

Radio Empowerment Effect

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Abstract: - *Radio plays an important role in society. As a private broadcasting institution, Rasil or Radio Silaturahmi, that should be funded from advertising broadcast and/or other legitimate business relating to broadcasting operations, but the management decided not to earn funds from advertising broadcast. They are funded by individuals and communities. The radio also educates and be active in many community empowerments, that expected to give effect to listeners by on-air and off-air activities. The objectives of this research. The first objective is to find out what kind of empowerment does Radio Silaturahmi does. The second objective is to explore the advantage or effect of Radio Silaturahmi to its community, especially related to cognitive, affective, and behavioral/conative. The research uses a qualitative approach. The primary data using specific techniques in-depth interviews, participant observation in off-air occasions, and collecting a written statement from the listeners about the effect of being a listener. The result is that the radio tagline "For United Islam" and the motivation for "Da'wah warrior", are positive to motivate listeners and community where the Radio Silaturahmi activities held. In return, the listeners and their community are voluntarily participating, contributing, and even creating various programs for the benefit of their own or others. Radio Silaturahmi has cognitive, emotional, and behavioral effects for the listeners. Listeners get more knowledge and understanding, feel meaningful with him or herself, and be more productive and active to make a difference in society.*

Keywords: - *broadcasting institution, effect, empowerment, private radio, radio tagline*

Introduction

Broadcasting means the activity of sending a message or a series of messages in the form of sound, picture, or audio and image or the form of graphics, characters, whether interactive or not, through a transmitter and/or transmission facilities on land, at sea, or in space using radio frequency spectrum through the air, cable, and/or other means to be accepted synchronously and simultaneously via the public with broadcast receiving devices. That statement is mentioned in the Broadcasting Law of the Republic of Indonesia Number 32 of 2002. One of the types of broadcasting is radio.

One of the types of broadcasting is radio, sound communication uses radio waves. Radio that was known since the early 20th century, transmits various

information or news, education, music, stories, sharing to its receiver who equipped with a radio receiver. The initiation of radio is inspired by Marconi, who created a wireless telegraph using radio waves for sending messages in Morse code by radio noise (Straubhaar, LaRose, & Davenport, 2018). Even though television began to transform the radio's role and its content, radio remains to exist as the most widely available electronic mass medium. The development of information and communication technology in this century, create technological convergence for radio from internet-based audio services. Radio nowadays has alternatives from hertz to the web (Teixeira, 2016). Since 2004 and nowadays is more familiar and become a new technology that is evolved as a comparison with the radio (Berry, 2016). Podcasting is also changing the

audio storytelling genre (Mchugh, 2016). In this research, we are focusing on the radio as a traditional media, not on podcasting.

Radio plays an important role to enhance international collaboration between broadcasters, to foster major networks and community, to endorse access to information, freedom of expression, and others (“World Radio Day 2017,” 2017). Radio is the medium of electronic media that emerged in the 1920s (L. T. Lee, 2009). Even there is the emergence of new technologies, radio still survives and tries to keep the existence of overcoming tough competition by the presence of other media (Harliantara & Susilo, 2019; Octavia, 2019).

Nielsen Music research concluded that how Americans are discovering new music, the highest percentage they found from the radio (49%), compared to friends (40%), online music services (27%), social media (25%), online radio (23%), and satellite radio (14%)(Nielsen Music, 2017). During the Coronavirus pandemic, Nielsen survey also found the 83% of the consumers, convey they are listening to radio than other mediums (Nielsen.com, 2020). In the course of the pandemic, the radio plays the role to connect people, and put the radio as a ‘comfort food’ for media consumption.

In the Indonesian context, refer to the Indonesian Broadcasting Law article 13 (2), there are four broadcasting institutions categories in Indonesia: (a) The public broadcasting institution is independent, neutral, noncommercial, and serves to provide services for public interests, funded from broadcasting fee; state budget or regional budget; community donations; advertising broadcast; and other legitimate business relating to the broadcasting operations. (b) The private broadcasting institution is a field of business that funded from advertising broadcast; and/or other legitimate business relating to the broadcasting operations. (c) The community broadcasting institution founded by a certain community, which is independent, and non-commercial, with low transmitting power, has limited coverage area and serves the interests of the community. The community broadcasting institution shall be operated to educate and advance society in achieving prosperity, by broadcasting programs that

include culture, education, and information that portray national identity. This kind of broadcasting institution shall be funding from the contribution of a certain community and belong to the community, or from donations, grants, sponsorship, and other legitimate and non-binding sources. (d) The subscription-based broadcasting institution shall be funded from subscription fee; and other legitimate businesses relating to the broadcasting operations (the Republic of Indonesia, 2002). Even though R. Stuart Geiger and Airi Lampinen mentioning old media (radio, television) versus new media broadcasting or a coming of age, such as lifecasting or others (Geiger & Lampinen, 2014), the terminology about broadcasting in the Indonesian Broadcasting Law Number 32 of 2002 refers to radio and television.

In this research, we are focusing on radio broadcasting which means an audio mass communication media that channels ideas and information openly and publicly in the form of audio which presenting regular and continuous programs. There are several recent pieces of research regarding radio broadcasting: Japanese case (Torii, 2017); Canadian broadcasting policy (Maclennan, 2018); Nigerian’s case (Azubuike & Ikiriko, 2019). Interesting report from SWI swissinfo.ch, a business unit of Swiss Broadcasting Corporation in 2018 that elaborate about how the world’s countries provide public radio situation in China, Brazil, India, Russia, Italy, Japan, France, USA, Spain, and Tunisia (Wartburg, 2018). Most of the research mentioned above is regarding private or public radio in their services (category a and b in the previous paragraph).

There is a private radio broadcasting in Indonesia, namely, Radio Silaturahmi (Rasil), AM720, that provides services for the public interest, include information about culture, education, religion, health, and other information that portray national identity. The radio also gives education and be active in many community empowerments, such as providing information through radio, broadcasting programs via YouTube, and streaming services using the internet. Those services usually become the activities of public broadcasting institutions

(category a) and the services of community broadcasting institutions (category c).

Empowerment means to enable individuals to achieve power and mastery upon their lives (Kieffer, 1984; Zimmerman, 2000). Empowerment is an effort to influence other people's lives and the excellence of communal life. Empowerment suggests that ‘the self’ contribute to individual, community and create social change. It allows individuals to build expertise and confidence and creates new opportunities for action (Delp, Brown, & Domenzain, 2005). Intention for empowerment, makes individuals or organizations construct a responsive society through empowering them by helping and support the community to success.

Community radio usually serves community empowerment to achieve prosperity. Community radio commonly is a non-profit institution, that owned, managed, and regulated by local communities. Bala Lakhendra called community radio, like democracy, for the people, by the people, and of the people (Lakhendra, 2013). For community radio, it is a common practice to play the role of livelihood empowerment by identifying their problems and find a solution. We can identify some research relating to radio community that empowers society has been carried out, such as radio Simli that improves consciousness and know-how of solutions to communal improvement problems reaching from culture, education, rural development, hygiene and sanitation, agriculture to regional governance in Northern region of Ghana (Al-hassan, Andani, & Abdul-Malik, 2011); empowering women in India (Nirmala, 2015); giving voice to the invisibilized women in Northern England (Rimmer, 2020); a social movement of media democratization both locally and more broadly in Australia (Anderson, 2017); communicating health (Ibrahim, 2018); as a support system to improve access to knowledge by

rural females in South Africa (Fombad & Jiyane, 2019); positively increased the acceptability of sustainability communication and changed the intention to embrace maintainable behavior in Bangladesh (Shahzalal & Hassan, 2019).

Different from community radio broadcasting, private radio broadcasting tends to focus on business, their activities usually are directed towards the maximization of profits. Nevertheless, Radio Silaturahmi is different. The radio and its network, that are private broadcasting institutions, actively do the public empowerment. This is interesting to know what kind of empowerment the radio does.

For its existence, radio needs financial support. Various manufacturers sponsor programs to advertise their goods and services on the radio. This is a mutualism relationship. Paying the radio is the road to advertising (Straubhaar et al., 2018). As a private broadcasting institution, Radio Silaturahmi naturally is funded from advertising. Radio Silaturahmi also needs financial support for empowerment programs. On the contrary, since the beginning of the broadcasting, the owner of Radio Silaturahmi decided not to earn money from the advertisement for their operations. It means Radio Silaturahmi become a non-profit body. For that, the management actively creates various programs that collect donations from individuals and public volunteers. It means this private broadcasting institution plays the position of community broadcasting institution.

To understand the position of an organization according to how they are financed and controlled, Hansmann’s model simplifies the categorization of nonprofit organizations into four categories of nonprofits: (1) donative mutual, (2) donative entrepreneurial, (3) commercial mutual, and (4) commercial entrepreneurial (Hansmann, 2003).

Table 1: Four categories of nonprofits model from Hansmann (1980, 1993, and 2003)

	Mutual	Entrepreneurial
Donative (most or all income in grants or donations)	Examples: Organizations for the relief of the needy, Salvation Army, Orphanage,	Examples: CARE (Cooperative for Assistance and Relief Everywhere) March of Dimes (US nonprofit organization: to improve the health of mothers and babies)

"patrons"/source of income (organization's donors)	Red Cross	Art Museums
Commercial (income from charged for their services)	Examples: Consumers Union (publisher of consumer reports) American Automobile Association)	Examples: National Geographic Society (publisher of national geographic) Educational Testing Service Community Hospital
"patrons"/source of income (organization's customers)	Country club	Nursing Homes

Refer to the categorization from Hansmann's model, from the initial interview we concluded that Radio Silaturahmi can be classified into Donative Entrepreneurial. The reason is that most or all income for radio operation is got from donation or grant. The financial support relies primarily on donations and secondary from entrepreneurial such as business activities but is controlled by professional managers who report to the board of trustees.

Besides the classification above, the recent business trend is called, social entrepreneurship. Tanvi Gandhi and Rishav Raina mentioned that social entrepreneurship guides the substance to drive social change and possible payment with its lifelong transformational benefit to people that places the ground and its practitioners separately (Gandhi & Raina, 2018). The activities of commercial organizations empower the society in which it is rooted. Radio Silaturahmi can be categorized as a social entrepreneurship business that empowers society. Either donative entrepreneurial or social entrepreneurship, both are a kind of classification that exists in scientific terminology. In this research, we do not elaborate on it extensively.

Besides the categorization of donative entrepreneurial and social entrepreneurship, refer to the report of Canadian Radio-television and Telecommunication Commission, the non-profitable radio stations are collapsing below four types: campus, community, indigenous and religious (CRTC, 2019). Under those categories, Radio Silaturahmi tends to be classified into the religious category, even though the program is not solely the Islamic religious issue. The Commission report also mentioned that the non-commercial radio stations play an important role and give advantages to the

communities they serve and in the broadcasting sector as a whole.

The empowerment programs from Radio Silaturahmi, either religious or other issues, may give the advantages or effects for the listeners. Martin Fishbein and Icek Ajzen create the Theory of Reasoned Action (TRA) (Fishbein & Ajzen, 1975). The concept proposes that someone's behavior is controlled by his or her intention to enact the behavior that this intention is, in order, an utility of their attitude regarding the behavior and personal norms. The other researchers, Alice Hendrickson Eagly and Shelly Chaiken also contribute to the types of attitude, cognitive, affective, and behavioral/conative (Eagly & Chaiken, 1993). Cognitive is perceptions and beliefs come from what is seen and known and become the basis of knowledge possessed. Affective is perceptions and beliefs, that determined by emotional experiences. Behavioral or conative is overt actions that influenced by certain experiences. Two pieces of research explain the influence of stimulus from the internet and training to attitudes such as cognitive, affective, and behavioral. It is interesting to learn the advantages of Radio Silaturahmi empowerment for the listeners, especially related to the effect on their knowledge, perception or belief, and conative (Chowdhury & Salam, 2015; Rarasandy, Priyono, Prasetyo, & Ngabekti, 2020).

In Indonesia, the very little study identified the commercial broadcasting institutions that actively play the role of a nonprofit organization for public empowerment. For that reason, we have two objectives of this research. The first objective is to find out what kind of empowerment the Radio Silaturahmi does. The second objective is to explore the advantages or effects of Radio Silaturahmi to its

community especially related to cognitive, affective, and behavioral or conative. Two previous pieces of research in Radio Silaturahmi did not focus on empowerment and its effect (Alaric, 2015; Fachrul, 2017).

The research is important because community empowerment is significant. There are several media use the same approach for their sustainability and keep active in empowering a community without asking budget from the government. This will be a valuable solution for society.

Methodology

The research uses a qualitative approach. The qualitative analysis was also chosen in this research related to the need to explore and explain phenomena and to develop theories (Umarella, Tanty, & Anjanie, 2020, p. 156). In this quantitative research, the writer was more concerned with the aspect of data expanse so that the data or research results were considered a representation of the entire population (Syaifuddin, 2019, p. 422). The object of this study is Radio Silaturahmi AM 720, Cibubur-Bekasi-West Java, Indonesia.

For the first objective, we did an in-depth interview with the management of Radio Silaturahmi (the

CEO, two commissioners, public relations, and community development director) and five donors; interview to 10 listeners who have been actively participated in Radio Silaturahmi empowerment activities. We also had participation observation by attending field visit to the community empowerment occasions, and from Radio Silaturahmi’s website.

For the second objective, we collected data from two occasions held by Radio Silaturahmi radio. The visitors were given questioner paper regarding the effect they got by listening to Radio Silaturahmi (on-air) and by attending Radio Silaturahmi’s occasions (off-air). The people who filled the questioner should have listened to Radio Silaturahmi at least within two years. There were 465 papers collected. The research was done in April 2019 – November 2019. The data was qualitative because the answer was an open-ended question “What is the effect of listening to Radio Silaturahmi and or attending Radio Silaturahmi’s off-air activities?”. All of the data was classified into three categories, those are cognitive, affective, and conative or behavioral.

The data analysis method consists of data collection, data display, data condensation, and conclusions (drawing and verifying) that all those processes are interactive (Miles, Huberman, & Saldana, 2014).

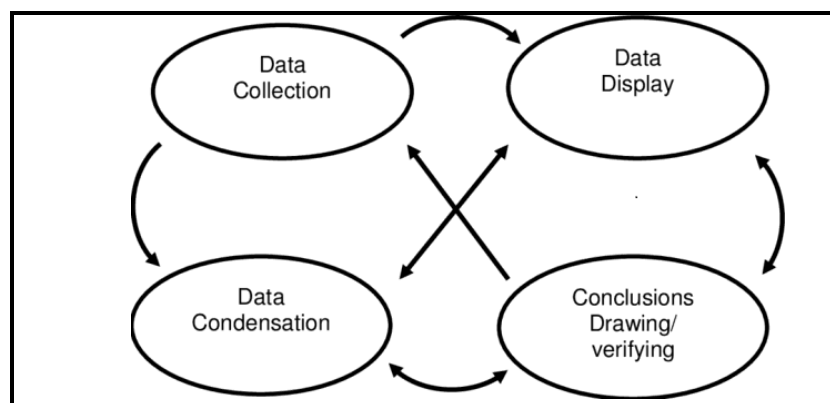


Figure 1: The data analysis method: Interactive model

To ensure that the research data is valid, the process of checking the validity of the data is carried out. For this reason, Miles and Huberman explain that the technique of checking data validity includes three concurrent activities: data reduction, data display, and conclusion (verification). Then to determine the data validity, the researcher conducted a triangulation technique. Researcher compares and checks the

degree of trust of information obtained by: (1) comparing the observational data with interview data (2) comparing the consistency of the answers of the interviewees, namely by comparing what the speakers said in front general for example, with what is said personally (3) comparing a person's perspective, with other people in his work team

(Yuliawati, Gusfa, Arswendi, & Prasetyo, 2019, p. 503)

Results

Empowerment Activities

Rasil is the abbreviation of Radio Silaturahmi. This means, friendship. This radio station has a tagline “For United Islam”. Every day the radio promotes the listeners to left behind the differences between themselves. The radio invites the listeners and society to be a ‘Da’wah warrior’ (Pejuang dakwah). According to the management, to be a da’wah warrior, everybody can support anything they have, in a various way, either material or immaterial,

“a musician can preach through music; an acupuncturist may give treatment; a barber may help to cut someone's hair; a rich person can support money” (the management of Rasil).

The da’wah warrior is nothing to do with any physical activity for fighting. This is a spirit to help each other.

As a broadcasting media, Radio Silaturahmi uses on-air and off-air events. The management must be creative in packaging all activities to attract the involvement of community support to make the empowerment to the community themselves a success. Those on-air and off-air empowerment activities are:

Table 2: On-air and off-air empowerment activities

Classification for Empowerment Issue	On-Air Empowerment	Off-Air Empowerment
Religion	Murottal Al-Quran Tahsinul Quran Hikmah Pagi (Morning Wisdom) Renungan di Bawah Al-Quran (Reflection under Al-Quran) Kajian Fiqih (Fiqih Study) Tsaqafah Islamiyah Tanya Jawab Keislaman (Islamic QA) Tausiyah Fiqih Wanita (Fiqih for Female) Kajian Malam (Night Study) Kuliah Subuh (Dawn Lecture) Renungan Qolbu (Devotional Thought)	Tablig Akbar (Grand Tabligh) Kajian di Bawah Pohon Rindang (Study Under the Shady Tree) Kunjungan Ulama ke Daerah (Ulama Visit) Taklim Bulanan (Monthly Study in Raya Bintaro Mosque, Sunda Kelapa Mosque, Fatahilah Mosque, Silaturahmi Mosque, Nanjar Mosque, Al-Mahdi Mosque, etc.)
Education	Psikologi Anak (Child Psychology) Bincang Radio Silaturahmi (Talking about Communication) Bincang Pendidikan (Talking about Education) Kupas Buku (Book Peeling)	Pelatihan Kader Dakwah (Training for Religious Cadre) Pelatihan Bahasa Inggris (English Training) Shoes for Brothers (Sharing Shoes) Pelatihan Kamera (Camera Training)
Health	Kesehatan Islam (Islamic Health) Ruang Kesehatan (Health Room)	Donor Darah (Blood Donors) Operasi Katarak (Cataract Surgery) Senam Li'tekung (Li'tekung Exercises) Pengobatan herbal (Herbal Treatment) Sunat Massal (Mass Circumcision)
Social Economy Politic	Ting Tong Dunia Islam (Islamic World)	Halal Bihalal (Gathering-Ask for Forgiveness)

Ekonomi Islam (Islamic Economy) Mimbar Radio Silaturahmi (Radio Silaturahmi Rostrum) Ahlan Wa Sahlan (Welcome) Tamu Kita (Our Guest) Wirausaha Muslim (Muslim Entrepreneur) Stairway to Heaven Saling Sapa (Greet Each Other)	Pasar Murah (Bazaar) Wisata Walisongo (Walisongo Tour) Wisata Keliling Jakarta (Jakarta Tour) Islamic Book Fair Muslim Fest Indonesia International Book Fair
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The radio management, considered interaction with the audience and community as synergy. They overcome their problems together. The CEO said Radio Silaturahmi has a simple sentence, “Help me to help you. If you don’t help me, I can’t help you.” The process to build an understanding between Radio Silaturahmi management and community and listeners is done by on-air and off-air. The listeners here are the ones who actively engage and attend various activities online and offline to Radio Silaturahmi. They believed that a stronger, intense, and focus emotional bonding is important to be managed. The CEO also said,

“Our character as the Radio Silaturahmi crew is very important. We should put ourselves as a social servant for society” (the CEO of Rasil).

Strong emotional ties between Radio Silaturahmi management and crew to their community and listeners form a strong character in helping to build a higher sense of belonging about the existence of Radio Silaturahmi. This is also the energy for being ‘Da’wah Warrior’. Changes in individual character may lead to creating good deeds that multiply kindness to others.

Radio Silaturahmi invites the listener's participation to uplift the quality of broadcasting. The radio informs the on-air, off-air as well as financial progress to the listeners every week on the program called ‘Ting Tong’. Radio Silaturahmi also create an on-air dialog for evaluating the previous program and invite the suggestion for the future program. Besides, the Radio Silaturahmi management also accommodate the participation from the listeners and their community to arrange the off-air activities, attended by Radio Silaturahmi management.

Management openness creates trust and self-belonging. Some of the listeners are invited to share thought on-air.

Radio Silaturahmi encourages community participation to create activities for empowerment, on religious information, education, economy, health, etc. The presence of some occasion is also initiated by the listeners and their community. The cooperation with the listeners can answer actual problems in the community. Radio Silaturahmi seeks collaboration with society through open information. This causes harmony in solving social problems.

The things to consider are not only the broadcasting program but also other management such as speakers, funds, crew, equipment, promotions, etc. The cost of radio operational is overcome by the contribution of the donator.

The information about the community needs is shared through on-air and off-air. Many programs that contain information, education, entertainment, and religious sharing are arranged according to what the listeners need. They are also financed by themselves. The radio creates room for the involvement and the existence of local leaders to empower society.

Effect Radio to Listeners

The informant in this research and secondary data explained that they got the cognitive, affective, and conative/behavioral effects. The cognitive effect shows that aspects of knowledge development as the benefits felt by the listeners. The affective effect is related to feelings expressed by radio listeners. The behavioral or conative effect is related to the behavioral changes that occur and felt by the listeners.

From the research, the effects can be described in:

Table 3: Effect radio to listeners

Cognitive	Affective	Conative/Behavioral
Get knowledge and insight about religion and common knowledge (health, communication, education, economy, business, etc)	Feel happy, feel enlightened More faith/religious/piety Become calmer, tranquil, humble, modest Remind more to late parents	Express more grateful to God and others Take more time to learn on religious and general knowledge More devoted during worship
More understand about religion and general knowledge	Fell closer to God and Belief to get guidance from God (hidayah Allah)	More struggle in life More self-reflection
Learn more from personal weakness	Be afraid if do not do worship	Do more good things for others
Reflective information from Radio	Feel healthy in heart and mind	Leave things that are not useful Be more careful when talking
Learn about lawful (halal) and haram	Do not feel the most correct person	Have more willingness to help others with what I have
Get a detail explanation about the Quran in various sectors of life	Want to be pious	Build more relationship in society
Able to handle family conflicts (husband-wife, children, family)	Want to be more beneficial to others	More positive thinking and action for other goodness
	Become more gentle and polite	Reducing watching tv, games and gossips – do more productive activities
	More respect and tolerant of other people’s opinion	

Radio Silaturahmi makes the effects of either cognitive, affective, or conative/ behavioral. The information shared through on-air and off-air such as religious, health, education, economy, social, political issues, make the listeners get knowledge and insight about the issues, deeper understanding, knowledge reflection, know how to handle conflict, etc.

In the affective point of view, radio can make the listeners engage meaningfully with the self, feel happier, enlightened, feeling of giving more beneficial to others, more tolerant and respectful to other people’s opinion. Radio Silaturahmi empowered the listeners especially in the process of self-maintenance.

In the conative or behavioral effect, the listener belief that Radio Silaturahmi makes them express more grateful to God and others, consume more time to learn, more devoted during worship, do more self-reflection, do more good things to others, have more willingness to help others, build more relationships to society, and do productive activities.

The expression of behavioral or conative effect is expressed through a concept that is called Personal Social Responsibility-PSR (Ganiem, Ambadar, & Sukardjo, 2015). PSR is a prosocial concept or an attitude of altruism. Altruism is the intention to do something for the benefit of others or a kind of motivation to help others (Vugt, Roberts, & Hardy, 2012). This voluntary action to help others with no strings attached or compulsory for action without expecting anything in return, unless it has given a favor (Nashori, 2008). Radio Silaturahmi gives stimulus with the message “Da’wah warrior”, and it gives effect to listeners and community attached for doing more good things for others such as by giving financial support, be a part of empowerment action, etc.

Discussion

Radio empowers society and creates a conscious and subconscious impact on the development of society. As a room of community conversation, radio can create a space where people can connect in an empathetic way, and also can assist in encouraging more constructive, inclusive and considerate views

from society (Nettlefold, 2019). Empowerment may increase personal and interpersonal influence intending to construct a responsive society (Hick, 2009; Perkins & Zimmerman, 1995). The positive side is that Radio Silaturahmi management and crew encouraged their listeners and community to engage as ‘collaborators’ rather than Radio Silaturahmi put themselves as ‘authoritative experts’. Management of Radio Silaturahmi saw themselves as a collaborator who inspires and work together with community and listeners. The partnership or collaboration between Radio Silaturahmi with its listeners make the listeners take ownership of their empowerment program. It can be concluded that active listeners give a great effect on the listeners and Radio Silaturahmi.

In a broader context, media is known as a powerful mechanism for creating consent. Refer to Stuart Hall (1932-2014), a Jamaican-born British Marxist sociologist, cultural theorist and political activist believe that media and cultural spaces can be powerful sites of social action (Procter, 2004). This research concluded that as a medium of communication, radio plays an important role in society. It gives significant effects on society. It is following various research concluded that in India, private and public radio contribute towards women's development lives, especially for homemakers to relieve them from segregation and assist them to lighten their soul (Rasheed & Maraimalai, 2018). Radio contributed towards the development of women in society, serves as an information, education, and entertainment for the masses.

This research concluded that listeners get positive cognitive, affective, and conative/ behavioral effects. Other research highlight a psycho-cultural methodology for radio listening and creative creation (Breton, 2013). They explained that radio listening can help to preserve and procreate everyday life constancy, trust, and satisfaction. Radio engagement can create a positive valuation for listeners. It also gives therapeutic effects. Lakhendra’s research concluded that community radio provides a two-way process that empowers people to identify their problems and finds a solution (Lakhendra, 2013). Community radio suggests the possibility for more

broad-based contribution in discussion and debate inside the communal scope involving various voices and perspectives and sponsoring headed for progressive social transformation.

Even Radio Silaturahmi is commercial radio, the radio plays a role that closes to community radio that acts as the most vulnerable to participate for positive change in their lives. Previous researches regarding radio Simli (Al-hassan et al., 2011); regarding community radio that breaks the silence of women (Rimmer, 2020); regarding radio production as a means for supporting a group of women in Adelaide, Australia (Anderson & Bedford, 2020); those all give the reflection. Some results such as empowerment in religion, health, economy, politics, social, and education are also the focus of Radio Silaturahmi. Even though the effect that mentioned was not a specific result such as a kind of empowerment, this is important to be further research.

The effect of radio messages on-air and off-air empowerment create the participation of listeners and community to do positive change in their lives. This is a part of altruism or PSR, Personal Social Responsibility to make a difference to society. According to David G. Myers, altruism is divided into three aspects, namely paying attention to others, prosocial, helping others, and putting others’ interests above their own (Myers, 2010). Prosocial behavior includes the interest to share a feeling with others during joy or sorrow; a desire to cooperate with others for the achievement of a goal; willingness to help others who are in trouble; not cheating, willingness to give voluntarily a portion of his possessions to people in need (Eisenberg & Mussen, 1989).

The research from Sungkyoung Lee and Robert Potter concluded that in the context of advertising, words in the medium of radio broadcasting influence listeners’ emotional and cognitive reactions (S. Lee & Potter, 2018). The result of the research shows that positively binding words were encoded better than neutrally binding words, followed by negatively binding words, which was consistent with the finding for the influence of emotional words on positioning reactions. In the relation of Radio Silaturahmi, the editorial is one of the very important motivational

information that touches the emotion for listeners. The tagline “For United Islam”, various religious motivations, statements such as “Help me to help you. If you don’t help me, I can’t help you,” stimulates the positive binding of listeners to Radio Silaturahmi, especially in affective and cognitive reactions.

The effect of Radio Silaturahmi activities gives personal and community benefits. The research regarding influences of “Meaningful” Entertainment upon Altruistic Behavior concluded that contributors who viewed a clip describing moral prettiness were more expected to aid with an unrelated volunteer assignment after watching than those who viewed a non-meaningful clip (Bailey & Wojdyski, 2015). The clip directed to raise empathy with the character and raised feelings of advancement. But neither of these predicted helping behavior after controlling for clip content. Jennifer Saksa who investigate the topic of altruism in the research literature from 1995-2015, of the public, private, and non-profit sectors concluded that altruism can be respected as a developable ability by organizations and that it can be inspired throughout networking between the sectors (Saksa, 2015). Altruistic behavior can increase the prosperity of the receivers at the cost of the perpetrator’s assets and vitality (Hu, Li, Jia, & Xie, 2016). Persons who assisted others experienced tenderer in the ambient surroundings than people who did not. These findings suggested an immediate internal reward of altruism.

The research regarding the altruism of three community radio stations in Perth, Western Australia proved a slight difference (Order, 2013). The research indicated that community radio’s value is significantly more about the benefits of participation for volunteers rather than the benefits for the listening community.

Sparkler Research regarding Media and the mood of the nation concluded that radio is an emotional multiplier (Sparkler Research, 2011). Consuming radio and other mediums such as television or online have seriously improved the effect on the listener's mood. Especially radio, cause the hugest joy and spirit level 100% compared to television and online and 300% compared to when someone does not listen

to the radio. This research also found that Radio Silaturahmi create a positive feeling, such as happier, enlightened, intention to be more helpful for others, become more tolerant, and many more positive impacts on their feeling.

Conclusion

Radio plays a role of grassroots communication. Radio makes possible the engagement between the management and listeners, and within the listeners. Radio Silaturahmi has proven itself to be a valuable medium of communication and society empowerment. Radio tagline “For United Islam” and the motivation for “Da’wah warrior”, are positive to motivate listeners and community where the Radio Silaturahmi activities held. The radio can empower society and create a conscious and subconscious impact on the development of society. The radio is managed by a group of people who welcome to unite different group’s aspirations, for the benefit of the people especially the Muslim community. The radio maintains and empowers communities. In return, the community and the listeners are voluntarily participating, contributing, and even creating various programs for the benefit of their own or others.

Radio Silaturahmi has cognitive, emotional, and behavioral effects for the listeners. Listeners get more knowledge and understanding, feel meaningful with him or herself, and be more productive and active to make a difference in society. The actualization of the behavioral effect is expressed through an active part in community engagement and participation for radio sustainability.

As radio has proven itself to be a valuable medium of communication and society empowerment, community and government should support the establishment of community radio or for nonprofit radio. In broader activities, radio can also use as a tool for developing small and medium enterprises for the community. Besides, a radio that has a preference for empowerment can be supported to have certain segmentation such as youth, male, female, small and medium enterprise, social empowerment, education, etc.

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