The Integration of *Dakwah* in Journalism:
Peace Journalism

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Abstract: This article discusses the integration of Islam, particularly da'wa, with peace journalism. It argues that Islamic communication is basically peace journalism. Islamic communication consists of *tabligh* (information), *taghyir* (so–cial change), *khairu ummah* (exemplary community), and *akhlaq al-karimah* (noble behavior, civil society), the purpo–se of which is to perpetuate conflict sensitivity, constructive conflict, and conflict resolution. Muslim journalists can produce articles about Islam to promote Islamic teachings relevant to universal values, including inclusiveness for humanity values which are inclusive. It is important for Muslims to create a platform for sharing information and religious values that can be discussed by audiences.

Keywords: Integration of *Dakwah* in journalism, peace journalism

Abstrak: Artikel ini mengulas integrasi Islam, khusunya dakwah, dengan jurnalistik damai *(peace journalism)*. Penulis perpandangan bahwa pada dasarnya, komunikasi Islam adalah jurnalistik perdamaian *(peace journalism)*. Sebab komunikasi Islam terdiri daripada *tabligh*, *taghyir*, *khairu ummah* dan *akhlak al- karimah*, yang bertujuan untuk membangun kepekaan sosial, perdamaian, dan resolusi konflik. Pula *Peace journalism* menggambarkan nilai-nilai universal dan inklusif, seperti keadilan, keamanan, kesela–matan, keharmonian, toleransi, hormat kepada semua manusia sebagaimana diajarkan oleh Islam. Oleh karennya, jurnalis Muslim dapat bekerja di media Islam dan meng–hasilkan karya-karya tulisan tentang nilai-nilai Islam yang inklusif. Hal ini penting bagi umat Islam untuk membuat *platform* untuk berbagi informasi dan nilai-nilai agama yang dapat didiskusikan.

Kata Kunci: integrasi dakwah dalam jurnalistik, jurnalistik damai

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Introduction

By journalism, we understand the activity or enterprise of collecting, writing, and editing news stories for newspapers, magazines, television, or radio (*Merriam-Webster Dictionary,* 2003). Journalism is a professional activity well implanted and respected in Indonesia (Pintak and Setiyono, 2010). Over the last years, and following decades of living with a controlled and censored press, Indonesians have fought hard to now be able to enjoy a free press, or to enjoy a journalism which is relatively objective, where interests are portrayed in a balanced as opposed to a one-sided way, i.e. where journalists can express their opinion even when the latter is running counter to the government's guidelines or interests (Pintak, 2013).

The concept of freedom of expression is important when we aim at combining journalism and *dakwah* (Islamic perspective of communication). In this paper we analyze how to integrate *dakwah* in journalism, from the perspective of peace journalism. In other words, we will see to what extent we can integrate Islamic communication in journalism, thus using the professionalism and outreach provided by this field of expertise in order to expand and broaden the public reached by an Islamic and peaceful message. We also want to analyze to what extent the association between journalism and *dakwah* can better educate the recipients of the message, be they readers, viewers, or listeners.

Research shows that the integration of both Islam and communication can be fruitful for peace journalism. Islamic communication is basically peace journalism. Islamic communication consists of *tabligh* (information), *taghyir* (social change), *khairu ummah* (exemplary community), and *akhlaq al-karimah* (noble behavior, civil society), the purpose of which is to perpetuate conflict sensitivity, constructive conflict, and conflict resolution. This objective is set forward by Muslim journalists by promoting Islamic teachings relevant to universal values, including inclusiveness for humanity. Covering specific teachings would be falling into a missionary approach, encouraging propagation, or even working towards conversion and proselytism.

Conseptual Framework: Peace Journalism and Dakwah

Traditionally, we observe some reluctance in mainstream journalism to address religious issues. By mainstream, we mean journalism for a larger public, professionals with a broad spectrum of ideas, opinions, and interests, not addressing well-defined segments of the population, like specialized journalism would (McQuail, 1983). As religion and religious issues are considered to be sensitive issues, where emotions can possibly flare up and lead to frictions and conflicts, one understands the numerous reservations expressed among journalists and media organizations in addressing them in their work (Deseret News National 2015). The quote below reflects this specific concern.

According to CNN Producer (2014):

"Audiences want religion news, but journalists are reluctant to cover it. Journalism has often been stereotyped as an 'unchurched' and even anti-religious profession. But I've had conversations with many religious journalists over the years who have told me they felt pressure to be "in the closet" about their faith or religious practices for fear that they might not appear objective enough to cover stories that address moral issues."

However, and despite the difficulty attached to an endeavor such as the one quoted above, a number of religious organizations are looking at increasing the visibility of religious issues in the media (Wanandi, 2002). These are, for example, the Muhammadiyah and the Nahdlatul Ulama (Hefner, 2002) in Indonesia. Indeed, in a world engaged in ever-increasing technological pursuit, there appears to be a strong need to balance it through media content focused on moral, spiritual, or religious inclusiveness.

Furthering the ideas expressed in the above CNN quote, why is mainstream journalism wary of addressing religious issues, a situation which could hamper the development of *dakwah* journalism? The mandate of journalists as objective reporters is one explanation. Indeed; how can a journalist whose expressed objective is to develop Islamic

values be trusted to remain objective in his journalistic work when dealing with religious issues? Another possible conflict of interests would be that the explicit objective of journalism is to report news and analyze it in a balanced way. How then can the avowed religious goal of *dakwah* journalism be combined in such a way as to maintain the objectivity which is at the core of what journalism is or should be?

Sure the ideal of objective journalism is just that, an ideal. But an ideal worth protecting to ensure that journalism maintains its credibility. The objectivity of journalism is attacked on all parts: it is often said to be biased, to bend to politicians' wishes, to be one-sided towards Western values, towards the Muslim majority, towards the male population; towards the higher middle-class, to be Java-centrist, among others (Kirell, 2012).

However, we mentioned that there seems to be a dual concern in today's technological development at the planetary level. On the one hand, science and technology are on a race to not only expand development, in particular in developing countries including Indonesia, but also to create tools to remedy the remaining problems (Thornton, 2002). On the other hand however, some voices emerge in the media to denounce or counterbalance the negative effects of this development (Thornton, 2002). Based on a mixture of a fear of change and nostalgia for traditional values and life, these voices which address moral, spiritual and religious values of inclusiveness constitute the Siamese twin of technological development.

The above notwithstanding, let us concentrate on *dakwah* journalism, and on journalism first. Journalists, who make a living observing, analyzing and reporting news, must be qualified individuals. Because of the broad nature of their tasks, and topics which they are faced with daily, they are to be humanists who have a broad knowledge of history, culture, and the world in general, well beyond mere writing skills. They also require strong judgment and analytical skills which enable them to address an issue from all angles, thus ensuring a balanced treatment of news. Finally, journalists have to be adaptable and flexible in terms of skills, of schedule, of work environment, while

remaining strong on the values they are believed to honor and protect: integrity, honesty (Dewan Pers, 2011).

Indeed, journalists are inherently trusted as representatives of their audience. They are trusted to ask the correct questions, listen to the answers provided to them using their critical thinking skills, and report them in a way to enable their audience to make sense of what happened or is happening, and to form their own opinion about the piece of news they deliver. Journalists are not believed to hold the key to truth, but they are seen as protectors of the general public, the ones who have the skills to uncover the truth or to get the closest to the truth (Goldstein, 2007). For the above reasons, journalists need to ensure that they deserve the trust of their audience: they must thrive to be honest, inquisitive, impartial, and thorough in their research and output to the public.

Even more so in the case of *dakwah* journalists. What is a *dakwah* journalist? How can we conceive of such an association between a clearly-enunciated objective of contributing to the dissemination of Islamic religious values and journalists' duty of objectivity and impartiality? The issue is clearly a dilemma, and needs to be addressed carefully. It is certainly unusual to have journalists setting forward an objective other than reporting news objectively. It is however not unique to *dakwah* journalists. Indeed, one meets investigative journalists, development journalists, and corporate journalists, among others.

In his article on the challenges of *Christian Journalism*, Collin Hansen (2015), both a journalist and a preacher, details the similarities between preachers and journalists. Both teach, after detailed analysis using their pointed skills, and both are the bearers of news, good or bad. In a context where journalists face lessening funding from agencies and media bound by a code of ethics (Herrscher, 2002), in a context where data is provided and easily picked up by individuals through social media and Internet, the risk of journalists falling victims to sensationalism in order to emerge from the rest of us as experts of the news is indeed very real. Hansen adds that "[Christian] Journalists that would serve the church will fulfill a catechetical calling. We are

teachers who help other Christians understand a world created by God but corrupted by sin."

In other words, a religious journalist is seen as a journalist who, because of his religious convictions, provides a guaranty, to the extent that any guaranty can even be given in matters of objectivity, ethics, and impartiality that his work will be done in a way which will serve the best interests of the religious group he identifies with. Similarly, if we adapt Hansen's description of Christian journalists to *dakwah* journalists, the latter are journalists who hold Islamic convictions and values, and they are teachers who help other Muslims understand a world created by God but corrupted by sin.

Where societies are turning to their own in times of distrust, adding the label 'religious' to that of 'journalist' can be seen as a desire to avoid the corruption or manipulation of journalists by stakeholders such as advertisers, media owners and governments. What is important to remember, though, is that the profession of journalist is already subject to a universally defined code of ethics, which addresses issues of partiality, manipulation, the necessity to provide balanced news, among others (Code of Press Ethics, 2004). This code of ethics binds journalists and media for the greater good of the public. While it is not yet enforced in developing countries for a number of reasons, this code of ethics is inclusive as it addresses the coverage of religious, racial and cultural issues in a multicultural context.

The conceptual framework of this paper, as shown in figure 1 below, is that journalism consists of collecting, writing, editing and publishing in the mass media, printed or electronic. This journalism is linked with peace, which consists of respect, safety, stability, security, solidarity and submission to *sunnatullah* (natural law created by the Creator). Both concepts are called peace journalism. Peace journalism "is when editors and reporters make choices–about what to report, and how to report it–that create opportunities for society at large to consider and to value non-violent responses to conflict" (Lynch, 2015).
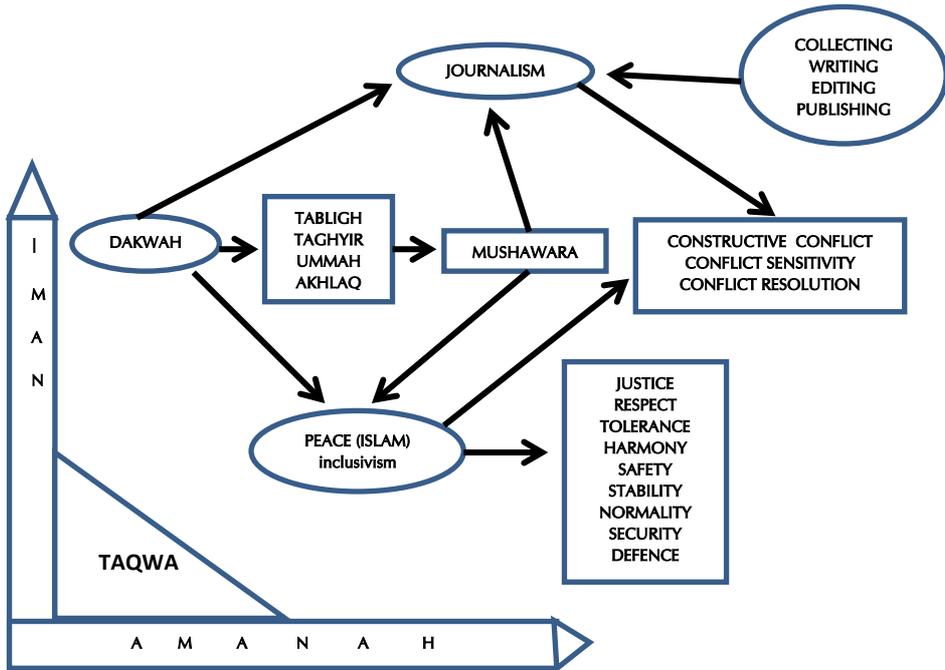
Fig. 1. Peace (Islamic) Journalism

According to Johan Galtung (1965), "peace journalism has been developed from research that indicates that often news about conflict has a value bias toward violence. It also includes practical methods for correcting this bias by producing journalism in both the mainstream and alternative media, and working with journalists, media pro–fessionals, audiences, and organizations in conflict. Other terms for this broad definition of peace journalism include conflict solution journalism, conflict sensitive journalism, constructive conflict coverage, and reporting the world. This will be elaborated with the concept of *dakwah (*Islamic communication*)*, which includes*: tabligh (*infor–mation*), taghyir (*change*), khairu ummah (*exemplary community*),* and *akhlaq al-karimah (*nobel behavior*).*" In order to reach the level of *taqwa* (piety), one has to establish and maintain constructive vertical human relations with the unseen powers (*iman*) and the horizontal relations with human beings (*amanah*).

Discussion: *Dakwah* and Peace Journalism

Peace journalism, according to Lynch (2005), is defined "when editors and reporters make choices -- of what to report, and how to report it -- that create opportunities for society at large to consider and value non-violent responses to conflict." According to *The Elements of Journalism*, a book by Bill Kovach and Tom Rosenstiel (2014), there are nine elements of journalism. In order for journalists to fulfil their duty of providing the people with information, they need to be free and self-governing. They must follow the following guidelines: 1). Journalism's first obligation is to the truth; 2). The first loyalty of journalists is to the citizens; 3). Its essence is discipline of verification; 4). Its practitioners must maintain an independence from those they cover; 5). Journalism must serve as an independent monitor of power; 6). Journalism must provide a forum for public criticism and compromise; 7). Journalism must strive to make the news significant, interesting, and relevant; 8). Journalism must keep the news comprehensive and proportional; and 9). Its practitioners must be allowed to exercise their personal conscience. In brief, the main function of journalists is to collect data, analyze these data, and write their findings, then editing the report and publishing their final version.

Having considered these elements and ideas, working in peace journalism or journalism for peace, we can find some relationships and also differences, especially in the fields of peace like journalism for: conflict resolution, conflict sensitive aspect, constructive conflict coverage, in reporting the world. For Tennakoon (2007), a "journalist as a mediator or journalism in ethical point of view, peace journalism faces some kind of challenges. When someone is going to fulfill the intention of peace, he/she has to take challenges avoiding the truth sometimes" and has to work further rather than at being 'just' a journalist.

In the case of peace in Islamic communication, it reports universal values of Islam, such as: justice, respect, positive tolerance, positive harmony, safety, stability, normality, security, and defense. These are basically the meanings of Islam. Another meaning of Islam is

submission, which is often misunderstood by non-Muslims as being dangerous because it possible lacks self-criticism. However, this means submission to the natural laws (*sunnatullah*) created for human beings. This Islamic perspective of peace journalism covers the *dakwah* (Islamic communication) steps: *tabligh* (information), *taghyir* (change), *khairu ummah* (exemplary community), and *akhlaq al-karimah* (nobel behavior, civil society). The message-content to be delivered is: *taqwa* (piety), which includes *iman* (faith) and *amanah* (response–bility/trusteeship). While *iman* includes: belief in one supreme God, angels, the holy books, the hereafter, prayers, and night contemplation (*tahajjud*), *amanah* includes: sharing one's property (almsgiving, donations, charity), keeping one's promises (trustworthy), being patient while working hard, controlling one's emotions, forgiving the mistakes of others, not repeating the same mistakes, and doing good deeds (social work). The combination between *iman* (vertical relations) and *amanah* (horizontal relations) is called *tawhid* (unity).

In general human communication, the theory of information is widely debated by communication scholars. Most scholars, such as Shannon and Weaver, Lazarfeld, Lasswell, among others, believed that information is coming from the sender, who addresses the receiver using a channel with certain effects. According to Thayer (1968, 1987), this understanding derives from the word inform-*ation (*suffix*: ation),* which explains that the sender is active in imparting a message to a receiver. Thayer believes that the origin is rather *in*-formation (prefix: *in*), which explains that the recipient is active in making sense of the message he received. Rene-Jean Ravault (1980) calls the latter process the Active Reception Model of communication. While the former believe that the locus of communication rests in the sender and channel, the latter believes that it does in the receiver's ability to make sense out of the message. It seems to me that, inthe case of *dakwah* (Islamic communication), a number of scholars also follow the lines of the former. However, looking at the Qur'anic verses, one can find some supports for the latter's position, in particular in the meaning of *tabligh, balagh, tandzir, tadzkir,* which are all congruent with the meaning of *in*-formation above. Remind others, but only those who

can make sense out of it will be reminded. You have no power to inforce the meanings you intended in the messages that you sent (Bakti, 2010, 2013).

In the social change theory, communication scholars also have different positions regarding how changes take place. Most of them believe that change should be starting from economic stability, and that will later influence the rest of social life. In addition, any social change should come from the elites, and it will later trickle down to the general population. The approach that emerged for the first time was modernization. It believes that in order to change a country, the life of individuals or of fellow citizens should be modernized, leaving aside the local, traditional, irrational, values and adopting modern values. This was later on supported by the dependency theory, according to which, in order to be developed, a country should be dependent on the advanced countries, which are financially affluent. Economic growth will never come without the associated factors of social life. Consequently a new approach was introduced: multi–plicity—addressing *ipoleksosbudhankamnasrata* (ideology, politics, economics, socio-culture, security, and safety for all fellow country–men). In brief, change should be a top-down approach, come from the west, through the government and from top to bottom. However, a trickle-down effect will never materialize as in reality, the richer becomes richer, and the poor remains poorer. Hence the proponents of the bottom up approach are in the opinion that in order to be developed, one's fellow countrymen should be able to help themselves. Thus, a self-help approach is to be put forward. The quality of life and emancipation of individuals should be emphasized and other aspects of life will follow. In Thayer's words (1987), "what are the people," is relevant. With regards to these debates, Islamic communication (*dakwah*) seems to be in line with the latter approach, that change (*taghyir*) will only take place if the community members struggle to change themselves (*hatta yughayyiru ma bi anfusihim*). No change is possible if it is coming from above or from with-out (outside, the opposite of within). It is up to the people to change themselves from within (Bakti, 2010, 2013).

In the development theory, scholars also dispute the locus of communication development (com-dev). For protagonists of a Diffusion of Innovation strategy, transfer of technology is considered to be the best way to develop a country, following Western countries. However, this transfer is of course costly. Consequently, another strategy was introduced, which is the Social Marketing, that would possibly create a new technology which is small and beautiful, in Shoemaker's words, but affordable to the people in the Eastern countries. This indeed was very useful for the Japanese, who have become able to fulfill these needs. Honda, Suzuki, Yamaha, Kawasaki, Isuzu, Daihatsu, among others, are small size technologies that are common and affordable to people in Southeast Asia, South Asia, where the majority of the population resides. Japan became highly economically developed by this approach, and Korea seems to follow this line as well. However, the rest of the developing world remains underdeveloped. Thus, a new strategy was initiated by pushing the so-called Participatory approach in producing technology, by assembling spare parts in the receivers' countries. Licenses have been obtained in order to pursue this model. For some reason, however, Asian developing countries did not be rise technologically. In fact, natural resources have been diminishing for the sake of wealthier countries. As a result, a new approach—Self-Sufficiency—came up. The latter encourages the creation of applied technology from within the country as the best way to improve the quality of life of the general population from the bottom up by adopting good governance and civil society. In the perspective of *dakwah* (Islamic communication), the latter approach seems congruent with the concept of *khairu ummah* (exemplified members of community)—members who address the importance of emphasizing forbidding what is right (*al-amr bi al-ma'ruf*) and prohibiting what is wrong (*al-nahy 'an al-munkar*), and being faithful (*imanullah*).

According to Hamid Mowlana (2007, p. 29), explicit and implicit in this concept of "commanding the right and prohibiting from wrong" is the notion of individual and group responsibility for preparing the next generation of human beings. For him, this

underlines the accountabilities of human beings in guiding each other, especially those individuals and institutions that are charged with the responsibilities of leadership and propagation of human values. "This includes all the institutions of social communication such as the press, radio, television, and cinema, as well as the individual citizens of each community."

Regarding the concept of *ummah*, Mowlana believes that it "transcends national borders and political boundaries." Indeed, "the concept of *ummah* must be exemplary, setting the highest standards of performance and the reference point for others. It must avoid excesses and extravagances, be steadfast and consistent, know what to accept and what to reject, have principles, and, at the same time, remain adaptable to the changing aspect of human life." For Mowlana, under the concept of *ummah*, race is not accepted as a foundation of the state. Values follow piety and the social system of Islam is based on equity, justice, and ownership of the people." Mowlana believes that one of the most important aspects of *ummah* is that Islam does not differentiate between the individuals as members of their community. Race, ethnicity, tribalism, nationalism have no place to distinguish one member of the community from the rest." For him, "nationalities, cultural differences, and geographical factors are cognized, but domination based on nationality is rejected." Mowlana concludes that "it is in this political, spiritual, and ethical framework that journalism must play a pervasive role in the preservation and maintenance of the unity of an Islamic community."

Last but not least is the establishment of civil society. Some scholars point out the importance of freedom of expression no matter what. The libertarian approach is considered to be the ideal way to help people reaching civil society. Everyone is supposed to be free in expressing themselves, as no one is supposed to be detained because of his or her statements. Consequently private issues can be uncovered; gossiping through infotainment is commonly accepted and, in fact, mediated; cultural and religious values can be ridiculed in a satire, free from authoritarianism. Of course authoritarianism is another rule of conduct, which has been commonly practiced in many countries on

earth. But this is openly rejected by communication specialists. Thus, authoritarianism is out of the question. Although communism was initially created in order to facilitate the communality of human being as equal, free from domination, but, at the end, the leaders of the communist party in many countries tend to be totalitarian. Consequently, the social responsibility approach to civil society in journalism came up. The latter emphasized the social benefits of the beneficiaries who are encouraged to be responsible in their life.

There are four spheres to be echoed in order to establish a civil society. These are state, market, public, and private spheres. The state should be able to protect the individuals, the public and the market from totalitarianism. The market should be able to protect the rest from monopolizing the source of life. The public should protect the rest from hegemonic treatment, and the private sphere should protect the rest from authoritarianism. Each should be able to do checks and balances and continue addressing discourses between each sphere. By so doing, civil society will be attained (Bakti, 2004).

With regards to Islamic communication, *akhlaq al-karimah* (civil society) is the main rule of conduct. This concept is congruent with the Prophet Muhammad's saying: "*innama bu'ithtu li-utammima makarima al-akhlaq*" (I was sent down in order to establish a civil society). According to Mowlana (2007, p. 30), "modernization movements in Islamic societies over the last 100 years failed in part because they were unable to elaborate a coherent doctrine based on the unity of spiritual and temporal powers, the interconnection of what is known as civil society [organization] and the state" and other spheres of civil society.

The concepts of *tabligh, taghyir, khairu ummah,* and *akhlaq al-karimah* should be addressed through negotiation amongst equals or a deliberation (*mushawara/shura*) approach. Thus peace journalism in an Islamic perspective should be echoing all these elements. This is called *tawhid* (unity) as the sign of *taqwa* (piety). This *taqwa* is basically to establish the seven good vertical relationships with the unseen powers (belief in unseen entities) and the universal values of seven good horizontal relationships with human beings: almsgiving, keeping one's

promises, be patient, being able to control one's emotion, forgiving, doing good things, and not to repeat the mistake that s/he already knows is bad. For Mowlana, "*taqwa* is the individual, spiritual, moral, ethical, and psychological capacity to raise oneself to that higher level, which makes a person almost immune to the excessive material desires of the world, elevating the individual to a higher level of prophetic self-consciousness.

The concept of *tawhid* "implies the unity, coherence, and harmony between all parts of the universe. For Mowlana (2007, p. 28), "one of the most basic ethical pillars of the Islamic world is born: the existence of a purpose in the creation, and the liberation and freedom of humankind from bondage and servitude to multiple varieties of non-Gods." Furthermore, he believes "the concept of *tawhid*, if exercised, provides the principal guide in drawing the boundaries of political, social, and cultural legitimation by a given communication system." For him, "the principle of *tawhid* also requires the absence of any economic, political, intellectual or other centers, including the media, in which power can be amassed." Freedom of speech, of gathering, and "of the media of communication do not have meaning when there is no social accountability on the part of the individuals and institutions." Mowlana believes that, "the fight against the cult of personality" and of the fight against any social organization linked to this cult "is the fight against the communication system which attempts to propagate" this cult. He concludes, "additional consideration under the ethical framework of *tawhid* is to campaign against the material foundation of dualism. Since among the characteristics of dualism is a desire for superiority through wealth, the content of journalism and social communication must not stress the value of wealth over spiritual; growth and elimination of dividing lines and forms."

For the concept of *amanah*, Mowlana (2007, p. 31) also points out that it signifies great responsibility which the Creator has placed in the human beings for their conducts on earth. "The most relevant view of this concept as it may apply to the conduct of the press and the media is that *amanah* refers to Divine Vicegerency for which human

beings alone are fit, and none else can share this honor with him/her." For Mowlana, *amanah* means obligatory duties. "One aspect of *amanah* is that it can only be given to one who has the capability and power to shoulder the burden of its responsibility and fulfill the commandments of Allah."

However, unlike Mowlana who includes these concepts *of taqwa, tawhid,* and *amanah,* in *tabligh,* I argue that these should be the content of the messages of Islamic communication and journalism, either through *tabligh* (information), *taghyir* (change), *khair ummah* (exemplary community), and *akhlaq al-karimah* (civil society). In fact, *taqwa* consists of a vertical relationship and a belief in unseen powers (*iman*), and the horizontal relationships that is characterized by environmental responsibility and trusteeship (*amanah*). The unification of both *iman* and *amanah* is called *tawhid* (unity).

Conclusion

By restricting the role of journalists to that of religious journalists, we do however limit the scope of a journalist's work. Indeed, while a journalist can work in a variety of media, based on the assumption that he will not refer to any set of specific religious values, but broadly tend towards objectivity, a *dakwah* journalist's work will be limited to a media whose audience shares Muslim values, which are inclusive. He will refer to an Islamic perception of the world, to shared references, to historical characters and religious books. It is important for Muslims to create platforms where to share information and values and to enable discussions and debates specific to the Islamic faith. The process should have different levels, such as information, social change, exemplary community, development, and civil society levels.

There are risks attached to the work of religious journalists, which is to split audiences along religious lines. Is it better to offer to specific audiences specific products, thus comforting them in what they share, or to offer various products to one larger audience, where everyone can choose the news he or she is usually interested in, and still be exposed to the one he usually does not access? In other words, is it preferable in

a multicultural society such as Indonesia for a *dakwah* journalist to offer one religious point of view to his or her audience, or for a journalist to offer various points of views to his or her audience, based on cultural values other than specific teachings of religious values? Instead peace journalists will portray universal and inclusive values, such as justice, security, safety, harmony, tolerance, respect, solidarity, shared by all human beings. Indeed, peace journalism should be engaging constructive conflict, conflict sensitivity, and conflict resolutions in reporting the world. Is there a risk for *dakwah* journalism to be exclusive, to limit the variety of angles used to cover a story?

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