

STRATEGY OF COMMUNITY RADIO "JANGKAR KELUD" IN THE DEVELOPMENT OF NETWORK FRIENDSHIP COMMUNITY

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Abstract

This study examines the importance of the existence of community radio in disaster-prone areas, specifically in the field of disaster information and disaster mitigation for the surrounding community, the existence of community radio is very important as a means of various information and the adhesive of brotherhood in society. Jangkar Kelud community radio is a mass media engaged in broadcasts in the Kelud Ring area, namely in Blitar Regency, Malang Regency and Kediri Regency. This Radio was formed by a group of people in the Kelud Circle. The benefits of community radio are not when a disaster occurs, but the benefits of radio as a disaster mitigation media are very important continuously to convey awareness to the community. This type of research is descriptive qualitative, by adopting observations, interviews and documentation. The research method used is a qualitative method, because the method used is the result of interviews with informants as the primary data obtained from observations on the location of research on the data from the informant. The results of this study are, the strategy of building intimacy between the residents and the Jangkar Kelud community through the gathering, *sinau* together, social gathering, groups on Social media. Where the distribution is not seen by people at different levels, all have the same position and optimize the community within the Kelud Ring.

Keywords: Strategy, Community Radio, Network Development

I. INTRODUCTION

The existence of community radio in the context of the implementation of radio media in Indonesia is based on two domains, namely, the first legal basis for its material basis is Law Number 36 of 1999 concerning Telecommunications, while for cultural basis is Law Number 32 of 2002 concerning Broadcasting. But unfortunately both of these legal grounds do not provide a clear guarantee for the implementation of broadcast media, including community radio.

An early warning system (earlywarning system) is a business system that reminds the public some time before a disaster occurs, then fosters the ability of the community to comprehensively recognize disasters. Early warning systems can be equated with the ability of the community to read / literate the signs of disasters and their dangers (www.siagabencana.lipi.go.id).

Communities that are able to overcome the problems they face have values or norms that can regulate social relations in people's lives, which are often called social institutions. This means that the values and norms are very much needed by the community in contributing to the handling of social welfare problems. Physical social institutions are indeed invisible, but they can be felt, especially if they function properly (Mu'man Nuryana, 2003)

The purpose of community media according to Denis McQuail is (1) to provide information services on universal issues and problems, not sectoral and primordial (2) development of a pluralistic interaction culture, (3) strengthening the existence of minority groups in society, (4) facilitation of processes solve problems according to local perspectives (McQuail, 2000). In an archipelago like Indonesia, radio is seen as the most likely to fulfill all of these objectives. Corry (2017) In the research strategy of the usukom fm community radio communication in maintaining the existence of an emphasis on internal management of community radio. The ability to manage community Radio broadcasting management is fully good, starting from planning, implementing, evaluating and reaching controlling. Communication strategy and broadcast management carried out by Usukom FM less talk in terms of the application, because it is not optimal in its implementation. Maintain broadcast presence through programs and open direct and indirect interactions, such as opening requests through

SMS, telephone and presented steps to promote student needs according to their needs.

Heri Sunarno (2014) the communication strategy and broadcast management carried out by Duta FM were not good enough in terms of the application, due to the lack of maximum implementation of broadcast management. Masduki (2004) Community radio in Indonesia faces four major problems, namely: (1) the problem of establishing radio institutions and management based on community participation; (2) implementation of broadcast regulations related to broadcast programs, licensing, broadcast technology standards and broadcast ethics; (3) human resources issues; and (4) funding issues. Management of community radio with only enthusiasm, and relies on the interests of some citizens for a moment, channeling hobbies and self-actualization is not appropriate and guaranteed regularity. An important factor in the benefits of this system is that the role of information about disasters is very important. The community must continue to get and have the ability to find information that is intelligent about disasters. All parties related to disaster management should have a very large task / role in improving community literacy for disasters both when the disaster has not occurred (mitigation), is happening or in monitoring the symptoms of disasters. In addition to the early warning system carried out by relevant institutions, of course, cooperation from all parties is needed (Huda, Bajari, Muhtadi, & Rahmat, 2018).

The use of community radio has a mission to provide awareness about the protection and use of biodiversity in a fair and sustainable manner, to disseminate information and ideas from outside and within the community as an effort to foster social sensitivity, fight for social, economic, political and legal rights for local communities , providing fair

and egalitarian information and communication services at the community level, encouraging public participation to be actively involved in broadcasting activities as well as social, cultural, political, legal and environmental activities.

In addition, it has a mission to manage the business in the best way to maintain continuity and continuity of operations and to develop local culture and wisdom. In this study the formulation of the problem is how the community radio strategy to develop networks so that the existence of radio can be maintained.

II. RESEARCH METHOD

The research method used is descriptive qualitative where using the results of interviews with informants as the primary data obtained in the interview, the results of observations at the location of the research and data regarding the informant.

As Bogdan and Taylor said, qualitative methodology is research that produces descriptive data, in the form of written or oral words from people or subjects and behaviors that can be observed by researchers (Moleong, 2010: 4). According to Lexy J. Moleong (2010: 6) qualitative research is research that aims to understand the phenomenon of what is experienced by the subject of research, such as behavior, perceptions, motivations, actions, etc., holistically and with descriptions in the form of words- words and discussion in a specific natural context and by utilizing various scientific methods.

While according to Hadari Nawawi, descriptive research seeks to describe and describe a situation on the facts that really happened, so that researchers are expected to be able to understand the phenomena that are the focus of their research (Nawawi, 1993: 63).

The data collection technique used in this study is a systematic observation in social settings and in-depth interviews to obtain accurate information and is considered to master the research material.

The selection of informants in this study used the snowball technique, the technique was used because researchers did not know much about the study population. The researcher only knows one to two informants, because the researcher wants more, the researcher asks the first informant to show other people who can be used as informants. In a study of the use of community radio in the community in the Kelud Mountain area, researchers will come to community leaders to be interviewed about the use of community radio and how the area preserves the coastal environment. After that, the researcher will ask the first informant to show who the next informant is as an informant in this study. Informants in this study were the community radio management of Jangkar Kelud, community radio broadcaster Jangkar Kelud and community radio community listeners.

In determining an informant, the considerations are on: the accuracy and validity of the information obtained, the number of informants needed based on the research objectives and the authority of a researcher in determining an informant who is worthy of being interviewed.

III. RESULTS AND DISCUSSION

The circumference of the Kelud is the areas that are in the area of the slope of Mount Kelud in Blitar district, Malang Regency and Kediri Regency itself. One of the communities in the Kelud ring named Jangkar Kelud. Kelud anchor community is a community that is in a rural environment. Most of the people in the Jangkar Kelud neighborhood have activities as farmers and sand miners in the Gunung Kelud river lava area.

Based on the village concept, tolerance and familiarity between citizens is well established. It is seen that various community activities are carried out in mutual cooperation and this is reflected in the familiarity of greetings between members of the kelud anchor who unite them, namely "Salam 33" which means "" in Javanese. "Salam 33" this is a greeting of keseduluan (brotherhood) that unites members in anchor kelud. Kelud anchor members are joined from various lines, farmers, village officials, civil servants and academics and academics so that this difficulty does not break with 33 greetings.

The sense of brotherhood reflected in the environment in the disaster-prone areas of Mount Kelud is a sense of togetherness, there is no obstacle for them to work together and respect each other in the kelud circle area, despite the dispute over the existence of Mount Kelud between Blitar and Kediri districts.

"... But the NGO people are only legalities, even though if it is Anchor Kelud it is indeed the Kelud Circle community, so it doesn't need to be famous. With the existence of the first motto, "tandang ora kondang"(the most important thing is working not being famous), Tining Kondor (brotherhood in one mission) had been from the beginning. That is so that between the Kelud Ring to unite with the Kelud Ring, unlike the enemy, then the third motto after this eruption Didn't Need beng famous because of working. At first it was, in the course of always using the motto, whereas many organizations after the emergence of Kelud erupted which wanted to appear here if there was none I could not, and many of them were social institutions that emerged. Even though we, from Kelangkar Kelud, have been carrying out the learning activities together with the community since that year, so the general chairman of "mbahDarmo always told who the Kelud Anchor had been standing since

the beginning because he lived on the slopes of Kelud, so the District Chief of Kancar received the award confused because they feel they are doing nothing. Only what can lift coordinate media can lift 1,000 lives, it doesn't make sense. So that the media raised it exaggerated to make it famous, even though what they did was the Kelud Anchor. Radio is like that too, Kelud FM is actually dead, initially the road but when Kelud erupted it died, whose name is close to the government said it like that, it should not be just the FM group that was appointed, there was Tempu Raya, Satak FM, 9 radio it should be lifted. This collaboration, so that the 89 refugees that existed were not only Kelud FM's participation or not the Kancar subdistrict head, but friends from the village alert team at the Kelud Ring. Kediri Regency is not just Kancar, there are many, which is a problem. So it was broken down but I didn't know how it started, the struggle of friends how no one knew. If the media reports like that, it is not added, the Kelud anchor has a radio, community radio and communication radio. It's not just radio, HT isn't just HT, so it's complete. (Interview with Asmono, 05-19/2015).

This friendship strategy never looked at people at different levels. Everyone has the same position, anyone who is in the environment of the Anchor Kelud circle must have togetherness with the risks that will be faced when the mountain disaster comes. This reality has led to the development of community networks in anchors. The sense of shared fortune owned by the community is the main capital in expanding community networks. The community radio network has 3 principles, first, it is important to do this (which is important to do first). This principle means that there is no need to wait for enough resources to operate a community radio. The most important thing is the intention and community togetherness. The existence of community radio has a major role in

providing information related to disaster to the public. Second, Look, famous people "which means that is important the program is run. Doing more important than being famous. Achieving the main goal of the existence of radio becomes the most important factor compared to other goals. Although in its development, community radio not only convey information related to disaster but also other information and entertainment content Third, do not need famous amargo tandang, this principle arises because there are other parties who claim for assistance given when the mountain disaster comes in. This principle is expected to be a fighting spirit of citizens so as not to prioritize an appreciation but more together in the face of the Mount Kelud disaster.

In fact, the outsiders sometimes become a barrier to the spirit of community togetherness in the keludar circle. Because outside parties seem not to give sincere assistance. There is another motivation that is saved from the assistance given to the community when the disaster comes. Motivation that arises is more than just personal / group interests. As a result, it actually provides confusion of information from various parties.

An important element in the establishment of community broadcasting institutions is the legitimacy of (most) members of their community, as audiences of community radio broadcasts. If there is no such legitimacy, then we can say that the establishment of the community radio station is only the will of a group of people (such as NGO activists, media, local government and other parties outside the community) who act on behalf of certain communities. The existence of community radio will only be strong if supported by community members, without it, do not expect community radio to survive in the community.

Community radio stems from the needs of the community, namely the people in the "Anchor Kelud" environment. The existence of this media is intended as a medium that functions an early morning system in the prevention of Mount Kelud disaster. Community radio around Yogyakarta's Mount Merapi also has community media that have the same goal. "Anchor Kelud" oriented to the media and tried to give full benefit to the community in the circle of "Anchor Kelud". The frightening understanding of the Mount Kelud disaster must be removed and transformed into a reality that must be faced by the community in the Kelud Circle.

Community radio to obtain legality from the community as a community must involve the participation of the community. All stages of the process must hold the community fully in the Kelud Circle. Starting from the planning stage, organizing broadcasts, to evaluating community radio broadcasting.

Based on the results of the study, the participation of the Kelud Kelud community on the "Jangkar Kelud" community radio was quite high, as evidenced by the involvement of the public from broadcasters to the contributions made by the community in the form of regular contributions, fans' arisan and other contributions. This involvement does not only come from the community but also receives support from the village government. The Village Head greatly facilitated the needs of the community radio. Some community radio "Jangkar Kelud" are in the lurah's office. The enthusiasm of the community was also quite high even though at first the radio lacked support, especially from the village government side. But the sincere motivation and intentions of radio activists make this community radio exist even though it has limitations in various aspects, such as the expertise of broadcasters in the field of radio and limited facilities.

This high community participation can be seen from the strategies used by community radio in capturing the masses. The approach used is *pasuduluran*. The *pasuduluran* strategy is an approach that is characteristic of people living in rural environments. The characteristics of this society are always gathered and have a very close bond of brotherhood. In this posttitle, people never looked at different levels. Everyone has the same position, anyone who is in the circle environment of "Anchor Kelud" must have togetherness with the risks that will be faced when the mountain disaster comes.

The three principles possessed by "Anchor Anchor" are manifestations of this extended approach. The principle is that the important thing is to do it in an important place (which is important to do first). This principle means that there is no need to wait for enough resources to operate a community radio. The most important thing is the intention and community togetherness. The existence of community radio has a major role in providing information related to disaster to the public. Second, Look, famous people "which means that is important the program is run. Doing more important than being famous. Achieving the main goal of the existence of radio becomes the most important factor compared to other goals. Although in its development, community radio not only convey information related to disaster but also other information and entertainment content Third, do not need famous amargo away The three principles are expected to be the fighting spirit of the community so as not to prioritize an appreciation but rather togetherness in facing the Mount Kelud disaster.

The Brotherhood approach with the three principles that radio has is always oriented to the values of local wisdom. Values born from within the community. Therefore, people in the "Anchor Kelud" environment always

have a sincere and sincere spirit in togetherness in creating community radio despite various limitations.

Some of the efforts made by the community anchor kelud as a network strategy through the familiarity model are as follows:

a. Tongkrongan (Hangout)

Tongkrongan (hangout) is one of the Javanese terms that describe sitting together with the community while talking about small problems that are being faced by the community and together finding solutions to the problem. This is carried out by the community both in the morning and at night. But the community does it more often at night. The duration of the hangout time is also very conditional, there is no time limit. If the community is facing a complex problem, the community needs more time to hang out, and vice versa.

"Based on the same boat then looking for friends who are actively involved then forms a network. Visiting one by one then proposing what if there is training, and then forming a standby team "(Eko Interview, 10/08/2015).

"We residents in the village are happy to hang out in coffee shops. Now it is used as a venue for communication between fellow citizens. The things that are lightly discussed are discussed. If at the time of the disaster, it was about the condition of the mountain at that time ... "(Interview, Ferry, 10/05/2015)

The existence of angkringan (coffee shop) in front of the Sera FM radio studio as a means of silturohmi and the familiarity of the residents. Angkringan is open at 17.00 -12.wib right in front of Sera FM studio in the former school building that is no longer in use.

b. Sinau Bareng (Study Together)

Sinau Bareng (Study together) is one of the strategic efforts carried out by the Anchor Kelud community to familiarize themselves more among the community. Sinau is done together to learn about something related to many things, but mainly related to the problem of disaster mitigation. This step is often carried out before and after a disaster. Conditions before the disaster, divided into three statuses: normal, alert and alert. When Kelud Mountain in normal status learns more about disaster information, for example: disaster simulation, regional mapping and disaster response community learning. In conditions of caution, the community must learn sensitivity to information circulating related to disaster. Whereas the status of the last mountain is alert, during this condition the community must learn to convince themselves that disaster is not a disaster that must be avoided but how to deal wisely.

This joint Sinau is a distinctive feature of community radio in embracing networks from the community. expressed by the ferry informant:

"We don't limit anyone who broadcasts, everyone can. Whatever will be delivered but not the outside product to be promoted here. All must be in the interests of the community. may speak as they wish. Want to convey tips, sell community products ... sacrificial animals, crops, etc. "(Ferry Interview, 10/12/2015)

Ferry revealed that by giving the widest possible freedom to the public to be involved as broadcasters on community radio, it would automatically attract the community into the radio community. The community does not need to be forced to do it. The driving factor is how to get closer to the community by attracting people through things

they like. Community radio also adjusts to the conditions and situation of the community. when it's a weekday, the radio doesn't broadcast full time. Because this is felt to be ineffective given the people do not listen because they have a busy work. As revealed by the following informant:

"At first it started broadcasting at 10:00 and then finished at 10:00 p.m., it was more or less like that. In the past, it was like that, if it's not now. Now it is 6:00 p.m. and on 10:00 p.m. I used to turn with mas Raka often, I turned on Mas Raka who died. So if there is no announcer we set, for example, at 1:00 a.m. to 3:00 p.m., we will set up a mixed dance then at 3:00 a.m. to 5:00 p.m., we will set it all non stop music and there will be no announcer, but if there is a transmitter, it will be filled. We used to set non-stop music if nobody broadcasts.

Freedom of broadcasting by adjusting situations and conditions like this that make people feel they have a strong emotional bond so they establish intimacy with each other and try to fill each other for their respective skills and expertise. Even to attract public interest, anchor anchor Kelud also uses personal pulses to attract audiences and give t-shirts. Like the Ferry informant's statement namely:

Let the listeners have an interest in listening to me, toll victims, I give credit stickers or I give t-shirts. I gave an easy-to-easy quiz, many people were easy when they entered, I also had a quiz that was crazy and the responses were varied. If credit does not need to come to the studio, it can, but if t-shirts and stickers can be taken at the studio I broadcast, I finally invited them to talk in the studio and be invited to broadcast. As ki Cangrik is a listener, but also if invited to broadcast,

he is happy if I broadcast in Javanese and understand Javanese. Usually ki Cantrik gives the text a request to sing, for example dandang gulo, the language must be understood, because he is smart in Javanese, how come ... "(Interview Asmono, 07-17/2015).

Ferry further said:

"Sometimes I give Dandang Gulo songs via sms, sometimes I am asked to guess Gendhing Pucung, sometimes I sing Gending Pucung. In the past, when I was shuffling, I almost understood, for example, Dandang Gulo ... "(Ferry Interview, 10/05/2015).

Between broadcasters with one another give advice and input about the program that will be broadcast on the radio. This program is also a tool for new broadcasts because through this program, broadcasters discuss with each other and try to deliver broadcasts that are of interest to the audience.

c. Fans Social Gathering

This activity is routinely carried out every week and month. Arisan is conducted by the radio fans community in order to establish mutual intimacy. Social gathering also contributed in the form of money to radio as radio operational assistance. Each arisan member must set aside Rp. 3000, - for radio purposes. Social gathering fans are not formally formed, all young people who are members of the Jangkar Kelud must realize their own emotional ties between people. Through social gathering, the anchor community of Kelud becomes more familiar. Social gathering is also used as a meeting place for community members. This meeting is routinely held once a week. This

decision was made because of the active status of Mount Kelud, which no one would know when and how he would "act".

"As time went on, finally training to various villages which were initially only three villages, namely Sugih Waras, Sempu, and Pondok Agung Malang. After hearing of funding activities finally increased to 9 villages. In fact, two villages were added, namely the village of Ngantru, Pandan Sari. From Kediri, Jepawon and Besowo around 2008. In Blitar there are Sumber Asri, Penataran, and Karang Rejo. After the activity, the public's interest in learning was very high, finally there was a kind of simulation so that when the refugees were evacuated, where was the gathering point, when were the signs of eruption being studied As well as presenting speakers when information is needed regarding the status of the mountain originating from the volcanology center, sometimes also Pak Khoirul, from Bandung as well. So that we better understand how to manage disasters around the Mount Kelud area. Of the 10 villages finally until 2013 became 39 villages. And the funding changes according to the needs ... "(Interview with Raka, 12/09/2015).

Sinau bareng (studytogether) is not only done in the village alone, but also outside the village. Neighboring villages must also get the same expertise and skills in disaster matters. Therefore community radio anchors kelud took an outside village. The existence of an outside village is also very important because in the village it will become a place of refuge in the event of a disaster. Familiarity must be established to foster security when disaster strikes.

d. Groups on Social Media

The radio community also has a group on social media, namely a group on Whastapp (WA). This group has many functions to maintain network and

familiarity between community members. The initiator of this group is from the Kelud anchor activists themselves, namely from the youth. The WA group is mostly from young people because they are literate with the media. Many things are discussed in this social media group, starting from the current conditions related to mountain kelud to the things of habit, pleasure and routine of everyday youth. This social media is quite effective in spreading certain information among their circles. With this strategy, a familiarity is created between them."For journalists, we use SMS if one of our villages has a 2-point village that buys info so if there is any information we convey it and its main journalist, Pak Giyanto, is the news coordinator. The broadcasting friend was when he was active when it was working / walking there was information that was delivered as interlude during the broadcast. We have a lot of hamlets that are like a lot of fens that often text us sometimes if there is news, blame them, for example, if there is news, die please report. So because of the local news, the daily news of the community, for example, people die, celebration, carnival or recitation. (Interview with Asmono, 10/09/2015). Besides the WA group, communication is also via SMS (Short Message Service). This media was also chosen as an alternative to communicating with communities that do not have the WA program on their cellphones. These two communication media are used to further strengthen intimacy with fans at Kelud Anchor. Kelud anchor network consists of various parties including those that form a single network that aims to overcome disasters in Mount Kelud. The network originated from the community who jointly held a joint discussion to overcome the problem of Mount Kelud, coordinating with the chairman of Kelud Anchor. Through social media (WA) every information is conveyed through the coordinator between regions, namely the Blitar region, the Kediri Region and the Malang Region. Each region coordinates

with the community radio below and information is communicated to the community. if it is depicted, there will be a pattern of community radio networks in developing intimacy in Anchors Kelud, that the kelud anchor radio has an advisory team from the community itself (community consultation). some people who are part of the kelud anchor community conduct deliberations and then are channeled to the chief anchor kelud. Under the chairman of the kelud anchor consists of kelud anchor coordinators in each of the Blitar, Kediri and Malang regions. Each of these coordinators oversees community radio in the surrounding area. And community radio is channeled to the community around the kelud.

V. CONCLUSION

Network Strategy for "Jangkar Kelud" Community Radio optimizes community communities within the Kelud Circle through the approach of familiarity and young age involvement as "disaster assets" using the approach of local values. Whereas the outer ring of kelud network originates from other parties outside the community who have social concern for the Mount Kelud disaster.

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