

# Local Content Messages Reception on Network Radio.

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**Abstract**—An interesting phenomenon in network radio broadcasts today is how broadcast listeners in different cities can listen to networked radio broadcasts without losing "locality" where the listeners of the network radio broadcasts exist. This study aims at determining whether the presence of local content programs organized by Prambors Solo network radio affects young audience of Prambors Radio listeners in Solo. The Prambors Center network radio allows Prambors Solo to broadcast local content programs at certain hours without relays from Jakarta. Network radio broadcast is a network system that distributes radio programs to several stations simultaneously, or slightly delayed, for the purpose of extending total coverage beyond the limits of a single broadcast signal. This research is a qualitative and case study research. Interviews were conducted with Station Manager of Prambors Solo, Music Editors and Listeners in Solo. The data analysis were done through data collection, data reduction, data presentation and conclusion. This research uses audience reception theory from Stuart Hall, as a part of various qualitative communication research models.

In terms of attracting young audiences of radio listeners to listen to the local content program from the Prambors Solo which was broadcast by local radio networks is done by providing local content, it turned out that it attracts young audience listeners to listen to Prambors Solo. And along with the negotiations with young listeners, that is, in local content programs that are broadcast lively, it is inserted with information about content that is always up-to-date, especially about things that are trending such as hang-out places or, culinary in Solo, the program message can be received well.

**Keywords**— *Network Radio, Local Content Broadcast Program, Young Audiences.*

## I. INTRODUCTION

Local content in network radio broadcasts is one of the broadcast programs that are mostly attracted listeners in the networked radio audiences. The listeners of network broadcast radio want the "locality" of their city, especially in terms of culture, to be shared with them. Network radio broadcast is a network system that distributes programs to several stations simultaneously, which aims at expanding

the broadcast range beyond the limits of a single broadcast signal.

Prambors Solo Radio is one of Prambors network radios in Indonesia. This Prambors Solo radio network broadcast has been established since 2006 with a frequency of 99.2. It was originally a radio set up by a group of young people who could only be heard around Prambanan, Mendut, Borobudur and surrounding areas of Menteng Jakarta. The term Prambors comes from the abbreviation Prambanan, Mendut, Borobudur and their surroundings.

The initial radio at its first time establishment was a radio without broadcast network, 46 years since 1971 as young listeners radio which managed to make the icon as a young, creative, agile and honest radio.

In 2001, Prambors radio expanded its business by starting network broadcasts, up until 2017 the Prambors radio network had been covered Jakarta, Bandung, Semarang, Surabaya, Yogyakarta, Solo, Medan, Makassar, and Manado. The Prambors network broadcast radio is managed centrally in Jakarta. All management of music (songs), content and supporting (personnel and finance) is carried out from the head office, but still produces broadcast production that suits the tastes of the market listeners in each city[1]. According to Nielsen Indonesia survey, the numbers of Prambors radio listeners across Indonesia were; Jakarta, 803,000 people, Solo, 9,000 people (Prambors Solo Studio has just moved, therefore, there are still technical problems), Bandung, 9,000 people (the regional radio culture is still very strong which defeats Prambors Radio), and Semarang, 114,000 people.

The Prambors radio network in Jakarta and Solo has a different audiences in the culture. Audience or listeners of Prambors radio in Jakarta are people with heterogeneous metropolitan cultural characters. While the listeners of the Prambors radio in Solo are people with local cultural characters who tend to be homogeneous and selective. Local culture is a character that is proud of its "Solo", proud of its Solo characteristics, among others, proud of its culture, one of which is culinary, proud of its 'Solo'ness.

Prambors Solo Radio is favoured by young people because it always creates radio broadcast programs and off-air programs which are easily accepted by young Solo listeners. The development of Prambors network radio broadcasts in Solo increased from year to year due to the management of Prambors' networked radio broadcasts before implementing the radio program to be broadcasted, asking for opinions or input from the broadcast radio management network Prambors Solo. Opinions and inputs will be used as benchmarks for producing programs with local content. Local content is the content of a networked radio broadcast program that is tailored to where the network radio broadcast is broadcasted. The initial radio experience was a radio without broadcast network, 48 years since 1971 as young listeners radio which succeeded to make the icon as a radio for young creative audiences.

The Prambors Solo network radio broadcast program starts every day from 6:00 to 6:00 a.m., 24 hours a day. Prambors network radio broadcasts with local content in one (1) week, starting Monday to Sunday. With details of the hours of broadcasting local content programs, Monday to Friday from 10.00 WIB to 16.00 WIB with the name DJ SHOW program. Saturday from 09.00 WIB to 16.00 WIB with the name WEEKEND VIBES program, for Sundays starting at 10:00 WIB until 17:00 WIB with the name WEEKEND VIBES program.

The excellence of Prambors radio network radio is the quality of broadcast products that are high standard and oriented to the listener market, where surveys of broadcast products include determining the selection of songs, determining the content and even talent selection routinely. The survey involves an intensive young audience.

According to Dhandhy Laksono, radio content can be called local if it fulfills several conditions, such as location, perspective, multicultural dialogue, local actors, and packaging. Although sometimes it happens accidentally, mass media has a role in shaping the culture of society; a process that is not easy considering that Indonesia has enormous diversity. Stretching the flow of globalization that is unstoppable will inevitably change the perspective of society in culture. In Indonesia, though slowly, the great local culture that has long existed will fade with the presence of foreign cultural domination. Prambors network radio broadcasts, with broadcasted programs that pay attention to the wishes of young audiences where network broadcasts are acceptable. The pattern of network radio broadcasts which is characterized by "uniformity" may not be easily accepted in a community that has diversity. From these various backgrounds, problems arose where the Prambors network radio broadcast based in Jakarta, had to pay attention to the interests of young audiences in Prambors Solo radio broadcast. Because if the program with local content does not exist, this will bring the consequence of diminishing interest and enthusiasm of the young audience in listening to the Prambors Solo broadcast radio network.

## II. THEORITICAL FRAMEWORK

There are several theories that are used as basis for thinking by the author in conducting this research. These theories are used in building a framework that supports the implementation of this research.

### **Social Construction Reality: Media and the Construction of Meanings of Reality**

Humans in their lives interact with other humans, fellowship, form families, then social groups, and eventually form a society, or generally we call it a social institution. Society, as a social institution in its development also produces social values, social norms, and ultimately a culture that is influenced by and influences humans, both directly and indirectly.

Where do the ideas about values, norms and culture emerge in human life? One theory that is adequate in explaining the process and the complexity of the results that emerge is the thought of Peter L. Berger with Thomas Luckmann regarding a process of how humans build constructs on their social reality. The main thesis to be put forward is that humans and society are products that are dialectically, dynamically and continuously pluralist. Society is a human product, but continuously has a return action on its producer. Conversely, humans are the results or products of society where a person becomes someone who has an identity as long as he stays in his community<sup>2</sup>

Berger and Luckmann (1966) explain that there is a dialectical process that will be experienced by every human being when socializing-and then forming society with other humans-and producing various things as a logical consequence of the process of socialization among humans as a process he calls fundamental dialectics. A process that will always involve 3 (three) things (i.e., moments), namely; externalization, objectivation, and internalization.

*"It is important to keep in mind that the objectivity of the institutional world, however massive it may appear to the individual, is a humanly produced, constructed objectivity.... The product acts back upon the producer. Externalization and objectivation are moments in a continuing dialectical process, which is internalization (by which the objectivated social world is retrojected into consciousness in the course of socialization), will occupy us in considerable detail later on.... Society is a human product. Society is an objective reality. Man is a social product. It may also already be evident that an analysis of the social world that leaves out any one of these three moments will be distortive. One may further add that only with the transmission of the social world to a new generation (that is, internalization as effectuated in socialization) does the fundamental social dialectic appear in its totality. To repeat, only with the appearance of a new generation can one properly speak of a social world..."* (Berger and Luckmann, 1966)

To simply put, it can be explained that externalization is a process by which humans devote all of their characteristics as individual humans when interacting with others. In accordance with the nature of each human being as individual beings, who have various personalities, traits, thoughts, etc. While objectivation is a process when the interaction takes place, and each human carrying out the externalization process "collides" and finds an "objective

point", which ultimately results in a mutual achievement both physically and mentally. Whereas internalization as the third moment is a process where humans absorb the results of objectivation into a person so that their individual subjectivity is influenced by the structure of the social world in which they are located. This dialectical process will take place continuously, forming human beings as individuals, and as social beings.

Mass media is one of the spheres where humans interact with one another, so it is not wrong if the mass media is then often considered to have the power to build meaning construction for the community. Mass media is considered to have role in building paradigm that grows in the community, including in this case is culture. As De Fleur (1989) explains how massmedia builds what is called a paradigm of meaning in society. The massmedia has the power to build the constructs of social cognition in the society through the messages it delivers.

Observing the mass media by referring to what was revealed by Eriyanto to the Frankfurt School which states that in fact mass media is not a neutral entity, but can be controlled by the dominant group (Eriyanto, 2006). This school originating from the flow of Frankfurt social thought is what later in its development gave birth to a critical paradigm in the realm of thought in the social sciences.

The main question of this critical paradigm is the existence of different forces in society that control the communication process, therefore, the main question of this paradigm is who controls the media? Why does he control the media? What benefits can be taken with control of the media? Which group is not dominant and is the object of control? This paradigm believes that media is a means by which the dominant group can control non-dominant groups and even marginalize them by mastering and controlling the media <sup>2</sup>.

One of the basic characteristics of critical theory is always being suspicious and questioning the condition of society today. Because the condition of society that seems productive and good is actually hidden by the oppressive structure of society and deceiving public awareness (Eriyanto, 2006). Some mass media, sometimes not many in numbers, are present as one of the tools of the oppressive structure in constructing their influence and power in society.

Furthermore, the Frankfurt School of thought was further developed by Stuart Hall who criticized the views of pluralists. Pluralists believe that the media plays a role in forming consensus in society, through which media functionally places itself in society. However, according to Hall, the pluralists see that the conventional role takes place naturally, just happens in existing systems and structures. In fact, the formation of consensus occurs through a complex, complex process, and involves social forces contained in the community <sup>2</sup>

The consensus itself is something good, and the media plays an important role in creating it. According to Hall, the consensus does not arise naturally and spontaneously but is formed through complex processes involving social construction and legitimacy. Therefore media here plays an important role. Media is not simply seen as a reflection of consensus, but the media produces and establishes definitions of situations that support and legitimize a

structure, support an action, and delegitimize other actions. Furthermore, the construction of reality through media places representation problems as the main issue in critical research<sup>3</sup>

The media basically cannot be separated from its social context, in this case what is meant the economic, political, and cultural conditions in which the media are located will influence what will be presented. In addition to being influenced by external forces, the media is also influenced by the internal forces of the media itself, such as the policies of the owners of capital, or various interests of the institutions in it <sup>4</sup>. In a certain period, the mass media is very free to carry out their roles and functions, but in other, mass media is limited by its role, even as if "determined" by the authorities. This happens because mass media as part of Indonesia's communication subsystem in the social system (community). Indonesia will be influenced by other social subsystems, including ideological subsystems, political subsystems and government subsystems where the mass media is located. Apart from these two strengths, the experience of each practitioner in the media, obtained from family, school, community and environment, will also have an influence on what the media will present. So the media is not neutral and free of interests<sup>2</sup> The content the media usually directs meaning to the audience as desired. Audiences or listeners can be different in accepting the meanings. This difference in meaning arises due to differences in social position or cultural experience between the reader and the media. According to Hall, there are three main types of meanings or readings of audiences against media texts: (1) The Dominant-hegemonic; occurs when someone or a group of people make sense according to the dominant meaning (preferred reading) offered by media texts. (2) The Negotiated reading; recognizing the legitimacy of the dominant code, but adapting readings according to their social conditions, (3) The Oppositional Reading; results in a radical reading of the text or the opposite of preferred reading. In this study the author uses a theoretical receptive foundation from Stuart Hall<sup>6</sup>.

### III. METHODOLOGY

#### A. *Types of Research*

The research method used in this study is qualitative which conducted by tracing and examining how Prambors Solo radio stations determine broadcast programs with local content and how cultural factors influence the process. The results of the series of interviews are treated as primary data, while the secondary data (if necessary) are obtained from various resources.

#### B. *Method of Research*

This research is descriptive-analytical research. After the data collected, it will be described in advance about the problem of network station systems in general. Then proceed with a discussion on the subject matter of the concept of the network station system that applies in the Prambors Radio network, how they conduct the program broadcast process with local content, and afterwards, proceed with a discussion of how cultural factors influence the process.

### C. Data Collection

Based on the type of research as mentioned above, the data collection is completed by conducting observations and interviews as primary data and secondary data. This technique is used by researchers as a medium to enrich discourse (theory) that is relevant and related to the object to be studied. Researchers did this by reading literature, magazines, the internet, and other writings related to the topic of research.

### D. Data Analysis

The data that have been obtained will be analyzed qualitatively using inductive methods. The inductive method is a reasoning method that starts from special premises then generalizes to generates general conclusions. By paying attention to the opinions of experts then a conclusion will be drawn.

## IV. RESULTS AND DISCUSSION

There are several findings obtained from this study that can be divided into several general things as following:

1. The broadcasting power of the Prambors Solo local content program is always to inform the things needed by young audiences on Prambors Solo network broadcast listeners (information about "hang out places" cafes, coffee shops, malls, etc). The Prambors Solo network radio station is 13 years old, the local content broadcast program Prambors Solo radio always accompanies young audiences (Prambors listeners) with content that is always up-to-date in the world of young audiences. Always trying to get closer to local and international trends.
2. Local content programs favored by listeners of young audiences are *Rekomendasi*, *What's on Solo*, and off-air programs *Enak-Enak with Prambors*. The *Rekomendasi* program is the Prambors Radio insert program which contains information about places to hang out, restaurants, cafes, coffee shops, malls, and other similar types. The "hangout" locations, were recommended by the Prambors Solo radio station, for listeners of young audiences or "young people" is a distinctive name for Prambors' radio listeners. The *What's on Solo* program is the Prambors radio insert program that contains brief information about events that are more trendy and suitable for consumption by young audiences from the Prambors Solo network.  
The *Enak-Enak With Prambors* program is an off-air program that aims to invite listeners of the Prambors Solo radio to get to know and enjoy the foods to "now" with their groups in a "hangout" that is "trending". The young audiences invited was facilitated by Prambors Solo radio through, on-air announcement and social media.
3. The Prambors networked radio music broadcasts program is that the songs played are always in line with the music trends in Solo, Indonesia and abroad. The songs have been professionally selected so that they fit in the ears of young Solo audience.

4. Prambors networked radio is always loyal to the youth radio format. Prambors understands that young people are group that are active and always following the developments of the times.
5. Stuart Hall's negotiation theory, applies to broadcasting local content on the Prambors Solo radio network to listeners among the young Solo audience.

Between the cities of Jakarta and Solo if we take a look for example., the reality in the field can be different. The listeners of the Prambors Solo young radio audience enjoyed broadcasts with local content related to the "trend" to "present" especially in terms of culinary "hangout" places. While broadcasting music on local broadcasts, listeners of young audiences can accept. The advantages described above, may only apply in Solo, while in other cities, there are several different things. Negotiations as written by Stuart Hall are a good way to broadcast local radio content programs in the Prambors Solo network. This study shows the existence of Negotiations in the reception of messages that take place in local content broadcast programs, where by paying attention to the main local content that is related to the "current" trend in terms of culinary hangouts. With broadcasts containing local Solo content, the Prambors network broadcast from Jakarta can deliver message that can be received by the audience of radio listeners in the Prambors Solo network.

The Prambors network broadcast pattern is considered too "Jakarta-centric", including here is the content in the broadcast, which is mostly in the form of music. The speaking style of broadcasters who use the slang language "lo-gue" is also less acceptable in Solo. The slang terms "loe-gue" still cannot be accepted because it sounds strange to the young listeners and tend to be impolite in regard to Javanese cultural aspect which is considered as the root of Solo society.

## V. CONCLUSION

The Prambors Solo network radio strengthens local content broadcast programs, especially *Rekomendasi* and *What 's on Solo*, the material of which is a trending hang out place for young radio listeners in the Prambors Solo network.

Maintain the off-air program *Enak-Enak With Prambors*. The off-air program also gave the opportunity for Prambors Solo radio listeners to meet with other Prambors Solo network radio station audiences or listeners. From this meeting, it is expected that there will be inputs that are beneficial for both parties.

Maintain music broadcasts that are suitable for listeners of the young radio community Prambors Solo network, which has been going well.

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