

## **Moral Violations on Commercial Advertising Broadcasting Through Indonesian Television Media**

**Burhanuddin Susamto**

UIN Maulana Malik Ibrahim Malang, Indonesia  
burhanuddin@syariah.uin-malang.ac.id

### **Abstract:**

The purpose of this study is to examine and to elaborate the forms of moral violations on commercial advertising broadcasting through Indonesian television media. The data obtained through empirical research will be analyzed critically by using a screening method based on the perspective of Islamic moral values both related to the advertised product and the way the advertisement is broadcast itself. The findings of this study indicate that there are some moral violations in the broadcasting of commercial advertisements on the Indonesian television media. The most dominant form of moral violation is the sexual exploitation of advertisers through unethical behavior and clothing that are not appropriate to be exposed for public. Advertisements that are not guided by Islamic values tend to have low ethical standards, so that if they are broadcast on television media, they have the potential to harm the public. The results of this study can be used as an evaluation material for advertising actors to uphold the regulations and Islamic moral values which more guarantee the safety of life in the world and the hereafter for all parties.

**Keywords:** moral violation; Islamic values; advertisements; television.

### **Abstrak:**

Tujuan dari penelitian ini adalah untuk mengkaji dan mengelaborasi bentuk-bentuk pelanggaran moral pada penyiaran iklan komersial melalui media televisi Indonesia. Data-data yang diperoleh melalui penelitian empiris akan dianalisis secara kritis dengan menggunakan metode penyaringan berdasarkan perspektif nilai-nilai moral Islam baik yang berkaitan dengan produk yang diiklankan maupun cara iklan itu ditayangkan. Temuan penelitian ini menunjukkan bahwa terdapat beberapa pelanggaran moral dalam penayangan iklan komersial di media televisi Indonesia. Bentuk pelanggaran moral yang paling dominan adalah eksploitasi seksual pengiklan melalui perilaku tidak etis dan pakaian yang tidak pantas untuk diekspos ke publik. Iklan yang tidak berpedoman pada nilai-nilai Islam cenderung memiliki standar etika yang rendah, sehingga jika ditayangkan di media televisi berpotensi merugikan masyarakat. Hasil penelitian ini dapat digunakan sebagai bahan evaluasi bagi pelaku periklanan untuk menegakkan aturan dan nilai-nilai moral Islam yang lebih menjamin keselamatan hidup di dunia dan akhirat bagi semua pihak.

**Kata Kunci:** pelanggaran moral; nilai Islami; iklan; televisi.

## Introduction

The development of public broadcasting technology allows advertisements to be delivered massively, but it is not uncommon for advertisements to appear that violate the boundaries of norms prevailing in society. Khuong's research (2015: 851) shows that television is the choice of most consumers in advertising. He stated that the public has 61% confidence in television advertising. This high level of trust has led to many moral violations in advertising. Yusnaldi, (2018) emphasized that there are several elements of violation in advertising, especially in advertisements that exploit sensuality. In line with Yusnaldi, Madni et al (2016: 15) see two controversial advertising categories that contain morality violations.

So far, the study of commercial advertising on television tends to three things. First, television is the most effective medium for conducting product advertising campaigns (Alemán Carreón, Nonaka, Hentona, & Yamashiro, 2019; Bernhardt et al., 2013; Qin et al., 2014). Second, commercial advertising on television has a great influence on society in consumption behavior and product purchase decisions (Anjum, Irum, & Dr. Naheed, 2015; Chan, Tsang, & Leung, 2013; Fossen & Schweidel, 2017; Madni et al. , 2016). Third, media studies are starting to explore the involvement of religion in advertising. Television advertising becomes a medium in conditioning religion and culture for product framing (Fauzi Harun et al., 2019; Setya, Amanda Gelgel, & Pradipta, 2020; Thadi, Novaldi, & Fitria, 2019). Of the three tendencies, there is no evaluative study, especially one that looks at the level of morality of commercial advertising on television in violating the norms of public morality with adequate standards.

This paper aims to complement the previous study which missed the discussion of the violation of morality in commercial advertising on television. Indonesia, as a country that has regulations in advertising law, seems to be doing things that are not in line with advertising ethics, it seems that it does not have control over the form of advertisements that are considered to be violating. This paper intends to show that several television advertisements in Indonesia have committed violations in the advertising law, especially related to the appearance of advertisements that prioritize rating so that they often come out of the religious norms of society.

This paper is based on three arguments. First, this article argues that there are many advertisements on Indonesian television that commit violations of morality from religious values. These violations occur in various forms of advertisements which is served to consumers. Second, the use of humans as advertising modelling often leads to the exploitation of sensuality so that it has a negative impact on society. Third, in television advertising there is also the use of props that are morally sensitive. Based on these facts, many people protest directly to advertising service providers or to consumer protection foundations, and even to the government through the broadcasting commission insitution which was formed formally to carry out its supervisory function. This also proves the research of Hamaseed, Hameed, & Qadir (2020: 143) which confirms that television text and media content has challenged customs, traditions, religious beliefs, which are sacred and cannot be compromised.

## **Literature Review**

### **Commercial Advertisement**

Magatef & Momani (2020: 413) said that advertising is one way to promote goods and services, in addition to influencing purchasing decisions, as well as to distribute advertisement messages to consumers so as to encourage them to buy goods or services. Commercial advertising is the main source of revenue for television channels (TV). This is because commercial advertising in multimedia is an effective tool for delivering offer content, both verbal and visual communication. In 2003, 100 billion dollars were spent on TV commercials in the US (Alaei & Ghassemi-tari, 2011: 246). On the one hand, commercial advertising on TV is the most common way to broadcast a particular product or service because it can reach many people (Yang, An, Kafai, & Bhanu, 2015: 1). (Haque et al (2011: 40) say that advertising not only increases product sales but also enriches the brand with symbolic values. Advertising places a particular brand in the consumer's mind list, customers will respond with the most advertised 'famous' brand. Therefore, Chih-Chung, Chang, Lin, & Yau-Nang (2012:352) said that commercial advertising has played an important communication channel between companies and consumers, increasing consumer awareness, as well as being a way to show their brand image and products. Advertising provider also take advantage of every means of advertising by using the maximum design effect to attract consumer attention.

Effective advertising is advertising that helps advertisers achieve their goals. According to most research in various countries, it is revealed that TV has a big influence on viewers and invites them to start the buying process. Arora (2012: 9416) states that TV as an advertising medium has three advantages, namely: (1) Its influence on consumer tastes and perceptions is widespread; (2) It can reach a wide audience in a cost-effective manner; (3) TV's sound and moving images can create a strong impact. Television advertising creates, builds and grows brands, builds brand fame and keeps brands alive in the minds of customers for a long time. Then, according to research by Khuong (2015: 851), consumers say television is the most favorite tool they want to learn about new products that are reliable and comfortable, therefore, advertising agencies know television is indeed the most influential and attractive media, so the consumers have 61% trust in television advertising. Referring to coca-cola's advertising, Michael & Nedunchezian (2012: 2) critically analyze the impact of the media on consumer brand preferences regarding the carbonated beverage market. Of the eight carbonated drink brands, coca-cola occupies the top position as the preferred brand for carbonated drinks. According to research by Michael & Nedunchezian (2012: 2) it is clear that advertising is the main source of the rise of coca cola and television is the most effective medium to market it.

### **Islamic Values**

Islam has been sent down to the Prophet Muhammad SAW since his prophecy in 609 AD to 632 AD. Islam is a religion that teaches values such as hospitality, responsibility, compassion and forgiveness (Paracha, Jehanzeb, & Yoshie, 2015: 172). Every Muslim country has a legal system based on a greater or lesser degree with Islamic law (Sharia) derived from the Qur'an (Muslim Revelation Book) and the Sunnah (the tradition of the Prophet Muhammad) in addition to the rules of Muslim scholars (Turnbull, Howe Walsh, & Boulanouar, 2016: 3). In line with

that, Pasaribu & Indupurnahayu (2018: 173) say that Islamic values are based on the qur'an and hadith that cover the oneness of god (*tauhid*) and sharia provisions. Sharia is an Islamic code of ethics in regulating the duties, morals and behavior of all Muslims individually and collectively, in all areas of life including marketing and trade (Naseri & Tamam, 2012: 69). In the field of marketing, Islamic values are used to determine standards and ethics in advertising products. Muslim majority of Malaysia establishes advertising regulations that adhere to Islamic values which leads to the rejection of offensive Western and religious symbols (Wang, Deshpande, Waller, & Erdogan, 2018: 2). Advertising in Saudi Arabia, for example, advertisers must understand Islam, consult religious authorities about unconventional advertising and practice self-compliance by conforming to the values of the Saudi Arabian state in order to be accepted (Mokhtar, 2018: 153).

Turnbull et al (2016:11) states that advertisements that apply ethics include six dimensions: (1) unity of God (*tauhid*); (2) faith (*iman*); (3) mandate (*khilafah*); (4) balance (*tawazun*); (5) justice ('*adl*'); (6) free will included in the advertising message. In addition, Islam also has values that must be followed when advertising products, namely truth, honesty, politeness, obligation and social responsibility (Naseri & Tamam, 2012: 69). Therefore, in Islamic business ethics it is not permitted to sell or advertise a product that the product is not owned. Islamic business ethics encourages communication that is based on truth and justice also must not cheat in selling a product (Bari & Abbas, 2011: 155). In line with this, Bari & Abbas (2011: 172) states that making advertisements in an Islamic ethical system needs to identify and ensure honesty, no exaggeration and deception, increasing sexual attractiveness. Saeed & Baig (2013:172) also noted the importance of honesty in advertising and selling products. Therefore, all information regarding defects in a product must be communicated honestly, Abuznaid (2012: 1488-1489) also gets several new promotional strategies based on the qur'an, which include abstinence from suggestive language, obscene behavior, sexual attraction. offensive, fraudulent, manipulative or misleading promotional behavior.

### Television Morality

Advertising is a form of paid communication to influence target consumers effectively and efficiently for certain products. Television is the most popular form of mass media in advertising campaign broadcasting (Madni, Hamid, & Rashid, 2016: 14). Television advertising practice in the 21st century fulfills the goal of getting more profit by using sex appeal and emotional elements that have nothing to do with culture or religion (Anjum, Irum, & Dr. Naheed, 2015: 36-37). Therefore advertising must carefully and precisely identify the norms and values of advertising. Advertising values must be in accordance with or must be related to the norms and values of society, public beliefs, customs and even applicable regulations (Chan, Tsang, & Leung, 2013: 328). But in reality, the media are still believed to be a threat to local customary values. Hamaseed, Hameed, & Qadir (2020: 143) say that television media texts and content challenge customs, traditions, religious beliefs, which are sacred and cannot be compromised. Advertising in today's lifestyle shows a class of society that does not reflect values and norms. Advertising on television media intentionally or unintentionally affects social norms and morality. In line with that, Hamaseed et al (2020: 144) added that of the 150 participants, more than half watched up to 5-6 hours per day. Whereas television



advertising inspires anti-cultural and anti-social standards and it depends on the number of hours spent watching television (Hamaseed et al, 2020: 144).

Madni et al (2016: 15) state that there are two categories of controversial advertising that can contain morality violations, namely related to controversial / offensive products such as condoms and the execution of offensive ads (ads that feature racist, sexist or violence that offends consumers. Then, Waller, Deshpande, & Erdogan (2013: 405) stated that some television advertisements often feature controversial products when advertised, such as alcohol, underwear, cigarettes, condoms and contraceptives. Waller et al (2013: 403) called these products "cannot be called", "socially sensitive products" or "controversial products. Such products are against gentleness, politeness, morality, and violations. To maintain the morality of advertising, Islam has its own rules and standards in making regulations. Haque et al. (2011: 41-42) say that the concept of Islam pays special attention to the objectives of sharia and correct ethics. There are several types of Islamic concepts that must be followed in advertising such as: (1) The advertiser must have good intentions when advertising; (2) The advertiser must be honest in advertising the product; (3) Advertisers must avoid cheating in their advertisements; (4) Advertisers must advertise products that are not harmful to others; (5) Advertisers should not 'call' people to spend a lot of money because that is prohibited in Islam; (6) Advertisements may not invite anything that is prohibited by religion values; (7) The products advertised should not be too expensive so that the customer can afford them.

### **Methodology**

This paper is a research result that examines the potential of moral violations that occur in broadcasting of commercial advertisements on the Indonesian national television media. The primary data source is comes from advertisements that was broadcast in ten most popular television stations of Indonesia which received reactions from the general public because of the product and the way of delivering the advertisements that were controversial. From each television station, researchers have taken sample randomly used as an object of analysis by using the perspective of Islamic moral values in society. Meanwhile, secondary data is obtained from literatures regarding advertising contained in journals and books. Then the collected data will be analyzed critically by using a screening method made based on the perspective of Islamic moral values. The scope of objects analysis are: (1) The appropriateness of advertised products to be broadcast to the public through television media; and (2) The appropriateness of the way of advertisements broadcasting such as the advertisement actors behavior, the appearance of clothing, and the message conveyed. The analysis is carried out to reveal the fact that there are forms of moral violations in the broadcasting of commercial advertisements through televisions media that have not yet been studied. The pictures listed in the following discussion of result are only samples of various forms moral violation on commercial advertisements which ever broadcast through television media in Indonesia.

## Result and Discussion

### The Forms of Moral Violation of Commercial Advertisements on Indonesian Televisions

In this section, the author will describe the findings of moral violations in the delivery of commercial advertisements through various popular television media in Indonesia. The object of analysis is focused on both the advertised product and visualization of the advertisements itself. From the analysis, the forms of moral violations in the delivery of commercial advertisements on popular television in Indonesia are:

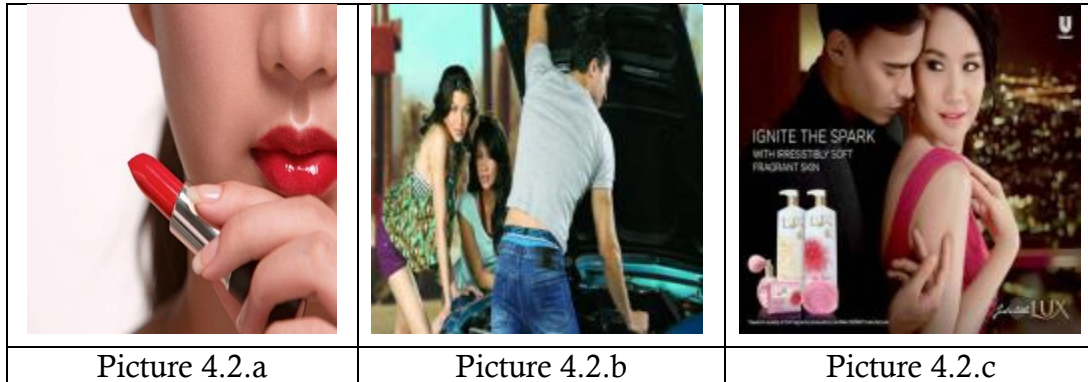
- 1.1 There are some controversial products which were advertised by television media in Indonesia. It is said to be controversial because there are differences opinion on legal interpretations related to a product (goods and / or services), and also because of the sensitive nature of the product when consumed by public consumption. These are commercial products as sample that cause controversy if advertised to the public through television media:

		
Picture 4.1.a	Picture 4.1.b	Picture 4.1.c

- (1) Alcoholic a drink that causes intoxication for the drinker so that when it is advertised and sold in public it means that the medias have violated the morals of society. Until now, there are still many Indonesian entrepreneurs who trade alcohol either produced domestically or imported. Among the alcoholic products that have been advertised and populer in Indonesia for example branded heineken, guinness, anker, bintang and etc. Those alcohols have been advertised and sold to consumers, especially in tourist areas. In fact, in some areas there is mixed alcohol which is produced illegally as a home industry. This news often appears in the media when there is already a victim from the consumer who has drunk the alcohol which are produced and traded illegally.
- (2) A controversial product advertised was the fiesta brand condom which has been advertised through the Indonesian television media publicly without paying attention to the age limit of television viewers. Advertisement of this product is considered has violated moral public because it is very sensitive for society, especially if it is used by unmarried people it will potentially facilitate free sex. Because this advertisement received protests from public, the Indonesia Broadcasting Commission (IBC) finally gave a

written warning Number 16/K/KPI/1/15 to that television. The main reason for the warning was because the advertisement broadcast of it was still below 22.00 PM so it could be accessed by children. It means that if the condom advertisement is broadcast after 22.00 at night it is still allowed by the government.

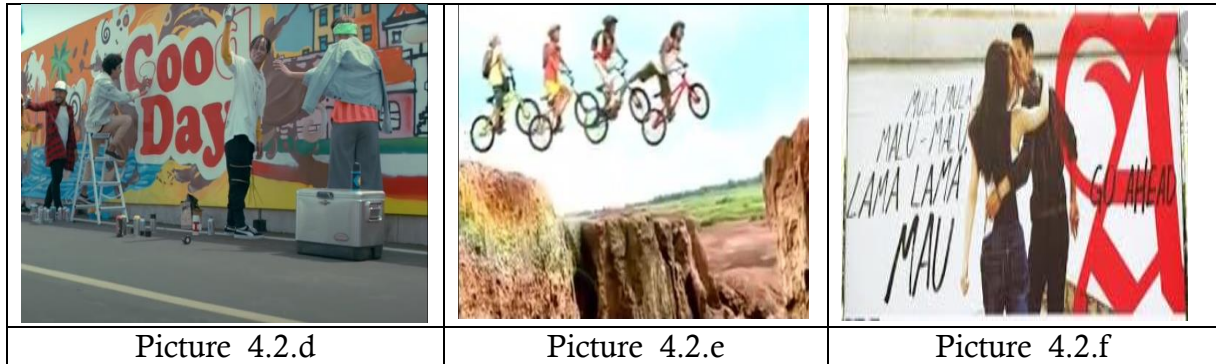
- (3) Cigarettes are one of the products that cause controversy to be traded freely. There are Islamic organizations that consider trading cigarettes as haram so that they are not worth trading. However, because there is no law prohibiting them, cigarettes are still freely traded and even many brands are advertised through Indonesian television media. Among the impacts of cigarette advertisements is the large number of students under 17 years of age who have consumed cigarettes, which has the potential to hinder their intelligence and mental health. Although many people have protested against the broadcast of cigarette advertisements via television, they have never received serious attention from the government because business interests are more dominant than the safety of school-age children.
- 1.2 There were a moral violations related to the way of advertisements exhibiting were broadcast on Indonesian television media. The appearance of advertisements on television is not a little disseminated by means of displays outside the substance of the advertising needs, and even to the point of violating the moral appropriateness of society. There are several forms of moral violations of commercial advertising on television media, such as sensual exploitation exhibited by advertisers, the use of language that is not educational, the use of musical instruments and posters supporting immodest behavior. The following descriptions are several examples of moral violations in the delivery of advertisements through television media.
- (1) The fact that there are still commercial advertisements that exploit sensuality from advertisers to be shown to the wider community through national television media regardless of age boundaries. In a society that upholds local wisdom, exploiting sensuality in public is disrespectful for anyone, especially for children. This happens because television media is a public broadcasting institution that can be accessed by anyone, including school age children who are still vulnerable to mental destruction. It is not uncommon for advertisements on television to link their products by showing a body image outside the substance of the advertising product, so that sensuality in an advertising product is more dominant than the benefits of the advertising product. This can be seen through several advertisements featuring male and female figures in open clothes. As for the appearance of advertisements containing sensual content beyond the substance of the need for advertising products that have been shown on television and have generated various controversies and various responses from the Indonesian people can be seen from the findings in this study, including:



*First*, the dissemination of lipstick advertisements through television media often shows female figures that show more of a woman's limbs with sensual lips. This can be seen through advertising acting where the appearance of the advertisement shows the sensuality of a woman figure more than the quality of the lipstick advertisement product. Lipstick advertisements that contain sensual content can be seen through the display of picture 4.2.a, which shows the face of a beautiful white woman with pink lips, while holding pink lipstick. *Second*, underwear advertisements parodied in media television often show something other than the substance of the advertisement. Taking advantage of the sensuality of certain body parts, both men and women, is something that is sensitive for the audience. For example in an advertisement for underwear parodied in television media, it can be seen through the display picture 4.2.b. In the advertisement, a man is repairing a car, wearing a white T-shirt that is lifted up to reveal his underwear. Then in front of the man there are two women who wear short clothes that show their arms and chest, while looking and paying attention to the open men's underwear in front of them. *Third*, the appearance of soap advertisements produced by television media also often shows exaggerated things, and even comes out of the substance of the advertised product. The display of soap advertisements as exemplified in Figure 4.2.c tends to be excessive. In the advertisement, a man dressed neatly in a black suit hugs and strokes the woman in front of him who is wearing a pink open dress. Then in beside to the sensual acting, there are two clear small bottles only were shown containing liquid soap of Lux brand.

- (2) Television advertising has the nature of stimulating the behavior of the messages contained in it. The public views that the existence of advertising carries a risk for the birth of a certain image and behavior. An advertisement can at least stimulate bad thoughts, increase people's permissiveness for something that is contrary to prevailing values, and enforce prohibited or un-idealized behavior in society. There are some evidences that advertisements can stimulate bad behavior in society such as permissive actions to destroy public facilities, exploitation of children to take dangerous actions, and other non-educational advertisements.





Picture 4.2.d is an advertisement acting of a coffee product with the Good Day brand on a television media. The Good Day advertisement was played by a community of teenagers who carry out activities by carrying a ladders and paint equipment, which then do the action of scribbling a wall on the roadside to draw a certain product brand. In Good Day advertisement has a slogan: "Slang Has Many Flavors". The meaning of this slogan is that adolescents have different community, creativity, and expression. One form of expression played by advertising actors is drawing the brand of a coffee product on the wall by the side of a public road. Even though sidewalk fences are part of public facilities that need to be kept clean from various impurities caused by people who are not responsible. Therefore, if public facilities are painted to make a picture to express a certain brand, it is an act of vandalism that violates the law. The Good Day ad containing "vandalism" content will certainly encourage other teenagers to imitate because it is considered permissive. The number of roadside walls that are painted at night in certain areas is one of the negative impacts of vandalism behavior introduced through advertisements on television. Whereas vandalism is an activity that is prohibited due to the fact that it has damaged public facilities.

Another form of television advertising offense is exploiting children to act out advertisements that stimulate harmful acts. The advertisement of Neon Wizard candy (*Permen Jagoan Neon*) that was broadcast on a number of televisions after being judged by the Indonesian Broadcasting Commission (IBC) was proven to have violated the Indonesian Advertishig Ethics and the regulations prevailed. A further assessment was carried out by the IBC after this institution received complaints from the public regarding the existence of advertisements that stimulated children to take dangerous actions. In Figure 4.2.e is an advertisement for candy branded "Neon Wizard" played by children. In the advertisement, there is a scene of four children on a bicycle stopping in front of a cliff because they look afraid to pass. However, after eating the advertised product, they had the courage to jump over the steep ravive. IBC assesses that the scene of that advertisement is easily imitated so that it can harm children. Therefore, IBC reminds that broadcasts involving children must comply with the ethics and regulations that govern this matter.

Figure 4.2.f is an advertisement acting from the Sampoerna A Mild cigarette brand which is broadcast on television. This cigarette advertisement is played by a male and female couple who kiss while embracing each other. In the ad acting, there is readable writing: "*At first shy, at a long time willing*" which has meaning that to inspire the honest people to start something that is prohibited so that it becomes a habit. In addition, the advertisement is also equipped with a cigarette logo that reads "*Go Ahead*" which shows that they are as an inspirators for the next people who will follow it. In this case the advertisers feel proud even though they have asked something perverted from the perspective of local wisdom. The advertisement has received protests from the public for showing courtship or perverted scenes in public because their behavior is considered not to educate goodness for young people.

This study shows that the broadcasting of advertisements on television in Indonesia has taken place with moral violations in three forms. First, advertising ignores the halalness of a product by legalizing products that actually conflict with the faith of the majority of the population (Bari & Abbas, 2011; Mokhtar, 2018; Pasaribu & Indupurnahayu, 2018; Saeed & Baig, 2013). This is emphasized by Hamaseed, Hameed, & Qadir (2020: 143) that the text and content advertising of television media challenge customs, traditions, religious beliefs, which are sacred and cannot be compromised. Second, advertisements on television manipulate and exploit humans, including reproducing social inequality (Lim & Furnham, 2016: 1610). Aspects of gender and sensuality are presented beyond the moral boundaries that apply in society. Third, in television advertising also stimulates things that are socially sensitive and often go beyond what society can accept (Bari & Abbas, 2011; Paracha et al., 2015; Saeed & Baig, 2013). Forms of moral violations that are common in commercial advertising on television can lead to changing moral standards in society (Hamaseed et al, 2020: 144).

The display of commercial advertisements on television does not provide completely relevant information. This is because advertising broadcasts have a tremendous impact on the morality standards of society. The low morality of commercial advertising on television can certainly affect the decline in moral standards in society, especially through receiving messages that appear on the screen every time. If the violation of the moral values behind the advertisement continues, it will be a sign of a negative change in society. massively in the future. Given that television has the power to socialize values and form opinion in society, the existence of violating advertisements can become a precedent for the birth of actions that are widely contradictory to morality in society (Hamaseed et al., 2020: 145). Therefore, the low morality of ad impressions can become a moral threat in the long run. The most dominant moral violation of commercial advertising on Indonesian television is showed by exploit sensuality of advertising actors in front of the camera to be published freely (Lim & Furnham, 2016).

The results of this study reaffirm previous findings which state that advertising has an important role in shaping opinion in society (Michael & Nedunchezian, 2012). If the advertising broadcasting is educational, it will certainly have a positive impact on society. However, if advertising broadcasting is negative, it will affect society in many aspects, not only related to material damage but also mental

spiritual damage. The scope of the negative impact of advertising which is so wide that it has not been taken seriously so far, so it is still going on indefinitely. Research on advertising so far has mostly examined the effect of advertising on consumer purchasing power (Muhammad & Kartini, 2015), the effect of advertising on children's behavior, and other side effects, both positive and negative. The findings of previous research are certainly different from the findings of this research conducted by the author, which only focuses on violation forms of the morality which is carried out by commercial advertisers in television media as a result of differences interpretation of the standard of morality between advertising business actors with the authenticity of the text contained in the advertising ethics guidelines, regulations, religious values, and the reality of local wisdom.

Seeing the many intensities of violations of moral values that occur in the broadcasting of commercial advertisements through television media, an action is needed that can increase the moral awareness of advertisers, namely through: (1) Enforcement of the advertising code of ethics which is run by an advertising association; (2) Enforcement legal sanctions for perpetrators of advertising law (regulations) whether administrative, civil, or criminal; (3) Promote religious values to fortify the public from the negative impact of advertising. Increased understanding of religious values can be an "*early warning system*" for the public to screen and impose social sanctions on unqualified advertisements so that it can motivate advertisers to be more creative and be careful in serving advertisements to the public. In line with this, Husin et al (2020: 276) said that by displaying creative and innovative advertisements, it will give a deep impression to the audience as well as influence product purchasing decisions. The high level of public awareness in determining quality advertisements will force public broadcasting service providers to display quality advertisements as well.

## **Conclusion**

The fact is that there is a massive threat behind the broadcast of commercial advertisements through television media as a public broadcasting institution. When viewed from the moral values inherent in the religiosity of local wisdom, Indonesia as the largest Muslim country in the world, it turns out that its people have received hidden threats from moral violations of commercial advertising broadcasting through television media. This threat is manifested in the form of the publication of the negative message behind the advertisement, which has implications for decreasing the moral standards of society along with the low morality of commercial advertisements broadcast on television media. The magnitude of the threat level depends on the fact the level of moral violations that occur in advertisements and the intensity of their broadcasts on television media. Because the threat presented is in the form of negative values, the impact is also in the form of values shifting that attached to every person who watched advertisements broadcast massively on television media.

Through the research methods and theoretical framework used, the writers have succeeded in achieving the goal to reveal the facts violations of moral values in commercial advertising through Indonesia television media. From the analysis results, the most dominant form of moral values violation is the spread of sensual behavior which is played by advertisers through the appearance of immodest clothing and seductive body movements. Then other forms of moral violations are

related to non halal products and negative advertising messages that stimulate dangerous actions for children, vandalism, a hedonistic lifestyle, and consumerism. Moral violation behind commercial advertising has presented a latent threat that has a negative impact on society. It is said to be a latent threat because the form of the threat is abstract and hidden behind the physical appearance of the advertising actors who seem "seductive" supported by various display instruments. Although this data is based on facts that have occurred on Indonesia televisions, but relating to the dynamics of advertising that will come, further research is needed.

## Bibilography

- Abuznaid, S. (2012). An - Najah Univ. J. Res. (Humanities). Vol. 26(6), 2012. *Humanities*, 26(6), 1473–1503.
- Alaei, R., & Ghassemi-tari, F. (2011). Development of a Genetic Algorithm for Advertising Time Allocation Problems. *Journal of Industrial and Systems Engineering*, 4(4), 245–255.
- Alemán Carreón, E. C., Nonaka, H., Hentona, A., & Yamashiro, H. (2019). Measuring the influence of mere exposure effect of TV commercial adverts on purchase behavior based on machine learning prediction models. *Information Processing and Management*. <https://doi.org/10.1016/j.ipm.2019.03.007>
- Anjum, B., Irum, A., & Dr. Naheed. (2015). *Impact of Television Advertisement on Consumer Buying Behavior: The Moderating Role of Religiosity in the context of Pakistan*. 1(3), 36–48.
- Arora, S. S. (2012). CFD modeling of sieve tray for benzene-toluene system. *CHISA 2012 - 20th International Congress of Chemical and Process Engineering and PRES 2012 - 15th Conference PRES*, 3(2), 9416–9422.
- Bari, A., & Abbas, R. Z. (2011). Advertisment & Islam: A Muslim world perspective. *Australian Journal of Business and Management Research*, 1(6), 152–157.
- Bernhardt, A. M., Wilking, C., Adachi-Mejia, A. M., Bergamini, E., Marijnissen, J., & Sargent, J. D. (2013). How Television Fast Food Marketing Aimed at Children Compares with Adult Advertisements. *PLoS ONE*. <https://doi.org/10.1371/journal.pone.0072479>
- Chan, K., Tsang, L., & Leung, V. (2013). Consumers' attitudes toward advertising by medical professionals. *Journal of Consumer Marketing*, 328–334. <https://doi.org/10.1108/JCM-02-2013-0458>
- Chih-Chung, C., Chang, C., Lin, L. W.-C., & Yau-Nang. (2012). The Effect of Advertisement Frequency on the Advertisement Attitude-The controlled



Effects of Brand Image and Spokesperson's Credibility. *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2012.09.1197>

Fauzi Harun, M., Husain, H. B., Safinas Binti Albakry, N., Narimah Nik Abdullah, N., Ramli, Z., Hisham Johari, M., & Nurul Izzati Wan Muhammad Zulkifli, W. (2019). Religion As Brand Image in Local Beauty Brand Advertising. *E-Journal of Islamic Thought and Understanding*.

Fossen, B. L., & Schweidel, D. A. (2017). Television advertising and online word-of-mouth: An empirical investigation of social TV activity. *Marketing Science*. <https://doi.org/10.1287/mksc.2016.1002>

Hamaseed, N. H., Hameed, H. O., & Qadir, K. A. (2020). *Effects of TV advertisement on Cultural Norms: An analysis of viewer 's insights in the Kurdistan region*. 6(1), 143–150. <https://doi.org/10.5281/zenodo.3905074>

Haque, A., Rahman, S., Ahmed, I. S., Yasmin, F., & Asri, A. (2011). Assessing the impact of Advertisement towards Malay Consumers: an Empirical Study of Fast Food Restaurants in Malaysia. *Business Management Dynamics*, 1(2), 39–53.

Husin, E. R., Salamon, H., Rosman, A. S. Bin, Muhamad, N. H. B. N., Noor, S. S. B. M., Hamdan, M. N. Bin, ... Wan Ismail, W. N. H. (2020). Qualitative analysis of sharia compliant advertisement signboard in Kelantan state. *Journal of Critical Reviews*, 7(6), 275–279. <https://doi.org/10.31838/jcr.07.06.48>

Khuong, M. (2015). The Effects of Television Commercials on Customers Purchase Intention – A Study of Milk Industry in Ho Chi Minh City, Vietnam. *Journal of Economics, Business and Management*, 3(9). <https://doi.org/10.7763/joebm.2015.v3.297>

Lim, G., & Furnham, A. (2016). The Universality of the Portrayal of Gender in Television Advertisements: An East-West Comparison. *Psychology*. <https://doi.org/10.4236/psych.2016.713154>

Madni, A. R., Hamid, N. A., & Rashid, S. M. (2016). Influence Of Controversial Advertisement On Consumer Behavior. *The Journal of Commerce*, 8(1–2), 14–24. Retrieved from <https://search.proquest.com/docview/1939835997?accountid=32819>

Magatef, S. G., & Momani, R. A. (2020). The role of commercial advertisements directed to children influencing on parents' purchasing decision. *Management Science Letters*, 10(2), 411–424. <https://doi.org/10.5267/j.msl.2019.8.029>

Michael, T., & Nedunchezian, V. R. (2012). Impact of media on consumers'

brand preference - a study on carbonated beverage market with reference to Coca-Cola. *European Journal of Social Sciences*.

Mokhtar, A. (2018). The television advertising framework in malaysia and the salience of ideals for malay muslims and malaysians: A framing perspective for nation building. *Jurnal Komunikasi: Malaysian Journal of Communication*, 34(3), 150–176. <https://doi.org/10.17576/JKMJC-2018-3403-09>

Muhammad, A., & Kartini, D. (2015). Impact Of Online Advertising On Consumer Attitudes And Interests Buy Online Survey On Students Of Internet Users In Makassar. *International Journal of Scientific & Technology Research*.

Naseri, A., & Tamam, E. (2012). Impact of Islamic religious symbol in producing favorable attitude toward advertisement. *The Public Administration and Social Policies Review*.

Paracha, S., Jehanzeb, S., & Yoshie, O. (2015). A Serious Game for Inculcating Islamic Values in Children. *Proceedings - 2013 Taibah University International Conference on Advances in Information Technology for the Holy Quran and Its Sciences, NOORIC 2013*, 172–177. <https://doi.org/10.1109/NOORIC.2013.44>

Pasaribu, P. N., & Indupurnahayu, I. (2018). The measurement of the Islamic values for muslim workers. *Jurnal Manajemen*, 9(2), 171. <https://doi.org/10.32832/jm-uika.v9i2.1560>

Qin, Y., Su, J., Xiang, Q., Hu, Y., Xu, G., Ma, J., & Shi, Z. (2014). Effectiveness of a television advertisement campaign on giving cigarettes in a chinese population. *Journal of Epidemiology*. <https://doi.org/10.2188/jea.JE20130172>

Saeed, M., & Baig, A. K. (2013). *Islamic Shari 'ah-compliant marketing Munazza Saeed \* and Aysha Karamat Baig*. 2(2), 166–178.

Setya, A. E., Amanda Gelgel, N. M. R., & Pradipta, A. D. (2020). Commodification Of Islamic Values In The Ads Of “Hijab Fresh” Body Lotion. *INJECT (Interdisciplinary Journal of Communication)*. <https://doi.org/10.18326/inject.v5i1.73-96>

Suryawanshi, P. (2020). The social media – A powerful tool for advertisement and branding. *Journal of Management Research and Analysis*. <https://doi.org/10.18231/j.jmra.2019.038>

Thadi, R., Novaldi, R. A., & Fitria, R. (2019). Commodification of religion and culture on television advertising. *Multicultural Education*.

Turnbull, S., Howe-Walsh, L., & Boulanouar, A. (2016). The advertising standardisation debate revisited: Implications of Islamic ethics on

standardisation/localisation of advertising in Middle East Islamic States. *Journal of Islamic Marketing*, 7(1), 2–14. <https://doi.org/10.1108/JIMA-11-2014-0072>

- Waller, D. S., Deshpande, S., & Erdogan, B. Z. (2013). Offensiveness of Advertising with Violent Image Appeal: A Cross-Cultural Study. *Journal of Promotion Management*, 19(4), 400–417. <https://doi.org/10.1080/10496491.2013.817220>
- Wang, Z., Deshpande, S., Waller, D. S., & Erdogan, B. Z. (2018). Religion and Perceptions of the Regulation of Controversial Advertising. *Journal of International Consumer Marketing*, 30(1), 29–44. <https://doi.org/10.1080/08961530.2017.1358681>
- Yang, S., An, L., Kafai, M., & Bhanu, B. (2015). To skip or not to skip? A dataset of spontaneous affective response of online advertising (SARA) for audience behavior analysis. *2015 11th IEEE International Conference and Workshops on Automatic Face and Gesture Recognition, FG 2015*. <https://doi.org/10.1109/FG.2015.7163153>
- Yusnaldi, Y. (2018). Analisis Penggunaan Unsur Sensualitas Sebagai Bentuk Pelanggaran Etika Periklanan Studi Kasus Pada Iklan Televisi Pompa Air Shimizu. *Jurnal Bisnis Dan Kajian Strategi Manajemen*. <https://doi.org/10.35308/jbkan.v2i1.886>