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## Analysis of Audiences' Interpretation of Ganjar Pranowo's Image in MNC Group's Adzan Show (Reception Study on Young People)

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### Abstract

Ganjar Pranowo is one of the political figures with a fairly high electability rate. However, when he appeared as a model in the MNC Group television station's call to prayer broadcast, it became a polemic in society, thus reducing his electability. Young people in the general election became the largest voter for the upcoming 2024 election, compared to older people. The purpose of this study was to see the meaning of young people towards the image of Ganjar Pranowo in the MNC Group call to prayer broadcast. The textual analysis method uses the concept of the codes of television, while the meaning analysis method uses the Stuart Hall encoding decoding concept. The dominant meaning of this call to prayer broadcast depicts the figure of Ganjar Pranowo who is religious and there is no campaign element in it. This study reveals the diversity of meanings of young audiences. Ganjar Pranowo's image was well received before this call to prayer broadcast. Some of them began to decline seeing Ganjar Pranowo's image after the call to prayer broadcast. Where there are two informants in the dominant hegemonic position and two others in the opposition position. Apart from gender perspective, diversity of meanings also occurs due to understanding of political values and insights.

**Keywords:** Audience Interpretation, Ganjar Pranowo's Image, Adzan Broadcast, MNC Group, Young People

### 1. Introduction

Ganjar Pranowo has been the governor of Central Java for two terms since 2013. During his leadership, a number of people felt that Ganjar Pranowo was able to eradicate poverty (Saputro, 2023). Ganjar Pranowo's success was not simply due to several work programs that had been implemented, one of which was free education to improve the quality of human resources so that people could compete in the world of work. Based on a survey conducted by the Indonesian Survey Institute, Ganjar Pranowo's electability was 35.2 percent and ranked first above Prabowo Subianto with 33.2 percent and Anies Baswedan 23.9 percent (CNBC Indonesia, 2023). Ganjar's high electability value shows the public's preference for him as a candidate for leader, which can be interpreted that Ganjar has a strong political appeal in the eyes of the public. After Ganjar Pranowo stepped down as Governor of Central Java, Ganjar Pranowo is now ready to become a presidential candidate supported by the Indonesian Democratic Party of Struggle (PDIP) (DetikNews, 2023).

MNC Group is a company founded by Hary Tanoesoedibjo in Surabaya in 1989 as an investment company that focuses on the entertainment, media, and financial industries. (BBC News Indonesia, 2023). On September 10, 2023, Ganjar Pranowo was seen as a model in the call to prayer broadcast on a television station under the auspices of the MNC Group. His appearance caused controversy among the public, because some parties considered that the appearance of a political figure in a religious context, especially ahead of the general election, could be considered an attempt to associate himself with religious values in order to gain the sympathy of voters. This action is considered a form of identity politics, where religious symbols are used for political purposes, which has never been done before by political officials in the call to prayer broadcast.

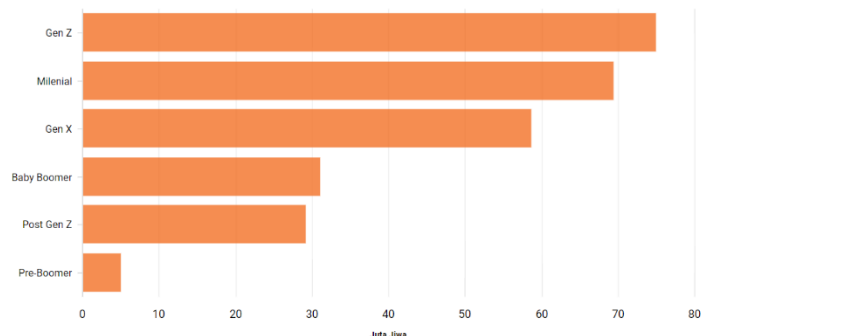
In the video, Ganjar Pranowo is seen performing ablution and then praying in congregation wearing a white koko shirt, black peci, and sarong as a congregation. The public considers the presence of Ganjar Pranowo as a model for the Maghrib call to prayer broadcast as a form of identity politics because previously political officials had never appeared as models for the call to prayer, considering that his appearance was when the time was approaching the general election (election). However, some people think that the video is considered as just an ordinary invitation to prayer.

According to the Coordinator of the People's Voter Education Network (JPRR), Nurlia Dian Paramita explained that identity politics is a situation when someone uses a symbol related to something that is attached to them. The symbol used can be related to ethnicity, religion, or race. This is deliberately done to combine strength with the element of "sameness". From here we can see that after the appearance of the call to prayer broadcast by the private television station under the auspices of the MNC Group, it has given rise to many meanings in the wider community. This is also widely reported on television and in online media. Not to forget, young people now also have their opinions on online sites such as Twitter. The diversity of public comments on social media regarding the call to prayer broadcast shows that humans have the ability to give meaning subjectively, namely based on their own opinions. So that the audience gives meaning to the construction of Ganjar Pranowo's image based on the views, background, culture, and experiences of each individual (Putri, 2023).

Based on a survey conducted by the Indonesian Survey Institute (LSI) in August 2023, it showed that the electability of Prabowo Subianto and Ganjar Pranowo continued to increase, while Anies Baswedan's electability in the past year had decreased (Annur, 2023). Based on the survey results, Ganjar Pranowo was ranked first with an electability of 37 percent in August 2023. This figure increased by 5.3 percent compared to August last year. Then followed by Prabowo Subianto at 35.3 percent and increased by 5.2 percent from last year. Meanwhile, Anies Baswedan with a figure of 28.2 percent fell to 22.2 percent in August 2023. The survey conducted by LSI was on August 3 to 9, 2023, meaning the day before the call to prayer was broadcast on a private television station under the auspices of the MNC Group.

The results of a survey conducted by the Indo Research Institute (CNBC Indonesia, 2023) were then published regarding the electability of presidential candidates. The results showed that Prabowo Subianto, who will be a presidential candidate, defeated Ganjar Pranowo and Anies Baswedan. The survey was conducted from 11 to 18 September 2023, where the survey was conducted after the broadcast of the call to prayer on a private television station under the auspices of the MNC Group. Prabowo Subianto won by 34.8 percent, followed by Ganjar Pranowo by 34.4 percent and Anies Baswedan by 25.2 percent. Although only 0.4 percent apart, Ganjar's electability also decreased. So the researcher also assumes that after the exposure of social media and the broadcast of the call to prayer, it could affect Ganjar Pranowo's image.

But it is not only social media and the call to prayer that influence a person's interpretation. Psychographic characteristics such as a person's values, attitudes, and beliefs can influence how they process information obtained from social media and the call to prayer and the image they have of Ganjar Pranowo. Psychographic characteristics also play an important role in mediating the relationship between the intensity of exposure to social media and the call to prayer with the image of Ganjar Pranowo.



**Figure 1. Results of the 2020 Indonesian Population Census. Source: Databoks**

Figure 1, the results of the 2020 Population Census show that Generation Z and Millennials are the majority of the Indonesian population. Generation Z makes up 27.94% of the 270.2 million people in the country, and Millennials make up 25.87% of the total population. The lowest number of generations recorded was 1.87% Pre-Boomers, who are people born before 1945 and are 75 years old or older.

Likewise, the results of the Permanent Voter List (DPT) for the 2024 General Election (Pemilu) by the General Election Commission (KPU) have determined 204,807,222 voters (Muhamad, 2023). Reported from *Republika*, the results of the DPT recapitulation, the majority of voters in the 2024 election are Millennials and Generation Z. This was conveyed by the Commissioner of the Indonesian KPU, Betty Epsilon Idroos in the Open Plenary Meeting of the DPT Recapitulation at the KPU Office on July 2, 2023. Where as many as 66,822,389 or 33.60 percent came from the Millennial Generation. While as many as 46,800,161 voters or 22.85 percent of the total DPT for the 2024 Election are Generation Z.

According to August Mellaz, a member of the General Election Commission (KPU) of the Republic of Indonesia, the young age group will be the majority of voters in the 2024 Election (Ayu, 2023). This group is considered to represent 55-60 percent of valid voters. August added that the young group is citizens aged 17-39 years, meaning that in that age range are from the Millennial Generation and Generation Z.

Reported from *Antara News*, in terms of social and political issues, initially both generations were indifferent and apathetic (Watra, 2023). However, lately this year, both generations have been more concerned as seen by them voicing their opinions through social media. These opinions are able to influence public opinion. For example, in the case of road damage in Lampung. Both generations actively voiced their opinions through social media, causing President Joko Widodo to go directly to Lampung Province to see the condition of the roads there. According to the Coordinator of the Indonesian Millennial Movement, Muhammad Adhiya Muzaki, in terms of politics, the millennial generation often voices and fights for issues of social justice, reproductive rights, and environmental issues. Meanwhile, generation Z more often speaks out about human rights, environmental issues, and gender equality issues. However, the difference is that generation Z only voices their voices through social media compared to the millennial generation who use social media and participate in social movements.

The influence of the millennial generation has been recognized by several researchers such as Stella M. Rouse and Ashley D. Ross in their book entitled *The Politics of Millennials: Political Beliefs and Policy Preferences of America's Most Diverse Generation*. Rouse and Ross describe the political views of the millennial generation on various issues and how their opinions can influence political policy in the United States. This generation tends to be more

progressive (advanced) and inclusive (inviting or involving) in their political views by being more supportive of minority issues, LGBTQ rights, and environmental policies (Watra, 2023).

Likewise, the journal (Oral, 2023) suggests that political and media campaigns targeting Gen Z in Turkey should concentrate on social media as the primary means of communication. Since Gen Z is more influenced by what they see and read in the media than by the people around them, they should prioritize providing accurate and reliable information. In addition, political parties should not rely on political advertising in the mass media to attract Gen Z; instead, political parties should employ social media managers who speak to Gen Z so that they can communicate well with them.

In addition, these two generations are more active in using technology and social media to participate in influencing the public. These two generations will later take control and play an increasingly large role in future policies because of their large numbers and the influence they have through social media.

Based on Ganjar Pranowo's statement on the Mata Najwa On Stage program on September 19, 2023 (Nuha Khairunnisa, 2023), Ganjar explained that he did not engage in identity politics. Ganjar was willing to appear in the adzan broadcast because Ganjar wanted to show himself. However, because previously there was no history of a politician being a model in the adzan broadcast, this triggered the public's perspective in assessing Ganjar Pranowo, thus affecting his electability figures. Therefore, it is necessary to hold an effective communication campaign that does not cause ambiguity in the public's perspective or use social media exposure with messages that can restore public trust in him.

Ballian Siregar, Ahmad Zaki Abdullah and Olih Solihin perceived the news of Anies Baswedan becoming a presidential candidate in 2024 supported by the Nasdem party. Where after the news circulated, the public began to form their own opinions, especially since the media ideology is not specific so that the public tries to understand it. The media ideology can come from various sources, including from media owners, political ideology, commercial interests or ideologies from norms in society. The results of the study were that the mass media was interpreted by the research informants as a message of siding with the owners of capital where all messages that appeared in the mass media could not be interpreted in text, but according to context. So, many of them felt careful and filtered the information on social media (Siregar, Abdullah, & Solihin, 2022).

Furthermore, Monica Quinn's research on the acceptance of new voters on the use of religious symbols in the 2018 East Java gubernatorial election campaign advertisements on Instagram. Monica's research results show that the use of religious identity in campaign advertisements is considered effective in showing identity and as a strategy in gaining support for votes in the general election. However, the majority of informants in this study accepted the message conveyed in the campaign advertisement but modified it to the meaning given. So when viewed from its effectiveness, the use of religious identity in the context of a political campaign can have a significant impact on attracting public support related to that religious identity. However, the varied responses from the community are sufficient to show that this is not always effective overall, depending on the individual's interpretation and other factors involved (Quinn, 2019).

It should be underlined that not all individuals have the same views on issues. Each individual in both generations has their own views and meanings. This is interesting for researchers to use as a sample of their research by looking at the meanings of the two generations towards the image of Ganjar Pranowo after the broadcast of Adzan MNC Group featuring Ganjar Pranowo as a model. Therefore, researchers want to research this with the title "Analysis of Audience Meaning of Ganjar Pranowo's Image in the Adzan MNC Group Broadcast (Reception Study among Young People)".



As Stuart Hall's encoding-decoding model suggests, the function of the code on the decoding side often takes on the status of a naturalized perception. The decoding of a message is not transparent and is influenced by the receiver's experience and cultural background. The receiver's interpretation of the message is not always the same as the sender's intended meaning. This theory is useful for understanding how messages are produced and transmitted, especially in the context of television. Encoding, according to Severin and Tankard (1997, p. 91), is the translation of intent, purpose, or meaning into symbols or codes (Severin & Tankard, 1992).

The primary meaning created by the encoder or text creator is called the preferred reading. This meaning comes from the social, technical, and ideological codes organized in the text. These codes are used by the encoder to direct, limit, or control the interpretation of the text by the decoder or receiver (oxfordreference, 2023). Because the encoder may include many assumptions that are not consciously realized, the intended meaning may be different from the intended meaning. Because the decoder may have a different background, experience, and social context than the encoder, the preferred reading is not always accepted by the decoder.

## 2. Method

This research is a descriptive interpretive qualitative research using textual analysis and reception analysis. Textual analysis is used to determine the dominant meaning or preferred reading, while reception analysis is used to determine the audience's meaning. Based on the data collected, analyzed, and interpreted, this research can provide an in-depth picture of social phenomena. Descriptive research starts from the questions "why" and "how" a social event can occur, so that researchers can understand the context, process, and meaning of the event.

This study uses an interpretive paradigm because this paradigm is to understand the meaning and subjective experiences of individuals or social groups in a particular context. Researchers want to understand the social reality that occurs among young people (Millennial Generation and Generation Z) from various perspectives. The interpretive paradigm focuses on how humans interpret their social lives and how they express their understanding through language, voice, metaphor, personal style, and social rituals (Rahardjo, 2018). This paradigm also challenges the idea that social reality is something we take for granted, but is formed over time through the process of communication, interaction with people around us and shared history (Creswell, 2008).

The theory proposed by John Fiske is used in this study. This study focuses on two general issues in semiotics (the study of signs), namely the relationship between signs and meanings and how signs are combined into codes (Fiske & Hartley, *Semiotics in Communication Research*, 2003). According to Fiske, audiences use these codes to construct their own meanings about television shows. This helps them understand their world, express their identities, and challenge dominant ideologies. The meaning of television varies from person to person based on culture, background, social class, and other factors (Vera, 2014). The concept of codes of television by John Fiske is an analytical framework for gaining an understanding of how television creates meanings that are related to the dominant ideologies of society.

The technique for analyzing MNC Group's adzan broadcasts uses three levels of the concept of codes of television by John Fiske to find the preferred reading or dominant meaning of the text.

1. The reality level shows that an event is encoded or formed through our socio-cultural codes in the real world, such as appearance, dress, behavior, and expression.
2. The representative level refers to the codes used to depict the real world in certain ways that relate to technical codes such as camera angles, music, and lighting.
3. The ideological level refers to codes that convey certain values and beliefs, such as individualism, patriarchy, race, class, and other depictions of gender, race, and class.

A sign is something physical, which can be received by the senses and studies that have different types of signs, different ways of signs that produce meaning in them, ways of signs that are related to the people who use them. Next there are codes or systems of signs organized. Finally there is culture, where codes and signs run (Fiske, 2012).

The audience interpretation analysis technique is carried out in three stages. First, data collection through in-depth interviews with research informants to collect information, perspectives, backgrounds, and opinions of the audience. This interview is stored in the form of an interview transcript. Second, reducing data to select, filter, and compile relevant and important interview transcripts to answer the research objectives. The results of the data reduction are labeled so that they can be categorized into groups that are in accordance with the audience's meaning position. Third, interpreting data is the process of providing explanations and understanding of the data that has been reduced. In this case, the researcher compares the data with the dominant meaning in the MNC Group adzan broadcast to be interpreted into Stuart Hall's encoding decoding concept regarding the audience's meaning position. After that, the researcher will explain the reasons why the audience interprets the message in such a way.

### 3. Results and Discussion

To gain strong support from the public, a political figure needs to have strong legitimacy. Legitimacy is the public's recognition of the authority and power of a person or group. There are three ways to strengthen legitimacy, namely symbolically, materially and procedurally (Subakti, 2010). In the context of the adzan broadcast featuring Ganjar Pranowo, the broadcast can be considered an attempt to gain legitimacy symbolically. In this case, the adzan symbol is used to strengthen Ganjar Pranowo's image as a religious figure who is close to the public. However, the use of religious symbols in a political context can also cause controversy and is considered a form of abuse of religion for political interests.

Symbolic way is One way to gain legitimacy is by using symbols to change moral, emotional, traditional, belief, and cultural values. This symbolic way is used as a person's image to attract sympathy and support from voters, especially in Indonesia which is predominantly Muslim.

The results of this study reveal that there is diversity in the interpretation of the Millennial Generation and Generation Z audiences towards the image of Ganjar Pranowo. First, the audience responded to the issue of Ganjar Pranowo's appearance in the MNC Group's adzan broadcast. Two informants felt that it was okay for Ganjar to do so because the broadcast did not contain campaign elements such as an invitation to vote for him. There were two informants who refused to accept Ganjar Pranowo as a model in the adzan broadcast and felt that there was an element of identity politics. Both informants were women from the Millennial Generation and Generation Z.

#### Diversity of Interpretations of the Adhan Broadcast

This study reveals the diversity of meanings among Millennials and Generation Z towards the appearance of Ganjar Pranowo in the MNC Group's adzan broadcast. First, there was a positive response from several informants. Two informants stated that Ganjar's appearance in the adzan broadcast did not contain any explicit political campaign elements. They argued that this broadcast only showed Ganjar in worship activities without a direct invitation to vote for him, so it was considered not problematic. Informant Nena analyzed the appearance of Ganjar Pranowo in more depth in the adzan broadcast. According to her, this was permissible for Ganjar to do because it was considered that there was no element of an invitation to vote for him.

“In the video, Ganjar only welcomes people at the mosque, performs ablution, then prays. There is nothing strange in the video, it’s normal. Why is he not allowed to be a model? Even if the reason is because of the campaign, there is no statement to choose me. Oh, he positions himself as a public figure.”

This informant felt that as long as the broadcast did not explicitly invite people to vote for Ganjar, then there was nothing wrong. This attitude is in line with the statement of the Chairman of the KPU, Hasyim Asy'ari, who stated that Ganjar's appearance in the call to prayer was still in the socialization stage and not a form of official campaign. According to the Chairman of the KPU, Hasyim Asy'ari, Ganjar's appearance in the call to prayer on TV stations was not a form of campaign because the activity was still in the socialization stage where participants in the 2024 Election had been allowed to carry out the activity since December 14, 2022. In addition, the call to prayer broadcast was first broadcast when Ganjar Pranowo had not yet registered himself with the KPU, so this was not yet the KPU's business (detikcom, 2023).

Informant Ifa also stated something similar. He even questioned where identity politics lies.

"I don't mind the issue of the call to prayer, I'm normal, I don't judge. I don't understand the lek iku (call to prayer) in Ganjar's identity politics. Grandma really doesn't want to start the campaign, you have to show off your religious beliefs. But lek personally, I don't report him, lek the call to prayer Koyok Ngonong doesn't matter" (When it comes to the call to prayer, I don't have a problem with it, it's normal, I'm not the one to judge. I don't understand that it (the call to prayer) is Ganjar's identity politics. If that's the case he is It's like a campaign, so it should show all religions. But for me personally, it doesn't matter if the call to prayer is like that.)

### Rejection of Adhan Broadcast

Second, there was rejection from other informants who considered Ganjar's appearance in the adhan broadcast as a form of unethical identity politics. Informants Isla and Wafi, for example, argued that the use of religious symbols in a political context, especially in the run-up to an election, was an unethical act. They considered that identity politics should be built in the long term and not used suddenly to gain political support. Informant Isla was of the view that if it were not in the context of the presidential election, it could be tolerated with quotation marks. However, in the context of the election, it becomes an ethical issue, especially in the form of religion. Then in terms of identity politics, these two informants stated that it should be built in a long term. Although the General Elections Commission (KPU) stated that Ganjar Pranowo did not violate the rules, the focus of these two informants was on the issue of ethics and unethics, not the issue of whether it was allowed or not. These two informants stated that it was permissible for Ganjar to engage in identity politics with the adhan broadcast, but it was shown two years ago.

"Maybe if it's not in the context of the presidential election, maybe it can be understood in quotation marks. Indeed, most of them, especially videos or advertisements that use, which are related to religious matters, have indeed been widely used by certain people. But in the context of the presidential election, it becomes unethical, especially if the broadcast is in the form of religion. Well, the unethicity is impossible for it to appear unless it is not in the context of the presidential election."

Informant Isla also responded to the issue of identity politics that hit Gajar Pranowo in the adhan broadcast. Where such identity politics should have been built a long time ago.

“Actually, the statement of identity politics is funny because like this, identity politics is something that must be built over a long period of time. Indeed, Ganjar has had it all this time, but if the pretext is to use it as if allowing it to appear, then that is Ganjar's view and that is reasonable. And in the regulations, for example regarding the campaign, that is still allowed



because in the video there is only a video of Ganja, there is no specific sentence to choose him, even though it is not during the campaign period, it is allowed. But the problem is, when it appears, especially since it is a video, especially one whose purpose is to pray, it becomes an ethical and unethical issue, not a matter of whether it is allowed or not. The matter of Ganjar talking is allowed, yes, that is his view. But in my personal view, it is unethical even though it was made before his candidacy period. Why wasn't it shown two years ago? For example, if he wanted to build identity politics."

Informant Wafi also has the same opinion as informant Isla, namely that this is an unethical thing.

"Yo Jengene, the call to prayer is being played politically, it's not ethical. The thing is, I'm selling religion, yo, perosoku. Whip it up? Look at politics, politics, don't worry about religion. It's not worth it ae. Perosoku yo gawe identity politics seh. Sakdurunge doesn't know about Ngonon, why does Saiki involve things that should involve politics and not get involved in Nak Kono? So you don't have to sing dadi as a model and be a political person" (Yes, it's unethical to use the call to prayer for politics. The thing is, it's selling religion, I feel like. Like why? If politics is just politics, there's no need to connect it to religion. That's not appropriate. In my opinion, it's using identity politics, you know. That was never the case before, how come now it involves things that should not be involved in politics. So political people shouldn't be the models).

### **The Influence of Broadcasts on Ganjar Pranowo's Image**

Third, related to the image of Ganjar Pranowo in the eyes of the Millennial Generation and Generation Z who are outside Central Java, most of them only know Ganjar through the media. Before the adzan broadcast, Ganjar was considered a cool and humorous political figure, often interacting with the public through social media. However, two out of four informants stated that Ganjar's image worsened after his appearance in the adzan broadcast. They considered that Ganjar's move to present himself in a religious context in the mass media ahead of the election was inappropriate, because it could give the impression of politicizing religion. Informant Isla, while following the development of the Ganjar Pranowo case long before the adzan broadcast, felt that there were several oddities in his handling when he served as Governor of Central Java. This was seen as Ganjar Pranowo's lack of ability to handle a case.

"Ganjar personally is a fun person. So far, on social media, his portrayal is as if he is close to the community, close to young people. Then several times, it seems like he displays funny things, jokes in the community. Yes, that is Ganjar's personal identity. Well, Ganjar's identity in terms of policy is indeed lacking several times in my opinion. For example, when there is a case that requires a wise solution, in my personal opinion, Ganjar cannot solve it."

Informant Nena is different, where she feels skeptical about the image of Ganjar Pranowo that she has known so far. This is because she has never met him directly and been directly involved with his policies so she does not know Ganjar very well.

"I don't follow Ganjar. The person is closer to people like blusukan, is it real blusukan or set up, I don't know. But what is clear is that they often interact on social media so maybe they can greet people who are far away. On screen, the person is friendly and close to the community, on screen, yes. I've never met the real person."

On the other hand, other informants such as Nena and Ifa did not feel any significant change in Ganjar's image after the broadcast. They considered the broadcast of the adzan as neutral and did not contain explicit political messages. Informant Nena revealed that there was no change in image that she saw after watching the adzan broadcast, where she also did not see any use of identity politics by Ganjar.

“After watching the video, his views are also normal, they haven’t changed. In the video, I also didn’t see Ganjar using identity politics, it was like it was normal. Even though no one had been a model before, I think it’s normal. Who knows, maybe the director really wanted to highlight Ganjar’s figure, I don’t know.”

Informant Ifa also expressed the same thing, where he also did not have a problem with Ganjar Pranowo's appearance in the call to prayer broadcast.

"After the video came out, it was still normal, it was still good, no problem."

However, two of them began to see Ganjar Pranowo's image getting worse. The two informants were men from the Millennial Generation and Generation Z. Informant Isla assessed that Ganjar could not be wise enough to restrain his desire to be in power, where the general public judges from how a politician gets to power. Here, the steps taken by Ganjar were not quite right.

"Yes, what is clear is that his image in my personal opinion is getting worse. What I mean is that indirectly Ganjar cannot be wise enough to restrain his desire for power. The way he got to power is what we judge. Well, in this case, I think Ganjar's steps are not quite right. Yes, that's fine for Ganjar, but for me personally, it's not quite right."

Almost in agreement with informant Isla, informant Wafi also interpreted that Ganjar's image was declining. However, Ganjar's image declined not because of Ganjar's appearance in the adzan broadcast, but rather because of several PDIP members who carried out promotions in a less than ideal manner (REPUBLIKA, 2023).

“At the beginning, it was jek neat, dadi dee went down, the public was sloppy, nak panggon cilik cilik was pressured, jire biyen tiki cilik, pak Jokowi. Wow, this is Mr Jokowi's successor. But sing garai citrae elek sat down because of the adzane but the party. Dadi gara gara partaine sing promosine sampek mekso mekso uwong iku, dadi citrae Ganjar melok elek” (Awalnya kan masih bagus, jadi dia kan turun ke masyarakat kayak ke tempat kecil didatangi jadi aku mikirnya dulu kayak pak Jokowi. Wah ini penerusnya pak Jokowi. Tapi yang bikin citranya jelek itu bukan karena adzannya tapi partainya. Jadi karena partainya yang promosinya sampai memaksa orang itu, jadi citranya Ganjar ikut jelek).

Based on the previous discussion, informant Isla is in an opposition position where she criticized Ganjar Pranowo's appearance in the adzan broadcast. She showed disagreement with the use of identity politics, stating that identity politics should be built over a longer period of time and that Ganjar's steps were inappropriate in holding back the desire for power. Isla also highlighted the lack of policies that she considered less than good in several cases faced by Ganjar Pranowo while serving as Governor of Central Java.

Informant Nena is in a dominant position. She feels that Ganjar in the adzan broadcast does not contain elements of invitation to vote for him, tends to be in a dominant position. She does not think Ganjar uses elements of identity politics in the adzan broadcast and considers it a normal thing.

Informant Wafi is in the opposition position. Based on his interpretation, Ganjar Pranowo's image is getting worse. He blames not only Ganjar's appearance in the adzan broadcast, but also the actions of certain individuals in the party that disrupt Ganjar's image.

Finally, informant Ifa is in a dominant position. The interpretation she made tended to see the adzan broadcast as something ordinary and did not question the emergence of Ganjar Pranowo as a model in the context of the adzan broadcast. This informant showed no objection regarding the context of identity politics that became an issue for Ganjar Pranowo.

The results of this study also strengthen Stuart Hall's encoding-decoding theory, which explains that media messages are never passively received by the audience but are interpreted based on the social background, culture, and individual experiences. In this case, informants who refused to see Ganjar's appearance in the adzan broadcast as an attempt to communicate

Ganjar's religiosity actually considered this as an unethical politicization of religion. This shows that messages intended to strengthen a positive image can be interpreted as manipulative efforts if the audience feels that the message is contrary to their values.

In contrast, informants in dominant positions may be more inclined to accept these messages in line with their ideological preferences or less critical of the politicization of religion. This suggests the importance of a deeper understanding of how political messages are encoded and recoded by audiences, especially in an era where social media plays a significant role in shaping public opinion.

These results are highly relevant for political campaigns in Indonesia, especially regarding the use of religious symbols in the media. To reach younger audiences, candidates and political parties should consider a more transparent and honest approach, without using religious symbols for political gain. A more open campaign that focuses on human rights, social justice, and transparency may be more effective given that the younger generation is less trusting of conventional tactics.

#### 4. Conclusion

This study found that the audience's interpretation of Ganjar Pranowo's image in the adzan broadcast was greatly influenced by the social context and individual political understanding. While some audiences accepted the broadcast as neutral, others saw it as an unethical attempt to use religion in politics. This difference shows the importance of understanding the context and background of individuals in assessing their responses to the media. Where the audience's interpretation of Ganjar Pranowo's image of the adzan broadcast is 2 dominant hegemonic and 2 oppositional. Informants Nena and Ifa are in the dominant hegemonic position because according to them, the absence of a direct invitation to vote for Ganjar in the broadcast makes the broadcast considered normal and does not contain elements of identity politics. Then informants Isla and Wafi are in the opposition position. Isla highlighted that if you want to build identity politics, it should be done over a long period of time, not when it is close to the election campaign time. This shows her disagreement with the use of identity politics. Meanwhile, informant Wafi saw the decline in Ganjar's image not only because of the adzan broadcast, but also the actions of naughty PDIP figures.

In this study, the differences in meaning related to Ganjar Pranowo's image in relation to his appearance on the adzan broadcast were more based on exposure to politics and understanding of the values of each individual, where male informants tended to follow political developments in Indonesia more than female informants. In this study, it is shown that the use of religious symbols in Indonesian politics can have different effects depending on how the audience sees it. Many people see this strategy as manipulative and unethical, but some may see it as commonplace in politics. Especially for the younger generation shows more rejection of the use of religious symbols for political interests. As a result, political campaigns must be more aware of this dynamic and find ways that are more in line with the principles of the younger generation who are increasingly critical and demanding of honesty.

In relation to the results of this study, the researcher suggests that further research focus on the views of informants who are indigenous people of Central Java, where these people are more familiar with the figure of Ganjar Pranowo. Researchers also suggest developing Stuart Hall's concept of audience position considering that today's audiences are more critical and cannot be divided into these three positions.

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