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## The Patterns of Use of Farmers Community Radio in West Java, Indonesia

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### Abstract

Community radio station established and run by farmers is expected to function as a broadcast service in order to meet with their information needs. This goal can be achieved if it is used extensively. Therefore, this paper aims to report an investigation about the patterns of use of community radio service for farmers, notably in West Java, Indonesia. 25% of Radio Remaja's and Radio Whisnu's audience were taken as samples. Both of the broadcast services are situated respectively in the village Majasari district of Sliyeg and the village of Arjasari district of Patrol, regency of Indramayu West Java. Correlational descriptive method was applied to gather, analyze, and interpret the data about the radios' frequency and duration of listening and participation. The hypothesis was tested using *Rank Spearman* and *Chi Square* tests. The preliminary results of the research show that there are high frequency and duration of listening but low in participation. The most sought-after program is infotainment with more than 90% listeners. The conclusion can also be drawn that the patterns of use of community radio service are correlated with factors of age, formal education, farming status, and mass media ownership.

**Keywords:** radio; community; information; farmers.

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## 1. Introduction

The mass media is growing rapidly and the range of information presented is becoming larger, but the access to information in accordance with the needs of the farmers through mass media is still very limited. Mass media which are expected to provide information for the local farmers have not been fully reliable. The authors in [10] revealed that the amount, type, and the escalation of the source of information continues to increase as commercials and does not always provide the information needed by the rural communities. The birth of the community broadcasting agency like television and radio also helps create the community expectation to have a broadcast service which can be a means to satisfy their needs, for both of television and community radio are potentially able to provide a variety of broadcast programs that fit the needs of the local community, including the farmers' community.

Research on community radio in Indonesia began to develop since 2003 in line with the enactment of the Broadcasting Law No. 32 of 2002. A number of studies on community radio can be classified into six research topics, 1) research on the development and problems of the community radio; 2) research on the role and potential of the community radio; 3) research on the participation of community members; 4) research on the motivation and the benefits of community radio; 5) research on the convergence of community radio; 6) research on the community radio in cultural studies. Research on the patterns of use of community radio to fulfill a number of functions of community radio itself is still relatively few. Therefore, this research is trying to investigate deeper into how farmers use community radio in order to meet with their needs of information. The presence of mass media has a powerful impact on the audience (knowledge, attitudes, and behavior), and there are many researches has proven it. In this study, the author is trying to examine from different side, not to see how the media affects the audience, but how the audiences use the mass media to meet with their needs. To that end, the theory of framework employed in this research is *Uses and Gratification* as proposed by Katz, Blumler, dan Gurevitch. Katz and his colleagues defines the *uses and gratification* approach with regard to social and psychological backgrounds, needs, expectations, mass media, or other sources that lead to a pattern of exposure to the media, so it is necessary for other gratuities consequences, which may be largely undesirable. *Uses and gratification* model takes interest in what people do with the media, in which the audience members are considered actively to use to media to meet with their needs. The theory is consistent with the goals of this research, which is to see how the audience (members of a community, in this context is farmers' community) uses the community radio established and run by its community to meet their needs of information broadcast. The purpose of this study is to analyze the patterns of use and factors of the patterns related to community radio services.

## 2. Material and Method

The study was designed as a descriptive correlational survey research, which described the action of farmers in the use of community radio, as well as to analyze and explain the factors related to the patterns. Furthermore, this study also aimed to explore the motives of farmers in the use of community radio, which continued to analyze the aspects of the use, that were the frequency, duration, program selection, and farmer's participation in community radio's activities and programs. The research was conducted in the village of Majasari district of

Sliyeg and village of Arjasari district of Patrol. Both of the villages are located in the Regency of Indramayu, Province of West Java. The research populated the listeners of *Radio Remaja* and *Radio Whisnu* based on the following considerations:

- West Java has the largest community radio stations in Indonesia. There are 210 community radios of 451 community radios in Indonesia [12].
- Data from Regional Indonesian Broadcasting Commission (RIBC) in West Java per Mei 2007 [14]. Of 26 Regencies/Cities in West Java, there are 241 community radio stations to register for broadcasting license. Regency of Indramayu has the largest community radio stations, which is 56 radio stations.
- Results of observation of the existed farmers' community radio in the regency of Indramayu. Of the 29 community radio stations (data from Transportation, Communication, and Information Services in regency of Indramayu per March 30<sup>th</sup> 2012). It is found that there are two community radio stations which have met with the characteristics of farmers' community radio (because of founded and managed by farmers). They are *Radio Remaja FM* which is located in the village of Majasari district of Sliyeg and *Radio Whisnu FM* which is located in the village of Arjasari district of Patrol.

The sample size was set to 25% of each community of listeners. The steps of sampling were carried out as follows:

- Distributing preliminary questionnaires to all farmers who are members of the farmer's community in the villages of Majasari and Arjasari. The preliminary questionnaires were distributed to filter and identify the radio listeners of the two communities.
- Making a sample framework based on the results of the preliminary questionnaires. Table 1 showed the number of community members who own and listen to the radio, as well as the consented respondents.
- Determining the number of samples which was 25% of 376 radio listeners who gave consent to be respondents.
- Selecting the appropriate number of respondents who had been determined in step 3 by using a systematic sampling method, in which ordering then selecting systematically.

**Table 1:** The total number of community members and research samples in the villages of Majasari and Arjasari in 2013

Village/Radio station	Total (person)		
	Members/radio listeners	Consented respondents	Samples
Majasari / <i>Remaja</i>	235	197	50
Arjasari / <i>Whisnu</i>	206	179	45
Total	441	376	95

The data was collected using questionnaire, consisted of 1) Farmer's characteristics and information motive. The data was then summarized in Questionnaire I, obtained by directly meeting with the respondents and assisting them in filling out the questionnaire; 2) frequency, duration, and program selection which were summarized in Questionnaire II, obtained by asking the respondents' consent to fill out the questionnaire in two weeks' time (14 days) respectively. Thus, the data were analysed using correlational descriptive method, and the hypothesis was tested using *Rank Spearman* and *Chi Square* tests. Collection of the data was then displayed into a frequency table. Data presentation was done by first determining the categories of each variable.

### 3. Findings and Discussion

#### 3.1 Remaja Radio Profile

*Radio Whisnu* is a broadcast service which is a legal entity, established by the farmers' community, independent and non-commercial, in order to serve the interest of the farmers' community. Like any other community radios, *Radio Whisnu* only has a low transmit power and limited coverage area, which is 5 kilometre. The coverage is only reaching on district of Sliyeg, Balongan, Jatibarang, and majority of Bangodua.

*Radio Remaja* officially became community radio in 2008 in accordance with Notarial Deed No. 32 issued on April 4<sup>th</sup> 2008. Initially, *Radio Remaja* started up since 2003 on the initiative of one of the Majasari village residents who had a personal hobby of broadcasting. Correspondingly, the farmers incorporated in Majasari's Farmers Group Union (named Majamulya Farmers Group Union) required a medium of information and communication amongst them. The hope was finally fulfilled with the offering from the founder and manager of the radio who was also the member of the group union to establish *Radio Remaja* as community radio to cater the interests of the farmers. Since then, the radio is managed by one member of Maja Mulya Farmers Group Union.

*Radio Remaja* has the vision of utilization of the media for the betterment of the farmers, as well as supported by its mission of broadcasting agricultural information to the farmers' community. The word "*remaja*" is derived from the official slogan of regency of Indramayu "*religius, maju, mandiri, and sejahtera*" (religious, modern, independent, and prosperous). *Radio Remaja FM* is located at Jalan PU Majasari village of Majasari, district of Sliyeg. The radio also has a blog that contains information about agriculture and Majasari rural development, as well as information about farmer's group activities. It can be accessed in <http://radionewongtani.blogspot.com>.

*Radio Remaja* is developed over the cost obtained from listeners' contributions, by way of distributing listener's cards to members of community. Funds collected are then used for operational cost. Because of its non-commerciality, *Radio Remaja* cannot accept commercial advertising to increase its operational costs, so the broadcast advertising is only limited to public service ads.

With its motto "*Radione Wong Tani*" (the farmers' radio), the radio has a target audience of 200 passive listeners and 200 active listeners. The audiences consist of 80% farmers and 20% listeners from various professional backgrounds. The radio is at a frequency of 107.7 FM and broadcast every day from 07.00 am to

00.00 pm, with the broadcast contents consist of music broadcast, cultural and agricultural information.

*Radio Remaja* manager and broadcaster are only held by one member of Maja Mulya's Farmers Group Union. In terms of quantity, *Radio Remaja* has a very limited human resource, and is every once in a while assisted by an internship student or a village official. Limited human resources thus affects the broadcasting time. To fill the broadcast, some of the information is produced and broadcast solely by the radio manager. For example, when farmers need information on pest control, the manager provides the information by collecting relevant information from a number of sources, such as magazines and internet. The manager also sometimes records some agricultural information from other farmer's community radios, and then re-broadcast it through the radio.

### **3.2. Whisnu Radio Profile**

*Radio Whisnu* officially became farmers' community radio in 2006, in accordance with Notarial Deed No. 16 issued in June 20<sup>th</sup> 2006. Initially, *Radio Whisnu* was established in 2003, motivated by the hope of several farmers who also joined the youth organisation in the village of Arjasari district of Patrol regency of Indramayu to have a media gathering in anticipation of imminent fighting between youth that became rampant at the time. From the initial intention coming from the youth group members, and seeing the needs of the community, thus the majority of farmers require a medium of information and entertainment, and then *Radio Whisnu* FM formatted into farmers' community radio.

*Radio Whisnu* is included as a member of Farmer Voice Radio Network (FVRN) that is an association of farmers' and fishermen's community radio situated in West Java. In 2006, *Radio Whisnu FM* obtained permission from West Java's Regional Indonesian Broadcasting Commission (RIBC). *Radio Whisnu* is a broadcast service which is a legal entity, established by the farmers' community, independent and non-commercial, in order to serve the interest of the community. Like any other community radios, *Radio Whisnu* only has a low transmit power and limited coverage area, which is 5 kilometer.

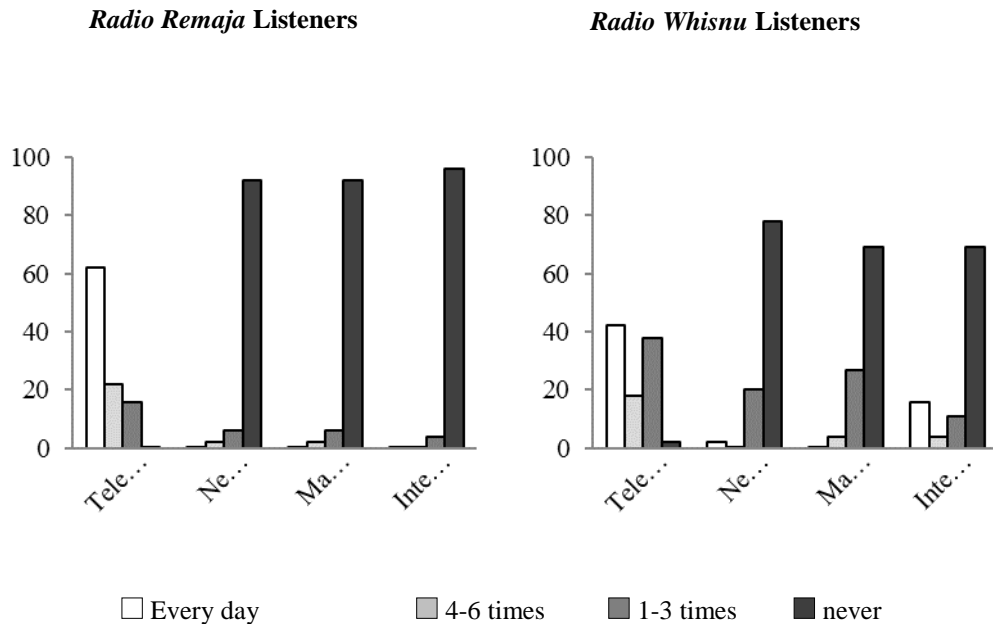
The word "*Whisnu*" is the acronym of Sundanese *wadah informasie sampeyan ning udara* (on air medium of information). The name represents the expectation of the farmers to have a medium of information and entertainment for their community. *Radio Whisnu FM* is located in Jl. Tutupan Tulang Kacang RT. 01/04 village of Arjasari District of Patrol, and temporarily airs on 93.5 FM, with the broadcast time starts from 09.00 am to 03.00 pm. *Radio Whisnu* has three announcers who also work as farmers.

At its first establishment, the operational cost was generated from the sale of request card distribution to a number of farmers as radio listeners. The card contained greetings and regards to other listeners and also contained certain playback song requests from listeners. However, in line with technological development, request cards were becoming obsolete and replaced with the telephone, so the radio manager re-listed all the farmers to become new members by charging a fee per month. The fees were then used for operational cost. Like the type of non-commercial radio, *Radio Whisnu* also cannot accept commercial advertising to increase its operating cost, so the broadcast advertising is only limited to public service ads. But occasionally there are requests from community members to promote their agricultural products over the radio, so the manager still

accommodates those requests with no charge. *Radio Whisnu* contains information and entertainment broadcasts, such as playing traditional songs/music. Agricultural information is obtained from VFRN via softcopy, thus re-broadcast through the radio. In addition, the radio also broadcast general information, such as health and education information.

### 3.3. Characteristics of Respondents

The respondents are dominated by middle age category (31-50 years old) for 65%, elderly (>50 years old) for 25%, and young adult to adult category for 9% (19-30 years old). The levels of formal education is dominated with low category, which accounted for 63% of respondents are in elementary school, 37% of respondents are in middle to high school, and there are no respondents in high category of formal education (college/university). As for the status of farming, majority of respondents are farmers (42%) and the rests are land-owners (38%), farmworkers (11%), and renters (9%). Television and radio are the most widely held by respondents, i.e. 99% of respondents own a television and 96% of them own a radio. Although the radio owner respondents do not reach to 100%, they can still access the radio broadcast via mobile phones. The frequency of respondents accessing TV media is high compared to other mass media such as newspapers, magazines, and internet. Television becomes the most sought-after media, with the frequency of viewing for every day. Nonetheless, newspapers, magazines, and internet are less accessible, even more than 60% of respondents admits never access them (Figure 1).



**Figure 1:** The frequency of respondents in accessing mass media in a week

### 3.4. Frequency of Radio Listening

Frequency of community radio listening is the number of listening calculated from how many days and how many times the respondents listen to the community radio for two weeks. Based on the results of the study, the

highest score is 14, indicating that the respondents listen to the radio as many as 14 days or every day in two weeks. The lowest score is 2, indicating that the respondents listen to the radio as many as two days in two weeks. Table 2 show in detail about the percentage of radio listeners based on the frequency of radio listening in days per two weeks.

**Table 2:** The percentage of radio listening based on the frequency of listening in the villages of Majasari and Arjasari in 2013

Frequency of Radio Listening (day per two weeks)	Radio Listeners (%)		
	<i>Remaja</i>	<i>Whisnu</i>	Total
Very High (11-14)	34	51	42
High (8-10)	42	33	38
Low (5-7)	22	11	17
Very Low (2-4)	2	5	3
Total	100	100	100

Based on the table above, frequency of listening to community radio is very high. The respondents listen to the radio more than 40% almost every day, while 3% of them only occasionally listen to community radio. Frequency of listening to community radio per two weeks is also quite high. Respondents listen to community radio as many as 20 to 27 times in two weeks. The total number represents the accumulation of every day listening for two weeks. In average, the respondents listen to the community radio as many as two times a day, with the different time distribution per day.

### 3.5. Duration of radio listening

Duration is the respondents' length of time to listen to community radio as measured in a matter of hours per two weeks (Table 3), and how many hours a day a respondent listens to the community radio.

**Table 3:** The percentage of radio listening based on the duration of listening of community radio in the villages of Majasari and Arjasari in 2013

Duration of Radio Listening (hour per two weeks)	Radio Listener (%)		
	<i>Remaja</i>	<i>Whisnu</i>	Total
Very High (56.6-73)	2	44	22
High (40.1-56.5)	34	27	31
Low (23.6-40)	36	18	27
Very Low (7-23.5)	28	11	20
Total	100	100	100

Based on the table above, the respondents' duration in community radio listening is high. Although the duration percentage is relatively high; the occurrence of difference between the two radios' listeners is very visible. *Radio Remaja* listener's duration is relatively low, while *Radio Whisnu* listeners' is very high. It indicates that half of the *Radio Whisnu*'s listeners have listened for 56.6 to 73 hours in two weeks, while there is 28% respondent of *Radio Remaja*'s listeners who have listened only for seven to 23 hours in two weeks. For the duration based on the day period, *Radio Whisnu*'s listeners can listen to the radio for five to six hours a day, *Radio Remaja*'s only listen for two to four hours a day.

Differences in duration of radio listening occurred between the two radios, one of which is caused by reduction in *Radio Remaja* broadcast time. This happens due to the lack of permanent broadcasters who can fill the program at a specific time. The total number of broadcasters gives effect on the on air broadcast. As described in the previous section on radio general description, the broadcaster remained on *Radio Remaja* is only one person, fewer than the number of broadcasters remained at *Radio Whisnu*, that are three people, so that the absence of one broadcaster can be substituted by other broadcasters. Unlike the case with *Radio Remaja*, the absence of the sole broadcaster will ultimately halt the program, except at certain times when there are community members who are willingly available to help broadcast the program.

### 3.6 Program Selection

Program selection is any program that is selected by respondents to be listened during two weeks. Program selections for *Radio Remaja*'s listeners are *Selamat Pagi Petani* (greetings to farmers, interspersed with information, music, and songs), *Dermayu Remaja* (tarling music), *Remaja Berkarya* (information about the villages' programs/activities), *Kreasi Remaja* (karaoke singing), *Petani Ngobras* (recordings of farmers' casual chat on other radios), *Ceramah Agama* (playback lecture tapes), *Memori Remaja* (listeners' chat via telephone, interspersed with nostalgia music), and *Lelampahan* (wayang show, usually from villagers' celebration or feast, which was recorded and re-broadcast every week).

Program selections for *Radio Whisnu*'s listeners are *Salam Guling* (greetings and regards exchange amongst the farmers, accompanied by tarling music and information interludes), *Latar Pantura* (assorted music played by listeners' request, interspersed with small talk), *Latar Whisnu* (dangdut songs compilation, pop, and Sundanese traditional songs), *On Air Karaoke* (amateur singers sings along with recorded music), *Musik Niaga* (music program interspersed with product advertising from community members), and *Ronda* (a compilation of songs, interspersed with chatter between broadcaster and listener, which is intended for farmers who sold their farm products in a district market). Programs that are informative, such as agricultural, educational, health, and other general information are not listened by the respondents in a separate program. The types of information program can be listened on the broadcast program offerings.

*Selamat Pagi Petani* becomes popular in *Radio Remaja* compared with other broadcast programs, with the total listener at 94%. The program is broadcast in the mornings when the farmers are about to start their activities, so the farmers can listen to the radio without inhibiting their other activities. Other broadcast programs are followed, i.e. *Ceramah Agama* (88%), *Dermayu Remaja* (82%), *Kreasi Remaja* (76%), *Memori Remaja* (76%),



*Lelampahan* (72%), *Petani Ngobras* (28%), dan *Remaja Berkarya* (16%). Listener's percentage on the program *Remaja Berkarya* is small because it is sometimes not broadcast due to the frequent occurrence of vacancy broadcaster.

*Latar Pantura* becomes the most favorite program in *Radio Whisnu*, with the total listener of 93%, because in addition to the *tarling* songs played, it is also broadcast when farmers have returned from their farming activities in the afternoons, so while resting, they can listen to the songs as well as to chatter of other farmers by telephone. Other broadcast programs are followed, i.e. *Latar Whisnu* (89%), *Salam Guling* (87%), *Ronda* (38%), *Musik Niaga* (20%), and *On Air Karaoke* (16%). Listeners' percentage on program *On Air Karaoke* is relatively small, due to the time the program broadcast at 13.00-15.00 pm is the time for most respondents to rest.

### 3.7. Participation

Participation is respondents' involvement in the community radio broadcast activities and programs (Table 4). The involvement consists of three parts, 1) involvement in activities organized by the radio, such as meetings or members' gathering; 2) involvement in broadcast programs, such as performing in radio show, broadcasting, or participating via telephone; 3) involvement in broadcast program's proposals.

**Table 4:** The percentage of radio listener based on the levels of participation in the community radio broadcast program of the villages of Majasari and Arjasari in 2013

Participation Levels	Radio Listener (%)		
	Remaja	Whisnu	Total
Very High (3>)	4	27	15
High (2)	6	22	13
Low (1)	88	27	60
Very Low (0)	2	24	12
Total	100	100	100

The respondents' participation levels in the activities and programs of community radio broadcasting are low, but if compared with the levels of participation for both of the radio listeners, the results look very different. 88% of *Radio Remaja* listeners have a low participation level, but *Radio Whisnu* listener's participation level looks quite uneven, ranging from the very low to very high category.

The lack of participation from *Radio Remaja*'s listeners is caused by the absence or lack of activities performed by the radio itself. Participation most often committed by the radio listeners is in the form of sending short messages via mobile phones. As for the listeners who are actively involved in meetings or submitting proposals, it is only done by the chairman of FGU, farmer's group chairman, and the radio manager. For most other listeners, they find it no necessary to be too much involved in the meetings, owing to the assumption that they

are already represented by the said FGU or farmers' group chairman.

**3.8. Correlation between Individual Characteristics and Patterns of Use of Community Radio**

Individual characteristics have a visible correlation with patterns of use of community radio, in this case frequency, duration, and participation (Table 5). Meanwhile the program selection cannot be included into correlation test, due to the type of data from the sub variable of program selection is a qualitative data.

**Table 5:** The results of correlation test value between individual characteristics and frequency, duration, and participation

Individual Characteristics	Correlation Test Value Results		
	Frequency	Duration	Participation
Age	0.508**	0.433**	- 0.350**
Formal Education	- 0.136	- 0.117	0.396**
Farming Status	0.225	0.339	0.003
TV Ownership	- 0.160	- 0.149	0.176
Newspapers Ownership	- 0.140	- 0.097	0.375**
Magazines Ownership	- 0.296**	- 0.250**	0.390**
Internet Access	- 0.257*	- 0.192*	0.304**

\*significant correlation value at  $\alpha= 0.05$ ; \*\*significant correlation value at  $\alpha= 0.01$

Based on the Table 5 above, age factor has very visible correlation with frequency and duration. The higher the age of the respondents, the higher the frequency and duration of listening to the radio, and vice versa. Age factor is also correlated with participation, but the nature of correlation is not unidirectional, which means that the higher the age of the respondents, the lower the level of participation. Meanwhile, formal education factor has a very visible correlation with the participation, but not correlated to frequency and duration. Correlation between education and participation indicates that the higher the education of the respondents, the higher the level of participation in activities organized by the radio and their involvement in the community radio programs.

Analysis on the status of farming done by *Chi Square* test indicates that there is no correlation between the status of farming and the frequency and the duration of listening to community radio. Any farming status owned by the farmers is not decisive at low or high frequency and duration of their listening to community radio. Farming status has a relationship with the participation (significant value  $<0.05$ ), i.e. respondents as a land-owner show higher level of participation than the farmworkers.

Meanwhile, television ownership has no correlation to the frequency, duration, and participation. As for magazines and internet access have a visible unidirectional correlation with the frequency and duration of listening, meaning that respondents who have magazines and internet access have a low frequency and duration in listening to community radio. Whereas the mass media ownership and participation have a real directional relationship, meaning that respondents who have newspapers, magazines, and internet access have high levels of

participation.

### 3.9. Correlation between Information Motive and Patterns of Use of Community Radio

To determine the correlation between information motives with the community radio listening patterns, we first need to know the levels of respondents' information motive in Table 6.

**Table 6:** The percentage of radio listener based on the levels of respondents' information motive in the village of Majasari and Arjasari in 2013

Levels of information motive	Radio listener (%)		
	Remaja	Whisnu	Total
Very high (10-12)	10	22	16
High (7-9)	36	33	35
Low (4-6)	42	31	37
Very low (1-3)	12	14	12
Total	100	100	100

Based on the table above, the respondents' levels of information motive have no visible difference in percentage between high category and low category. The low percentage of the respondents' information motive does not indicate that they do not have information motive in listening to community radio, but there is some information that is not necessarily to be encouraged to listen through community radio.

Majority of information that encourages respondents to listen to community radio is the information about the experiences of other farmers. Almost all respondents choose the information as motives that drive them to listen to the community radio. While information about the farmers group, rural services, and others might be gained through media other than radio, such as when there is a meeting between members of farmers group or at a regular meeting in the village hall.

Furthermore, the motive to listen to the radio, in any case the motive of information is not related to the frequency, duration, and participation. That is, high or low respondent's information motive is not related to the patterns of their use of community radio. Information motive is more correlated with respondent's farm status. Respondent's information motive for land-owners is higher compared to other farm statuses. Meanwhile, farmers have lower information motive than those of the land-owners, renters, and farmworkers, especially in some types of information, such as information on farming capital, seeds, or fertilizers.

### 4. Conclusion

Frequency and duration of listening to the community radio is high, while the respondent's participation is low. The most sought-after program with most listeners for *Radio Remaja* and *Radio Whisnu* were *Selamat Pagi*

*Petani and Latar Pantura*. As for the factors correlated with patterns of use of community radio was the age, formal education, farming status, and mass media ownership.

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