



Contents lists available at [Journal IICET](#)

JRTI (Jurnal Riset Tindakan Indonesia)

ISSN: 2502-079X (Print) ISSN: 2503-1619 (Electronic)

Journal homepage: <https://jurnal.iicet.org/index.php/jrti>



A comparative study: an analysis of the role of local radio in conveying spiritual and cultural values

Darmawati Darmawati^{*)}, Fathimah Adelia Putri, M. Fahli Zatrachadi, Reizki Maharani, Listiawati Susanti
Universitas Sultan Syarif Kasim Riau

Article Info

Article history:

Received Jun 12th, 2025

Revised Aug 20th, 2025

Accepted Dec 26th, 2025

Keyword:

Da'wah radio communication

Malay cultural broadcasting

Spiritual values

Uses and gratifications theory

ABSTRACT

Despite the continued relevance of radio in Indonesia, existing studies tend to examine religious broadcasting, cultural preservation, or audience engagement separately, leaving limited understanding of how da'wah and entertainment radio comparatively respond to audience needs for spiritual meaning and cultural identity. Addressing this gap, this study analyses and compares the roles of da'wah-oriented and entertainment-oriented radio in conveying cultural and spiritual values in the Malay Riau context, focusing on Pekanbaru and Bangkinang. Grounded in Uses and Gratifications Theory, the study views audiences and broadcasters as active agents negotiating media use to fulfil spiritual, social, and cultural needs. Employing a qualitative phenomenological design, data were collected through interviews, participant observation, and documentation at four local radio stations, involving eight purposively selected informants, and analysed using NVivo 12. The findings show that da'wah radio primarily fulfils cognitive and spiritual gratifications through Islamic programmes, while entertainment radio addresses social and affective gratifications by reinforcing Malay cultural identity. Both operate complementarily in sustaining spiritual awareness and cultural continuity.



© 2025 The Authors. Published by IICET.

This is an open access article under the CC BY-NC-SA license
(<https://creativecommons.org/licenses/by-nc-sa/4.0>)

Corresponding Author:

Darmawati,

Universitas Sultan Syarif Kasim Riau

Email: darmawati@uin-suska.ac.id

Introduction

Radio represents one of the oldest yet most resilient forms of mass communication, maintaining its relevance despite the accelerating expansion of digital media. Unlike algorithm-driven platforms, radio continues to function as an intimate, accessible, and culturally embedded medium capable of reaching diverse social strata, particularly within communities that value oral tradition and collective identity. In the Malay society of Riau widely recognised for its strong Islamic orientation and deeply rooted cultural heritage radio occupies a strategic position not merely as a source of information and entertainment, but as a socio-cultural and spiritual institution that mediates values, norms, and collective meaning (Hilmi, Alfandi, & Prisdyananti, 2022; Pamungkas & Halwati, 2023; Noor, 2024).

Within this context, two dominant typologies of local radio coexist: religious (da'wah) radio and entertainment-oriented radio. Religious radio explicitly disseminates Islamic teachings, moral guidance, and spiritual reflection, while entertainment radio implicitly nurtures cultural identity through Malay music, pantun, and interactive community dialogue. However, the growing dominance of fast-paced digital media presents a critical challenge: how can these two forms of radio continue to remain socially relevant while responding to audiences' simultaneous needs

for spiritual meaning, cultural continuity, and entertainment gratification (Efendi, Batubara, & Hamzah, 2023; Efendi, Fatimah, & Sipahutar, 2023; Rahmi & Darmawati, 2021)? This question signals a deeper theoretical issue concerning the integration of religious communication, cultural expression, and media consumption within local broadcasting ecosystems.

Previous studies on radio broadcasting in Indonesia have provided valuable insights into the social and cultural functions of local radio; however, they remain fragmented in scope and analytical focus (Darmawati & Triana, 2021). Research by Hotmatua et al. (2024) examined audience loyalty strategies at RRI but did not engage with radio's spiritual or cultural functions, while Khairul Annisa and Afandi (2023) highlighted the role of local radio in preserving Minangkabau culture without addressing its religious dimensions. Other studies have demonstrated the effectiveness of radio in supporting character education grounded in local wisdom, yet these works tend to emphasise normative and pedagogical outcomes rather than critically examining audience motivations or patterns of media choice. Research on FM radio listenership within the context of rural development underscores radio's accessibility and social relevance but largely positions audiences as passive recipients, rather than active agents who selectively engage with media to fulfil specific needs (Antwi-Boateng, Musa, & Andani, 2023).

Similarly, studies assessing radio as a medium of cultural promotion among teenagers confirm its capacity to transmit cultural values, yet provide limited insight into how such content is interpreted and negotiated within broader media consumption practices (Sanusi & Ojewumi, 2024). In the Indonesian context, scholarly attention has predominantly focused on the integration of socio-cultural values within formal educational settings, particularly through curriculum development and character education, without extending this analysis to radio as an informal yet influential medium of cultural and moral transmission (Rohani, Abdulhak, Djohar, & Zatrachadi, 2021; Salmawati, Hasibuddin, & Pilo, 2023). Furthermore, Dirdjo and Sumaryoto (2024) concentrated exclusively on cultural preservation in Betawi radio without analysing embedded Islamic values, while Harliawan et al. (2024) limited their investigation to youth character formation. Collectively, these studies reveal a significant research gap, namely the absence of an integrative analysis that simultaneously examines how religious and entertainment radio interact in cultivating both spiritual and cultural values from the perspective of audience needs and media use.

This gap becomes particularly salient in Riau Province specifically in Pekanbaru and Bangkinang where local radio remains embedded in everyday social life. Stations such as RRI Pekanbaru and Radio Warna operate as platforms for Islamic discourse and Malay-oriented entertainment, while Radio Swara Kampar and Radio Utama Bangkinang function as hybrid spaces combining da'wah, community communication, and cultural expression. Programmes including *Tausiyah Petang*, *Salam dari Kampung*, and *Musik Melayu Riau* illustrate that radio operates not merely as a transmission medium but as a cultural-spiritual arena fostering emotional bonds between broadcasters and listeners (Arwan, Syarifah, & Darmawati, 2024; Budiarti, 2021). Yet, scholarly explanations of how audiences actively engage with these programmes to fulfil their spiritual, social, and emotional needs remain underdeveloped.

To address this gap, this study adopts the Uses and Gratifications Theory as its primary analytical framework. Unlike transmission-oriented media theories, Uses and Gratifications conceptualises audiences as active agents who selectively use media to satisfy specific needs, including spiritual reassurance, cultural identity, social integration, and emotional relief (Katz, Blumler, & Gurevitch, 1959; Fajrie, 2015). In the context of local radio, this perspective is particularly relevant, as listeners consciously choose between religious and entertainment programmes based on situational needs, personal beliefs, and cultural attachment. By employing this framework, the present study moves beyond descriptive accounts of radio content to explain why and how radio remains meaningful in listeners' everyday lives.

The urgency of this research is further reinforced by empirical data on media consumption patterns. That radio remains the second most consumed medium in Indonesia after television, reaching approximately 51.5 per cent of the national audience (Dedi Rasyid N Asmin, 2024). This sustained audience reach underscores radio's continued significance as a public space for moral education, cultural preservation, and community dialogue. Nevertheless, policy-oriented and practical discussions on how local radio can be optimised to support cultural sustainability and media governance remain limited (NST & Efendi, 2023; Aldo, 2024; Mediacenter, 2025).

Accordingly, this study aims to analyse and compare the roles of religious and entertainment radio in conveying spiritual and cultural values in Pekanbaru and Bangkinang by addressing two core questions: (1) how do religious and entertainment radio differ and converge in their strategies for transmitting spiritual and cultural values, and (2) how do broadcasters and managers perceive and optimise radio's function in responding to audience needs? These objectives are operationalised through a qualitative phenomenological approach that allows for an in-depth exploration of lived experiences and institutional practices.

The novelty of this research lies in its integrative approach, which synthesises da'wah communication, Malay cultural studies, and the Uses and Gratifications perspective within a single analytical framework. Rather than

positioning religious and entertainment radio as opposing entities, this study demonstrates how both function synergistically in fulfilling listeners' spiritual, social, and cultural needs. The findings contribute theoretically to audience-based Islamic communication studies and media sociology, while practically offering insights for radio practitioners and policymakers to develop culturally grounded and spiritually meaningful broadcasting models suited to the digital era (Rohman, 2019; Arwan, Syarifah, & Darmawati, 2024; Prasetya et al., 2025).

Method

This study employed a qualitative approach with a phenomenological design to explore and interpret the lived experiences, meanings, and subjective understandings of radio practitioners and listeners in conveying and receiving cultural and spiritual values through radio broadcasting. The phenomenological approach was epistemologically grounded in the assumption that social reality particularly religious and cultural communication is constructed through human consciousness, interpretation, and lived experience. Accordingly, this design was considered appropriate for addressing the research objectives, which sought to understand not merely *what* radio programmes convey, but *how* these meanings are experienced, internalised, and interpreted within the socio-religious life of the Malay community in Riau.

Phenomenology enables researchers to identify the essence of a phenomenon by examining shared experiences across individuals situated within a particular social and cultural context. Creswell and Poth (2016) emphasise that phenomenological research focuses on uncovering the core meanings of human experience as perceived by those who live it. This perspective aligns with the present study's objective of examining radio as a medium that mediates da'wah, cultural identity, and everyday social interaction. In parallel, MSDM, Sugiyono (2019) explains that qualitative research seeks to understand social phenomena holistically within natural settings through rich, descriptive narratives, without manipulating variables. Based on this epistemological foundation, the study positioned religious and entertainment radio as a socio-cultural phenomenon embedded in the lived reality of Riau society.

The research was conducted in two locations in Riau Province, namely Pekanbaru City and Kampar Regency (Bangkinang). These sites were purposively selected due to their strong Malay-Islamic socio-cultural characteristics and the continued relevance of local radio within community life. In Pekanbaru, the study focused on Radio Republik Indonesia (RRI) and Radio Warna FM, while in Bangkinang it examined Radio Swara Kampar 103.8 FM and Radio Utama FM. These stations were chosen because they represent two dominant typologies of local broadcasting in Riau: religious-oriented (da'wah) radio and entertainment-oriented radio. This typological distinction enabled a comparative exploration of how cultural and spiritual values are articulated through different programming orientations (Aldo, 2024; Mediacyenter Kampar, 2025).

Informants were selected using purposive sampling, a technique commonly employed in qualitative research to ensure that participants possess direct experiential relevance to the phenomenon under investigation. The selection criteria were defined as follows: (1) individuals who had been actively involved in radio broadcasting or management for a minimum of two years, ensuring sufficient experiential depth; (2) individuals who demonstrated an understanding of the cultural and spiritual values embedded in radio programmes; and (3) individuals who were actively engaged in interactions with listeners or radio-based community activities. Based on these criteria, eight key informants were selected, comprising broadcasters, radio managers, and active listeners affiliated with the four radio stations studied.

The adequacy of the participant number was justified through the principle of data saturation. During the data collection process, recurring patterns, meanings, and interpretations emerged consistently across interviews and observations, indicating that additional participants were unlikely to produce substantively new insights. Moleong (2019) underscores that purposive sampling in qualitative research prioritises informational richness rather than numerical representativeness, and saturation serves as the primary indicator of sampling sufficiency.

Data were collected through three primary techniques: in-depth interviews, participant observation, and documentation. In-depth interviews were conducted using a semi-structured interview guide, allowing flexibility for informants to articulate their experiences, reflections, and interpretations in their own terms. Each interview lasted between 45 and 90 minutes and was audio-recorded with participants' consent to ensure accuracy and completeness of the data.

Participant observation was carried out within the radio studio environments to capture the dynamics of interaction among broadcasters, programme guests, and listeners. Observations focused on communication patterns, programme delivery styles, audience engagement, and the symbolic use of religious and cultural elements during broadcasts. Field notes were recorded systematically to document both verbal and non-verbal aspects of the broadcasting process.

Documentation complemented the interview and observation data and included programme schedules, audio recordings, archived broadcasts, promotional materials, and institutional documents related to both da'wah and

entertainment programming. This multi-method data collection strategy enabled triangulation across sources and strengthened the depth of contextual understanding (Saldaña & Mallette, 2017; MSDM, Sugiyono, 2019).

Data analysis was conducted iteratively following the interactive model proposed by Saldaña and Mallette (2017), encompassing data condensation, data display, and conclusion drawing. Computer-Assisted Qualitative Data Analysis Software (CAQDAS), specifically NVivo 12, was employed to enhance analytical rigour and transparency. NVivo was not used merely as a technical tool, but as a methodological aid to systematically organise data, support coding consistency, and facilitate thematic abstraction.

The analytical process began with initial coding, in which interview transcripts, observation notes, and documents were coded line-by-line to identify meaningful units of analysis. These codes were then grouped into categories based on conceptual similarity, leading to the development of broader themes related to spiritual communication, cultural representation, audience engagement, and media function. NVivo facilitated the visualisation of coding relationships and frequency patterns, enabling the researcher to trace the emergence of themes across different data sources. The final stage involved interpretive analysis, in which themes were linked to the Uses and Gratifications Theory (Katz, Blumler, & Gurevitch, 1959) to explain audience motivations and media use behaviour.

To ensure data credibility and trustworthiness, several strategies were employed. Triangulation was achieved by comparing data from interviews, observations, and documentation. Member checking was conducted by sharing preliminary interpretations with selected informants to confirm the accuracy of the findings. An audit trail was maintained through detailed documentation of research decisions, coding processes, and analytical memos, allowing for transparency and methodological accountability.

The researcher acknowledged positionality as an academic with prior engagement in communication and cultural studies, which informed sensitivity toward religious and cultural meanings while necessitating reflexive awareness of potential interpretive bias. Ethical considerations were addressed by obtaining informed consent from all participants, ensuring voluntary participation, and maintaining confidentiality through anonymisation of personal identifiers. All data were securely stored and used solely for academic purposes.

Table 1. Adjusted Research Observation

No	Aspect Observed	Indicators Observed	Field Observation Results
1	Type and Pattern of Broadcasts (Comparison of Da'wah and Entertainment Radio)	<ul style="list-style-type: none"> - Type of programme (sermon, entertainment, dialogue, quiz) - Duration and frequency - Language and broadcasting style 	RRI Pekanbaru and Swara Kampar Bangkinang feature educational da'wah programmes such as <i>Cahaya Pagi Islami</i> and <i>Suara Masjid Kampung Kita</i> , each lasting around 60 minutes and delivered in a polite and instructive style. In contrast, Radio Warna and Radio Utama emphasise cultural entertainment programmes like <i>Bangkinang Ceria</i> and <i>Pantun Melayu Siang</i> , which have shorter durations (30–45 minutes) and a more relaxed tone. Both types of broadcasts consistently reflect local values and the communication ethics of the Malay community.
2	The Function of Radio in Cultivating Cultural Values and Spirituality	<ul style="list-style-type: none"> - Cultural and religious themes that emerge - Use of local symbols and language - Listeners' responses to the messages 	Da'wah radio instils religious values through Qur'anic verses, hadiths, and moral reflections, incorporating Malay symbols such as <i>pantun</i> and proverbs. Entertainment radio, on the other hand, highlights Malay culture through local songs and quiz segments. Listeners perceive both types of radio as guardians of public morality, though they employ different approaches: da'wah through reflection, and entertainment through cultural wisdom.
3	Perceptions and Experiences of Broadcasters and Managers	<ul style="list-style-type: none"> - Understanding the radio's vision - Strategies for building closeness with listeners - The announcer's role in preserving 	Broadcasters from RRI and Swara Kampar perceive da'wah as a medium for public moral education. They emphasise honesty, polite language, and moral responsibility. Meanwhile, broadcasters from Warna and Utama view radio as a space for social expression that should be warm and entertaining. All broadcasters

		cultural identity	stress the importance of the Malay language as a regional identity that must be preserved
4	Broadcasting Strategies for Conveying Cultural and Spiritual Values	<ul style="list-style-type: none"> - Methods of delivering moral or religious messages - Listener engagement (via phone calls, WhatsApp, or comments) - Integration of music and local culture 	<p>Da'wah radio employs reflective storytelling strategies, linking social issues with religious teachings. Entertainment radio combines <i>entertainment with values</i>, such as cultural quizzes that include moral advice. Audience interaction takes place through WhatsApp and live comments, averaging 10–25 messages per hour indicating that listeners remain active and loyal.</p>
5	Challenges and Adaptation in the Digital Era	<ul style="list-style-type: none"> - Use of social media (YouTube, Instagram, streaming) - Accessibility of online broadcasts - Limitations of resources 	<p>RRI has begun broadcasting through streaming and YouTube, while Swara Kampar uses Facebook Live. Warna and Utama are active on Instagram and TikTok. The greatest challenges lie in limited digital human resources and operational costs. Nevertheless, all station managers remain committed to adapting to technological change without abandoning local wisdom.</p>
6	Socio-Cultural Implications of Local Radio	<ul style="list-style-type: none"> - The impact of broadcasts on community morals and identity - The role of radio as a social and educational space 	<p>Da'wah radio strengthens community spirituality, particularly among the older generation and mosque communities. Entertainment radio fosters social solidarity among residents through humour and regional songs. Both contribute to shaping a religious Malay identity a community that is polite, devout, and culturally grounded.</p>

Results and Discussions

Radio continues to occupy a strategic position in the social life of the Riau Malay community, particularly in Pekanbaru and Bangkinang, functioning not only as a medium of entertainment and information but also as a vehicle for spiritual education and the transmission of cultural values. Within a society that is deeply religious and strongly rooted in Islamic–Malay traditions, radio broadcasting constitutes a communicative space in which da'wah, culture, and everyday life are meaningfully integrated. Consequently, comparing the roles of religious radio and entertainment radio becomes essential for understanding how differing broadcast formats and communicative approaches ultimately converge toward a shared objective: the cultivation of moral values, spiritual awareness, and the reinforcement of the community's cultural identity.

RQ 1. Comparison of Religious and Entertainment Radio in Pekanbaru and Bangkinang Religious Radio and the Spiritual Education of Society



Figure 1 Integration of Da'wah

Figure 1. illustrates the thematic categorisation derived from interviews with eight informants across four radio stations in Pekanbaru and Bangkinang, revealing that radio plays a crucial role as a medium for transmitting the cultural and spiritual values of Riau society. Dominant themes such as “*Da'wah through news and moral values*,” “*Cultural Da'wah*,” “*Entertainment with Da'wah values*,” and “*Integration of Da'wah and tradition*” indicate that both religious radio stations such as RRI Pekanbaru and Swara Kampar and entertainment stations such as Radio Warna and Radio Utama fulfil educational and moral functions. Religious radio explicitly delivers religious messages through programmes like *Kajian Subuh* (Dawn Study) and *Dialog Umat* (Community Dialogue), while entertainment radio subtly embeds cultural and ethical values through Malay songs, *pantun* (traditional rhymed verses), and casual conversations. Both types of radio share a common goal: to preserve Malay culture imbued with Islamic values and to instil moral principles in society through contextual, cultural, and educational approaches.

The findings of this study show that local religious radio stations such as Radio Republik Indonesia (RRI) Pekanbaru and Radio Swara Kampar Bangkinang play an important role in promoting Islamic values while shaping the moral and spiritual character of society. Their broadcasts are not limited to religious lectures but also include interactive dialogues, question-and-answer sessions, and social reflections that relate closely to everyday life. The use of the Malay and Kampar languages, delivered in a polite and respectful communication style, strengthens the religious identity of Riau's community, making *da'wah* more grounded and contextually relevant. This finding is consistent with the study by Tamanggong, Hasibuddin, and Setiawati (2022) on Radio Gamasi FM in Makassar through the *Baruga Sipakaingna* programme, where religious preaching was integrated with Bugis-Makassar local culture through regional music and traditional dialogue. This demonstrates that culturally framed *da'wah* creates a warm and personal religious experience rather than a formal sermon. Within the *Uses and Gratifications* framework (Katz, Blumler, & Gurevitch, 1973), radio audiences are not passive recipients but active participants who select media based on their spiritual, emotional, and social needs. Listeners of RRI and Swara Kampar, for instance, seek spiritual guidance and moral reassurance amid the fast pace of modern life, positioning radio as a reflective medium that offers inner peace through calm voices and gentle messages.

Furthermore, this study reinforces the findings of Yanti (2017) in West Java, which revealed that religious broadcasts using local languages are more easily accepted as they feel like friendly conversations rather than formal instruction. A similar model can be seen in Riau through programmes such as *Cahaya Pagi Islami* and *Suara Masjid Kampung Kita*, which connect Islamic teachings with social issues such as media ethics, solidarity, and cooperation within the Malay-Islamic cultural framework. Religious radio also strengthens social cohesion by providing space for two-way interaction through phone-ins and text messages, supporting the view of Hilmi, Alfandi, and Prisdyananti (2022) that radio remains a medium of social bonding in the digital era, capable of fostering a sense of togetherness. From a cultural perspective, the use of *pantun* (traditional rhymed verses), local accents, and distinctive Malay greetings makes *da'wah* more inclusive and emotionally engaging. In line with McQuail's (2010) view, effective mass communication adapts symbols and language to the cultural context of the audience. Therefore, religious radio in Riau serves not only as a medium for spreading Islamic teachings but also as a means of affirming the religious, courteous, and dignified Malay identity.

Entertainment Radio and the Strengthening of Local Cultural Identity

Unlike religious radio, local entertainment stations such as Radio Warna Pekanbaru and Radio Utama Bangkinang play a vital role in shaping social and cultural experiences that strengthen the identity of the Riau community. Although primarily entertainment-oriented, their content remains rooted in Malay cultural values through traditional music, humorous *pantun* (rhymed verses), and the use of local language as a medium of communication. This approach fosters pride in regional heritage while reinforcing social solidarity within an increasingly urbanised society. These findings are consistent with the study by Annisa and Afandi (2022) on Radio Safasindo FM Payakumbuh, which found that Minangkabau-based radio entertainment helps preserve local language and customs. They described this phenomenon as a form of “implicit cultural education,” where people learn cultural values through enjoyment and nostalgia rather than formal instruction. The same principle is reflected in Radio Warna’s cultural quizzes and traditional Malay music segments, as well as Radio Utama’s *Meet Up Bangkinang Ceria* community programme, which serves as a social platform for public expression. Within the *Uses and Gratifications* framework (Katz, Blumler, & Gurevitch, 1973), entertainment functions not only as emotional escapism but also as a means of fulfilling social and cultural identity needs. Listeners tend to choose radio stations that represent their values and personality, making entertainment radio a “cultural mirror” that reflects the Malay community’s identity through familiar communication styles, local music, and regional language.

Research by Dirdjo and Sumaryoto (2024) on Bens Radio Jakarta further supports these findings, showing that the strength of local radio lies in its ability to preserve culture and build social solidarity through humour, local dialects, and community interaction. A similar pattern is evident in Radio Warna and Radio Utama, which use the Riau Malay language as a medium of intimacy and a symbol of regional identity. Beyond cultural preservation, entertainment radio also fosters social capital through participatory interactions such as song requests, greetings, and off-air activities that create warm and inclusive social networks. McQuail (2010) refers to this phenomenon as *parasocial interaction*, a form of pseudo-relationship that psychologically generates a genuine sense of attachment between broadcasters and listeners. From a cultural perspective, these findings reinforce Piliang’s (2019) view that the sustainability of local culture depends on media capable of representing community values in the modern public sphere. Due to its auditory and interpersonal nature, radio remains an effective medium for maintaining cultural continuity. Through music, humour, and dialogue, Radio Warna and Radio Utama successfully revive the spirit of *kemelayuan* a Malay ethos of politeness, spirituality, and modesty. Thus, local entertainment radio is not merely a source of recreation but also a cultural guardian and communal space that nurtures a collective *sense of belonging* and pride in Malay identity amid digital modernisation.

RQ 2. The perceptions and experiences of broadcasters and managers in optimising the function of radio as a medium for fostering cultural and spiritual values

Table 2. Verbatim Responses from Informants

No	Informant	Verbatim Quotations (Key Responses)	Type of Radio
1	RR1	“We adjust our broadcast topics to current issues, while maintaining an educational and religious tone.”	Da’wah
2	RR2	“We combine education, interactive dialogue, and religious music to keep listeners actively engaged.”	Da’wah
3	SK1	“We use the Kampar language and <i>pantun</i> (traditional Malay verses) so that religious messages feel familiar and grounded.”	Da’wah
4	SK2	“We connect social activities such as <i>gotong royong</i> (communal work) with Islamic moral messages.”	Da’wah
5	WR1	“Our strategy is to maintain warm interaction, friendly greetings, and light stories to keep listeners engaged.”	Entertainment
6	WR2	“We include cultural facts between Malay songs so that listeners also learn about their culture.”	Entertainment
7	RU1	“We created the ‘Curhat Pagi’ (Morning Sharing) programme so that listeners can share their problems in a positive atmosphere.”	Entertainment

8	RU2	“We have joined digital broadcasting, but we still use the local dialect so that listeners feel a sense of closeness.”	Entertainment
---	-----	--	---------------

Adaptive Communication Strategies and Methods of Da’wah Broadcasting



Figure 2 Broadcasting Strategy

Figure 2. This word cloud illustrates various broadcasting strategies used by radio stations in Pekanbaru and Bangkinang to remain relevant to the needs of local audiences. Dominant terms such as “Socio-religious adaptation,” “Participatory-educational,” “Humanistic communication,” and “Empathic entertainment” indicate that radio stations prioritise educational, interactive, and empathetic approaches in their broadcasts. Religious radio emphasises the integration of Islamic values with local culture and community activities, while entertainment radio focuses more on emotional connection, warm interaction, and adaptation to digital media without losing its local identity. Overall, this figure highlights that the core strategy of radio broadcasting in Riau lies in combining social, cultural, and spiritual approaches within a communicative, participatory, and down-to-earth format that resonates deeply with its listeners.

Based on interviews with informants from Radio Republik Indonesia (RRI) and Radio Swara Kampar, the main strategy for maintaining the relevance of religious broadcasts lies in the broadcasters’ ability to adapt messages to the social and cultural context of Riau’s local community. Broadcasters employ a communicative approach rooted in Malay culture, using *pantun* (rhymed verses), proverbs, and regional language to convey Islamic messages that are simple, grounded, and easily understood. This strategy aligns with the study by Nurul, Roslina, and Hasanah (2021) on Muslim FM in Yogyakarta, which found that the effectiveness of *da’wah* increases when messages are delivered in local language and contextual narratives rather than in rigid formal language. In Riau, both RRI and Swara Kampar integrate religious content with entertainment elements such as Islamic music and interactive Q&A sessions to build emotional closeness with listeners. This finding corresponds with the *Uses and Gratifications* theory (Katz, Blumler, & Gurevitch, 1973), which suggests that audiences listen to media not only for information but also for personal identity and social integration. Listeners in Riau feel connected to broadcasters who act as spiritual companions rather than formal instructors. Similarly, Rahmat’s (2020) study on Radio Rodja emphasised that the success of audio-based *da’wah* depends on the broadcaster’s ability to adapt messages to a warm and socially relevant communication style. In practice, Swara Kampar has developed a community of active listeners who send questions, moral reflections, and greetings via WhatsApp, fostering an inclusive religious social network. Therefore, the adaptive broadcasting strategies of religious radio in Riau signify an important transformation: *da’wah* is no longer a one-way sermon but a social dialogue grounded in empathy and local culture, reinforcing the role of local radio as a “public spiritual space” amid the rapid wave of digitalisation.

Innovative Strategies of Entertainment Radio in Attracting and Retaining Audiences

Informants from Radio Warna Pekanbaru and Radio Utama Bangkinang emphasised that innovation through two-way interaction and entertaining yet educational content is key to keeping audiences engaged. Programmes such as *Sapa Warna* and *Ngopi Bareng Utama* mix Malay pop music, local quizzes, and light cultural discussions

to attract new listeners while maintaining loyalty among existing ones. These findings support Annisa and Afandi's (2022) study on Radio Safasindo FM Payakumbuh, which found that local entertainment radio stays relevant when it adapts its format to community culture, combining entertainment with local values to build pride and loyalty. Similarly, Dirdjo and Sumaryoto (2024) found that Bens Radio Jakarta creates *parasocial bonds* through greetings and local expressions something also seen in Riau, where the Malay language fosters social connection. According to the *Uses and Gratifications* theory (Katz, Blumler, & Gurevitch, 1973), audiences listen not only for entertainment but also for emotional and social fulfilment, which is achieved through local music, *pantun*, and interactive quizzes (McQuail, 2010). In conclusion, innovative entertainment radio in Riau focuses on warmth, participation, and cultural preservation, helping radio remain relevant and human-centred amid digital competition.

The Impact of Religious Broadcasts on the Spirituality and Morality of Society



Figure 3 Feedback

This word cloud illustrates the forms of audience participation and engagement with radio programmes. Dominant terms such as “*Spiritual involvement*,” “*Familial relationship*,” “*Participatory da’wah*,” and “*Social communication*” indicate that listeners engage emotionally, socially, and spiritually, fostering a sense of kinship and strengthening cultural identity through local radio broadcasts.

Interviews with informants from Radio Republik Indonesia (RRI) and Radio Swara Kampar showed that religious broadcasts have a strong influence on shaping public spirituality and morality in Pekanbaru and Bangkinang. Listeners said they understood Islamic teachings more easily when they were delivered through conversations, daily reflections, or inspiring stories in the Malay language. This finding supports Muchtar (2022) study on MQ FM Bandung, which found that local religious broadcasts can strengthen spiritual awareness and improve social ethics in urban communities. They noted that the power of *da’wah* radio lies in its emotional closeness and consistent moral messages that encourage positive thinking and good behaviour. In Riau, programmes such as *Cahaya Pagi Islami* and *Suara Masjid Kampung Kita* not only teach religion but also build social values like honesty, empathy, and gratitude, with listeners seeing the radio as a “spiritual companion” in their daily lives. This aligns with the *Uses and Gratifications* theory (Katz, Blumler, & Gurevitch, 1973), which explains that audiences seek media that meet their needs for spiritual reassurance and identity. Similarly, Rahman, Yahya and Siddiq (2025) found that community based *da’wah* radio strengthens social ties and influences religious practices. The warm and familiar voices of the broadcasters build trust and help listeners internalise Islamic values. Overall, religious radio in Riau is not just a source of information but a medium of spiritual and social transformation that keeps moral values alive in a modern digital era.

The Impact of Entertainment Broadcasts on Culture and Social Solidarity

Informants from Radio Warna Pekanbaru and Radio Utama Bangkinang stated that local entertainment programmes have a strong social and cultural impact, especially in strengthening community solidarity and pride in Malay identity. Through traditional music, interactive *pantun*, and greeting segments between listeners, entertainment radio helps build intergenerational social connections. This finding supports Annisa and Afandi's (2022) study on Radio Safasindo FM Payakumbuh, which found that local entertainment serves as a form of cultural bonding that preserves the values of cooperation, politeness, and humour in Minangkabau society, allowing listeners to feel part of a shared cultural community. Within the *Uses and Gratifications* framework (Katz, Blumler, & Gurevitch, 1973), entertainment radio meets the needs of social interaction and emotional integration, as friendly broadcasters and local music create warmth in an increasingly individualistic society.

McQuail (2010) also noted that successful local media are those that “restore a sense of togetherness in a fragmented life.” Similarly, Dirdjo and Sumaryoto (2024) found that interactions between broadcasters and listeners using local language strengthen social cohesion and ethnic pride. A similar pattern appears in Riau, where Radio Warna and Radio Utama have become symbols of cultural expression and social connection. Overall, entertainment broadcasts not only provide enjoyment but also reinforce cultural identity and social solidarity. Amid digitalisation, radio continues to serve as a medium that fosters belonging and unity through voices, laughter, and local culture.

The Challenges of Da’wah Radio in the Digital Era and Efforts to Maintain Relevance

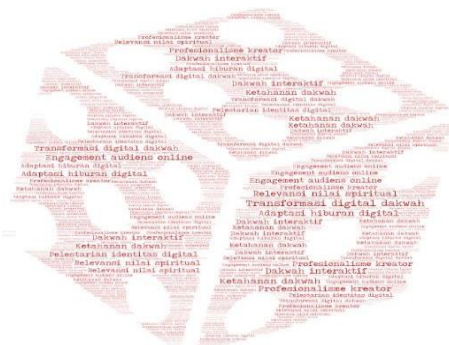


Figure 4 Challenges of Da’wah

Figure 4. The word cloud illustrates the various experiences and key challenges faced by radio stations in Pekanbaru and Bangkinang in managing broadcasts in the digital era. Dominant terms such as “*Digital transformation of da’wah*,” “*Resilience of da’wah*,” “*Adaptation to digital entertainment*,” “*Online audience engagement*,” and “*Professionalism of creators*” indicate that both religious and entertainment radio stations are undergoing significant adaptation to changes in media and audience behaviour. Religious stations such as RRI and Swara Kampar focus on the digital transformation of *da’wah* while preserving spiritual and local cultural values, whereas entertainment stations such as Warna and Utama emphasise innovation, content creativity, and the strengthening of local identity. This figure also highlights a universal challenge for modern broadcasters how to maintain the resilience of *da’wah* and the relevance of spiritual values amid the dominance of visual media, while enhancing the professionalism of creators to manage cross platform content. Overall, the figure underscores that the key to radio sustainability in the digital era lies in its ability to transform without losing the cultural and spiritual identity of the Malay Riau community.

Interviews with informants from Radio Republik Indonesia (RRI) and Radio Swara Kampar revealed that the main challenge for religious radio in the digital era is the shift in media consumption patterns and the declining interest of younger audiences in conventional broadcasts. To address this, both stations have adapted by expanding their reach through live streaming, podcast uploads, and collaborations with youth *da’wah* communities. This finding aligns with Muchtar (2022) study on MQ FM Bandung, which showed that successful *da’wah* in the digital age depends on a radio station’s ability to use technology and social media to engage younger listeners. They emphasised that digitalisation does not eliminate the role of radio but demands innovation to ensure *da’wah* remains “present in both the listening and digital spaces.” In practice, Swara Kampar collaborates with Islamic schools and *pesantren* to broadcast locally based religious discussions, while RRI Pekanbaru applies a multiplatform approach through the *RRI Go Voice* programme, allowing audiences to access broadcasts online an example of media convergence as described by Prasetya et al (2025). From the *Uses and Gratifications* perspective (Katz, Blumler, & Gurevitch, 1973), listeners now use media selectively, choosing not only live broadcasts but also recordings that suit their schedules.

The interviews further indicate that trust remains a key factor, as many listeners still perceive radio as more credible than social media due to the long-established integrity and reputation of its broadcasters. This supports Rahmawati’s (2021) finding that radio continues to be trusted by the public because it carries “moral authority and an emotionally familiar voice.” Thus, digitalisation presents not a threat but an opportunity for *da’wah* radio

to expand its reach; by staying adaptive, collaborating with young communities, and embracing technology, radio can continue to serve as a relevant and credible medium for spiritual communication in the modern era.

Challenges for Entertainment Radio: Digital Media Competition and Audience Engagement Strategies

Informants from Radio Warna Pekanbaru and Radio Utama Bangkinang stated that the main challenge for entertainment radio today is intense competition from digital platforms such as Spotify, YouTube, and TikTok, which offer instant and personalised entertainment. However, the strength of local radio lies in its social closeness and cultural values, which algorithms cannot replace. Both stations have adapted by creating participatory entertainment formats such as *Kuis Pantun Warna*, *Meet Up Bangkinang Ceria*, and *Live Talk Musik Melayu*, designed to make listeners active participants rather than passive consumers.

This finding aligns with Annisa and Afandi's (2022) study on Radio Safasindo FM Payakumbuh, which found that the success of local entertainment radio depends on its ability to "open spaces for public participation and create shared cultural experiences." Similarly, Dirdjo and Sumaryoto (2024) found in their study on Bens Radio Jakarta that broadcaster personalisation, use of local dialects, and community-based programmes are key to maintaining audience loyalty, describing radio as an "acoustic space of togetherness" where listeners feel connected through shared humour, dialect, and regional pride. From the *Uses and Gratifications* perspective (Katz, Blumler, & Gurevitch, 1973), entertainment radio fulfils listeners' needs for emotional enjoyment (*affective satisfaction*) and social connection (*social integration*). As McQuail (2010) noted, the *human touch* remains the defining element that distinguishes radio from modern digital media. Overall, despite digital competition, entertainment radio in Riau continues to hold a strong emotional and cultural position by innovating, enhancing social interaction, and offering locally rooted entertainment. Thus, the sustainability of radio depends not only on technology but also on its ability to maintain genuine and warm human relationships.

Sustainability Strategies of Local Da'wah Radio in Empowering Communities



Figure 5 Cultural and Spiritual Identity

Dominant terms such as "Modern da'wah," "Multiplatform da'wah," "Transformation of da'wah," and "Content modernisation" reflect the direction of radio's evolution towards digital integration while preserving local and religious values. Religious radio focuses on technological adaptation and the preservation of spirituality, while entertainment radio highlights content innovation, community collaboration, and the strengthening of local cultural identity. This figure emphasises that the future of radio lies in its ability to transform creatively and contextually, ensuring that it remains relevant, inspiring, and meaningful in the digital era.

Interviews with informants from Radio Republik Indonesia (RRI) Pekanbaru and Radio Swara Kampar Bangkinang revealed that the sustainability of *da'wah* radio depends greatly on its ability to empower communities both spiritually and socially. Broadcasters not only deliver religious messages verbally but also initiate social activities such as *muadzin* training, humanitarian fundraising, and the *Dakwah Peduli Desa* (Village Care Da'wah) programme, strengthening emotional bonds between listeners and the station. This finding supports Tamanggong, Hasibuddin, and Setiawati's (2022) study on Radio Gamasi FM Makassar, which found that combining religious broadcasting with local wisdom and community action increases participation in moral and spiritual development. A similar pattern was observed in RRI Medan, where Hotmatua et al. (2024) reported community empowerment through rural, environmental, and entrepreneurship programmes, integrating communication with social action. From the *Uses and Gratifications* perspective (Katz, Blumler, & Gurevitch,

1973), this empowerment strategy fulfils listeners' needs for social integration and value reinforcement, making them feel actively involved rather than passive recipients.

Moreover, culturally rooted programmes using Malay *pantun*, local language, and folklore serve a dual function: strengthening spirituality while preserving Riau's cultural identity, consistent with McQuail's (2010) concept of *cultural proximity*, which states that effective communication depends on the cultural relevance of symbols and values. Thus, the sustainability of *da'wah* radio lies not only in the quality of its broadcasts but also in its role as a social and cultural mediator. By actively engaging in community activities, radio builds trust and participation, enabling it to remain resilient amid the pressures of digital transformation.

Sustainability Strategies of Local Entertainment Radio in Cultural Preservation and Social Connectivity

Interviews with informants from Radio Warna Pekanbaru and Radio Utama Bangkinang revealed that cultural values and social connectivity play a vital role in maintaining the existence of local entertainment radio. Amid the dominance of digital platforms such as Spotify and YouTube, both stations have sustained their relevance by producing culturally rooted content, including Malay music, *pantun*, and community-based programmes such as *Bangkinang Ceria*. Listeners are not only entertained but also actively participate through cultural quizzes and message exchanges, fostering a strong sense of togetherness. These findings align with Wahyuningsih's (2019) study, which highlighted the role of entertainment radio in strengthening social bonds and promoting local cultural identity within multicultural societies. Similarly, NST and Efendi (2023) confirmed that local radio serves as an effective medium for enhancing social solidarity, particularly in regions with limited digital access.

Pamungkas and Halwati (2023) also emphasised that the resilience of local radio in the digital era depends on its ability to innovate while preserving its local character something achieved by Radio Warna through online streaming, cultural collaborations, and off-air activities such as Malay *pantun* contests and traditional music festivals. Within the *Uses and Gratifications* framework (Katz, Blumler, & Gurevitch, 1973), entertainment radio successfully fulfils listeners' needs for emotional satisfaction and social interaction. Friendly broadcasters, the use of local dialects, and interactive engagement make listeners feel part of a larger "radio family" (Fajrie, 2015). Thus, the sustainability of local entertainment radio depends not only on technological adaptation but also on its ability to foster enduring social and cultural networks.

This study, however, has several limitations. The research was conducted on only four radio stations in two regions Pekanbaru and Bangkinang so the findings may not represent the broader dynamics of local radio across Indonesia, where cultural diversity and audience characteristics vary significantly. The limited number of informants also restricts the depth of listener perspectives, and the lack of comprehensive documentation and audience data at some stations means the analysis relies heavily on interview narratives. Moreover, the study does not yet explore the technical aspects of digital transformation, which has become a key factor in media sustainability. Despite these limitations, the study provides meaningful implications. Theoretically, it reinforces the relevance of the *Uses and Gratifications* theory in local media contexts, showing that radio audiences actively seek spiritual, emotional, and cultural fulfilment through content connected to their daily lives. Practically, it offers direction for local radio managers to balance three key aspects: digital adaptation, cultural preservation, and social participation. From a policy perspective, it highlights the need for government and public broadcasting support to empower local radio as a medium for *da'wah* and the preservation of Malay cultural identity. Despite its scope, this research opens opportunities for further studies on the transformation of local radio in the digital era and the development of more integrative and sustainable *da'wah-entertainment* communication models.

Conclusions

This study explores how religious and entertainment radio stations in Pekanbaru and Bangkinang convey cultural and spiritual values to the community. The findings reveal that both types of radio serve complementary functions religious radio focuses on education and spirituality through a culturally rooted Malay approach, while entertainment radio promotes cultural identity and social unity through interactive and locally inspired content. The results demonstrate that local radio continues to play an important role in shaping moral and cultural values by combining elements of education, entertainment, and social participation, even amid rapid digital media development. The study recognises certain limitations, including a small number of informants, limited audience data, and a lack of in-depth analysis of digital media transformation. Future research is encouraged to broaden its scope by involving more diverse regions and radio types, applying a mixed-methods approach to balance qualitative and quantitative insights, and exploring the impact of digitalisation and young audience behaviour.

This study concludes that the sustainability of local radio depends not only on technological adaptation but also on its capacity to preserve cultural identity, strengthen social connections, and maintain relevance in the evolving digital era.

Acknowledgments

This study gratefully acknowledges the broadcasters and management teams of the participating radio stations for their openness, cooperation, and valuable insights, which substantially enriched the research findings. Sincere appreciation is also extended to academic mentors and colleagues for their guidance, critical feedback, and scholarly support throughout the research process. This research was funded by BOPTN Fiscal Year 2025 under the Basic Research Capacity-Building Cluster (Higher Education) and was supported by the Institute for Research and Community Service (LPPM), Universitas Islam Negeri Sultan Syarif Kasim Riau, whose institutional facilitation and academic encouragement contributed significantly to the rigor and successful completion of this study.

References

- Aldo, A. (2024). Konvergensi media Radio Republik Indonesia (RRI) dalam mempertahankan eksistensi siaran program keagamaan: Studi deskriptif pada program Mutiara Pagi RRI Bandung (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).
- Annisa, N., & Afandi, A. (2022). Peran Radio Safasindo FM dalam melestarikan kearifan lokal di Kota Payakumbuh. *Jurnal Komunikasi dan Penyiaran Islam*, 5(2), 112–125. <https://doi.org/10.56127/jukim.v2i01.467>
- Antwi-Boateng, O., Musa, M. D., & Andani, M. A. I. (2023). Audience listenership of FM radio: A case study of rural development in Northern Ghana. *Cogent Arts & Humanities*, 10(1), 2184750. <https://doi.org/10.1080/23311983.2023.2184750>
- Arwan, A., Syarifah, S., & Darmawati, D. (2024). Analisis penggunaan media Radio Republik Indonesia sebagai siaran pendidikan di Pekanbaru dan Kuantan Singingi. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 10(2), 286–295.
- Budiarti, L. (2021). Asyiknya jadi penyiar radio. Guepedia.
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage Publications.
- Darmawati, D., & Triana, U. A. (2021). Manajemen produksi program *Afternoon Show* dalam menggunakan siaran streaming di Radio Aditya FM Pekanbaru. *CommuniVerse: Jurnal Ilmu Komunikasi*, 7(1), 31–39.
- Dedi Rasyid, N. A. (2024). Jumlah pendengar sampai 46,4%, Radio Republik Indonesia terpopuler di Indonesia. *Laraspost*. <https://www.laraspost.com/regional/98713565706/jumlah-pendengar-sampai-464-radio-republik-indonesia-terpopuler-di-indonesia>
- Dirdjo, B., & Sumaryoto, S. (2024). Peranan Bens Radio dalam mendukung kebudayaan dan pelestarian kearifan lokal masyarakat Betawi di Jakarta. *Herodotus: Jurnal Pendidikan IPS*, 7(1), 35–48. <https://doi.org/10.30998/herodotus.v7i1.20099>
- Efendi, E., Batubara, R. A., & Hamzah, A. A. (2023). Sejarah perkembangan dan peranan radio dalam dakwah Islam. *Da'watuna: Journal of Communication and Islamic Broadcasting*, 3(2), 832–842.
- Efendi, E., Fatimah, A., & Sipahutar, I. M. (2023). Peran siaran radio, televisi, dan multimedia (internet) dalam pengembangan dakwah. *Da'watuna: Journal of Communication and Islamic Broadcasting*, 3(2), 780–793.
- Fajrie, M. (2015). Analisis uses and gratification dalam menentukan strategi dakwah. *Islamic Review: Jurnal Riset dan Kajian Keislaman*, 4(1), 19–34.
- Harliawan, A., Hadawiah, H., & Idris, M. (2024). Strategi komunikasi budaya Radio Suara Bone Beradat dalam membentuk karakter generasi di Kabupaten Bone. *Respon: Jurnal Ilmiah Mahasiswa Ilmu Komunikasi*, 5(1), 1–15.
- Hilmi, A., Alfandi, D., & Prisdianti, R. (2022). Peran radio dalam komunikasi sosial di era digital. *Jurnal Komunikasi Publik*, 8(1), 45–58. <https://doi.org/10.54471/dakwatuna.v8i2.1623>
- Hotmatua, H., Fathurrahman, F., Pratama, H. M., Ghalib, A., Mazlan, I., & Ainina, N. (2024). Strategi RRI dalam menjaga, mengikat, dan memperhatikan pendengar. *Innovative: Journal of Social Science Research*, 4(1), 7350–7357.

-
- Katz, E. (1959). Mass communications research and the study of popular culture: An editorial note on a possible future for this journal. *Studies in Public Communication*, 2, 1–6.
- Katz, E., Blumler, J. G., & Gurevitch, M. (1973). Uses and gratifications research. *Public Opinion Quarterly*, 37(4), 509–523. <https://doi.org/10.1086/268109>
- McQuail, D. (2010). *McQuail's mass communication theory* (6th ed.). Sage Publications.
- Mediacenter. (2025). Sambut Bulan Suci Ramadhan 1446 H/2025 M, MUI Kabupaten Kampar gandeng LPPL Radio Swara Kampar siarkan program keagamaan.
- MSDM, I. Sugiyono. (2019). *Metode penelitian kuantitatif, kualitatif, dan R&D*. CV Alfabeta.
- Muchtar, K. (2022). Analisis penyusunan pesan persuasif dalam program tausiyah MQ FM Bandung. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 21(2).
- Noor, R. Z. Z. (2024). *Buku ajar pemasaran digital*. Deepublish.
- NST, A. D. N., & Efendi, E. (2023). Format siaran dakwah Radio Arrisalah 95.7 FM dalam memotivasi membaca Al-Qur'an di kalangan ibu-ibu di Kecamatan Tanjung Morawa Kabupaten Deli Serdang. *Reslaj: Religion Education Social Laa Roiba Journal*, 5(6), 3203–3220.
- Nurul, H., Roslina, A., & Hasanah, U. (2021). Komunikasi dakwah Radio Muslim FM dalam meningkatkan spiritualitas masyarakat. *Jurnal Dakwah dan Komunikasi Islam*, 8(2), 101–112.
- Pamungkas, A., & Halwati, U. (2023). Tantangan dakwah melalui media sosial di era media baru. *Arkana: Jurnal Komunikasi dan Media*, 2(1), 146–158.
- Piliang, Y. A. (2019). *Sebuah dunia yang dilipat: Realitas kebudayaan menjelang milenium ketiga dan matinya posmodernisme*. Jalasutra.
- Prasetya, A. E., Lutfiah, R. M., Nugroho, S., Zulfa, N. I., Idamatussilmi, V., Ismail, A. F., ... Saputri, B. A. (2025). *Penyiaran publik di era digital: Etika, praktik, dan profesionalisme*. Penerbit Lutfi Gilang.
- Rahmania, R., Yahya, M. W., & Siddiq, A. A. (2025). Strategi dakwah Islam melalui program keagamaan di Radio K-Lite 107.1 FM Bandung. In *Bandung Conference Series: Islamic Broadcast Communication* (Vol. 5, No. 2, pp. 309–316).
- Rahmat, A. (2020). Strategi komunikasi dakwah Radio Rodja dalam membangun karakter masyarakat Muslim. *Jurnal Komunikasi Islam*, 11(1), 45–56.
- Rahmi, W., & Darmawati, D. (2021). Strategi penyiar Radio Suara Safasindo 98.2 FM Payakumbuh dalam mempertahankan kualitas dan eksistensi siaran. *Jurnal Riset Mahasiswa Dakwah dan Komunikasi*, 3(4), 186–195.
- Rohani, R., Abdulhak, I., Djohar, A. A., & Zatrachadi, M. F. (2021). Sistem sosial budaya masyarakat Indonesia dalam kurikulum pembelajaran Ilmu Pengetahuan Sosial tingkat menengah pertama. *Jurnal Konseling dan Pendidikan*, 9(1), 120–128.
- Rohman, D. A. (2019). Komunikasi dakwah melalui media sosial. *Tatar Pasundan*, 13(2), 299–535.
- Saldaña, J., & Mallette, L. A. (2017). Environmental coding: A new method using the SPELIT environmental analysis matrix. *Qualitative Inquiry*, 23(2), 161–167.
- Salmawati, S., Hasibuddin, H., & Pilo, N. (2023). Kemampuan guru menerapkan penguatan pendidikan karakter (PPK) berbasis kelas di UPT SPF SDN Melayu Muhammadiyah Kota Makassar. *Journal of Gurutta Education*, 2(2), 1–17.
- Sanusi, B. O., & Ojewumi, O. O. (2024). Assessing radio as a medium of cultural promotion among teenagers. *African Journal of Social and Behavioural Sciences*, 14(2).
- Tamanggong, A. F., Hasibuddin, H., & Setiawati, H. (2022). Peran siaran Radio Gamasi FM dalam pendidikan karakter berbasis kearifan lokal di Kota Makassar. *Journal of Gurutta Education*, 2(1), 17–25. <https://doi.org/10.33096/jge.v2i2.1282>
- Yanti, F. (2017). Membangun radio komunitas sebagai media dakwah. *Bina' Al-Ummah*, 7(2).