

Contra Commodification of Audiences in Reporting 212 Brotherhood Reunion in Jakarta

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ABSTRACT

On December 2, 2018 there was an event involving a mass of around five million people in the name of 212 Alumni Brotherhood Reunion. We observed broadcasts conducted by a number of televisions on December 2, 2018 as research instruments. The results showed that some television stations broadcast the reunion event live, while a number of television stations did not do live broadcast of the reunion event. According to the television journalistic perspective, the non-involvement of some television stations in 212 Alumni Brotherhood Reunion in Jakarta on December 2, 2018; the same as post-terror contra by television media. On this situation, the television stations managers neglecting their important role in disseminating information to the whole world; become an intermediary to set the agenda and tell important things for people, also then becomes a channel of interaction for all communication activities. In the end, television media managers became unnecessary to design and produce messages as desired by the public. Meanwhile, according to the commodification perspective, as its nature as a profit search engine, television media is obliged to treat messages as commodities that can please the public, invite advertisers, and extend media business. Profit is the "ideology" behind the production and distribution of media messages. In this context, the audience is treated as a commodity that must be offered to advertisers, by placing it in the segmentation, target, and positioning of a marketing activity, as well as market assets that can absorb advertised products.

Keywords: contra commodification of audiences; televisions; new media.



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1. INTRODUCTION

In Basics of Television Journalism (Halim, *Dasar-dasar Jurnalistik Televisi: Panduan Praktis Memahami Teknik-teknis Reportase dan menulis Naskah Berita untuk Media Televisi*, 2015), we presented a number of illustrations of the extra-ordinarity of television as a mass media. When the twin towers of the World Trade Center (WTC) in New York City, United States, were hit by planes controlled by people who were labelled by the western media as terrorists; the world immediately witnessed a horrifying and embarrassing drama for the Land of Superpower. At that time, audiences around the world witnessed every second of the tragedy. The plane approached the building, and crashed into the building. The building exploded and destroyed, and the mass were panicked. President George Walter Bush pretending to be calm while reading a story in front of students in a school (we got this reality from Michael Moore's *Fahrenheit 9/11* documentary, and various other dramas). The time span between events and the distribution of information about the events from the media to the audiences is no longer within hours or days, but minutes, even seconds.

This is the meaning of actuality for television as a mass media. The presence of images and sounds containing reality being broadcast as quickly as possible, as soon as possible, and the count is no longer days or hours, but minutes, even seconds. In fact, the follow-up events will be broadcast directly or live. It means, audiences in every part of the world can witness an event that occurred in a distant place within seconds.

"The power of television lies in massively, contemporaneous, enchanting imagery and broad broadcast range. Compared to other media, television is easier to consume/watch, because by simply pressing the button and selecting a channel, it can immediately be present into a house and enjoyed by Indonesian families," said Idi Subandi Ibrahim; which connects the power of television technology with the ability to reach people in this country (Ibrahim, 2011).

The latest communication technology has created what Emil Dovifat calls the "public world" or "weltoffenheit" (Rakhmat, 2005). Since 1964, mass communication has reached the public world directly and simultaneously. Through communication satellites, humans are able to show one image or play one sound to three billion people worldwide simultaneously. Communicators only need to connect the transmitter and millions of people just have to set up the receiver.

Back to the elucidation of the 9/11 events. That in the end the speed and accuracy shown by these sound and images were also witnessed by hundreds of millions of viewers around the world, including in Indonesia; while instilling an image of terror which caused all the effects of damage, panic and tension. "Media globalization has made various acts of terror as a global spectacle, which shapes global thoughts, perceptions and consciousness," said Yasraf Amir Piliang, to define an understanding of the extraordinary "terror" that delivered by the media (Piliang, 2010).

In other words, eventually this terror was transmitted by western media to television stations in Indonesia, while at the same time penetrate the United States nightmare about terrorism and spread fears. The government and society in Indonesia are also required to be aware of the movements of suspected terrorists who are usually very latent. Also raises suspicion for terrorist movements that are feared has reached numerous cities. The security officers in the crowd centres set up equipment and special officers, to inquire these fears. In the end, every one of us, who is actually far from the scene in New York City, United States, also being affected. We become scared and worried about the presence of the terrorists!

Suspicion of certain group who has characteristics similar to suspected terrorists is becoming inevitable. Indonesian television stations are no less paranoid and tacky in sniffing the movements of suspected terrorists (which is actually the result of events framed by the western media). This is shown in the form of news reporting or questions submitted by the news presenter or news anchor in a number of Indonesia television stations to informants in exclusive interviews, both taping and live broadcast.

In other form, we simplify this idea in Post Terror through Television Model - observe Image- 1.2 (Halim, *Dasar-dasar Jurnalistik Televisi: Panduan Praktis Memahami Teknik-teknis Reportase dan menulis Naskah Berita untuk Media Televisi*, 2015).

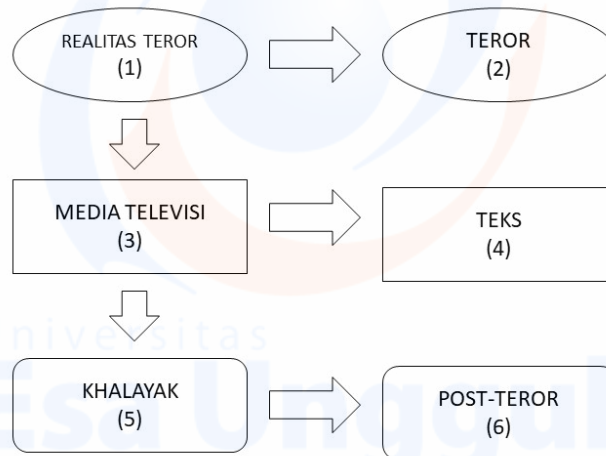


Figure 1.1 Post-Terror through Television Model

The description of the above model starts from the reality of terror (*realitas terror*) (1) causing the effects of damage, panic, and tension for residents at the scene of the incident called *terror* (2). Reality of terror (*realitas terror*) were constructed and distributed by television stations media (*media televisi*) (3) into text (*teks*) (4) in the form of sound and images (audio-video) to the audiences (*khalayak*) (5). At the same time, media globalization especially television, gives damaging effect, panic and tension for residents at the scene of the incident and broadcasts it to the audiences around the world as a post terror (*post-terror*) (6), or aftershock terror which gives more powerful effect than the terror at the scene of the incident. This situation occurred because the power of sound and images (audio-video) that were owned by television stations media, as an "official broadcaster" of this reality of terror.

French philosopher Jean Baudrillard (Baudrillard, *The Transparency of Evil*, 1993) ridiculed it as a Simulation or Simulacrum era — adopted the term introduced by Plato hundreds of years ago about relationship between the real and the artificial (the copy) (Cavallaro, 2004). Baudrillard satire is always used by critical theory scientists as a representation of the imitation of a reality in a new form over another reality. Especially regarding post-terror, Baudrillard clearly emphasizes that contemporary violence, the violence produced by our hyper-modernity, is terror. "Violence simulacrum, which arise from behind the scene rather than deep desire: violence in imaginary universe" said Baudrillard (Piliang, 2010).

The story of the incredible of television stations media with its distribution and immeasurable influence becomes a tantalizing story for the managers of television stations in Indonesia. Live report resemblance the terror tragedy at the WTC building in New York City, United States, on September 11 was also celebrated with joy in the form of: riot between Pamong Praja Security Official with residents guarding the tomb of Mbah Priok in Tanjung Priok area, North Jakarta Utara: which was a bloody clash (2013); an ambushed by Densus 88 team to suspected terrorists, complete with scenes of shootouts and reports from the reporters who incline knowledgeably, at Jalan Lawu Timur, Mojosongo, Jebres, Solo (2012); up to clashes between mass who against fuel price increases and the police in front of the MPR / DPR building in the Senayan area, Central Jakarta(2013). These realities become extra ordinary because the audiences can witnessed live the hottest and uncensored "reality show" program with a long duration.

The ability of journalists who are reliable in selecting and presenting news framing has been displaced by the richness of sounds and images. In this section, we also have to understand that information is perpetuating the myth that television is a spectacle. Ignoring completely considerations of audience segmentation, and the psychological impact that can occur on children' audiences.

Terror raised by these television station media can proceed and flourish all the damaging effect, because the global village audiences really comprehend that the television is not only provide knowledge and insight; but also, has become "soulmate" and guidance for deciding their social attitude and behaviour. The global village audiences also greatly believe that the human "brain" requires sufficient supply of energy; to maintain the fitness of his entire life. Surviving by relying solely on food, drinks, clothing and shelters has become an ancient formulation of life and must be disregarded. The real life is when humans incorporate an element of dependence on imported large-scale technology products from developed countries called television.

Therefore, since the eyelids are open and the other senses are awakened from sleep, individual consciousness immediately reaching for media that serves a variety of messages and communication symbols. This principle of the need for television media that makes media managers, especially television stations, always spur their ideas to present millions of the latest programs. Both in the form of news programs and entertainment programs. Or also, marriage-faced news and entertainment programs are known as infotainment (information and entertainment).

Furthermore, the global village audiences also make televisions as a scriptural guide, with "religious leaders" who diligently preach in it - shifting from the myth that "television is a spectacle" but seems to bring up a new myth that "television is a guide" - but with quotation marks on the word "guidance".

McLuhan emphasized, the media is like an extension of our sensory, organ, and nerve systems, which in turn makes the world feel narrower. "More than that, the power of mass media has become like 'religion' and 'God' secular, in the sense that people's behaviour is no longer determined by traditional religions, but we are unknowingly regulated by the mass media, such as television programs," he said (Piliang, 2010).

Thus, it can be concluded, the rapidly developing social reality as it is today allowing television to have the greatest role. Television is not only a channel that disseminates information to all parts of the world, but is also an intermediary to arrange agendas and tell important things, and becomes a channel of interaction for all communication activities.

This assumption of vital needs is also the basic capital of managers in television media when starting journalistic activities (as a press institution). The television media managers always convey this perspective repeatedly on various occasions, so that all the crew in this media design and produce messages as desired by viewers. Media exists because it is needed by the public. The most important thing is just to present what the audience wants because the audience will still devour it. The assumption of "the viewer's desires" and "what is needed by the audience" is disguising the "ideology" of the media manager, which is actually an extension of the media owner.

In this context, McLuhan's assumption that what is important for mass communication is the media itself (Littlejohn, 2005), is very acceptable. Media messages are identical to the media that broadcast them. Suddenly the viewer becomes like a prisoner who is ready to receive any injection into his body, provided he can stay healthy. The truth of hypodermic theory or the theory of stimuli has proved to be still relevant in this century. The assumption is that audiences never question the noble values of media messages or objective objectivity. This situation is very possible to occur along with the soaring changes in lifestyle from the modern to the direction that exceeds the criteria of modern, say hedonism.

The latest situation that must be conveyed is the "aggressiveness" of new media with its social media excellence. This media continues to strengthen the robustness of its hegemony and seems impatient to replace the heyday of television media. In this context, we must consider the continuity of the post-terror model through television media. That the power of social media has changed audiences who originally sat passively receiving any message from the sender of the message (say television media) became an aggressive message sender to record, construct, and distribute messages through a medium called smartphone.

If we look again at Image 1.1, the audience (khalayak) (5) position can switch to media (3) because they also "report" the incident, constructing text (teks) (4B), and distributed it to the audience (khalayak) (5B), and automatically disseminate post-terror (post-terror) (6B). Addition of character "B" in each element as a signifier that shows differences in media distributing the message: 4A is the text produced by televisions and 4B is the text produced by new media; 5A is audience who consumed text from televisions and 5B is audience who consumed text from the new media; and 6A is the post-terror effect by the television, while 6B is the post-terror effect caused by new media. It is possible that 6B is a part of 6A, or 6B could be separated from 6A; because not all audiences of new media consume televisions.

Thus, the existence of new media, with the excellence of social media and the ease of the technology of message distribution which is limited to this smartphone, has changed the role of audiences into new "mass media"; sending terror reality with new "text"; come to new "audiences"; and bring in new "post-terror" too. That is, at the same time, audiences will be treated to two post-terrors with different flavors!

This is the result when we simplified in the form of a model, — observe Image 1.2 (Halim, Reportase: Panduan Praktis Reportase untuk Media Televisi, 2019).

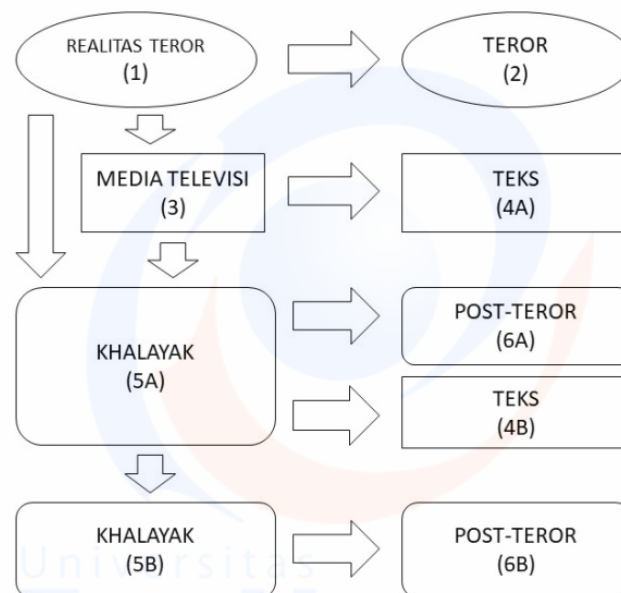


Figure 1.2 Post-Terror through Television and New Media Model

Thorough description and analysis of Post-Terror through Television and New Media; it is increasingly apparent that the globalization of new media is carrying out the effects of damage, panic and tension from the resident at the scene of the incident to every location and in every part of the world as a post-terror or aftershock terror, with more powerful impact compared to the actual terror, also perfecting post-terror by television media (6A) and becoming post-terror by new media (6B). This situation occurs because of the multimedia (as a form of new media text) which is owned by new media—which has also declared as “media partner” for terror reality.

At this stage, suddenly we also have to consider the argument above when connected to the event of 212 Brotherhood Reunion which was held at Jakarta on December 2, 2018. In fact, this event was just a reminiscence for the Muslims as a reaction for blasphemy case involving former DKI Jakarta Governor Basuki Tjahaja Purnama (Halim, Commodification of Religious Defamation Case by BTP in Television Broadcasting Stations in Indonesia, 2018). What made this event noticed, because this event involving five million Muslims (there are no exact number for participants involving the event, and often become never ending debate). Because the majority of the population of Indonesia is Muslims; so, the politic year situations cannot be separated from this event. Based on this assumption, this event is considered important and has high news value.

However, the reaction shown by a number of mass media, especially television media, was very surprising. In contrast to the actions of 212 two years ago which received a large portion of news and live shows, the opposite situation occurred this time. Only TVone television station which organizes live broadcasts and provides a long slot for this event. While a number of other television stations choose differently from their competitor; that is, did not provide a slot for the reunion event of the 212 Alumni Brotherhood Reunion.

2. LITERATURE REVIEW

Commodification is a key word that Karl Marx stated as an “ideology” that lies behind the media. He said that word could be interpreted as an effort to prioritize profit gains over other goals (Burton, 2008). “In media studies, economic determination manifest in perspective which observed the media only as a capitalist venture. Ideological functions behind its operational routine only seen as secondary factor,” said Oscar H. Gandy Jr (Gandy Jr, 2003).

In explaining with reference to political economic (communication), Mosco align commodification with spatialization and structuration. Commodification interpreted as a process transforming usability value to exchange value. “Commodification is the process of transforming things valued for their use into marketable products that are valued for what they can bring in exchange”, he explained (Mosco, 2009). “Spatialization is the process by which mass media and communication technolog overcome the constrains of geographical space (Mosco, 2009). Structuration is the process of creating social relations, mainly those organized around social class, gender, and race (Mosco, 2009).”

If spatialization leads to the issue of technology as infrastructure to overcome geographical obstacles, then structuration confirmed the existence of a social relations process between social class, gender and race. In this study our only focus is the commodification problems; as of spatialization and structuration aspects not to be discussed.

“Commodity fetishism allows social relations to be concealed, as the fetish ‘attaches itself to the products of labour, so soon as they from the production of commodities’”. Thus, the commodification process defines the process of transforming use values—the practical value of something in one's life—into exchange values, the dollar value of a product. By ‘transforming products whose value is determined by their ability to meet individual and social needs into products whose value is set by what they can bring in the marketplace’, commodification removes products from a more meaningful social context into one that primarily benefits businesses and the ideology of ‘free market’ values,” explained Baran and Davis (Baran, 2009).

Commodity fetishism or commodity adoration—term stated by Karl Marx—showed linkage of labour products with commodity products. Commodification process defined as a transformation process using live value used by human—to value that exchangeable, like exchange value of Dollar currency. Product value transformation determined by its ability in fulfill individual and social needs. Commodification eliminating product from meaningful social concept become something that more beneficial in business aspect and "free market" ideological value.

Previously, Georg Lukács (1885-1971) explained that capitalism rules all dimension of people's lives, so interaction in people's lives is always characterized by impoverishment of the meaning of authentic life. Freedom to actualize the human dimension in society as an authentic feature of people's lives that is able to interpret their freedom is then replaced by the existence of an exchange of value activities that objectively lead to alienation of life. This process is called commodification (Lukacs, 1971).

Lukács, Baran and Davis, even Mosco, jointly emphasized the conversion of usability value to exchange value. In fact, Lukács, also Baran and Davis, identify the existence of commodification as a commodity production and distribution activity that weighs more attractiveness, so that people can

worship as much as possible. In fact, the practice does not require any consideration of the social context, other than actualization without stopping in the free market area. In other words, commodification estuary is business benefit.

In the context of the communications industry, Mosco shows three aspects as the concentration of commodification, namely the contents of the media, audiences, and workers. “When it has treated the commodity, political economy has tended to concentrate on media content and, to a lesser extent, on media audience. It has paid considerably less attention to the commodification of labour in the communication industries,” he said (Mosco, 2009).

In our opinion, the three aspects offered by Mosco are "vehicles" to approach and understand the commodification perspective in the media industry—observe Image 1.3 (Halim, *Postkomodifikasi Media: Analisis Media Televisi dengan Teori Kritis dan Cultural Studies*, 2013).

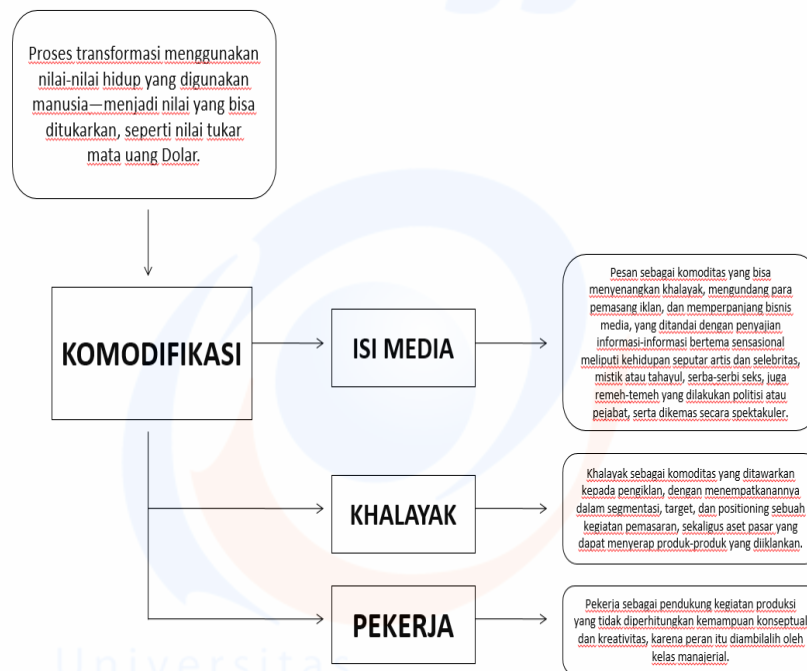


Figure 1.3 Media Commodification Model

Message transformation into a market-acceptable product is a key concept for Mosco. In simpler languages, the key concept can be interpreted as the treatment of media messages as a commodity that the market can accept. Graeme Burton interpreting the interaction of media and audiences as the relationship between traders and buyers (Burton, 2008, pp. 58, 95-97). Media are traders who also produce and distribute products called messages, while audiences are buyers and connoisseurs of products.

John Fiske also has the same note about the commodification of media content, “Capitalism is a system, which above all others, produces various commodities, thus making commodities as if they were natural at the heart of most of their ideological practices. We learn to understand our desires in terms of commodities produced to fulfil that desire; we learn to think about our problems in terms of commodities used to overcome these problems (Fiske, 2010, pp. 251-203).”

All of these criticisms come from one problem, the message is transformed as a commodity or product. In fact, the message must be able to fulfil the desire and overcome the problem of the "buyer". And, that is the essence of commodities in the media industry which has become a market instrument. In such conditions, the logic of short-term thinking becomes a reference. “The ideal new capitalist culture is to be rich with short-term thinking. Economy become episteme, that is the dominant meaning

structure today. Then institutions tend to adjust to pressures that refer to the economy, especially technology, politics, culture, including education,” said R. Sennet (Sennett, 2006, p. 7) in *Domination Full of Deception: Roots of Violence and Discrimination* (Haryatmoko, 2010, p. 216).

In fact, Idi Subandi Ibrahim ensured that the logic of commercialism and commodification had become the way of thinking of the press managers in their journalistic activities. “The press is directed as a money printing machine, advertising supplier, and rating hunter. In this cultural logic it is clearly difficult for us to place the public interest above or equal to the interests of capital and power,” he complained (Ibrahim, 2011, pp. 2-3).

It is now become clearer that the message produced and distributed by the media, even in the form of news programs, is nothing but a product that is expected to deliver the greatest possible profit to the capital owners. Thus, commodification can be interpreted as the activity of media managers in treating messages as commodities that can please the public, invite advertisers, and extend media business. Profit is the “ideology” behind the production and distribution of media messages. We will focus more on the discussion of the commodification of audiences.

Regarding the commodification of audiences, Mosco base it on testing conducted by Nicholas Garnham on the principle of commodification of media, namely the direct production of media products and the use of media to perfect the commodification process. From a different direction, Dallas Smythe (1977) adopted the boundary to show that audiences were the main commodity of mass media (Mosco, 2009, pp. 136-137). “The mass media are constituted out of a process which see media companies producing audiences and delivering them to advertisers. Media programming is used to attract audiences; it was little more than the “free lunch” that bars once used to entice customers to drink. From this vantage point, audience labor or its labor power is the chief product of the mass media,” said Smythe (Mosco, 2009, pp. 136-137).

Mass media is part of a process that sees media companies producing audiences to be delivered to advertisers. Program designers in the media make interesting programs to attract audiences. According to Smythe, it is more than just a “free lunch”. Because in essence, programmers bind the audience to survive in the television channel while enjoying the advertisements that are served. In the end, the presence of the audience became a commodity offered to advertisers. Because the presence of the audience shows segmentation, target, and positioning of a marketing activity. And advertisers buy and fill advertising breaks with product advertisements based on the calculation of segmentation, target, and marketing positioning. Based on this assumption, in fact the audience is also a “worker” and their work is part of the “production” of media content. The audience is always positioned to be a part of commodity media, because they determine the birth of ratings and shares for television.

In such conditions, according to Philip Smith, audience—Karl Marx called it society—is no longer seen as living together with social characteristic, but seen solely as business capital, namely market assets that can absorb products produced by their industries (Saptawasana, 2005). And this situation is very possible, because according to Baudrillard, we live in an era where society is no longer based on the exchange of useful material goods (like Marxism Model), but on commodities as signs and symbols whose meanings are arbitrary and depends on the agreement (conventional) in what he calls “code” (the code) (Baudrillard, *The Consumer Society: Myths and Structures*, 1998, p. 220).

In conclusion, the commodification of audiences is the activity of media managers in treating audiences as commodities offered to advertisers, by placing it in the segmentation, target, and positioning of a marketing activity, as well as market assets that can absorb the products advertised.

3. RESULTS AND DISCUSSION

To elaborate complicated problem regarding non-involvement of a number of a mass media in the event of 212 Alumni Brotherhood Reunion in Jakarta at December 2, 2018; we set the 212 Brotherhood Reunion event which was centered at Monumen Nasional area, Jakarta Pusat as a starting point of the study. That on December 2, 2018 there was an event involving a mass of around five million people in the name of the Brotherhood reunion 212. The number 212 refer to the event on December 2, 2016 when around five million people participating and demanding justice in blasphemy case involving former DKI Jakarta Governor, Basuki Tjahaja Purnama. At that time, all mass media especially televisions provide a lot time to report it.

Next, we also observe broadcast run by a number of television stations media on December 2, 2018 as a research instrument. The result showed that there was some television station that broadcast the 212 Alumni Brotherhood Reunion event by live, while a number of television stations (including those known as news television stations) did not do live broadcast of the reunion event. Furthermore, these television stations did not report it in their terrestrial news program.

Based on research on events and texts raised by television media that are the object of research, we relate them to the descriptions in the Introduction and Literature Review sub-sections.

Thus, explanation on Post-Terror through Television Media Model, depicted that terror reality caused damaging effect, panic and tension for the residents at the scene of the event called terror. Reality of terror was being constructed and distributed by television media into a text with audio-video form to the audience. In the same time, television media also bring damaging effect, panic and tension from the residents at the scene of the event to all audiences around the world as a post-terror or aftershock terror with more powerful impact than terror at the actual scene of the event. This situation occurs because of the power of pictures and sound (audio-video) which is owned by television media—official broadcaster of reality of terror.

So, when a number of television stations decided not to broadcast and did not report on the reunion of the 212 Alumni Brotherhood; it is synonymous with effort from each television media for not construct the post-terror impact for the 212 Alumni Brotherhood Reunion event. We are certain that television stations are fully aware of the extraordinary and the impact that will arise if they give a lot of duration for this event. We also certain that the collective" awareness from a number of these television stations, will raises many assumptions, allegations, even suspicion. Moreover, this attitude is carried out at the moment of the political year, which places television stations on certain sides (this assumption has become an open secret).

Thus, according to the television journalistic perspective, the non-involvement of some television stations in 212 Alumni Brotherhood Reunion in Jakarta at December 2, 2018; the same as post-terror contra by television media. On this situation, the television stations managers neglecting their important role in disseminating information to the whole world; become an intermediary to set the agenda and tell important things for people, also then becomes a channel of interaction for all communication activities. In the end, television media managers became unnecessary to design and produce messages as desired by the public.

Policies that rely on a media political economy perspective that are more inclined to this political vision are actually not very effective either. Because at the same time, it turns out there are still other television stations that consistently broadcast and report on the reunion of the 212 Alumni Brotherhood. In addition, as explained above, do not exclude the presence of new media, with the extra ordinary of social media and the ease of technology in distributing messages which only needs smartphones. That this situation has changed the role of the audience into a new "mass media"; sending reality of terror with new "text"; approached new "audiences"; also incurred news "post-terror", including proclaiming it as a reality of terror - "media partner".

This means that again, the non-involvement of a number of television stations during the reunion of the 212 Alumni Brotherhood in Jakarta on December 2, 2018 is tantamount to contra-terrorism by television and new media. In this situation, the managers at the television station neglected the "aggressiveness" of the new media with its social media extraordinary; which continues to strengthen hegemony robustness and try to replace the power of television media. When referring to the political economy of the media, it must also be understood that many mainstream media cannot maintain their survival, went bankrupt, and finally closed, because it eroded the presence of new media.

Meanwhile according to the commodification perspective, as its nature as a profit search engine, television media is obliged to treat messages as commodities that can please the public, invite advertisers, and extend media business. Profit is the "ideology" behind the production and distribution of media messages. In this context, the audience is treated as a commodity that must be offered to advertisers, by placing it in the segmentation, target, and positioning of a marketing activity, as well as market assets that can absorb advertised products.

Furthermore, television media must also produce audiences to be delivered to advertisers. Program designers in the media make interesting programs to attract audiences. Programmers bind the audience to stay on the television station channel while enjoying the advertisements that are served. In the end, the presence of the audience became a commodity offered to advertisers.

Thus, the non-involvement of a number of television stations in the reunion of the 212 Alumni Brotherhood in Jakarta on December 2, 2018 is tantamount to contra-commodification of audiences. In this situation, television media managers no longer treat audiences as commodities offered to advertisers, by placing them in the segmentation, target, and positioning of a marketing activity, as well as market assets that can absorb the advertised products.

So, among the excellence of television media with its post-terror magic, threat of aggressiveness in new media post-terror, and the excitement of television media in making maximum profits by always pampering the public (while peddling it as a commodity), the non-involvement of a number of television stations during the reunion of the 212 Alumni Brotherhood in Jakarta on December 2, 2018 was a contra post-terror error through television media, contra post-terror through television and new media, as well as contra-commodification of audiences.

In the end, with the extraordinary capital of post-terror, the threat of aggressiveness in new media post-terror, and freedom to play with the commodification strategy, it still needs to be questioned the reasons for the number of television media that have decided to gamble by running contra-commodification strategies for audiences. Again, the competition for advertising is becoming increasingly prevalent and the presence of social media with the excellence of post-terror cannot be underestimated. With choosing this step, it is not impossible, the destruction of television media in this country is just a matter of time. This happens because they gamble with contra - commodification strategies of audiences

4. CONCLUSION

The non-involvement of a number of television stations during the reunion of the 212 Alumni Brotherhood in Jakarta on December 2, 2018 is tantamount to contra-post terror by television media. Managers at television stations do not need to design and produce messages as desired by the public.

The non-involvement of a number of television stations during the reunion of the 212 Alumni Brotherhood in Jakarta on December 2, 2018 is tantamount to contra post-terror by television media and new media. Managers at the television station do not need to take into account the "aggressiveness" of new media with the excellence of social media.

The non-involvement of a number of television stations in the reunion of the 212 Alumni Brotherhood in Jakarta on December 2, 2018 is tantamount to contra-commodification of audiences. Television media managers no longer treat audiences as commodities offered to advertisers, by placing them in the segmentation, target, and positioning of a marketing activity, as well as market assets that can absorb advertised products.

With post-terror extravagance, the threat of post-terror aggressiveness in new media, and the freedom to play with the commodification strategy, it is still questionable why some television media decide to gamble by running contra-commodification strategies for audiences. With choosing this step, it is not impossible, the destruction of television media in this country is just a matter of time.

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