

Involve local figures/academics/community activists to translate messages into local cultural symbols. Collaboration also increases trust and reduces resistance.

With this strategy, da'wah is not only "spread," but has a greater chance of being "understood" fairly and civilly in a multicultural public space.

23

QUESTION VALIDATION SHEET

MID-SEMESTER EXAMINATION 2023/2024

The questions for the Final Exam of the 2023/2024 Academic Year for the Master's Programme in Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, Walisongo State Islamic University, have been submitted with the following details:

1	Programme	Master's Programme in Islamic Communication and Broadcasting Studies
2	Course/Semester	Cross-Cultural Communication / 2
3	Lecturer (Coordinating Lecturer)	Dr. Hj. Siti Solikhati, MA
4	Examination Type	*Open book *Closed book *Project *Other (please specify) *Presentation *Oral *Home exam

QUESTION VALIDATION ELEMENTS	Validation (v)	Description
Theoretical Knowledge (50%): Mastery of the main theories or principles taught.	✓	
Concept Application (30%): Ability to apply theory to practical situations or cases.	✓	
Clarity of Answers (20%): The ability to provide structured, logical, and appropriate responses to questions.	✓	
RESULTS:	Valid (✓) Needs Improvement () *Checklist One	

Validation Date:

By Master's Programme in Islamic Communication and Broadcasting	Known by, (Head of the Study Programme)
Course Coordinator  Dr. Hj. Siti Solikhati, MA	Head of the Study Programme  Dr. Saerozi, S.Ag, M.Pd

GUIDELINES FOR ASSESSING END-OF-SEMESTER EXAMS

Program	:	Master of Islamic Communication and Broadcasting	Class	:	Regular A, B,
Courses	:	Cross-Cultural Communication	Time	:	08:00-09:50 WIB (150 minutes)
SKS	:	3 SKS	Examination Type	:	Closed-book examination
Lecturer	:	2. Dr. Hj. Siti Solikhati, MA			

Question 1 (Sub-CLO 1 – 20 points)

Create a concept map that illustrates the relationships between: *culture, values, norms, language, identity, symbols, and meaning* in cross-cultural communication.

In your brief explanation, describe at least 8 key terms that you included in the concept map and why the relationships between these terms are important for Islamic preaching/broadcasting communication. **(CLO-1)**

Question 2 (Sub-CLO 2 – 20 points)

Analytically compare the following three communication styles in the context of cross-cultural interaction:

- a. direct vs indirect style
- b. task-oriented vs relationship-oriented (task–relationship oriented)
- c. high involvement vs high considerateness (high involvement vs high consideration)

Explain their impact on: (1) message effectiveness, (2) potential for misunderstanding, and (3) inclusive da'wah delivery strategies. **(CLO-2)**

Question 3 (Sub-CLO 3 – 20 points)

Case: A da'wah content on social media went viral because it was considered "offensive" to a particular local culture. The broadcasting institution was asked to make a clarification and improve its communication strategy.

Apply Cultural Intelligence (CQ) strategies to develop:

- a. problem diagnosis (what is wrong with the context, symbols, or framing),
- b. clarification plan (message content, language style, channels, and timing),
- c. preventive measures to avoid similar conflicts in the future (cross-cultural editorial SOP).

(CLO-3)

Question 4 (Sub-CLO 4 – 20 points)

Critically analyse how platform algorithms, echo chambers, and symbolic power dynamics influence intercultural relations in digital da'wah.

In your response, discuss:

- a. how algorithms can reinforce stereotypes/polarisation,
- b. how religious authorities and influencers negotiate in the digital space,
- c. Two main ethical dilemmas and realistic editorial policy recommendations for Islamic broadcasting institutions. **(CLO-4)**

Question 5 (Sub-CLO 5 – 20 points)

Design a substantial (not merely brief) case study for cross-cultural communication training in Islamic broadcasting institutions, with the following mandatory components:

- a. the problem background and profile of the multicultural audience,
- b. conflicts/miscommunications that occur (verbal + nonverbal + identity),

- c. data/artefacts analysed (e.g. dialogue transcripts, caption excerpts, public comments, headline framing),
- d. discussion questions (minimum 6 questions),
- e. solutions: communication strategies + ethical principles + success indicators. **(CLO 5)**

Master of Islamic Communication and Broadcasting

Faculty of Communication, State Islamic University Walisongo

FINAL EXAMINATION FOR THE EVEN SEMESTER 2023/2024

Course : Cross-Cultural Communication

Lecturer : Dr. Hj. Siti Solikhati, MA

Duration : 150 minutes

83

Name : Dinny Indhikri Azzahra
Student ID Number : 23010680001
Course : Cross-Cultural Communication

1. Create a **concept map** that illustrates the relationships between: *culture, values, norms, language, identity, symbols, and meaning* in cross-cultural communication.

In your brief explanation, explain **at least 8 key terms** you included in the concept map and why the relationships between these terms are important for Islamic da'wah/broadcasting communication.

ANSWER:

Concept map (narrative):

Culture → shapes values and norms → influences language choices and symbol usage → generates meaning in interactions → reinforces or negotiates identity (social and religious).

- Culture: a system of values, customs, and ways of life that are passed down and shape how people understand reality.
- Values: beliefs about what is considered good/ideal (e.g. politeness, honour, collectivity).
- Norms: social rules that guide communication behaviour (what is acceptable/unacceptable).
- Language: the primary tool for conveying messages, but also carries cultural ways of thinking (including religious terms).
- Symbols: meaningful signs (words, clothing, gestures, religious icons) that are interpreted through cultural context.
- Meaning: the result of interpreting messages; not only from words, but also from situations, relationships, and norms.
- Identity: the way individuals/groups define "who I/we are", including Islamic identity (community, sect, local traditions).
- Context: the social situation that causes meaning to change (e.g. digital space vs religious gathering).

Relevance of Islamic preaching/broadcasting: the same preaching message may be received differently because the values and norms of the audience are different; religious symbols and terms need to be translated contextually so that their meaning does not

deviate and does not trigger resistance.

2. Analytically compare the following **three communication styles** in the context of cross-cultural interaction:

- a. direct **vs indirect** style
- b. **task-oriented vs relationship-oriented** style
- c. high involvement **vs high considerateness**

Explain **their impact** on: (1) message effectiveness, (2) potential for misunderstanding, and (3) inclusive da'wah delivery strategies.

ANSWER:

a) Direct vs indirect

- Direct: conveying criticism/opinions explicitly. Impact: clear, quickly understood, but may be considered rude by cultures that value harmony.
- Indirect: using subtle hints, metaphors, or "polite language". Impact: preserves face, but may be considered indecisive by cultures that favour directness. Implications for preaching: when addressing cross-cultural audiences, preachers need to balance firmness of content with politeness of style, for example by using a structure of "inviting—explaining—setting boundaries" rather than "judging".

b) Task vs relationship oriented

- Task: focus on results/goals (efficiency, points).
- Relationship: focus on relationships, atmosphere, and closeness. Implications: Da'wah that is very "task" oriented (many points, fast) can be effective for certain audiences, but other audiences need a relational opening (greetings, empathy, social context) for the message to be accepted.

c) High involvement vs high considerateness

- High involvement: energetic, fast-paced style; interruptions are considered normal.
- High considerateness: waiting for one's turn to speak, pausing, not interrupting. Implications: in cross-cultural da'wah dialogue (e.g. international webinars), moderators need clear discussion rules so that speaking styles are not interpreted as aggressive or passive.

General impact on effectiveness, misunderstanding, inclusive strategies: Effectiveness increases if the communication style matches the audience's norms; misunderstandings arise if the audience judges the speaking style by their own cultural standards; inclusive strategies include using neutral language, providing context, and allowing space for clarification (Q&A).

3. Case study: A religious content on social media went viral because it was considered "offensive" to a particular local culture. The broadcasting institution was asked to issue a clarification and improve its communication strategy.

Apply **Cultural Intelligence (CQ) strategies** to develop:

- a. problem diagnosis (what is wrong with the context, symbols, or framing),
- b. clarification plan (message content, language style, channels, and timing),

c. preventive measures to avoid similar conflicts (cross-cultural editorial SOP).

ANSWER:

Viral case offends local culture – Cultural Intelligence (CQ) strategy:

a) Diagnosis of the problem

- The problem likely lies in the framing (provocative title/caption), the use of symbols/language that negatively judges local culture, and a lack of context (short excerpt).
- A "clash of meanings" occurred: the content creator intended to correct, but the audience interpreted it as demeaning their identity.

b) Clarification plan

- Message content: explain the intent, limitations, and context (whether it falls under religious or cultural norms), and emphasise principles of compassion and etiquette.
- Language style: non-defensive, acknowledging the impact ("we understand that some audiences feel offended"), then explain the intention and improvements.
- Channel: upload clarification on the main channel + short clips for platforms that triggered the viral spread.
- Timing: be quick (within 24 hours) to prevent the narrative from spiralling out of control, then continue with a longer discussion (live/podcast).

c) Prevention (Cross-Cultural Editorial SOP)

- Review cultural sensitivity before publication (check terms, examples, symbols).
- Title/caption rules: informative, non-judgmental.
- Comment moderation + clarification FAQs.
- Collaboration with "cultural mediators" (local figures/academics) when discussing local traditions.

4. Critically analyse how **platform algorithms, echo chambers, and symbolic power dynamics** influence intercultural relations in digital outreach.

In your response, discuss:

- a. how algorithms can reinforce stereotypes/polarisation,
- b. how religious authorities and influencers negotiate in digital spaces,
- c. the two main ethical dilemmas and realistic editorial policy recommendations for Islamic broadcasting institutions.

ANSWER:

The role of algorithms, echo chambers, and symbolic power:

- **Algorithms** tend to promote content that triggers emotions (anger, fear, group pride). As a result, controversial pieces of preaching go viral more easily than comprehensive explanations.
- **Echo chambers** cause people to only see content that reinforces their views; audiences then assume that other groups are "definitely wrong", thereby increasing intercultural tensions.

- **Symbolic power:** those with authority (famous clerics/influencers) can determine terms and labels; these labels can reinforce stigma against certain cultural groups or sects.

Ethical dilemmas & editorial policy recommendations:

1. Dilemma: maintaining "doctrinal rigour" vs preventing cultural/group stigmatisation.
 - Policy: use proportionate language, provide scientific context, avoid demeaning labelling.
 2. Dilemma: high engagement vs. social responsibility.
 - Policy: prohibit provocative clickbait, require context clarification on sensitive issues, and conduct fact-checking.
5. Design **substantial case studies** (not just summaries) for cross-cultural communication training in Islamic broadcasting institutions, with mandatory components:
- a. background of the issue and profile of the multicultural audience,
 - b. conflicts/miscommunications that occur (verbal + nonverbal + identity),
 - c. data/artifacts analysed (e.g., dialogue transcripts, caption excerpts, public comments, headline framing),
 - d. discussion questions (minimum 6 questions),
 - e. solutions: communication strategies + ethical principles + success indicators.

ANSWER:

Training case study design (substantive):

a) Background & audience

Islamic broadcasting institutions created the "Islam Rahmatan" programme for a multicultural audience: traditional Indonesian Muslims, Muslims in the diaspora (Europe), and non-Muslim audiences who want to understand Islam.

b) Conflict/miscommunication

The episode discusses "local religious traditions". The host uses examples that sound dismissive. In the comments, the local audience feels that their identity is being attacked; the diaspora misunderstands because local terms are not explained; non-Muslims think that Islam is anti-culture.

c) Data artefacts

- 3-minute transcript of sensitive segment
- Title caption and thumbnail
- Top 30 comments (pro-con)
- Reaction clips (duet/stitched videos)

d) Discussion questions (6)

1. Which part is most likely to cause misunderstanding: diction, intonation, or title framing?
2. Which cultural values clash (politeness, honour, authority)?
3. What are the risks of in-group–out-group identity in comments?
4. How can criticism be framed to remain scientific and civilised?
5. What improvements must be made to the text and visuals?

6. How can a proper clarification SOP be implemented without escalating conflicts?

e) Solutions & success indicators

- Solution: rewrite the manuscript with context, introduce a cultural mediator, create an educational series on "traditional diversity".
- Ethics: anti-stigma, accuracy, public interest, comment moderation.

Indicators: improved comment sentiment, reduced content reports, increased viewing duration on the explanatory version, and the presence of constructive dialogue.

Master of Islamic Communication and Broadcasting
Faculty of Communication, State Islamic University Walisongo

Final Exam for the Second Semester 2023/2024

Course : Cross-Cultural Communication
Lecturer : Dr. Hj. Siti Solikhati, MA
Duration : 150 minutes

Name : Ahmad Fauzan
Student ID : 23010680068
Course : Cross-Cultural Communication

88

1. Concept Map (relationship/arrow format)

Culture → generates **values** → establishes **norms** → regulates **communication practices** (verbal and nonverbal) → forms **symbols** (signs/representations) → interpreted as **meaning** → reinforces/negotiates **identity** → influences **social relations** (ingroup–outgroup) → influences the reception of **religious messages/broadcasting**.

8 key terms + brief explanations

1. **Culture**: a collective framework of life that "teaches" how to see what is right, proper, and natural.
2. **Values**: fundamental orientations (e.g. harmony, honour, openness, authority).
3. **Norms**: binding social rules (what is polite/offensive).
4. **Language**: not just words, but a way of thinking; conveys meaning and tone.
5. **Symbols**: meaningful signs (icons, religious terms, gestures, clothing).
6. **Context**: situations and relationships (who is speaking to whom, physical/digital space).
7. **Meaning**: the result of interpretation; can differ even if the words are the same, because the context is different.
8. **Identity**: the way an individual/group asserts "us"; includes religious identity, sect, local traditions, diaspora.

Why is this important for Islamic preaching/broadcasting?

Because da'wah is not only about "content", but also how the message is presented. If symbols and language are interpreted using the cultural norms of the audience, then a message intended as advice can be understood as judgement or an "attack on identity". Awareness of this concept map helps communicators choose diction, examples, and framing that maintain maslahat.

2. Comparison of 3 pairs of communication styles + their impacts

a) Direct vs Indirect

- **Direct**: explicit message; efficient for clarification, but prone to being perceived as "harsh" by cultures that value harmony.
 - **Indirect**: prioritises politeness and implicature; safe for relationships, but can lead to multiple interpretations.
- Inclusive preaching**: "firm on substance, gentle on form" → emphasising principles while providing contextual boundaries (when applicable, to whom).

b) Task-oriented vs Relationship-oriented

- **Task:** focus on the target (points, definitions, conclusions).
- **Relationship:** focus on social acceptance (empathy, closeness, manners).
Inclusive preaching: begin with relationships (empathy, recognition of the audience's context), then move on to the points (task) so that the message does not feel "preachy".

c) High involvement vs High considerateness

- **High involvement:** quick, responsive, interruptions are considered normal (a sign of enthusiasm).
- **High considerateness:** waiting for one's turn, pausing, maintaining speaking space (signs of respect).
Inclusive preaching: set moderation rules (question-and-answer rules, speaking duration) so that the audience does not interpret enthusiasm as aggression or caution as passivity.

Impact on (1) effectiveness, (2) misunderstanding, (3) strategy

1. Effectiveness increases when style = audience norms + clear communication objectives.
2. Misunderstandings arise when style is judged using one's own cultural standards (communicative ethnocentrism).
3. Strategy: *audience profiling*, format selection (lecture vs dialogue), and "context bridges" (definitions, cross-cultural examples, explanations of boundaries).

3. Viral case of "offending" local culture: application of CQ (Cultural Intelligence)

I use CQ in 4 components (metacognitive, cognitive, motivational, behavioural).

a) Problem diagnosis (what went wrong?)

- **CQ Metacognitive:** the team failed to "check assumptions" before going live (assumption that the audience understood the terms, understood the context of khilafiyah).
- **CQ Cognitive:** limited knowledge of local symbols (which are sensitive, which are neutral).
- **Behavioural CQ:** delivery style (intonation/gestures) comes across as condescending even though the intention is to correct.
- Additionally, platform factors: short clips cause context to be lost → meaning shifts.

b) Clarification plan (recovery communication)

1. **Key message:** explain the intent, references, and scope of the discussion (customary/khilafiyah vs. principles).
2. **Language:** use accountable sentences ("we were inaccurate in our wording"), not blame the audience.
3. **Format:** (i) short clarification video + (ii) lengthy explanation (podcast/live) + (iii) infographic summary.
4. **Parties:** involve a *cultural mediator* (local figure/academic) to translate the context.

c) Prevention SOP (navigating future interactions)

- Pre-broadcast checklist: cultural sensitivity, sensitive terms, title/thumbnail framing, and potential labelling.
- "Rule of context": sensitive issues must include definitions, boundaries, and examples that do not stigmatise groups.
- Comment moderation + rapid response (first 6–12 hours of crisis) + complaint channel.

4. Algorithms, echo chambers, and symbolic power in digital da'wah

a) Algorithms & polarisation

Algorithms prioritise engagement. Content that triggers strong emotions tends to rise, so that "hard snippets" are more prominent than complete arguments. This increases the likelihood of cross-cultural stereotypes because audiences receive information in fragments.

b) Echo chamber

Digital spaces form communities of like-minded individuals who reinforce each other's views. The impact: intercultural dialogue weakens, as groups feel their "truth is final" and see no need for negotiation of meaning.

c) Symbolic power

Authorities (popular figures) can determine labels, terms, and boundaries of religious "normality." When labels are directed at specific cultural groups, they become tools of symbolic domination (others are positioned as inferior/deviant).

5. Design of a case study on cross-cultural communication training (for Islamic broadcasting institutions)

a) Background & audience profile

Programme: "Islam in Various Traditions". Audience: (1) Urban Muslims, (2) local traditional communities, (3) diaspora, (4) non-Muslim educational viewers.

b) Conflict/miscommunication (verbal–nonverbal–identity)

- Verbal: terms that are "normal" in one community are understood as offensive in another community.
- Non-verbal: the host's gestures and intonation are considered mocking.
- Identity: comments turn into an "us vs. them" battle (ingroup-outgroup).

c) Artefacts for analysis

1. Transcript of the 2-minute segment that triggered the conflict
2. Caption/thumbnaill
3. Top 20 comments (polar)
4. 2 reaction videos (stitch/duet)
5. Initial draft script (to see editorial intent)

d) Discussion questions (6)

1. At what point does the context disappear and why?
2. What symbols/diction serve as "cultural triggers"?
3. What ethnocentric assumptions emerge among the host and audience?
4. How should the framing be educational without being condescending?
5. What is the most realistic CQ behavioural strategy (style adaptation)?
6. How should the SOP for clarification maintain the institution's authority?

e) Solutions (strategies + ethics + success indicators)

- Strategy: revise the script (definitions-boundaries-examples), collaborate with cultural mediators, use a dialogue format (not a monologue), and produce follow-up episodes of "scientific clarification".
- Ethics: anti-stigma, accuracy, respecting community dignity, and a focus on the greater good.
- Indicators: decrease in offensive comments, increase in argumentative comments, increase in watch time for the full version, and decrease in content reports.

QUESTION VALIDATION SHEET

FINAL EXAMINATION FOR THE SECOND SEMESTER 2023/2024

The questions for the Final Examination for the 2023/2024 Academic Year for the Master's Programme in Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, Walisongo State Islamic University, have been submitted with the following details:

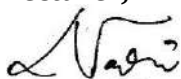
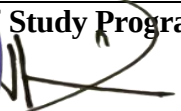
1	Programme	Master's Programme in Islamic Communication and Broadcasting Studies
2	Course/Semester	Cross-Cultural Communication / 2
3	Lecturer (Coordinating Lecturer)	Dr. Hj. Siti Solikhati, MA
4	Examination Type	*Open book *Closed book *Project *Other (please specify) *Presentation *Oral *Home exam

QUESTION VALIDATION ELEMENTS	Validation (v)	Description
Theoretical Ability (50%): Mastery of the main theories or principles taught.	✓	
Concept Application (30%): Ability to apply theory to practical situations or cases.	✓	
Clarity of Answers (20%): The ability to provide structured, logical, and appropriate responses to questions.	✓	
RESULT:	VALID (✓) NEEDS IMPROVEMENT () *Checklist One	

Validation Date:

By Master's Programme in Islamic Communication and Broadcasting	Known by, (Head of the Study Programme)
Course Coordinator  Dr. Hj. Siti Solikhati, MA	Head of the Study Programme  Dr. Saerozi, S.Ag, M.Pd

SEMESTER LEARNING PLAN MASS MEDIA COMMUNICATION AND GLOBALISATION

	MINISTRY OF RELIGIOUS AFFAIRS STATE ISLAMIC UNIVERSITY OF WALISONGO Master's Degree in Da'wah and Communication, Faculty of Da'wah and Communication State Islamic University of Walisongo		
	SEMESTER LEARNING PLAN (SLP) SYLLABUS		
Document No. xxxxx	Course Code KPI-803008	Date 11 August 2023	
Course : Mass Media Communication and Globalisation		Credits: 3	Semester and Year: First Semester 2023/2024
Department : Master's Degree in Public Relations (KPI) Postgraduate Programme, UIN Walisongo		Instructors: Dr. Saerozi Nadiatus Salama, Ph.D.	
Lecturer,  Dr. Saerozi, S.Ag, M.Pd	Lecturer,  Nadiatus Salama, Ph.D.		
 Head of Study Programme,  Dr. Saerozi, S.Ag, M.Pd			
Course Objectives: Students will: 1. Gained an understanding and appreciation for the interdisciplinary and multi-faceted, global workplace, including individual attitudes and approaches to demonstrate knowledge of the interrelatedness of local, global media, international, and intercultural issues, trends, and systems. 2. Demonstrated willingness to cultivate information from diverse international media sources in order to engage critically in the problems presented by the production, distribution, and consumption of global media products with an understanding of the social, political, and economic influences that shape these globalised cultural products. 3. Examined cultural, political, economic and social contexts and to what extent they encourage critical thinking, communication opportunities, and freedom of expression. 4. Examined the sociology of the internet and its seemingly borderless platform for virtual identities, digital communities, and distinct cyberpsychological effects on a "glocal" level. 5. Developed a firm grasp on contemporary theories of globalisation, global communications, and socialisation.			

Course Description and Purpose

This course focuses on interactions between media, globalisation and communication. By linking theoretical conceptions with hands-on empirical research and analysis, students will develop a richer and multi-layered perspective around the increasingly relevant yet contested notion of globalisation, and specifically on the role that the media have in advancing, challenging and representing social, political and cultural change across multiple regions of the world. The course will familiarise students with a multicultural global perspective of a multimedia world while providing advanced study, evaluation, and application of cultural context, theories, stakeholders, and trends in media, advertising, and public relations. Analysis of ethical, legal, political, and social communications issues around the globe.

The emphasis is on the current reality that media is no longer driven solely by Western media, but rather by a more globally engaged media industry that now drives media content. In a globalised world, communication becomes the vehicle that truly brings people together. The presentation of essential elements such as a free press, branding, agenda-setting, propaganda, stereotyping, globalisation, etc., will be covered. This course will provide students with an understanding of international and intercultural communications in a multimedia world. Through a combination of research projects, discussions, and case studies, the course will cover a variety of global issues related to media and communication.

The aim of the course is to create a foundation of media literacy through exposure to communication events using videos, selected readings, and online resources.

Expectations of This Course

This is an online course, meaning that most of the coursework will be conducted online. Expectations for performance in an online course are the same as for a traditional course; in fact, online courses require a degree of self-motivation, self-discipline, and technology skills that can make them more demanding for some students.

Online courses are not independent study courses. Students will be expected to interact online with the instructors and fellow students; to complete assignments; to meet deadlines; and to work in virtual groups.

Week	Outcome	Topic	Assignment	Methods	Time	Weight	Readings
1	2	3	4	5	6	7	8
1	Students will have understood the vision and mission of the UIN, faculty, department of key performance indicators, and learning contracts	a. Vision and mission of UIN Walisongo b. Learning contracts and syllabus	Memorising the vision and mission of UIN Walisongo	Discussion	3 x 50 minutes	5	
2	Students will have understood globalisation, global sources and systems of media and communication	Understanding global media and communications Discuss and define the concept; 1. What is Globalisation? Why does it Matter? 2. Global sources and systems of media and communication 3. Decision-making; avoiding assumptions; politics and economics	Assign teams for presentations and case studies	Teaching materials, class participation, discussion, and peer evaluations	3 x 50 minutes	10	https://b-ok.asia/book/1235307/0faae9 Pieterse, J.N. (2009). <i>Globalisation and Culture: Global MéLange</i> (2nd ed.). Lanham, MD: Rowman & Littlefield. https://b-ok.asia/book/2929047/3ef9c9 McPhail, T. L. (2010). <i>Global Communication: Theories,</i>

Week	Outcome	Topic	Assignment	Methods	Time	Weight	Readings
1	2	3	4	5	6	7	8
							<i>Stakeholders, and Trends</i> . Chichester, West of Sussex, U.K.: Wiley-Blackwell.
3	Students will have understood theories and 'Internationalising' Global Communication Research	Theorising and 'Internationalising' Global Communication Research U.S./Western Cultural/Media Imperialism / Political Economy of Global Media	Assign teams for presentations and case studies	Teaching materials; Class participation; discussion; presentation and report	3 x 50 minutes	10	https://b-ok.asia/book/1235307/0faae9 Pieterse, J.N. (2009). <i>Globalisation and Culture: Global MéLange</i> (2nd ed.). Lanham, MD: Rowman & Littlefield. https://b-ok.asia/book/16370655/e8fbfb Chopra, R. & Gajjala, R. (Eds.) (2011). <i>Global Media, Culture, and Identity: Theory, Cases, and Approaches</i> . 1st ed. New York & London: Routledge.
4	Students will have understood Western Global Media	Western Global Media: Cultural Imperialists or Liberators?	Presentation and case study of issues	Teaching materials, class participation, discussion, and peer evaluations	3x50 minutes	10	https://b-ok.asia/ireader/5949887 Boyd-Barrett, O. & Mirrlees, T. (2020). <i>Media imperialism: continuity and change</i> . Lanham, Maryland: Rowman & Littlefield https://b-ok.asia/ireader/3509927 Boyd-Barrett, O. (2015), <i>Media Imperialism</i> . London: SAGE
5	Students will have understood The	The Roles of Advertising and Public Relations Professional practices; miscommunication and consequences; applying different models	Assign teams for presentation	Teaching materials; Class participation;	3 x 50 minutes	10	https://b-ok.asia/book/845824/be148e

[illegible]

Week	Outcome	Topic	Assignment	Methods	Time	Weight	Readings
1	2	3	4	5	6	7	8
9	Students will have understood the intercultural communication context	Intercultural communication context 1. Preparing for international communications; cultural perspectives; adaptation vs. standardisation; nonverbal interaction 2. Signs and language; symbolic - interaction, structuration and convergence; electronic Colonialism and world-system theories.	Present case study of issues	Teaching materials; Class participation; discussion; presentation and report	3 x 50 minutes	10%	https://www.blackwellpublishing.com/content/newsom/IM_BridgingGaps_Newsom.pdf
10	Students will have understood counter-flows between Western and Eastern views of global media.	Counter flows Counterbalancing our overview of the Western "media flow," we look at the other side of the story and how media "counter flow" from non-Western contexts destabilises the imperialist perspective on globalisation and offers new ways of understanding the local uses of media in terms of agency and identity formation. Case studies will touch on Al-Jazeera and Bollywood, Bollywood in Nigeria & Nollywood cinema, and Korean Hallyu, telenovela	Present case studies of issues	Teaching materials; Class participation; discussion; presentation and report <i>Literature review</i>	3x50 minutes	10	https://b-ok.asia/ireader/5949887 Boyd-Barrett, O. & Mirrlees, T. (2020). <i>Media imperialism: Continuity and change</i> . Lanham, Maryland: Rowman & Littlefield https://b-ok.asia/ireader/3509927 Boyd-Barrett, O. (2015), <i>Media Imperialism</i> . London: SAGE https://b-ok.asia/book/13693997/b443b3 Kim, Y. (Ed.) (2013). <i>The Korean Wave: Korean Media Go Global</i> . New York: Routledge
11	Students will have understood Ethical and legal issues	Ethical and legal issues 1. Cultural sensitivities; values; government; religion 2. Advertising and Public Relations Codes of Ethics	Assign teams for presentations and case studies	Teaching materials; Class participation; discussion; presentation and report <i>Literature review</i>	6 x 50 minutes	10	https://www.blackwellpublishing.com/content/new som/IM_BridgingGaps_Newsom.pdf https://www.bbc.co.uk/bitesize/guides/zyt282p/revision/1 https://b-ok.asia/book/845824/be148e Bivins, T.H. (2004). <i>Mixed Media: Moral Distinctions in Journalism, Advertising, and</i>

Week	Outcome	Topic	Assignment	Methods	Time	Weight	Readings
1	2	3	4	5	6	7	8
							<i>Public Relations</i> . New Jersey: Lawrence Erlbaum
12	Students will have understood Global media and local community: representation, public discourse and stereotypes.	Global media and local community: representation, public discourse and stereotypes. Global media has enabled increasing awareness of diverse religious practices, as well as biases confirmed through media misrepresentations. The media now provide the context within which the most widely held discourses in national and global culture take place, and local and individual discourses must find their way within that larger context. The capabilities of various media to not only heighten global awareness of diverse cultures and religions and stimulate cross-cultural exchange and integration, but also to position non-normative identities against Western norms and positioning cultural symbols and forms.	Present case study of issues	Teaching materials; Class participation; discussion; presentation and report	3 x 50 minutes	5	https://book.asia/book/16370655/e8fbfb Chopra, R. & Gajjala, R. (Eds.) (2011). <i>Global Media, Culture, and Identity: Theory, Cases, and Approaches</i> . 1st ed. New York & London: Routledge.

REFERENCES

1. Bivins, T.H. (2004). *Mixed Media: Moral Distinctions in Journalism, Advertising, and Public Relations*. New Jersey: Lawrence Erlbaum.
2. Boyd-Barrett, O. (2015), *Media Imperialism*. London: SAGE
3. Boyd-Barrett, O. & Mirrlees, T. (2020). *Media imperialism: Continuity and change*. Lanham, Maryland: Rowman & Littlefield
4. Campbell, R.; Martin, C.; Fabos, B. (2011). *Media & Culture: An Introduction to Mass Communications*. Bedford/St. Martin's, 8th Edition.
5. Cavanagh, A. (2007). *Sociology in the Age of the Internet (Sociology and Social Change)*. England: Open University Press.
6. Chopra, R. & Gajjala, R. (Eds.) (2011). *Global Media, Culture, and Identity: Theory, Cases, and Approaches*. 1st ed. New York & London: Routledge.
7. Christensen, M. & Jansson, A. (2015). *Cosmopolitanism and the Media: Cartographies of Change*. London: Palgrave Macmillan.
8. Heath, R.L. (2000). *Handbook of Public Relations*. Sage
9. Hilton-Morrow, W. & Battles, K. (2015). *Sexual Identities and the Media: An Introduction*. London & New York: Routledge
10. https://www.blackwellpublishing.com/content/newsom/IM_BridgingGaps_Newsom.pdf
11. Kim, Y. (Ed.) (2013). *The Korean Wave: Korean Media Go Global*. New York: Routledge
12. McPhail, T. L. (2010). *Global Communication: Theories, Stakeholders, and Trends*. Chichester, West Sussex, UK: Wiley-Blackwell.
13. Morley-David and Robbin, K (1995). *Spaces of Identities: Global Media, Electronic Landscapes and Cultural Boundaries*. London: Routledge
14. Pieterse, J.N. (2009). *Globalisation and Culture: Global MéLange*. 2nd ed. Lanham, MD: Rowman & Littlefield.
15. Rings, G. & Rasinger, S.M. (2020). *The Cambridge Handbook of Intercultural Communication*. London: Cambridge University Press.
16. Taylor, P.M (1997). *Global Communication, International Affairs and the Media Since 1945*. New York: Routledge

STUDENT PERFORMANCE

There will be one online final exam that will measure your understanding of the material taught throughout the semester, including readings, PowerPoint lectures and handouts. There is no make-up for the final exam.

Students will also work on individual projects, delivering expanded understanding and possible solutions on each subject matter discussed. You are expected to participate in active discussion with classmates on these, contributing with additional links, research, ideas, and thoughts.

PROFESSIONAL ATTITUDE

Postgraduate students are expected to demonstrate a professional attitude and decorum through their work. This entails maintaining regular interaction on the discussion forum, adhering to deadlines according to the course schedule, following through on team assignments, respecting classmates' viewpoints and opinions, conducting adequate and appropriate research, resolving disagreements in a respectful manner, and expressing collegiality with the professor and classmates.

The diversity represented in the class is part of what makes the study of this subject fascinating. Your thoughts and ideas on the subjects discussed are welcome, even if they voice disagreements, as long as they are given in a respectful and professional manner.

GRADING

COURSE REQUIREMENTS WEIGHT

- | | |
|-------------------------------|----|
| 1. Individual assignment | 30 |
| 2. Discussion / Participation | 10 |
| 3. Peer Evaluation | 20 |
| 4. Final Exam. | 40 |

Academic Honesty

Any student who commits an act of academic dishonesty will receive a failing grade on the work in which the dishonesty occurred. In addition, acts of academic dishonesty, irrespective of the weight of the assignment, may result in the student receiving a FAILING (F) GRADE in the course.

Communication, Mass Media, and Globalisation

Module Number KPI-8006	Module Name Communication, Mass Media, and Globalisation	
Type of Course Compulsory	Semester / Rotation 2/Even	Student Capacity: 10 - 15
Teaching Methods Lectures, Presentations, Papers, Discussions, Case Method	Prerequisites for attendance None	Language Indonesian (regular) English (international)
Type of Examination (Final Grade Composition) Summary (5%) Quiz (5%) Mid-Term Examination (15%) 150 minutes Final Exam (15%), 150 minutes Discussion (10%) Case-Based Learning: Group Presentation (20%) Case Discussion (10%) Paper Assessment (20%)		SKS (+Workload in hours) 3 (40 hours of in-class sessions + 48 hours of structured assignments + 48 hours of independent assignments = 135 hours in total) ECTS (+Workload in hours) 4.50 (40 hours of in-class sessions + 48 hours of structured assignments + 48 hours of independent assignments = total 135 hours)
Module Coordinator Dr. Saerozi, S.Ag, M.Pd		Semester Week Hours: 135 hours
Additional Lecturers: Nadiatus Salama, Ph.D.		
Syllabus The aims of this course are to provide students with a critical and comprehensive understanding of the complex relationship between global media systems, power structures, and cultural flows. The course concentrates on examining how technological advancements, economic forces, and political ideologies shape the global information environment and affect communication practices between nations and cultures. The competences of this course are demonstrated upon completion when students can articulate the historical evolution of global communication (from telecommunications to the internet), explain the dynamics of media concentration and monopoly, and critically deconstruct global news coverage and popular cultural representations. Students will master the ability to analyse media texts through a geopolitical lens and evaluate the consequences of digital convergence for sovereignty, democracy, and cultural diversity. In this course, the learning process is conducted using a blended learning approach. Blended		

learning is carried out both offline in the classroom and online, asynchronously using the UIN Walisongo LMS platform at <https://elearning.walisongo.ac.id>, while synchronously online using Zoom Meetings. The **materials** of this course include: Theoretical Debates in Global Communication (NWICO, Cultural Imperialism); The Political Economy of Global Media Ownership; Global News Flow and International Reporting; Media and Conflicts (War, Terrorism, Humanitarian Crises); The Digital Divide and Access to Information; Globalisation, Culture, and Identity (Hybridity, Transnationalism); Critical Analysis of Digital Platforms and Global Surveillance; and International Media Regulation and Governance (e.g., UNESCO, ITU).

Learning goals and qualifications in this module students learn to:

CLO

1. CLO 1: Students are able to identify and recall the key historical events, foundational theories, and major institutions involved in the production and dissemination of global media; (C1, A2, P1)
2. CLO 2: Students are able to explain the concepts of media flow, digital divide, cultural imperialism, and counter-flow, and demonstrate understanding of their interconnectedness in the global information economy; (C2, A2, P1)
3. CLO 3: Students are able to apply theoretical models (e.g., Hegemony Theory, NWICO debate) to analyse the political, economic, and cultural dimensions of media ownership and content production across different geographical regions; (C3, A3, P2)
4. CLO 4: Students are able to analyse critically the role of global media and digital technology in shaping international relations, conflict, identity, and social movements, and evaluate issues of media regulation and governance; (C4, A3, P2)
5. CLO 5: Students are able to create an original, in-depth policy brief or research paper that synthesises theoretical frameworks with empirical evidence to propose ethical and sustainable solutions to global media inequality or digital governance challenges; (C5, A4, P4)

Core readings:

1. Bivins, T.H. (2024). *Mixed Media: Moral Distinctions in Journalism, Advertising, and Public Relations*. New Jersey: Lawrence Erlbaum.
2. Boyd-Barrett, O. (2025). *Media Imperialism*. London: SAGE
3. Boyd-Barrett, O. & Mirrlees, T. (2020). *Media imperialism: Continuity and change*. Lanham, Maryland: Rowman & Littlefield
4. Campbell, R; Martin, C.; Fabos, B. (2021). *Media & Culture, An Introduction to Mass Communications*. Bedford/St. Martin's, 8th Edition.
5. Cavanagh, A. (2007). *Sociology in the Age of the Internet (Sociology and Social Change)*. England: Open University Press.
6. Chopra, R. & Gajjala, R. (Eds.) (2021). *Global Media, Culture, and Identity: Theory, Cases, and Approaches*. 1st ed. New York & London: Routledge.
7. Christensen, M. & Jansson, A. (2025). *Cosmopolitanism and the Media: Cartographies of Change*. London: Palgrave Macmillan.
8. Heath, R.L. (2000). *Handbook of Public Relations*. Sage
9. Hilton-Morrow, W. & Battles, K. (2025). *Sexual Identities and the Media: An Introduction*. London & New York: Routledge
10. https://www.blackwellpublishing.com/content/newsom/IM_BridgingGaps_Newsom.pdf
11. Kim, Y. (Ed.) (2023). *The Korean Wave: Korean Media Go Global*. New York:

Routledge

12. McPhail, T. L. (2010). *Global Communication: Theories, Stakeholders, and Trends*. Chichester, West Sussex, U.K: Wiley-Blackwell.
13. Morley-David and Robbin, K (1995). *Spaces of Identities: Global Media, Electronic Landscapes and Cultural Boundaries*. London: Routledge
14. Pieterse, J.N. (2009). *Globalization And Culture: Global MéLange*” 2nd ed. Lanham, MD: Rowman & Littlefield.
15. Rings, G. & Rasinger, S.M. (2020). *The Cambridge Handbook of Intercultural Communication*. London: Cambridge University Press.
16. Taylor, P.M (1997). *Global Communication, International Affairs and the Media Since 1945*. New York: Routledge

ASSESSMENT GUIDELINES: WRITTEN SUMMARY

Aspects evaluated	Score and Criteria				
	Very Good (80–100)	Good (61-79)	Satisfactory (41-60)	Poor (21–40)	Very Poor (0-20)
Writing Style and Summary Structure (30%)	1. Complete summary structure, consisting of: Summary Title, Introduction, Summary Content, and Conclusion.	Does not meet 1 criterion	Fails to meet 2 criteria	Fails to meet 3 criteria	Fails to meet all criteria
	2. Writing style follows PUEBI standards, with each sentence complete, each paragraph developed from a single idea and supported by explanatory sentences, examples, and relevant information.				
	3. Original, free from plagiarism.				
	4. Accurately and consistently cite credible sources in accordance with citation rules and include them in the Bibliography.				
Ability to Present Information (70%)	1. The summary title reflects the essence of reading the material accurately and concisely.	Does not meet 1 criterion	Does not meet 2 criteria	Does not meet 3 criteria	Does not meet all criteria
	2. There is an introduction to the summary that explains (1) the purpose or general context of the summarised material. (2) A brief description of the importance of the topic in the context of management.				
	3. The summary is organised coherently and logically according to the main points of the material, such as such as core concepts, important theories, models, or approaches discussed.				
	4. The conclusion contains the main meaning of the material.				

Structure for Writing a Summary of Material

6. Title Page

- Title of the summary
- Course
- Student Name
- Student ID Number
- Course Lecturer Name

7. Introduction (1 paragraph)

- The general purpose or context of the summarised material.
- A brief summary of the importance of the topic in the context of Economic Law.

8. Summary Content (2–4 paragraphs)

- Present the main points of the material, such as core concepts, important theories, models, or approaches discussed.
- Use your own words (paraphrase), not direct copies from the source.
- Include relevant examples if necessary (e.g., application in business or a brief case study).
- Keep the summary focused on key points, avoiding repetition or excessive technical details.

9. Conclusion (1 paragraph)

- Summarise the main points of the material.
- Add a brief reflection on how this topic is important or can be applied in economic law practice.

10. References (if necessary)

- List of reading sources (books, articles, lecturer slides) if the summary refers to specific material.

Explanation of the Assessment Guidelines for Creating Summaries

The task of creating a summary is assigned to students in each lecture session. This is done in every lecture session (e.g., 14 sessions in one semester).

How to Assess Each Summary:

Summary Score = (Systemic Score × 30%) + (Presentation Score × 70%)

Example of Assessment for 1 Summary (Session 1):

- System and Writing Style: 80
- Information Presentation: 90

Meeting 1 Score = $(80 \times 30\%) + (90 \times 70\%) = 24 + 63 = 87$

Example of Final Score Calculation (14 Meetings):

For example, the summary score for 14 meetings after calculating the structure and presentation components is:

Student Score

3. **Rizky Maulana Pratama:** 85, 85, 88, 80, 75, 78, 90, 87, 85, 82, 88, 84, 86, 85

$$\text{Total Skor} = \frac{1178}{14} = 84,14.$$

4. **Salsabila Nur Hidayah:** 90, 85, 87, 85, 80, 75, 85, 86, 85, 90, 87, 84, 85, 89

$$\text{Total Skor} = \frac{1193}{14} = 85,21$$

Name: Rizky Maulana Pratama
Student ID Number: 23010680012
Course: Mass Media Communication and Globalisation
Programme: Master's in Islamic Communication and Broadcasting
Lecturer: Dr. Saerozi, S.Ag, M.Pd

GENERAL OBJECTIVES AND CONTEXT

This summary explains why the study of Mass Media Communication and Globalisation is important for students of the Master's Programme in Islamic Communication and Broadcasting. Globalisation has made the flow of information transcend national borders, so that mass media and digital media play a major role in shaping public opinion, identity, and the way people understand religious, political, and cultural issues. In the context of Islamic broadcasting, these changes present significant opportunities for da'wah and public education, but also pose risks such as biased reporting, the commercialisation of religion, polarisation, and the spread of misinformation.

THE IMPORTANCE OF THE TOPIC

The study of this subject is urgent because:

1. **Understanding Changes in the Media Ecosystem:** Students are able to read the shift from conventional media to digital media, including the logic of the media industry and platform dynamics.
2. **Strengthening Global Media Literacy:** Global trends influence values, lifestyles, and perspectives; media serves as the primary gateway for global discourse.
3. **Assessing the Impact of Ideology and Power:** Media is not merely a conveyor of information, but also an arena for the production of meaning related to economic and political interests.
4. **Relevance for Islamic Da'wah and Broadcasting:** Islamic messages require adaptive, ethical communication strategies that can compete with discourse in the global public sphere.

SUMMARY OF CONTENT

1. **Mass Media and Its Social Functions**
Mass media functions as a source of information, education, entertainment, and social control. However, these functions go hand in hand with industrial interests, ratings, and specific agendas that influence media content.
2. **Globalisation and the Flow of Information**
Globalisation accelerates the exchange of information and culture. As a result, there is a "meeting of discourses" that exposes local communities to global values (e.g. popular culture, consumerism, and certain standards of representation).
3. **Agenda Setting, Framing, and Representation**
The media can determine which issues are considered important (agenda setting) and how those issues are understood (framing). The representation of religious groups, minorities, or certain traditions is often influenced by dominant perspectives, which can give rise to stereotypes or stigma.

4. Media Political Economy
Media content is not neutral because it is influenced by ownership, advertising, and political interests. In globalisation, large media companies are able to dominate the narrative flow, while local media negotiate with markets and regulations.
5. Digital Media, Algorithms, and Polarisation
Digital platforms expand access, but algorithms promote emotionally charged content, creating echo chambers. This affects religious discourse: religious preaching can spread, but identity conflicts can also spread quickly.
6. Implications for Islamic Broadcasting
Dawah in the global era must pay attention to public ethics: accuracy, source verification, selection of non-provocative framing, and awareness that content can be cut and interpreted differently. The power of the media should be directed towards education, moderation, and public interest.

CONCLUSION

Mass Media Communication and Globalisation emphasises that the media is a social actor that shapes how society perceives reality. Globalisation strengthens the power of the media, while also increasing the risk of bias, polarisation, and disinformation. Therefore, Master's students in Islamic Communication and Broadcasting need media literacy, an understanding of framing, and an awareness of the political economy of the media in order to be able to act as critical, adaptive, and ethical communicators.

REFERENCES

- Arifin, A. Mass Communication.
McQuail, D. Mass Communication Theory.
Heryanto, A. Popular Culture and Media in Indonesia.

Name: Salsabila Nur Hidayah
Student ID Number: 23010680025
Course: Mass Media Communication and Globalisation
Programme: Master's in Islamic Communication and Broadcasting
Lecturer: Dr. Saerozi, S.Ag, M.Pd

General Objectives and Context

This summary explains that the relationship between mass media and globalisation is not merely a matter of communication technology, but rather a change in social structures that shapes how society understands the world. The media has become a "space for the production of meaning" where ideology, identity, market interests, and global discourse negotiate. For students of the Master's Programme in Islamic Communication and Broadcasting, this understanding is crucial because Islamic messages now circulate in a competitive media environment: competing with global popular culture, influenced by platform algorithms, and vulnerable to politicisation in public debates.

Importance of the Topic

This course is urgent because:

1. **Reading Media as a Structure of Power:** Students understand that media operates through ownership, regulation, and market logic that influence what is visible and what is silenced.
2. **Explaining Discourse Globalisation:** Globalisation brings global narrative standards, causing local issues to be understood through a global lens, including issues of Islam and identity.
3. **Strengthening Critical Thinking Regarding Framing and Bias:** Students can assess how the media shapes public perception through the selection of facts, language, visuals, and repetition of issues.
4. **Developing Islamic Broadcasting Strategies:** Da'wah and public communication require a sensitive approach, based on media literacy and oriented towards social responsibility.

Summary of Material Content

1. **Mass Media, Convergence, and Public Change**
Mass media no longer stands alone; convergence (television–radio–internet) has occurred, causing information flows to move across platforms. The public has also changed: from passive audiences to participants (comments, shares, remixes), making the communication process more uncontrollable.
2. **Globalisation: Homogenisation vs Hybridisation**
Globalisation has given rise to a tension between homogenisation (cultural standardisation through global media) and hybridisation (the creative blending of global and local values). In the Indonesian context, this phenomenon can be seen in popular culture, the language of religious preaching, and even religious "branding" in the media.
3. **Agenda Setting, Framing, and Manufacture of Consent**
The media determines the priorities of public attention and the direction of its interpretation. At a certain level, the media can encourage a certain "consensus"

through the repetition of narratives and the selection of authoritative sources, so that the public accepts one version of reality as the dominant truth.

4. **Media Political Economy: Ownership, Advertising, and Commodification**
Ownership structures and advertising needs make the media inclined to choose content that sells. Globalisation reinforces commodification: religion can be positioned as content product, so that educational quality can be defeated by click and viral strategies.
5. **Platformisation, Algorithms, and the Crisis of Authority**
In digital media, algorithms promote content that triggers engagement. This creates echo chambers and accelerates polarisation. On Islamic issues, there is a crisis of authority: popular figures can displace scholarly authority, as platform popularity is considered equivalent to knowledge legitimacy.
6. **Implications for Islamic Broadcasting and Global Ethics**
Islamic broadcasting in the global era must uphold communication ethics: verification, careful framing, avoiding the dehumanisation of other groups, and prioritising the greater good. The required strategy is not merely to "expand reach" but also to maintain the quality of meaning, context, and the decorum of public discourse.

Conclusion

Mass Media Communication and Globalisation show that media is an arena of meaning contestation that operates through power, markets, and technology. Globalisation expands the flow of discourse but also creates risks of commodification, biased representation, and algorithmic polarisation. Therefore, Master's students in Islamic Communication and Broadcasting need critical capacity to read media structures, as well as ethical capacity to design public communication and da'wah oriented towards education, fair representation, and social benefit.

References

- McQuail, D. Mass Communication Theory.
Heryanto, A. Identity and Enjoyment: The Politics of Indonesian Screen Culture.
Castells, M. The Rise of the Network Society.

ASSESSMENT GUIDELINES: GROUP PRESENTATION

Aspects to be evaluated	Score and Criteria	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
Mastery of Material and Quality of Group Presentation (40%)	5) The material was presented clearly, coherently, structurally, and in accordance with the academic context by the team. 6) The team demonstrates comprehensive understanding, able to logically connect core concepts, data/theories, and findings. 7) The group's arguments are strong, evidence-based, and minimise conceptual errors. 8) The presentation is focused on the objectives, does not stray off topic, and has good time management.	Meets all criteria consistently.	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Does not meet 3 criteria.	Does not meet all criteria.
Coordination and Member Roles (Teamwork) (25%)	5) Fair and clear division of roles (opener, main speaker, closer, moderator/respondent). 6) Smooth and well-planned transitions between speakers. 7) Each member contributes meaningfully and appears to master their respective parts. 8) The group demonstrates cohesion, mutual support, and no dominance/passive members.	Consistently meets all criteria.	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Fails to meet 3 criteria.	Does not meet all criteria.
al Communication	5) Clear articulation, appropriate intonation, proper pacing, and academic language; minimal use of	Consistently meets all	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Fails to meet 3 criteria.	Does not meet all

Aspects to be evaluated	Score and Criteria	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
Skills (Verbal & Nonverbal) (15%)	filler words and repetition. 6) Eye contact, gestures, and professional demeanour; the speaker is confident and polite. 7) Good interaction with the audience (engaging focus, summarising points, emphasising key ideas). 8) The group is able to maintain classroom dynamics and audience attention.	presentation criteria.				criteria.
Use of Visual Materials and Media (20%)	5) Visuals are attractive, neat, consistent, and aesthetically pleasing; they support the message rather than distract from it. 6) Visual content is clear, easy to read, not too dense, and relevant to the points discussed. 7) Media/property creativity is appropriate and relevant to the topic. 8) 4) Visuals effectively help the audience understand concepts (diagrams, tables, flowcharts, examples).	Meets all criteria consistently.	Does not meet 1 criterion.	Does not meet 2 criteria.	Does not meet 3 criteria.	Does not meet all criteria.

Brief Explanation (Group Presentation)

The group presentation assesses the quality of the content and delivery, as well as collaboration: role distribution, each member's contribution, transitions, and the ability to answer questions as a team.

Example of Final Score Calculation (1 Group Presentation)

Final Score = (Mastery of Material Score $\times$ 40%) + (Teamwork Score $\times$ 25%) + (Communication Score $\times$ 15%) + (Visual Score $\times$ 20%)

Example:

3. Rizky Maulana Pratama

- Mastery of Material: 92
- Teamwork: 90
- Communication: 88
- Visual: 86

$$\text{Final Score} = (92 \times 0.40) + (90 \times 0.25) + (88 \times 0.15) + (86 \times 0.20) = 36.8 + 22.5 + 13.2 + 17.2 = \underline{\underline{89.7}}$$

4. Salsabila Nur Hidayah

- Mastery of Material: 86
- Teamwork: 88
- Communication: 80
- Visual: 84

$$\text{Final Score} = (86 \times 0.40) + (88 \times 0.25) + (80 \times 0.15) + (84 \times 0.20) = 34.4 + 22.0 + 12.0 + 16.8 = \underline{\underline{85.2}}$$

Mass Media Communication

Group Presentation • Master's Degree in Islamic Communication and Broadcasting

Group: 2

Members:

1. Salsabila Nur Hidayah
 2. Rizky Maulana Pratama
-

Why are Mass Media & Globalisation Important?

The world is connected: information, popular culture, and discourse move across borders. Media and digital platforms have become the "engines" that direct public attention.

Opportunities

- Expanded message reach (global audience)
- Faster access to knowledge
- Increased public participation (UGC)

Risks

- Misinformation & hoaxes
- Polarisation (echo chamber)
- Distortion of meaning due to context omission

Key Questions

- Who controls the flow of information?
- How do the media frame issues?
- What is the impact on identity and social relations?

Example

- Indonesian internet users: ~200+ million
- Consumption of short video content is increasing
- Daily screen time tends to increase

Mass Media: Functions and Characteristics

Media serves a social function, but often negotiates with industrial logic (ratings, advertising, and interests).

Information

- Facts + interpretation
- Determining priorities
- Presenting authoritative sources

Education

- Shaping public knowledge
- Socialising values
- Supporting citizen literacy

Entertainment

- Attention industry
- Emotion & engagement
- Popular culture as a global trend

Social control

- Watchdog vs agenda
- Monitoring power
- But can be biased/selective

Convergence: From Broadcast to Platform

Globalisation and digitalisation drive media convergence: production and distribution move across channels.



Key consequences

- Audience becomes participants: share, comment, remix
- Speed increases, control over context decreases
- Short formats increase the risk of meaning distortion

Convergence changes: who speaks, through what, and who controls the distribution of messages.

Agenda Setting: What is Considered Important

Media often does not determine "what we think," but strongly determines "what issues we think about."



How the Agenda Works

- Issue selection: what is raised vs. ignored
- Placement: headlines, prime time, trending
- Repetition: repetition shapes priorities
- Sources: who is given a platform

Impact (example)

- Issue A is dominant → the public perceives it as "most important"
- Issue B rarely appears → considered less relevant
- Public attention can shift quickly

Conclusion

Key summary + recommendations

Summary

- Globalisation is changing the media: convergence and platformisation
- Media shapes priorities (agenda) and meaning (framing)
- Economic-political structures + algorithms influence content
- Key risks: misinformation, polarisation, distortion of context

Group Recommendations

- Strengthen media literacy (verification + reading framing)
- Uphold public communication ethics (anti-stigma, respectful dialogue)
- For Islamic broadcasting: strong substance, polite manner, clear context

Thank you — Discussion & Q&A

GUIDELINES FOR EVALUATING PARTICIPATION IN DISCUSSIONS

Aspects to be Assessed	Scores and criteria				
	Very Poor (0–20)	Poor (21–40)	Adequate (41–60)	Good (61–79)	Very Good (80–100)
Quantity of Contribution (highest value within the range taken) (point 1)	No contribution	Very limited contribution	Sufficient contribution, but less frequent (participated once in a discussion)	Active and frequent contribution (participated 2 times in the discussion)	Very active and very frequent contribution (participated 3 times in the discussion)
Quality of Contribution (point 2)	Irrelevant to the topic, does not contribute to the discussion	Contribution is not very relevant, not in-depth	Contribution is fairly relevant, but lacks depth	Contribution is relevant and in-depth	Contribution is highly relevant, in-depth, and provides new insights
Listening Skills (point 3)	Does not listen or disregards others' opinions	Listening partially, but not responding appropriately	Listens well but does not respond appropriately	Listening and responding well	Listening and responding very well, enriching the discussion
Attitude and Discussion Ethics (point 4)	Being rude, frequently interrupting the conversation	Sometimes rude, frequently interrupting conversations	Polite and respectful of others' opinions, but sometimes impatient	Polite, respectful of others' opinions, and patient	Very polite, respects all opinions, supports constructive discussion, and is constructive

Explanation of the Discussion Participation Assessment Guidelines

Assessment is conducted periodically at each meeting or discussion topic (e.g., during 14 meetings in one semester)

How to Calculate the Final Score:

The final discussion participation score is calculated by taking the average score from all meetings. **Nilai Akhir** = $\frac{\text{nilai ke } 1+2+3+4}{4}$

1. Nilai Akhir dari **Rizky Maulana Pratama** = $\frac{\text{nilai } 88 + 89 + 87 + 87.2}{4} = \mathbf{87.8}$

2. Nilai Akhir dari **Salsabila Nur Hidayah** = $\frac{\text{nilai } 80 + 87 + 88 + 87}{4} = \mathbf{87.5}$

ASSESSMENT GUIDELINES: PAPER

Aspects to be Assessed	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
Title & Topic Relevance (10%)	Specific, scientific title, appropriate to the context of KPIs and cross-cultural	Title is sufficiently specific and relevant	General title, relevance not clearly defined	Title is vague/unfocused	Title is inappropriate/topic is off-topic
Abstract, Keywords, Introduction & Problem Statement (10%)	Concise, includes objectives–methods–results/conclusions; appropriate keywords Strong background, clear problem, real academic urgency	Main elements present, but incomplete Clear problem, sufficient background	Too general/lacks systematicity There is a background but the formulation is weak	Abstract does not describe the content The formulation is unclear/random	No abstract/keywords No problem statement
Literature Review & Conceptual Framework (15%)	Relevant sources, strong synthesis, appropriate key concepts	Sufficient sources, synthesis not yet sharp	Many summaries, minimal synthesis	Minimal/irrelevant references	Almost no literature
Writing Methods/Procedures (20%)	Clear and consistent methods (literature review/case analysis), step-by-step approach	Methods are present, but lack detail	Method mentioned but not operational	Method not appropriate for content	No method
Analysis & Main Argumentation (25%)	Critical analysis, logical	Good analysis, but lacking depth	Descriptive analysis dominates	Many opinions without basis	No analysis (only narrative)

Aspects to be Assessed	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
	argumentation, linking theory–case–implications				
Structure, Coherence, Academic Language, Academic Format & Citation Compliance (20%)	The flow is very neat, transitions are strong, academic language is effective, references and bibliography are consistent, format is neat	Flow is fairly coherent, some sections jump around, majority correct, some minor errors	The flow is less coherent, mixed language, many inconsistencies	Difficult to follow, many errors, citations are chaotic/non-standard	Unreadable/random, No citations/bibliography

Example of Final Score Calculation (Paper)

Final Score = (Score for the Aspect Being Assessed ×%)

Example:

- Title: 85
- Abstract: 87
- Review: 85
- Methodology: 85
- Analysis: 88
- Structure: 85

Final Score = $(86 \times 0.40) + (80 \times 0.25) + (78 \times 0.15) + (82 \times 0.20) = 34.4 + 20 + 11.7 + 16.4 = \mathbf{82.5}$ (rounded to **83**)

Name: Rizky Maulana Pratama
Student ID Number: 23010680012
Course: Mass Media Communication and Globalisation
Programme: Master of Islamic Communication and Broadcasting
Lecturer: Dr. Saerozi, S.Ag, M.Pd

Title

Media Convergence and Information Globalisation: Changes in Audience Roles, Framing Dynamics, and Implications for Islamic Public Communication in Indonesia

Abstract

Globalisation accelerates the flow of information across borders and changes the way mass media works through platform convergence. These changes encourage a shift in the role of the audience from consumers to participants who help produce, disseminate, and interpret messages. This paper discusses the relationship between mass media and globalisation through three focuses: (1) convergence and transformation of the media ecosystem, (2) the influence of agenda setting and framing in shaping public perception, and (3) the consequences of communication in the digital space, such as audience fragmentation, context distortion, and polarisation. Using a literature review method and illustrative examples from Indonesia, this paper emphasises the importance of media literacy and communication ethics so that globalisation does not reinforce misinformation, stigma, and symbolic conflicts, especially on issues of religion and identity.

Keywords: mass media, globalisation, convergence, framing, media literacy, Islamic broadcasting

1. Introduction

The mass media has long played a role as a provider of information, a space for public discussion, and a channel for social education. However, in the era of globalisation, the media no longer simply "conveys" reality; it also shapes reality through the selection of issues, language, visuals, and certain emphases. In Indonesia, the globalisation of communication can be seen in the increased access to digital platforms and the growth of a culture of sharing, which allows messages to move quickly across communities. For students of the Master's programme in Islamic Communication and Broadcasting, this study is important because Islamic discourse now circulates in a competitive media environment. A religious message may be accepted as education in one community but read as a threat in another, especially when the context is cut off or the framing changes. Therefore, an understanding of media logic and the impact of globalisation needs to be part of academic and professional training.

2. Problem Statement

1. How do globalisation and convergence change the mass media ecosystem in Indonesia?
2. How do agenda setting and framing influence public perceptions of socio-religious issues?
3. What are the implications of these changes for public communication and Islamic broadcasting in the digital space?

3. Purpose of Writing

This paper aims to: (1) explain changes in the media ecosystem due to globalisation, (2) analyse the role of agenda setting and framing in shaping public perceptions, and (3) formulate implications and ethical strategies for Islamic public communication.

4. Brief Theoretical Review

4.1 Mass Media and Convergence

Convergence refers to the merging and interconnection of print media, radio, television, and the internet, resulting in cross-platform distribution of information. Convergence changes media consumption patterns: audiences access news through gadgets, notifications, and content snippets, rather than through a single channel.

4.2 Agenda Setting and Framing

Agenda setting explains the role of the media in determining issues that are considered important by the public. Framing explains how the media frames issues: choosing perspectives, terminology, sources, and visuals to guide audience interpretation.

4.3 Information Globalisation

The globalisation of information marks the intensity of the flow of messages across national and cultural boundaries. It brings opportunities for access to knowledge, but also challenges in the form of discourse standardisation, competition for attention, and the accelerated spread of misinformation.

5. Writing Method

This paper uses a literature review and conceptual analysis, supplemented by general case illustrations (without mentioning specific figures) to describe the mechanisms of media in Indonesia's digital space.

6. Discussion

6.1 Globalisation and the Shift in the Media Ecosystem

In the global era, media compete not only in terms of information quality but also in terms of speed and attention. Digital platforms reinforce the logic of "fast-concise-viral". As a result, context is often reduced: messages that were originally long become short clips, and these short clips then shape public opinion before a full explanation emerges.

6.2 New Audiences: From Viewers to Participants

Audiences now have the ability to comment, share, remix, and even construct counter-narratives. This role expands the democratisation of communication, but also increases the risk of distortion as meaning can shift when content is taken out of context.

6.3 Agenda Setting and Framing on Religious Issues

On religious issues, agenda setting determines the intensity of public attention: certain issues can become dominant because they continue to appear on the front page. Framing then determines public emotion: whether the issue is read as education, conflict, threat, or identity debate. In the Indonesian context, framing that emphasises "us vs. them" easily triggers polarisation, especially if the audience is already in a homogeneous group.

6.4 The Impact of Media Globalisation: Fragmentation, Polarisation, and Misinformation

Three prominent impacts are:

1. Audience fragmentation: public groups are divided based on platform preferences, ideologies, and communities.
2. Polarisation: cross-group interaction declines, while internal solidarity increases.

3. Misinformation/disinformation: information spreads faster than verification; corrections often lose out to the initial claims in terms of virality.

6.5 Implications for Islamic Broadcasting

Islamic broadcasting in the digital space requires two main things: accuracy of substance and accuracy of method. The right message can fail if the framing creates stigma. Therefore, relevant strategies include:

- clarifying the context (purpose, limitations, and terminology),
- avoiding provocative titles/thumbnails,
- providing space for clarification (Q&A, pinned comments, follow-up sessions),
- maintaining communication ethics: accuracy, politeness, and public interest.

7. Conclusion

Mass media in the era of globalisation is experiencing a shift in its ecosystem through convergence and platformisation. Agenda setting and framing increasingly determine public perception, especially on issues of religion and identity. Therefore, Islamic public communication requires media literacy and broadcasting ethics so that messages are not distorted by context, polarisation, or misinformation.

References

- Castells, M. (2010). The rise of the network society. Wiley-Blackwell.
- Haryatmoko. (2021). Communication ethics: Media manipulation, violence, and pornography. Kanisius.
- McQuail, D. (2010). McQuail's mass communication theory. SAGE Publications.
- Severin, W. J., & Tankard, J. W. (2001). Communication theories: Origins, methods, and uses in the mass media. Longman.

Name: Salsabila Nur Hidayah
Student ID Number: 23010680025
Course: Mass Media Communication and Globalisation
Programme: Master of Islamic Communication and Broadcasting
Lecturer: Dr. Saerozi, S.Ag, M.Pd

Title

Globalisation of Media, Attention Economy, and Authority Crisis in the Digital Space: A Critical Analysis of Religious Discourse Production in Indonesia

Abstract

Media globalisation has given rise to the platformisation of communication, placing algorithms, the attention economy, and economic interests as determinants of message visibility. In the Indonesian context, these dynamics influence how religious discourse is produced, circulated, and contested in the digital public sphere. This paper examines the relationship between media globalisation and the political economy of communication, explaining how engagement logic drives simplification, clickbait, and polarisation, ultimately contributing to a crisis of religious authority (popularity supplanting scholarly authority). Through literature review and case study illustrations, this paper offers a framework for responsible Islamic broadcasting strategies: algorithmic literacy, representation ethics, dialogue design, and content accountability reinforcement. Keywords: media globalisation, political economy, algorithms, polarisation, crisis of authority, digital da'wah

1. Introduction

Globalisation is often understood as the interconnectedness of the world through the flow of capital, people, and information. At the level of communication, globalisation marks a fundamental change: media is not only a social institution but also an industry that produces attention as a commodity. Digital platforms organise attention through algorithms; what is seen is often not what is most true, but what triggers the most engagement. In Indonesia, this ecosystem influences religious communication. Da'wah content can reach a wide audience, but it is also prone to becoming a source of identity conflict. The main problem is not solely the content of da'wah, but the way platforms "reward" certain content: emotional and divisive content often spreads faster than contextual and educational content.

2. Problem Statement

1. How is media globalisation related to the attention economy and the political economy of communication?
2. How do algorithms drive polarisation and exacerbate message distortion in the digital public sphere?
3. What is the impact on the authority, ethics, and strategies of Islamic broadcasting in Indonesia?

3. Purpose of Writing

This paper aims to: (1) explain media globalisation within the framework of political economy and the attention economy, (2) analyse the role of algorithms in polarisation and distortion, and (3) formulate ethical strategies for the production of accountable Islamic content.

4. Conceptual Framework

4.1 Media Political Economy

Political economy views media as a space influenced by ownership, advertising, and power relations. Content is not neutral because it is produced within a structure of incentives: profit, influence, and political position.

4.2 Platformisation and Algorithms

Digital platforms mediate communication through automatic curation. This curation tends to optimise engagement (clicks, comments, shares). Consequently, content that triggers intense emotions often has greater visibility.

4.3 The Crisis of Authority in the Digital Space

In the digital space, authority often shifts from scientific knowledge to popularity. Indicators such as followers, views, and virality can be interpreted by the public as legitimacy, even though they do not always correspond to depth of knowledge.

5. Writing Method

This paper is based on literature review and critical conceptual analysis, with illustrations of communication mechanisms (how content snippets, captions, and comments shape public perception).

6. Discussion

6.1 Media Globalisation as an Attention Industry

Media globalisation brings competition across countries and platforms. In this competition, attention becomes a contested resource. Content producers are driven to simplify complex issues into headlines that "capture" emotions. On religious issues, this simplification is dangerous because it removes contextual boundaries (khilafiyah, customs, social conditions), so that the public receives messages in black and white.

6.2 Algorithms, Echo Chambers, and Polarisation

Algorithms build repetitive consumption patterns: audiences are presented with content similar to their previous preferences. This process creates an echo chamber that reinforces group beliefs. In Islamic discourse, echo chambers can reduce the capacity for inter-community dialogue and increase the tendency to label (ingroup/outgroup).

6.3 Message Distortion: From Content to Symbolic Conflict

Distortion often occurs in three stages:

1. Content is shortened (context is lost).
 2. Captions/thumbnails provide an emotional frame.
 3. Comment sections produce generalisations and stigmas.
- As a result, substantive debates shift to symbolic conflicts: identities are attacked, not ideas tested.

6.4 Crisis of Authority: Popularity vs. Scholarship

A crisis of authority arises when "the most heard" is considered "the most correct". This changes the landscape of preaching: preachers/communicators are driven to follow the logic of the platform in order to remain visible, while standards of scientific verification and accountability may weaken. At this point, the challenge of Islamic broadcasting is not only technical content production, but also maintaining epistemic discipline and public ethics.

6.5 Responsible Islamic Broadcasting Strategy

This paper proposes accountability-based strategies:

1. Algorithmic literacy: understanding how platform curation works so that strategies are not entirely subject to viral logic.
2. Representation ethics: avoiding labelling, stigmatisation, and cultural/sectarian generalisations.
3. Dialogue design: providing space for questions and answers, clarification, and comment moderation.
4. Contextual reinforcement: including limitations, definitions, and explanations of positions (ijtihadi domain vs principles).
5. Sensitive content SOP: verification, expert consultation, and impact assessment before uploading.

7. Conclusion

Media globalisation strengthens communication platformisation and makes attention the primary commodity. Algorithms tend to promote content that triggers engagement, thereby increasing the risk of polarisation and distortion of meaning. In religious communication, this dynamic triggers a crisis of authority and increases the likelihood of symbolic conflict. Therefore, Islamic broadcasting requires ethical and accountable strategies: algorithmic literacy, ethics of representation, and communication design that maintains context and public interest.

References

- Castells, M. (2010). *The rise of the network society*. Wiley-Blackwell.
- Herman, E. S., & Chomsky, N. (2002). *Manufacturing consent: The political economy of the mass media*. Pantheon Books.
- Haryatmoko. (2021). *Communication ethics: Media manipulation, violence, and pornography*. Kanisius.
- McQuail, D. (2010). *McQuail's mass communication theory*. SAGE Publications.

GUIDELINES FOR MID-SEMESTER EXAMINATION ASSESSMENT

Program	:	Master of Islamic Communication and Broadcasting	Class	:	Regular A, B,
Courses	:	Mass Media Communication and Globalisation	Time	:	08:00-09:50 WIB (150 minutes)
SKS	:	3 SKS	Examination Type	:	Home Exam
Lecturer	:	3. Dr. Saerozi, S.Ag, M.Pd 4. Nadiatus Salama, Ph.D.			

Question 1 (Sub-CLO 1 – 25 points)

Explain systematically the relationship between **globalisation** and changes in the **mass media** ecosystem (media convergence, digitalisation, and the shift from broadcast to platforms). Describe at least **three impacts** of these changes on how the public consumes information.

Question 2 (Sub-CLO 2 – 25 points)

Explain the difference between **agenda setting** and **framing**. Then, provide **one case study** (hypothetical or actual) on a social/religious issue in Indonesia and demonstrate:

- a) how the media determines which issues are important (agenda), and
- b) how the media shapes the way the issue is interpreted (frame) through diction, visuals, and sources.

Question 3 (Sub-CLO 3 – 25 points)

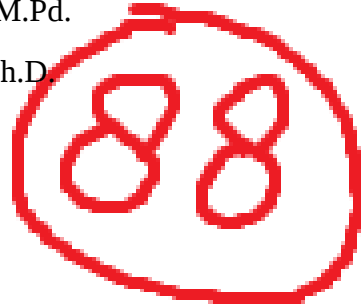
Explain how **media ownership, advertising, and market/political interests** influence content production. Explain the concept of **the attention economy** and relate it to phenomena such as clickbait, sensationalism, or the simplification of complex issues.

Question 4 (Sub-CLO 4 – 25 points)

Explain how **platform algorithms** can create echo chambers and increase polarisation. Then provide **media literacy strategies** (minimum 4 steps) that individuals/communities can implement to avoid being easily trapped by misinformation and communication conflicts in digital public spaces.

Master of Islamic Communication and Broadcasting
Faculty of Da'wah and Communication, State Islamic University Walisongo
Mid-Semester Examination for the 2023/2024 Academic Year

Course : Mass Media Communication and
Globalisation
Lecturer : 1. Dr. Saerozi, S.Ag, M.Pd.
2. Nadiatus Salama, Ph.D.
Time : 150 minutes



Name: Rizky Maulana Pratama

Student ID Number: 23010680012

1. Globalisation & changes in the media ecosystem (convergence, digitalisation, broadcast → platform) + 3 impacts

Globalisation accelerates the flow of information across borders, meaning that media no longer operates within closed local spaces. At the same time, media convergence is blurring the boundaries between television, radio, newspapers and the internet: a single event can appear as news on a portal, a video clip on TikTok, a review on YouTube and a discussion on X almost simultaneously. Digitalisation shortens the content production-distribution chain; news can be published in minutes, and audiences can simultaneously disseminate and "reinterpret" it through comments or clip segments.

The shift from broadcast to platform occurs as information distribution increasingly relies on digital platforms (social media, aggregators, recommendation engines). In the broadcast model, media broadcasts to a relatively uniform, broad audience. In the platform model, content is curated and personalised by algorithms so that each person receives a different "information menu".

The impact on how the public consumes information:

1. Consumption becomes fast-paced and fragmented: people read headlines, watch 30–60 second clips, and then draw conclusions without the full context.
 2. The audience has changed from spectators to participants: the public comments, remixes, and creates counter-versions (user-generated content), so that the meaning of issues often "shifts" in the space of interaction.
 3. Fragmentation and polarisation increase: due to platform personalisation, the public tends to gather in communities of taste/ideology (echo chambers), so that differences in perspective are increasingly rare.
2. Agenda setting vs framing + case examples (social/religious issues)

Agenda setting is the ability of the media to influence what issues are considered important by the public. The media does not always determine what people think, but it often determines what people think about (priority issues).

Framing is the way the media frames the issue: the choice of perspective, diction, visuals, sources, and storyline that makes the public tend to interpret the issue in a certain direction.

Hypothetical case study (social-religious issue): "The debate over the use of loudspeakers at places of worship at certain hours."

a) Agenda setting: for a week, several portals and TV talk shows repeatedly raised this issue (headlines, breaking news, panel discussions). As a result, the public considered this issue to be very urgent even though it had not previously been a major concern.

b) Framing:

- Frame A (social harmony): title "Seeking Common Ground: Community Comfort and Freedom of Worship", visuals showing dialogue between residents and interfaith leaders, sources from local government + moderate religious leaders, solutions directed towards deliberation and scheduling.
- Frame B (identity conflict): title "Prohibition or Restriction? Houses of Worship Questioned", visuals highlighting angry crowds, sources predominantly from opposing camps attacking each other, solutions directed towards mobilising support. These two frames evoke different public emotions: the harmony frame encourages negotiation, while the conflict frame promotes polarisation.

3. Media political economy + attention economy and phenomena (clickbait, sensationalism)

From a media political economy perspective, content production is not neutral because it is influenced by media ownership, advertising, power relations, and target markets. Owners and advertisers have interests: reputation, business stability, political proximity, and audience segmentation. As a result, editors tend to choose issues and perspectives that align with these incentives (e.g., safe for sponsors, beneficial for traffic, or in line with positioning).

The commodification of attention (attention economy) means that public attention is treated as a "commodity" that can be converted into money through advertising, sponsorships, and platform monetisation. Because the goal is to get clicks, views, and shares, the following phenomena emerge:

- Clickbait: headlines are made shocking/ambiguous so that people click on them even though the content is ordinary.
- Sensationalism: dramatic aspects are exaggerated (conflict, scandal, anger) to increase engagement.
- Simplification of complex issues: policy debates or fatwas are made black and white so they go viral easily, even though the reality is much more nuanced. In religious issues, the impact can be serious: the most emotionally charged content often wins, while longer, contextual educational content loses reach.

4. Algorithms, echo chambers, polarisation + 4 media literacy strategies

Platform algorithms work with the aim of increasing viewing time and interaction. Therefore, recommendation systems tend to present content that is similar to what users already like.

Over time, users enter an echo chamber: an information space that repeats their own beliefs (

) and dismisses different perspectives. The impact is increased polarisation (ingroup vs outgroup), including on political and religious issues.

Media literacy strategy (minimum 4 steps):

1. Verify sources & cross-check: compare 2–3 different sources, check the origin of videos/quotes, and read the full context.
2. Recognise framing: examine the headline, emotional diction, provocative visuals, and who the source is; ask "who benefits from this frame?".
3. Manage algorithm habits: do not immediately like/share provocative content; follow accounts with diverse perspectives; use the "not interested" feature for toxic content.
4. Delay reactions—test emotions: if content provokes anger/fear, pause before sharing; heightened emotions often open the door to misinformation.

Public discussion ethics: criticise ideas, not identities; avoid generalising groups; use non-stigmatising language.

Master of Islamic Communication and Broadcasting
Faculty of Da'wah and Communication, State Islamic University Walisongo
MID-TERM EXAMINATION FOR THE EVEN SEMESTER 2023/2024

Course : Mass Media Communication and
Globalisation
Lecturer : 1. Dr. Saerozi, S.Ag, M.Pd.
2. Nadiatus Salama, Ph.D.
Duration : 150 minutes

Name : Salsabila Nur Hidayah
Student ID Number: 23010680025
Course: Mass Media Communication and Globalisation
Programme: Master's in Islamic Communication and Broadcasting
Lecturer: Dr. Saerozi, S.Ag, M.Pd

85

1) Globalisation & changes in the media ecosystem + 3 impacts

Globalisation enables information to move across borders rapidly, causing national media to compete with global content flows. This change drives the digitisation of message production and accelerates the news cycle. In practice, mass media also experiences convergence, which is cross-platform integration: a single issue can appear simultaneously in online news, video clips, and social media discussions.

The shift from broadcast to platforms alters distribution logic. While broadcast tends to be one-way and uniform, platforms are personalised and heavily algorithm-driven. Audiences receive content based on their previous consumption patterns, resulting in varied media experiences for each individual.

The impact on information consumption:

1. Information is faster, but context is often thin due to short formats and scroll culture.
2. Audiences help shape the flow of messages through comments, shares, and reposts, including the formation of counter-opinions.
3. Consumption becomes segmented—the public is divided based on communities and platform preferences.

2) Agenda setting vs framing + case examples

Agenda setting relates to issue selection: the media makes certain issues appear "most important" because they are frequently displayed and prominently placed.

Framing is how the issue is narrated: word choice, angle, visuals, and emphasis on solutions.

Hypothetical example: the issue of "Controversial religious content on social media that is considered offensive to others."

a) Agenda setting: the media repeatedly raises this issue (headlines, talk shows, opinions), so that the public focuses on the topic and considers it a national crisis.

b) Framing:

- Educational frame: emphasising digital literacy, preaching ethics, context clarification, and dialogue.
 - Conflict frame: emphasising intergroup conflict, amplifying the controversial aspects, and selecting sources that intensify the debate.
- As a result of framing, the public may be encouraged to engage in dialogue or, conversely, to attack each other.

3) Media political economy + attention economy + symptoms

Media political economy explains that the media operates within a structure of ownership and markets. The interests of owners, sponsors, and advertising targets influence editorial decisions: issues that are "profitable for traffic" tend to be prioritised over issues that are important but less attention-grabbing.

The attention economy views attention as a commodity. Media and platforms compete to retain user attention in order to generate advertising revenue. The symptoms are evident in:

- Clickbait (click-baiting headlines),
 - Sensationalism (emphasising conflict/emotion),
 - Simplification (complex issues are made black and white).
- In religious issues, the emerging risk is an increase in provocative content that is easily viral and suppresses more scientific educational space.

4) Algorithms, echo chambers, polarisation + media literacy strategies

Platform algorithms prioritise content that increases engagement. As a result, users tend to receive similar content repeatedly, forming an echo chamber. When exposure to different perspectives decreases, polarisation increases because groups feel they are "most correct" and view others as a threat.

Media literacy strategies:

1. Check facts and context before drawing conclusions: look at the original source and the full duration (not just clips).
2. Diversify information sources: follow media/accounts from different perspectives to reduce algorithmic bias.
3. Read the framing cues: be wary of emotional headlines, dramatic visuals, and unbalanced sources.
4. Media ethics: refrain from sharing when emotions are high; use language that does not judge identity; encourage dialogue and clarification.

QUESTION VALIDATION SHEET

MID-TERM EXAMINATION 2023/2024

The questions for the Final Examination for the 2023/2024 Academic Year for the Master's Programme in Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, Walisongo State Islamic University, have been submitted with the following details:

1	Programme	Master's Programme in Islamic Communication and Broadcasting Studies
2	Course/Semester	Mass Media Communication and Globalisation / 2
3	Lecturer (Coordinating Lecturer)	Dr. Saerozi, S.Ag, M.Pd
4	Examination Type	*Open book *Closed book *Project *Other (please specify) *Presentation *Oral *Home exam

QUESTION VALIDATION ELEMENTS	Validation (v)	Description
Theoretical Ability (50%): Mastery of the main theories or principles taught.	✓	
Concept Application (30%): Ability to apply theory to practical situations or cases.	✓	
Clarity of Answers (20%): The ability to provide structured, logical, and appropriate responses to questions.	✓	
RESULT:	VALID (✓) NEEDS IMPROVEMENT () *Checklist One	

Validation Date:

By Master's Programme in Islamic Communication and Broadcasting	Known by, (Head of the Study Programme)
Lecturer  Nadiatus Salama, Ph.D.	Head of the Study Programme  Dr. Saerozi, S.Ag, M.Pd

GUIDELINES FOR ASSESSING END-OF-SEMESTER EXAMS

Program	:	Master of Islamic Communication and Broadcasting	Class	:	Regular A, B,
Courses	:	Mass Media Communication and Globalisation	Time	:	08:00-09:50 WIB (150 minutes)
SKS	:	3 SKS	Examination Type	:	Closed-book examination
Lecturer	:	1. Dr. Saerozi, S.Ag, M.Pd 2. Nadiatus Salama, Ph.D.			

Question 1 (Sub-CLO 1 – 20 points)

The Theory of Media Globalisation and Its Impact

Explain how globalisation has altered **the structure, function, and influence of** mass media (convergence, platformisation, cross-border information flows). Outline **at least four impacts** on Indonesian society (political, cultural, economic, and religious).

Question 2 (Sub-CLO 2 – 20 points)

Agenda Setting, Framing, and Public Opinion

Explain the difference between **agenda setting** and **framing**, then analyse one public issue in Indonesia (it can be a social/religious/economic issue) by showing:

- a) how the issue "rose" to prominence,
- b) how framing shapes emotions, moral judgements, and the direction of public solutions.

Question 3 (Sub-CLO 3 – 20 points)

Media Political Economy & Attention Commodification

Explain how **ownership, advertising, and power relations** influence content production.

Relate this to the concept of **the attention economy** and explain why clickbait/sensationalism is often dominant. Provide **examples of mechanisms** (not just definitions).

Question 4 (Sub-CLO 4 – 20 points)

Algorithms, Disinformation, Echo Chambers, and Polarisation

Analyse the role of **platform algorithms** in the formation of echo chambers and polarisation.

Create a **simple model** (5–7 steps) explaining how a single piece of content can turn into a discourse conflict in the digital public sphere. Include **at least 5 mitigation strategies** based on media literacy.

Question 5 (Sub-CLO 5 – 20 points)

Public Communication Ethics and Islamic Broadcasting in the Global Era

An Islamic broadcasting institution wants to create a digital da'wah programme for a multicultural audience. Develop a **comprehensive strategy** that includes: audience segmentation, message design, medium selection, interaction moderation, fact verification, and ethical standards (anti-stigma, anti-hate speech). Explain the programme's success indicators.

Master of Islamic Communication and Broadcasting
Faculty of Communication, State Islamic University Walisongo
FINAL EXAMINATION FOR THE EVEN SEMESTER 2023/2024

Course : Mass Media Communication and Globalisation
Lecturer : 1. Dr. Saerozi, S.Ag, M.Pd.
2. Nadiatus Salama, Ph.D.
Duration : 150 minutes

Name : Rizky Maulana Pratama
Student ID Number: 23010680012
Course: Mass Media Communication and Globalisation
Programme: Master's in Islamic Communication and Broadcasting



1. Globalisation of media and its impacts in Indonesia (political, cultural, economic, religious)

Globalisation is transforming mass media through **convergence** (TV–radio–online integration), **platformisation** (distribution dependent on platforms/algorithms), and **cross-border information flows** (rapid entry of global discourse). Media structures are shifting: from editorial teams as the "main gatekeepers" towards a hybrid ecosystem influenced by **platforms, advertising, and traffic**. Their functions are also changing: no longer merely informative, but competing for attention, often leading to the simplification of issues.

Impact in Indonesia:

- **Politics:** campaigns and public opinion are increasingly influenced by virality, platform framing, and narrative wars.
- **Culture:** global popular culture triggers hybridisation (local-global mix), but also pressure for homogenisation.
- **Economy:** media businesses depend on digital advertising and engagement metrics; the creator industry is growing, but clickbait is on the rise.
- **Religion:** Da'wah (proselytising) is expanding across communities, but it is also prone to identity conflicts, misinterpretations, and stigma between groups.

2. **Agenda setting vs framing + analysis of one Indonesian public issue**

Agenda setting: the media determines which issues are considered public priorities through repetition and placement. **Framing:** the media determines how issues are interpreted through diction, visuals, and sources.

Example issue: **controversy over viral religious content.**

- **Agenda:** several media outlets and major accounts repeatedly raise the issue so that the public perceives it as a major problem.

- Frame A "education": emphasises clarification, preaching etiquette, and digital literacy; sources are moderate academics/clerics.
- Frame B "conflict": emphasises group opposition; dramatic visuals; pro-and-con sources that heat up the debate.
The conflict frame triggers emotions and polarisation, while the education frame directs solutions towards dialogue and verification.

3. **Media political economy + attention economy + clickbait/sensationalism mechanisms**

Media political economy explains how content is influenced by **ownership, advertising,** and power relations. The media tends to choose issues that are beneficial to traffic and safe for sponsors. In **the attention economy**, audience attention becomes a commodity: more clicks = more advertising revenue/monetisation.

Mechanism: complex issues are reduced to "shocking" headlines and emotional thumbnails, then flooded with platform distribution due to high engagement. As a result, clickbait and sensationalism dominate, while in-depth content loses reach. On religious issues, this risks turning public education into an "emotional competition".

4. **Algorithm → disinformation → conflict (5–7 step process) + 5 mitigations**

6-step model:

1. Provocative content is uploaded.
2. Algorithms promote it due to high engagement.
3. Context fragments spread across groups.
4. Comments form stigma/labelling of in-group–out-group.
5. Other accounts create increasingly sharp counterversions (remixes/clips).
6. Discourse conflict escalates into symbolic social conflict.

Mitigation:

1. check sources & full context, 2) cross-check 2–3 references, 3) understand framing (title/visuals/sources), 4) diversify sources to counter echo chambers, 5) delay sharing when emotions are high + discussion ethics (criticise ideas, not identities).

5. **Islamic broadcasting institution strategy: segmentation–message–medium–moderation–verification–ethics + indicators**

Strategy:

- **Segmentation:** map age, religious literacy, language, and cultural sensitivity.
- **Message design:** clear substance, polite language, provide context (areas of disagreement/boundaries).
- **Medium:** short content for awareness, long content for in-depth discussion; use live broadcasts for clarification.
- **Moderation:** comment SOP (remove hate speech, pinned rules), discussion moderators.

- **Verification:** clear references, fact-check before publishing, consult experts on sensitive issues.
- **Ethics:** anti-stigma, anti-hate speech, prioritise human welfare and dignity.

Indicators: quality engagement levels (questions/healthy discussions), low reporting of problematic content, increased understanding (short surveys/feedback), and stable institutional reputation (trust).

Master of Islamic Communication and Broadcasting
Faculty of Communication, State Islamic University Walisongo
FINAL EXAMINATION FOR THE EVEN SEMESTER 2023/2024

Course : Mass Media Communication and Globalisation
Lecturer : 1. Dr. Saerozi, S.Ag, M.Pd.
2. Nadiatus Salama, Ph.D.
Duration : 150 minutes



Name : Salsabila Nur Hidayah
Student ID Number: 23010680025
Course: Mass Media Communication and Globalisation

1. Globalisation of media and its impacts in Indonesia (political, cultural, economic, religious)

Globalisation has transformed media into a cross-border network: global issues spread rapidly, and narrative standards influence how the public perceives reality. Convergence and platformisation have shifted control from editorial teams to ecosystems influenced by algorithms, engagement metrics, and advertising. The impacts are evident in Indonesia:

- **Politics:** public opinion is easily swayed by viral agendas; framing can direct support or opposition.
- **Culture:** lifestyle and language hybridisation occurs, but so does identity anxiety.
- **Economy:** media and creators are monetisation-based; click competition shapes content formats.
- **Religion:** preaching is becoming more open, but digital piety can slip into polarisation and mutual labelling if context is lost.

2. Agenda setting vs framing + public issue analysis

Agenda setting operates on "what is considered important," while framing operates on "how it is understood." Take the issue: **news coverage of social conflicts linked to religious identity.**

The media can elevate this issue to the main agenda (headlines for days). Then framing determines the direction:

- "Security" frame: focus on threats, highlight authorities, emphasise law enforcement solutions.
- "Humanitarian" frame: focus on victims, root causes, dialogue and rehabilitation solutions.

Different frames change public emotions: fear/anger vs empathy/solutions, thereby changing the direction of policy and public response.

3. Political economy & attention economy

In terms of political economy, the media is subject to ownership structures and market incentives. Advertising and traffic targets influence issue selection, perspective, and presentation style. In the attention economy, audience attention is the primary currency: content that triggers quick reactions is often more "profitable" than content that is accurate but not sensational.

The mechanism: emotional headlines + dramatic visuals → CTR increases → platforms boost distribution → advertisements enter → the pattern repeats. On religious issues, this pattern is dangerous because it encourages the simplification of norms that should be contextual.

Score: 17/20

4. Algorithms, disinformation, echo chambers, polarisation + models + mitigation

7-step model:

1. Ambiguous content uploaded.
2. Cut into short clips.
3. The algorithm boosts it due to high comments.
4. Audience reads through their group identity.
5. An echo chamber is formed (similar content is recommended).
6. Derivative disinformation emerges (additional narratives without evidence).
7. Discourse conflicts spread to social spaces.

Mitigation (5): fact-check and verify primary sources, consider the full context, analyse framing and interests, diversify accounts/sources, maintain ethical interaction (avoid generalisations and dehumanisation) + report hate speech content.

5. Islamic broadcasting institution strategy + indicators

Comprehensive strategy:

- Audience segmentation (culture, language, literacy, sensitivity).
- Message design: narratives of compassion, definition of terms, legal boundaries, and markers of disagreement.
- Medium selection: content series (short–medium–long), infographics for summaries, podcasts/live streams for clarification.
- Moderation: comment guidelines, active moderators, and scheduled Q&A sessions.
- Verification: clear references, fact-checking, expert consultation.
- Ethics: anti-stigma, non-attacking of identity, focus on public interest.

Indicators: level of understanding (polling/feedback), decrease in toxic comments, increase in healthy dialogue participation, and institutional credibility (trust & reputation).

QUESTION VALIDATION SHEET

FINAL EXAMINATION FOR THE 2023/2024 EVEN SEMESTER

The questions for the Final Exam of the 2023/2024 Academic Year for the Master's Programme in Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, Walisongo State Islamic University, have been submitted with the following details:

1	Programme	Master's Programme in Islamic Communication and Broadcasting Studies
2	Course/Semester	Mass Media Communication and Globalisation / 2
3	Lecturer (Coordinating Lecturer)	Dr. Saerozi, S.Ag, M.Pd
4	Examination Type	*Open book *Closed book *Project *Other (please specify) *Presentation *Oral *Home exam

QUESTION VALIDATION ELEMENTS	Validation (v)	Description
Theoretical Ability (50%): Mastery of the main theories or principles taught.	✓	
Concept Application (30%): Ability to apply theory to practical situations or cases.	✓	
Clarity of Answers (20%): The ability to provide structured, logical, and appropriate responses to questions.	✓	
RESULT:	VALID (✓) NEEDS IMPROVEMENT () *Checklist One	

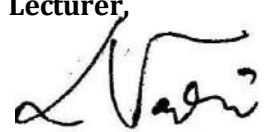
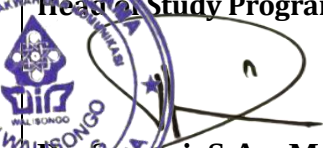
Validation Date:

By Master's Programme in Islamic Communication and Broadcasting	Known by, (Head of the Study Programme)
Lecturer  Nadiatus Salama, Ph.D.	Head of the Study Programme  Dr. Saerozi, S.Ag, M.Pd

SEMESTER LEARNING PLAN PSYCHOLOGY OF COMMUNICATION IN DA'WAH

	MINISTRY OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF INDONESIA WALISONGO STATE ISLAMIC UNIVERSITY FACULTY OF DA'WAH AND COMMUNICATION MASTER'S PROGRAM IN ISLAMIC BROADCASTING COMMUNICATION <i>Jl. Prof. Dr. Hamka KM.2 (UIN Walisongo Campus 3) Ngaliyan Tel. (024) 7506405 Semarang 50185 website: fakdakom.walisongo.ac.id, email: fakdakom.uinws@gmail.com</i>
Form: SEMESTER LEARNING PLAN (SLP)	

Document No.: FORM-RPS-KPI-803002	Revision No.: 001	Programme: Master's Degree (Strata 2)/ Islamic Communication and Broadcasting Pages: 1 - end			Date of Issue: 1 August 2023	
COURSE: PSYCHOLOGY OF COMMUNICATION IN DA'WAH	Course Code: KPI-803002	Semester: First Semester 2023- 2024	Credit Hours: 3 (three) credit hours	Course Type: Compulsory	Prerequisite Courses:	Field of Expertise: Islamic Studies/Communica tion and Da'wah Studies

Lecturer,  Nadiatus Salama, Ph.D.	Lecturer,  Dr. Ema Hidayanti, B.A., M.A.	Head of Study Programme,  Dr. Safozi, S.Ag, M.Pd 
--	---	--

Learning Outcomes:

Dawah Communication

Psychology Programme

1. Students know and understand well the concept of communication psychology in da'wah and the scope of study within it.
2. Students know and understand well the theories of psychology and communication that exist or can be applied in da'wah activities.

Attitude

1. Students can distinguish between communication psychology in da'wah activities and communication psychology in a general context.
2. Students can distinguish between communication psychology within the interactions among elements of da'wah.

Skills

1. Students are able to apply various psychological theories in preaching 2. Students are able to effectively analyse communication psychology in various forms of da'wah activities. 3. Students are able to develop communication psychology in responding to various issues of preaching in society.									
Course Description: This course studies the psychology of communication in da'wah activities. It covers various contexts of communication psychology in da'wah activities, beginning with comprehensive knowledge and understanding of the concept of communication psychology, followed by the psychology of da'wah communication and its applications. Dawah is essentially a unique communication process aimed at conveying the message of Islam. In this process, there is interaction between the elements of dawah, which involves psychological aspects from the preacher, the audience, the dawah material, the method, to the impact/effect of dawah. The psychology of communication in dawah also studies various psychological and communication theories that can be found in dawah activities, or applies psychological and communication theories in dawah activities.									
Week	Expected Final Competencies	Study Materials (Learning Materials)	Student Task Description	Content of the Science Unit	Teaching Methods	Time (minutes)	Assessment Criteria (Indicators)	Weighting	Reference
1	2	3	4	5	6	7	8	9	10
1	Understanding the vision and mission of the University, Faculty, and Department as well as the learning contract.	a. Vision and mission of UIN Walisongo b. Vision and mission of the Faculty of Da'wah and Communication c. Vision and mission of the Department d. Learning Contract, RPS	Memorising the Vision and Mission of UIN Walisongo	Integration of Islamic values, science, and local wisdom in the vision and mission, learning contract, and RPS	Lectures, idea sharing, and discussions	3 x 50 minutes	Accuracy in the development and application of concepts	5	

2	Students understand and are able to explain Western and Islamic psychological discourse	1. Understanding psychology: History, definitions, and dynamics of Western and Islamic psychology. 2. Psychological schools and styles 3. Abilities /Potential of humans according to Western and Islamic Psychology/ the Qur'an 4. Human development: human capabilities, psychological functions and projections	read materials 1-4, rewrite and discuss together	Integration of Psychology and Islamic Psychology	Lecture Think Pair Share Q&A Discussion Assignment	3 x 50 minutes	1. Students are able to explain the concept of psychology: its history, definition, and dynamics. 2. Students are able to explain the schools of thought and characteristics of psychology. 3. Students are able to understand human abilities/potential according to Western psychology and Islam/the Quran.	10	
		Human development (Already included in no. 3)							

3	Students understand and are able to explain the concept of communication	. The meaning of communication . Various communication agendas: a. human beings as social beings b. Effective communication 3. Communication order, media, and culture: a. Structure communication b. Media Communication c. Communication culture.	Reading about the material, rewriting it and discussing it together		Lecture Think Pair Share Question and Answer Discussion Individual Assignments	3x50	1) Students are able to explain the meaning of communication 2) Students are able to explain various communication agendas: a. humans as social beings b. Effective communication 3) Students are able to understand and explain Communication structures, media, and culture: a. Communication structures b. Communication media c. Communication culture.	10	
4	Students can understand and explain communication psychology	1. The importance of communication psychology 2. The dynamics of communication psychology 3. Psychology Communication: A comparison, general and Islamic perspectives	Creating standard scientific papers/essays and presenting and discussing them together	Integration and Interconnection Communication Psychology: General and Islamic Perspectives	Lecture Think Pair Share Q&A Discussion	3 x 50 minutes	4. Students are able to understand and explain the urgency of communication psychology 5. Students are able to understand and explain the dynamics of communication psychology 6. Students are able to understand and explain Psychology Communication: A comparison, general perspective and Islamic perspective.	10%	

5 and 6	Students can understand and explain theories of communication psychology	- Orientation regarding theory: - Understanding of theory - Concepts, hypotheses, and theories - Theory: dynamics and applications - Theories of communication psychology - Persuasion theory - Learning theory - Cognitive dissonance theory - Cognitive response theory - cognitive e. Theory of planned action <i>Planned Action Theory</i> <i>Elaboration Likelihood Model (ELM)</i> <i>Systematic heuristic theory</i>	Prepare a standard scientific paper/essay and present and discuss it together	Integration and interconnection of theories in the social sciences, Islamic studies, and da'wah studies.	Lecture Think Pair Share Question and Answer Discussion Library Visit	6 x 50 minutes	- Students are able to understand and explain Orientation regarding theory: - Understanding of theory. - Concepts, hypotheses, and theories - Theory: dynamics and applications - Students are able to understand and explain the definitions of communication psychology theories - Persuasion theory - Learning theory - Cognitive Dissonance Theory - Cognitive response theory <i>Planned action theory</i> <i>Elaboration Likelihood Model (ELM)</i> <i>Systematic Heuristic Theory</i>	10	
7	Students can understand and explain Communication Psychology in its application	- Applications of Communication Psychology in various fields: - Application in Economics and business - Application in education and the classroom - Application in the social sphere	Creating standard scientific papers/essays and presenting and discussing them together	Integration and interconnection of theories in psychology, communication science, and da'wah science in application	Lectures Think Pair Share Question and Answer Discussion Literature review	3 x 50 minutes	Students are able to understand and explain The application of Communication Psychology in various fields: - Application in economics and business - Applications in education and the classroom - Applications in the social sphere - Applications in politics and government	10	

		d) Applications in the world of politics and government e) Applications in law enforcement and the judiciary 2. Negotiation and its urgency for Psychology Communication of Da'wah					e) Application in law enforcement and the judiciary Students are able to understand and explain Negotiation and its importance for Psychology of Communication in Da'wah		
8	Mid-term exam							10	
9	Students can understand and explain Communication Psychology in Da'wah.	1. Communication in Da'wah and related terms a. Religious communication b. Islamic Communication 2. <i>Al-Qaul</i> as the ethics of message delivery a. Dakwah communication b. Transcendental communication	Preparing standard scientific papers/articles and presenting and discussing them together	Integration and interconnection of theories in social sciences, Islamic studies, and da'wah studies.	Think Pair Share Question and Answer Discussion Literature Review	3x50'	Students are able to understand and explain Dawah Communication and related terms: Religious Communication; Islamic Communication Students are able to understand and explain <i>Al-Qaul</i> as the ethics of message delivery: Da'wah communication; Transcendental communication	10%	

10 and 11	Students can understand and explain about the Psychology of Da'wah Communication	1. Psychology Dawah Communication: A construction 2. The life of the Prophet as A Psychological Foundation	Creating a standard scientific paper/article and presenting and discussing it together	Integration and interconnection of theories in the social sciences, Islamic studies, and da'wah studies.	Lecture Think Pair Share Question and Answer Discussion	6 x 50 minutes	Students are able to understand and explain: 1. The Psychology of Communication in Preaching: A Construction 2. The Life of the Prophet as a Basis Psychology of Communication in Da'wah 3. as a Basis Psychology of Communication in Da'wah 4. Psychology of Communication in Da'wah in the Qur'an	10	
		Communication of Da'wah 3. Psychology Communication of Da'wah in the Quran a. <i>Lathafah</i> (nature polite message and communicator) b. <i>Basyir</i> (the packaging of da'wah communication messages) c. <i>Qaul</i> and the beauty of words d. Al-Qaul as the ethics of message delivery persuasive							

12	Students can understand and explain the Psychology of Communication in Da'wah in practice	Psychology of Communication in Da'wah in practice 1. Psychology Communication in the Elements of Da'wah: a. Dai: credibility of the communicat or b. Mad'u: socio-cultural, religious c. Message d. Method e. Media	Creating standard scientific papers/articles and presenting and discussing them together	Integration and interconnection of theories in social sciences, Islamic studies, and da'wah studies.	Lecture Think Pair Share Question and Answer Discussion	3 x 50 minutes	Students are able to understand and explain: Communication Psychology in its Elements; Communication Psychology in Interactions between Elements	5%	
----	---	---	--	--	---	----------------	--	----	--

		f. Effects 2. Psychology Communication in Interactions between Elements a. Interaction between Dai and Mad'u (Tablig/Islamic Communication and Broadcasting and Isryad/Islamic Guidance and Counselling) b. Interaction between Dai and the Objectives of Da'wah (Tadhbir/Da'wah Management) c. Interaction between Mad'u and the Objectives of Da'wah (Tathwir/Development of the Islamic Community)							
--	--	--	--	--	--	--	--	--	--

13 and 14	Students can understand and explain symbolic and phenomenological interactions as well as their application in the world of da'wah	1. Symbolic interaction a. Symbolic interaction as an approach b. Symbols, interaction, and	Creating standard scientific papers/articles and presenting and discussing them together	Integration and interconnection of theories in the social sciences, Islamic studies, and da'wah studies.	Lecture Think Pair Share Question and Answer Discussion Case Study	6 x 50 minutes	Students are able to understand and explain: 1. Symbolic interaction a. Symbolic interaction as an approach b. Symbols, interaction, and meaning in communication	10%	
		meaning in Communication c. Symbols, interaction, and meaning in Communication - Psychology of Da'wah d. Quranic references to symbols and interaction 2. Phenomenology a. Understanding of phenomenology b. The urgency of the phenomenological approach c. Quranic references to phenomenology 3. Application of the symbolic interaction and phenomenological approaches for da'wah activists of da'wah					c. Symbols, interaction, and meaning in the Psychology of Communication in Da'wah d. Quranic References to Symbols and Interaction 2. Phenomenology a. Understanding phenomenology b. The urgency of the phenomenology c. Quranic references to phenomenology 3. Application of the symbolic interaction and phenomenological approaches for da'wah activists		

15	Students can understand and explain the psychology of communication in da'wah and the role of innovation	Communication Psychology in Various Forms/Contexts of Da'wah 1. Psychology Communication in Spiritual/Essential Da'wah 2. Psychology Communication in Individual Da'wah	Creating standard scientific papers/articles and presenting and discussing them together	Integration and interconnection of social science, Islamic science and da'wah science theories.	Lecture Think Pair Share Question and Answer Discussion Case Study	3 x 50 minutes	Understanding and explaining: Communication Psychology in Various Forms/Contexts of Da'wah	10	
		3. Psychology Communication in Da'wah Halqah/fi'ah Qalilah 4. Psychology Communication in Da'wah in Ethnic/Tribal Da'wah 5. Psychology Psychology of Communication in Da'wah within the Ummah/Tabligh Akbar 6. Psychology Communication in Da'wah in Dakwah bil Qalam							
16	Final Exam							10	

REFERENCES

- Academic Guidebook of UIN Walisongo Semarang
Academic Guidebook for the Master's Programme, Faculty of Da'wah and Communication,
UIN WS Semarang. Ma'arif, Bambang Saiful. (2015). Psychology of Da'wah Communication,
Simbiosis Rekatama Media. Amrullah Achmad, 1983, *Islamic Da'wah and Social Change*,
Yogyakarta: Prima Duta Anwar Arifin, 2011, Contemporary Da'wah: A Communication Study,
Yogyakarta: Ghara Ilmu. Jalaludin Rahmad, Communication Psychology, Bandung: Remaja
Rosdakarya, 2000
Ambarwati Arbii, Communication Psychology and Tabligh, Jakarta: Amzah, 2012.
Arifin Ilham, Psychology of Da'wah, Jakarta: Bumi Aksara, 2000
Arifin, 1976, *Psychology and Several Aspects of Human Spiritual Life*, Jakarta: Bulan Bintang Hanna
Dj. Bustaman, 1995, *Integration of Psychology with Islam*, Yogyakarta: Pustaka Pelajar
HM. Arifin, 1997, *Psychology of Da'wah*, Jakarta: Bumi Aksara
HM.Arifin, *Psychology of Da'wah: An Introduction to Study*, Jakarta: Bulan Bintang, 1997.
Jalaluddin, 2007, *Psychology of Religion*, Jakarta: Raja Grafindo Persada
Jamaluddin Ancok and Fuad Nasori Suroso, 1994, *Islamic Psychology*, Yogyakarta: Pustaka Pelajar

Jum'ah Amin Abdul Aziz, 2002, *Fiqh Dakwah*, Solo: Intermedia
Robert H. Thoulles, 1983, *Introduction to the Psychology of Religion*, (translated edition)
Sayyid M. Musavi L., 1993, *Islamic Psychology*, Pustaka Hidayah
. Fuad Nashori, 2000, *Human Potential*, Yogyakarta: Pustaka Pelajar

STRUCTURED ASSIGNMENT LIST

1. Individual assignments
2. Assignment deadlines for each session begin from session 2 to 15
3. Assignments are tailored to the material covered in each session

ASPECTS AND WEIGHTING OF ASSESSMENT

1. Independent Assignment (a) : 20%
2. Structured Assignment (b) : 20%
3. Mid-Term Examination (c) : 20%
4. Final Exam (d) : 20%
5. Attendance and Participation (e) : 20%

Final Score = (a x 20%)+(b x 20%)+(c x 20%)+(d x 20%)+(e x 20%)

Psychology of Communication in Da'wah

Module Number KPI-8002	Module Name Psychology of Communication in Da'wah	
Type of Course Compulsory	Semester / Rotation 1/Odd	Student Capacity: 10 - 15
Teaching Methods Lectures, Discussions, Presentations., Case-Based Learning	Prerequisites for attendance None	Language Indonesian (regular) English (international)
Type of Examination (Final Grade Composition) Assessment Components and Weightings: Summary (5%) Mid-Term Examination (15%) 150 minutes Final Exam (15%), 150 minutes Discussion (5%) Paper/Essay (20%) Case-Based Learning: Group Presentation (10%) Case Discussion (10%) Case Report Assessment (20%)		SKS (+Workload in hours) 3 (40 hours of in-class sessions + 48 hours of structured assignments + 48 hours of independent assignments = 135 hours in total) ECTS (+Workload in hours) 4.50 (40 hours of in-class sessions + 48 hours of structured assignments + 48 hours of independent assignments = total 135 hours)
Module Coordinator Nadiatus Salama, Ph.D.		Semester Week Hours: 135 hours
Additional Lecturers: Dr. Ema Hidayanti, S. Sos. I.,M. S.I		
Syllabus The aims of this course are to provide students with a critical philosophical understanding of the nature of science and knowledge from an Islamic perspective, specifically through the lens of the Unity of Science (UoS) paradigm. The course concentrates on overcoming the dichotomy between religious and secular knowledge, exploring the metaphysical foundations of Islamic thought, and developing a framework for integrating various branches of knowledge under a single, God-centred cosmology. The competences of this course are demonstrated upon completion when students can articulate the main epistemological crises facing modern scientific philosophy, explain the historical contributions of Muslim scholars to various sciences, and critically evaluate the philosophical underpinnings of different models of knowledge integration. Students will master the ability to engage in sophisticated philosophical discourse, defend a cohesive Islamic worldview regarding science, and apply metaphysical principles to practical ethical and scientific problems. In this course, the learning process is conducted using a blended learning approach. Blended learning is carried out both offline in the classroom and online,		

asynchronously using the UIN Walisongo LMS platform at <https://elearning.walisongo.ac.id>, while synchronously online using Zoom Meetings. The **materials** of this course include: The Concept of Science in Islam and the West; Epistemology: Sources of Knowledge (Wahy and 'Aql); Metaphysics and Cosmology in Islamic Thought; Historical Context of Islamic Science and its Decline; The Philosophical Crisis of Knowledge Dualism; Models of Knowledge Integration (Islamisation, Unification); The Unity of Being (Tawhid) as the Basis for the Unity of Science; Ethical Implications of Integrated Science; and Case Studies in Unified Science (e.g., Bioethics, Environmental Science).

Learning goals and qualifications in this module students learn to:

CLO

1. CLO 1: Students are able to identify and recall the fundamental concepts, terminology, and historical context related to the revelation, compilation, and preservation of the Qur'an; (C1, A2, P1)
2. CLO 2: Students are able to analyze the psychology of dawah communication and the scope of study within it; (C4, A3, P2)
3. CLO 3: Students are able to understand theories of psychology and communication that exist or can be applied in dawah activities; (C2, A2, P1)
4. CLO 4: Students are able to differentiate psychology of communication in dawah activities from psychology of communication in general contexts; (C4, A2, P2)
5. CLO 5: Students are able to differentiate psychology of communication as it appears in interactions among dawah elements; (C4, A2, P2)
6. CLO 6: Students are able to apply various psychology theories in dawah; (C3, A3, P3)
7. CLO 7: Students are able to analyze psychology of communication in various dawah activities; (C4, A3, P2)
8. CLO 8: Students are able to develop psychology of communication to address diverse dawah issues in society; (C4, A4, P4)

Core readings:

1. Buku Pedoman Akademik UIN Walisongo Semarang 2022
2. Buku Panduan Akademik Prodi S2 Fakultas Dakwah dan Komunikasi UIN WS Semarang. 2022
3. Ma'arif, Bambang Saiful. (2025). Psikologi Komunikasi Dakwah, Simbiosis Rekatama Media.
4. Amrullah Achmad, 1983, Dakwah Islam dan Perubahan Sosial, Yogyakarta: Prima Duta
5. Anwar Arifin, 2021, Dakwah Kontemporer Sebuah Studi Komunikasi, Yogyakarta : Ghara Ilmu.
6. Jalaludin Rahmad, Psikologi Komukasi, Bandung : Remaja Rosdakarya, 2000
7. Ambarwati Arbii, Psikologi Komunikasi dan Tabligh, Jakarta : Amzah, 2012.
8. Arifin Ilham, Psikologi Dakwah, Jakarta: Bumi Aksara, 2000
9. Arifin, 1976, Psikologi dan Beberapa Aspek Kehidupan Rohaniah Manusia, Jakarta: Bulan Bintang
10. Hanna Dj. Bustaman, 1995, Integrasi Psikologi Dengan Islam, Yogyakarta: Pustaka Pelajar
11. HM. Arifin, 1997, Psikologi Dakwah, Jakarta : Bumi Aksara
12. HM.Arifin, Psikologi Dakwah Suatu Pengantar Studi, Jakarta: Bulan Bintang, 1997.
13. Jalaluddin, 2024, Psikologi Agama, Jakarta : Raja Grafindo Persada
14. Jamaluddin Ancok dan Fuad Nasori Suroso, 1994, Psikologi Islam, Yogyakarta:

Pustaka Pelajar

15. Jum'ah Amin Abdul Aziz, 2002, Fiqh Dakwah, Solo: Intermedia
16. Robert H. Thoulles, 1983, Pengantar Psikologi Agama, (edisi terjemah)
17. Sayyid M. Musavi L., 1993, Psikologi Islam, Pustaka Hidayah
18. . Fuad Nashori, 2000, Potensi-potensi Manusia, Yogyakarta : Pustaka Pelajar

ASSESSMENT GUIDELINES: WRITTEN SUMMARY

Aspects evaluated	Score and Criteria				
	Very Good (80-100)	Good (61-79)	Satisfactory (41-60)	Poor (21-40)	Very Poor (0-20)
Writing Style and Summary Structure (30%)	1. Complete summary structure, consisting of: Summary Title, Introduction, Summary Content, and Conclusion.	Does not meet 1 criterion	Fails to meet 2 criteria	Fails to meet 3 criteria	Fails to meet all criteria
	2. Writing style follows PUEBI standards, with each sentence complete, each paragraph developed from a single idea and supported by explanatory sentences, examples, and relevant information.				
	3. Original, free from plagiarism.				
	4. Accurately and consistently cite credible sources in accordance with citation rules and include them in the Bibliography.				
Ability to Present Information (70%)	1. The summary title reflects the essence of the material accurately and concisely.	Does not meet 1 criterion	Does not meet 2 criteria	Does not meet 3 criteria	Does not meet all criteria
	2. There is an introduction to the summary that explains (1) the purpose or general context of the summarised material. (2) A brief description of the importance of the topic in the context of management.				
	3. The summary is organised coherently and logically according to the main points of the material, such as such as core concepts, important theories, models, or approaches discussed.				
	4. The conclusion contains the main meaning of the material.				

Structure for Writing a Summary of Material

11. Title Page
 - Title of the summary
 - Course
 - Student Name
 - Student ID Number
 - Course Lecturer Name
12. Introduction (1 paragraph)
 - The purpose or general context of the summarised material.
 - A brief summary of the importance of the topic in the context of Economic Law.
13. Summary Content (2–4 paragraphs)
 - Present the main points of the material, such as core concepts, important theories, models, or approaches discussed.
 - Use your own words (paraphrase), not direct copies from the source.
 - Include relevant examples if necessary (e.g., application in business or a brief case study).
 - Keep the summary focused on key points, avoiding repetition or excessive technical details.
14. Conclusion (1 paragraph)
 - Summarise the main points of the material.
 - Add a brief reflection on how this topic is important or can be applied in economic law practice.
15. References (if necessary)
 - List of reading sources (books, articles, lecturer slides) if the summary refers to specific material.

Explanation of the Assessment Guidelines for Creating Summaries

The task of creating summaries is assigned to students in each lecture session. This is done in every lecture session (e.g., 14 sessions in one semester).

How to Assess Each Summary:

Summary Score = (Systemic Score × 30%) + (Presentation Score × 70%)

Example of Assessment for 1 Summary (Session 1):

- System and Writing Style: 80
- Information Presentation: 90

Session 1 Score = $(80 \times 30\%) + (90 \times 70\%) = 24 + 63 = 87$

Example of Final Score Calculation (14 Meetings):

For example, the summary score for 14 meetings after calculating the structure and presentation components is:

Student Score

5. **FAUZAN AKBAR RAMADHAN:** 85, 85, 88, 80, 75, 78, 90, 87, 85, 82, 88, 84, 86, 85

$$\text{Total Skor} = \frac{1178}{14} = 84,14.$$

6. **NADIA KHAIRUNNISA PUTRI:** 90, 85, 87, 85, 80, 75, 85, 86, 85, 90, 87, 84, 85, 89

$$\text{Total Skor} = \frac{1193}{14} = 85,21$$

Name: Fauzan Akbar Ramadhan
Student ID Number: 23010680031
Course: Communication Psychology in Islamic Da'wah
Programme: Master's in Islamic Communication and Broadcasting
Lecturer: Nadiatus Salama, Ph.D.

General Objectives and Context

This summary aims to highlight the urgency of Communication Psychology in Da'wah as a foundation for understanding **how da'wah messages are perceived, processed, and influence the attitudes and behaviours** of the audience. In a diverse and digital social space, dakwah is not only determined by "what is conveyed," but also by **the psychological condition of the audience**, their life experiences, emotions, needs, identities, and the dynamics of the communicator-audience relationship. Therefore, a psychological approach is necessary so that dakwah is more targeted, empathetic, and able to avoid resistance and misunderstanding.

The Importance of the Topic

Communication Psychology in Da'wah is important because:

1. It helps understand the audience's mental processes (attention, perception, memory) so that the message does not stop at exposure but enters into understanding.
2. It strengthens ethical persuasion strategies, including how to build credibility, trust, and acceptance of messages.
3. Managing the audience's emotions and resistance (anger, defensiveness, apathy) so that da'wah does not trigger symbolic conflict.
4. Clarifying social-religious identity factors that influence acceptance (ingroup–outgroup, stigma, stereotypes).

Summary of Material Content

1. **Perception and Attention in Da'wah**
 - Perception is influenced by background experiences, values, and social context; two audiences may interpret the same message differently.
 - Audience attention is limited; the opening, relevance, and examples from real life determine the focus of listening.
2. **Cognitive Processes: Understanding, Memory, and Message Retention**
 - Messages are easier to remember if they are structured, contain keywords, and are repeated proportionally.
 - The use of analogies and narratives helps the audience connect religious concepts with everyday experiences.
3. **Attitudes, Values, and Behavioural Change**
 - Attitudes change not only because of arguments, but also because of social examples, consistency, and environmental reinforcement.
 - Effective preaching usually combines aspects of knowledge (cognitive), emotion (affective), and action (conative).
4. **Audience Motivation and Needs**
 - Audience needs are diverse: peace of mind, recognition, meaning in life, social support, or practical guidance.

- Messages that align with needs tend to be more accepted than messages that feel "preachy".
5. **Credibility of the Da'i and Trust**
 - Credibility is built through competence, sincerity, consistent behaviour, and polite language.
 - Trust is easily eroded when communicators belittle other groups or use judgemental language.
 6. **Emotion, Empathy, and Communication Ethics in Da'wah**
 - Emotions can accelerate message acceptance, but they can also trigger rejection if they are too forceful or embarrassing for the audience.
 - Empathy, active listening, and respect for human dignity are key to a humanistic approach to da'wah.

Conclusion

The Psychology of Communication in Da'wah demonstrates that da'wah is a process **of influencing meaning and behaviour** through psychological channels: perception, motivation, emotion, identity, and belief. By understanding how the audience operates, da'wah communicators can craft messages that are more relevant, ethical, and effective in fostering gradual and sustainable change.

References

Effendy, O. U. Communication: Theory and Practice.
 Rakhmat, J. Communication Psychology.
 Hefni, H. Islamic Communication.

Name: Nadia Khairunnisa Putri
Student ID Number: 23010680044
Course: Communication Psychology in Da'wah
Programme: Master's in Islamic Communication and Broadcasting
Lecturer: Nadiatus Salama, Ph.D.

GENERAL OBJECTIVES AND CONTEXT

This summary discusses the Psychology of Communication in Da'wah as a framework for understanding da'wah in a more realistic manner: religious messages operate within the complex minds and emotions of human beings. In da'wah practice—whether face-to-face or digital—the audience brings with them a load of experiences, emotions, and identities that can strengthen acceptance or even lead to rejection. Therefore, understanding psychological aspects is a prerequisite for da'wah to not merely "send messages" but to be able to bring understanding, peace, and dignified attitude change.

THE IMPORTANCE OF THE TOPIC

The urgency of this course is evident in:

1. Dakwah takes place in public spaces that are sensitive to identity; without a psychological approach, messages can easily be misinterpreted as attacks.
2. Psychology explains why audiences sometimes reject messages not because of the content, but because of the method, timing, or emotional framing.
3. Islamic broadcasting in the media requires an understanding of the effects of messages: framing, priming, and the rapid viral spread of audience emotional reactions.
4. Psychological competence reinforces ethics: avoiding manipulation, considering the impact, and prioritising the greater good.

SUMMARY of Content

1. **The Audience as Active Subjects**
 - Mad'u are not "empty vessels"; they interpret messages based on values, education, environment, and religious experience.
 - Responses to da'wah are often influenced by "identity filters" (reference groups, traditions, and social security).
2. **Persuasion and Resistance**
 - Effective persuasion requires clear reasoning, friendly language, and evidence that is relevant to the audience's reality.
 - Resistance arises when the audience feels judged, humiliated, or when the message conflicts with their group identity.
3. **The Role of Emotion in Message Acceptance**
 - Emotions can serve as entry points: hope, fear, guilt, or love.
 - However, excessive emotions can lead to defensiveness and rejection, especially if the message triggers social stigma.
4. **Interpersonal Communication in Da'wah**
 - Effective da'wah typically arises from relationships: closeness, exemplary behaviour, the ability to listen, and tactful advice.

- Nonverbal language (intonation, expression, pauses) influences whether a message feels reassuring or threatening.
- 5. **Social, Group, and Environmental Influences**
 - Attitudes and behaviours are influenced by group norms, role models, and social support.
 - Behavioural change is more stable when the environment is supportive (community, family, peers).
- 6. **Digital Da'wah Applications**
 - In digital media, context is easily lost (content snippets), so interpretations are often driven by emotions and public comments.
 - Therefore, digital da'wah requires contextual markers, clarification, moderation of interactions, and careful wording to avoid provoking conflict.

CONCLUSION

Communication Psychology in Dakwah emphasises that the success of dakwah depends on the ability to understand human nature: how they interpret messages, manage emotions, maintain identity, and make behavioural decisions. A psychological approach makes dakwah more empathetic, less reactive, and more ethical in bringing about gentle yet tangible change.

REFERENCES

Cangara, H. Introduction to Communication Science.
Prasetya, H. Communication Psychology.
Widjaja, A. W. Communication and Public Relations.

ASSESSMENT GUIDELINES: GROUP PRESENTATION

Aspects to be evaluated	Score and Criteria	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
Mastery of Material and Quality of Group Presentation (40%)	9) The material was presented clearly, coherently, structurally, and in accordance with the academic context by the team. 10) The team demonstrates comprehensive understanding, able to logically connect core concepts, data/theories, and findings. 11) The group's arguments are strong, evidence-based, and minimise conceptual errors. 12) The presentation is focused on the objectives, does not stray off topic, and has good time management.	Meets all criteria consistently.	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Does not meet 3 criteria.	Does not meet all criteria.
Coordination and Member Roles (Teamwork) (25%)	9) Fair and clear division of roles (opener, main speaker, closer, moderator/respondent). 10) Smooth and well-planned transitions between speakers. 11) Each member contributes meaningfully and appears to master their respective parts. 12) The group demonstrates cohesion, mutual support, and no dominance/passive members.	Consistently meets all criteria.	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Fails to meet 3 criteria.	Does not meet all criteria.
Group Communication Skills (Verbal	9) Clear articulation, appropriate intonation, proper pacing, and academic language; minimal use of filler words and repetition.	Meets all criteria consistently	Fails to meet 1 criterion.	Fails to meet 2 criteria.	Fails to meet 3 criteria.	Does not meet all

Aspects to be evaluated	Score and Criteria	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
& Non-) (15%)	10) Eye contact, gestures, and professional demeanour; confident and polite. 11) Good interaction with the audience (engaging focus, summarising points, emphasising key ideas). 12) The group is able to maintain classroom dynamics and audience attention.	in a manner.				criteria.
Use of Visual Materials and Media (20%)	9) Visuals are attractive, neat, consistent, and aesthetically pleasing; they support the message rather than distract from it. 10) Visual content is clear, easy to read, not too dense, and relevant to the points discussed. 11) Media/property creativity is appropriate and relevant to the topic. 12) 4) Visuals effectively help the audience understand concepts (diagrams, tables, flowcharts, examples).	Meets all criteria consistently.	Does not meet 1 criterion.	Does not meet 2 criteria.	Does not meet 3 criteria.	Does not meet all criteria.

Brief Explanation (Group Presentation)

Group presentations assess the quality of content and delivery, as well as collaboration: role distribution, individual contributions, transitions, and the ability to answer questions as a team.

Example of Final Score Calculation (1 Group Presentation)

Final Score = (Content Mastery Score × 40%) + (Teamwork Score × 25%) + (Communication Score × 15%) + (Visual Score × 20%)

Example:

5. **FAUZAN AKBAR RAMADHAN**

- Mastery of Material: 92
- Teamwork: 90
- Communication: 88
- Visual: 86

$$\text{Final Score} = (92 \times 0.40) + (90 \times 0.25) + (88 \times 0.15) + (86 \times 0.20) = 36.8 + 22.5 + 13.2 + 17.2 = \underline{\underline{89.7}}$$

6. **NADIA KHAIRUNNISA PUTRI**

- Mastery of Material: 86
- Teamwork: 88
- Communication: 80
- Visual: 84

$$\text{Final Score} = (86 \times 0.40) + (88 \times 0.25) + (80 \times 0.15) + (84 \times 0.20) = 34.4 + 22.0 + 12.0 + 16.8 = \underline{\underline{85.2}}$$

GUIDELINES FOR ASSESSING PARTICIPATION IN DISCUSSIONS

Aspects Assessed	Scores and Criteria				
	Very Poor (0–20)	Poor (21–40)	Adequate (41–60)	Good (61–79)	Very Good (80–100)
Quantity of Contribution (highest value within the range taken) (point 1)	No contribution	Very limited contribution	Sufficient contribution, but less frequent (participated once in a discussion)	Active and frequent contribution (participated 2 times in the discussion)	Very active and very frequent contribution (participated 3 times in the discussion)
Quality of Contribution (point 2)	Irrelevant to the topic, does not contribute to the discussion	Contribution is less relevant, not in-depth	Contribution is quite relevant, but lacks depth	Relevant and in-depth contribution	The contribution is highly relevant, in-depth, and provides new insights
Listening Skills (point 3)	Does not listen or ignores others' opinions	Listening partially, but not responding appropriately	Listens well but does not respond appropriately	Listening and responding well	Listening and responding very well, enriching the discussion
Attitude and Discussion Ethics (point 4)	Being rude, frequently interrupting the conversation	Sometimes rude, frequently interrupting conversations	Polite and respectful of others' opinions, but sometimes impatient	Polite, respectful of others' opinions, and patient	Very polite, respects all opinions, supports constructive discussion, and is constructive

Explanation of the Discussion Participation Assessment Guidelines

Assessment is conducted periodically at each meeting or discussion topic (e.g., during 14 meetings in one semester)

How to Calculate the Final Score:

The final discussion participation score is calculated by taking the average score from all meetings. **Nilai Akhir** = $\frac{\text{nilai ke 1} + 2 + 3 + 4}{4}$

1. Nilai Akhir dari **Rizky Maulana Pratama** = $\frac{\text{nilai } 88 + 89 + 87 + 87.2}{4} = \mathbf{87.8}$

2. Nilai Akhir dari **Salsabila Nur Hidayah** = $\frac{\text{nilai } 80 + 87 + 88 + 87}{4} = \mathbf{87.5}$

ASSESSMENT GUIDELINES: PAPER

Aspects to be Assessed	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
Title & Topic Relevance (10%)	Specific, scientific title, appropriate to the context of KPIs and cross-cultural	Title is sufficiently specific and relevant	General title, relevance not clearly defined	Title is vague/unfocused	Title is inappropriate/topic is off-topic
Abstract, Keywords, Introduction & Problem Statement (10%)	Concise, includes objectives– methods– results/conclusions; appropriate keywords Strong background, clear problem, real academic urgency	Main elements present, but incomplete Clear problem, sufficient background	Too general/lacks systematicity There is a background but the formulation is weak	Abstract does not describe the content The formulation is unclear/random	No abstract/keywords No problem statement
Literature Review & Conceptual Framework (15%)	Relevant sources, strong synthesis, appropriate key concepts	Sufficient sources, synthesis not yet sharp	Many summaries, minimal synthesis	Minimal/irrelevant references	Almost no literature
Writing Methods/Procedures (20%)	Clear and consistent methods (literature review/case analysis), step-by-step approach	Methods present, but lacking in detail	Method mentioned but not operational	Method not appropriate for content	No method
Analysis & Main Argumentation (25%)	Critical analysis, logical	Good analysis, but lacking depth	Descriptive analysis dominates	Many opinions without basis	No analysis (only narrative)

Aspects to be Assessed	Excellent (80–100)	Good (61–79)	Satisfactory (41–60)	Poor (21–40)	Very Poor (0–20)
	argumentation, linking theory–case–implications				
Structure, Coherence, Academic Language, Academic Format & Citation Compliance (20%)	The flow is very neat, transitions are strong, academic language is effective, references and bibliography are consistent, format is neat	Flow is fairly coherent, some sections jump around, majority correct, some minor errors	The flow is less coherent, mixed language, many inconsistencies	Difficult to follow, many errors, citations are chaotic/non-standard	Unreadable/random, no citations/bibliography

Example of Final Score Calculation (Paper)

Final Score = (Score for the Aspect Being Assessed ×%)

Example:

- Title: 85
- Abstract: 87
- Review: 85
- Methodology: 85
- Analysis: 88
- Structure: 85

Final Score = $(86 \times 0.40) + (80 \times 0.25) + (78 \times 0.15) + (82 \times 0.20) = 34.4 + 20 + 11.7 + 16.4 = \mathbf{82.5}$ (rounded to 83)

Name: Fauzan Akbar Ramadhan
Student ID Number: 23010680012
Course: Communication Psychology in Islamic Da'wah
Programme: Master of Islamic Communication and Broadcasting
Lecturer: Nadiatus Salama, Ph.D.

Title

The Convergence of Mass Media and Information Globalisation: Changes in the Role of the Audience, Framing Dynamics, and Their Implications for Islamic Public Communication in Indonesia

Abstract

Globalisation accelerates the flow of information across borders and changes the way mass media works through platform convergence. These changes encourage a shift in the role of the audience from consumers to participants who help produce, disseminate, and interpret messages. This paper discusses the relationship between mass media and globalisation through three focuses: (1) convergence and transformation of the media ecosystem, (2) the influence of agenda setting and framing in shaping public perception, and (3) the consequences of communication in the digital space, such as audience fragmentation, context distortion, and polarisation. Using a literature review method and illustrative examples from Indonesia, this paper emphasises the importance of media literacy and communication ethics so that globalisation does not reinforce misinformation, stigma, and symbolic conflicts, especially on issues of religion and identity.

Keywords: mass media, globalisation, convergence, framing, media literacy, Islamic broadcasting

1. Introduction

The mass media has long played a role as a provider of information, a space for public discussion, and a channel for social education. However, in the era of globalisation, the media no longer merely "conveys" reality; it also shapes reality through the selection of issues, language, visuals, and certain emphases. In Indonesia, the globalisation of communication can be seen in the increased access to digital platforms and the growth of a culture of sharing, which allows messages to move quickly across communities. For students of the Master's programme in Islamic Communication and Broadcasting, this study is important because Islamic discourse now circulates in a competitive media environment. A religious message may be accepted as education in one community but read as a threat in another, especially when the context is cut off or the framing changes. Therefore, an understanding of media logic and the impact of globalisation needs to be part of academic and professional training.

2. Problem Statement

4. How do globalisation and convergence change the mass media ecosystem in Indonesia?
5. How do agenda setting and framing influence public perceptions of socio-religious issues?
6. What are the implications of these changes for public communication and Islamic broadcasting in the digital space?

3. Purpose of Writing

This paper aims to: (1) explain changes in the media ecosystem due to globalisation, (2) analyse the role of agenda setting and framing in shaping public perceptions, and (3) formulate implications and ethical strategies for Islamic public communication.

4. Brief Theoretical Review

4.1 Mass Media and Convergence

Convergence refers to the merging and interconnection of print media, radio, television, and the internet, resulting in cross-platform distribution of information. Convergence changes media consumption patterns: audiences access news through gadgets, notifications, and content snippets, rather than through a single channel.

4.2 Agenda Setting and Framing

Agenda setting explains the role of the media in determining issues that are considered important by the public. Framing explains how the media frames issues: choosing perspectives, terminology, sources, and visuals to guide audience interpretation.

4.3 Information Globalisation

The globalisation of information marks the intensity of the flow of messages across national and cultural boundaries. It brings opportunities for access to knowledge, but also challenges in the form of discourse standardisation, competition for attention, and the accelerated spread of misinformation.

5. Writing Method

This paper uses a literature review and conceptual analysis, supplemented by general case illustrations (without mentioning specific figures) to describe the mechanisms of media in Indonesia's digital space.

6. Discussion

6.1 Globalisation and the Shift in the Media Ecosystem

In the global era, media compete not only in terms of information quality but also in terms of speed and attention. Digital platforms reinforce the logic of "fast-concise-viral". As a result, context is often reduced: messages that were originally long become short clips, and these short clips then shape public opinion before a full explanation emerges.

6.2 New Audiences: From Viewers to Participants

Audiences now have the ability to comment, share, remix, and even construct counter-narratives. This role expands the democratisation of communication, but also increases the risk of distortion as meaning can shift when content is taken out of context.

6.3 Agenda Setting and Framing on Religious Issues

On religious issues, agenda setting determines the intensity of public attention: certain issues can become dominant because they continue to appear on the front page. Framing then determines public emotion: whether the issue is read as education, conflict, threat, or identity debate. In the Indonesian context, framing that emphasises "us vs. them" easily triggers polarisation, especially if the audience is already in a homogeneous group.

6.4 The Impact of Media Globalisation: Fragmentation, Polarisation, and Misinformation

Three prominent impacts are:

4. Audience fragmentation: public groups are divided based on platform preferences, ideologies, and communities.

5. Polarisation: cross-group interaction declines, while internal solidarity increases.
6. Misinformation/disinformation: information spreads faster than verification; corrections often lose out to the initial claims in terms of virality.

6.5 Implications for Islamic Broadcasting

Islamic broadcasting in the digital space requires two main things: accuracy of substance and accuracy of method. The right message can fail if the framing creates stigma. Therefore, relevant strategies include:

- clarifying the context (purpose, limitations, and terminology),
- avoiding provocative titles/thumbnails,
- providing space for clarification (Q&A, pinned comments, follow-up sessions),
- maintaining communication ethics: accuracy, politeness, and public interest.

7. Conclusion

The mass media in the era of globalisation has undergone a shift in its ecosystem through convergence and platformisation. Agenda setting and framing increasingly determine public perception, especially on issues of religion and identity. Therefore, public communication on Islam requires media literacy and broadcasting ethics so that messages are not distorted by context, polarisation, or misinformation.

References

- Castells, M. (2010). *The rise of the network society*. Wiley-Blackwell.
- Haryatmoko. (2021). *Communication ethics: Media manipulation, violence, and pornography*. Kanisius.
- McQuail, D. (2010). *McQuail's mass communication theory*. SAGE Publications.
- Severin, W. J., & Tankard, J. W. (2001). *Communication theories: Origins, methods, and uses in the mass media*. Longman.

Name: Nadia Khairunnisa Putri
Student ID Number: 23010680044
Course: Communication Psychology in Islamic Da'wah
Programme: Master of Islamic Communication and Broadcasting
Lecturer: Nadiatus Salama, Ph.D.

Title

Globalisation of Media, Attention Economy, and Authority Crisis in the Digital Space: A Critical Analysis of Religious Discourse Production in Indonesia

Abstract

Media globalisation has given rise to the platformisation of communication, placing algorithms, the attention economy, and economic interests as determinants of message visibility. In the Indonesian context, these dynamics influence how religious discourse is produced, circulated, and contested in the digital public sphere. This paper examines the relationship between media globalisation and the political economy of communication, explaining how engagement logic drives simplification, clickbait, and polarisation, ultimately contributing to a crisis of religious authority (popularity displacing scholarly authority). Through literature review and case study illustrations, this paper offers a framework for responsible Islamic broadcasting strategies: algorithmic literacy, representation ethics, dialogue design, and content accountability reinforcement. Keywords: media globalisation, political economy, algorithms, polarisation, crisis of authority, digital da'wah

1. Introduction

Globalisation is often understood as the interconnectedness of the world through the flow of capital, people, and information. At the level of communication, globalisation marks a fundamental change: media is not only a social institution but also an industry that produces attention as a commodity. Digital platforms organise attention through algorithms; what is seen is often not what is most true, but what triggers the most engagement. In Indonesia, this ecosystem influences religious communication. Da'wah content can reach a wide audience, but it is also prone to becoming a source of identity conflict. The main problem is not solely the content of da'wah, but the way platforms "reward" certain content: emotional and divisive content often spreads faster than contextual and educational content.

2. Problem Statement

4. How is media globalisation related to the attention economy and the political economy of communication?
5. How do algorithms drive polarisation and exacerbate message distortion in the digital public sphere?
6. What is the impact on the authority, ethics, and broadcasting strategies of Islam in Indonesia?

3. Purpose of Writing

This paper aims to: (1) explain media globalisation within the framework of political economy and the attention economy, (2) analyse the role of algorithms in polarisation and distortion, and (3) formulate ethical strategies for the production of accountable Islamic content.

4. Conceptual Framework

4.1 Media Political Economy

Political economy views media as a space influenced by ownership, advertising, and power relations. Content is not neutral because it is produced within a structure of incentives: profit, influence, and political position.

4.2 Platformisation and Algorithms

Digital platforms mediate communication through automatic curation. This curation tends to optimise engagement (clicks, comments, shares). Consequently, content that triggers intense emotions often has greater visibility.

4.3 The Crisis of Authority in the Digital Space

In the digital space, authority often shifts from expertise to popularity. Indicators such as followers, views, and virality can be interpreted by the public as legitimacy, even though they do not always correspond to depth of knowledge.

5. Writing Method

This paper is based on literature review and critical conceptual analysis, with illustrations of communication mechanisms (how content snippets, captions, and comments shape public perception).

6. Discussion

6.1 Media Globalisation as an Attention Industry

Media globalisation brings competition across countries and platforms. In this competition, attention becomes a contested resource. Content producers are driven to simplify complex issues into headlines that "capture" emotions. On religious issues, this simplification is dangerous because it removes contextual boundaries (khilafiyah, customs, social conditions), so that the public receives messages in black and white.

6.2 Algorithms, Echo Chambers, and Polarisation

Algorithms build repetitive consumption patterns: audiences are presented with content similar to their previous preferences. This process creates an echo chamber that reinforces group beliefs. In Islamic discourse, echo chambers can reduce the capacity for inter-community dialogue and increase the tendency to label (ingroup/outgroup).

6.3 Message Distortion: From Content to Symbolic Conflict

Distortion often occurs in three stages:

4. Content is shortened (context is lost).
5. Captions/thumbnails provide an emotional frame.
6. Comment sections produce generalisations and stigmas.
As a result, substantive debates shift to symbolic conflicts: identities are attacked, not ideas tested.

6.4 Crisis of Authority: Popularity vs. Scholarship

A crisis of authority arises when "the most heard" is considered "the most correct". This changes the landscape of da'wah: preachers/communicators are driven to follow the logic of the platform in order to remain visible, while standards of scientific verification and accountability may weaken. At this point, the challenge of Islamic broadcasting is not only technical content production, but also maintaining epistemic discipline and public ethics.

6.5 Responsible Islamic Broadcasting Strategy

This paper proposes accountability-based strategies:

6. Algorithmic literacy: understanding how platform curation works so that strategies are not totally subject to viral logic.

7. Representation ethics: avoiding labelling, stigmatisation, and cultural/sectarian generalisations.
8. Dialogue design: providing space for questions and answers, clarification, and comment moderation.
9. Contextual reinforcement: including boundaries, definitions, and explanations of positions (ijtihadi domain vs principles).
10. SOP for sensitive content: verification, expert consultation, and impact evaluation before uploading.

7. Conclusion

Media globalisation reinforces the platformisation of communication and makes attention a key commodity. Algorithms tend to promote content that triggers engagement, thereby increasing the risk of polarisation and distortion of meaning. In religious communication, this dynamic triggers a crisis of authority and increases the likelihood of symbolic conflict. Therefore, Islamic broadcasting requires ethical and accountable strategies: algorithmic literacy, ethical representation, and communication design that preserves context and public interest.

References

- Castells, M. (2010). *The rise of the network society*. Wiley-Blackwell.
- Herman, E. S., & Chomsky, N. (2002). *Manufacturing consent: The political economy of the mass media*. Pantheon Books.
- Haryatmoko. (2021). *Communication ethics: Media manipulation, violence, and pornography*. Kanisius.
- McQuail, D. (2010). *McQuail's mass communication theory*. SAGE Publications.

GUIDELINES FOR MID-SEMESTER EXAMINATION ASSESSMENT

Program	:	Master of Islamic Communication and Broadcasting	Class	:	Regular A, B,
Courses	:	Communication Psychology in Da'wah	Time	:	08:00-09:50 WIB (150 minutes)
SKS	:	3 SKS	Examination Type	:	Home Exam
Lecturer	:	5. Nadiatus Salama, Ph.D. 6. Dr. Ema Hidayanti, S.Sos.I., M.S.I.			

Question 1 (Sub-CLO 1 – 25 points)

Systematically explain the relationship between **globalisation** and changes in the **mass media** ecosystem (media convergence, digitalisation, and the shift from broadcast to platforms). Describe at least **three impacts** of these changes on how the public consumes information.

Question 2 (Sub-CLO 2 – 25 points)

Explain the difference between **agenda setting** and **framing**. Then, provide **one case study** (hypothetical or actual) on a social/religious issue in Indonesia and demonstrate:

- a) how the media determines which issues are important (agenda), and
- b) how the media shapes the way the issue is interpreted (frame) through diction, visuals, and sources.

Question 3 (Sub-CLO 3 – 25 points)

Explain how **media ownership, advertising, and market/political interests** influence content production. Explain the concept of **the attention economy** and relate it to phenomena such as clickbait, sensationalism, or the simplification of complex issues.

Question 4 (Sub-CLO 4 – 25 points)

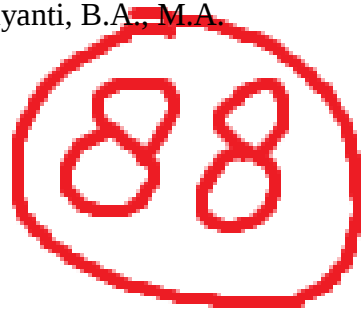
Explain how **platform algorithms** can create echo chambers and increase polarisation. Then provide **media literacy strategies** (minimum 4 steps) that individuals/communities can implement to avoid being easily trapped by misinformation and communication conflicts in digital public spaces.

Master of Islamic Communication and Broadcasting
Faculty of Da'wah and Communication, State Islamic University Walisongo
Mid-Semester Exam Odd Semester 2023/2024

Course : Psychology of Communication in Da'wah
Lecturer : 1. Nadiatus Salama, Ph.D.
2. Dr. Ema Hidayanti, B.A., M.A.
Duration : 150 minutes

Name: Fauzan Akbar Ramadhan

Student ID Number: 23010680012



1. Globalisation & changes in the media ecosystem (convergence, digitalisation, broadcast → platform) + 3 impacts

Globalisation has accelerated the flow of information across borders, meaning that media no longer operates within closed local spaces. At the same time, media convergence has blurred the boundaries between television, radio, newspapers and the internet: a single event can appear as news on a portal, a video clip on TikTok, a review on YouTube and a discussion on X almost simultaneously. Digitalisation shortens the content production-distribution chain; news can be published in minutes, and audiences can simultaneously disseminate and "reinterpret" it through comments or clip segments.

The shift from broadcast to platform occurs as information distribution increasingly relies on digital platforms (social media, aggregators, recommendation engines). In the broadcast model, media broadcasts to a relatively uniform, broad audience. In the platform model, content is curated and personalised by algorithms so that each person receives a different "information menu".

The impact on how the public consumes information:

4. Consumption becomes fast-paced and fragmented: people read headlines, watch 30–60 second clips, and then draw conclusions without the full context.
5. The audience has changed from spectators to participants: the public comments, remixes, and creates counter-versions (user-generated content), so that the meaning of issues often "shifts" in the space of interaction.
6. Fragmentation and polarisation increase: due to platform personalisation, the public tends to gather in communities of taste/ideology (echo chambers), so that differences in perspective are increasingly rare.

2. Agenda setting vs framing + case examples (social/religious issues)

Agenda setting is the ability of the media to influence what issues are considered important by the public. The media does not always determine what people think, but it often determines what people think about (priority issues).

Framing is the way the media frames the issue: the choice of perspective, diction, visuals, sources, and storyline that makes the public tend to interpret the issue in a certain direction.

Hypothetical case study (social-religious issue): "The debate over the use of loudspeakers at places of worship at certain hours."

a) Agenda setting: for a week, several portals and TV talk shows repeatedly raised this issue (headlines, breaking news, panel discussions). As a result, the public considered this issue to be very urgent even though it had not previously been a major concern.

b) Framing:

- Frame A (social harmony): title "Seeking Common Ground: Community Comfort and Freedom of Worship", visuals showing dialogue between residents and interfaith leaders, sources from local government + moderate religious leaders, solutions directed towards deliberation and scheduling.
- Frame B (identity conflict): title "Prohibition or Restriction? Houses of Worship Questioned", visuals highlighting angry crowds, sources predominantly from opposing camps attacking each other, solutions directed towards mobilising support. These two frames evoke different public emotions: the harmony frame encourages negotiation, while the conflict frame promotes polarisation.

3. Media political economy + attention economy and phenomena (clickbait, sensationalism)

From a media political economy perspective, content production is not neutral because it is influenced by media ownership, advertising, power relations, and target markets. Owners and advertisers have interests: reputation, business stability, political proximity, and audience segmentation. As a result, editors tend to choose issues and perspectives that align with these incentives (e.g., safe for sponsors, beneficial for traffic, or in line with positioning).

The commodification of attention (attention economy) means that public attention is treated as a "commodity" that can be converted into money through advertising, sponsorships, and platform monetisation. Because the goal is to get clicks, views, and shares, the following phenomena emerge:

- Clickbait: headlines are made shocking/ambiguous so that people click on them even though the content is mediocre.
- Sensationalism: dramatic aspects are exaggerated (conflict, scandal, anger) to increase engagement.
- Simplification of complex issues: policy debates or fatwas are presented in black and white terms so that they go viral easily, even though the reality is much more nuanced.
In religious issues, the impact can be serious: the most emotionally charged content often wins, while longer, contextual educational content loses reach.

4. Algorithms, echo chambers, polarisation + 4 media literacy strategies

Platform algorithms work with the aim of increasing viewing time and interaction. Therefore, recommendation systems tend to present content similar to what users already like. Over

time, users enter an echo chamber: an information space that repeats their own beliefs () and dismisses different perspectives. The impact is increased polarisation (ingroup vs outgroup), including on political and religious issues.

Media literacy strategy (minimum 4 steps):

5. Verify sources & cross-check: compare 2–3 different sources, check the origin of videos/quotes, and read the full context.
6. Recognise framing: examine the headline, emotional diction, provocative visuals, and who the source is; ask "who benefits from this frame?".
7. Manage algorithm habits: do not immediately like/share provocative content; follow accounts with diverse perspectives; use the "not interested" feature for toxic content.
8. Delay your reaction—test your emotions: if the content provokes anger/fear, pause before sharing; heightened emotions often open the door to misinformation.

Public discussion ethics: criticise ideas, not identities; avoid generalising groups; use non-stigmatising language.

Master of Islamic Communication and Broadcasting
Faculty of Da'wah and Communication, State Islamic University Walisongo
Mid-Semester Exam Odd Semester 2023/2024

Course : Psychology of Communication in Da'wah
Lecturer : 1. Nadiatus Salama, Ph.D.
2. Dr. Ema Hidayanti, B.A., M.S.
Duration : 150 minutes

Name: Nadia Khairunnisa Putri
Student ID Number: 23010680044
Course: Communication Psychology in Islamic Da'wah
Programme: Master's in Islamic Communication and Broadcasting
Lecturer: Dr. Saerozi, S.Ag, M.Pd

85

1) Globalisation & changes in the media ecosystem + 3 impacts

Globalisation enables information to move across borders rapidly, causing national media to compete with global content flows. This change drives the digitisation of message production and accelerates the news cycle. In practice, mass media also experiences convergence, which is cross-platform integration: a single issue can appear simultaneously in online news, video clips, and social media discussions.

The shift from broadcast to platforms alters distribution logic. While broadcast tends to be one-way and uniform, platforms are personalised and heavily algorithm-driven. Audiences receive content based on their previous consumption patterns, resulting in varied media experiences for each individual.

The impact on information consumption:

4. Information is faster, but context is often thin due to short formats and scroll culture.
5. Audiences help shape the flow of messages through comments, shares, and reposts, including the formation of counter-opinions.
6. Consumption becomes segmented—the public is divided based on communities and platform preferences.

2) Agenda setting vs framing + case examples

Agenda setting relates to issue selection: the media makes certain issues appear "most important" because they are frequently displayed and prominently placed.
Framing is how the issue is narrated: word choice, angle, visuals, and emphasis on solutions.

Hypothetical example: the issue of "Controversial religious content on social media that is considered offensive to others."

a) Agenda setting: the media repeatedly raises this issue (headlines, talk shows, opinions), so that the public focuses on the topic and considers it a national crisis.

b) Framing:

- Educational frame: emphasising digital literacy, preaching ethics, context clarification, and dialogue.
 - Conflict frame: emphasising intergroup conflict, amplifying the controversial aspects, and selecting sources that intensify the debate.
- As a result of framing, the public may be encouraged to engage in dialogue or, conversely, to attack each other.

3) Media political economy + attention economy + symptoms

Media political economy explains that the media operates within a structure of ownership and markets. The interests of owners, sponsors, and advertising targets influence editorial decisions: issues that are "profitable for traffic" tend to be prioritised over issues that are important but less attention-grabbing.

The attention economy views attention as a commodity. Media and platforms compete to retain user attention in order to generate advertising revenue. The symptoms are evident in:

- Clickbait (click-baiting headlines),
 - Sensationalism (emphasising conflict/emotion),
 - Simplification (complex issues are made black and white).
- In religious issues, the emerging risk is an increase in provocative content that is easily viral and suppresses more scientific educational space.

4) Algorithms, echo chambers, polarisation + media literacy strategies

Platform algorithms prioritise content that increases engagement. As a result, users tend to receive similar content repeatedly, forming an echo chamber. When exposure to different perspectives decreases, polarisation increases because groups feel they are "most correct" and view others as a threat.

Media literacy strategies:

5. Check facts and context before drawing conclusions: look at the original source and the full duration (not just clips).
6. Diversify information sources: follow media/accounts from different perspectives to reduce algorithmic bias.
7. Read the framing cues: be wary of emotional headlines, dramatic visuals, and unbalanced sources.
8. Media ethics: refrain from sharing when emotions are high; use language that does not judge identity; encourage dialogue and clarification.

QUESTION VALIDATION SHEET

ODD SEMESTER EXAM 2023/2024

The questions for the Final Examination for the 2023/2024 Academic Year for the Master's Programme in Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, Walisongo State Islamic University, have been submitted with the following details:

1	Programme	Master's Programme in Islamic Communication and Broadcasting Studies
2	Course/Semester	Psychology of Communication in Islamic Preaching / 2
3	Lecturer (Coordinating Lecturer)	Nadiatus Salama, Ph.D.
4	Examination Type	*Open book *Closed book *Project *Other (please specify) *Presentation *Oral *Home exam

QUESTION VALIDATION ELEMENTS	Validation (v)	Description
Theoretical Ability (50%): Mastery of the main theories or principles taught.	✓	
Concept Application (30%): Ability to apply theory to practical situations or cases.	✓	
Clarity of Answers (20%): The ability to provide structured, logical, and appropriate responses to questions.	✓	
RESULT:	VALID (✓) NEEDS IMPROVEMENT () *Checklist One	

Validation Date:

By Master's Programme in Islamic Communication and Broadcasting	Known by, (Head of the Study Programme)
Lecturer  Nadiatus Salama, Ph.D.	Head of the Study Programme  Dr. Saerozi, S.Ag, M.Pd

GUIDELINES FOR ASSESSING END-OF-SEMESTER EXAMS

Program	:	Master of Islamic Communication and Broadcasting	Class	:	Regular A, B,
Courses	:	Communication Psychology in Da'wah	Time	:	08:00-09:50 WIB (150 minutes)
SKS	:	3 SKS	Examination Type	:	Closed-book examination
Lecturer	:	3. Nadiatus Salama, Ph.D. 4. Dr. Ema Hidayanti, S.Sos.I., M.S.I.			

Question 1 (Sub-CLO 1 – 20 points)

The Theory of Media Globalisation and Its Impact

Explain how globalisation has altered **the structure, function, and influence** of mass media (convergence, platformisation, cross-border information flows). Outline **at least four impacts** on Indonesian society (political, cultural, economic, and religious).

Question 2 (Sub-CLO 2 – 20 points)

Agenda Setting, Framing, and Public Opinion

Explain the difference between **agenda setting** and **framing**, then analyse a public issue in Indonesia (it can be a social/religious/economic issue) by showing:

- a) how the issue "rose" to prominence,
- b) how framing shapes emotions, moral judgements, and the direction of public solutions.

Question 3 (Sub-CLO 3 – 20 points)

Media Political Economy & Attention Commodification

Explain how **ownership, advertising, and power relations** influence content production. Relate this to the concept of **the attention economy** and explain why clickbait/sensationalism often dominates. Provide **examples of mechanisms** (not just definitions).

Question 4 (Sub-CLO 4 – 20 points)

Algorithms, Disinformation, Echo Chambers, and Polarisation

Analyse the role of **platform algorithms** in the formation of echo chambers and polarisation. Create **a simple model** (5–7 steps) explaining how a single piece of content can turn into a discourse conflict in the digital public sphere. Include **at least 5 mitigation strategies** based on media literacy.

Question 5 (Sub-CLO 5 – 20 points)

Public Communication Ethics and Islamic Broadcasting in the Global Era

An Islamic broadcasting institution wants to create a digital da'wah programme for a multicultural audience. Develop **a comprehensive strategy** that includes: audience segmentation, message design, medium selection, interaction moderation, fact verification, and ethical standards (anti-stigma, anti-hate speech). Explain the programme's success indicators.

Master of Islamic Communication and Broadcasting
Faculty of Communication, State Islamic University Walisongo
FINAL EXAMINATION FOR THE ODD SEMESTER 2023/2024

Course : Psychology of Communication in Da'wah
Lecturer : 1. Nadiatus Salama, Ph.D.
2. Dr. Ema Hidayanti, B.A., M.A.
Duration : 150 minutes

Name: Fauzan Akbar Ramadhan
Student ID Number: 23010680012
Course: Communication Psychology in Islamic Da'wah
Programme: Master's in Islamic Communication and Broadcasting

85

1. Globalisation of media and its impacts in Indonesia (political, cultural, economic, religious)

Globalisation is transforming the mass media through **convergence** (TV–radio–online integration), **platformisation** (distribution dependent on platforms/algorithms), and **cross-border information flows** (rapid entry of global discourse). Media structure is shifting: from editorial teams as the "main gatekeepers" toward a hybrid ecosystem influenced by **platforms, advertising, and traffic**. Its functions are also changing: no longer merely informative, but a competition for attention that often drives issue simplification.

Impact in Indonesia:

- **Politics:** campaigns and public opinion are increasingly influenced by virality, platform framing, and narrative wars.
- **Culture:** global popular culture triggers hybridisation (local-global mix), but also pressure for homogenisation.
- **Economy:** media businesses depend on digital advertising and engagement metrics; the creator industry is growing, but clickbait is on the rise.
- **Religion:** Da'wah (proselytising) is expanding across communities, but it is also prone to identity conflicts, misinterpretations, and stigma between groups.

2. Agenda setting vs framing + analysis of one Indonesian public issue

Agenda setting: the media determines which issues are considered public priorities through repetition and placement. **Framing:** the media determines how issues are interpreted through diction, visuals, and sources.

Example issue: **controversy over viral religious content.**

- **Agenda:** several media outlets and major accounts repeatedly raise the issue so that the public perceives it as a major problem.

- Frame A "education": emphasising clarification, preaching etiquette, and digital literacy; moderate academic/clerical sources.
- Frame B "conflict": emphasises group opposition; dramatic visuals; pro-and-con sources that heat up the debate.

The conflict frame triggers emotions and polarisation, while the education frame directs solutions towards dialogue and verification.

3. **Media political economy + attention economy + clickbait/sensationalism mechanisms**

Media political economy explains how content is influenced by **ownership, advertising,** and power relations. Media tends to choose issues that are profitable in terms of traffic and safe for sponsors. In **the attention economy**, audience attention becomes a commodity: more clicks = more advertising revenue/monetisation.

Mechanism: complex issues are reduced to "shocking" headlines and emotional thumbnails, then flooded with platform distribution due to high engagement. As a result, clickbait and sensationalism dominate, while in-depth content loses reach. On religious issues, this risks turning public education into an "emotional competition".

4. **Algorithm → disinformation → conflict (5–7 step process) + 5 mitigations**

6-step model:

7. Provocative content is uploaded.
8. Algorithms promote it due to high engagement.
9. Context fragments spread across groups.
10. Comments form stigma/labelling of in-group–out-group.
11. Other accounts create increasingly sharp counterversions (remixes/clips).
12. Discourse conflict escalates into symbolic social conflict.

Mitigation:

2. check sources & full context, 2) cross-check 2–3 references, 3) understand framing (title/visuals/sources), 4) diversify sources to counter echo chambers, 5) delay sharing when emotions are high + discussion ethics (criticise ideas, not identities).

5. **Islamic broadcasting institution strategy: segmentation–message–medium–moderation–verification–ethics + indicators**

Strategy:

- **Segmentation:** map age, religious literacy, language, and cultural sensitivity.
- **Message design:** clear substance, polite language, provide context (areas of disagreement/boundaries).
- **Medium:** short content for awareness, long content for in-depth discussion; use live broadcasts for clarification.
- **Moderation:** comment SOP (remove hate speech, pinned rules), discussion moderators.

- **Verification:** clear references, fact-check before publishing, consult experts on sensitive issues.
- **Ethics:** anti-stigma, anti-hate speech, prioritise human welfare and dignity.

Master's in Islamic Communication and Broadcasting
Faculty of Communication, State Islamic University Walisongo
FINAL EXAMINATION FOR THE ODD SEMESTER 2023/2024

Course : Psychology of Communication in Islamic
Preaching

Lecturer : 1. Nadiatus Salama, Ph.D.
2. Dr. Ema Hidayanti, B.A., M.A.

Duration : 150 minutes



Name: Nadia Khairunnisa Putri
Student ID Number: 23010680044
Course: Communication Psychology in Da'wah

1) Media Globalisation and Its Impact in Indonesia (Politics, Culture, Economy, Religion)

Globalisation has transformed media into a cross-border network: global issues spread rapidly, and narrative standards influence how the public perceives reality. Convergence and platformisation have shifted control from editorial teams to ecosystems influenced by algorithms, engagement metrics, and advertising. The impacts are evident in Indonesia:

- **Politics:** public opinion is easily swayed by viral agendas; framing can direct support or opposition.
- **Culture:** lifestyle and language hybridisation occurs, but so does identity anxiety.
- **Economy:** media and creators are monetisation-based; click competition shapes content formats.
- **Religion:** preaching is becoming more open, but digital piety can slip into polarisation and mutual labelling if context is lost.

2) Agenda setting vs framing + public issue analysis

Agenda setting operates on "what is considered important," while framing operates on "how it is understood." Take the issue: **news coverage of social conflicts linked to religious identity.**

Media can elevate this issue to the main agenda (headlines for days). Then framing determines the direction:

- "Security" frame: focus on threats, highlight authorities, emphasise law enforcement solutions.
- "Humanitarian" frame: focus on victims, root causes, dialogue and rehabilitation solutions.

Different frames change public emotions: fear/anger vs empathy/solutions, thereby changing the direction of policy and public response.

3) Political economy & attention economy

In terms of political economy, the media is subject to ownership structures and market incentives. Advertising and traffic targets influence issue selection, perspective, and presentation style. In the attention economy, audience attention is the primary currency: content that triggers quick reactions is often more "profitable" than content that is accurate but not sensational.

The mechanism: emotional headlines + dramatic visuals → CTR increases → platforms increase distribution → advertisements enter → the pattern repeats. On religious issues, this pattern is dangerous because it encourages the simplification of norms that should be contextual.

Score: 17/20

4) Algorithms, disinformation, echo chambers, polarisation + models + mitigation

7-step model:

8. Ambiguous content is uploaded.
9. Cut into short clips.
10. Algorithm boosts it due to high comments.
11. Audience reads through their group identity.
12. An echo chamber is formed (similar content is recommended).
13. Derivative disinformation emerges (additional narratives without evidence).
14. Discourse conflicts spread to social spaces.

Mitigation (5): fact-check and verify primary sources, examine the full context, analyse framing and interests, diversify accounts/sources, maintain ethical interaction (avoid generalisations and dehumanisation) + report hate speech content.

5) Islamic broadcasting institution strategy + indicators

Comprehensive strategy:

- Audience segmentation (culture, language, literacy, sensitivity).
- Message design: narratives of compassion, definition of terms, legal boundaries, and markers of disagreement.
- Medium selection: content series (short–medium–long), infographics for summaries, podcasts/live streams for clarification.
- Moderation: comment guidelines, active moderators, and scheduled Q&A sessions.
- Verification: clear references, fact-checking, expert consultation.
- Ethics: anti-stigma, non-attacking of identity, focus on public interest.

Indicators: level of understanding (polling/feedback), decrease in toxic comments, increase in healthy dialogue participation, and institutional credibility (trust & reputation).

QUESTION VALIDATION SHEET

FINAL EXAMINATION FOR THE ODD SEMESTER 2023/2024

The questions for the Final Exam of the 2023/2024 Academic Year for the Master's Programme in Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, Walisongo State Islamic University, have been submitted with the following details:

1	Programme	Master's Programme in Islamic Communication and Broadcasting Studies
2	Course/Semester	Psychology of Communication in Islamic Preaching / 2
3	Lecturer (Coordinating Lecturer)	Nadiatus Salama, Ph.D.
4	Examination Type	*Open book *Closed book *Project *Other (please specify) *Presentation *Oral *Home exam

QUESTION VALIDATION ELEMENTS	Validation (v)	Description
Theoretical Knowledge (50%): Mastery of the main theories or principles taught.	✓	
Concept Application (30%): Ability to apply theory to practical situations or cases.	✓	
Clarity of Answers (20%): The ability to provide structured, logical, and appropriate responses to questions.	✓	
RESULT:	VALID (✓) NEEDS IMPROVEMENT () *Checklist One	

Validation Date:

By Master's Programme in Islamic Communication and Broadcasting	Known by, (Head of the Study Programme)
Lecturer  Nadiatus Salama, Ph.D.	Head of the Study Programme  Dr. Saerozi, S.Ag, M.Pd