



Critical Review: Ganjar Pranowo Adzan Ad Controversy from a Public Communication Perspective

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Abstract

The adzan advertising controversy involving the figure of Ganjar Pranowo is a complex phenomenon in the realm of public communication. This research will use various complementary methods to investigate the adzan advertising controversy and the role of Ganjar Pranowo in the public communication framework. Literature studies will be used to identify and evaluate theoretical frameworks related to public communication, politics and relevant religious aspects. In addition, mass media content analysis will be applied to understand how media coverage and public opinion are reflected in the news and opinions conveyed. Through a case study approach by collecting primary and secondary data related to adzan advertisements and public responses, this research will explore this issue further. Public opinion surveys or interviews with relevant respondents will provide a more in-depth picture of public perceptions and reactions to the use of the call to prayer in commercial and political contexts. In addition, discourse analysis on social media and online discussion platforms will be used to identify conversation patterns as well as a framing analysis approach to evaluate the way stakeholders explain or understand this controversy. Finally, a communication ethics approach will be used to evaluate the moral and ethical aspects involved in the use of religious symbols in commercial and political contexts.

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INTRODUCTION

Views in the field of public communication on identity politics include an understanding of how identities, both individual and group, are built, maintained and expressed through communication processes in political contexts. Identity politics refers to political strategies that focus on social identities, such as ethnicity, religion, gender, or sexual orientation, to mobilize political support (Imamah, 2020; Panjaitan et al., 2023; Rosdiana & Suryaningtyas, 2024; Kholilurohman, 2024).

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Several views in public communication on identity politics include: (i) identity construction through communication. This theory emphasizes that identity is not static, but is built through a complex communication process. In a political context, communication is seen as the main tool for building and spreading political identity, both individually and in groups. Political messages are conveyed using symbols and narratives related to certain identities to influence public perception and support (Srisadono, 2018). (ii) Contestation of identity. This perspective highlights how identity politics often involves competition or struggle between different identities. In the process of public communication, contestation occurs where groups with different identities compete to articulate their narratives and political messages to gain support and legitimacy. (iii) Identity manipulation and management. There are also views that highlight how politicians or political groups deliberately manipulate or manage identities for their political interests. The use of certain identity symbols, rhetoric or narratives can be used to strengthen a political support base or achieve certain political advantages. (iv) The importance of responsive communication. In the context of identity politics, the importance of communication that is responsive to the diversity of people's identities and aspirations becomes very crucial. Communication that understands and respects different identities and seeks to build bridges between different groups can help reduce conflict and strengthen social solidarity (Purwanto, 2015).

These views highlight the complexity of the interaction between politics, identity and public communication (Mupida, 2019; Sumarta et al., 2019). Analysis of public communication on identity politics allows a better understanding of how political messages are constructed, maintained and understood by society in the context of continuously evolving identities (Arliman, 2023; Ramadani, 2019; Priyatna et al., 2020).

The controversy surrounding advertisements featuring the call to prayer, involving the figure of Ganjar Pranowo, has become a hot debate in the realm of public communication (Ramadani, 2019; Malik, 2018; Yovinus, 2018). This phenomenon is in the main spotlight because it has given rise to various opinions and contradictions regarding the use of the call to prayer in commercial and political contexts. In an era where commercial and political messages are undergoing significant changes, the question of the limits of the use of religious elements in these contexts becomes increasingly important (Artis, 2011).

The issue regarding the adzan advertising controversy involving Ganjar Pranowo is an event that has given rise to various perspectives in terms of public communication, politics and religion (Ramadani, 2019). Advertisements featuring the adzan, the Muslim call to prayer, in a political or commercial context often trigger complex debates (Haboddin, 2012). First of all, from a public communications perspective, this issue raises questions about how messages of a religious nature are integrated into the commercial or political realm. The use of religious elements in this context can cause various reactions in society, both positive and negative, as well as raising ethical questions regarding sustainability and the communication goals to be achieved (Maarif et al., 2010).

On the other hand, from a political perspective, this controversy also raises questions regarding the role of political figures in utilizing religious symbols for their political interests (Fautanu et al., 2020; Muhtadi, 2019). The use of the call to prayer in the context of an advertisement involving a political figure such as Ganjar Pranowo has raised debate regarding the relationship between religion and politics in the public sphere. In addition, this issue highlights the importance of cultural and religious sensitivity in public communication (Lestari, 2019; Hemay & Munandar, 2016). In a multicultural society, the use of religious symbols in the commercial or political realm requires a deep understanding of the values and beliefs held by

different communities (Hakiki, 2011). This controversy also gave rise to debate regarding the role of the media in shaping public opinion on sensitive issues like this. How the media covers and interprets the controversy over the adzan ad and Ganjar Pranowo can also influence how society responds and understands the event (Samosir & Novitasari, 2022; Daulay et al., 2019).

Overall, this issue invites a critical review of how religious messages are conveyed in the context of public communication, how politics utilizes religious symbols, and how society and the media respond and process information related to this kind of controversy. This reflects the complexity of the dynamics of public communication in dealing with issues involving religious, political and cultural elements in a context that continues to change and develop. Although there have been a number of studies discussing the use of religious symbols in commercial and political advertising, there is still a gap in understanding how controversies such as Ganjar Pranowo's adzan adzan can be analyzed within a public communication framework. Previous studies tend to focus more on legal, political and religious aspects without specifically exploring the role and reaction of society as well as the public communication implications of these events. Therefore, this article aims to conduct a critical review of the Ganjar Pranowo adzan advertising controversy, emphasizing the public communication perspective.

METHODS

To thoroughly examine the controversy involving the adzan advertisement and Ganjar Pranowo within the framework of public communication, this research will apply several complementary methods (Ramdhan, 2021). First, a literature study will be carried out to identify and evaluate theoretical frameworks related to public communication, politics and relevant religious aspects (Rasdiany et al., 2022). Next, mass media content analysis will be carried out to investigate the way the media covers and interprets this controversy and how public opinion is reflected in the news and opinions presented. A case study approach will be used by collecting data from primary and secondary sources regarding adzan advertisements and public responses (Soendari, 2012; Abdussamad & Sik 2021; Hamdani et al., 2022).

In addition, public opinion surveys or interviews with relevant respondents will be conducted to understand people's perceptions, attitudes and reactions towards the use of the call to prayer in commercial and political contexts (Sandra et al., 2024). Discourse analysis on social media and online discussion platforms will be carried out to identify developing conversation patterns, arguments and perception patterns (Kusumastuti & Khoiron 2019). A framing analysis approach will be used to evaluate the framework of thinking used by the relevant actors in explaining or understanding this controversy (Putri et al., 2020; Asril, 2021; Putri et al., 2022). Finally, a communication ethics approach will be applied to evaluate the moral and ethical aspects involved in the use of religious symbols in commercial and political contexts (Sari et al., 2022). The combination of these methods is expected to provide a comprehensive and in-depth understanding of the various dimensions involved in the adzan and Ganjar Pranowo advertising controversy from a public communication perspective (Darmalaksana, 2020).

RESULT AND DISCUSSION

The controversy regarding the adzan advertisement involving Ganjar Pranowo includes several aspects that have sparked debate and various responses from the public. Ganjar Pranowo's adzan advertisement has a number of reasons why some parties support it and conversely, some parties criticize it. Those who support it often refer to spiritual and religious aspects. They see the advertisement as a positive effort to promote the goodness and religion of Islam, especially in reminding them of

prayer times which are important in religious teachings. Apart from that, some parties see this advertisement as a form of support for religious diversity in Indonesia. However, on the other hand, there are parties who oppose these advertisements. Some of them feel that these advertisements can be a nuisance or invade the privacy of people who are not Muslim. They argued that religious messages should not be promoted en masse through publicly accessible television channels, and this was the basis for their objection to the advertising. Ganjar Pranowo's adzan adzan has been broadcast on various national television channels in Indonesia, including but not limited to stations such as RCTI, SCTV, Trans TV, and others, thus creating wide coverage for audiences from various levels of society. Some controversial points related to Ganjar Pranowo's adzan adzan include:

Use of Religious Symbols in Political and Commercial Contexts

The use of the call to prayer, an important religious symbol for Muslims, in a political or commercial context may be considered inappropriate or inappropriate use. Controversy arises because the call to prayer, which has a sacred meaning in worship, is used in contexts that are not for religious purposes, but for political or commercial interests. This result is reinforced by the results of the interview as follows:

“Ganjar wants to advertise at his own request, because his channel at RCTI is a private broadcasting institution, if it is private, we can pay ourselves if we want to be advertising talent on TV, because it is commercial in nature”.

The source's view stated that Ganjar Pranowo wanted to advertise at his personal request on RCTI, a private television station. The source said that private television channels can broadcast advertisements for a fee, which can be done by individuals who want to promote themselves or products commercially. This view highlights the commercial nature of private channels, where advertising can be distributed for a fee, similar to if someone wanted to become a television advertising talent. Apart from that, according to the source, he also touched on the controversy regarding the use of the call to prayer in a political or commercial context. The call to prayer, which has a sacred meaning in worship for Muslims, is questionable about its use in contexts that are not related to religion, such as advertisements involving Ganjar Pranowo. The use of religious symbols in political or commercial contexts like this has drawn varying views in society, raising ethical questions regarding the exploitation of religious symbols for political or commercial purposes.

Some see it as an innovative communication strategy to approach voters with religious values, while others criticize it as a misuse of religious symbols in a context that is not for worship or devotion to God. In addition, this controversy highlights the complexity of identity politics, where the use of religious symbols aims to strengthen political identity and attract support, but in a sensitive context and has the potential to cause polarization of opinion in society. Cultural and religious sensitivity is important in understanding the impact of the use of religious symbols in political advertising, because this can influence various perceptions and responses from people who have different backgrounds and beliefs. The use of religious symbols such as the call to prayer in political and commercial contexts involves ethical considerations, political identity and social influence that require a deep understanding of the realm of public communication.

Community Reactions and Responses

This controversy sparked various responses from the public. There are those who support it and see it as an innovative way to reach voters with an approach closer to religious values, while there are also those who oppose it and see it as inappropriate or consider it political manipulation. The public gave reactions and comments to Ganjar Pranowo's adzan adzan as discussed by the following sources:

“In my opinion, the video is problematic from two points of view: technical code and ethical code. Technically, the television station crew was not careful in taking pictures when Mr. Ganjar performed ablution without rolling up his sleeves, and when he prostrated, his nose did not touch the prayer mat. This reflects a lack of etiquette that can affect the validity of a person's prayer”.

Results The interview highlighted two aspects, namely the technical code and the code of ethics related to a video showing Mr Ganjar carrying out worship activities. In terms of technical aspects, it was stated that the television production team was not careful in shooting because it was seen that Ganjar did not roll up his sleeves when performing ablution, and in the prostration scene, his nose did not touch the prayer mat. These two things are considered a lack of etiquette in performing prayers, and can affect the validity or validity of a person's prayer according to the rules of worship in Islam. Another aspect discussed is broadcast ethics. The interview linked the existence of political advertisements which were deemed to violate the broadcasting code of ethics. The mention of the prohibition on advertising in call to prayer broadcasts in accordance with Indonesian Broadcasting Commission regulations raises suspicions that the video may be a political advertisement carried out by Ganjar ahead of the 2024 Presidential Election. In this context, the appearance of a political figure in the middle of a worship scene that should be sacred, especially if the purpose is for political purposes, may raise ethical questions and sensitivity towards the use of religious moments for political purposes.

From an ethical perspective, this violates the article explained by the presenter regarding the prohibition of advertising in call to prayer broadcasts, in accordance with Article 58 paragraph 5 of the Indonesian Broadcasting Commission. It appears possible that the broadcast was a political advertisement carried out by Mr Ganjar ahead of the 2024 Presidential Election.

Article 58 paragraph 5 in the Indonesian Broadcasting Commission Broadcast Program Standards (SPS) states that there is a prohibition against inserting or placing advertisements in or around the call to prayer broadcast which is used as a time marker for prayer services. Controversy arose when an advertisement for the call to prayer involving Ganjar Pranowo was broadcast on several television channels.

The display of this advertisement raises ethical questions and compliance with Indonesian Broadcasting Commission regulations. Even though the call to prayer is the holy call to prayer for Muslims, this advertisement seems to take advantage of this moment by involving a political figure, namely Ganjar Pranowo. The context of Ganjar's appearance in this call to prayer broadcast can be seen as exploiting religious symbols for political purposes, which is contrary to the prohibition emphasized in the article.

This prohibition is largely intended to maintain the specificity of the call to prayer as a sacred call in a religious context, as well as to prevent the commercialization or use of religious symbols for political purposes in broadcast media. Therefore, broadcasting adzan advertisements involving political figures can be considered a violation of these provisions, which has given rise to debate regarding compliance with broadcast program standards set by the Indonesian Broadcasting Commission.



Fig 1. Errors in Ganjar Pranowo's ablution and prayer procedures

The controversy regarding errors in the representation of prayer procedures in advertisements involving Ganjar Pranowo shows the importance of suitability and accuracy in depicting religious rituals, especially in matters related to worship that has very specific rules such as prayer in Islam. Inappropriate representation can trigger debate among Muslims who are sensitive to sacred religious aspects.

Mistakes that occurred in the representation of ablution procedures, such as not moving the sleeves up, in the adzan advertisement involving Ganjar Pranowo, became a point of controversy that attracted the attention of the public, especially Muslims. Representations that do not correspond to the actual ablution procedures, which have specific rules and are considered sacred for Muslims, are the focus of debate. This controversy gave rise to various reactions and responses from the public, especially from those who are sensitive to religious aspects. Some of them expressed disappointment and criticism over the inaccurate representation of very important religious rituals. They consider that inaccurate representation can cause misunderstandings and reduce the authenticity and value of true worship.

However, on the other hand, there are also views that view this error as a production sloppy in advertising that may not have been intended to insult or denigrate religious rituals. Nevertheless, the controversy regarding errors in ablution procedures that occurred in Ganjar Pranowo's adzan adzan highlights how important accurate and sensitive representation of religious rituals is in public communication, as well as how such errors can give rise to complex debates and raise awareness of the importance of correct representation. towards religious rituals in the mass media.

Polarization of Opinions and Conflict of Perspectives

This controversy also creates polarization in society's views. Some see it as freedom of expression and a smart political strategy, while others see it as an act that is insensitive to religious values and the political realm. Based on the results of interviews conducted by the author with the following sources:

"In my opinion, there is no problem in the video, because in the video Mr Ganjar is only the actor calling the call to prayer, there are no political elements in it. Then also the video before he served as presidential candidate. So, there is no element of political interest in it. Then there is also private television where anyone has the right to become an actor. A director also wants good actors in his broadcasts. "Mr. Ganjar is only advertising that he is a good Muslim, a Muslim who performs religious prayers, there is no element of identity politics in it".

This opinion states that there is no problem in the advertising video because Ganjar Pranowo is only an actor who recites the call to prayer, without any political elements. This argument emphasizes that when the video was made, Ganjar had not yet served as a presidential candidate, so there was no political motive in it. It was also stated that as a private television station, anyone has the right to be an actor in

their broadcasts, and directors usually look for actors who are able to give good performances. However, this perspective is debatable. Even though Ganjar Pranowo only recites the call to prayer without including an explicit political message, its appearance in the context of the call to prayer, which has high religious value for Muslims, can still be interpreted as using religious movements to strengthen the image or identity as a devout Muslim, especially ahead of the political period.

The use of a public figure, especially a politician, in a context like this can provide implied or implied messages to viewers, which, although not directly political, can still influence their views of the figure. The debate about Ganjar Pranowo's presence in adzan advertisements still raises ethical questions regarding the use of religious moments or religious symbols for the sake of publicity or one's identity, especially when approaching a potentially political period. Different things were expressed by the following sources:

"I don't agree. If you need a good actor, why not just let the President be the actor. Why Mr Ganjar? "Yes, because of that, there is an element of identity politics whose aim is to influence the public in the next presidential candidate".

This opinion highlights relevant questions regarding the choice of Ganjar Pranowo as an actor in the adzan advertisement. It was argued that if the aim was only to find a good actor to strengthen the religious message, why not use the figure of the President or a figure who has the same credibility in a religious context. The emphasis on Ganjar Pranowo's presence in the call to prayer advertisements raises the assumption that his presence is not solely to strengthen a religious message, but may be more related to his political identity. This choice can be seen as an effort to build a strong religious image and identity, especially ahead of a political period that may involve running for president in the future. In a political context, the presence of a political figure in an advertisement dealing with religious symbols could be considered an attempt to influence public perception of a person's political identity. Even though there is no clear political message in the advertisement, Ganjar Pranowo's presence in the context of the call to prayer can still be interpreted as part of a strategy to strengthen religious identity for future political purposes. This can raise ethical questions regarding the use of religious symbols in politics and publicity.

The call to prayer advertisement involving Ganjar Pranowo has triggered polarization of opinion and conflict of perspectives among society. There is a group of people who see the use of the call to prayer in a political context as a positive innovation, considering it an attempt to create closeness to religious values in political communication. They see it as a step that can build an emotional connection with voters and show political figures are serious about religion. However, on the other hand, there are groups who consider the use of the call to prayer in political advertisements as an act that is less sensitive to religious values. They voiced concerns about the potential misuse of religious symbols for political purposes and considered it a manipulation of voters' emotions. This conflict of perspectives creates divisions in society, giving rise to sharp debates and increasing the polarization of opinion between those for and against the use of the call to prayer in the context of political advertising. This reflects how the use of religious symbols in politics can trigger tensions between groups with different views, and shows the complexity in understanding and interpreting political actions that use religious elements.

The Importance of Cultural and Religious Sensitivity

The use of the call to prayer in this context also underlines the importance of sensitivity to religious and cultural values in public communication. How the use of religious symbols in political and commercial contexts can influence the perceptions and reactions of different societies. This is in accordance with interviews given by the following sources:

“The call to prayer is not an advertisement, but the call to prayer is a form of call for Muslims to get ready to perform the prayer service. So, in the call to prayer broadcast, the actor was Mr. Ganjar, and why was Mr. Ganjar the actor? “Is that part of political communication? It could be that Mr. Ganjar wants to build a good self-image in front of the public because he wants to elect a presidential candidate in 2024”.

Results this interview highlights the importance of sensitivity to religious and cultural aspects related to the use of the call to prayer in media contexts. The call to prayer is an important call for Muslims to prepare themselves for prayer, it has high sacred and religious meaning. Introducing political figures like Ganjar Pranowo as “actors” in the call to prayer broadcasts can raise questions regarding the purpose of its use.

In this context, it is necessary to pay attention to sensitivity to the religious and cultural values contained in the call to prayer. The use of the call to prayer in a non-religious context may be considered inappropriate or insensitive to the religious values believed by Muslims. The public often responds with concern about the exploitation of religious symbols for political purposes.

Apart from that, there are aspects of political communication that must be considered. When a politician, in this case Ganjar Pranowo, appears as the main figure in a call to prayer broadcast, there are allegations that this may be done to build a good image in the eyes of the public, especially in the context of selecting presidential candidates in 2024.

However, the use of religious symbols in a political context can be sensitive and trigger various views from society. This can raise ethical questions regarding whether the use of religious symbols should be exploited for political purposes, as well as the need to be reminded of the importance of respecting and understanding religious and cultural values in every form of communication, especially public ones.

The importance of sensitivity to cultural and religious values in advertisements that rely on religious symbols, such as the call to prayer in the case of the Ganjar Pranowo advertisement, is a major concern in the context of public communication. The use of religious symbols in advertising raises questions regarding how the message is understood and received by people who have diverse cultural and religious backgrounds. Cultural and religious sensitivity is crucial because the use of religious symbols is not only related to spiritual values, but also involves respect for sacred religious practices. Therefore, awareness of sensitivity to cultural and religious aspects is very important so that the messages conveyed in advertisements do not hurt or offend the feelings of certain groups. By understanding this sensitivity, advertisers and ad makers are expected to be able to produce messages that are more inclusive, respect the values of societal diversity, and avoid potential conflicts or contraventions that may arise as a result of the use of religious symbols in the public sphere.

Ganjar Pranowo's adzan advertisement shown on television can be interpreted as public communication as well as political communication. In general, public communication includes all forms of messages conveyed to the wider community, and in this case, advertising reaches a mass audience on various television channels. This advertisement contains a religious message which is intended to remind you of prayer times, so in essence, it can be considered as part of public communication that focuses on spiritual or religious messages.

However, when the advertisement involves political figures such as Ganjar Pranowo, governor of Central Java, political elements are also involved. Airing this advertisement is basically an effort to improve the public image or presence of a politician in the eyes of the public. In this case, the advertisement can also be interpreted as part of political communication because it involves political figures who want to strengthen their religious or moral image in the eyes of the public. So,

Ganjar Pranowo's adzan adzan can be seen as a combination of public communication that focuses on religious messages and political communication that involves political figures to strengthen the image in society.

Resolving the public communication problem in the adzan advertisement involving Ganjar Pranowo requires steps that can accommodate cultural and religious sensitivities, as well as avoid potential controversy that could be detrimental. First, it is important for advertising makers and related parties to pay more attention to accurate representation and respect for religious values in public communications. This step can be realized by involving consultation with religious leaders or religious experts to ensure that the depiction of religious symbols is in accordance with correct and sensitive procedures. In addition, opening an open dialogue with various community groups, including religious leaders and religious communities, can help in understanding diverse perspectives regarding the use of religious symbols in advertising. Another step is to prioritize an inclusive communication approach and respect the diversity of society, by ensuring that the messages conveyed do not offend the religious and cultural values held by different communities. Thus, it is hoped that these efforts can help avoid conflict, increase understanding, and build public communication that is more responsive and pays attention to aspects of diversity that exist in society.

CONCLUSION

The controversy over Ganjar Pranowo's adzan covers several main points. First, the use of religious symbols in political and commercial contexts has reaped pros and cons in society. Second, there is an inaccurate representation of religious rituals which has sparked disappointment among some Muslims. Third, this advertisement polarizes public opinion between those who support and those who reject it. Fourth, this incident underscores cultural and religious sensitivity in public communication. Finally, steps are needed to accommodate this sensitivity in order to create communication that is more inclusive and responsive to the diversity of society.

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