Typology of Muslim Audience in Responding to Media Contents Consist of Religious Symbols

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ABSTRACT: Audience is one of central terms that related with media according to the historical of the terms and the mass communication discourse. On the other sides, audiences referring to several authors who have given their concerns to it, audience related to economic, business, technology, politic, and etc. interest. Audience came after the media invented. However, the audience dynamic from the previous (ancestor) periods to our current time still relevant to be explored, described, and explained particularly that related to the Muslim community as the increasing community in world and as major community in Indonesia, in this research look through the religious symbols on media contents to be based of category of Muslim audience as the actor related with the media. Therefore, this research tries to find the typology of Muslim audience in responding to media contents consisting of religious symbols.

This research using quantitative and qualitative data which was collected through cross-sectional survey. The UG approach and Active audience approach promoted by authors as Biocca being the theoretical based in collecting and analysis data of this research. The descriptive statistic is the quantitative result to be based the typology and the qualitative data to find the enrich and deeper description and explanation about how Muslim use media until researcher be able to make the categorization of Muslim audience regarding how they have responded to media contents consisting religious symbols.

Finally, this research got seven big or rough categories of Muslim audiences in responding to media content containing religious symbols. There are clear enough that online platform media, primarily media social as the dominant media looking over the Muslim audience in this research as instagram. Almost 80% the audiences looking for the media content consisting of religious symbols when they are using media. Also the major of the audiences in this research are young people, which have educational background senior high school, and when they are asked through questionnaire they are students the particular sub-topics show us they are hesitated to give their judgment on them. However, even there are a number of interesting findings, two typical result that religious symbols could be used to educational purposes even they think the content usually bring to the controversy in society, at least what we find frequently on media social.

KEYWORDS: Muslim audience typology, media content, religious symbols, media uses.

BACKGROUND

Discussion of audiences will always be a topic that has evolved throughout history, particularly in mass communication terrain. Because talking about the audience means discussing human beings who are the center of human civilization. Audience according to the conceptual definitive review is something that is not easy to define as believed (Ang, 1991 in Ruddock, 2001). The debate about the audience, from the definition to how to conduct the research, is a discussion that seems to continue to grow and continuously expanding. The debate includes from a paradigmatic level which has implications from many reviews, for example, about what is meant by the audience? Does the audience exist? If so, where is it? Then what are the audience limits? Until we come to the question of what and how to measure it in its measurement (audience analysis)? Ruddock (2001) after reviewing the opinions of Ang (1991, 1996), Allor (1988) and others came to the conclusion that the discussion of the audience will depend heavily on several things, including those depicted in the questions above. The importance of audience study or analysis is indeed inseparable from the interests of the market or the media industry. Which until now has indeed come into contact with or can be associated with various fields and studies or scientific disciplines. In social media term nowadays represented by numerous of media users, viewers, followers, subscribers, namely netizen (net citizen) which displaying the same substance with previous conditions.

One debate is from the point of paradigm, where discussions arise with the basis of their respective values. Positivism considers that the audience can be measured empirically as it is done with a rating (people-meter). The various theories under this umbrella range from the Stimulus-Response Theory (SR Theory) which is enhanced with S-O-R Theory, Agenda-setting theory, to

the cultivation theory proposed by Gerbner (1968/9). All believe that in reality the audience can be predicted, controlled and measured empirically. It is different from what the non-positivism paradigm proposes. According to some literature it includes interpretive, constructivist, constructivism, critical and its derivatives. For example, Hall (2011) illustrates that related to the audience one big concept is representation. At least it can be divided into three approaches, namely reflective approach, intentional approach, and constructivist or constructionist approach. Although everything is centered on two things, namely language and culture as a big concept in understanding meaning of messages content (Hall, 2013). From this alone, we can see that the study of the audience is something important and crucial for many interests because it can be an important foothold in determining many things. However, it is necessary to realize that audience studies are something complex, especially in the context or related to the discovery of internet inventions that have changed many things, including how it is necessary to re-understand how to re-understand one of the central elements both in the scientific domain, industrial practice and other fields of life, including human civilization which includes many aspects such as culture, political, social and others.

Related to how the typology of the audience is made, as well as some existing opinions that this can be made based on some considerations or characteristics. Some review it from the media scope, based on a certain theory such as uses-and-gratification, reception analysis, the level of audience activity as proposed and promoted by Biocca, and others that are audience-centered. It can be concluded that the eclectic method is something that is often used in this case.

The audience, which is a crucial element of the marketing of products and the media industry, when associated with its content, can be divided into two, namely content or messages that are displayed directly containing services or products that want to be sold to the audience as consumers or potential consumers. This type of content can be referred to as a message that contains commercial content because it is aimed directly at marketing or sales. Another type of content is non-commercial that does not offer or sell products, but offers information or language, this is called object representation (Hall, Evans and Nixon, 2013). This is usually in the media that is known for information, news or the like (Ruddock, 2001). Although this is also actually a commercial industry, it is widely understood that it is not something commercial.

The changes brought about by the internet have been mentioned by many theorists and researchers who are concerned with the consequences of the presence of media across time limits, such as Flew (2014), Castel, McQuail (1997, 2000) and many more. The internet makes space limitations can be reached in a relatively short time, identity becomes blurred, openness on the other hand is also facilitated by the internet, the audience can interact simultaneously even in time differences (asynchronous), and other characteristics brought by this media. The Internet contributes to many fields: democracy, social, business, education, and more. Like previous technologies, the internet comes with two potentials, namely positive and negative for its users. The internet is changing our behavior today in many ways.

For the political field, he contributes to the transformation of the public sphere as an important element of the country's political development. In the business sector, the internet is an important facility or device where business actors can expand their reach in their business activities. In other fields, it must be admitted that the internet also provides assistance in doing many activities that could not be done before, for example, communication and exchange of information or messages can be done more widely. There has been a change in the pattern from old or conventional media to digital media or new media, namely one-to-one, one-to-many to more many-to-many, many-to-one. A new term has emerged related to the characteristics or traits that this media brings to its audience, namely user-generated content. Users can be the creator and recipient of messages on the intended scale (interpersonal, group, public and even global).

All can be message makers in the global world that has been predicted by McLuhan (global village). Conventional media literacy is no longer relevant to be applied to the audience with the presence of digital media or new media. Today's problems are more complex than in previous eras. Poe (2011) for example explains this topic from historical perspective that relate the technology with the historical background of the inventions.

This change or dynamic, in many midwives including marketing has been explained by many authors such as Flew (2014), Jurriens and Tapsell (2017), Kotler, Kertajaya and Setiawan (2017), Ghozali and Nasucha (2016) how the internet forces actors including marketing to make strategic planning and tools that adapt to the various intricacies that emerge from its findings. From a mass market review to a personal, psychological approach. Therefore, we will find many new marketing strategies that are then applied by large, medium and small industries to win business competition, socio-political and cultural support and others in the field they are engaged in.

The religious approach as an alternative in marketing including advertising or media products has been widely carried out by content creators, be it conventional media organizations, community groups, to individuals on or through social media that facilitates their users.

For commercial content, for example, advertising with a religious approach is indeed something interesting to pay attention to and discuss. For example, what was reported by the BBC Indonesia on December 15, 2016 with the title Flood of praise, an Amazon ad featuring priests and pastors https://www.bbc.com/indonesia/majalah-38323618 .

How the role and contribution of religion – values, symbols, behaviors – are so important has been shown by many writers. Einstein (2008), Shieffield (2006), Vilanilam & Varghese (2004), identified religion as an important part of determining marketing

strategies. Kotler, Kartajaya, and Setiawan (2017), Suwatno (2017) Jurriens and Tapsell (2017) also explained how the current marketing context is inseparable from technology and human dynamics have moved in a different direction than before.

Various opinions about how religion is placed or constructed in social life, including through advertising, which must be admitted to contribute a lot in shaping existing realities (e.g. lifestyle, mindset, social relations). Some opinions also describe how the content of the media, including advertisements in it, as a source of information that can show how ideas, values, and others are presented in social reality, whether religion is placed and shown as a symbol of values, a practice of belief, or others. From here, it can show what some thinkers and writers think is social cognition, social idea, ideology, or others related to an important term in Indonesia (read-religion). Nasucha (2019) defines it with social interpretation which describes how a society consisting of good individuals who are caught up in close and loose social bonds captures, processes, constructs, understands and expresses them in verbal and nonverbal forms.

From here, various related things can be formulated including recommendations both academically, practically, or socially. Academic recommendations will help develop a creative theoretical conceptual approach to advertising with a religious approach, although socially and practically also intersect. As already mentioned by Einstein (2008) or Sheffield (2006).

For non-commercial content spread on social media, it is also broadcast by conventional media organizations in the form of information, entertainment in its forms has become something interesting and sensitive in the context of Indonesia to this day. Because religion, according to some records and observations in the field, we encounter something that can trigger conflicts. This can happen because religion is something inherent in Indonesia that can be traced to a lot of empirical data historically and felt to this day in social, cultural, political and other dynamics.

Research Question Formulation

Based on the background that has been conveyed above, this study formulates a major research question that seeks to explore advertising or marketing and other practices of other media practitioners, specifically this research question is "How are the types of Muslim audiences in responding to media content that contains religious symbols?".

Research Objectives

And to clarify specifically what is to be achieved in this study is:
1. To find out what types of audiences among Muslims when getting media content that contains religious symbols.
2. To get an idea of what type of Muslim audience is hit by media content that contains religious symbols.

LITERATURE REVIEW
Muslims as the audience (State-of-the-art)

According to scientific literature tracking, its emergence is related to the media. Because actually the audience is the other side of society that appears in marketing due to the existence of the media. Audience is the target [marketing] of a media which is then from the perspective of the industry and others. According to several literatures, both books and research results, related to the study of audiences associated with the media can be divided into at least three categories or types, namely passive audiences, moderate audiences, and active audiences (McQuail, 2000; Littlejohn, Foss, and Oetzel, 2017). This is related to the paradigm of seeing what the media is doing. The first is referred to as the tradition of the powerful media effect, the second is moderate or not so powerful media effect, and the latter is the limited media effect.

A comprehensive discussion about the audience and how to research it has three important points, namely, first, there are different motives from the audience that need or want to know from them. Second, the divergent motive directs researchers to methodologies that are different from previous audience researches, which is why the way of observing or seeing, measuring and understanding the audience is something that needs to be carefully done. The last is the motive and method that directs the researcher to get results or at least achieve what is desired from the research conducted more accurately (Ruddock, 2001:6).

Regarding the typology of the audience, it cannot be separated from the media, for example, as proposed by Poe (2011:12) in the context of media use from the perspective of the user, the following points are the considerations, namely access, privacy, fidelity, volume or quantity of data that can be transmitted, velocity or speed, range or distance that can be covered by the media, persistence or duration of data that can be accessed, stored, etc and accessed again, the last is searchability (the level of search-able). From these characteristics, it will then determine how the network it produces is accessibility → Concentration; Privacy → Segmentation; Fidelity → Iconicity; Volume → Constraint; Velocity → Dialogic; Range → Extent; Persistence → Addition; Searchability → Mappedness (the level of mapping of the thing). From this, it then has implications for social practices and values. This is all termed as the Push Theory of Media Effects.

Sullivan (2013) proposes several perspectives related to the audience, the first is that the audience is seen as an object, he calls it audience as objects. The second is the audience as an institutional construction, the third is the audience as active users of the media, and the fourth is the audience as producers and sub-cultures. Related to this can all be seen in the following schematics (Griffin, Ledbetters, and Sparks, 2019):

Figure 1.3   Three Models of the Audience
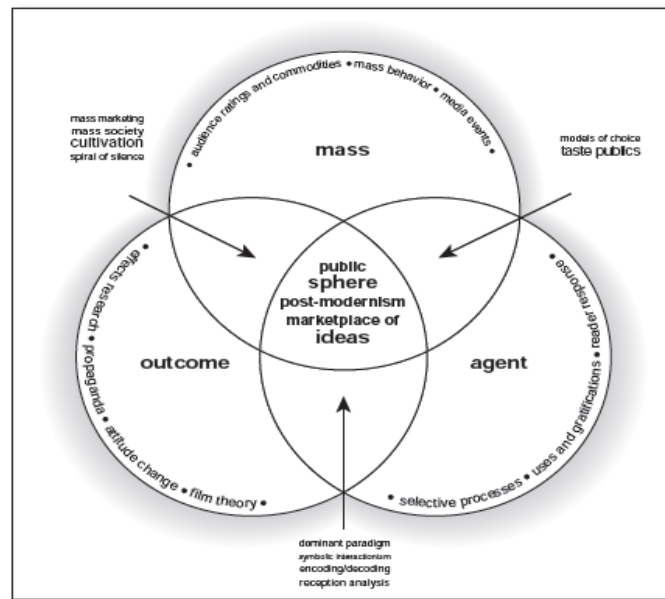
Source: Adapted from Webster, J. G. (1998). The audience. *Journal of Broadcasting & Electronic Media*, 42(2), 190-207. Redrawn by Stephanie Plumeri.

Source: Sullivan (2013).

From the theoretical review, there are various theories that can be used to obtain the audience typology, the two that will be selected as the theoretical framework in this study are Media Uses Theory or others such as Frank Biocca from the quantitative tradition, the positivist paradigm (classic research tradition), which is widely used to this day related to audience research and reception analysis from the constructivist tradition which will be used to build audience typology with qualitative data. The reception analysis model is widely known to develop three categories or types of audiences, namely preferred reading or hegemonic reading, negotiation, and oppositional (Hall, Evan, and Nixon, 2013; Littlejohn, Foss, and Oetzel, 2017). The three proposals for the category of readers or audiences under cultural studies developed by Hall are also a reading framework that is not less used in studies in Indonesia.

According to the Uses-and-Gratifications Theory that developed Uses Media, in the context of internet technology, then a model of expectancy value of user-generated content was obtained (see figure). Categories or types of audiences can be grouped by considering two major variables, namely Motivation for Use and Satisfaction achieved with the use of media (Griffin, Ledbetter, and Sparks, 2019; Littlejohn, Foss, and Oetzel, 2017). This is as shown by the research of Chung and Yoo (2008) although it does not use what Littlejohn et explained. al and Griffin et. Al (2019).

Figure 5.4   Model of Expectancy Value of User-Generated Content
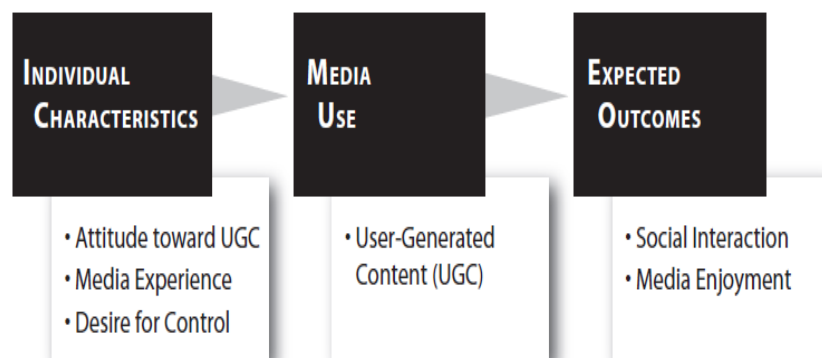
Source: Griffin, Ledbetter, and Sparks (2019).

The typology of uses and gratifications produced by Rubin includes eight types referring to what the audience gets with the use of a medium which includes Passing time, Companionship, Escape, Enjoyment, Social interaction, Relaxation, Information, and Excitement (Griffin, Ledbetter, and Sparks, 2019: 350-351).

Related to Muslims, namely people who are Muslims, in the context of Indonesia, several categories have emerged, for example, referring to Geertz, an anthropologist based on his research in Java (on Muslim Javaneese), including Santri, Priyayi, and

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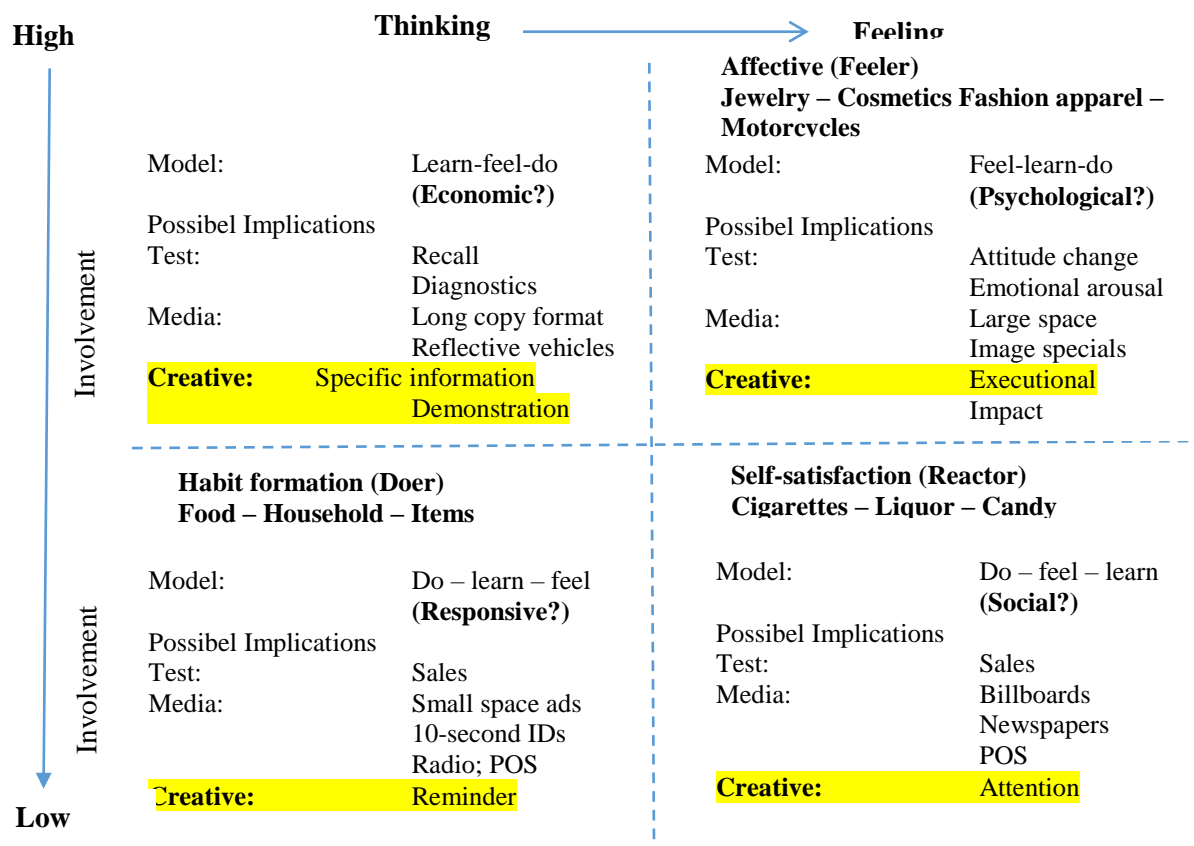
Abangan. According to Asyari (Esposito et al., 2012), not all Muslims accept it and even know it. The categories that are commonly heard today are moderate Islam and radical Islam. This grouping that emerged after 9/11 is considered to be nothing more than the interests of non-Muslims and orientalists to divide Muslims. When viewed historically, moderate, fundamentalist, radical Muslims or the like have appeared in Islamic studies for a long time with different terms. Today we see the two terms of the group above: modern Islam vs radical Islam or extremists and jihadists as those who are considered to be in conflict with each other. Which seems to be correct is used as a strategy of parties who have interests in politics, economics and others. The term Moderate Islam was allegedly introduced by Daniel Pipes through his article "Identifying Moderate Muslims" which was published in the Jewish World Review on November 25, 2003. He stated that if radical Islam is the problem, then the solution is moderate Islam. Shortly we get the point that the categorization of Muslim according to the authors just to easily identify the Muslim for the analysis and interest of the actors such as for political matters primarily in line with the history of audience as the concept or the term.

Abu Zahrah divided the group based on thought. Political thought includes Shia, Khawarij, Jumhur. From the review of aqidah including Murji'ah, Mu'tazilah, Ash'ariyyah, Maturidiyyah, Salafiyyah, Wahhabiyyah, Bahaiyyah, and Qadhiyahiyyah (Zahrah, 1996), it is not much different from what was explained by Harun Nasution. Other perspectives that proposed by Muslim scholars or they who give their concern to Islamic discourse and science above colorized or departed from Islamic horizons and essence that sounds more different with western scholars even they also trained or educated in western educational institutions. However, by looking at into the descriptions and explanations above we could expand the understanding about Muslim from political movement ground and also social and cultural landscape suitably.

Media Message Content: Commercial and Non-Commercial Aim

Media content based on its importance can be divided into two, namely content for commercial and non-commercial purposes. The former is widely produced or made and distributed by service providers and products. While the second is usually produced by other than corporations that sell services and products, it can be the government as a State administrator, political party, Institution or Non-Commercial Organization such as NGOs or something similar. Media that produces information and entertainment products, actually enters the former, only the content does not directly or explicitly offer goods and services, but rather what it offers, namely information and entertainment.

The FCB Matrix Faugh (1980) quoted from Chris Fill and Sarah Turnbull (2016)

High   **Thinking** → **Feeling**

	Thinking		Feeling
High Involvement	Model: Learn-feel-do **(Economic?)** Possibel Implications Test: Recall, Diagnostics Media: Long copy format, Reflective vehicles **Creative:** Specific information, Demonstration		**Affective (Feeler)** **Jewelry – Cosmetics Fashion apparel – Motorcycles** Model: Feel-learn-do **(Psychological?)** Possibel Implications Test: Attitude change, Emotional arousal Media: Large space, Image specials **Creative:** Executional, Impact
Low Involvement	**Habit formation (Doer)** **Food – Household – Items** Model: Do – learn – feel **(Responsive?)** Possibel Implications Test: Sales Media: Small space ads, 10-second IDs, Radio; POS **Creative:** Reminder		**Self-satisfaction (Reactor)** **Cigarettes – Liquor – Candy** Model: Do – feel – learn **(Social?)** Possibel Implications Test: Sales Media: Billboards, Newspapers, POS **Creative:** Attention

Low

Commercial content can be in the form of promotions, advertisements or others that ultimately lead to the purchase or use of the product or service offered. Advertising is one of the commercial content that changes every time and must consider various aspects. The content of the advertisement and how to convey the message in it chooses the right media and activities that are relevant

to consumers or potential consumers. According to Smith and Zook (2011), with the discovery of new technology (the internet), there are several things that need to be considered related to the form of advertising, namely contextual advertising and behaviour advertising; location-based advertising; user-generated ads; long-form ads; short-form ads; sponsored TV; apps-apps the new ads; integrated mobile; apps, TV and social TV; postmodern ads; Creative Ads. Advertising as a tool for marketing communication includes interactive TV ads, pay-per-click ads and banner ads, intelligent media units.

Related to advertising, which according to some marketers is one of the various marketing tools to achieve the goals of marketers, in the current context where digital technology has become something that cannot be avoided and ignored, it is important to know that this media is related to the message conveyed through it by still considering or remembering analog media as an integral part (see the table digital and analogue advertising messages). Various scientific and popular information from many authors, including those in the community, provides contextual information related to this.

From this, we can conclude that messages conveyed using digital and analog media have characteristics including basic thinking that is commonly understood by marketers, including advertisers. There are at least four related thinking frameworks, namely advertising aimed at persuasion, encouraging engagement, attracting attention, and promotion. Analog media conveys an explanation of the differences between the advertised brand and other brands, especially competitors, while digital media persuades the audience by encouraging the audience to dig or continue to find out about the advertised brand. For messages that encourage engagement or engagement messages, analog advertising tries to describe how the brand is associated with the audience it targets, while digital media describes it with messages that describe people playing or actively engaging and creating their messages.

For salience or attention-grabbing, analog advertising encourages the audience to think about the brand being advertised, while digital media shows how the audience ends up talking and sharing information about the brand. For promotional purposes, the two have little in common, it's just that digital media encourages a large number of audiences while analog media is aimed directly at each individual audience, if they act now with what is conveyed by the advertisement, they will get the reward promised in the advertising message. In summary, there are four interpretations of how an advertisement works in marketing, namely the sales promotion model, the involvement model, the salience model, and the persuasion model.

The content or content of media messages, in this case, can be divided into two, namely media that is not based on network or online technology and media that operates online. We can understand this as a media platform in the current era. Old or mainstream media such as television, radio, newspapers or newspapers, magazines, and others whose platforms do not use online systems or networks. And new media is known as media whose work base uses networks, content or operational systems, we also know digital systems. That's why we know the term digital media. New media essentially takes the form of the old media, but then the network system used and the storage system make more or leave the previous system both in storage capacity or development, appearance, and others.

Next, we enter how these media, both mainstream media or old media and new media or online or digital media, are used for what purpose. In the context of communication, we can categorize it based on commercial or non-commercial interests. Although this categorization can be considered as not yet determining the basic limits of its conceptualization, it helps in identifying the motives or objectives of the content or content that is then channeled or distributed by stakeholders to the intended audience.

Other categorizations emerge such as based on the form of media products such as information or entertainment. And even this, basically, the conceptualization needs to review its limits. By looking at some of the explanations of media researchers, we can see. For example, the uses-and-gratifications approach refers to the motives for the use of media by the audience. The audience category is qualitatively proposed by several theories such as reception analysis, interpretation theory and others.

Religious approach marketing: Content, Systems, Others?

The trend of religious approaches in marketing in the country and the world has been happening for at least three decades. Various banking companies or products and marketing tactics have emerged using terms and religious contents, Islam, especially in the country, can be easily found. In addition, we can also access scientific evidence widely, both through the internet in the form of scientific research journals, or popular science, including written works in the form of reference books or popular, which we can also find in offline and online bookstores. What is the difference between Islamic and non-Islamic marketing which is commonly known or called conventional marketing?

Huda, Hudori, Fahlevi, Badrussa'diyah, Mazaya, and Sugiarti (2017) formulated sharia marketing related to sharia marketing. It includes a big perspective which includes marketing definitions from the perspective of the Quran and Sunnah, marketing principles containing the sharia business landscape, sharia marketing strategies and tactics, sharia marketing values, scorecards, and sharia marketing enterprises. In addition, the adoption of prophetic values (*fathonah, amanah, shiddiq, tabligh*) in sharia marketing. Then it was closed with the implementation of sharia marketing including five things: (1) The four axioms of the Islamic economic system (unity, namely monotheism, equilibrium called *al-'adl*, free will is termed as effort, and responsibility is equated with *fardh*), (2) Business ethics, (3) Implementation of the sharia marketing mix (4P: Product, Price, Place, Promotion), (4) Sharia marketing strategy, and service quality.

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Huda et al. (2017) conclude from various definitions and descriptions of marketing as an activity in the economy that helps in creating economic value, which will further have implications for the price of goods and services. Some of the factors that determine the value are production, marketing, consumption and commercialization of the offer in a long-term form. Marketing is the link between production and consumption activities, and this includes needs, wants, and demands.

From a more specific perspective, Dwijatmiko (2019) formulated a practical conceptual review that he named sharia branding. There are three main things that include the understanding, namely Content, Concept, Context. According to him, branding as a major marketing strategy in Islam must include two major things, the first is branding with a target to the Creator (ALLAH SWT), and branding with fellow humans. The first is that we follow all of His commandments and stay away from all His prohibitions. This is commonly known among the majority of scholars as piety. Therefore, Dwijatmiko termed the first one with branding is piety. While the second level or category of branding includes two circles: those controlled by humans and those controlled by humans. The conclusion of the magnitude of sharia branding is a marketing action based on total piety. He called it with sharia branding revolutionary or *inqilabiyah* (comprehensive, not half-hearted).

Another thing related to sharia branding is zero competitors. Because according to him, the reference to ideology in his business activities is Islamic values that do not see others as competitors or competitors like those applied by conventional marketing or business. On the basis that what is meant or applied by the Prophet and explained in the Qur'an, namely sharia branding does not compete but *fastabiqul khoirot*, which is more concerned with mutual victory. Therefore, the concept of collaboration applies for the sake of the two initial principles (*habluminallah* and *habluminannaas*). So it applies 6 important points in it as a manifestation of excellent service: conduct a thorough brand audit, the brand must be unique and attractive, prioritize creativity in service, *istiqomah* in practice, networking, and maintain with repeat orders. Therefore, brands must establish *sillah-ukhuwah*. Sharia branding must capture or be sensitive (creative) to create trends, not follow trends.

In short, in the context of this research, media content, both conventional media and new media, including social media which is a favorite of today's society, is even widely used by commercial and commercial organizations to convey the messages they make with their own goal designs. Such as several research notes and books that mention issues or matters related to religion are one of the materials that are processed or used by existing content creators. This is what will then be identified and examined in this study, especially to be the basis for submitting the typology of the Muslim audience, which statistically is still a large market both for business and political marketing, as well as others.

RESEARCH METHODS

This study uses a mixed-method approach, which compares two quantitative tradition studies (uses-and-gratification) and reception analysis with qualitative data. Which is related to existing Islamic groups and the concept of the audience that has been formulated by previous writers in the current digital era or the internet.

Quantitative audience research will use a cross-sectional survey design (Neuman, 2014; Leavy, 2017; Creswell, 2009, 2018; Treadwell, 2017) with a minimum number of respondents according to the relevant characteristics, namely those who are Muslims and know or have been affected by content containing religious symbols, both commercial and non-commercial content.

Qualitatively, data were explored for the reception analysis theory collected by interviews using the guidelines selected from the respondents, to obtain other data with the theory used for the purpose of triangulation of theoretical perspectives. Unstructured interviews using guidelines are used with the consideration that this method will allow researchers to gather rich and in-depth information (Denzin & Lincoln, 2018) to identify the types of Muslim audiences when it comes to content or media messages with religious symbols.
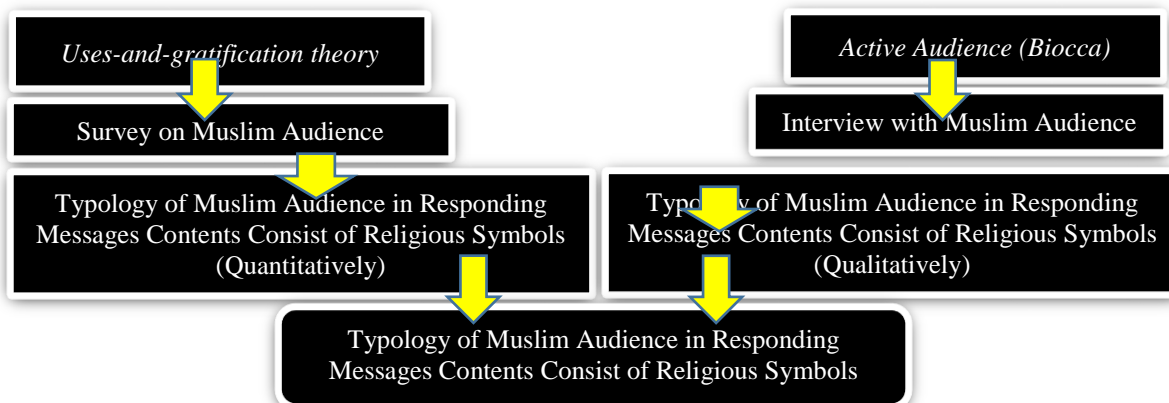

Chart 1. Flow chart of the research activity process

Through this research, the results of each theoretical framework will be seen which are likely to produce a combination of the two typologies not as separate results but a combination of the two as a reflection of the typology of the Muslim audience when

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hit by media messages that contain or display religious symbols, both in commercial and non-commercial messages such as news, information, or entertainment. in conventional media or social media.

ANALYSIS AND DISCUSSION

Before coming into analysis and discussion, the research should check whether the instrument of this research valid and reliable. The total number of respondents in the pre-test results was 30 people. Therefore, the formula df = (N or total respondent-2) is used to determine the validity threshold of each instrument item, which is 30-2 = 28. We will use a value of 28 according to the validity threshold of 0.374 with a significance of 0.05 (see r-table).

For variable X, there were nine invalid statement items, so it was decided to correct the items before collecting data on a number of research respondents that had been determined in this research design. The invalid ones are statement items on numbers 1, 2, 5, 9, 11, 12, 14, 15, and 18. Because the results of the Pearson correlation score test of these items did not exceed 0.374. Others were declared valid and decided to remain as items in this research instrument which will later be analyzed. And the reliability value of variable X is 0.674 and is greater than 0.6 based on the Alpha Cronbach formula, so it can be said to be reliable.

After deleting the invalid item, this research collected the data from the total number of respondents in the finalization results was 100 people. So, we use the formula df = (N-2). N is the result of the respondent, which is 100. 100-2 = 98. We will use a value of 98 according to the validity threshold of 0.196 with a significance of 0.05 (as follows table, media uses/UGC):

No	Questions/Statements	r-tabel	Pearson Correlation Values	Result
1	Content consists of religious symbol appearing differently between online (new media) and old media	0,196	0,686	Valid
2	Content consists of religious symbol whether for commercial and non-commercial purposes always attract public's or audiences' attention	0,196	0,731	Valid
3	Media content consists of religious symbol will be responded by audiences differently when it used or appear in movie	0,196	0,737	Valid
4	Media content consists of religious symbol will be responded differently by audiences when it comes in marketing content (e.g. ads, promotion or others)	0,196	0,714	Valid
5	Media content containing religious symbols will get a different response when it is in journalistic products (hard news or soft news)	0,196	0,737	Valid
6	You are among the audience who follows to the end if you get media content loaded with religious symbols when accessing media	0,196	0,736	Valid
7	You are among the audiences who choose the source when accessing media content containing religious symbols	0,196	0,778	Valid
8	You prefer non-online media to access content containing religious symbols rather than through older media (e.g. television, radio, magazines or others)	0,196	0,263	Valid
9	Media content containing religious symbols includes interesting content to follow	0,196	0,835	Valid
10	In your opinion, media content containing religious symbols must be supervised by the government or authorities/authorities	0,196	0,591	Valid
11	Everyone is allowed to create and distribute media content containing religious symbols	0,196	0,624	Valid
12	Media content containing religious symbols may be used for economic (commercial) purposes	0,196	0,578	Valid
13	Media content containing religious symbols may be used for social purposes	0,196	0,781	Valid
14	Media content containing religious symbols may be used for educational purposes	0,196	0,744	Valid

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15	In your opinion, media content containing religious symbols should only be used for religious purposes (*da'wah*)	0,196	0,618	Valid
16	Media content containing religious symbols may be content that is very easy to attract the attention of the audience	0,196	0,787	Valid
17	Media content loaded with religious symbols is content that very often presents controversial (pros and cons)	0,196	0,675	Valid

The data also show the reliable result, based on the SPSS calculation, the reliability value of the X variable is 0.755 and is already better than 0.6 which is the Alpha Cronbach formula. Therefore, it can be said to be reliable. (bellows table):

Reliability Statistics	
Cronbach's Alpha	N of Items
.755	17

And for the gratification (Y), the total number of respondents in the finalization results was 100 people. So, we use the formula df = (N-2). N is the result of the respondent, which is 100. 100-2 = 98. We will use a value of 98 according to the validity threshold of 0.196 with a significance of 0.05.

No	Questions/Statements	r-tabel	Pearson Correlation Values	Result
1	You use new media (based on online media) because of personal needs	0,196	0,858	Valid
2	You use new media (online media based) because of social needs	0,196	0,818	Valid
3	You use new media (online-based) because the content is always updated	0,196	0,816	Valid
4	You use new (online-based) media because its use is according to what you want	0,196	0,842	Valid
5	You use new (online-based) media because you are free to search for the content you are looking for	0,196	0,824	Valid
6	You're using new (online-based) media because the content/content is unlimited	0,196	0,778	Valid
7	You are using new media (online-based) because it can be accessed anywhere	0,196	0,862	Valid
8	You use new media (online-based) because you can access it at any time	0,196	0,821	Valid
9	You're using new (online-based) media because your family is using it	0,196	0,731	Valid
10	You're using new (online-based) media because the wider community is using it	0,196	0,821	Valid
11	You use new media (online-based) because you can also create content	0,196	0,742	Valid
12	You use new media (online-based) because you can interact with other users	0,196	0,798	Valid
13	You're using new (online-based) media because you can comment on existing content	0,196	0,705	Valid
14	You use new (online-based) media because you can expand your network	0,196	0,779	Valid
15	You use new (online-based) media because you can keep an eye on developments around	0,196	0,774	Valid

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16	You continue to use old or mainstream media (e.g. television, radio, newspapers, magazines, etc.) because the content includes religious content according to your beliefs	0,196	0,585	Valid
17	You continue to use old or mainstream media (e.g. television, radio, newspapers, magazines, etc.) that contain content containing religious symbols that are in accordance with the family's beliefs	0,196	0,750	Valid
18	You continue to use old or mainstream media (e.g. television, radio, newspapers, magazines, etc.) that contain content containing religious symbols that are in accordance with the beliefs of the surrounding community	0,196	0,587	Valid
19	You continue to use old or mainstream media (e.g. television, radio, newspapers, magazines, etc.) that contain content loaded with religious symbols that are in accordance with the beliefs of the majority of Indonesia people	0,196	0,616	Valid
20	You continue to use old or mainstream media (e.g. television, radio, newspapers, magazines, etc.) that contain content containing religious symbols that are in accordance with the beliefs of close friends (relatives)	0,196	0,504	Valid
21	You continue to use new (online-based) media that contain content loaded with religious symbols that are in accordance with my beliefs	0,196	0,759	Valid
22	You continue to use new (online-based) media that contains content containing religious symbols that are in accordance with the family's beliefs	0,196	0,799	Valid
23	You continue to use new (online-based) media that contain content containing religious symbols that are appropriate to friends or close relatives	0,196	0,647	Valid
24	You continue to use new media (online-based) that contains content loaded with religious symbols that are in accordance with the beliefs of the surrounding community	0,196	0,630	Valid
25	You continue to use new media (online-based) that contain content containing religious symbols that are in accordance with the beliefs of the majority of Indonesia people	0,196	0,670	Valid
26	You continue to use new media (online-based) that contain content loaded with religious symbols to this day because it is entertaining	0,196	0,698	Valid
27	You continue to use new media (online-based) that contain content loaded with religious symbols to this day because it increases knowledge	0,196	0,848	Valid
28	You continue to use new (online-based) media containing content containing religious symbols to this day to update information	0,196	0,804	Valid

Based on the SPSS calculation, the reliability value of the X variable is 0.760 and is already better than 0.6 which is the Alpha Cronbach formula. Therefore, it can be said to be reliable (see table bellows):

Reliability Statistics	
Cronbach's Alpha	N of Items
.760	28

In the process of collecting data for this study, which began with the collection of quantitative data using a questionnaire instrument, a survey to media users using the convenience purposive sampling technique was sorted with several important questions

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that were in accordance with the focus of this research, namely the respondents were Muslim audiences. This is shown in the table above. Furthermore, the description of the respondents includes the last education of the audience, and the results show that the majority of respondents in this study are high school or equivalent, which is 58%, followed by the second most is S1/D4 education, which is 36%, while 5% have a background in the last education Diploma (D1, D2, D3) and the remaining 1% are junior high school or equivalent (See the following table).

Education level (graduated)

		Frequency	Percent	Valid Percent	Cumulative Percent
	Diploma (D1, D2, D3)	5	5.0	5.0	5.0
	S1/D4 (Bachelor)	36	36.0	36.0	41.0
Valid	Senior High School	58	58.0	58.0	99.0
	Junior High Schol	1	1.0	1.0	100.0
	Total	100	100.0	100.0	

Judging or valuing from the age of the respondents, the majority was 90%, namely 17-25 years old, 6% over 41 years old, 3% 26-31 years old, and the remaining 1% 34-41 years old. It means that major of the respondents of this research are teenage or young people 17-25 years old, it will bring about the consequence of the big conclusion of each data and all data cumulatively.

Respondents' Age

		Frequency	Percent	Valid Percent	Cumulative Percent
	>25 - 31 years	3	3.0	3.0	3.0
	>33 - 41 years	1	1.0	1.0	4.0
Valid	>41 years	6	6.0	6.0	10.0
	17 - 25 years	90	90.0	90.0	100.0
	Total	100	100.0	100.0	

Judging from or looking at work or occupation aspect, the majority of respondents in this study are Students, namely 83%, Private Employees 14%, Housewives (2%) and IRT (1%). This educational level or current professions of respondents also will contribute to the respondents when giving their perception about several sub-topics that asked by this research as the focus.

Occupation

		Frequency	Percent	Valid Percent	Cumulative Percent
	House Wife	3	3.0	3.0	3.0
Valid	Employee	14	14.0	14.0	17.0
	Student	83	83.0	83.0	100.0
	Total	100	100.0	100.0	

Regarding what media the respondents use, this study found a wide variety of uses, although if you look closely, it can be grouped into a big finding, namely the majority of them are online media users. This question is open-ended to produce data like the following chart:

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What media are using every day?

Figure What media do you use every day?

The use of media by respondents or audiences researched in this study is seen to be dominated by online media which includes social media with various applications, namely YouTube, Instagram, Twitter, TikTok, WhastsApp, Line. The hadphone is a device or gadget used to access various online media platforms. This can be interpreted as questions about media for the audience can point to devices and applications or media platforms. And like the results of other studies, some of the social media applications in this study also occupy the top position.

This study also asks about what purpose their media use for? This is derived from the theory of uses and gratifications and the data is obtained as seen in the chart or graph "why audience use the media" found as the data show us:

Figure Why do you use the media?

An important question that is central or the starting point of the focus of this research is whether the audience is media users who are looking for content containing religious symbols? The results can be seen in the following graph:

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Figure Are you one of the audiences who are looking for media content containing religious symbols when accessing media?
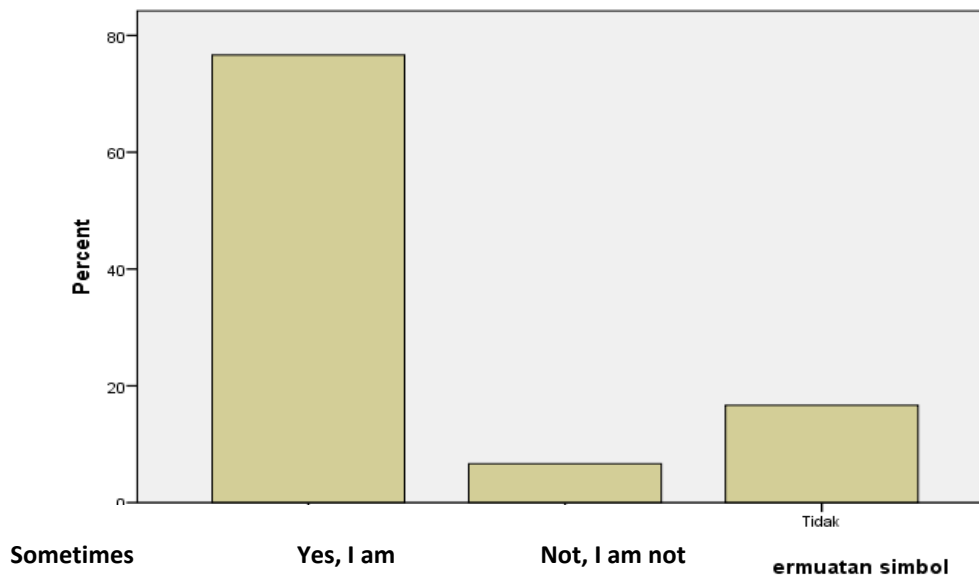
The comparison of the audience results from the grouping in this study in the aspect of media uses content shows that categories 1, 2, 3 and 6 are dominated by the answer of Doubt, that is, the audience considers that statements about content appear in new and old media, for commercial or non-commercial purposes, and the response to content using religious symbols gets different responses. This means that according to the category, it can happen so or not. Categories 4 and 5 have similar opinions. And category 7 has a negative view regarding these things.

Item (Statements)	Category 1 (Online Only)	Category 2 Tv, Online	Category 3 Tv-Online, Online-Film, Online-Printed, Online-LR	Category 4 Tv, Online, Film	Category 5 Tv, Online, Outdoor, Film, Printed	Category 6 Multi-uses: Tv, Outdoor, Film, Online, Printed	Category 7 Tv, Online, Film, Printed
Content appears differently on online/new media than on old media	R (83)	R (31)	R (47)	S (53)	S (53)	R (38)	TS (10)
Content for commercial or non-commercial purposes always gets attention from the audience	R (103)	R (33)	R (44)	S (53)	S (53)	R (43)	TS (10)
Content gets a different response from the audience when it's in the movie	R (107)	S (37)	R (49)	S (55)	S (55)	TS (30)	TS (12)
Content responded differently when it appears in marketing messages	R (105)	R (34)	R (43)	R (51)	R (51)	TS (32)	TS (10)
Content will get a different response	R (107)	R (33)	R (47)	R (52)	R (52)	TS (34)	TS (10)

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when it is in a journalistic product						
You are an audience that follows to the end of media content containing religious symbols	R (87)	R (34)	R (42)	S (53)	S (53)	R (42)	TS (12)
You are among the audiences who choose the source when accessing media content containing religious symbols	R (108)	R (33)	R (47)	S (63)	S (63)	TS (35)	TS (12)
You prefer non-online media to access content containing religious symbols	R (78)	R (29)	TS (31)	R (43)	R (43)	R (39)	TS (11)
Media content containing religious symbols includes interesting content to follow	R (107)	R (34)	R (46)	S (60)	S (60)	R (38)	TS (12)
In your opinion, media content containing religious symbols must be supervised by the government or authorities	R (101)	R (35)	R (47)	S (59)	S (59)	TS (35)	TS (11)
Everyone is allowed to create and distribute media content containing religious symbols	R (99)	R (30)	S (50)	S (59)	S (59)	R (43)	TS (10)
Media content containing religious symbols may be used for economic (commercial) purposes	R (87)	R (28)	R (39)	R (49)	R (49)	R (51)	TS (8)
Media content containing religious symbols may be used for social purposes	R (106)	R (31)	R (43)	S (60)	S (60)	R (40)	TS (8)
Media content containing religious symbols may be	S (117)	R (35)	S (55)	S (66)	S (66)	R (41)	TS (10)

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	Cat.1	Cat.2	Cat.3	Cat.4	Cat.5	Cat.6	Cat.7
used for educational purposes							
In your opinion, media content containing religious symbols should only be used for religious purposes (da'wah)	R (101)	R (31)	R (43)	S (57)	S (57)	TS (34)	TS (11)
Media content containing religious symbols may be content that is very easy to attract the attention of the audience	R (107)	R (32)	R (47)	S (65)	S (65)	TS (35)	TS (9)
Media content loaded with religious symbols is content that very often presents controversial (pros and cons)	S (111)	R (35)	S (51)	SS (68)	SS (68)	TS (27)	R (14)

Note: SS (Extremely Agree), S (Agree), R (Hesitate), TS (Not Agree), STS (Extremely Not Agree)

From the data above, in addition to the uniformity of opinions in several categories of audiences, there are also very different opinions. Category 1, namely online media users, consider that media content containing religious symbols often causes controversy in society, in line with groups 3, 4, and 5. Group 2 is aligned with group 7 and group 6 is in a different position from the other groups that this group does not agree with the statement.

Entering the question about new media as media used by the audience which can then be compared to the answer about old or offline (traditional) media is as shown in the following table:

Item	Cat.1	Cat.2	Cat.3	Cat.4	Cat.5	Cat.6	Cat.7
You use new media (based on online media) because of personal needs	S (121)	R (35)	S (51)	S (64)	S (64)	TS (31)	TS (6)
You use new media (online media based) because of social needs	S (111)	R (34)	S (51)	S (64)	S (64)	TS (34)	TS (6)
You use new media (online-based) because the content is always updated	S (124)	S (38)	S (52)	S (64)	S (64)	TS (29)	TS (6)
You use new (online-based) media because its use is according to what you want	S (118)	R (32)	S (54)	S (62)	S (62)	TS (26)	TS (7)
You use new (online-based) media because you are free to search for the content you are looking for	S (119)	R (35)	S (54)	S (63)	S (63)	TS (27)	R (8)
You're using new (online-based) media because the content/content is unlimited	S (113)	R (35)	S (55)	S (64)	S (64)	TS (31)	R (9)
You are using new media (online-based) because it can be accessed anywhere	S (123)	R (34)	S (56)	S (62)	S (62)	TS (27)	STS (5)
You use new media (online-based) because you can access it at any time	S (123)	S (37)	S (56)	S (62)	S (62)	TS (26)	R (8)
You're using new (online-based) media because your family is using it	R (99)	R (35)	S (50)	R (52)	R (52)	R (40)	R (8)

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Item							
You're using new (online-based) media because the wider community is using it	S (116)	R (26)	S (51)	S (58)	S (58)	TS (33)	STS (5)
You use new media (online-based) because you can also create content	R (106)	R (31)	R (46)	S (62)	S (62)	TS (34)	R (9)
You use new media (online-based) because you can interact with other users	S (114)	R (34)	S (51)	S (59)	S (59)	TS (29)	TS (6)
You're using new (online-based) media because you can comment on existing content	R (103)	R (34)	R (48)	S (63)	S (63)	R (40)	R (8)
You use new (online-based) media because you can expand your network	S (112)	R (33)	S (53)	S (61)	S (61)	TS (31)	TS (7)
You use new (online-based) media because you can keep an eye on developments around	S (119)	R (35)	S (53)	S (56)	S (56)	TS (31)	TS (7)

Note: SS (Extremely Agree), S (Agree), R (Hesitate), TS (Not Agree), STS (Extremely Not Agree)

According to the data above, it was found that groups 1, 3, 4, 5 are in one opinion that the use of new media is because the media can meet personal, social, and derivative motives such as being able to monitor existing developments, being able to expand networks and because of the characteristics of new media that are interactive, updated, the content can be adjusted to what is sought and others that are inherent as the innate character of new media. However, Groups 2, 6 and 7 are different from those mentioned at the beginning (1,3,4,5). Groups 6 and 7 disagreed, but the second group agreed and disagreed. This means that for the second group, the possibility can be true, but on the other hand, it can also be incorrect (hesitation). As for offline or traditional media, it is as shown in the following table:

Item	Cat.1	Cat.2	Cat.3	Cat.4	Cat.5	Cat.6	Cat.7
Using old or mainstream media because the content includes religious content according to your beliefs	R (98)	R (29)	R (47)	S (60)	S (60)	R (38)	R (10)
Using old or mainstream media content containing religious symbols that are in accordance with family beliefs	R (96)	R (30)	R (47)	R (50)	R (50)	R (38)	R (9)
Using old media or mainstream content containing religious symbols that are in accordance with the beliefs of the surrounding community	R (87)	R (28)	R (43)	R (52)	R (52)	R (41)	R (8)
Using old or mainstream media content containing religious symbols that are in accordance with the beliefs of the majority of Indonesia people	R (90)	R (29)	R (43)	S (66)	S (66)	R (42)	S (11)
Using old or mainstream media content containing religious symbols that are in accordance with the beliefs of close friends (relatives)	R (84)	R (29)	R (44)	S (66)	S (66)	R (46)	S (12)

Note: SS (Extremely Agree), S (Agree), R (Hesitate), TS (Not Agree), STS (Extremely Not Agree)

Audience groups 1, 2, 3, 6 are aligned and in the other two points are the same as groups 4 and 5 (the use of old media because they contain content with religious symbols that are in accordance with the beliefs of the family and the surrounding community) in the position of considering it to be true but also unnecessarily true (hesitant). Groups 4, 5 and 7 agreed that the use of old media containing content with religious symbols whose content is in accordance with the beliefs of the majority of Indonesia people and relatives or close friends. In aggregate, the answers to the aspects asked are in a hesitant position, it can be yes or no.

Item	Cat.1	Cat.2	Cat.3	Cat.4	Cat.5	Cat.6	Cat.7
Using new media (online-based) content containing religious symbols that are in accordance with my beliefs	R (106)	S (37)	S (50)	S (57)	S (57)	TS (29)	R (10)

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Using new media (online-based) content containing religious symbols that are in accordance with family beliefs	R (103)	R (31)	R (49)	R (50)	R (50)	TS (36)	TS (7)
You continue to use new media content loaded with religious symbols that are appropriate for friends or close relatives	R (91)	R (30)	R (45)	S (55)	S (55)	R (43)	S (13)
Using new media (online-based) content containing religious symbols that are in accordance with the beliefs of the surrounding community	R (86)	R (31)	R (43)	S (56)	S (56)	R (42)	R (9)
Using new media (online-based) content loaded with religious symbols that are in accordance with the beliefs of the majority of Indonesia people	R (93)	R (30)	R (46)	S (55)	S (55)	R (43)	R (8)
Using new media (online-based) content loaded with religious symbols to this day because it is entertaining	R (99)	R (28)	R (45)	S (56)	S (56)	R (43)	TS (7)
Using new media (online-based) containing content loaded with religious symbols to this day because it adds knowledge	S (113)	R (34)	S (50)	S (63)	S (63)	TS (31)	STS (5)
Using new media (online-based) content containing religious symbols to this day to update information	S (109)	R (35)	S (58)	S (64)	S (64)	TS (29)	R (8)

Note: SS (Extremely Agree), S (Agree), R (Hesitate), TS (Not Agree), STS (Extremely Not Agree)

Regarding the use of new media whose questions are in line with the table above, we can see that groups 4 and 5 are the same and in the first statement about the content of new media in accordance with the audience's beliefs, using new media because it can increase knowledge and update information is the motive of the group (Groups 1, 3, 4, 5). In aggregate, Group 1 is in a hesitant position as well as groups 2, 3, 6, and 7.

Qualitatively, it was found that the informant considered that religious content was something good and could continue to be developed in new media, especially where its use was considered something simple, easy, accessible to many people. This media is very central where there is a question related to if online media is eliminated it will greatly affect the informants and many people because of the assumption that nowadays online media is the main media used by many people for various needs. Even as something that is inseparable from the work or daily activities of informants which is also considered the same as many people everywhere.

Content containing or using religious symbols can be created and distributed by anyone who has the ability and knowledge related to the religion in question. Therefore, there is a common opinion from informants who agree that the use of religious symbols in content needs to be supervised or regulated by those who have the knowledge or capacity for it. It was also found that the rules related to new or online media are different from old or traditional media that already have relevant regulations or laws. Although the public's awareness of the rules for the use of online media with the ITE Law has led to a story about legal entanglements because of its use that violates related articles.

The use of religious symbols in media content, both new and old, is considered to have differences apart from the characteristics of the media as well as other things that are actually inseparable from the media platform.
As explained by the advocates or researchers of the audience with the use-and-gratifications approach, there is a close relationship between the use of media and gratuities or the fulfillment of motives or expectations that are depicted or stored in the audience. Motives can come from two sources, namely personal motives that can be directly related to responsibilities, needs, and others that come from within the audience. Another motive is an impulse that comes from outside the self, namely from around the audience, which is called a social motive. This motive is highly dependent on the scope of audience socialization. In Mead's terms, Blumler and the proponents of the symbolic theory of interactionism are related to significant orders, namely parties that are an important part of the life of the public. This means that there is a centrality whose grade or level can be different between one audience and another.

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CONCLUSION

From the results of the data analysis, the following conclusions are obtained:

- Quantitatively, it was found that the type of media use by the audience, although it can be divided into two types, namely online dominant use (all online media uses) and a combination of online and offline, it can be concluded that the current audience based on the data of this study is an online usage audience. Online-offline media usage audience was found as well. These categories are inseparable from the context of age and daily motives of the audience, personal motives and social motives. Qualitatively, the results are confirmed, and the motive for using media to fill passing time, seeking entertainment, getting information, observing or monitoring surveillance, social interaction, excitement, accompanying the audience on the sidelines of activities, relaxation is a motif that is still relevant even with different durations or methods. The conceptualization of the active audience proposed by Biocca is relevant in this case in addition to being a bridge in understanding the pattern of audience motifs in responding to content in this case that is loaded with religious symbols.

- Regarding the response of the audience, it is uniformly obtained to respond to content with religious symbols following what is developing around us today. The majority of the audience shows a position that is not too extreme in responding to media content both in online and offline media. They responded positively with a note that the content did not contain or contain negative directions such as incitement, divisiveness, or others that were qualitatively stated as negative political interests, personal interests that ignored broader interests.

RECOMMENDATION

a. **Academic advice**: The results of this research can be continued with a model based on existing religious groups, either globally, nationally or locally to obtain a more contextual-specific audience classification. In addition, the use of other theoretical or thinking frameworks that can enrich theoretical concepts and audience research related to media and religion is another interesting and important alternative to be developed, in addition to categories based on demographics or psychographics elaboratively.

b. **Practical advice**: Policymakers or developers of media platforms can continue to develop various technologies that facilitate the individual and social needs of the audience by strengthening ethical and other aspects, which are useful for strengthening user character as well as inspiring to build positive things.

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