

Regulation and Ethics of Halal Television Content in Indonesia and Malaysia: A Comparative Study

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ABSTRACT

This study aims to comparatively analyze the regulation and ethics of halal content production in the television industry in Indonesia and Malaysia. The two Muslim-majority countries both place the halal aspect as an important principle in broadcasting, but implement it through different regulatory frameworks and supervisory mechanisms. The research method used is a literature study with a qualitative comparative approach to legislation, broadcasting guidelines, and the role of authoritative institutions in each country. The results show that Indonesia relies on the Indonesian Broadcasting Commission (KPI) with a reactive supervision approach through the Broadcasting Law and P3SPS, as well as the support of the fatwa of the Indonesian Ulema Council (MUI) which is consultative in nature. Meanwhile, Malaysia applies a more integrated and proactive system through Suruhanjaya Komunikasi dan Multimedia Malaysia (MCMC) and Jabatan Kemajuan Islam Malaysia (JAKIM) since the pre-production stage. In terms of ethics, both countries emphasize moral values, Islamic morals, and protection of the public from content that goes against sharia principles. This study confirms the importance of synergy between formal regulations and Islamic ethics to create a competitive, value-oriented television industry and support the strengthening of the regional halal industry ecosystem.

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INTRODUCTION

The television industry is one of the mass communication media that has a significant influence on society. For many people, the entertainment industry is a lucrative source of money or a place to gain strong influence (Jelahut & Letuna, 2022). As a medium that conveys information, entertainment, as well as education, television is required to present shows that are not only interesting but also in accordance with cultural values and religious norms. Conventional media and television still seem to be able to keep up with the invasion of new media (Gantira et al., 2023). According to the results of a survey developed by Nielsen television is still in great demand and reaches the top rank among the media of interest to the Indonesian people (Haqqu, 2020). The development of the television industry in Southeast Asia, especially Indonesia and Malaysia, shows interesting dynamics in relation

to the regulation and ethics of halal content production. Television is still one of the main mediums for disseminating information and entertainment for the public, despite the increasingly dominant presence of digital platforms (Khadijah et al., 2024).

The phenomenon of content globalization, media liberalization, and the increasing awareness of Muslim communities towards halal values make this issue even more relevant. Digital Creative Content is a type of content consisting of information offerings that can include entertainment (Isnawijayani et al., 2025). The idea that television can not only be used as a source of entertainment in leisure time but can also be used as a source of information is in line with the idea that entertainment media is also informational (Wijaya, 2020). The selection of programs to be aired by television stations is an important part of the formation of television's image. Indonesia as a country with the largest Muslim population in the world and Malaysia as a country where Islam is the official religion have similar contexts, but policies, regulations, and ethics in the production of television content show significant differences. Indonesia has a great opportunity to develop the halal industry in various ways because it has the largest Muslim population in the world (Oktaviani & Hasbalah, 2023). The content presented must not only avoid elements that conflict with Islamic law, but also uphold ethical principles and applicable regulations.

Some previous studies have focused more on broadcasting regulation from a general perspective, such as studies on the effectiveness of KPI in maintaining broadcast ethics in Indonesia (Serliana & Muzakkir, 2022) or the role of MCMC in regulating the broadcasting industry in Malaysia (Islam et al., 2020). Other studies discuss the halal dimension in the digital media and advertising industry (Azizah et al., 2022). This comparative study provides an overview of how regulatory and ethical practices in the production of halal content are implemented in the context of each country. Although Indonesia and Malaysia both place halal aspects in the public sphere as part of the national identity, there are fundamental differences in the regulatory system, broadcasting policies, and the implementation of ethics in television content production. The basic definition of television and media has been changed by the combination of technological developments with increasing consumer demand for choice and corporate control (Johnson, 2025). In Indonesia, television content supervision is carried out by the Indonesian Broadcasting Commission (KPI), which is guided by the Broadcasting Law and the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS) (Zahra & Anggrayni, 2024). Meanwhile, in Malaysia, the supervisory role is held by Suruhanjaya Komunikasi dan Multimedia Malaysia (MCMC) with reference to the Content Guidelines and the strong influence of the Fatwa Council in determining halal standards. This difference in regulatory frameworks raises questions about the extent to which both countries emphasize the halal dimension as a principle in the production of television content (Ali et al., 2018).

TV has also undergone a transformation or change in form as it develops, either from the side of the information provided to the audience or by the internal technology contained in the television itself (Edison & Ahmad, 2025). The reality of television content production is often not fully in line with applicable regulations, especially regarding the values of decency, morals, and compliance with halal principles. In addition, Indonesian government regulations that do not support the halal media and entertainment industry have stagnated this sector (Utami et al., 2021). For example, in Indonesia, there are still shows with sensationalism, violence, or exploitation that are criticized by the public because they are considered incompatible with cultural and religious norms. Meanwhile, in Malaysia, despite stricter media regulation through agencies such as Lembaga Penapis Filem (LPF) and Suruhanjaya Komunikasi dan Multimedia Malaysia (SKMM), content production practices still face challenges in maintaining a balance between creative freedom and compliance with

sharia principles. The SKMM body was established with the aim of monitoring, supervising and ensuring that laws relating to communication and multimedia activities in Malaysia are properly implemented. This raises questions regarding the effectiveness of regulation, implementation and public acceptance of the concept of "halal content" in television media.

The problem arises when there is a gap between the regulations that have been made and the practice in the field. It is not uncommon for television in both countries to broadcast content that is considered to violate ethical principles or halal values, whether in the form of visualization, language, or narrative. This has led to criticism from the public, religious institutions, and academics regarding the effectiveness of existing regulations. On the other hand, halal content is still mostly discussed in the context of the food industry and consumer products, while halal aspects in broadcast media are relatively rarely studied in depth. In addition to formal regulations, halal content production ethics are also an important part of maintaining public trust.

This study aims to comparatively examine the regulation and ethics of halal content production in the television industry in Indonesia and Malaysia. The mass media has considerable power to influence the minds of the audience through the emphasis of the news they deliver. To help the broadcasting industry fill the public space with high quality and useful content for the public, the current changing landscape of publishing also involves participation from the academic environment. Mass media serves as a tool to develop the cognitive part of the audience so that they want to change their accepted views. The focus of the study includes the regulatory framework, ethical principles applied, and challenges faced in implementation. The results of the study are expected to make an academic contribution to the development of Islamic communication studies, as well as practical recommendations for regulators and media practitioners in improving the quality of halal broadcasts in the era of media globalization.

METHODS

This research uses a literature study method with a qualitative comparative approach. Data was obtained through searching and collecting relevant secondary sources, including scientific journals, academic books, laws and regulations, official government reports, and publications of broadcasting and religious institutions in Indonesia and Malaysia. A total of 23 scientific papers and official documents were analyzed in this study. The selection of literature was done by purposive sampling with the following criteria: having direct relevance to broadcasting regulations and halal content production ethics, focusing on the context of the Indonesian and/or Malaysian television industry, and coming from credible academic and institutional sources. The selected literature was then classified based on the main themes of the research to obtain a systematic and comprehensive overview.

Data analysis was conducted using qualitative comparative analysis by comparing the similarities and differences in regulations and ethics of halal content production applied in Indonesia and Malaysia. The stages of analysis include data reduction, data presentation, and conclusion drawing to identify patterns, advantages, and challenges of each regulatory system. Through this approach, the research is expected to provide a deeper understanding of the construction and implementation of regulations and ethics of halal content production in the television industry, as well as formulate relevant policy recommendations for strengthening halal content broadcasting practices in the future.

RESULT AND DISCUSSION

Halal Content Broadcasting Regulations



Regulation of halal content broadcasting in Indonesia is heavily influenced by the legal basis stipulated in Law No. 32 of 2002 concerning Broadcasting, as well as the obligation to provide broadcasts based on moral, ethical, and religious values. The Indonesian Broadcasting Commission (KPI) was established as a guardian of the nation's morals. Therefore, the KPI must monitor broadcasting developments in Indonesia as the media convergence process progresses. This is especially true for the conventional media industry that is merging with digital media (Pratiwie & Suhadi, 2025). The roles and responsibilities of the public in the broadcasting sector are regulated by this law. The Indonesian Broadcasting Commission (KPI) is an independent institution operating at both the central and regional levels. The Indonesian Broadcasting Commission (KPI) is an independent institution with a role in overseeing broadcast content, including programs related to halal principles. This demonstrates that regulations in Indonesia emphasize compliance with religious norms and the diversity of a predominantly Muslim society (Astriyani & Anggrayni, 2024).

Regulation of halal content broadcasting in Malaysia has become more structured with the involvement of the Department of Islamic Development Malaysia (JAKIM), which collaborates with broadcasters. In addition to regulating the certification process through the Malaysian Halal Certification Procedures Manual, JAKIM also plays a key role in building a credible and strong "Malaysia Halal" brand in the international market. Malaysia's dominance in the global halal industry is a result of JAKIM's professional and proactive role in building national halal branding and conducting global promotions (Wijayanti & Fatmawati, 2025). Apart from that, the Malaysian Communication and Multimedia Commission (MCMC) has the function of monitoring broadcasting compliance according to government policy. This dual role makes Malaysia place greater emphasis on the integration of technical regulations and sharia regulations, so that the monitoring system becomes more comprehensive regarding halal aspects in television broadcasts (Anggrayni et al., 2017).

A fundamental difference is evident in the enforcement mechanisms. In Indonesia, sanctions imposed by the Indonesian Broadcasting Commission (KPI) typically take the form of warnings, temporary suspensions, or administrative fines. In Malaysia, however, sanctions can include revocation of broadcast licenses if content is deemed to violate sharia law and national law. Therefore, regulations in Malaysia tend to be stricter and have stronger enforcement powers than those in Indonesia. The halal aspect of broadcasting regulations extends beyond food or products to content that reflects Islamic morality, ethics, and values. In Indonesia, the KPI emphasizes the prohibition of content containing pornography, violence, or insults to religion. Meanwhile, in Malaysia, halal regulations also include the obligation to broadcast programs that support Islamic propagation, such as Islamic preaching programs, religious education programs, and advertisements for halal products officially certified by JAKIM.

The existence of halal content broadcasting regulations in both countries demonstrates a serious effort to protect Muslim communities from content deemed non-Sharia-compliant. However, they present different challenges. Indonesia faces difficulties in overseeing the large and diverse number of television stations, while Malaysia is more focused on the challenges of modernizing digital media and cross-border platforms that are difficult to fully monitor. Ethically, regulations in Indonesia and Malaysia both emphasize the television industry's moral responsibility in shaping societal behavior. However, in Malaysia, the ethics of halal content production are more ingrained due to the existence of clear Sharia standards in broadcasting guidelines. In Indonesia, regulations are often more reactive, with warnings or sanctions being issued only after a violation has been detected. This demonstrates Malaysia's more proactive approach than Indonesia's.

A comparison between Indonesia and Malaysia shows that, although both countries are predominantly Muslim, differences in legal and institutional systems influence the regulation of halal content on television. Indonesia prioritizes pluralism and diverse values in broadcasting, as reflected in broadcasting regulations that are oriented towards recognizing multi-religious and social diversity, in accordance with the principles of Pancasila and freedom of religion as accommodated in the Broadcasting Law and the involvement of the Indonesian Ulema Council (MUI) as a consultative institution for issuing halal fatwas. In contrast, Malaysia emphasizes stricter sharia compliance and is integrated with the country's sharia-based legal system, where supervision of halal content is carried out by the Department of Islamic Development Malaysia (JAKIM) as a single authorized body with more centralized and stringent standards for ensuring sharia compliance in broadcasting, in accordance with the more dominant political context of Islamic law.

Ethics of Halal Content Production

Values and ethics guide individuals or groups of communicators in making decisions, attitudes, and actions deemed important to the communication process. Ethics, is a field that investigates what is considered good and evil by humans. The ethics of producing halal content in the television industry is a crucial aspect that emphasizes the responsibility of media producers to present programs in accordance with sharia principles. This includes the use of language, visual appearance, and messages conveyed so as not to conflict with Islamic values (Minu & Sapa, 2025). In the Indonesian context, the Film Censorship Institute (LSF) and the Indonesian Broadcasting Commission (KPI) play a role in overseeing these ethical standards. Meanwhile, in Malaysia, the primary role is held by the Film Screening Institute (LPF) and the Malaysian Islamic Development Agency (JAKIM), which emphasizes the importance of maintaining the sensitivity of the Muslim community to halal issues. Government regulations governing the media and entertainment industry, to date, are still focused on the conventional industry. The laws governing broadcasting in Indonesia that are in effect are Law No. 33 of 2009 concerning Film, Law No. 36 of 1999 concerning Telecommunications, Law No. 40 of 1999 concerning the Press, Law No. 19 of 2002 concerning Copyright, and Law No. 32 of 2002 concerning Broadcasting. Based on existing laws, the rules governing the media and entertainment industry are still very general.

The implementation of ethical standards for halal content production in both countries focuses not only on explicit prohibitions, such as pornography or excessive violence, but also encompasses the representation of characters, family values, and the use of cultural symbols. Television producers are required to be more careful in depicting behavior that could create negative perceptions of Islam, such as stereotypes or depictions of the consumption of illicit products (Hamdi et al., 2025). In Indonesia, the Indonesian Broadcasting Commission (KPI) emphasizes the principle of diversity in broadcasting, while still prioritizing Islamic ethics as the moral guideline for the majority of society. Therefore, television must avoid content that normalizes a hedonistic lifestyle and the consumption of illicit goods, even if it may be considered commercially profitable. Malaysia, on the other hand, is more stringent in implementing halal standards guided directly by fatwas and Sharia regulations, so television producers are subject not only to media ethical norms but also to institutionalized Islamic law. This highlights the importance of strategic communication (Astriyani & Anggrayni, 2024).

A communication strategy is a systematic process for conveying a message to achieve a specific goal, such as in business, education, or da'wah. A communication strategy is a combination of all communication elements to achieve communication goals, including



the communicator, message, media (channel), recipient, and influence (Rakhmatullah et al., 2024). A communication strategy is a systematic way to convey a message so that it can be well received and understood by the public. This strategy must consider the characteristics of the audience, the media used, and effective delivery methods (Pratiwi et al., 2024). This is important so that halal content is not only informative but also persuasive, so that it can encourage changes in attitudes and behavior in accordance with the teachings taught.

Another significant difference is evident in the halal content oversight systems in the two countries. In Indonesia, oversight relies more heavily on warnings, administrative sanctions, and monitoring after content has been broadcast or distributed. This approach tends to be reactive, with evaluation and enforcement based on reports or findings after the content is published. This places a significant responsibility on the awareness of content producers and the active role of the public as unofficial monitors providing input or criticism. In contrast, Malaysia implements a much stricter and more comprehensive oversight system, from the initial stages of content production through distribution. This difference in approach demonstrates that in Malaysia, government regulation and oversight play a central role in maintaining quality and compliance with halal principles, while in Indonesia, oversight mechanisms rely more on internal producer awareness and public evaluation and oversight (Anggrayni et al., 2017).

Both Indonesia and Malaysia emphasize the importance of ongoing education for creative industry players in understanding and consistently implementing ethical halal content. In Malaysia, training and outreach on halal regulations are often conducted in a structured manner through close collaboration between the Department of Islamic Development Malaysia (JAKIM) and various national television stations. These educational programs not only provide a deeper understanding of halal standards but also integrate these values into the overall content production and broadcasting process (Rosely & Mokhtar, 2024). Meanwhile, in Indonesia, halal ethics training and awareness-raising initiatives are largely driven by broadcasting associations, such as the Indonesian Private Television Association (ATVSI), as well as independent institutions that actively provide guidance and training on halal content production. While this approach tends to be more decentralized, these efforts have nevertheless succeeded in fostering ethical awareness among media producers, encouraging them not only to comply with regulations but also to incorporate halal values into the identity and branding of the national television industry (Anggrayni et al., 2017).

The ethical principles of halal content production on television between Indonesia and Malaysia essentially share a similar goal: to protect the public, particularly Muslims, from exposure to content inconsistent with Islamic sharia principles. This system places an active role on the part of producers and the public in maintaining halal content standards through collective awareness and post-production evaluation (Anggrayni et al., 2017). Conversely, Malaysia strengthens formally institutionalized sharia-based regulations through the government, particularly the Department of Islamic Development Malaysia (JAKIM), which establishes strict standards and comprehensive oversight from production to distribution. These regulations are not merely legal but are also implemented as part of a state policy oriented toward the systematic implementation of sharia principles (Rosely & Mokhtar, 2024).

Challenges and Implications for the Television Industry

The television industry in today's digital era faces increasingly complex challenges, particularly in producing content that is not only engaging and relevant but also complies with applicable halal regulations. Technological advancements and increased internet access mean that television content must compete with various digital platforms that also offer

diverse programming (Hamdi et al., 2025). The following are the challenges and implications for the television industry:

First, differences in the structure of supervisory authorities. In Indonesia, broadcasting regulations are overseen by the Indonesian Broadcasting Commission (KPI), which acts as an independent institution to oversee compliance with broadcasting standards, including ethical aspects and applicable social norms, including halal principles in the context of content production (Mujahid & Ambarwati, 2025). Meanwhile, in Malaysia, oversight of the television industry falls under two main authorities: the Malaysian Communications and Multimedia Commission (MCMC), which is tasked with regulating communications and multimedia aspects in general, and the Malaysian Islamic Development Agency (JAKIM), which specifically oversees and ensures that content presented meets halal standards in accordance with Islamic (Islam et al., 2020)

Second, competition with digital media such as YouTube, TikTok, and streaming platforms that are freer from strict regulations. Competition from digital media like YouTube, TikTok, and streaming platforms, which are freer from strict regulations, places television in a dilemma: on the one hand, it must comply with strict regulations regarding halal content, but on the other, it must still attract audiences to avoid losing market share. This gap requires television to be more creative in presenting content that is both educational and entertaining, without violating halal principles. Therefore, innovation in presentation formats and collaboration with digital creators are crucial strategies for television to compete effectively. Furthermore, improving media literacy among viewers is also necessary so that the public can choose content that aligns with halal values and maintains good quality (Budzinski et al., 2020).

Third, the production side of costs is one of the significant implications. Content that meets halal standards requires research, consultation with sharia experts, and a stricter censorship process. In Indonesia, this is often seen as adding to the production burden, while in Malaysia, the halal certification process is more integrated, making the industry better prepared to face this challenge (Hamdi et al., 2025). Furthermore, ethical implications are also highlighted. Television, as a mainstream media outlet, has a moral responsibility to shape public perception of halal values. Content that does not comply with regulations not only results in administrative sanctions but can also erode public trust. In Malaysia, the predominantly Muslim population tends to be more critical of content deemed contrary to sharia principles than the more diverse Indonesian audience.

Fourth, cultural globalization. The influx of foreign content through pay-TV or digital platforms increases the risk of broadcasting content that does not comply with local halal standards. Indonesia and Malaysia must confront the dilemma of opening access to cultural diversity and upholding the halal values that underpin broadcast ethics. Strict regulations in Malaysia make this challenge relatively manageable, while in Indonesia it often sparks public debate. A positive implication of halal regulations in the television industry is the creation of opportunities to strengthen cultural and religious identity through broadcasts. For example, the emergence of religious programs, modern Islamic preaching, and Islamic-themed dramas that not only meet halal standards but also strengthen the national image as countries with a thriving halal industry. This presents potential for both countries to export halal content to the international market (Tsaqyfa & Sha'ari, 2024).

The challenges and implications of the television industry in producing halal content demonstrate that regulations and ethics not only limit but also open up space for innovation. The halal media and entertainment industry in Indonesia faces specific regulatory constraints, requiring industry players to develop strategies that balance Sharia compliance,



business demands, and the preferences of modern audiences. As predominantly Muslim countries, Indonesia and Malaysia can learn from each other and exchange experiences in addressing these challenges, creating content that is not only in line with Islamic values but also engaging and commercially relevant. With this approach, the television industry will not only be able to survive in a competitive market but also play a strategic role in strengthening the rapidly growing global halal industry ecosystem.

CONCLUSION

This research indicates that although Indonesia and Malaysia both position halal principles as fundamental in the television industry, their regulatory frameworks and ethical orientations differ significantly: Indonesia relies mainly on the Indonesian Broadcasting Commission (KPI) through the Broadcasting Law and P3SPS, with a predominantly reactive oversight model that addresses violations after they occur, whereas Malaysia adopts a more proactive and integrated system by combining technical and sharia regulations through the Malaysian Communications and Multimedia Commission (MCMC) and the Malaysian Islamic Development Agency (JAKIM), enforcing supervision from the pre-production stage. In terms of production ethics, both countries emphasize moral responsibility in aligning broadcasts with Islamic law, yet Malaysia prioritizes institutionalized halal standards grounded in formal sharia guidelines, while Indonesia emphasizes moral principles, value diversity, and social-administrative evaluation supported by ethical awareness among industry actors. Despite shared challenges such as digital media competition, content globalization, and limited cross-border oversight, halal regulation also presents strategic opportunities for strengthening cultural and religious identity and contributing to the global halal industry, underscoring the importance of synergy between regulation and ethics so that television functions not only as a legally compliant medium but also as a vehicle for da'wah, education, and the reinforcement of Islamic values in society.

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