International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Development Of The World of Moslem Program For The Youth Segment (Case Study on Muslim TV MNC Channels)

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Abstract

This research is titled "Development of the World of Moslem Program for the Youth Segment (A Case Study at Muslim TV MNC Channels)," motivated by the challenges of digital media in attracting the attention of young generations to religious content. This thesis aims to analyze youth perception of the "World of Moslem" program and formulate development strategies relevant to their needs and preferences, while simultaneously addressing the dynamics of digital transformation in the media industry. Utilizing a mixed-methods approach that combines quantitative surveys with qualitative interviews and observations, this study explores the stages of audience research, concept development, production, and program evaluation. Key findings indicate that although "World of Moslem" successfully maintained ratings in the 50-and-above age segment, the program was less effective in reaching youth audiences due to its conventional presentation format and lack of dynamic visual elements and interactivity favored by Generation Z. Therefore, this thesis recommends strategic innovations, including adjustments to the presentation style, visuals, communication, and themes to be more relatable for young viewers, as well as exploring collaborations with local vloggers and updating content based on viral trends. Technical and cultural challenges, along with competition from digital media, are also discussed as crucial factors for the future success of program development.

Keywords: Digital Media Strategy, Media Industry Transformation, Television Content

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Development, Television Programs, Youth Segment.

INTRODUCTION

The rapid evolution of digital technology has significantly transformed the landscape of media consumption, especially among younger audiences. In Indonesia, traditional television networks such as Muslim TV—under the umbrella of MNC Channels—face growing challenges in maintaining audience engagement in an era dominated by streaming platforms and personalized digital content. Muslim TV, a pay-TV Islamic channel, has attempted to respond to these challenges by producing a variety of religious programs, including Share It, I Majelis, I Murojaah, and World of Moslem. However, as audience preferences continue to shift, only World of Moslem has sustained viewership and survived programming restructuring from 2023 to 2025 (Nielsen Media, 2025). The show consistently ranks among the top ten programs on Muslim TV and appeals to audiences primarily above the age of 50.

World of Moslem is a religious travel vlog-style program presented by middle-aged Muslim vloggers, highlighting everyday Muslim life in foreign countries. The production utilizes a cost-effective model in which content creators produce their segments independently and submit materials digitally to the production team for editing and broadcasting. This innovative model leverages digital platforms such as Vision+, K-Vision, and MNC Play to distribute content, making it accessible nationwide. However, despite its creative approach and consistent performance with older audiences, the program has struggled to engage younger viewers, particularly from Generation Z (Nielsen Media, 2025).

This challenge reflects a deeper issue in the media industry's struggle to maintain relevance among youth in the face of digital disruption. As younger audiences increasingly consume content through interactive and personalized platforms, conventional television programming must adapt both in form and in content. Studies have shown that Generation Z tends to prefer content that is authentic, visually dynamic, and delivered by relatable figures—often younger content creators who speak their language and share their cultural reference points (Fauzi, 2022). This is further supported by the effectiveness of interactive digital formats, shorter video durations, and the use of younger content creators in enhancing relatability and engagement with youth audiences (Rahayu, 2023). The Uses and Gratifications theory supports this observation by emphasizing the active role of audiences in seeking media that fulfills their individual needs for information, identity formation, entertainment, and social integration (Ardianto & Erdinaya, 2020). Meanwhile, effective communication strategies must be adaptive

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and aligned with audience behavior and goals, rather than merely planned execution (Effendy, 2013).

Moreover, the conventional one-way communication model of mass media, as discussed by (Nurudin, 2019), is no longer sufficient in reaching younger audiences who expect real-time interaction and engagement. The structure and storytelling style of World of Moslem, while informative, are considered too formal and static by its intended youth audience, who seek media experiences that are immersive, participatory, and reflective of their daily realities. This content-audience mismatch creates a gap in media effectiveness and raises questions about how traditional religious programs can be reformatted to remain competitive in the digital age.

The concept of segmented programming offers one potential solution. Rather than discarding its existing viewer base, World of Moslem could adopt a multi-segment strategy that retains its appeal to older viewers while simultaneously developing youth-oriented content blocks with younger hosts, interactive segments, and more visually engaging storytelling. This dual-audience approach allows the program to maximize its reach across age groups without losing its core identity.

The urgency of addressing this issue is not only a matter of audience retention but also part of a broader discourse on Islamic media's role in contemporary youth education and identity building. Islamic broadcasting, when tailored effectively, holds the potential to shape moral and spiritual development in young audiences. However, without innovation and audience insight, such programming risks being perceived as outdated or irrelevant. As highlighted by (Rahayu, 2023), successful digital da'wah programming must incorporate interactive features, edutainment formats, shorter video durations, and collaborations with younger influencers to maintain youth interest.

This study aims to explore the perceptions of youth regarding the World of Moslem program and to formulate strategic recommendations for its development. It employs a mixed-methods approach combining quantitative surveys and qualitative interviews to capture both statistical trends and deep audience insights. The findings are expected to offer a roadmap for traditional broadcasters like Muslim TV in developing adaptive, youth-friendly content that aligns with modern consumption patterns while preserving religious authenticity.

The theoretical contribution of this research lies in expanding the application of Uses and Gratifications theory and audience segmentation in the context of Islamic television. Practically, it offers a model for transforming legacy media programs into hybrid content that integrates conventional broadcasting values with digital media strategies. Ultimately, this study seeks to

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support the sustainability of Islamic television in Indonesia by providing empirical guidance on content development, youth engagement, and media innovation in the era of convergence.

RESEARCH METHOD

This study employed a mixed method research approach combining quantitative and qualitative methodologies. According to (Creswell, 2014), mixed method research is "a research approach that combines or associates qualitative and quantitative forms involving philosophical assumptions, the use of qualitative and quantitative approaches, and the mixing of both approaches in one study". The study utilized a sequential explanatory mixed method design, where the quantitative phase was conducted first to collect numerical data about adolescent perceptions toward the "World of Moslem" program, followed by qualitative phase to explore deeper program development strategies. As explained by (Tashakkori & Teddlie, 2010), mixed method enables researchers to gain more comprehensive understanding compared to using a single approach.

The research was conducted at Muslim TV MNC Channels, West Jakarta, from June to July 2025. For the quantitative phase, 100 Muslim adolescents aged 15-24 years were selected through purposive sampling technique. Sample size was determined using Slovin formula with 10% margin of error. Respondents met criteria of having watched "World of Moslem" program at least 3 times in the last 3 months and residing in Muslim TV coverage area. For the qualitative phase, informants were categorized into:

1. Key Informant (Chandra Hidayatulloh, 48 years - program producer)
2. Main Informants (four adolescents aged 17-22 years representing different demographic segments)
3. Supporting Informant (Alfi Syahri, 22 years - assistant production)

Selection used purposive sampling as explained by (Patton, 2015), focusing on information-rich cases for in-depth study.

Quantitative data was collected through structured questionnaire with Likert scale 1-5 distributed via online survey using Google Form through social media platforms, online Muslim adolescent communities, and educational institutions. Data types included demographic data and viewing behavior, perceptions of program content and technical aspects, satisfaction levels and preferences toward daily vlog format, and secondary data from Muslim TV including rating, share, and audience demographic data. For qualitative data collection, following (Sugiyono, 2019), three methods were employed:

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1. In-depth unstructured interviews with all informants to explore program development aspects
2. Direct observation of program production processes (pre-production, production, post-production)
3. Documentation in the form of photos.

Quantitative validation included content validity by expert assessment and construct validity using Product Moment Pearson correlation. Reliability was tested using Cronbach's Alpha ($\alpha > 0.60$). Analysis utilized descriptive statistics using IBM SPSS 20, including frequency distribution, mean calculation, and score categorization:

- Strongly Agree: 4.21-5.00
- Agree: 3.41-4.20
- Neutral: 2.61-3.40
- Disagree: 1.81-2.60

Strongly Disagree: 1.00-1.80). Qualitative analysis followed (Miles, Huberman, & Saldaña, 2020), including data reduction, data display through category matrices and narrative presentation, and conclusion drawing with interpretation verification. Mixed method integration was achieved through data triangulation by comparing quantitative questionnaire results with qualitative interview findings, convergent validation analyzing consistency between both approaches, and member checking to verify researcher interpretations with informants.

USES AND GRATIFICATIONS THEORY

The Uses and Gratifications Theory is central to understanding modern audience behavior, particularly in an era where media users are no longer passive recipients but active seekers of content that fulfills specific personal, psychological, and social needs. This theory assumes that audiences have autonomy in selecting media, guided by their motivations and expectations, and that they use media content purposively to satisfy various gratifications such as entertainment, information, identity, integration, and interaction.

According to (Ardianto & Erdinaya, 2020), this theory departs from the classical stimulus–response model and shifts the focus toward the audience's role in the communication process. Instead of being influenced solely by media messages, audiences are seen as capable of interpreting, filtering, and choosing content that suits their interests. This theoretical perspective recognizes media consumers as rational individuals who make deliberate decisions about which media to use and how to use it, based on the functions and gratifications they seek. The media,

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therefore, acts as a resource that fulfills certain audience needs rather than a tool for manipulating behavior.

In the context of media programming—especially religious television like World of Moslem—this theory is particularly relevant. As (Nurudin, 2019) suggests, young audiences today engage with media to construct their identities, explore spiritual understanding, and maintain social connectivity. The gratification they seek is not only informational but also emotional and symbolic. Youth audiences may look to Islamic media content not only to learn religious teachings but also to find representation of their lifestyles, values, and aspirations in a format that feels relatable and contemporary.

Moreover, in an environment characterized by media abundance, audiences evaluate content based on its perceived value, relevance, and appeal. The application of this theory helps explain why some programs fail to connect with target demographics: they may overlook the specific gratifications sought by that group. For Generation Z, for example, the need for content that is visual, concise, authentic, and interactive becomes dominant. If a program like World of Moslem does not meet these expectations—whether in its storytelling, presentation style, or choice of host—it risks being disregarded, regardless of its educational or religious value.

Uses and Gratifications Theory, therefore, offers a useful framework for evaluating and developing media strategies that are audience-oriented. It shifts the emphasis from what media do to people, to what people do with media, thereby underlining the importance of audience agency in the creation and reception of content. In the case of Islamic television programming aimed at youth, this theory serves not only as an analytical tool but also as a guide for producers to align program elements—visuals, content structure, hosts, and delivery platforms—with the evolving needs of their viewers.

MASS COMMUNICATION THEORY

Mass communication refers to the process by which individuals, groups, or institutions transmit messages to large, heterogeneous, and anonymous audiences through technological channels. In traditional models, the flow of messages tends to be one-directional, structured by the characteristics of mass media institutions and constrained by their content production mechanisms. However, in the current media environment—shaped by technological convergence and shifting audience behavior—the nature of mass communication has become increasingly dynamic, participatory, and segmented.

(Effendy, 2013), defines mass communication as the extension of interpersonal

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communication, wherein the communicator uses technical tools such as radio, television, or digital platforms to reach vast and dispersed audiences. This process involves several key elements: the communicator (sender), the message, the media (or channel), the audience (receiver), and the effect. The strength of mass communication lies in its ability to disseminate information rapidly and simultaneously across broad social, cultural, and geographic boundaries. However, this broad reach also requires media producers to be attentive to audience diversity, including age, education level, religious background, and media literacy.

(Ardianto & Erdinaya, 2020) argue that mass communication functions not merely to inform, but also to educate, entertain, persuade, and reinforce cultural values. These functions become particularly significant when applied to Islamic television programming, which must balance religious messages with the expectations of modern viewers. For example, while the core objective of da'wah-based programming is to guide and educate, it must also entertain and emotionally engage the viewer in order to maintain attention and retention. Programs like World of Moslem exemplify this dual goal: they aim to deliver spiritual content while also appealing to the aesthetic and emotional preferences of youth audiences.

(Nurudin, 2019) emphasizes that in the mass communication process, the audience is not entirely passive. Even though the message originates from a central institution, such as a television channel, the audience interprets and responds to the content based on their own social context, experiences, and media habits. This view shifts the traditional top-down model of communication toward a more interactive paradigm, where feedback—though not always immediate—is recognized as a critical element in shaping media content and delivery.

Moreover, the rapid evolution of mass media technologies has transformed the operational logic of broadcast institutions. (Morissan, 2018) notes that television, once the dominant form of mass communication, must now compete with digital and on-demand platforms that offer greater personalization, interactivity, and visual engagement. For religious television to remain relevant—particularly to younger generations—it must adapt its mass communication strategy by integrating contemporary media logic into its content structure, narrative style, and distribution channels.

In the context of this study, mass communication theory provides the foundational lens to analyze the challenges and strategies involved in the development of Islamic media content for youth. It frames how messages are structured, how they travel through media institutions, and how they are received, interpreted, and responded to by the audience. It also highlights the importance of alignment between message, medium, and audience expectations—especially in

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producing content that aims to educate without losing its appeal in a saturated media environment.

RESULT

This mixed-method study analyzed youth perceptions of the "World of Moslem" program through a survey of 100 teenage respondents (ages 17-25) and interviews with 6 key informants. The demographic profile showed female dominance (65%), with the 22-year-old age group being most represented (18%). Educational backgrounds were primarily Diploma/Associate Degree holders (50%) and high school graduates (48%). Nearly half of respondents (48%) were new viewers with less than 3 months viewing duration, while only 23% had watched for more than 6 months.

Perception analysis through seven indicators revealed significant variations in program assessment. Content relevance to Muslim youth life showed mixed results, with 33% neutral responses, 33% positive, and 34% negative perceptions. Theme and story attractiveness received predominantly neutral responses (44%), with only 32% showing positive interest. However, the program performed best in conveying understanding of global Muslim values, achieving 54% positive perception (36% agree, 18% strongly agree).

The most critical findings emerged in technical and presentation aspects. Visual appeal and narration received the most negative assessment, with 66% of respondents expressing dissatisfaction (31% strongly disagree, 35% disagree) and only 5% agreement. Content creator effectiveness showed neutral dominance (53%), indicating creators' failure to establish strong audience connections. Delivery style suitability received the worst evaluation, with 80% of respondents (47% strongly disagree, 33% disagree) finding it incompatible with teenage preferences.

Despite presentation weaknesses, the program's educational value was acknowledged positively by 55% of respondents (37% agree, 18% strongly agree), with only 17% showing resistance. This pattern indicates that while the program maintains educational merit, significant

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gaps exist in presentation and audience engagement approaches.

Table 1. Validity Test Results

Indikator	r hitung	r tabel	Keterangan
Y1.1	0.768	0.256	Valid
Y1.2	0.781	0.256	Valid
Y1.3	0.627	0.256	Valid
Y1.4	0.509	0.256	Valid
Y1.5	0.557	0.256	Valid
Y2.1	0.557	0.256	Valid
Y2.2	0.724	0.256	Valid
Y2.3	0.430	0.256	Valid
Y2.4	0.320	0.256	Valid
Y2.5	0.598	0.256	Valid
Y3.1	0.659	0.256	Valid
Y3.2	0.716	0.256	Valid
Y3.3	0.564	0.256	Valid
Y3.4	0.696	0.256	Valid
Y3.5	0.455	0.256	Valid
Y4.1	0.707	0.256	Valid
Y4.2	0.694	0.256	Valid
Y4.3	0.401	0.256	Valid

***Sumb**er: Olah Data IBM SPSS 20, 2025*

Based on the validity testing conducted on all 18 indicators of the research instrument, every item demonstrated a valid status with an r-calculated value exceeding the r-table of 0.256. This result indicates that the research instrument possesses good construct validity and can be reliably used to measure adolescents' perceptions of the "World of Moslem" program.

Table 2. Reliability Test Results

Reliability Statistics			
Cronbach's Alpha	Nilai Kritis	N of Items	Keterangan
0.896	> 0,60	18	Reliabel

Sumber: Olah Data IBM SPSS 20, 2025

Based on the reliability test results presented in the table above, a Cronbach's Alpha value of 0.896 was obtained, which exceeds the critical threshold of 0.60. This indicates that the

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research instrument used possesses a high level of reliability and can be relied upon to measure the variables under investigation. In other words, each item within the instrument provides consistent results if used in repeated measurements.

Table 3. Descriptive Statistical Analysis

Descriptive Statistics

		Jenis Kelamin	Usia	Tingkat Pendidikan	Berapa Lama Menonton "World of Moslem"	Persepsi Terhadap Konten Program "World of Moslem"	Persepsi Terhadap Aspek Teknis dan Penyajian	Persepsi Terhadap Nilai dan Dampak Program	Masukan Responden
N	Valid	100	100	100	100	100	100	100	100
	Missing	0	0	0	0	0	0	0	0
Mean		1,65	21,28	2,48	1,75	15,10	13,01	16,57	10,63
Median		2,00	21,00	2,50	2,00	16,00	13,00	17,00	11,00
Mode		2	22	3	1	16	13	18[a]	12
Std. Deviation		,479	2,470	,541	,809	3,656	3,298	3,756	2,692
Minimum		1	17	1	1	7	5	5	3
Maximum		2	25	3	3	22	23	23	15

a. Multiple modes exist. The smallest value is shown

The difference in mean scores across perception dimensions confirmed the pattern of qualitative findings regarding the program's strengths and weaknesses. The program's value and impact dimension exhibited the highest mean score (16.57), whereas the technical and presentation aspects showed the lowest mean (13.01), which aligns with the perception analysis based on prior frequency distributions.

This descriptive statistical data indicates that the research sample possesses characteristics consistent with the target population of the "World of Moslem" program, namely educated Muslim adolescents with varied exposure to the program. This provides good external validity for generalizing the research findings (Field, 2018).

Qualitative findings from program stakeholders corroborated quantitative results. Producer Chandra Hidayatulloh acknowledged primary challenges including "*budget and technical limitations, such as transportation costs and admission tickets to distant locations*" and "*vlogger characteristics that may be introverted or have difficulty interacting*". Production Assistant Alfi Syahri emphasized the need for "*light, fast approach with attractive visuals because teenagers like content that is not too formal*" and noted distribution strategy focuses on "*Instagram, TikTok, and YouTube Shorts, because these platforms are most frequently used by teenagers*".

The convergence of quantitative and qualitative data reveals that while the "World of Moslem" program succeeds in delivering educational content about global Muslim diversity, it faces fundamental challenges in technical execution, cultural relevance, and presentation style

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alignment with teenage preferences. The program's strength lies in its educational value (55% positive perception) and ability to provide understanding of global Muslim values (54% positive), but requires significant improvement in visual quality, content creator training, and delivery approach to effectively engage the target teenage audience.

CONCLUSION

This study indicates that the development of the World of Moslem program for the youth segment requires a comprehensive approach that integrates content, format, and delivery style tailored to the characteristics of digital natives and the preferences of young audiences. The key findings reveal that the primary challenges include the use of formal and visually unappealing presentation styles, as well as topic and format mismatches that fail to generate optimal audience engagement. An effective program development model must therefore adopt a vlog-based format with personal storytelling, concise duration (25–30 minutes), and content that balances educational and entertainment elements. Furthermore, the communication style should be adapted to resonate more strongly with youth culture and media habits. The inclusion of a systematic and responsive audience feedback mechanism is also essential to support continuous improvement. Accordingly, this research proposes a development model grounded in an interactive and adaptive approach, aimed at enhancing the appeal and effectiveness of the World of Moslem program in reaching and motivating Muslim youth in the digital era.

FUTURE DIRECTIONS

This study's recommendations are directed towards the development of theoretical and methodological frameworks in the field of communication:

1. **Development of Media Communication Theory:** There is a need for the development of media communication theories that emphasize the importance of audience segmentation based on digital native characteristics and youth culture in designing content and delivery styles.
2. **Advancements in Research Methodology:** In research methodology, it is suggested to employ more in-depth and continuous mixed-method approaches for evaluating program effectiveness, including the utilization of real-time data analytics technology from digital platforms.
3. **Future Research Scope:** For subsequent research, it is recommended to delve deeper into the psychographic aspects and media behavior of adolescents, as well as

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innovations in content formats such as augmented reality or other interactive media, to enhance engagement.

Practically, the findings of this research can be utilized by producers and managers of Muslim media in formulating communicative, relevant, and effective television and digital content development strategies that meet the needs and expectations of adolescents in learning Islamic values in an engaging and interactive manner.

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