Non-Profit Religion and Cultural Radio in Indonesia Facing the Digital Age: Challenges and Opportunities in Anticipating the Onslaught of Hoaxes

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Abstract

Objectives: This study aims to examine the role of non-profit radio in developing digital literacy through hoax prevention education for its audience. Specifically, it aims to see how non-profit radio focusing on religion and culture as the program themes that many people in Indonesia listen to deals with digitalization and educates public on preventing hoaxes.

Methods: Qualitative approach is used and involves various stakeholders as informants. Besides from radio audiences and announcers of both Radio Maria and Radio Komunitas Desa, also from Regional Indonesian Broadcasting Commision, chairman of the central Indonesian Community Radio Network and chairman of the North Sumatra Community Radio Network. Data were collected through focus group discussion and interview.

Results: we found that public still has not received education or campaigns that intersect with eradicating hoaxes or digital literacy campaigns launched by the government. Likewise, radio broadcasters in charge of each radio station admit they need more resources and knowledge to conduct digital literacy campaigns for their audiences. This condition is inseparable from our findings that active participation of the government in fostering non-profit radio still tends to be very little and not well applied to succeed National Digital Literacy Movement (Gerakan Nasional Literasi Digital - GNLD) campaign.

Conclusions: Radio still has opportunities and challenges in the digital era, prioritizing listener information and not seeking profit in broadcasting. However, this strength is underestimated, given the lack of attention and guidance from Indonesian government.

Keywords: Hoax; National Digital Literacy Movement; Non-Profit Radio; Religion Based; Cultural Based.

إذاعة الدين والثقافة غير الهادفة للربح في إندونيسيا في مواجهة العصر الرقمي: التحديات والفرص في توقع هجمة الخدع

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ملخّص

الاهداف: يهدف البحث إلى النظر إلى دور الإذاعة غير الربحية في تطوير الثقافة الرقمية من خلال تعليم مستمعها الوقاية من الاحتيال. ويهدف هذا البحث تحديدا إلى معرفة كيف تستجيب الإذاعة غير الربحية التي تركز على الدين والثقافة كموضوع برنامج يستمع إليه الشعب الإندونيسي على نطاق واسع للرقمنة وتثقيف الجمهور حول منع الاحتيال.

المنهجية: تم استخدام المنهج النوعي ويشمل مختلف أصحاب المصلحة كمصدر. بالإضافة إلى المستمعين والمذيعين في راديو ماريا وراديو كومونيتاس ديسا، يشمل أيضًا هيئة البث الإندونيسية المحلية (KPID)، رئيس شبكة الراديو المجتمعي الإندونيسية المركزية، ورئيس شبكة الراديو المجتمعي في شمال سومطرة. تم جمع البيانات من خلال مناقشات مجموعات موجهة ومقابلات

النتائج: النتائج التي توصلنا إلها هي أن الناس ما زالوا لا يتلقون التعليم أو الحملات المتعلقة بالقضاء على الاحتيال أو حملات محو الأمية الرقمية التي أطلقتها الحكومة. وبالمثل، يعترف المذيعون المسؤولون عن كل محطة إذاعية أنهم بحاجة إلى المزيد من الموارد والمعرفة لتنفيذ حملات محو الأمية الرقمية لمستمعيهم. لا يمكن فصل هذا الشرط عن النتائج التي توصلنا إلها والتي تشير إلى أن المشاركة النشطة للحكومة في تطوير الراديو غير الربحي لا تزال ضئيلة للغاية ولم يتم تطبيقها بشكل جيد لإنجاح حملة الحركة الوطنية لمحو الأمية الرقمي.

الخلاصة: لا تزال الإذاعة تواجه الفرص والتحديات في العصر الرقمي، وذلك من خلال إعطاء الأولوية لمعلومات المستمع، وعدم السعي لتحقيق الربح في بثها. ومع ذلك، لا تزال هذه القوة أقل من قيمتها الحقيقية، نظرا لقلة الاهتمام والتوجيه من قبل الحكومة الإندونيسية.

الكلمات الدالة : الاحتيال، الحركة الوطنية لمحو الأمية الرقمية، الراديو غير الربحي، القائم على الدين، القائم على الثقافة

Introduction

Globally, digital transformation has expanded into various lines and sectors in daily life to become more futuristic (Reis et al., 2018). Digitalization significantly impacts society, especially in developing better resources (Frigenti et al., 2022). Digitalization also produces benefits with enormous potential to support sustainable development goals through various information that can be obtained, such as how to create a more sustainable environment (Mondejar et al., 2021). So, it cannot be denied that we are very close to the digital essence every time, with the mobile devices we use or the variety of information we consume daily.

Digitalization in Indonesia's context has increased in 2023, with 77% of the population indicated as active internet users or equal to 212.9 million users (We are Social & Meltwater, 2023). Based on the Digital Literacy Index survey in 2022 by the Ministry of Communication and Informatics, collaborated with Katadata Insight Center (Ameliah et al., 2023, pp. 25–26), social media has become the most used platform to access information with 72.6% of users in Indonesia and the trusted press to access information for 30.8% user. If we compare to the 3-year survey, social media increased community trust with a percentage increase of 10.5%. Still, in the same survey, there was some decrease in users of conventional media, specifically radio, with the percentage of users decreasing from 3.0% to 0.4%. Newman et al. (2023, pp. 132–133) stated that in Indonesia, online and social media remain the most popular news sources for urban society, but television and radio remain essential for the millions of people who are not online or in isolated areas. MRI-Simmons COVID-19 Consumer Insights Study data finds radio continues to be one of the most trusted media, with 67% of adults deeming it trustworthy or very trustworthy, and in the context of heavy internet users, 68% of users consider radio to be very trustworthy/ trustworthy (InsideRadio, 2021; UNESCO, 2022).

Unfortunately, digitalization is also a dilemma; while many good benefits can be obtained, it has various problems, especially in the context of information dissemination in Indonesia. According to a survey released by Microsoft, Indonesia ranks 29th out of 32 countries, with the worst online interactions and a reasonably high increase in hoaxes, scams, hate speech, and discrimination in 2020 (Indonesia News Center, 2021; Microsoft, 2021). This condition is also confirmed through findings by the Ministry of Communication and Information of the Republic of Indonesia (2023), where from the beginning of 2023 to September 19, 2023, 152 hoax issues were found.

Hoaxes, or fake news, imply something faulty with a news report that allows fake stories to be presented as news (Potter, 2019, p. 377). The spread of hoaxes in Indonesia then made the Ministry of Communication and Information of the Republic of Indonesia make a program named National Digital Literacy Movement (GNLD – Gerakan Nasional Literasi Digital), which encourages engagement of Pentahelix actors in the development context in Indonesia, where there are communities within (Yusuf, 2021). The Ministry of Communication and Information of the Republic of Indonesia said the massive deployment of hoaxes in social media is anticipated with digital applications and conventional media like radio, both commercial radio and community radio that represented the Indonesia Community Radio Network (JRKI – Jaringan Radio Komunitas Indonesia) has the same roles in eradicating hoaxes (Rochman, 2021).

Indonesia Broadcasting Commission (KPI – Komisi Penyiaran Indonesia) (2020) assesses that radio, such as commercial radio or community radio, has the lowest spread of hoaxes compared to any platforms, both in print, conventional, or digital platforms, with just 1.2% of hoaxes content found. This statement is also in line with the findings of the survey from the Puslitbangdiklat LPP RRI & Indo Survey & Strategy (2019) on Radio in Indonesia, which found that radio listeners mostly listened to music (31.8% of respondents) and religious information (19.9% of respondents). In the context of religious topics, it provides a lot of information and points of view on religious relations. However, it may also be misused as hoaxes, hate speech, or radical teachings with the internet and digitalization, even on the radio (Mahfud et al., 2022).

The government's strategy to engage the radio community base to prevent and clarify hoaxes is right. Some previous research found that community radio has many roles in resolving complexes in some regions in Indonesia. Birowo & Hibino (2021) in their research found that in Boyolali Regency, the approach taken in Merapi Volcano Disaster Risk Reduction (DRR) through community involvement, where there is community radio participation plays its role in initiating policies

in making the best preparations to anticipate disasters, as well as developing the operationalization of the DDR concept with the local government. Different research highlights Radio PASS FM (The acronym PASS stands for Positive, Accommodative, Selective, and *Swadaya* (Indonesian: Self-subsistence)), where this radio station accommodates needs in the public sphere by successfully breaking down communication barriers between citizens and local government, presenting solutions to optimize local potential, and even succeeding in becoming a partner of the community and government to encourage transparency and public participation in good governance (Sjuchro et al., 2023). Finally, in the context of rural areas, Irianto et al. (2019) found that community radio takes a crucial role through the medium of interactive dialogue broadcast programs to synergize various resources at the government, private, and community levels to empower Micro, Small & Medium Enterprises (MSMEs) and the community economy in rural areas.

Methodology

Based on the findings obtained through data sources and previous research, as well as the urgency of the current government, we would like to research the role of radio in the digital era and its role in combating misinformation in society. Specifically, we use socio-cultural-based radio because, based on the survey findings from the Puslitbangdiklat LPP RRI & Indo Survey & Strategy, these two radio themes have a higher audience than other topics. In this research, we use two types of radio from four types of radio in Indonesia: private and community stations.

Morissan (2015, pp. 87–89, 104–105) defined private radio stations as commercial and incorporated broadcasting organizations aiming to profit with a wider broadcast radius. Meanwhile, community radio organizations are Indonesian legal entities established by specific communities, independent, non-commercial, with low transmitting power and limited coverage to serve the interests of their communities, with a maximum broadcast radius of 2.5 kilometers. Specifically for community radio, based on the Statute of Broadcasting in Indonesia, is defined as a community broadcasting institution in the form of an Indonesian legal entity that is independent, non-commercial, has low transmitting power, limited coverage area, and serves the interests of the community (Undang-Undang (UU) Nomor 32 Tahun 2002 Tentang Penyiaran, 2002).

For each of these types of radio, we involve Radio Maria Indonesia, a representation of a Catholic private radio station, and Radio Komunitas Desa, a community radio for Javanese in one of the villages in North Sumatra Province. The authors take Radio Maria Indonesia as the research object because Radio Maria Indonesia is part of Catholic radio that has 93 radio networks worldwide, 11 of which are in Asia and Oceania, and constituting a small minority in Indonesia (Radio Maria Indonesia, n.d.; World Family of Radio Maria ETS, n.d.). Then, Radio Komunitas Desa was chosen because it is one of the few community radios in North Sumatra that has survived the onslaught of digitization with its community members.

This research used qualitative approaches, using semistructured interviews in focus groups (Berger, 2020, pp. 213–218) that engaged radio broadcasters and administrators. Then, we also used an in-depth interview method with radio editors-in-chief from both radio stations, Radio Komunitas Desa (RKD) FM and Radio Maria Indonesia. All these interview tapes, such as individual and focus groups, are transcribed verbatim (Silverman & Patterson, 2021, p. 40). All the transcripts of informants' information were then classified and categorized into some required information in this research; among them is the general work process during the broadcast, an effort to educate audiences with their program (especially in the hoaxes context), and the challenges to inform fact-checking information in this digital age, as the research data to analyzed by the researcher. Besides that, to enrich our analysis process, we also used an online qualitative survey (Braun et al., 2021) addressed to the audiences on the radio, with a total of 52 radio listeners. In the context of radio listener informants, we ask them open-ended questions about the information they got, the quality of the broadcast, and their experience listening to digital literacy education to prevent hoaxes.

Results

Program and audiences characteristic of non-profit religion and cultural based radio

The study, conducted on the audiences of the two radio stations, found that the listeners were predominantly older people, namely Generation X (born 1965 - 1980) and Baby Boomers (born 1946 - 1964). In addition, listeners generally allocate 1-3 hours per day to listen to radio programs.

Table 1. Audience distribution by age and average time spent listening to the radio

Average time spent listening to the radio			Name of Radio Station		Total
			Radio Komunitas Desa	Radio Maria Indonesia	
Less than 1 hour	Audience distribution by age	Generation X	4	0	4
		Generation Y	0	3	3
		Generation Z	0	5	5
	Sub-Total		4	8	12
1-3 hours	Audience distribution by age	Baby Boomers	6	2	8
		Generation X	6	2	8
		Generation Y	0	3	3
		Generation Z	0	4	4
	Sub-Total		12	11	23
4-6 hours	Audience distribution by age	Baby Boomers	3	0	3
		Generation X	3	1	4
		Generation Y	0	1	1
	Sub-Total		6	2	8
More than 7 hours	Audience distribution by age	Baby Boomers	2	2	4
		Generation X	2	2	4
		Generation Z	0	1	1
	Sub-Total		4	5	9
Total			26	26	52

Source: primary data processed by researchers (2023)

An interesting finding from this research is that there is no Generation Z (born between 1995 and 2010) using Radio Komunitas Desa, while Radio Maria Indonesia has 10 Generation Z informants. As is the main characteristic of Radio Komunitas Desa, most of the listeners and broadcasters are older people and do not use the internet as their primary medium for obtaining information. The participation of young people around the villages where these community radio broadcasts are also reasonably passive, so it is not surprising that Generation X and Baby Boomers dominate the broadcasters.

"...kalau yang itu mungkin gini ya, anak-anak muda sekarang kenapa tidak tertarik radio itukan mereka sudah internetan apa semua kan jadi gak berpikir lagi ke sini. Kalau zaman kita dulu 'kan radio. (Sehingga tidak mengherankan), nanti kalo misalnya apa nanti, diundang kalau ada acara (di Radio Komunitas Desa) orang tua semua (yang hadir)"/ "...Perhaps the reason young people today are not interested in radio is that they always use the internet and no longer utilize radio to obtain information and communicate. Of course, the current situation differs from when I used to use radio as my main medium. So it is not surprising that when Radio Komunitas Desa organizes a fan meet-up, all old people attend." (Susi, Broadcaster of Radio Komunitas Desa).

In addition to the dominance of Generation X and Baby Boomers within the community, our in-depth study of Radio Komunitas Desa found that none of the radio broadcasters had any experience in administrative management and technical broadcasting processes at its establishment. They did it all independently, using the *gotong royong* (mutual aid) principle and working as volunteers.

"...Kan orang-orang masih belajar, orang-orang tua lagi (yang melakukan pengurusan dan menjadi penyiar di Radio Komunitas Desa), tapi ada kemauan loh. Ini kita yang sulit orang-orang tua gak ada kemauan ... kalau menurut saya, kalau dari pengalaman radio saya engga ada tapi kita lihat daripada kenyataannya seperti itu loh hingga akhirnya radio bisa berdiri sampai saat ini."/ "...As old people, we are still learning (to manage the administration of the radio establishment, as well as to become broadcasters at the Village Community Radio), but at least we have the will. What is difficult is if we want to build something but there is no will... from my experience, from the beginning of the establishment of the radio, I had no knowledge. However, because there was a will and cooperation, the radio could finally stand until now." (Misno, Broadcaster of Radio Komunitas Desa).

In the context of Radio Maria Indonesia, we found active participation from various generational backgrounds, including

Generation Y (birth years 1981 - 1994). Like Radio Komunitas Desa, Radio Maria Indonesia can run its broadcast activities due to the support of volunteers who help broadcast programs on the radio. However, some staff receive remuneration for administrative and technical tasks in the context of Radio Maria Indonesia.

"... memang harus anak muda kan. Tapi mencari orang yang seperti ini sulit. Radio maria kan hanya bisa hidup dengan ada volunteer. Pegawai kan (hanya) suster Sean, si Rasti, dan teknisi, dan aku. Hanya empat orang yang dapat digaji. Jadi siapa yang mau menjadi operator/ penyiar semua (berlatarbelakang) sukarelawan. Dulu sempat banyak kan (yang menjadi relawan) sebelum adanya Covid. Sempat sampai 50 orang kan kita buat daftar ini sekarang makin sedikit, mau kami cari lagi." / "... it has to be young people. Nevertheless, finding young people who have a spirit of service is difficult. Radio Maria can only live with volunteers. Our only employees are Sean (a nun doubles as a broadcaster) and Rasti, the radio technician, and me. Only four people get paid. So, those who want to be operators/broadcasters are all volunteers. There used to be many (who volunteered) before Covid. There used to be almost 50 people who wanted to volunteer here, but now fewer and fewer people are registering, so we are trying to recruit more volunteers." (Fr. Redemptus Simamora, Director of Radio Maria Indonesia).

Another characteristic of the audience's qualitative questionnaire was the program they usually listen to daily. We also found that the main reason for most listeners to listen to the two radios is because of the identity element in them, both from a religious and cultural perspective, which they do not get in other conventional media. The table below summarises the descriptive responses from the informants.

Table 2. Program Characteristics in the Perspective of Radio Audiences

Name of radio	Summary of three main reasons that made most of the audiences interested in the radio program	Broadcasting programs listened to by the audiences
Radio Maria Indonesia	1. Because the audience is the Catholic believer 2. Audiences get some inspiration and education in the spiritual context 3. Entertain the audience about the religious topic, specifically gospel songs and devotionals.	1. Rosary prayer 2. Gospel song 3. Catholic Catechisation 4. *Orang Muda Katolik* (Catholic Young Generation) Talkshow 5. Daily Bible Reflection 6. Health Information 7. Angelus prayer 8. The Story of Saints
Radio Komunitas Desa	1. All the programs are closely related to the cultural context, especially Javanese culture. 2. Audiences love the playlist on the radio, like *Dangdut*, *Campur Sari* (a piece of Javanese traditional music), etc. 3. Radio is nearest to most audiences' homes and has strong kinship values between the broadcaster and the audiences.	1. Javanese song 2. Dangdut song 3. Campur Sari 4. Melayu song 5. Song of remembrance 6. *Qasida* 7. Pop Song 8. Javanese *Gending* (a set of Javanese poetry sung in melodic rhyme) 9. Keroncong Song 10. Interactive session with the audiences

Source: primary data processed by researchers (2023)

Possibility and challenge of the radio in facing the digital age

Radio, which presents religious and cultural programs, as the theme with the most listeners in Indonesia, is still not massive in informing education related to hoaxes when compared to digital platforms in the form of audio, such as Podcasts, which, in addition to being a medium of entertainment, become a medium to be able to get education. Based on a Populix survey entitled *Podcast Trends Unveiled: Indonesia's Podcast Streaming Habits*, of the content that aims to entertain, 62%

of respondents in Indonesia also listen to podcasts to find information, and another 60% make it a source of information for self-development (Alfianto, 2023). In addition, podcasts are also considered very effective in increasing the validity of the information conveyed with the involvement of credible sources so that people can avoid fake news and hoaxes during the COVID-19 pandemic (Sugiono, 2021).

Meanwhile, in the context of 2 radio samples, the education provided to audiences tends to be passive in providing education to the community. Specifically in the context of hoax content, only 21 informants have listened to hoax educational content during the COVID-19 pandemic.

"Pernah mendapatkan informasi terkait kesehatan, tapi intensitasnya kadang-kadang gitu mendengarkannya"/ "I have received information related to health, but the intensity of listening is only occasionally and only in specific programs. For example, health programs on the radio", (Frans Judea, Generation Y, Listener of Radio Maria Indonesia).

"Pernah juga mendengarkan informasi terkait hoaks, terkait budaya gitu. Intesitasnya jarang, sepertinya cuma sekali doang pernah mendengar edukasi hoaks budaya Jawa." / "I have also listened to information related to hoaxes about culture. The intensity is rare, and I only once heard hoax education about Javanese culture". (Ponadi, Baby Boomers, Listener of Radio Komunitas Desa).

Regarding the intensity, the broadcasters confirmed that they accommodated some educational programs for the listeners and broadcast entertainment information to the listeners. However, as stated by the informants, the education programs are only general with low intensity. One of the problems that they must face is the need for more knowledge to educate their audiences to prevent hoaxes. Then, they have limited resources, especially for the expert resources person, when the radio wants to clarify some questions or when they find hoaxes and try to keep it or give no answer to the audience.
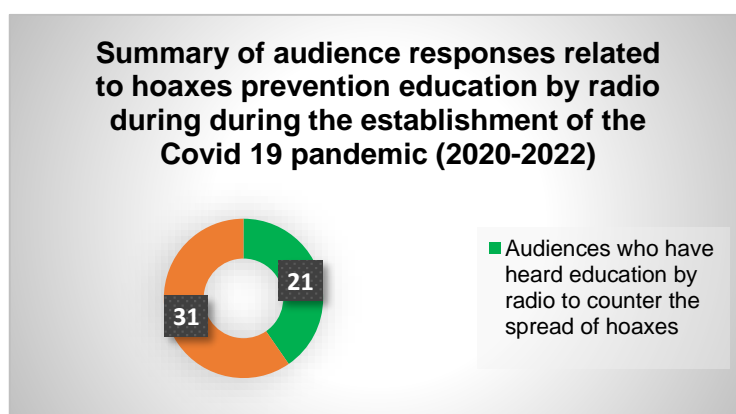
Source: primary data processed by researchers (2023)

"...memang pada umumnya bentuk edukasi yang diberikan itu mengarah kepada topik rohaninya, kalau dalam gereja katolik kan lebih kepada pengajaran katekese, entah itu mewartakan dalam hal rohani atau soal (pengembangan) karakter. Misalnya kayak pendidikan kan lebih kepada karakter; bagaimana mendidik anak. Kalau soal ekologi itu bagaimana kita merawat bumi ya kan, bagaimana mengelola sampah, itu bagian ekologi. Kemudian ruang kesehatan bagaimana kita menjaga kesehatan kan gitu dengan berbagai topik yang dibawakan oleh dokter kan. Kalau (acara spesifik yang membahas edukasi pencegahan) terkait berita bohong, kita nggak ada membahas. Kalaupun ada mungkin diakomodasi ke acara "Serba-Serbi". Seperti namanya serba-serbi, berarti banyak topik yanf dibahas tentang apapun, tergantung kepada orang yang membawa hanya sekarang kan program itu. Tapi kita mungkin kita tidak akan memberi kesempatan untuk itu kan supaya tidak terjadi masalah (apabila dalam kondisi tidak ada tenaga ahli yang kredibel dalam membahasnya)..." / "...in general, the form of education is directed towards spiritual topics, if in the Catholic church, it is more about catechetical teaching, whether preaching in spiritual matters or the character (development). For example, themes about character, the expert will share the education on how to educate children. If ecology is how we take care of the earth and manage waste,

that is part of ecology. Then, the health theme is how we maintain our health with various topics presented by doctors. If (specific events that discuss prevention education) are related to fake news, we do not discuss it. Even if there is, it might be accommodated in the "Serba-Serbi (in English: Sundries)" program. As the name "sundries" means, many topics can be discussed about anything, depending on the person who brings the program. However, we may not provide the opportunity to answer the question to avoid problems (if there is no credible expert to discuss it with)...", (Sean, A nun doubles as a broadcaster of Radio Maria Indonesia).

"...oh engga ada (program acara yang spesifik membahas edukasi hoaks terkait COVID-19). Disini yang siaran kalau buat acara siaran langsung itu cuman minta lagu atau apalah gitu. Gak ada yang berita yang gitu-gitu (pemberian edukasi pencegahan berita bohong terkait COVID-19). (Kalau terkait edukasi) Cuman himbauan-himbauan dari desa kalau kita punya acara, misalnya mengingatkan untuk jaga jarak, harus wajib pake masker gitu aja. Tapi ini yang menyampaikan dari puskesmas, penyiarnya tidak ada (menyampaikan edukasi tersebut)..." / "...oh, there is no (a program specifically discussing hoax education related to COVID-19). Here, the broadcasters only ask for a song or something. There is no such news (providing education on preventing fake news related to COVID-19). (If it is related to education) It is just an appeal from the village if we have an event, for example, reminding us to keep our distance and wear masks. But this was delivered by the public health center (Puskesmas), the broadcaster did not (deliver the education)...", (FGD Session Statement with Broadcaster and Board Member of Radio Komunitas Desa)

Policy and support by the government to the radio: how effective is it?

The participation of conventional media and community media in the success of the National Digital Literacy Movement in Indonesia is needed. Despite being a medium with very few users, Radio has made an enormous contribution to reaching and campaigning for digitalization in areas that do not have adequate internet connections, baby boomers who are still struggling to adapt to the digital space, and people with disabilities such as blind listeners (Rizkinaswara, 2020). However, we found that the radio stations that are the subject of our research, which are religious and cultural non-profits, still experience several obstacles in educating their audiences.

Guidance from the government is constrained by the lack of data they obtain. There are indications that the government is still not serious about radio development in terms of regulation. This condition has created a cross-over between the Radio, the association and the government in terms of the sustainability of Radio in each region.

"Kalau saya pribadi bu ketika dalam posisi sebagai komisioner KPID, kami belum punya data mengenai itu (daftar radio komunitas dan radio konvensional non profit), terus terang saya bilang saya belum punya data," / "For me personally, when I was in my position as KPID (Regional Indonesian Broadcasting Commission) commissioner, we do not have data about that (list of community radio and conventional non-profit radio); frankly, I said I do not have data," ((Muhammad Hidayat, Coordinator of Broadcasting Structure and System Management, Regional Indonesian Broadcasting Commission of North Sumatra).

"...nah itu yang kita tentang (terkait perizinan siaran radio non-profit yang mempersulit proses administrasi pengelola radio). Peraturan di pemerintah sering bertabrakan (dengan kendala di tingkat akar rumput), kita kan di Undang-Undang kan udah disebutkan perkumpulan, artinya non profit tapi di formulir yang dibuat pemerintah itu perusahaan. Makanya terakhirnya Menteri (Komunikasi dan Informatika Republik Indonesia) minta maaf sama kita dan akan mengubah itu secepatnya (agar perizinan radio semakin dimudahkan), tapi hingga sekarang belum berubah..." / "...well, that is what we are about (related to non-profit radio broadcast licensing that complicates the administrative process of radio managers). Government regulations often collide (with obstacles at the grassroots level); we are already mentioned in the law as an association, meaning non-profit, but in the form made by the government, it is a company. That is why last time, the Minister (of Communication and Information of the Republic of Indonesia) apologized to us and will change it as soon as possible (to make radio licensing easier). However, until now, it has not changed..." (Tohap Simamora, Head of Community Radio Network North Sumatra Region).

"...Pasti yang ada di KPID (Komisi Penyiaran Indonesia Daerah) itu banyak yang tidak tau dengan JRKI-nya. Selanjutnya teman-teman (radio non-profit) itu tidak tergabung dengan asosiasi (radio komunitas atau radio non-profit)

karena ketidaktahuan, atau tidak mencari informasi, atau keterbatasan kita dalam publikasi di Sumatera Utara." /
"...There must be many commissioners in KPID (Regional Indonesian Broadcasting Commission) who do not know about
JRKI (Indonesian Community Radio Network). Furthermore, our friends (non-profit radio) do not join the association
(community radio or non-profit radio) because of ignorance, not seeking information, or our limitations in the publication
in North Sumatra." (Adi Rumansyah, Chairman of the Indonesian Community Radio Network).

While there are still several problems and debates regarding regulations, there is also a lack of guidance from the government towards non-profit radio. According to association leaders, some efforts and support have not been received at all by radios at the regional level. Only certain regions have sufficient understanding and resources to collaborate with non-governmental organizations focusing on digital issues. These radios receive coaching from non-governmental organizations to help with digitalization campaigns and hoax education in their regions, especially regarding information dissemination during the COVID-19 pandemic.

"(Terkait upaya pembinaan terhadap radio dalam mengedukasi hoaks dan literasi digital kepada komunitasnya) ini
kan masih belum digodok. Kemarin kita mau membuat program literasi media gitu kan, namun bagaimana kemasannya
yang final itu belum. Barangkali dengan bertemu dengan ibu dan abang (peneliti) saya juga bisa mengusulkan ya kan
(untuk dibuat sebagai program kerja dari Komisi Penyiaran Indonesia Daerah)" / "(Regarding efforts to foster radio in
educating hoaxes and digital literacy to their communities), this is still not being discussed. We wanted to make a media
literacy program yesterday, but the final packaging has not yet been done. Maybe by meeting with you (researchers), I can
also propose it (to be made as a work program of the Regional Indonesian Broadcasting Commission)" (Muhammad
Hidayat, Coordinator of Broadcasting Structure and System Management, Regional Indonesian Broadcasting Commission
of North Sumatra).

"Nah kalau berkaitan dengan pada saat Covid misalnya, peran radio komunitas kalau kami dari JRKI justru lebih
banyak eksis pekerjaan pekerjaan kami gitu bersama teman teman radio komunitas pada saat itu, contoh kecilnya bersama
teman teman Tular Nalar (Lembaga Swadaya Masyarakat yang fokus terhadap edukasi pencegahan Hoaks di Indonesia),
kita menyuarakan (pencegahan) hoax gitu ya. Pasti kalau perannya masing-masing radio berbeda jawabannya antara satu
sama lain. Contoh kecilnya bagaimana peran Covid gitu, temen JRKI punya program yaitu PJJ (Pembelajaran Jarak
Jauh), jadi radio itu dipakai PJJ, karena tidak semua masyarakat yang walaupun sudah memiliki HP (perangkat seluler)
misalnya, memiliki kuota (yang dapat) memenuhi (kebutuhan dalam pelaksanaan aktivitas secara daring). Akhirnya radio
komunitas itu hadir…" / "Now, if it is related to Covid, for example, the role of community radio, for us from JRKI, we
existed more in our work with our community radio friends at that time, for example, with our friends from Tular Nalar (a
non-governmental organization that focuses on hoax prevention education in Indonesia), we voiced hoax prevention. Of
course, the role of each radio is different from one another. A small example of how the role of Covid is: JRKI's friend has
a program called PJJ (Distance Learning), so the radio is used for PJJ because not all people who, even though they have
mobile phones (mobile devices) for example, have quotas (that can) meet (the needs in carrying out online activities).
Finally, the community radio was present..." (Adi Rumansyah, Chairman of the Indonesian Community Radio Network).

Discussion

Non-profit radio emerged, operates, and even survives today, not just for existence, but there are sociocultural, economic, and political dynamics that occur in Indonesia, and in these conditions, they try to be present to provide an understanding of the portraits that occur at the local level (Maryani, 2011, p. 98). In order to attract listeners, programs broadcast by radio should focus on the elements of broadcasting, ranging from the impact given to listeners through the program, presenting the diversity of information, to facilitating the understanding of the audience in understanding the topic of information broadcast (Triartanto, 2017, p. 165).

Radio has a vital role in areas where the internet is inadequate, for baby boomers and minority and disabled groups. Especially in non-profit radio, their efforts in disseminating information should be appreciated. They do not think about profits in broadcasting but only prioritize the audience's needs in obtaining information. In religious and cultural non-profit

radio, religious and cultural studies, through music or lectures, are among the programs that attract audiences to listen to the radio.

Unfortunately, the inclusive character of this radio in reaching out to disadvantaged audiences is not maximally utilized due to its position as a conventional media with a tiny audience. During the massive spread of hoaxes during the COVID-19 pandemic, they could not optimally disseminate educational information to the public. The limited knowledge of broadcasters, the lack of expert sources who can provide information related to hoaxes, and their fear of clarifying the hoax itself are challenges experienced by radio broadcasters. Our findings have resulted in broadcasters rarely or never broadcasting educational programs on hoaxes to their audiences.

The problem found in the findings of this research is that radio still does not have the space to educate because it does not receive guidance in creating a diversity of information and education for its audiences. The government at the national level, in this case, the Ministry of Communication and Informatics of the Republic of Indonesia, aims to create a digitally literate Indonesian society by engaging community media, such as non-profit radios. The lack of effort in the field has undoubtedly impacted the government's efforts to realize and maximize Indonesia's National Digital Literacy Movement campaign.

In addition to the lack of guidance, our findings also show that the government at the local level still does not contextually understand the meaning of the National Digital Literacy Movement campaign. For example, the digital literacy movement at the regional level, which should be echoed through the media by the Regional Indonesian Broadcasting Commission, is still not well applied as a work program at the regional level. It will undoubtedly impact the uneven socialization and education at the grassroots level, especially for marginalized groups and the elderly, who use radio as an accessible medium amid limitations in obtaining information in this digital era.

Conclusion

As a conventional media, radio still holds several opportunities and challenges in the digital era. In particular, non-profit radio, which prioritizes the information needs of listeners and excludes profit in broadcasting, has tremendous benefits. The opportunity to target marginalized and disadvantaged groups is one of the main strengths. Because of its strong influence at the grassroots, it will significantly impact the development of the digital ecosystem in Indonesia, especially in remote areas. However, this strength is still underestimated, given the Indonesian government's lack of attention and guidance in implementing the National Digital Literacy Movement involving non-profit radio.

The limitation of this study is the limited number of recent studies related to radio, especially non-profit radio. In addition, data from community radio in Indonesia, especially in North Sumatra, has not been updated, making it difficult for researchers to reach non-profit radios in North Sumatra. For future research, it is hoped that researchers can explore data from community radios in their research locations, then mix and match the focus of the broadcast programs of each radio and contextualize them with appropriate digital literacy campaigns, both from the perspective of the audience and broadcasters.

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