

## Analysis of Information on the Development of Community Media Based on Local Wisdom

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### ARTICLE INFO

**Keywords:** information technology, development communication, media convergence, radio journalism, virtual ethnography

### ABSTRACT

The development of information and communication technology supports communication culture and civilization. The use of new media by people in cities and villages represents a communication phenomenon in the digital era. The convergence of community media with digital media platforms involves a collaboration of technology and development information content. This article was written based on the results of research on development information content in community radio media RASI FM Csisewu, Garut Regency, West Java. The constructivism paradigm guided a series of studies to describe the behavior of communication actors in information content. The research aims to determine the existence of the convergence of community media and virtual ethnographic elements of information content on social media. The researcher used a qualitative approach to describe speech and communication behavior in virtual space. Theoretically, the research was carried out from the perspective of communication ethnographic theory, the media convergence model, the participatory communication concept, and the local wisdom concept. Research data collection techniques included content documentation on social media, interviews, and observations. A series of information on social media—such as Instagram, YouTube, Facebook, and TikTok—was analyzed using a virtual ethnography method. The results of the analysis showed that community radio implemented media convergence in rural areas with a global reach. Virtual ethnography contains audio-visual texts, symbols of local wisdom, aspects of development, participation, and audience interaction.

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### INTRODUCTION

The dynamics of journalism in the development sector follow the development of information technology in the era of the industrial revolution 4.0 and society 5.0. Communication disruption in the digital era is characterized by changes in the communication patterns of the global community. The availability of communication media platforms facilitates communication interaction and information dissemination. Regarding development information in community media, Melkote (2015) stated that the communication process supports the socialization of development programs in various fields of community life.

The United Nations (UN) sets policies on media reporting practices, as contained in the Universal Declaration of Human Rights (United Nations, 2025). In Indonesia, the journalistic code of ethics refers to the rules of the Press Council (Siregar, 2020). The regulations set by the government of the Republic of Indonesia are Law No. 40 concerning the Press, Broadcasting Law No. 32 of 2002, Information and Electronic Transactions Law No. 1 of 2024, Public Information Disclosure Law No. 14 of 2008, and socio-cultural norms.

The results of a survey by the Indonesian Internet Service Users Association in 2025 show an increase in the number of users to 228 million people from the total population of Indonesians. The internet penetration rate has increased to 80.66% (APJII, 2025).

Several digital media platforms such as WhatsApp, TikTok, YouTube, Instagram, and Facebook have become popular media for urban and rural communities to access information. The use of digital media TikTok and Instagram in marketing local products of indigenous peoples has been pioneered by Baduy residents who live in isolated areas of modernization (Yuliasari et al., 2024).

Since the reform era rolled around, there has been an increase in communication media in Indonesia. Normatively, the existence of community media is regulated in Broadcasting Law No. 32 of 2002 as a Community Broadcasting Institution. The characteristics of community media are that they have Indonesian legal legality, are non-commercial, independent, have low broadcasting power, have limited broadcast area coverage, and serve the information needs of the community.

The existence of community media in urban and rural areas is expected to meet the information needs of the public in a limited broadcast range. The principle of independence of community broadcasting institutions is related to non-commercial broadcasting purposes. Ideally, the operationalization of community media is supported by the support of the local government and the contribution of community members. In various regions of Indonesia, community television and community radio have been established. Broadcast program financing is supported by educational institutions, government institutions, non-governmental organizations, and organic communities. Community radio media in Indonesia is under the auspices of the Indonesian Community Radio Network and synergizes with international associations.

The practice of radio journalism in Indonesia faces challenges in the disruption of information technology. The dissemination of community radio information in Indonesia has encountered obstacles such as gaps in human resource management in the all-digital and consumptive era (Anggraeni et al., 2021), licensing and operational costs (Yuliasari et al., 2015). In line with the goal of maintaining cultural identity, community media presents information by strengthening the value of local wisdom. Previous ethnographic studies have suggested that the speech behavior of local communities, which is eroded by global culture, has an impact on the loss of cultural identity (Istiyanto et al., 2018). Community media plays a role in producing a democratic culture in the form of freedom of opinion and public expression. The SPEAKER Kampung community media is used as an alternative media for the people of East Lombok (Suryaningtyas et al., 2021). A virtual ethnographic study of Jalin Merapi's new media content resulted in an analysis of information on the development of community media based on local wisdom in areas affected by the eruption of Mount Merapi (Santoso, 2018).

In this study, the author conducted a virtual ethnographic analysis of the digital media content of RASI FM community radio in the Cisewu Village area, Garut Regency. Cisewu Village is in the area of Cisewu District, Garut Regency, West Java. The Cisewu Village area is surrounded by several village areas, namely Nyalindung, Girimukti, Mekarsewu, Cisewu, Pamalayan, Cikarang, Karangsewu Panggalih, and Sukajaya. The settlement and agricultural area of Cisewu Village is almost 9,500 hectares, and the village population is 35,632 people.

Residents of Cisewu District have professions as farmers, traders, and industrial workers. The geographical location of Cisewu consists of hills with beautiful scenery and fertile soil. The rolling hills are formed by volcanic material with a burly and faulty geological structure. These conditions can have an impact on unstable land due to soil movement (BPS Garut, 2024).

The novelty of the research lies in the methods of virtual ethnographic analysis for digital multiplatforms, the perspective of local wisdom in community radio broadcast program innovation, and the convergence model of communication media.

A framework of thought is based on the implementation of ethnographic theory in virtual space. Hymes in Littlejohn (2021) stated that ethnography is the study of patterns of interaction, use, situation, and narration of language in people's lives. Some of the ethnographic elements of communication that can be studied are the background of communication, communication participants, communication objectives, order in language telling, attitudes in speech, media and language, norms in interaction, and types of speech.

In the digital era, people living in cities and villages interact with the support of digital media platforms. The fulfillment of the community's information needs is supported by the use of WhatsApp, Telegram, Facebook, YouTube, TikTok, Instagram, and so on.

Ethnographic research is growing with the rapid growth of information technology. Communication systems with digital media facilities accommodate the interaction of virtual world communication.

Communication ethnography develops with an analysis of elements of digital media space, media documents, media objects, and the experiences of communication actors. Cyber media analysis is used to analyze information content on digital media platforms (Nasrullah, 2018).

The dissemination of development information on community media digital platforms provides a space for interaction of rural residents. The participatory communication model is an alternative in building relationships and audience attachment with community media. According to Servaes (2005), dialogical communication with the direction of information "bottom-up and up-down" is expected to support empowerment and community development.

The characters of digital media TikTok, YouTube, and Instagram have differences according to the features of each platform. Content adaptation across digital media can be done by automating the publication of visual and audio-visual information.

The virtual ethnographic component can be analyzed according to the analysis elements in the table below.

Table. 1. Virtual Ethnographic Analysis Component (Nasrullah, 2018)

No	Virtual Ethnography	Analysis
1	Media Room	Media device structure and appearance
2	Media Documents	Content, meaning of text, graphics, cultural artifacts
3	Media Objects	Communication interaction in cyber media
4	Experience	Motives, effects, benefits in online and offline spaces

Local wisdom is part of the culture of the community, which serves as a guideline for life and interaction in society (Sibarani, 2014). Values in culture play a role in determining the wisdom of life, especially in the economic, social, and ecological aspects of human existence. McQuail (2012) explained that media convergence includes several concepts, namely technological convergence, socio-cultural convergence, economic convergence, and organizational convergence. The implementation of community media convergence can be seen in the use of diverse digital communication broadcast media. The development of journalistic work on RASI FM community radio includes published information content with variants on economics, politics, education, community organizations, the environment, agriculture, health, and so on.

The novelty of this research lies in the methods of virtual ethnographic analysis for digital multiplatforms, the perspective of local wisdom in community radio broadcast program innovation, and the convergence model of communication media. The objectives of this study

are twofold: first, to describe the form of digital multiplatform convergence in the operationalization of RASI FM Cisewu Garut community radio; and second, to analyze communication speech behavior based on information designs with local values from a virtual ethnography perspective. The primary benefit of this research is to contribute to the academic and practical understanding of how community media can sustain cultural identity and local wisdom through technological adaptation. Additionally, the findings are expected to serve as a reference for community media practitioners in designing participatory, culturally rooted broadcast strategies that effectively engage both local and global audiences in the digital age.

## **METHOD**

The research was carried out in the Cisewu Village area, Garut Regency, West Java Province in August 2025. The application of paradigms is a guideline for researchers to compile assumptions, beliefs, models for research, data collection techniques and data analysis (Neuman, 2014)

The constructivism paradigm is used as a researcher's point of view in describing the behavior of communication actors and digital products of community media.

A qualitative approach was applied to describe the multiplatform information of RASI FM Cisewu community radio. Communication texts presented in digital media were analyzed using virtual ethnography methods. The analysis was carried out by dissecting the meaning of signs and symbols assembled in audio-visual products on Youtube, Instagram, Facebook and Tik Tok.

This study uses a qualitative approach. The qualitative approach is a type of research with data mining and understanding the meaning of an individual or group of individuals related to a problem. Cases in the qualitative approach can take the form of events, activities, processes, and programs (Creswell, 2016).

Data collection at the research site includes observation, interviews, documentation and literature. Documentation of RASI FM community radio programs is carried out by collecting content on RASI FM's Instagram, Youtube and Tik Tok media. Interviews were conducted with RASI FM community radio managers, leaders of the Indonesian Community Radio Network, geomorphology experts, community media experts and radio listeners. The initial observation was carried out in August 2025 by reviewing the location of Cisewu Village, Garut Regency to coincide with the holding of a special event. The triangulation process was carried out to check the validity of data related to the existence of community media and digital information framing.

## **RESULTS AND DISCUSSION**

Based on the results of the analysis, a discussion was obtained related to the convergence of media and virtual ethnography of RASI FM Cisewu Garut as described below.

### **Media and Information Convergence Across Digital Platforms of Rasi FM**

Radio RASI FM 107.8 FM has a legal license from the Indonesian Broadcasting Commission as a community broadcasting institution in Cisewu Village which was pioneered in 1997. The leaders and activists of RASI FM are residents of Cisewu village who consistently manage community media in Cisewu. The media manager explained that RASI FM has experienced dynamics for more than two decades. Human resources in radio management of RASI FM are local residents who have an interest in radio broadcasting journalism (activist interview, 2025)

Along with the dynamics of communication technology in the era of the industrial revolution and the information society 5.0, radio manager RASI FM implements radio broadcasting with social media collaborations such as Tik Tok, Youtube, Instagram, and Facebook. A variety of broadcast programs are mixed in the form of *Live Shows*, *Talk Shows*,

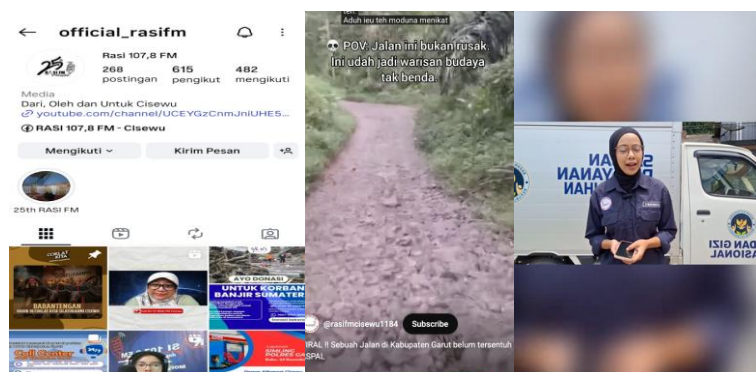
*Pod Casts*, Interactive Dialogues, News Broadcasts related to the field of local development and Entertainment. The RASI FM partnership strengthens the synergy in RASI FM's broadcast programs, namely the Indonesian Community Radio Network, the West Java Regional Community Radio Network, the Regional House of Representatives, government institutions, educational institutions, non-governmental organizations, and local communities

The consequence of the convergence of RASI FM media is the complexity in information design, including the adaptation of several digital media platforms, more varied content production, diverse audience considerations, and the space for RASI FM interaction with the audience. The production of RASI FM broadcast content goes through several stages such as Pre-Production, Production and Post-Production. Examples of RASI FM's digital works can be watched in the form of Documentary Films, Digital Storytelling, Advertisements for Cisewu Tourism Village, Pod Casts with resource persons and Talk Shows in the fields of natural disaster mitigation, agriculture, education, health and so on. The manager of RASI FM has a strategy in commodification of information, namely empowering villagers of various ages across generations to support the production process of radio broadcasts.

Cultural convergence is a consideration in the actualization of information in new media, especially to attract the attention of the younger generation. The collaboration of local wisdom and popular culture is the strength of RASI FM in maintaining its existence.

Cisewu villagers from generation Z expressed their opinion that the RASI FM broadcast program is increasingly interesting and varied. They can access information easily through the social media channels they follow. (Interview with Citizen Z, 2025)

The challenge of RASI FM community radio is the increasing number of viewers as the broadcast reach is getting wider so that global audiences can access RASI FM broadcasts through various media platforms. RASI FM has an obligation to put the responsibility of social media as a principle of broadcast journalism. Regulations related to radio journalism and communication convergence must be complied with to meet the criteria of the broadcasting code of ethics.



**Figure 1. Multiplatform media digital RASI FM**

Source:

<https://www.youtube.com/shorts/BCT6kcpC3VE>

<https://www.tiktok.com/@rasi.fm/video/7554954316994399496>

## **Ethnographic Analysis of Virtual Media Digital Constellation FM**

### ***Virtual Ethnography of RASI FM Instagram***

Information on the RASI FM Instagram account provides education to villagers regarding the potential for natural disasters in the Cisewu Village area. According to geographical conditions, Cisewu Village is located in a fault fault area and is prone to earthquakes.



**Figure 2. Instagram informational content about earthquake warnings**

Source:

[https://www.instagram.com/reel/D0m7\\_WhExS6/?igsh=MTMxdHQxdnBoYXltMQ==](https://www.instagram.com/reel/D0m7_WhExS6/?igsh=MTMxdHQxdnBoYXltMQ==)

**Table 1. Table of Virtual Ethnography Analysis for RASI FM Instagram Content**

No	Virtual Elements	Ethnographic Analysis
1	Media Spaces / Digital media structures and media appearances	Media used: Instagram. Features: reels, feeds and stories. Instagram social media is a digital platform widely used by RASI FM for information dissemination. RASI FM's Instagram provides a space for interaction between content creators and Instagram users. Users can access the website link
2	Documents Media/content, meaning of text, graphics and artifacts	The media content of CHECK THE FACTS OF RESILIENT FACING DISASTERS discusses the warning of earthquake natural disasters by villagers. The creation of "short movie" content is published on Instagram and Youtube media. Audio-visual effects, Sundanese verbal language and non-verbal language provide perception and meaning to the local culture of Cisewu. The meaning of disaster mitigation content is supported by the statements of resource persons and community leaders.
3	Media Objects/communication interactions in the cyber world	The publication of earthquake disaster mitigation content allows communication interaction between Instagram account users. Account users can send messages publicly or via Direct Message.
4	Experiences/motives, effects, benefits in the virtual and factual world	The experience of the people of Cisewu village as farmers is part of the construction of reality in Instagram and Youtube media. The scene of farmers in the rice field area is an externalization of the offline situation and visualized to a virtual situation. The approach of internalizing the reality of farmers has a natural closeness and makes it easier for the audience to understand the message.

Source: Analysis of RASI FM Instagram Content, August 2025

***Virtual Ethnography of RASI FM Youtube***



**Figure 3. Geomorphology expert disaster mitigation information content.**

Source : <https://www.youtube.com/shorts/P-uXBO8N-HI>

**Table 2. Table of Virtual Ethnography Analysis for RASI FM Youtube Content**

No	Virtual Elements	Ethnographic Analysis
1	Media Spaces / Digital media structures and media appearances	Media used: Youtube and Instagram. Features: short on Youtube, story on Instagram Youtube social media is a digital platform used by RASI FM to disseminate information with talk show programs and pod casts. Youtube RASI FM is a means of dialogue between communicators and audiences. . Users can access Youtube links that are connected across digital media platforms.
2	Documents Media/content, meaning of text, graphics and artifacts	The content on Youtube Shorts provides education on earthquake natural disasters by geomorphological experts Designing content on earthquake disaster mitigation knowledge and its impact is published through Youtube. Audio-visual effects, Sundanese verbal language and non-verbal language are compiled into educational communication texts.
3	Media Objects/communication interactions in the cyber world	Earthquake disaster knowledge education applies the concept of a talk show with a natural atmosphere in Cisewu. The dialogue between the presenter and the resource person is a symbol of communication interaction. Account users can send messages directly or via messages across media platforms.
4	Experiences/motives, effects, benefits in the virtual and factual world	The experience of geomorphologists becomes part of the reality construction of Youtube content. The scene presenter who did it in the rice field area was an externalization of the situation in the countryside and was visualized on the youtube virtual screen. The internalization of the reality of geomorphological experts and presenters has the proximity of cultural symbols and facilitates the dissemination of messages

Source: Analysis of RASI FM YouTube Content, August 2025

**Virtual Ethnography of TikTok Content RASI FM**



**Figure 4. Agricultural information content in Cisewu**

Source : <https://www.tiktok.com/@rasi.fm/video/7428869420589649158>.

**Table 3. Virtual Ethnography Analysis for RASI FM TikTok Content**

No	Virtual Elements	Ethnographic Analysis
1	Media Spaces / Digital media structures and media appearances	Media used: Tiktok and cross-platform digital media. Tik Tok RASI FM social media is a digital platform that gains subscribers and a large number of viewers. Tik Tok RASI FM provides a forum for interaction between message creators and users of the RASI FM TikTok account
2	Documents Media/content, meaning of text, graphics and artifacts	TikTok content discusses knowledge in the agricultural sector by villagers. TikTok content is published on TikTok, Youtube and Instagram and Facebook. Audio visual techniques, Sundanese language and gestures are blended into communication texts based on Cisewu local culture. The communicator in agricultural content is a Cisewu community leader.
3	Media Objects/communication interactions in the cyber world	Publication of agricultural information allows communication interaction of TikTok account users Account users can send messages openly or through Direct Messages across digital media platforms.
4	Experiences/motives, effects, benefits in the virtual and factual world	The experience of farmers in Cisewu village is the idea of reality construction in TikTok media. The scene of farmers in the rice field area is an element of externalization of the situation in the field and is published in the form of audio-visual texts. The approach to internalizing agricultural activities has a cultural closeness to the residents of Cisewu village and its surroundings.

Source: Analysis of RASI FM TikTok Content, August 2025

Media convergence analysis and virtual ethnographic analysis of RASI FM information content can be used for the research interpretation stage. Media convergence expands the reach of RASI FM broadcasting, adds a variety of development information and conveys information with local cultural content. The use of social media Youtube, TikTok, Instagram and Facebook involves media managers, villagers and RASI FM partners. In accordance with the level of

participatory communication, RASI FM presents information with the openness of the public dialogue space. Communication texts consisting of symbols, signs and interpretations of local Sundanese culture are packaged into local development broadcast programs. The manifestation of local wisdom values is the use of Sundanese language, body language, traditional clothing of farmers, interaction patterns, beliefs and philosophy of life. The role and expertise of RASI FM radio journalists have changed with the media convergence strategy, where media crews must adapt to new media features.

Communication ethnography in virtual media includes the analysis of media spaces, information documents, communication interactions of the cyber world and constructed life experiences. Comparison of face-to-face communication processes and social media interaction shows the similarity of cultural situation, natural atmosphere of Cisewu Village, life experience, the role of the villagers' profession, the reaction of the local audience, the active participation of the villagers and the interaction of the audience outside the range of the RASI FM frequency

## CONCLUSION

RASI FM implements communication convergence through technological, cultural, and organizational dimensions, manifested in cross-platform digital media use, the integration of development information blending local wisdom with popular culture, and evolving roles for radio journalists. Virtual ethnography of its digital media reveals managers' adherence to journalistic broadcasting standards, with programs constructed around Cisewu residents' local wisdom values; key elements like media space, documents, cyber interactions, and lived experiences converge in content that fuses cultures and enhances journalists' roles. For future research, scholars could explore longitudinal impacts of this convergence model on audience engagement metrics and cultural preservation across diverse Indonesian community media, incorporating quantitative analytics alongside ethnographic methods.

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