

MEDIASI

JURNAL KAJIAN DAN TERAPAN MEDIA, BAHASA, KOMUNIKASI

Vol. 7 No. 3 (2026): September

**Social Media and Artificial Intelligence Research Trends in
Bibliometric Analysis in Five Countries 2020-2025**

**Digital Media-Based Educational Communication for
Sustainable Behavior and Environmental Literacy in Early
Childhood Education**

**Communication Patterns Between University Students
and Parents in the Context of The Academic Process**

**Digital Audience Reception and the Negotiation of
Religious Authority on YouTube**

**Lost in Regulation: Ethical Breaches in Indonesian
Advertising through a Systematic Literature Review**

**Between Sharia Identity and Economic Pragmatism: A
Comparative Framing Analysis of Qanun LKS Coverage in
Local and National Media**

**Digital Content Strategy for Brand Awareness and
Business Development: A Case Study of Lost in Jogja
Private Trip**

**Filmic Peace Mediation Through Bugis-Makassar Local
Knowledge and Participatory Practice**

Publisher:
Pusat Penelitian dan Pengabdian Masyarakat (P3M)
Politeknik Negeri Media Kreatif

p-ISSN: 2721-9046
e-ISSN: 2721-0995

M E D I A S I

JURNAL KAJIAN DAN TERAPAN MEDIA, BAHASA, KOMUNIKASI

Vol. 7 No. 3 (2026): September

p-ISSN 2721-9046

e-ISSN 2721-0995

M E D I A S I

JURNAL KAJIAN DAN TERAPAN MEDIA, BAHASA, KOMUNIKASI

Published three times a year in January, May, and September, it features academic articles on media, language, and communication research, encompassing both theoretical and applied approaches.

Editor in Chief

Freddy Yakob

Managing Editor

Putri Surya Cempaka

Editorial Board:

Bayu Dwi Nurwicaksono (Universitas Negeri Surabaya)

Abdul Hair (Universitas Brawijaya)

Robertus Pujo Leksono (Naresuan University Thailand)

Farisha Musdalifah (Universitas Sriwijaya)

Galuh Ayu Savitri (Universitas Binus)

Associate Editor

Suratni

Nurul Akmalia

Refi Yuliana

Copy Editor

Rizki Akbar Mustopa

Laelatul Pathia

Alamat:

Center for Research and Community Service

Politeknik Negeri Media Kreatif

Srengseng Sawah Street, Jagakarsa, South Jakarta 12640

Telp: (021) 78885557

Website: <https://ojs2.polimedia.ac.id>

Email: jurnalmediasi@polimedia.ac.id

The editors accept scientific articles consistent with the journal's vision and mission, namely the dissemination of research within media, language, and communication. Submissions may consist of theoretical reviews or practical applications pertaining to these fields. The academic writing guidelines are available at the back of this journal.

MEDIASI

Jurnal Kajian dan Terapan Media, Bahasa, Komunikasi

Social Media and Artificial Intelligence Research Trends in Bibliometric Analysis in Five Countries 2020-2025 (192 – 204)

Asri Ali Rahmad, Fajar Junaedi

Digital Media-Based Educational Communication for Sustainable Behavior and Environmental Literacy in Early Childhood Education (205 – 219)

Eka Anisa Sari, Dhias Cahya Hakika, Anissa Yuwantina, Resdika Anggesa Dwi Setiawan, Angga Pranata

Communication Patterns Between University Students and Parents in the Context of The Academic Process (220 – 235)

Yusiatie, Sri Ekowati, Dicki Bagus Chandra

Digital Audience Reception and the Negotiation of Religious Authority on YouTube (236 – 248)

Junita BR Surbakti, Arfan, Juparno Hatta, Suparman Jayadi

Lost in Regulation: Ethical Breaches in Indonesian Advertising through a Systematic Literature Review (249 – 262)

Inco Hary Perdana, Helga Liliani Cakra Dewi

Between Sharia Identity and Economic Pragmatism: A Comparative Framing Analysis of Qanun LKS Coverage in Local and National Media (263 – 277)

Uswatun Nisa, Habil, Rahmat Saleh, Wininda, Novi Susilawati

Digital Content Strategy for Brand Awareness and Business Development: A Case Study of Lost in Jogja Private Trip (278 – 286)

Dyaloka Puspita Ningrum, Meranti, Lely Arrianie, Mimi Fitriana, Rebaudhy Mahardhika Pamungkas

Filmic Peace Mediation Through Bugis-Makassar Local Knowledge and Participatory Practice (287 – 302)

Muhajir, Ranang Agung Sugiharto, Pande Made Sukerta

Social Media and Artificial Intelligence Research Trends in Bibliometric Analysis in Five Countries 2020-2025

Asri Ali Rahmad*, Fajar Junaedi

Study Program Media and Communication, Universitas Muhammadiyah Yogyakarta, Yogyakarta, Indonesia.

*Corresponding author: asri.ali.psc25@mail.umy.ac.id

DOI: <https://doi.org/10.46961/mediasi.v7i3.1994>

Article Info

Received: 12/02/2026
Revised: 26/05/2026
Accepted: 31/05/2026
Published: 30/09/2026

e-ISSN: 2721-0995
p-ISSN: 2721-9046

Keywords

Trend;
Social Media;
Artificial Intelligence;
Bibliometric Analysis;
Countries.

ABSTRACT

Technological developments. Recently, the use of social media and advances in artificial intelligence (AI) have driven an increase in academic research. While a large number of bibliometric studies have addressed social media and AI separately, few have addressed how these two disciplines are comparatively integrated across countries. The purpose of this analysis is to examine publication trends, thematic structures, and collaboration patterns in AI and social media research across five countries: the United States, China, the United Kingdom, South Korea, and Indonesia from 2020 to 2025. The method used is a bibliometric analysis of 237 journal articles indexed by Scopus and analyzed using VOSviewer and Biblioshiny-R. The results show a significant increase in the number of publications, from 12 articles in 2020 to 98 articles in 2025. The United States and China are the main contributors and hubs of global research collaboration. The most dominant themes include machine learning, sentiment analysis, social media, generative AI, ChatGPT, and AI ethics. The results show that the research focus has shifted from technical issues to issues such as digital governance, ethics, mental health, and social issues. This study offers an in-depth overview of developments in AI and social media analytics. It identifies remaining research opportunities, particularly related to AI ethics, digital platform governance, and increasing the involvement of developing countries in international research collaborations.

INTRODUCTION

The development of Artificial Intelligence (AI) and social media has become one of the most significant transformations in the global digital ecosystem. With the integration of AI into social media platforms, automated content management, sentiment analysis, information moderation, misinformation detection, and personalized user experiences have become possible (Tuncay, 2025). With the emergence of generative AI such as Large Language Models (LLMs) and AI-based chatbots, the convergence between AI and social media is accelerating. Ultimately, the two will evolve as an interconnected digital ecosystem rather than separate fields. This convergence has impacted the creation, distribution, and consumption of information in society. It has raised new challenges for algorithm governance, data privacy, system transparency, and information quality in the digital world (Camilleri, 2024; Pavliček, 2025).

AI and social media are among the fastest-growing research areas in the social sciences, communication, and digital technology studies. Recent studies have shown that artificial intelligence can help analyze social media data and provide recommendations on information and digital communication patterns (Mellouli et al., 2024). Conversely, various AI models, such as predictive systems, natural language processing, and sentiment analysis, are being developed and applied through social media. This interconnectedness has spurred the emergence of new research agendas, including ethics, mental health, digital security, public participation, and data-driven technology governance (Niankara & Gnegne, 2025).

The number of scholarly studies on artificial intelligence and social media has increased along with growing academic interest in the subject (Randisa et al., 2025; Zejjari & Benhayoun, 2024). However, most current bibliometric research focuses on artificial intelligence or social media separately, and on specific application areas such as marketing, education, healthcare, and government. Only a few studies examine the development of AI and social media integration from an international perspective. Consequently, our understanding of the knowledge structure, research themes, and international collaboration strategies in fields that combine these two technologies remains limited (De Paulo & Brambilla, 2025).

Challenges faced in the development of social media include privacy and security, particularly related to data breaches, identity theft, and cyberbullying (Bikku et al., 2024). Users' personal information is often used for commercial purposes without consent, leading to ethical and legal issues (Bala & Rani, 2025; Robinson & Taki, 2025). Excessive social media use can have adverse effects on mental health, such as increased anxiety and depression, and a decrease in the quality of real-world social interactions (Meshi & Ellithorpe, 2021). Challenges in the use of artificial intelligence relate to algorithmic bias, data privacy and security, and its impact on job structures (Akpabio et al., 2024). Therefore, the development of AI needs to be accompanied by an ethical framework and responsible governance so that its benefits can be optimized sustainably (Camilleri, 2024). The development of AI and social media has not occurred evenly across the world, and these differences are significant. Countries with different research capacities exhibit different levels of publication productivity, research focus, and international collaboration networks (Alderete, 2026).

This research focuses on five countries: the United States, China, the United Kingdom, South Korea, and Indonesia. Each country's position in the global knowledge production landscape and the development of its digital ecosystem determine its choices. The United States and China are the two countries that have contributed most to the advancement of AI and international scientific publications (Elharbaoui & Ntebutse, 2025). South Korea is one of the East Asian countries with the highest levels of digital transformation and technology investment, and the United Kingdom is known for its high research productivity and significant contributions to discussions on AI governance and regulation (Kim, 2025). Meanwhile, Indonesia is an example of a developing country due to its rapid growth in the digital economy and use of social media. Furthermore, in recent years, this country has focused on the development of artificial intelligence. These five countries represent global centers of knowledge production in the fields of artificial intelligence and social media (Zhu & Wang, 2025).

Based on the above description, this study aims to analyze the development of artificial intelligence and social media research from 2020 to 2025 using a bibliometric approach. Specifically, this study identifies trends in authors, articles, publications, and thematic structures based on key keywords, as well as patterns of international collaboration in five countries: the United States, China, the United Kingdom, South Korea, and Indonesia. This study combines AI and social media within a single analytical framework, differing from previous bibliometric studies that typically focus on one or the other. This research is expected to provide a better understanding of current research pathways, emerging themes, and future research opportunities using

Scopus data and visualization using VOSviewer and Biblioshiny-R. This research is expected to help academics, policymakers, and practitioners in creating research agendas and strategies.

LITERATURE REVIEW

Social media

Social media is a digital platform that enables people to communicate, exchange, and produce information in online communities. People's communication patterns have changed from one-way to more interactive and participative due to the rise of platforms like Facebook, Instagram, Twitter, TikTok, and YouTube (Lohrke, 2025). Real-time interactions, user-generated content, and the quick and extensive distribution of information over international digital networks are the main benefits that social media can offer (Selvakumar et al., 2025). Social media currently serves as a platform for cooperation, community development, and knowledge exchange in digital media, in addition to being a communication tool.

Social media is becoming an essential part of many digital activities, including public education and engagement, digital marketing, and interpersonal contact. Through these platforms, people, organisations, and government agencies can more successfully influence public opinion, reach larger audiences, and foster involvement (Maharani et al., 2025). Social media has many advantages, but it also has many drawbacks. These include the regular dissemination of false information, safeguarding user privacy, preserving data security, and using algorithms to decide whether content is visible. This issue is made much more pertinent by the growing incorporation of artificial intelligence technologies into social media sites. This is because algorithms are essential for controlling information flow and changing user experiences in the digital world. As a result, social media is regarded as both a communication tool and a sophisticated digital ecosystem that changes as technology advances (Mseer & Samhan, 2025).

Artificial Intelligence

Artificial Intelligence (AI) refers to the development and application of computer systems capable of performing tasks typically requiring human intelligence, such as learning, reasoning, pattern recognition, decision-making, and problem-solving (Arawi et al., 2024; Darda & Pendse, 2025). Various technologies, such as machine learning, deep learning, computer vision, and natural language processing (NLP), enable systems to process large amounts of data quickly and accurately. In recent years, AI has evolved into a key technology supporting the operation of various social media platforms, leveraging user data to create more interactive and personalized digital experiences (Tyagi et al., 2024).

One of the most prominent applications of AI in social media is the use of machine learning-based recommendation algorithms. Platforms like TikTok, Instagram, and YouTube can provide relevant recommendations based on search history, interactions, preferences, and content consumption duration (Shafik, 2025). Furthermore, advances in generative AI have brought about significant changes in digital content production by enabling the automated production of text, images, audio, and video. While this technology enables new digital creativity, marketing, and communication, it also presents problems such as the spread of misinformation, data manipulation, and deepfake content, which makes it increasingly difficult to distinguish from authentic content (Giridhar et al., 2025; Pokharel et al., 2025).

Research on social media and artificial intelligence has grown rapidly, but most studies still concentrate on specific technological elements such as recommendation algorithms, sentiment analysis, or discrete content moderation. Few studies comprehensively discuss the evolution of artificial intelligence research in the social media context, including dominant themes, patterns of scientific collaboration, and research development directions. Consequently, this study uses a bibliometric approach to provide a comprehensive overview of the evolution and trends of artificial intelligence research in the social media ecosystem.

METHOD

This study analyzes the progress of research on social media and artificial intelligence (AI). The purpose of this study is to evaluate the quality of publications and provide an overview of research progress. The research data sources are 237 journal articles indexed by the Scopus database, one of the leading indexers of scientific publications (Baas et al., 2020). In the initial search process, a structured and specific syntax was used to combine keywords such as (TITLE-ABS-KEY (social media) AND TITLE-ABS-KEY (artificial intelligence)) AND (LIMIT-TO (AFFILCOUNTRY, "United States") OR LIMIT-TO (AFFILCOUNTRY, "China") OR LIMIT-TO (AFFILCOUNTRY, "United Kingdom") OR LIMIT-TO (AFFILCOUNTRY, "Indonesia") OR LIMIT-

TO (AFFILCOUNTRY, "South Korea")) AND PUBYEAR > 2019 AND PUBYEAR < 2024 These keywords were copied directly from Scopus. These keywords were chosen because they indicate an increase in social-humanities research examining how social media and artificial intelligence are combined. Literature selection and analysis were frequently performed due to the rapid development of research in the field of social media and artificial intelligence (Verma et al., 2025). The literature screening flow used the PRISMA flowchart model, an international standard that ensures completeness and transparency in reporting systematic reviews. A total of 12,420 initial search results were gradually filtered, and relevant features were selected for this study, resulting in a final set of 237 relevant journal articles that met all inclusion criteria. Figure 1 shows the flowchart.

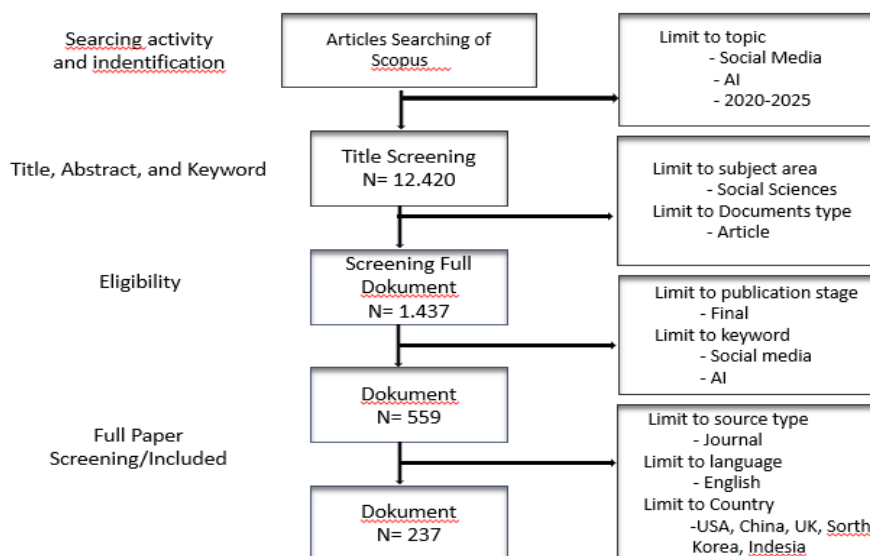


Figure 1. PRISMA flowchart for Identifying, Screening, and Including Articles in a Bibliometric Review

The PRISMA model in Figure 1 represents a systematic process for selecting relevant research articles on social media and artificial intelligence from 2020 to 2025. This process began with the Scopus database, resulting in an initial selection of 12,420 publications. An initial identification and screening phase reduced this number by limiting the topic (social media and AI) and the year of publication. Subsequently, during the full document screening phase, the selection criteria were tightened: the articles had to be scholarly articles in the social sciences, and the publication had to be final, resulting in 1,437 articles. Further screening reduced the number to 559 articles. The Eligibility and Inclusion phase was the most stringent, limiting articles to those published in reputable journals and originating from five specific countries: the United States, China, the United Kingdom, South Korea, and Indonesia. After this elimination process was completed, a final total of 237 relevant articles meeting all inclusion criteria were ready to be used as the basis for analysis in this systematic review.

RESULTS AND DISCUSSION

Trends in Social Media and Artificial Intelligence Research Publications (2020–2025)

The results of this study indicate a significant surge in publication interest in the topic of interactions between social media and artificial intelligence over the past five years. This data aligns with findings from bibliometric studies that show a sharp increase in research on AI in the social and humanities fields since 2020 (Sanjaya, 2025). These data indicate that the number of relevant publications increased sharply from 12 articles in 2020 to 98 articles published in 2025, reflecting the urgency and relevance of this subject among social science and technology researchers. As seen in Figure 2.

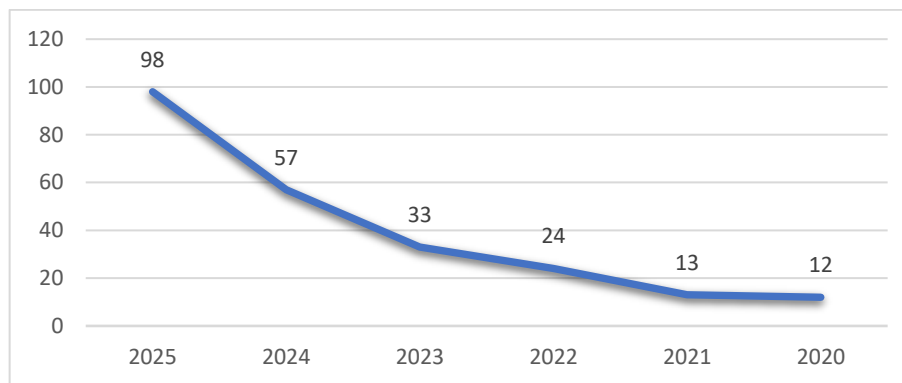


Figure 2. Growth Trends in Social Media and Artificial Intelligence Research Article Publications 2020-2025

Figure 2 illustrates a notable trend in media and AI publications over the past six years, from 2020 to 2025. The growth trend in research publications on social media and artificial intelligence exhibits a sharp upward trend, with a significant acceleration over the last two years, illustrating a surge in academic interest that is directly proportional to the development of generative technology and the increasing urgency of digital social issues. The data shows that publications stagnated in 2020–2021 (12–13 articles), then began to increase in 2022 (24 articles) as the adoption of AI for social data analysis and misinformation detection became more widespread. A larger increase was seen in 2023 (33 articles), reflecting the academic response to the emergence of large language models and the integration of AI into digital platforms. A drastic surge occurred in 2024 (57 articles). It peaked in 2025 (98 articles), indicating that research in this field is entering an expansion phase, driven by three main factors: first, the rapid growth of Generative AI technology, which has sparked discussions about ethics, privacy, and the risks of information manipulation; second, increasing government and industry attention to the regulation of the digital ecosystem; and third, the growing need for new methodologies to process increasingly complex social media data. These findings focus on the five countries with the most research on media and AI, as shown in Figure 3 below.

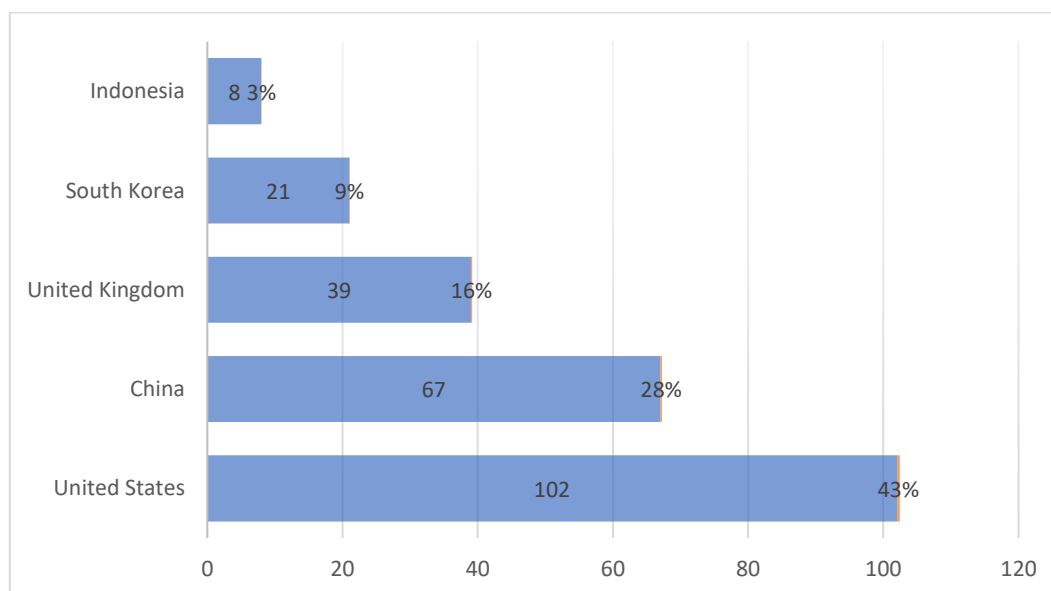


Figure 3. Distribution of the Number of Publications of Research Articles on Social Media and Artificial Intelligence by Five Countries, 2025. Source: Scopus data processed using VOSViewer by the Author

Figure 3 shows an apparent disparity in research output, with the United States leading with a total of (102) publications, followed by China (67), the United Kingdom (39), and South Korea (21), highlighting the dominance of certain developed countries in this discourse, while countries such as Indonesia (8) are still at an early stage of contribution. This distribution highlights the existing gap in research representation on the international stage, where the majority of AI and social media research narratives are disproportionately

concentrated in specific geographic regions. The fact that these articles were published in Q1 journals confirms that the most influential trend in this field lies in the integration of AI into social behavior, ethics, and information systems. The ten most cited social media and artificial intelligence research articles are listed in Table 1.

Table 1. Ten Most Cited Social Media and Artificial Intelligence Research Articles in Scopus 2020-2025

No	Document Title	Authors/Year	Source	Cited by	Journal Rank
1	Measuring user competence in using artificial intelligence: validity and reliability of artificial intelligence literacy scale	(B. Wang et al., 2023)	Behaviour and Information Technology	358	Q1
2	Business Innovation based on artificial intelligence and Blockchain technology	(Z. Wang et al., 2022)	Information Processing and Management	167	Q1
3	Artificial Intelligence Crime: An Interdisciplinary Analysis of Foreseeable Threats and Solutions	(King et al., 2020)	Science and Engineering Ethics	167	Q1
4	How do different types and landscape attributes of urban parks affect visitors' positive emotions?	(Kong et al., 2022)	Landscape and Urban Planning	164	Q1
5	Fake News, Investor Attention, and Market Reaction	(Clarke et al., 2021)	Informasi Systems Research	131	Q1
6	Leveraging multimodal social media data for rapid disaster damage assessment	(Hao & Wang, 2020)	International Journal of Disaster Risk Reduction	93	Q1
7	AI in teacher education: Unlocking new dimensions in teaching support, inclusive learning, and digital literacy	(Zhang & Zhang, 2024)	Journal of Computer Assisted Learning	79	Q1
8	Technology, Megatrends and Work: Thoughts on the Future of Business Ethics	(D'Cruz et al., 2022)	Journal of Business Ethics	76	Q1
9	Public attitudes and sentiments toward ChatGPT in China: A text mining analysis based on social media	(Lian et al., 2024)	Technology in Society	73	Q1
10	The Adoption and Implementation of Artificial Intelligence Chatbots in Public Organizations: Evidence from U.S. State Governments	(Chen et al., 2024)	The American Review of Public Administration	72	Q1

Source: Scopus data processed by the author

The findings in Table 1 show the top ten articles published in Q1 journals, confirming that the most influential and highly cited research in this domain originates from the highest-ranked journals. The high citation trend is divided into several critical domains. Issues regarding user competence and AI literacy are most prominent, as reflected in the most cited article, namely the study by (B. Wang et al., 2023) on the validity and reliability of the AI literacy scale (358 citations). The theme of innovation and business implications also received significant attention, represented by a study on AI-based business innovation and its impact on information systems (Clarke et al., 2021). Furthermore, ethical issues and social threats are a significant focus, as evidenced by high citations to the analysis of AI crime (King et al., 2020) and business ethics amidst technological megatrends (D'Cruz et al., 2022). The direct link to social media is evident in articles on the use of multimodal social media data for disaster damage assessment (Hao & Wang, 2020), and public sentiment analysis of generative AI technologies, such as ChatGPT, in China (Lian et al., 2024). The concentration of citations on these topics indicates that the research community is prioritizing studies that focus not only on the

development of AI technologies themselves, but also on their consequences, adoption, and impact on behavior, ethics, and social information systems (Smith-Mutegi et al., 2025).

Networks, Development Trends, and Research Density

A co-keyword network analysis derived from the Scopus literature provides a comprehensive visual representation of the main thematic structures and interrelationships between social media and artificial intelligence in the research landscape, highlighting the most dense and fragmented research domains (Fitriani, 2021). The visual map shows that research is highly concentrated around the AI and social media cluster, with the primary thematic focus including clusters related to sentiment analysis and deep learning in China, as well as a more humanistic cluster centered on human and controlled studies, clearly mapping the most actively explored areas in the social context, consisting of the first three visualization options: Network Visualization, Overlay Visualization, and Density Visualization. In this regard, the Occurrence Keyword was limited to a minimum of 5, resulting in 94 keywords out of 2,333, as seen in Figure 4.

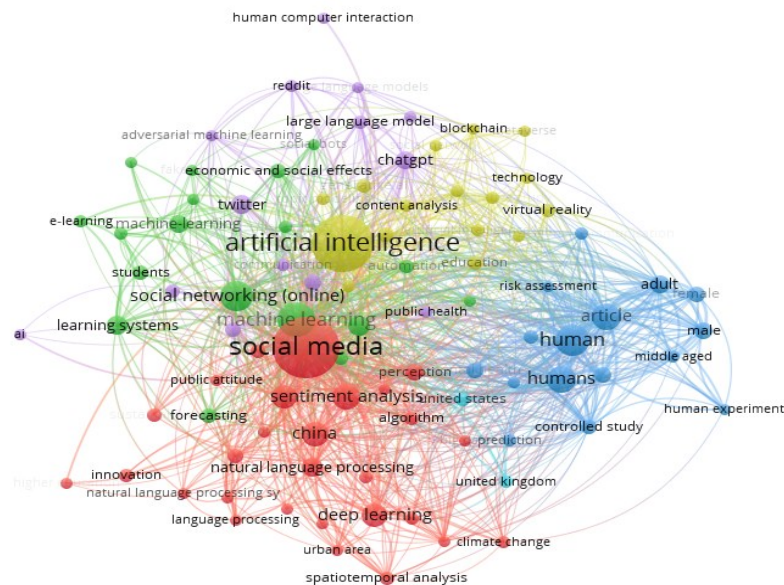


Figure 4. Co-Word Network Map of Social Media and Artificial Intelligence Research

Figure 4 shows a co-keyword network map (VOSviewer) demonstrating the complex research structure surrounding Artificial Intelligence and social media. This structure comprises several key, interconnected clusters. Important clusters include Deep Learning (focusing on natural language processing and innovation in China), the Humanistic cluster (emphasizing behavior, controlled studies, and demographics), and the Generative AI cluster (highlighting emerging technologies such as ChatGPT and large language models). This fragmentation suggests that research is not only focusing on core AI technologies but also critically examining the applications, social impacts, ethics, and challenges arising from the convergence of AI and social platforms across multiple dimensions.

Thematic clustering analysis of Scopus co-keyword data categorizes this research into six main thematic groups. The largest cluster (Cluster 1) focuses on Deep Learning and Geography, emphasizing analytical techniques such as deep learning and sentiment analysis with a spatial focus on China. Other clusters explicitly highlight emerging technologies such as Generative AI (ChatGPT, large language models) and ethical issues and humanistic impacts (Cluster 3). This mapping reveals a broad research landscape, spanning from technical aspects to social and ethical consequences, allowing for a more structured analysis of thematic keyword clusters, as seen in Table 2.

Table 2. Thematic Cluster Structure of Keywords for Social Media and Artificial Intelligence Research

Cluster	Number of Keywords	Keywords
1	22 Items	Algorithms, big data, China, higher education, innovation, language processing, learning algorithms, natural language processing, natural language, perception, public attitudes, public opinion, public perception, semantics, sentiment analysis, social media, social media analysis, spatio-temporal analysis, sustainability, urban areas, urban planning.
2	18 Items	Automation, behavioral research, decision making, e-learning, economic and social effects, engineering education, fake news, forecasting, learning systems, machine learning, machine-learning, online system, risk management, social aspects, social bots, social media platforms, social networking (online), students.
3	16 Items	Adult, article, controlled study, female, human, human experiment, humans, interpersonal communication, male, mental health, middle aged, prediction, procedures, psychology, quantitative analysis, risk assessment.
4	16 Items	Artificial intelligence, artificial intelligence (ai), blockchain, comparative study, content analysis, education, ethics, generative ai, metaverse, qualitative analysis, social network, technology, text mining, thematic analysis, topic modeling, virtual reality.
5	14 Items	adversarial machine learn, ai, chatgpt, communication, data mining, generative artificial intellige, human computer interact, language model, large language model, large language models, public health, reddit, sustainable development, twitter.
6	2 Items	United Kingdom, united states.

Source: Rstudio Biblioshiny processed by the author

Table 2 shows a thematic clustering analysis of keywords from the Scopus literature, revealing six main clusters that map the research landscape of Artificial Intelligence and social media, encompassing technical aspects, social applications, and humanistic/ethical impacts. The largest cluster, Cluster 1, focuses on Deep Learning, Sentiment Analysis, and the Global Crisis in China, incorporating techniques such as deep learning and natural language processing (NLP) to analyze public opinion on significant issues such as climate change, COVID-19, and disaster management, with a geographic focus on China, emphasizes the role of AI as a crisis analytics tool. Cluster 2 focuses on applications, economic impacts, and systemic risks, analyzing the implementation of AI and machine learning on online systems and their impact on applied issues such as learning, forecasting, social bots, and the economic/social effects of fake news.

Next, Cluster 3 is the humanistic cluster and quantitative methods, centered on demographic aspects and rigorous research methodology (controlled study), explicitly analyzes the impact of AI on mental health and psychological behavior. Cluster 4 groups generative technologies, ethics, and qualitative methods, including cutting-edge technologies such as generative AI and the metaverse, as well as ethical issues and blockchain. Cluster 5 focuses on platforms and large language models (LLMs), with a particular emphasis on ChatGPT and its implications for public health. Finally, Cluster 6 serves as a geographic grouping that demonstrates the regional contributions of the United Kingdom and the United States. Overall, these clustering findings confirm that AI and social media studies have expanded beyond a technical focus to encompass social implications, ethics, health, and human research methodologies.

Five Countries Collaborate on Productivity and Focus

A network analysis of collaborations across countries in the Scopus literature reveals significant patterns of international collaboration in social media and artificial intelligence research, which influence the dissemination of knowledge. The network map visualizes the United States as the most dominant and centralized collaboration node, highlighting its role as a central hub for research. Other countries, such as China, the United Kingdom, and South Korea, form a cluster closely connected to the US. In contrast, countries like Indonesia remain in a more isolated cluster, indicating that global research collaboration in this domain tends to be highly concentrated among a few key players, as seen in Figure 5.

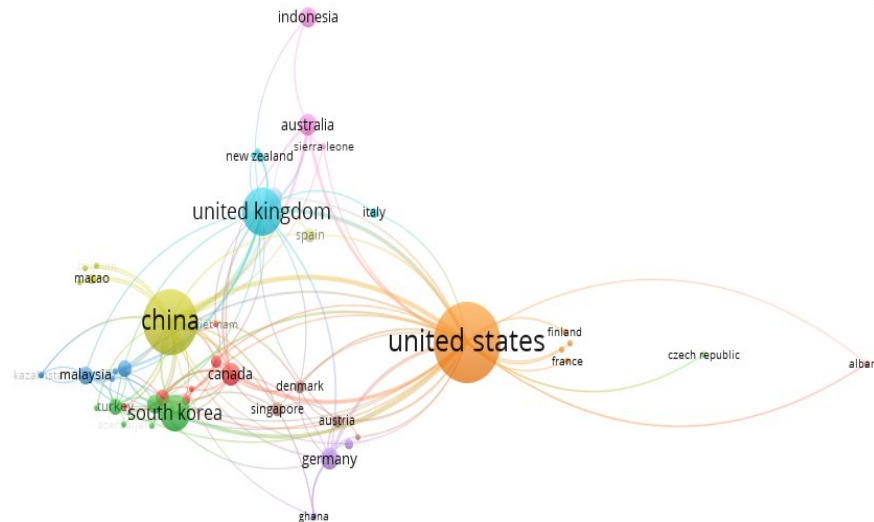


Figure 5. Strategic Map of Social Media and Artificial Intelligence Research Themes Based on Centrality and Density

The findings in the visualization of Figure 5 show that the United States serves as the most central collaboration node. While countries like China and the United Kingdom are closely connected, countries like Indonesia remain relatively isolated, indicating that research centers in developed countries play a significant role in driving global knowledge flows. Research focuses are diverse and extend beyond purely technological ones. Key clusters include: Deep Learning and Sentiment Analysis (related to the Chinese context and large-scale social issues); the Humanistic cluster (focusing on behavior, psychology, and controlled studies); and the Generative AI cluster (highlighting ChatGPT and large language models alongside ethical issues). This fragmentation confirms that research has evolved from a technical focus to a critical exploration of the social, ethical, and application-specific impacts of the convergence of AI and social platforms. The international collaboration patterns of the five countries are shown in Table 3.

Table 3. International Collaboration Patterns of Five Countries in Social Media and Artificial Intelligence Research

Negara Utama	Kolaborasi Negara	Keterangan Analisis
United States	United Kingdom, China, France, Czech Republic, Finland, Albania, Australia, Germany	To be the leading center of global collaboration with the broadest network and highest influence in AI and Media research.
China	United States, South Korea, Malaysia, United Kingdom, Singapore	Asia's regional collaboration hub with strong connections to Western countries excels in digital technology and media research.
United Kingdom	United States, China, Australia, New Zealand, Spain, Italy	A key link between the Americas, Asia, and Europe; plays a vital role in cross-regional research networks.
South Korea	China, Malaysia, United States	Active in East Asian collaborations and establishing research relationships with global centers such as the US and China.
Indonesia	Australia, United States	Collaboration remains limited but growing, demonstrating increased participation in global research related to AI and media.

Source: Scopus data processed by the author

Table 3 shows that the United States is the primary hub with the most extensive collaborative network, strongly connected to the United Kingdom, China, France, Germany, and Australia. The United Kingdom serves as a key link between the Americas, Asia, and Europe, particularly through its collaborations with the United States, China, and other European countries. Within Asia, China stands out as a regional collaboration hub, remaining closely connected to the West while also building research relationships with South Korea and Malaysia. South Korea is also actively strengthening its East Asian network through collaborations with China and Malaysia. In contrast, some countries have more limited networks; Indonesia, for example, is still in its

developing stage with key partners such as Australia and the United States. These findings highlight a gap in collaborative capabilities, with knowledge flowing more heavily from the key hubs of the United States, China, and the United Kingdom to other countries, thus impacting regional representation in AI research and media.

Thematic Focus Analysis

A keyword frequency analysis of the Scopus literature visualized using a treemap reveals the primary focus of research in the fields of social media and artificial intelligence (AI). The map indicates that social media (145 items) and artificial intelligence (125 items) are the central themes, followed by keywords such as "human," "humans," and "psychology," as well as techniques including machine learning and sentiment analysis. These findings suggest that the most effective research integrates AI technology with human behavior and analysis methods, as illustrated in Figure 6.

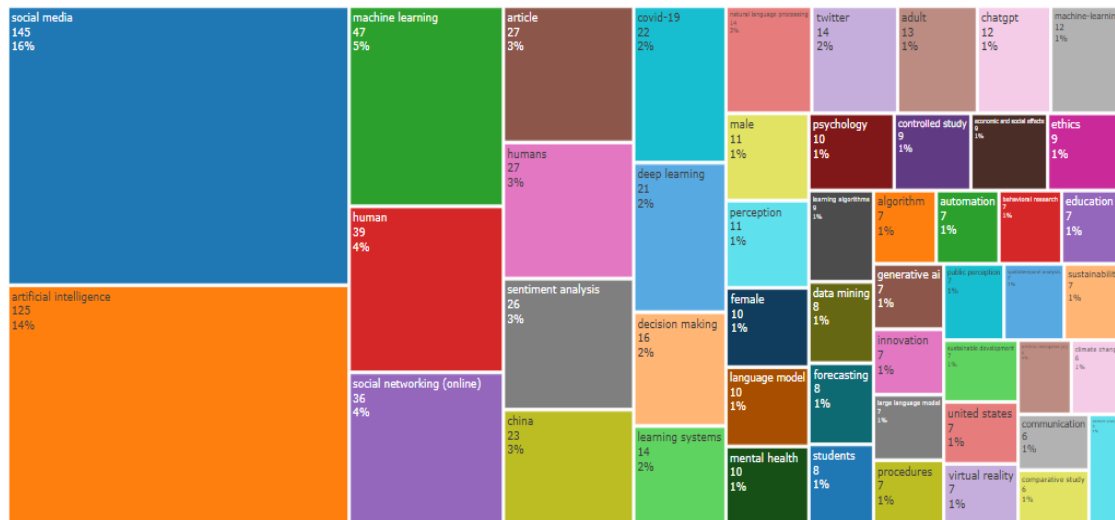


Figure 6. Frequency and Proportion Map of Social Media and Artificial Intelligence Research Keywords, 2025

The treemap in Figure 6 shows topic trends in 237 articles on social media and AI (2020–2025), where block size reflects keyword frequency. The results confirm the dominance of two main topics: social media (145/16%) and artificial intelligence (125/14%). Subsequent themes include machine learning (47.5%), human focus (39.4%), and social networking behavior (36.4%), indicating that the analysis remains user-centric. The treemap also reveals a shift toward newer AI technologies such as ChatGPT (12), large language models (9), and generative AI (8), as well as increasing attention to socio-ethical aspects through keywords such as sentiment analysis (26), ethics (9), and algorithm (7).

Cluster analysis supports these results by showing a fragmentation of themes from deep learning and socio-spatial issues in China to ethics and generative technologies such as ChatGPT and LLMs. Thematic maps show that research on the convergence of social media and AI is evolving rapidly, moving from basic technologies to more specific applications and increasingly complex socio-ethical issues. The thematic map is shown in Figure 7.

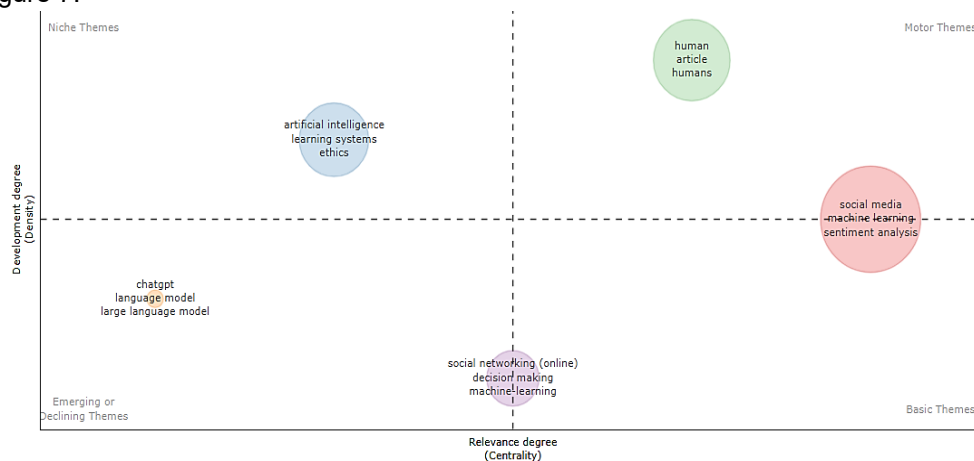


Figure 7. Thematic Map of Social Media and Artificial Intelligence (AI) Research Based on Theme Centrality and Density

As seen in Figure 7, the strategic map analysis illustrates the centrality and density of themes, indicating that social media, machine learning, and sentiment analysis are located in the basic themes quadrant, indicating high significance but a mature level of development. Conversely, humans, articles, and humans are classified as motor themes, reflecting high centrality and rapid development. Meanwhile, new technologies such as chatbots and large language models are classified as emerging themes with the potential to become major themes in the future, indicating that research is in the early stages of adoption or represents a new frontier in this field. These thematic findings confirm that research has progressed from basic AI applications to critical explorations of the social impacts, ethics, and specific applications of the convergence of AI and social platforms. This study found that since 2020, the integration of social media and artificial intelligence has become a significant focus of global research. The growing number of publications indicates that these two technologies are now understood as interconnected socio-technical ecosystems that shape user behavior, digital communication, and data-driven decision-making. This aligns with a systemic approach in digital technology studies that emphasizes the relationship between technological innovation, social context, and policy and cultural dynamics across countries, with the primary goal of producing effective and efficient digital communication.

Theoretically, the findings of this bibliometric analysis contribute to the mapping of knowledge related to social media and artificial intelligence by identifying dominant themes, key authors, and patterns of cross-national collaboration. Furthermore, these findings present opportunities for further research, particularly in the areas of social influence of AI, governance, and ethical approaches in social media. These approaches remain comparatively understudied in this research. The findings of this study can serve as a reference for academics, policymakers, and industry practitioners in determining research objectives and strategies for developing more inclusive, contextual, and sustainable digital technologies. This is particularly true in developing countries, where social media usage has increased rapidly, but AI is still very new.

CONCLUSION

Using a bibliometric analysis of 237 articles indexed by Scopus, this study describes the development of social media and artificial intelligence (AI) studies during the period 2020–2025. The results indicate that research on AI and social media has become an increasingly dynamic and multidisciplinary field. Although new topics such as generative AI, ChatGPT, and large language models (LLMs) have emerged as avenues for research advancement, dominant topics such as text mining, sentiment analysis, and machine learning continue to be the focus of research. Theoretically, this study helps provide a comprehensive overview of how the knowledge structure, research themes, and patterns of scholarly collaboration in social media and AI studies are changing. The results indicate that the research focus is no longer limited to social media data analysis but also encompasses broader issues such as the ethics of artificial intelligence, digital platform governance, and human-machine interaction.

In terms of collaboration, this study found a significant gap: developed countries dominate scientific production, while Indonesia and other developing countries still play a relatively minor role. These findings underscore the need for greater cross-border collaboration to broaden perspectives and improve research quality. Thus, this study broadens our understanding from a practical perspective; its findings can help scientists, industry, and policymakers understand current research trends and plan the development of more environmentally friendly artificial intelligence technologies. Furthermore, these findings suggest that data privacy, algorithm transparency, and the reduction of disinformation when AI is used on social media platforms must be addressed. However, this study focused only on English-language social science articles and used data from Scopus. Therefore, to gain a deeper understanding, research should integrate other baseline data, such as Web of Science and Dimensions, and combine bibliometric analysis with systematic literature reviews. Furthermore, emerging themes such as generative AI, digital platform governance, ethical algorithms, and LLM should be the focus of future research.

REFERENCE

Akpabio, E., Narad, S., & Ulhe, P. (2024). The Evolution and Impact of Artificial Intelligence its Applications, Challenges, and Future Directions: A Review. *2024 International Conference on Artificial Intelligence and Quantum Computation-Based Sensor Applications, ICAIQSA 2024 - Proceedings*. <https://doi.org/10.1109/ICAIQSA64000.2024.10882203>

- Alderete, M. V. (2026). Cross-country gaps in artificial intelligence: Factors explaining digital inequality. *Information Development*. <https://doi.org/10.1177/02666669261418654>
- Arawi, T., El Bachour, J., & El Khansa, T. (2024). The Fourth Industrial Revolution: Its Impact on Artificial Intelligence and Medicine in Developing Countries. *Asian Bioethics Review*, 16(3), 513–526. <https://doi.org/10.1007/s41649-024-00284-7>
- Baas, J., Schotten, M., Plume, A., Côté, G., & Karimi, R. (2020). Scopus as a curated, high-quality bibliometric data source for academic research in quantitative science studies. *Quantitative Science Studies*, 1(1), 377–386. https://doi.org/10.1162/qss_a_00019
- Bala, R., & Rani, S. (2025). The Social Media Dilemma: Exploring the Dual Effects of Digital Connectivity. In *Psychology and Intricacies in Social Media Interactions: A Critical Perspective* (pp. 313–327). <https://doi.org/10.1201/9781003614326-18>
- Bikku, T., Biyyapu, N. S., Sekhar, J. C., Kumar, M. K., Nokerov, S. M., & Pratap, V. K. (2024). The Social Network Dilemma: Safeguarding Privacy and Security in an Online Community. *International Journal of Safety & Security Engineering*, 14(1). <https://doi.org/https://doi.org/10.18280/ijss.140112>
- Camilleri, M. A. (2024). Artificial intelligence governance: Ethical considerations and implications for social responsibility. *Expert Systems*, 41(7), e13406. <https://doi.org/https://doi.org/10.1111/exsy.13406>
- Chen, T., Hernandez, M., & Esteve, M. (2024). The Adoption and Implementation of Artificial Intelligence Chatbots in Public Organizations: Evidence from U.S. State Governments. *American Review of Public Administration*, 54(3), 255–270. <https://doi.org/10.1177/02750740231200522>
- Clarke, J., Chen, H., Du, D., & Hu, Y. J. (2021). Fake news, investor attention, and market reaction. *Information Systems Research*, 32(1), 35–52. <https://doi.org/10.1287/isre.2019.0910>
- D'Cruz, P., Du, S., Noronha, E., Parboteeah, K. P., Trittin-Ulbrich, H., & Whelan, G. (2022). Technology, Megatrends and Work: Thoughts on the Future of Business Ethics. *Journal of Business Ethics*, 180(3), 879–902. <https://doi.org/10.1007/s10551-022-05240-9>
- Darda, P., & Pendse, M. K. (2025). The impact of artificial intelligence (AI) transformation on the financial sector from the trading to security operations. In *Shaping Cutting-Edge Technologies and Applications for Digital Banking and Financial Services* (pp. 322–339). <https://doi.org/10.4324/9781003501947-20>
- De Paulo, A. F., & Brambilla, G. F. (2025). Artificial Intelligence and Decision-Making: A Bibliometric Study Based on the Scopus. *Journal of Information and Knowledge Management*, 24(4). <https://doi.org/10.1142/S0219649225500352>
- Elharbaoui, E., & Ntebutse, J. G. (2025). Artificial Intelligence and University Education: Bibliometric Analysis of Research Trends and Perspectives. *Canadian Journal of Learning and Technology*, 51(1). <https://doi.org/10.21432/cjlt28788>
- Fitriani, Y. (2021). Pemanfaatan media sosial sebagai media penyajian konten edukasi atau pembelajaran digital. *Journal of Information System, Applied, Management, Accounting and Research*, 5(4), 1006–1013. <https://doi.org/https://doi.org/10.52362/jisamar.v5i4.609>
- Giridhar, A., Ravi, A., Anjan Kumar, R., Charan, B., & Vanamala, H. R. (2025). Detecting AI-Generated Artwork: An Ensemble Model for Enhancing Visual Authenticity in the Digital Age. *Proceedings of 8th International Conference on Inventive Computation Technologies, ICICT 2025*, 475–481. <https://doi.org/10.1109/ICICT64420.2025.11004722>
- Hao, H., & Wang, Y. (2020). Leveraging multimodal social media data for rapid disaster damage assessment. *International Journal of Disaster Risk Reduction*, 51. <https://doi.org/10.1016/j.ijdrr.2020.101760>
- Kim, D. (2025). Comparative analysis of AI innovation systems in the U.S. and South Korea. *Issues in Information Systems*, 26(1), 279–295. https://doi.org/10.48009/1_iis_121
- King, T. C., Aggarwal, N., Taddeo, M., & Floridi, L. (2020). Artificial Intelligence Crime: An Interdisciplinary Analysis of Foreseeable Threats and Solutions. *Science and Engineering Ethics*, 26(1), 89–120. <https://doi.org/10.1007/s11948-018-00081-0>
- Kong, L., Liu, Z., Pan, X., Wang, Y., Guo, X., & Wu, J. (2022). How do different types and landscape attributes of urban parks affect visitors' positive emotions? *Landscape and Urban Planning*, 226. <https://doi.org/10.1016/j.landurbplan.2022.104482>
- Lian, Y., Tang, H., Xiang, M., & Dong, X. (2024). Public attitudes and sentiments toward ChatGPT in China: A text mining analysis based on social media. *Technology in Society*, 76. <https://doi.org/10.1016/j.techsoc.2023.102442>
- Lohrke, F. T. (2025). Social media platforms. In *Elgar Encyclopedia of Entrepreneurship and Digitalization* (pp. 284–288). Edward Elgar Publishing Ltd. <https://doi.org/10.4337/9781035319299.00064>
- Maharani, S., Lutpiani, A., & Setiawan, A. (2025). Social Media: A Bibliometric Analysis. *International Journal of Engineering, Science and Information Technology*, 5(2), 462–473. <https://doi.org/10.52088/ijesty.v5i2.880>
- Mellouli, S., Janssen, M., & Ojo, A. (2024). Introduction to the Issue on Artificial Intelligence in the Public Sector: Risks and Benefits of AI for Governments. *Digital Government: Research and Practice*, 5(1). <https://doi.org/10.1145/3636550>

- Meshi, D., & Ellithorpe, M. E. (2021). Problematic social media use and social support received in real-life versus on social media: Associations with depression, anxiety and social isolation. *Addictive Behaviors*, 119, 106949. <https://doi.org/https://doi.org/10.1016/j.addbeh.2021.106949>
- Mseer, I., & Samhan, A. A. A. (2025). Social Media: Increasingly Interconnected World. In *Studies in Systems, Decision and Control* (Vol. 586, pp. 1375–1381). https://doi.org/10.1007/978-3-031-87550-2_91
- Niankara, I., & Gnegne, Y. (2025). Mapping the Intellectual Structure and Emerging Trends in Artificial Intelligence Applications to Social Network Analysis: A Bibliometric and Network Perspective (2010-2024). In E. K. & J. Y. (Eds.), *International Conference on Social Networks Analysis, Management and Security, SNAMS* (Issue 2025, pp. 124–131). Institute of Electrical and Electronics Engineers Inc. <https://doi.org/10.1109/SNAMS67467.2025.11391230>
- Pavliček, A. (2025). Ai Innovations - The Double-Edged Sword: Exploring Positive And Negative Implications Of Artificial Intelligence In Social Media. *IDIMT 2025 - ICT in Business: AI Everywhere? Glory and Disgrace of AI - 33rd Interdisciplinary Information Management Talks*, 257–268. <https://doi.org/10.35011/IDIMT-2025-257>
- Pokharel, B. P., Kshetri, N., Sharma, S. R., Paudel, S. R., & Baral, S. (2025). blockAuth: A Blockchain-Driven Framework for Verifiable Content Creation and Secure Distribution in the Generative AI Era. In *Securing AI-Generated Media With Blockchain Technologies* (pp. 99–135). IGI Global. <https://doi.org/10.4018/979-8-3373-6481-0.ch004>
- Randisa, A. R., Asriadi, A., & Sari, I. (2025). The Development of Social Media Trends in Public Participation: A Bibliometric Visualization Using VOSViewer. *Jurnal Noken: Ilmu-Ilmu Sosial*, 11(2), 493–508. <https://doi.org/https://doi.org/10.33506/jn.v11i2.5088>
- Robinson, R. J., & Taki, A. (2025). Web Network and Mobile App Authentications Enhancing Social Media Security. In *Signals and Communication Technology: Vol. Part F1008* (pp. 127–141). https://doi.org/10.1007/978-3-032-03632-2_10
- Sanjaya, R. (2025). Tren Penelitian Artificial Intelligence dalam Bidang Sosial dan Humaniora: Kajian Scientometrika Pada Database Scopus Tahun 2015–2025. *HUMANIS: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 17(2), 193–205. <https://doi.org/https://doi.org/10.52166/humanis.v17i2.9498>
- Selvakumar, P., Prasanna, L., Malik, N., & Chaudhry, R. (2025). Social media and technological advancements. In *Sustainable Practices in the Fashion and Retail Industry* (pp. 419–439). IGI Global. <https://doi.org/10.4018/979-8-3693-9959-0.ch018>
- Shafik, W. (2025). Social Media Marketing in the Age of Artificial Intelligence: TikTok's AI Algorithms Driving Customer Engagement. In *Enhancing Intergenerational Social Connections Using Shared Common Values* (pp. 195–222). IGI Global. <https://doi.org/10.4018/979-8-3373-4367-9.ch008>
- Smith-Mutegi, D., Mamo, Y., Kim, J., Crompton, H., & McConnell, M. (2025). Perceptions of STEM education and artificial intelligence: a Twitter (X) sentiment analysis. *International Journal of STEM Education*, 12(1). <https://doi.org/10.1186/s40594-025-00527-5>
- Tuncay, N. (2025). The 10-Year Shift: How AI Reshaped Social Media From 2014 to 2024. *Proceedings of the 12th European Conference on Inward Social Media, ECSM 2025*, 282–291. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105011588366&partnerID=40&md5=bff69ebf6e29cfac0fcbcf9a9f08fc9a>
- Tyagi, A. K., Lakkshmanan, A., & Ahmad, S. S. (2024). The future of Artificial Intelligence and Machine Learning in online social networking. In *Online Social Networks in Business Frameworks* (pp. 201–226). Wiley. <https://doi.org/10.1002/9781394231126.ch9>
- Verma, A., Priyanka, P., Khan, T., Singh, K., Yesufu, L. O., Mohd Ariffin, M. M., & Ahmadian, A. (2025). ScrutNet: a deep ensemble network for detecting fake news in online text. *Social Network Analysis and Mining*, 15(1). <https://doi.org/10.1007/s13278-025-01412-3>
- Wang, B., Rau, P.-L. P., & Yuan, T. (2023). Measuring user competence in using artificial intelligence: validity and reliability of artificial intelligence literacy scale. *Behaviour and Information Technology*, 42(9), 1324–1337. <https://doi.org/10.1080/0144929X.2022.2072768>
- Wang, Z., Li, M., Lu, J., & Cheng, X. (2022). Business Innovation based on artificial intelligence and Blockchain technology. *Information Processing and Management*, 59(1). <https://doi.org/10.1016/j.ipm.2021.102759>
- Zejjari, I., & Benhayoun, I. (2024). Bibliometric Analysis of Artificial Intelligence in Marketing: Revealing Publication Trends Using Bibliometrix R-Tool. In *Contributions to Management Science: Vol. Part F3767* (pp. 737–750). https://doi.org/10.1007/978-3-031-67531-7_59
- Zhang, J., & Zhang, Z. (2024). AI in teacher education: Unlocking new dimensions in teaching support, inclusive learning, and digital literacy. *Journal of Computer Assisted Learning*, 40(4), 1871–1885. <https://doi.org/10.1111/jcal.12988>
- Zhu, M., & Wang, C. (2025). A systematic review of research on AI in language education: Current status and future implications. *Language Learning and Technology*, 29(1), 1–29. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85216985751&partnerID=40&md5=a407c6726b8b12cddc16c1a550fd552b>

Digital Media-Based Educational Communication for Sustainable Behavior and Environmental Literacy in Early Childhood Education

Eka Anisa Sari^{1*}, Dhias Cahya Hakika², Anissa Yuwantina³, Resdika Anggesa Dwi Setiawan¹, Angga Pranata¹

¹ Department of Communication Science, Ahmad Dahlan University, Yogyakarta, Indonesia.

² Department of Chemical Engineering, Ahmad Dahlan University, Yogyakarta, Indonesia.

³ Postgraduate School, Universitas Negeri Semarang, Semarang, Indonesia.

*Corresponding author: eka.sari@comm.uad.ac.id

DOI: <https://doi.org/10.46961/mediasi.v7i3.2025>

Article Info

Received: 15/03/2026
Revised: 29/05/2026
Accepted: 31/05/2026
Published: 30/09/2026

e-ISSN: 2721-0995
p-ISSN: 2721-9046

Keywords

Educational Communication;
Early Childhood Education;
Environmental Literacy;
Digital Media;
Sustainable Behavior;

ABSTRACT

Environmental literacy and sustainable behavior should be cultivated from early childhood, yet limited research has examined how educational communication mediates the relationship between digital media and children's behavioral development. This study investigates the role of digital media-supported educational communication in fostering environmental literacy and sustainable behavior among young children. A qualitative action research design was employed, comprising four stages: planning, action implementation, observation, and reflection. Data were collected through classroom observations, semi-structured interviews with teachers, and documentation of learning activities, with credibility strengthened through methodological triangulation. The findings show that Canva-based digital learning media enhanced children's engagement, attention, and understanding of environmental concepts. However, digital media alone did not directly foster sustainable behavior. Instead, behavioral change emerged through teachers' educational communication, including persuasive interaction, role modeling, repeated habituation, and continuous reinforcement supported by parental involvement. Teachers functioned as meaning makers who transformed digital content into meaningful learning experiences and encouraged environmentally responsible behavior. This study proposes the Digital Sustainable Communication Ecosystem for Children (DSCEC), a conceptual framework integrating digital media, educational communication, behavioral habituation, and school-parent collaboration to promote sustainable behavior in early childhood education. The findings shift the emphasis from technology-centered learning toward communication-centered digital pedagogy and offer theoretical and practical implications for environmental education and Education for Sustainable Development (ESD).

INTRODUCTION

Environmental degradation, including climate change, pollution, and increasing waste production, has become an increasingly serious global concern. This situation requires greater public awareness of the importance of environmental sustainability. Such awareness should be cultivated from an early age through educational processes that instill environmentally responsible values and behaviors. Early Childhood Education (PAUD) is a crucial phase in the development of children's character, attitudes, and habits, which can influence their future behavior. At this stage, children begin to recognize basic values related to social life and their surrounding environment. Therefore, introducing environmental literacy from an early age is essential to help children understand the relationship between humans and the environment and develop a sense of responsibility for environmental preservation (Kaya & Elster, 2019; Kurniawan & Kusuma, 2021).

In educational practice, environmental literacy in early childhood education is often developed through conventional approaches such as storytelling or the use of simple images. These approaches may not optimally capture children's attention, particularly in the digital age, when children are already familiar with various forms of visual media and technology (Rojo-Ramos et al., 2021). The use of digital technology-based learning media therefore offers an alternative for strengthening interactions between teachers and students during the learning process. Visual and multimedia resources can help students understand information more effectively because they engage more than one cognitive processing pathway in working memory (Mayer & Moreno, 1998; Moreno & Mayer, 1999). Digital media can also increase learning motivation and encourage active student participation in learning activities (Pramadita, 2021; Supriani et al., 2024).

Environmental literacy involves not only an understanding of environmental concepts but also the development of attitudes and behaviors that support environmental sustainability. In early childhood, cultivating simple behaviors such as watering plants, maintaining a clean environment, and sorting waste can serve as an initial step toward fostering sustainable behavior. These habits help children understand the importance of environmental conservation and encourage the development of environmentally conscious dispositions from an early age (Putri, 2022). Previous studies have also shown that creative learning media, including storybooks and visual media, can contribute to the development of environmentally conscious character traits in young children (Masykuroh & Wahyuni, 2023). In addition, environmental literacy activities involving storytelling and interactive experiences have been shown to enhance children's understanding of the importance of environmental protection (Siregar et al., 2020).

Teachers also play a crucial role as communicators in the learning process. Educational communication serves not only to convey learning materials but also to build positive relationships with students. Student-centered learning and dialogic interaction can increase children's engagement in learning activities (Nakato et al., 2025). Therefore, using digital media as a means of educational communication can help teachers convey learning messages in ways that are more engaging and accessible to children.

Against this background, innovations in environmental literacy learning are needed to integrate educational communication with digital technology. One possible approach is the use of visual learning media created through digital design platforms such as Canva. The platform enables teachers to develop various forms of educational content, including visual posters, digital picture stories, and simple campaign materials designed to foster environmentally conscious behavior in early childhood (Nunneley et al., 2021).

This study examines the application of digital media-based educational communication in developing sustainable behavior and environmental literacy in early childhood education. It also investigates how digital media can support communicative interactions between teachers and children during environmental literacy learning. The study employed a qualitative approach with an action research design comprising planning, implementation, observation, and reflection. Data were collected through observations of learning activities, interviews with teachers, and documentation of the use of digital media in learning.

Overall, this study seeks to provide a clearer understanding of how educational communication using digital media supports environmental literacy learning in early childhood. It is also expected to contribute to the development of innovative learning media that align with technological advances and support the development of sustainable behavior in children from an early stage of development.

LITERATURE REVIEW

The increasing integration of digital technology into educational settings has transformed the ways in which communication processes are constructed in early childhood learning environments. Within

communication and media studies, digital media are no longer viewed merely as instructional tools but also as communicative environments capable of shaping children's cognitive engagement, behavioral orientation, and patterns of social interaction. In the context of environmental education, this transformation is increasingly relevant because educational institutions are expected not only to transmit knowledge but also to cultivate sustainable behavior and environmental awareness from an early age (Turnure, 1975).

Scholars have emphasized that environmental literacy in early childhood education should be understood as a multidimensional construct encompassing knowledge, awareness, attitudes, and environmentally responsible behavior (Kaya & Elster, 2019). This perspective challenges earlier approaches that positioned environmental learning primarily as a process of cognitive acquisition. Contemporary studies argue that environmental literacy must also involve behavioral internalization through habitual practices and meaningful interaction with the surrounding environment (Setyaningsih et al., 2024). Educational communication therefore becomes central because the success of environmental literacy programs depends substantially on how environmental messages are communicated, interpreted, and practiced by children in everyday learning activities.

Within this discussion, theories of multimedia learning provide an important foundation for understanding how digital media influence children's learning experiences. Mayer and Moreno (1998) argue, through the Cognitive Theory of Multimedia Learning, that individuals process information more effectively when verbal and visual elements are integrated. The theory suggests that multimedia communication enhances comprehension because learners use dual cognitive channels to process information. In early childhood education, where children rely strongly on visual stimulation and experiential learning, multimedia-based communication may increase engagement and message retention more effectively than conventional instructional methods.

However, scholarly debate remains regarding the extent to which digital media contribute to meaningful behavioral transformation rather than merely increasing classroom engagement. Several studies demonstrate that interactive digital media can improve children's motivation and participation in learning activities (Supriani et al., 2024). Similarly, visual storytelling and creative learning media have been shown to support children's environmental awareness and social-emotional development (Garaigordobil et al., 2022; Masykuroh & Wahyuni, 2023; Xu et al., 2017). Nevertheless, much of the existing literature focuses predominantly on the technological effectiveness of media in increasing learning interest, while giving comparatively limited attention to how communication processes mediate the formation of sustainable environmental behavior.

This limitation points to an unresolved issue in current scholarship. Existing research often treats digital media as pedagogical instruments rather than as part of a communicative process involving interaction, meaning-making, and behavioral reinforcement. Consequently, the relationship between digital educational communication and the formation of sustainable behavior in early childhood remains theoretically underexplored. Moreover, many previous studies emphasize isolated educational outcomes, such as motivation, creativity, or literacy acquisition, without critically examining how communicative interactions between teachers and children shape environmental values and habitual ecological practices (Pramono et al., 2024).

Another important debate concerns the role of teachers as communicators within digitally mediated learning environments. Learner-centered educational frameworks emphasize that effective educational communication depends not only on media use but also on dialogic interaction and relational engagement between teachers and students (Nakato et al., 2025). This perspective suggests that technology alone is insufficient to produce meaningful learning outcomes. Digital media become effective when integrated with communicative strategies that encourage participation, emotional connection, and reflective interaction. In this regard, educational communication can be understood as a social process through which teachers actively construct environmental meanings with children through both digital and experiential learning activities (Rosyida et al., 2024).

Several studies on ecoliteracy in early childhood education also show that environmental behavior is developed more effectively through repeated practice and contextual experience than through abstract instruction alone (Putri, 2022; Siregar et al., 2020). Activities such as sorting waste, watering plants, and maintaining classroom cleanliness contribute to sustainable habit formation because children learn environmental responsibility through direct experience. Nevertheless, previous research has rarely integrated these experiential practices with digital communication approaches. Consequently, understanding remains

limited regarding how digital educational media can function not only as tools for delivering information but also as communicative bridges between symbolic learning and real-world environmental practices.

This study positions itself within these scholarly tensions by conceptualizing digital educational communication as an integrative communication process that combines multimedia interaction, teacher communication practices, and experiential environmental learning. Rather than viewing digital media solely as technological support for instruction, the study conceptualizes digital communication as a mediating process through which environmental values are translated into sustainable behavioral practices among early childhood learners.

The present study therefore advances previous scholarship in three significant ways. First, it extends multimedia learning perspectives into the domain of environmental communication in early childhood education, an area that remains relatively underdeveloped in communication studies. Second, it integrates educational communication theory with sustainable behavior formation by emphasizing the relational role of teachers as communicators in digitally mediated learning environments. Third, it addresses the empirical gap concerning how digital media-supported communication can facilitate the transition from environmental awareness to environmentally responsible behavior among young children.

Based on this theoretical synthesis, the study proposes that digital educational communication contributes to environmental literacy and sustainable behavior when three interconnected dimensions are integrated: (1) interactive multimedia content, (2) communicative and dialogic teacher-child interaction, and (3) experiential environmental practice embedded in everyday learning activities. Through this framework, the study seeks to contribute to the broader discourse on media, communication, and sustainability education by demonstrating how digital communication practices can support the development of ecological awareness in early childhood education contexts.

METHOD

This study employed a qualitative approach with an action research design. The approach was selected because the study aimed to improve learning practices through the application of educational communication supported by digital media in early childhood education. The action research was conducted through several cycles comprising planning, implementation, observation, and reflection. The research cycles were conducted two to three times, following a principle of continuous improvement to achieve a more effective learning model. The study was conducted at Cahya Mentari Kindergarten and focused on integrating environmental literacy into learning activities through interactive digital media.

The research participants consisted of teachers as primary informants and parents as supporting informants. Teachers implemented the learning activities and acted as communicators in conveying educational messages to children. Parents provided additional information about children's behavior in the home environment and supported the cultivation of environmentally conscious behavior. Informants were selected through purposive sampling based on their level of involvement in the early childhood learning process (Laksana et al., 2021).

Data were collected through participant observation, in-depth interviews, and documentation. Observations were conducted to examine the learning process directly, including communication interactions between teachers and children and children's environmental literacy-related behaviors, such as watering plants and sorting waste. In-depth interviews with teachers and parents were used to obtain a more comprehensive understanding of digital media use in learning and changes in children's behavior after receiving educational messages through digital media. Documentation included photographs of learning activities, notes on the learning process, and examples of digital media used in educational activities.

The research instruments included observation guidelines, interview guides, and a child development assessment rubric related to environmental literacy. The rubric was used to help researchers identify changes in children's behavior following the implementation of digital media in learning activities. The study also used the Canva design platform to create educational visual materials, including environmental posters, digital picture stories, and simple campaign content on environmentally friendly behavior. These materials were combined with other forms of digital educational content, such as educational videos relevant to environmental literacy (Sari et al., 2023).

The research procedure consisted of several stages. The first was the pre-research stage, which aimed to identify the context and learning needs through initial interviews with teachers and parents and preliminary

observations of children's environmental literacy-related behavior. The second stage involved planning and designing digital media. At this stage, the researchers developed digital educational media containing messages about sustainable behavior, such as waste sorting and maintaining environmental cleanliness. The media were designed to suit the developmental characteristics of young children and to be readily usable by teachers in learning activities (Fadillah et al., 2022).

The third stage involved implementing digital media directly in classroom learning activities. Teachers used digital visual media and educational video content on waste sorting to communicate learning messages to children. This stage aimed to examine how digital media could capture children's attention and help them understand environmental literacy concepts through an enjoyable learning experience.

The fourth stage consisted of observation and reflection. At this stage, the researchers collected data on the effectiveness of digital media use through observations of children's behavior before and after the lesson, interviews with teachers, and reflective discussions about the learning process. The reflections were then used to evaluate the success of the learning activities and identify aspects requiring improvement.

The final stage involved continuous improvement. The researchers refined the digital media and learning model based on the observation and reflection results. This process aimed to generate recommendations for developing more effective digital educational media and learning communication models to support environmental literacy and sustainable behavior in early childhood.

Data were analyzed using the Miles and Huberman interactive analysis model, which comprises three stages: data reduction, data presentation, and conclusion drawing or verification. Data validity was maintained through source triangulation, technical triangulation, and time triangulation, thereby strengthening the reliability of the data.

Ethical Considerations

This study was conducted in accordance with ethical principles for educational research involving human participants. The research activities were carried out with permission from the management of TK Cahya Mentari, the research site. Before the study was implemented, informed consent was obtained from teachers and from the parents of children who participated in the learning activities and observations. Participation was voluntary, and participants were informed about the objectives, procedures, and educational purposes of the study.

The study involved no medical intervention, psychological risk, or sensitive personal data; therefore, formal ethical board approval was not required under the institution's guidelines for classroom-based educational action research. Nevertheless, the researchers ensured that all procedures complied with ethical standards concerning confidentiality, participant protection, and responsible data management.

To protect participant privacy, the identities of all children, teachers, and parents were anonymized in the research documentation and reporting. Data collected through observations, interviews, and documentation were used solely for academic purposes and were stored securely by the researchers. Throughout the study, learning activities were designed to support children's educational development without causing disruption, discomfort, or harm.

RESULTS AND DISCUSSION

Results

The findings show that the use of digital media-based educational communication in early childhood education had a positive impact on environmental literacy and the development of environmentally conscious behavior among children. The learning process used digital media created with Canva and educational videos that presented examples of environmentally friendly behavior, such as sorting waste and maintaining environmental cleanliness.

Initial observations showed that most children already had a basic understanding of the importance of environmental protection. However, this understanding was not yet optimally reflected in their daily behavior. Simple activities such as disposing of waste properly, watering plants, and maintaining classroom cleanliness still required teacher guidance. This condition indicates that strengthening environmental literacy in early childhood should be supported by more engaging learning methods tailored to children's developmental characteristics. Environmental literacy is an important competency that should be introduced from an early age to develop children's environmental awareness and concern for the future (Kaya & Elster, 2019).

In this study, digital visual media were created using Canva in the form of environmental education posters, illustrated visual stories, and simple campaign materials promoting environmentally friendly behavior. These media served as tools for educational communication between teachers and children during the learning process. Children were also introduced to educational videos depicting waste-sorting activities, allowing learning messages to be communicated through a combination of visual and audiovisual media.

The study also included teacher training on assertive communication and the use of digital media in the learning process. These activities include the teacher's training process in designing visual learning media and developing more humanistic educational communication strategies for teacher-child interaction. The training was intended to improve teachers' ability to communicate learning messages clearly, communicatively, and interactively to students.

Observations further indicated that digital media increased children's engagement in learning activities. Children appeared more enthusiastic and active when visual media and educational videos were used as supporting tools. Learning activities involving games and visual media have also been shown to support the development of children's creativity and social skills (Garaigordobil et al., 2022; Ijar et al., 2024).

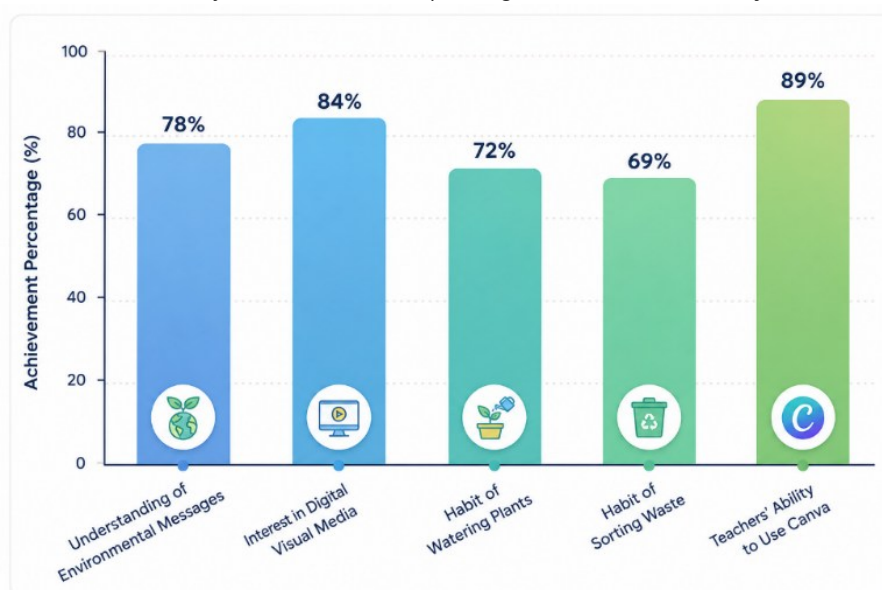


Figure-1. Results of the Implementation of Digital Media-Based Educational Communication in Environmental Literacy Learning in Early Childhood Education

Based on the observation results documented from teacher briefing on assertive communication regarding learning implementation and teacher briefing activities, the researchers obtained an overview of the achievement levels of several indicators in the implementation of digital media-based educational communication in early childhood education. These results are summarized in the bar chart presented in Figure-, which shows the percentage achievement of indicators related to environmental literacy learning.

The observations indicated that children's interest in digital visual media was relatively high, at approximately 85%. This finding suggests that digital visual learning media, such as posters and illustrations designed using Canva, were able to capture children's attention and help them understand learning messages more easily. This result is consistent with the concept of multimedia learning, which explains that combining text and images can improve student understanding by engaging two information-processing pathways in working memory (Mayer & Moreno, 1998).

Children's comprehension of messages related to environmental awareness reached approximately 78%. This finding indicates that the educational communication process conducted by teachers, through a combination of visual media and direct explanation, helped students understand basic concepts concerning the importance of environmental sustainability. Environmental literacy is an important competency that should be introduced from an early age so that children can develop awareness and a sense of responsibility for environmental sustainability in the future (Kaya & Elster, 2019; Zou, 2017).

From a behavioral perspective, observations indicated that approximately 72% of children were accustomed to watering plants, while approximately 69% were beginning to sort waste independently. These

results demonstrate that habit formation through simple, routine activities in the school environment can be an effective strategy for instilling environmental values and character in children. Teacher role modeling also plays an important role in fostering environmental awareness in early childhood (Putri, 2022).

In terms of teacher competency, the ability to use Canva-based digital media showed significant improvement after the briefings and training, with a success rate of approximately 88%. Teachers reported that digital media helped them deliver learning materials in a more engaging, communicative, and accessible manner. In addition, humanistic and assertive communication patterns contributed to more positive interactions between teachers and children, thereby increasing student participation and engagement in the learning process (Nakato et al., 2025; Ningrum et al., 2021).

Overall, the findings indicate that educational communication supported by digital media has significant potential to improve environmental literacy and foster sustainable behavior in early childhood. Combining digital media with effective communication approaches and practice-based learning activities, such as watering plants and sorting waste, can create more meaningful learning experiences for children.

The observation instrument used in this study was designed to provide a comprehensive understanding of teachers' educational communication, children's sustainable behavior and environmental literacy, and the effectiveness of digital media integration in the learning process. The observation indicators were developed in accordance with the study objectives, particularly to identify how teachers' educational communication strategies and the use of digital media contribute to environmentally responsible behavior among early childhood learners. The instrument therefore consisted of two complementary forms of assessment: (1) conventional face-to-face classroom observation and (2) observation supported by interview confirmation during digital media-based learning activities.

Conventional Classroom Observation (Face-to-Face)

Conventional classroom observation was conducted to examine the teaching and learning process in a natural classroom setting without digital media intervention. The observation focused on three primary dimensions: teachers' educational communication, children's sustainable behavior, and children's environmental literacy.

The first dimension, teachers' educational communication, assessed teachers' ability to convey environmental messages using simple, concrete, and developmentally appropriate language for young children. The observation also assessed the quality of teacher-child interactions, the provision of positive reinforcement through verbal and nonverbal appreciation, the interactive use of conventional learning materials such as posters and storybooks, and teachers' role modeling of environmentally responsible behavior during classroom activities. These five indicators were selected because educational communication plays a fundamental role in facilitating children's understanding while simultaneously shaping positive environmental habits through daily interaction.

The second dimension focused on children's sustainable behavior and was intended to capture observable behavioral changes in their everyday school activities. The indicators included children's ability to dispose of waste independently in designated bins, awareness of water conservation by turning off taps after use, creativity in reusing recyclable materials during classroom activities, concern for classroom cleanliness, and active participation in environmental conservation activities such as watering plants and caring for the school environment. These indicators were designed to assess the extent to which sustainability values had been internalized and translated into children's daily behavior.

The third dimension examined children's environmental literacy, referring to their understanding of fundamental environmental concepts and their ability to apply this knowledge in everyday situations. The assessment focused on children's ability to distinguish different types of waste, explain the importance of environmental cleanliness, recognize basic environmental symbols, retell the moral messages presented during environmental learning activities, and respond appropriately to environmental problems, such as reminding peers to keep the environment clean or informing teachers when witnessing actions that could damage the environment. These indicators reflect the view that environmental literacy encompasses not only cognitive knowledge but also the ability to interpret, communicate, and apply environmental values in meaningful daily practices.

Digital Observation Assessment and Interview Confirmation

In addition to conventional classroom observations, the study employed a digital observation assessment supported by interview confirmation to evaluate the implementation of digital media-based

learning. This complementary approach was used to obtain a more comprehensive understanding of the effectiveness of digital media in enhancing environmental literacy and fostering environmentally responsible behavior among early childhood learners. Combining direct observation with follow-up interviews enabled the researchers to examine not only how digital media were implemented but also how teachers interpreted and facilitated children's learning experiences throughout the instructional process.

The first observation dimension focused on teachers' use of digital media. It assessed teachers' ability to integrate digital learning resources, such as educational videos and Canva-based presentations, into environmental education activities. The assessment also examined teachers' proficiency in operating digital platforms, the extent to which digital media encouraged active child participation, the creativity of visual content designed in accordance with early childhood developmental characteristics, and the appropriate, safe, and age-responsive use of digital technology in classroom settings. Collectively, these indicators were intended to evaluate the quality of digital media implementation as an instrument of educational communication rather than merely as a technological learning aid.

The second dimension examined children's responses to digital media, with particular emphasis on the extent to which digital learning materials attracted their attention, enhanced their understanding of environmental concepts, and encouraged positive behavioral change. Observations included children's visual engagement during digital presentations, comprehension of environmental messages conveyed through digital content, participation in interactive learning activities, ability to recall key messages during subsequent learning sessions, and the emergence of observable sustainable behavior in everyday school activities. Accordingly, this dimension assessed not only children's cognitive understanding but also the effectiveness of digital media in facilitating environmentally responsible behavior through meaningful learning experiences.

To strengthen the credibility of the observational findings, semi-structured interviews were conducted with participating teachers. The interviews explored teachers' experiences in implementing digital media, challenges encountered during classroom instruction, strategies used to encourage children's active participation, and teachers' perceptions of changes in children's environmental awareness and sustainable behavior following the integration of digital learning media. Combining classroom observations with interview data strengthened the trustworthiness of the findings through methodological and data-source triangulation and enabled a richer interpretation of the role of educational communication in digital learning.

Digital Media Development Outcomes

As a follow-up to the professional development program for teachers at PAUD Cahya Mentari, participants developed a digital learning resource in the form of an environmental education poster entitled "From a Sad Earth to a Happy Earth" (Si Bumi Sedih Jadi Ceria). The poster used a digital storytelling approach to present environmental conservation messages through a simple and engaging narrative suited to the cognitive and linguistic characteristics of early childhood learners.

The storyline begins by depicting the Earth in a polluted condition caused by littering and environmental degradation, thereby emphasizing the negative consequences of irresponsible human behavior. The narrative then introduces children as active agents of environmental stewardship who engage in positive actions, including disposing of waste properly, planting flowers, maintaining environmental cleanliness, and sorting recyclable materials. The story concludes with the transformation of the Earth into a clean, green, and cheerful environment, symbolizing the positive effects of environmentally responsible behavior and collective action.

From a pedagogical perspective, the poster incorporates colorful illustrations, expressive cartoon characters, large typography, and concise language appropriate to the developmental characteristics of young children. The anthropomorphized Earth character displays contrasting emotional expressions—sadness at the beginning of the story and happiness at the end—and serves as an emotional communication strategy that helps children understand the relationship between human actions and environmental conditions. The sequential narrative structure also enables children to recognize cause-and-effect relationships while encouraging empathy and environmental responsibility through meaningful visual storytelling.

Rather than serving solely as a visual teaching aid, the digital poster functioned as an educational communication tool that facilitated dialogue between teachers and children. During classroom implementation, teachers used the poster to initiate discussions, encourage children to express their ideas, connect environmental messages with everyday experiences, and reinforce positive behavior through questioning, reflection, and direct practice. Consequently, the digital learning media supported not only children's cognitive

understanding of environmental issues but also the internalization of sustainability values through interactive communication and experiential learning.

These findings indicate that the effectiveness of digital learning media extends beyond visual attractiveness or technological features. Their educational value is largely determined by teachers' ability to communicate, contextualize, and reinforce the environmental messages embedded in the media. The digital poster developed through the training program therefore functioned primarily as a learning trigger, while the transformation of children's sustainable behavior occurred through continuous educational communication, repeated habituation, and meaningful teacher-learner interaction. This finding further supports the Digital Sustainable Communication Ecosystem for Children (DSCEC) proposed in this study, which conceptualizes digital media as one component of a broader communication ecosystem integrating educational communication, behavioral habituation, and collaborative learning to promote sustainable behavior in early childhood education.



Figure 2. Educational Posters as Digital Learning Media

Intervention Success Categories

The level of intervention success was analyzed according to the percentage achievement of the observational indicators. An achievement rate of 81%-100% was categorized as highly effective, indicating that the use of digital media consistently fostered children's sustainable behavior. A rate of 61%-80% was classified as effective, suggesting that environmentally responsible behavior had developed well, although periodic reinforcement remained necessary. Achievement rates of 41%-60% were categorized as moderately effective, indicating a need to improve both digital media design and teachers' competencies in using educational technology. An achievement rate of 40% or below was classified as less effective, indicating that the implementation of digital media had not yet produced a substantial impact on the development of environmentally responsible behavior among young children.

Documentation of the Research Implementation

The study was conducted at PAUD Cahya Mentari through a series of interconnected stages, including preliminary data collection, digital media training, instructional implementation, and observation of the educational communication processes occurring throughout classroom activities. Each stage was systematically designed to provide a comprehensive understanding of how teachers used digital media to promote environmental literacy and foster sustainable behavior among early childhood learners.

The initial stage involved in-depth interviews with the school principal and teachers from the Playgroup (Kelompok Bermain/KB), Kindergarten B (TK B), and Childcare Center (*Tempat Penitipan Anak/TPA*). The semi-structured interviews explored existing instructional practices, teachers' experiences in using digital media, educational communication strategies employed during classroom instruction, and challenges encountered in integrating environmental education into children's learning activities. In addition to generating factual information, the interviews were used to verify and validate the observational findings, thereby strengthening the credibility of the study through data-source triangulation.

The researchers subsequently conducted a training program on the development of digital learning media for teachers at PAUD Cahya Mentari. The training was designed to strengthen teachers' competencies in creating digital educational media suited to the developmental characteristics of early childhood learners. During the program, teachers received hands-on guidance in designing instructional materials using digital design applications, selecting communicative visual illustrations, developing digital storytelling content, and constructing simple, contextual, and age-appropriate environmental messages that could be readily understood by young children. As an outcome of the training, teachers produced various digital learning media, including an educational poster entitled "From a Sad Earth to a Happy Earth" (*Si Bumi Sedih Jadi Ceria*), which was subsequently used as the primary instructional medium during classroom activities.

The subsequent stage involved implementing the digital learning media in classroom instruction. Teachers incorporated the media they had developed as an integral component of the educational communication process with children. During the learning activities, teachers not only presented digital media using an interactive display but also encouraged two-way communication by inviting children to ask and answer questions, participate in discussions, observe examples of environmentally responsible behavior, and engage in practical activities such as disposing of waste in designated bins, caring for plants, and maintaining classroom cleanliness. These findings indicate that digital media primarily functioned as an initial instructional stimulus, whereas children's understanding and internalization of environmental messages were constructed through direct interaction between teachers and learners.

Classroom observations during the implementation phase showed that the use of digital media significantly enhanced children's attention and active participation in learning activities. Children appeared more focused when visual media were presented, responded actively to teachers' questions, and were able to relate the stories conveyed through digital media to their everyday experiences. Nevertheless, behavioral change did not occur solely as a result of exposure to digital media. Instead, sustainable behavioral development emerged through continuous educational communication by teachers, reinforcement through positive daily habits, and parental involvement in strengthening environmentally responsible behavior in the home environment.

Overall, the research documentation shows that digital media were implemented at PAUD Cahya Mentari within a collaborative learning ecosystem. Interactions among teachers, children, and parents emerged as the primary determinants of the successful use of digital media in promoting environmental literacy and fostering sustainable behavior. These findings reinforce the conclusion that digital media should not be regarded as the sole determinant of behavioral change. Rather, digital media function as supporting instructional tools whose effectiveness depends on the quality of educational communication, the consistency of behavioral habituation, and sustained collaboration between schools and families.

Discussion

The interview and training documentation demonstrated that teachers' competencies form the primary foundation for the successful implementation of digital media in learning activities. In other words, the effectiveness of digital media depends not only on the quality of the technology itself but also on teachers' ability to design, deliver, and communicate instructional messages effectively. These findings highlight teacher capacity building as a prerequisite for maximizing the educational potential of digital media.

During classroom implementation, teachers did not merely function as technology operators; they served as communication mediators who transformed visual content into meaningful learning experiences through dialogue, reflective questioning, role modeling, and positive reinforcement. This finding confirms that educational communication is the central mechanism linking digital media to children's behavioral development. Accordingly, digital media function as an instructional stimulus, while teachers facilitate the cognitive and affective processes through which environmental messages are interpreted and internalized by children.

Classroom observations indicated that environmentally responsible behavior emerged when environmental messages delivered through digital media were continuously reinforced through habitual practices at school and sustained parental support at home. Behavioral transformation should therefore be understood as the outcome of an ongoing communication process within a collaborative educational ecosystem rather than as a direct consequence of exposure to digital media alone.

Collectively, these three stages illustrate a transformation process consistent with the findings of the present study, as shown in Figure-6.

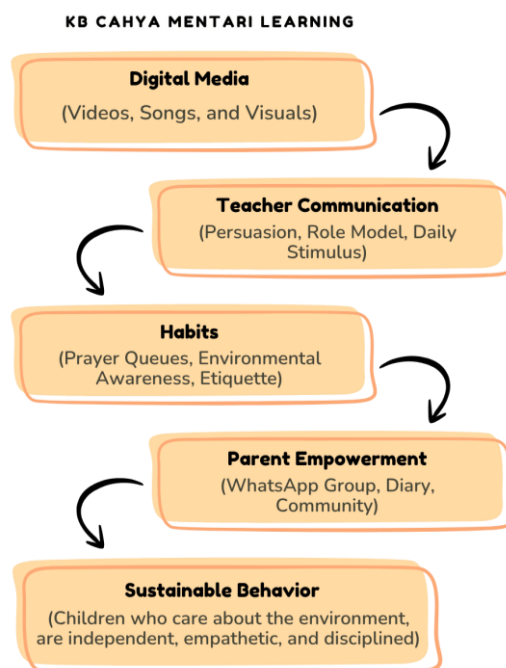


Figure-3. Implementation of the Learning Model at KB Cahya Mentari

This sequential process strengthens the argument that the Digital Sustainable Communication Ecosystem for Children (DSCEC) is not merely a theoretical framework but also an empirically grounded model that accurately represents the educational processes observed throughout the research conducted at PAUD Cahya Mentari. The findings demonstrate that educational communication supported by digital media has significant potential to enhance environmental literacy and foster sustainable behavior among early childhood learners. However, unlike many previous studies that primarily emphasize the effectiveness of digital technology as an instructional tool, the present findings show that digital media alone do not directly transform children's environmental behavior. Their effectiveness instead depends on how teachers translate digital content into meaningful learning experiences through educational communication, repeated habituation, and collaboration with parents. This finding suggests that the success of digital learning lies not merely in the technology itself but in the communication processes accompanying its implementation.

Observations conducted across TK B, Kelompok Bermain (KB), and Tempat Penitipan Anak (TPA) at PAUD Cahya Mentari consistently showed that digital media, including educational videos, visual posters, songs, and Canva-based presentations, successfully attracted children's attention and increased their engagement during classroom activities. Children demonstrated higher levels of concentration, participated actively in discussions, responded enthusiastically to visual stimuli, and were able to recall environmental messages conveyed through digital learning materials. These findings support Muldoon et al. (2019), who reported that visual and audiovisual media enhance children's motivation and participation in classroom learning. Likewise, the Multimedia Learning Theory proposed by Mayer and Moreno (1998) explains that integrating verbal explanations with visual representations facilitates information processing through dual cognitive channels, thereby improving children's comprehension of learning materials.

Nevertheless, the present study extends these theoretical perspectives by demonstrating that improved understanding does not automatically lead to behavioral transformation. Classroom observations showed that children developed environmentally responsible behavior only when digital messages were reinforced through

persuasive educational communication delivered by teachers. Teachers consistently contextualized digital content by providing simple explanations, encouraging two-way interaction, modeling environmentally responsible practices, and reinforcing positive behavior through verbal praise and daily classroom routines. Consequently, teachers functioned not only as information transmitters but also as meaning makers who transformed abstract environmental messages into concrete experiences that children could understand and practice in their daily lives.

This finding was particularly evident in the observations conducted in TK B, where teachers integrated environmental videos with storytelling, classroom discussions, and direct demonstrations of environmentally friendly practices such as sorting waste, saving water, and maintaining classroom cleanliness. Rather than allowing children to consume digital content passively, teachers encouraged active participation through questioning, reflection, and immediate practice. Such communication-oriented learning created meaningful interactions that facilitated children's understanding while simultaneously strengthening environmental values through everyday experiences.

A similar pattern emerged in the Kelompok Bermain (KB) classrooms. Although the intervention achieved a very effective category (81%-100%) based on the observation indicators, its effectiveness was attributed not solely to digital media but to the synergy among persuasive teacher communication, repeated habituation, and contextual learning experiences. Teachers consistently linked digital environmental messages with practical classroom activities, enabling children to connect what they observed on screen with real-life environmental actions. This finding indicates that digital media primarily functioned as learning enablers, whereas behavioral change was mediated through continuous interpersonal communication between teachers and children.

Observations conducted in the TPA further reinforced this communication process. The learning sequence consistently followed a communication ecosystem that began with exposure to digital media, followed by persuasive teacher communication, daily habituation, and continuous parental reinforcement through WhatsApp groups, daily communication books, and parent meetings. This collaboration enabled environmental values introduced at school to be consistently reinforced in children's home environments. As a result, children's sustainable behavior emerged not simply from repeated exposure to digital content but from continuous interaction among teachers, parents, and children within a supportive educational environment.

These findings are consistent with learner-centered educational approaches, which emphasize that meaningful learning occurs through active interaction rather than passive information delivery. Nakato et al. (2025) argued that learner-centered communication strengthens children's participation and engagement by fostering reciprocal interaction between teachers and learners. Likewise, early childhood education requires instructional approaches that correspond to children's developmental characteristics, as learning primarily occurs through play, direct experience, and engaging visual stimulation (Garaigordobil et al., 2022; Ijar et al., 2024). The present findings indicate that digital media become substantially more effective when integrated with authentic learning experiences, allowing children to practice environmentally responsible behavior directly through activities such as watering plants, disposing of waste properly, sorting recyclable materials, and maintaining classroom cleanliness.

These findings also support previous studies reporting that creative educational media contribute positively to environmental literacy among young children. Interactive visual media, including picture books, educational videos, and storytelling activities, have been shown to facilitate children's understanding of environmental concepts while increasing their motivation to learn (Siregar et al., 2020). However, the present study advances this body of knowledge by demonstrating that media effectiveness should be understood within a broader communication framework. Rather than viewing digital technology as the primary determinant of behavioral change, the study highlights educational communication as the central mechanism through which digital content is interpreted, contextualized, and transformed into sustainable action.

Based on these findings, the study proposes the Digital Sustainable Communication Ecosystem for Children (DSCEC) as a conceptual model explaining how digital media contribute to the development of sustainable behavior in early childhood. The model positions digital media as an initial trigger that captures children's attention and facilitates environmental understanding. Educational messages are then mediated through persuasive teacher communication, strengthened by repeated habituation in everyday classroom activities, and sustained through continuous collaboration between schools and parents. Within this

ecosystem, teachers act as meaning makers who bridge digital information and children's lived experiences, while parents reinforce these values beyond the classroom.

CONCLUSION

This study demonstrates that integrating digital media into educational communication contributes to enhancing environmental literacy and fostering sustainable behavior among young children. However, digital media alone do not directly lead to behavioral transformation. Their effectiveness depends on teachers' ability to translate digital content into meaningful learning experiences through persuasive communication, role modeling, repeated habituation, and continuous reinforcement supported by parental collaboration. In this context, teachers function not merely as facilitators of technology but as meaning makers who connect digital learning resources with children's everyday experiences and environmental practices.

The findings further show that digital media, including Canva-based visual materials and educational videos, effectively increase children's engagement and understanding of environmental concepts when integrated with interactive classroom activities and authentic learning experiences. Sustainable behavior therefore develops through a collaborative educational communication ecosystem rather than through technology alone.

The principal contribution of this study is the proposed Digital Sustainable Communication Ecosystem for Children (DSCEC), a conceptual model that positions digital media as a learning trigger while emphasizing educational communication, behavioral habituation, and school-parent collaboration as key mechanisms for developing sustainable behavior in early childhood education. The model extends the current literature by shifting the perspective from technology-centered learning toward communication-centered digital pedagogy and offers theoretical and practical implications for environmental education and Education for Sustainable Development (ESD).

Future studies are encouraged to validate the DSCEC model across diverse educational settings using mixed-methods or longitudinal research designs. Further research may also explore the integration of more interactive digital technologies, such as gamification or artificial intelligence-supported learning, and examine the long-term influence of family and community involvement on the sustainability of children's environmental behavior.

DECLARATIONS

Author Contributions

Eka Anisa Sari: Conceptualization, Methodology, Investigation, Formal Analysis, Data Curation, Writing-Original Draft, Supervision, Project Administration. Dhias Cahya Hakika, Anissa Yuswantina, and Angga Pranata: Validation, Investigation, Visualization, Writing-Review & Editing, Data Curation, Formal Analysis. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of the work.

Conflict of Interest

The authors declare no conflict of interest. They affirm that the research was conducted in the absence of any financial, institutional, or personal relationships that could be perceived as influencing the study or the interpretation of its findings.

Data Availability

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Because the study involves early childhood education participants, the data are not publicly available due to ethical considerations and the need to protect participant confidentiality. All research data were anonymized and used solely for academic purposes in accordance with ethical research standards.

Funding

The authors gratefully acknowledge financial support from the Institute of Research and Community Service (Lembaga Penelitian dan Pengabdian Masyarakat/LPPM), Universitas Ahmad Dahlan, through the Internal Research Scheme under Research Contract No. [PD-331/SP3/LPPM-UAD/XII/2025].

ACKNOWLEDGEMENT

The authors sincerely thank TK Cahya Mentari for granting permission and providing support throughout the research process. They also extend their appreciation to the teachers, parents, and children who

participated in the study and contributed valuable insights during the implementation of the learning activities. The authors further thank Universitas Ahmad Dahlan for supporting the academic development and completion of this research.

REFERENCES

- Fadillah, D., Farihanto, M. N., & Setiawan, R. A. D. (2022). "Senggol Bestie" as Media Promotion Among Muhammadiyah Universities. *Komunikator*, 14(2), 148–158. <https://doi.org/10.18196/jkm.15845>
- Garaigordobil, M., Berrueto, L., & Celume, M.-P. (2022). Developing Children's Creativity and Social-Emotional Competencies through Play: Summary of Twenty Years of Findings of the Evidence-Based Interventions "Game Program." *Journal of Intelligence*, 10(4), 77. <https://doi.org/10.3390/jintelligence10040077>
- Ijar, S., Lu'lu R., Nur S., Fatimah, Khadijah., & Hairani A. P. (2024). Mengembangkan Sosial Emosional Anak Usia Dini Melalui Bermain. *Ta'rim: Jurnal Pendidikan Dan Anak Usia Dini*, 5(3), 63–71. <https://doi.org/10.59059/tarim.v5i3.1340>
- Jane, F. Nakato, Chidinma I. Onyeibor, & Chinyere E. Ekanem. (2025). Rethinking learner-centered teaching in early education: Lessons from a global practice perspective. *International Journal of Management & Entrepreneurship Research*, 7(5), 413–420. <https://doi.org/10.51594/ijmer.v7i5.1929>
- Kaya, V. H., & Elster, D. (2019). A Critical Consideration of Environmental Literacy: Concepts, Contexts, and Competencies. *Sustainability*, 11(6), 1581. <https://doi.org/10.3390/su11061581>
- Kurniawan, Y. I., & Kusuma, A. F. S. (2021). Aplikasi Augmented Reality untuk Pembelajaran Salat bagi Siswa Sekolah Dasar. *Jurnal Teknologi Informasi Dan Ilmu Komputer*, 8(1), 7. <https://doi.org/10.25126/jtiik.0812182>
- Laksana, D. J., Budiman, A., & Apriandari, W. (2021). Game Edukasi Pengenalan Alat Musik Tradisional Menggunakan Metode MDLC Berbasis Android. *Jutisi: Jurnal Ilmiah Teknik Informatika Dan Sistem Informasi*, 10(1), 45. <https://doi.org/10.35889/jutisi.v10i1.579>
- Masykuroh, K., & Wahyuni, T. (2023). Media Pop-Up Book Untuk Meningkatkan Karakter Peduli Lingkungan Pada Anak Usia Dini. *Aulad: Journal on Early Childhood*, 6(2), 172–181. <https://doi.org/10.31004/aulad.v6i2.483>
- Mayer, R. E., & Moreno, R. (1998). A split-attention effect in multimedia learning: Evidence for dual processing systems in working memory. *Journal of Educational Psychology*, 90(2), 312–320. <https://doi.org/10.1037/0022-0663.90.2.312>
- Moreno, R., & Mayer, R. E. (1999). Cognitive principles of multimedia learning: The role of modality and contiguity. *Journal of Educational Psychology*, 91(2), 358–368. <https://doi.org/10.1037/0022-0663.91.2.358>
- Muldoon, R., Shelford, T., Holland, O., & Hryciw, D. H. (2019). Environmental Awareness of Primary School Aged Children in Brisbane, Australia. *International Journal of Innovation in Science and Mathematics Education*, 27(2). <https://doi.org/10.30722/IJISME.27.02.003>
- Ningrum, F. S., Safrina, R., & Sumadi, T. (2021). Peran Pembelajaran Musik melalui Project Based Learning terhadap Perilaku Sosial Anak Usia 5-6 Tahun. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(2), 704–718. <https://doi.org/10.31004/obsesi.v6i2.1559>
- Nunneley, C. E., Fishman, M., Sundheim, K. M., Korus, R. E., Rosen, R. H., Streater, B. A., O'Donnell, K. A., Newman, L. R., & Marcus, C. H. (2021). Leading synchronous virtual teaching sessions. *The Clinical Teacher*, 18(3), 231–235. <https://doi.org/10.1111/tct.13282>
- Pramadita, S. (2021). Potensi Daur Ulang Sampah Melalui Identifikasi Jenis Dan Karakteristik Sampah Di Panti Asuhan Dan Pesantren Darul Khairat. *Jurnal Teknologi Lingkungan Lahan Basah*, 9(2), 082–089. <https://doi.org/10.26418/jtlb.v9i2.47598>
- Pramono, R., Cendana, W., M. Panjaitan, A., Siahaan, H., & Sekar Syallomitha, D. (2024). Gerakan Literasi Cinta Lingkungan Melalui Pojok Baca Masyarakat. *Prosiding Konferensi Nasional Pengabdian Kepada Masyarakat Dan Corporate Social Responsibility (PKM-CSR)*, 6, 1–5. <https://doi.org/10.37695/pkmcsr.v6i0.2022>
- Putri, H. R. (2022). Pembentukan Karakter Cinta kepada Tuhan dan Cinta Kepada Lingkungan pada Anak Usia Dini (AUD) melalui Pembiasaan dan Keteladanan. *BIO-CONS: Jurnal Biologi Dan Konservasi*, 4(2), 151–156. <https://doi.org/10.31537/biocons.v4i2.720>
- Rajo-Ramos, J., Manzano-Redondo, F., Barrios-Fernandez, S., García-Gordillo, M. A., & Adsuar, J. C. (2021). Early Childhood Education Teachers' Perception of Outdoor Learning Activities in the Spanish Region of Extremadura. *Sustainability*, 13(16), 8986. <https://doi.org/10.3390/su13168986>
- Rosyida, E., Listiyono, H., & Zuliarso, E. (2024). Rancang Bangun Game Edukasi Pembelajaran Huruf Alfabet Pada Anak Usia Dini Menggunakan Metode Multimedia Development Life Cycle. *Jurnal JTik (Jurnal Teknologi Informasi Dan Komunikasi)*, 8(3), 549–555. <https://doi.org/10.35870/jtik.v8i3.2014>
- Sari, E. A., Setiawan, R. A. D., & Jandevi, U. (2023). Social Media in Electoral Communication: A Case Study

- of Strategic Initiatives by Bantul Election Commission for the 2024 Elections. *CHANNEL: Jurnal Komunikasi*, 11(2), 137–143. <https://doi.org/10.12928/channel.v11i2.377>
- Setyaningsih, D., Handasah, R. R., Mamma, A. T., Krobo, A., Olua, E., & Iryouw, V. (2024). Fostering Eco-literacy and Naturalistic Intelligence through Environmentally Based Education in Coastal Preschool. *JPUD - Jurnal Pendidikan Usia Dini*, 18(1), 251–269. <https://doi.org/10.21009/JPUD.181.18>
- Siregar, M., Meilanie, S. M., & Purwanto, A. (2020). Pengenalan Ecoliteracy pada Anak Usia Dini melalui Metode Bercerita. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(1), 719. <https://doi.org/10.31004/obsesi.v5i1.700>
- Supriani, Y., Oktaviyanthi, R., & Suherman, S. (2024). Peran Orang Tua dalam Pengenalan Angka di Era Digital Melalui Comic Digital Interaktif. *Jurnal Sosial Dan Sains*, 4(10), 966–975. <https://doi.org/10.59188/jurnalsosains.v4i10.19997>
- Turnure, C. (1975). Cognitive development and role-taking ability in boys and girls from 7 to 12. *Developmental Psychology*, 11(2), 202–209. <https://doi.org/10.1037/h0076456>
- Xu, L., Ling, M., Lu, Y., & Shen, M. (2017). Understanding Household Waste Separation Behaviour: Testing the Roles of Moral, Past Experience, and Perceived Policy Effectiveness within the Theory of Planned Behaviour. *Sustainability*, 9(4), 625. <https://doi.org/10.3390/su9040625>
- Zou, B.-J. (2017). Understanding American Preschool Teachers' Teaching Beliefs About Literacy Instruction. *DEStech Transactions on Social Science, Education and Human Science*, mess. <https://doi.org/10.12783/dtssehs/mess2017/12153>

Communication Patterns Between University Students and Parents in the Context of The Academic Process

Yusiatie^{1*}, Sri Ekowati², Dicki Bagus Chandra¹

¹Faculty of Communication Science, Universitas Tama Jagakarsa, Jakarta, Indonesia

²Faculty of Communication Science, Universitas Persada Indonesia Y.A.I, Jakarta, Indonesia

*Corresponding author: yusiatie@jagakarsa.ac.id

DOI: <https://doi.org/10.46961/mediasi.v7i3.2085>

Article Info

Received: 11/05/2026
Revised: 02/08/2026
Accepted: 03/09/2026
Published: 30/09/2026

e-ISSN: 2721-0995
p-ISSN: 2721-9046

Keywords

Family Communication;
University Students;
Parents;
Higher Education;
Academic Process;

ABSTRACT

This study aims to describe the patterns of communication between university students and their parents within the context of the academic process at Universitas Tama Jagakarsa. Employing a qualitative approach through in-depth interviews with 30 students from six different faculties, the study examines five principal aspects: communication patterns, message content, parental support, communication barriers, as well as students' perceptions and expectations. The analysis is grounded in the theories of family communication, interpersonal communication, and Social Penetration Theory. The findings reveal that communication patterns vary in both frequency, ranging from daily interactions to infrequent exchanges, and modes of communication, including face-to-face conversations, text messaging, and video calls. The content of communication predominantly revolves around academic activities, campus experiences, and daily life matters. Parental support is found to be consistent, particularly in emotional and instrumental forms, contributing significantly to students' motivation and overall well-being. Communication barriers are relatively minimal and are primarily associated with parents' occupational commitments or differences in opinion; however, such challenges can generally be resolved by identifying appropriate opportunities for communication. Students perceive communication with their parents as highly important, serving as a source of motivation, emotional support, and psychological stability. Their primary expectation is that parents develop a broader understanding of campus life dynamics, encompassing not only academic responsibilities but also personal development and social adaptation. Overall, the study demonstrates that open and supportive family communication plays a significant role in fostering students' academic achievement and emotional well-being during the phase of emerging adulthood.

INTRODUCTION

Communication between university students and their parents constitutes an essential aspect of the higher education process that often receives insufficient attention from both students and parents alike. This condition may stem from the assumption that communication is not a fundamental necessity, or from a limited understanding on both sides regarding the importance of maintaining communication throughout the academic journey. In fact, the university period represents a transitional stage from adolescence to young adulthood, during which individuals begin to develop independence, particularly in making academic and personal life decisions.

Arnett, 2023; Hochberg & Konner (2020) describe this transitional stage from adolescence to adulthood, commonly referred to as *emerging adulthood*, as occurring approximately between the ages of 18 and 25. During this phase, individuals begin to establish autonomy and make academic as well as personal decisions, although they have not yet fully assumed adult responsibilities. This stage is also characterized by identity exploration, life instability, self-focus, and broad future possibilities. Although university students tend to live more independently, emotional support and effective communication with parents continue to play a significant role in maintaining psychological balance and enhancing academic motivation.

Within the Indonesian context, the family remains the primary social institution responsible for shaping children's values, behaviors, and life direction. Parents therefore play a crucial role in children's educational and developmental processes, both academically and socially. According to Wahyuningsih et al. (2023), interactions among family members, communication patterns, and the values implemented within the household substantially influence child development. Parents' understanding of educational approaches and their ability to regulate children's access to technology are considered essential within the framework of family education. This perspective is reinforced by Irfan (2022), who argues that the family performs eight principal functions in children's education: educational, religious, protective, socialization, affectional, economic, recreational, and adaptive functions. These functions are interrelated and collectively support children's educational development within the family environment.

Consequently, parents frequently hold high expectations regarding their children's academic success. Nevertheless, the dynamics of communication between university students and parents are often influenced by differences in perspectives, busy schedules, and shifts in communication styles in the digital era. Some students choose to communicate openly about their academic experiences, whereas others tend to be more reserved due to fears of disappointing their parents or a desire to demonstrate independence.

The development of communication technology has also transformed the ways in which students interact with their parents. Communication is no longer conducted solely through face-to-face interaction, but also through digital media such as text messaging, video calls, and social media platforms. These diverse communication patterns influence the quality of emotional relationships and shape students' perceptions of parental support. Therefore, it is important to understand how university students establish and maintain communication with their parents within the context of everyday academic life.

Previous studies concerning the relationship patterns between university students and parents have produced relevant findings. Wulandari (2021), in the study entitled "*University Students' Self-Disclosure to Parents in the Context of Higher Education*," found that students' openness toward their parents is influenced by trust, emotional experiences, and parental communication styles. Similarly, Rakhmawati (2018), through the study "*Interpersonal Communication between Overseas Students and Parents through Social Media*," demonstrated that the use of digital media such as WhatsApp and video calls strengthens emotional relationships between students and parents despite geographical separation. Furthermore, Yuliana and Fadli (2022), in their research entitled "*Family Social Support toward University Students' Academic Achievement*," revealed that emotional and instrumental support from family positively affects students' academic performance.

Based on these three previous studies, existing research has contributed to the understanding of student-parent relationships through different perspectives, including self-disclosure, digital media use, and family social support. However, these studies have not examined student-parent communication in the context of university life through a comprehensive and integrated perspective. This gap is addressed in the present study by examining multiple dimensions of student–parent communication, including communication patterns and intensity, message content, interaction context, forms of parental support, communication barriers,

students' strategies for overcoming these barriers, and their perceptions and expectations regarding communication with their parents.

Beyond the breadth of dimensions examined, this study also differs in its research context and participants. The study was conducted through interviews with students from five faculties at Tama Jagakarsa University, Jakarta. The inclusion of students from academic backgrounds provides an opportunity to capture varied communication experiences within the context of university life. Accordingly, the contribution of this study lies in conceptualizing student-parent communication not merely as a form of self-disclosure, digital communication, or social support, but as an interpersonal communication process involving interconnected patterns, content, contexts, barriers, coping strategies, meanings, and expectations within students' academic and personal lives.

This study aims to describe the patterns and intensity of communication between university students and their parents in relation to academic life, to analyze the content and context of such communication, to identify forms of parental support perceived by students, to examine communication barriers along with strategies employed to overcome them, and to explore students' perceptions and expectations regarding communication with their parents.

Furthermore, this research is expected to provide a deeper and more comprehensive understanding of communication between university students and parents, particularly within the context of the higher education process. By examining communication patterns, the content of conveyed messages, and the forms of support provided by parents, the study also seeks to identify various obstacles that may emerge within these interactions. In addition, the research endeavors to understand the significance of communication for students, including how communication with parents influences learning motivation, psychological well-being, and students' ability to manage academic responsibilities alongside personal life.

The novelty of this study lies in its comprehensive examination of student communication with parents within the context of university life. While previous studies have primarily focused on student self-disclosure, communication through social media, or family social support for academic achievement, the present study integrates several dimensions of student–parent communication, including communication patterns and intensity, the content and context of conversations, forms of parental support, communication barriers, strategies for overcoming communication challenges, and students' perceptions and expectations. Furthermore, this study involved students from five faculties at Tama Jagakarsa University, Jakarta across different semesters, thereby providing a more diverse understanding of students' communication experiences with their parents. Accordingly, this study contributes to the understanding of interpersonal communication between students and parents not merely as a means of exchanging information, but also as part of the process of providing support, constructing meaning, and facilitating adjustment throughout students' university life.

LITERATURE REVIEW

The literature review discusses theoretical concepts and empirical findings related to communication patterns between university students and parents in the context of higher education, as well as communication theories relevant to understanding interpersonal communication processes. This review serves as the conceptual foundation of the present study.

Communication Patterns

Communication patterns refer to the methods or forms of interaction that occur in the process of message exchange between individuals or groups, particularly concerning how messages are transmitted, received, and responded to within a communicative relationship. In this context, the focus is placed on communication patterns between university students and their parents. Joseph A. DeVito (2019) explains that communication patterns constitute a system of message transmission and reception involving the essential elements of communication, namely the sender, message, channel, receiver, and feedback, within an observable communicative structure. Meanwhile, Ngelimun (2018) emphasizes that communication patterns represent a communicative mechanism aimed at identifying the most effective means of delivering messages from the sender to the recipient, thereby generating feedback or reciprocal responses within the communication process.

Within the field of Communication Studies, communication patterns are generally classified into several principal types. These include one-way communication patterns, in which messages are conveyed without feedback; two-way communication patterns, which involve reciprocal interaction between sender and receiver; and multi-directional communication patterns, commonly found in group communication involving multiple participants. In addition, communication may also take the form of linear patterns, characterized by a direct flow from sender to receiver, and circular patterns, which are distinguished by continuous feedback that renders communication dynamic and interactive.

University Students

According to the Law of the Republic of Indonesia Number 12 of 2012 on Higher Education, university students are learners enrolled in higher education institutions, namely individuals who are officially registered at universities and actively engaged in the learning process. Such involvement is not limited solely to classroom instruction, but also encompasses other academic activities systematically organized within the framework of higher education.

Furthermore, university students are also involved in research activities and community service as part of the implementation of the *Tri Dharma Perguruan Tinggi* (the Three Pillars of Higher Education). Within this context, students are not merely positioned as recipients of knowledge, but also as active agents who contribute to the advancement of science, technology, and the arts, while simultaneously bearing social responsibilities within society.

In line with this perspective, Rusman Latief (2026), in the study entitled *"Broadcasting Students' Preferences toward Small Team Models versus Full Team Models in Audiovisual Production,"* argues that university students are individuals equipped with specialized knowledge and skills, and are trained to work collaboratively within various team structures. This preparation is intended to enable students to confront the complexities of professional environments, which increasingly demand effective coordination and collaboration.

Parents

Parents are individuals who assume the roles of father and/or mother and bear the responsibility of giving birth to, nurturing, educating, guiding, and protecting children from birth through adulthood, both biologically and socially. These responsibilities encompass the fulfillment of children's physical, emotional, and educational needs in daily life as part of the fundamental functions of the family.

Consistent with this view, Ramadhani and Darmaningrum (2023), in their study entitled *"Social Learning Theory: Parenting Practices in the Formation of Children's Moral Character,"* state that parents function as the primary agents in the socialization process of children. Through parenting styles and exemplary behavior, parents play a crucial role in shaping children's character and behavior from early childhood through adulthood.

From the perspective of communication studies, parents are understood as the primary communicators within the family who convey values, norms, and various messages to children through everyday interactions. Parents function not only as providers of information, but also as guides in shaping communication patterns, attitudes, and the ways in which children understand their social environment. Through intensive interpersonal communication processes, parents establish emotional closeness, provide feedback, and create either open or closed communication climates within the family. Consequently, parents constitute a key factor in determining both the effectiveness of communication and the development of children's communicative behavior.

Communication Process

The theoretical foundation of this study is grounded in the perspective of family communication, which conceptualizes interaction among family members as a process aimed at maintaining relationships, constructing shared values, and resolving problems collectively. According to Hafied Cangara (2023), family communication refers to the exchange of verbal and nonverbal messages intended to foster mutual understanding and to cultivate warmth, affection, trust, openness, and harmony among family members. This framework is employed to understand the meaning, patterns, and effectiveness of communication between university students and their parents within the context of campus life.

In addition, this study also employs the concept of interpersonal communication theory, which is understood as the process of exchanging messages between two or more individuals who mutually influence one another. Joseph A. DeVito (2016) explains that interpersonal communication is the process of transmitting and receiving messages between individuals who share a certain degree of relational closeness in order to

achieve mutual understanding. This process involves two-way interaction that encompasses not only what is communicated, but also how the message is delivered, including the use of tone of voice, facial expressions, gestures, and other forms of body language. Interpersonal communication may occur in various contexts, either directly through face-to-face interaction or indirectly through communication media such as telephone conversations and digital platforms.

Within the family context, interpersonal communication plays a vital role in establishing and maintaining relationships among family members. Through effective communication, family members are able to understand one another, provide mutual support, and resolve conflicts that may arise. Moreover, effective interpersonal communication contributes significantly to the emotional and social development of individuals within the family environment.

This study also utilizes Social Penetration Theory, developed by Irwin Altman and Dalmas Taylor (1973), which emphasizes the importance of self-disclosure in the development of close interpersonal relationships. The deeper the level of openness demonstrated by students toward their parents, the stronger the emotional bonds and support systems that are established. In the context of communication between university students and parents, this theory helps explain the extent to which students feel comfortable sharing their academic and emotional experiences.

In line with this perspective, research conducted by Carpenter and Greene (2016) revealed that self-disclosure is a gradual process through which individuals disclose personal information from superficial layers toward the core aspects of the self. This process enhances emotional intimacy and the quality of interpersonal relationships, including within the context of academic family life. In communication between university students and parents, a high level of self-disclosure may strengthen emotional attachment and increase the support received by students.

METHOD

This study employed a qualitative research approach using in-depth interviews as the primary data collection technique. According to Kriyantono (2021), in-depth interviews are a qualitative data collection technique conducted intensively to explore informants' information, experiences, perspectives, and motivations in greater depth.

The interviews were guided by the same set of questions administered to all students. These questions were initially presented to the students to obtain a preliminary overview of their experiences and communication with their parents. After the responses were collected, the researcher conducted an initial analysis and selected several students for further in-depth interviews to obtain more detailed information relevant to the research focus. Informants were selected from various faculties and different semesters, ranging from the first to the seventh semester, using purposive sampling. The selection was based on the consideration that the students possessed experiences or knowledge relevant to the research topic.

The interview data were subsequently transcribed and analyzed through a process of coding, thematic grouping, and interpretation of, emerging patterns and meanings. The analysis focused on identifying communication patterns, conversation content, forms of parental support, communication barriers, and students' perceptions and expectations regarding communication with their parents.

This research was conducted at Universitas Tama Jagakarsa, a private higher education institution located at Jl. TB. Simatupang No. 152, RT.10/RW.4, Jagakarsa, South Jakarta. Established on October 28, 2004, the university has since developed into a higher education institution comprising six faculties that accommodate a wide range of academic programs. The university consists of six principal faculties, namely the Faculty of Economics, Faculty of Law, Faculty of Engineering, Faculty of Teacher Training and Education, Faculty of Communication Science, and Faculty of Psychology, offering a total of 17 study programs, as detailed below:

- 1) Faculty of Communication Science (FK): This faculty offers one undergraduate study program, namely Communication Science (*Bachelor's Degree*), which constitutes one of the university's strategic faculties in developing students' competencies in media and broadcasting studies.
- 2) Faculty of Economics (FE): The faculty administers study programs in Management (*Master's and Bachelor's Degrees*) as well as Accounting (*Bachelor's and Diploma III Degrees*).
- 3) Faculty of Engineering (FT): This faculty manages study programs in Civil Engineering (*Master's and Bachelor's Degrees*), Mechanical Engineering (*Bachelor's Degree*), Architectural Engineering (*Bachelor's*

Degree), Electrical Engineering (*Bachelor's Degree*), Information Systems (*Bachelor's Degree*), and Computer Science (*Bachelor's Degree*).

- 4) Faculty of Law (FH): The faculty offers study programs in Law (*Master's and Bachelor's Degrees*).
- 5) Faculty of Teacher Training and Education (FKIP): This faculty provides undergraduate study programs in Indonesian Language and Literature Education as well as English Language Education.
- 6) Faculty of Psychology (FP): The faculty administers an undergraduate study program in Psychology.

With such a diverse academic structure, Universitas Tama Jagakarsa represents a relevant setting for research concerning communication dynamics, student behavior, and both academic and non-academic activities within the context of higher education. This location was selected due to the availability of study programs aligned with the objectives of the research, as well as accessibility to relevant respondents.

In this study, the participants or respondents were drawn from all six faculties. Each faculty was represented by five students, resulting in a total of 30 participants. Based on residential status, 24 students resided with their parents, while 6 students lived in boarding houses or dormitories.

Table 1. List of Respondents' Initials

No	Initials	Faculty–Semester	Residential Status
1	NAZ	FK-5	Living with Parents
2	NFR	FK-7	Living with Parents
3	ZPT	FK-1	Living with Parents
4	LLA	FK-5	Living with Parents
5	ANA	FK-1	Living with Parents
6	NDN	FE-5	Living with Parents
7	MTT	FE-3	Living with Parents
8	AHM	FE-5	Boarding House/Dormitory
9	SST	FE-3	Living with Parents
10	FYR	FE-7	Living with Parents
11	RKR	FT-5	Living with Parents
12	CBD	FT-5	Living with Parents
13	HNS	FT-5	Living with Parents
14	FAN	FT-7	Living with Parents
15	XHA	FT-3	Boarding House/Dormitory
16	RAA	FH-7	Living with Parents
17	YPS	FH-7	Living with Parents
18	ASS	FH-7	Boarding House/Dormitory
19	AAA	FH-1	Living with Parents
20	ULH	FH-5	Living with Parents
21	MDT	FKIP-1	Living with Parents
22	MSA	FKIP-3	Boarding House/Dormitory
23	CNL	FKIP-3	Boarding House/Dormitory
24	DDO	FKIP-1	Living with Parents
25	DNP	FKIP-5	Living with Parents
26	RNF	FP-1	Living with Parents
27	SNI	FP-5	Living with Parents
28	SLA	FP-1	Boarding House/Dormitory
29	CAH	FP-1	Living with Parents
30	FRN	FP-5	Living with Parents

RESULTS AND DISCUSSION

The discussion topics presented to all participating students encompassed five principal aspects: (1) communication patterns employed by students, (2) the content of communication, (3) parental support toward the academic process, (4) communication barriers, and (5) students' perceptions and expectations. These five

aspects were formulated as the primary focus of the study in order to explore communication patterns occurring within the context of relationships between university students and their parents.

These aspects subsequently served as guidelines throughout the data collection process, enabling the researchers to obtain a comprehensive and in-depth understanding of the forms, quality, and meanings of communication interactions established between both parties. This approach also assisted the researchers in identifying factors influencing communication effectiveness, as well as potential challenges emerging throughout the communication process.

Communication Patterns

Within the context of relationships between university students and parents, communication patterns encompass communication frequency, communication channels, communication styles, and communication direction. Communication frequency refers to how often students interact with their parents, for instance on a daily basis, once a week, or only when necessary. Communication channels may include face-to-face interaction, telephone conversations, text messaging, or video calls. Meanwhile, communication style refers to whether communication is conducted in a formal, informal, open, or closed manner. The direction of communication reflects whether interactions occur in a one-way form, in which parents merely provide instructions or guidance, or in a two-way form characterized by discussion, reciprocal feedback, and mutual exchange of opinions.

According to Deianeira, Putri, and Sutjipto (2024), communication patterns between university students and parents encompass family communication patterns, freedom of expression, communication intensity, consistency of mutual agreements, and compliance with the communication media utilized. By examining these communication patterns, researchers are able to understand how students and parents interact, including the habits, strategies, and forms of support that influence the academic process.

When students were asked about their communication patterns with their parents, the responses from the 30 participants, both those living with their parents and those residing in boarding houses, demonstrated considerable variation in communication frequency. Some students communicated with their parents daily, others once or twice a week, while many reported communicating only infrequently and primarily when necessary. For instance, SST (FE-3) stated, *"I rarely communicate with my parents unless they ask something or when I need something related to campus matters."* Similarly, HNS (FT-5) explained that communication occurred only occasionally, depending on whether there was something important to discuss. Comparable responses were also expressed by XHA (FT-3) and CAH (FP-1).

Conversely, several students reported communicating with their parents almost every day or on a frequent basis. FRN (FP-5) explained, *"I discuss my academic life with my parents almost every day in a relaxed manner. The conversations are not lengthy, just brief exchanges accompanied by jokes, usually about assignments and friends on campus."* A similar statement was conveyed by NFR (FK-7), who remarked, *"I communicate with my parents quite frequently. I am very open about my academic life, especially now that I am in the seventh semester, where there are many matters to discuss, particularly regarding my undergraduate thesis research."*

Based on the analysis of communication frequency between students and parents, the findings indicate a relatively balanced distribution between students who communicated frequently and those who communicated infrequently. Of the 30 participants, 12 students reported rarely communicating with their parents, whereas the remaining 18 maintained more regular communication, whether on a daily basis or several times each week.

Regarding communication channels, face-to-face interaction emerged as the most commonly utilized medium, particularly during breakfast, dinner, or moments of relaxation at home. In addition, several students used text messaging applications for urgent matters, such as requesting permission to go out with friends after classes, informing parents of their return home, or asking for additional allowance. Meanwhile, some students reported relying more heavily on video calls as their primary means of communication with their parents.

FRN (FP-5), who resides with their parents, stated that communication occurs routinely through face-to-face interaction during breakfast, dinner, and leisure time at home. In addition, communication is also maintained through the use of the WhatsApp application as part of everyday interaction. A similar experience was described by DNP (FKIP-5), who lives in a boarding house but returns to their parents' home in the Jakarta metropolitan area every week: *"I usually communicate with my parents face-to-face, although more frequently through telephone conversations."* Likewise, HNS (FT-5), who lives with their parents, described

communication as highly intensive both at home and while away from home, such as during university activities, including the habit of sending photographs of ongoing activities as a form of reporting and maintaining long-distance interaction.

For students living in boarding houses, communication was generally conducted through WhatsApp or video calls, particularly while residing away from home. For example, MSA (FKIP-3) stated that communication through video calls created the impression of directly meeting with their parents. A similar statement was expressed by SLA (FP-1), who consistently utilized video calls both during breaks on campus and while in the boarding house, thereby maintaining intensive and meaningful interaction with parents despite physical distance.

The communication channels commonly utilized by students, both those residing with their parents and those living in boarding houses, generally include telephone calls, text messaging, and video calls. For students whose boarding residences are located relatively close to their parents' homes, for example within the regions of Jakarta, Bogor, or Bekasi, face-to-face communication still occurs, although at irregular intervals, such as once every week or every two weeks. Meanwhile, the communication style is generally informal in nature and predominantly characterized by two-way interaction.

Content of Communication

The content of communication within interactions between university students and parents refers to the material or topics discussed during the communication process. According to Gao, Liu, and Zhang (2024), the quality of communication between parents and children tends to reduce anxiety levels. Within the context of university students, communication content includes academic information, such as grade reports, academic progress, and assignments that must be completed, as well as personal issues, including health conditions, daily experiences, and students' emotional states.

Communication between students and parents also encompasses guidance and advice related to academic decisions and personal life matters, in addition to emotional support in the form of motivation, encouragement, and expressions of affection. By examining the content of communication, researchers are able to understand the principal topics and messages conveyed during conversations, while simultaneously assessing how such communication contributes to students' support systems and personal development throughout their academic journey.

The findings of this study indicate that communication content between students and parents is generally diverse, encompassing discussions about enjoyable campus experiences, interactions with peers, and learning experiences. Several students also expressed feelings of fatigue or academic difficulty, particularly regarding course materials they found difficult to understand and lecturers' teaching methods. Respondent SNI (FP-5) stated that conversations with parents commonly involved discussions concerning academic assignments, new friends, and daily campus activities. Likewise, HNS (FT-5) explained that the topics usually discussed with parents included: *"What time classes begin and end, whether there are activities on campus, and what time I return home. Sometimes we also discuss assignments, examinations, and general developments on campus."* Similarly, RAA (FH-7) noted that conversations with parents often revolved around lecturers' teaching methods, course materials, and relationships with fellow students on campus.

Based on the communication content reported by the participants, the majority of the 30 students indicated that their parents understood and were aware of their academic circumstances, including class schedules, attendance, assignments, examinations, and other academic activities. As expressed by FYR (FE-7), parents demonstrated considerable understanding because they communicated frequently about academic matters, especially since they lived in the same household. A similar view was expressed by ANA (FK-1), who stated that their parents possessed a strong understanding of their university studies.

Nevertheless, students generally acknowledged that their parents' understanding was not always highly detailed, although parents were still able to comprehend the broader context and circumstances of university life. For example, SST (FE-3) explained that their parents did not understand university matters in detail. Similarly, CAH (FP-1) stated that their parents possessed only a general understanding of their academic life. Meanwhile, several students reported that their parents did not understand their university experiences at all. This was expressed by ZPT (FK-1), who stated, *"Although we live in the same house, my parents do not understand my university life."* Likewise, MTD (FKIP-1) remarked that their parents did not understand university-related matters whatsoever.

Parental Support

Parental support refers to all forms of assistance, attention, and facilities provided by parents to support their children's academic, emotional, and social development. Within the context of university students, such support encompasses: (1) academic support, including the provision of learning facilities, guidance in completing assignments, and motivation to complete academic studies; (2) emotional support, manifested through encouragement, care, and reinforcement intended to sustain students' motivation in facing academic challenges; (3) financial or material support, such as the provision of tuition fees, books, learning equipment, and daily living necessities; and (4) social or motivational support, including advice, guidance, and assistance in developing positive social networks.

Research conducted by Ye, Zhang, and Liu (2022) demonstrated that parental support perceived by university students exerts a positive influence on emotional well-being and psychological resilience, which subsequently contributes to reducing depressive symptoms among students. Furthermore, research conducted by Song (2024) revealed that parental support in the form of autonomy support may enhance students' academic engagement through improved self-regulation.

Understanding parental support is therefore essential in assessing the extent to which parents contribute to shaping students' learning experiences, motivation, and overall well-being throughout their academic journey. Student MTT (FE-3), who did not reside with their parents and lived in a boarding house, explained that through video calls and telephone conversations, their parents consistently provided emotional support and encouragement in pursuing the aspiration of becoming a graduate in economics. A similar experience was reported by MSA (FKIP-3), who also lived separately from their parents and stated that their parents continually supported campus-related activities while reminding them to remain diligent in their studies.

For respondents residing with their parents, parental support was likewise consistently present. RNF (FP-1) explained that their family was highly supportive, particularly during the decision-making process between pursuing higher education or entering employment. According to the respondent, all family members encouraged them to continue their education, resulting in the feeling that attending university was not an obligation imposed upon them, but rather a decision supported collectively by the family. Similarly, RAA (FH-7) stated: *"Parental support gives me the motivation to continue my studies because I do not feel alone. I am able to enjoy university life and complete assignments because I consistently receive encouragement."*

Overall, all 30 interviewed students reported consistently receiving support from their parents, although the intensity of support varied from "highly supportive" to "moderately supportive." These findings indicate that parental support remains consistently perceived by students in various forms.

Accordingly, parental support plays a crucial role in assisting students throughout the academic process, particularly in terms of motivation, guidance, and preparedness to face academic demands. Such support constitutes a significant factor that strengthens students' resilience in participating optimally in academic activities.

Communication Barriers

Communication barriers within relationships between university students and parents refer to various factors that obstruct or diminish the effectiveness of interaction and information exchange between both parties. According to Gokalp, Akbaşlı, and Diş (2021), communication barriers may arise due to differences in perception, lack of empathy, time constraints, and disparities in values and expectations between parents and children.

Within the context of university students, communication barriers between parents and children may originate from several principal factors. First, differences in academic expectations frequently emerge, whereby parents often establish high achievement expectations while students experience considerable psychological pressure as a consequence of these demands. Second, students' limited availability, resulting from intensive lecture schedules, assignments, and extracurricular activities, reduces both the frequency and quality of communicative interaction with parents. Third, differences in values, norms, and intergenerational cultural backgrounds frequently trigger miscommunication or misinterpretation of messages. Fourth, limited effective communication skills among both parents and students, including deficiencies in active listening, empathy, and assertive yet respectful message delivery, further intensify these barriers. Collectively, these four factors may weaken the quality of parent–student relationships throughout the university period.

In the present study, the respondents generally indicated that they experienced few communication barriers with their parents. Frequent communication enabled them to reconcile differing viewpoints and

maintain mutual understanding. Even among students who communicated less frequently, interactions generally occurred without significant difficulties whenever opportunities for communication arose. LLA (FK-5) stated: *"When we communicate, we try to unify our perspectives so that no major disagreements occur."* A similar statement was expressed by MSA (FKIP-3), who explained that no substantial communication barriers existed, aside from occasional signal or network disruptions, which were not considered serious obstacles.

Nevertheless, several students reported communication difficulties due to their parents' occupational commitments, which limited opportunities for interaction. This was conveyed by DNP (FKIP-5), who explained that their parents were often excessively occupied with work, making communication difficult at times. Other respondents indicated that communication barriers occasionally arose because of differences in opinion. For example, SLA (FP-1) stated that disagreements sometimes resulted in communication becoming less open.

Respondents who experienced communication barriers generally developed strategies to overcome them. For instance, RNF (FP-1) explained that whenever their parents were busy, they attempted to allocate or seek appropriate moments for communication, whether at night, in the morning before leaving for university, or during breakfast together. Similarly, DPN (FKIP-5) reported seeking opportunities to communicate when their parents were less occupied. Meanwhile, MTT (FE-3) stated that when face-to-face interaction with parents was difficult, they chose to communicate through telephone conversations instead.

Perceptions and Expectations

Students' perceptions and expectations regarding communication with their parents reflect how they evaluate and wish such interactions to occur. According to Zainuddin (2024), there is a positive relationship between students' perceptions of parental expectations and their fear of academic failure. The study demonstrated that the higher students' perceptions of parental expectations, the greater the fear of failure they experienced. This finding is consistent with the research conducted by Wang and Tambi (2024), which revealed that students' perceptions of parental expectations may influence academic engagement through the mediating role of academic self-efficacy.

Based on the analysis conducted in this study, students generally perceived communication with their parents as highly important. For example, NFR (FK-7) stated that communication with parents was extremely important because it helped maintain motivation throughout the academic process. A similar view was expressed by ZPT (FK-1), who explained that communication with parents was highly significant because it served as a form of support originating from the family environment, particularly from the mother.

Likewise, NDN (FE-5) emphasized that communication with parents was *"extremely important"* because parents functioned as a source of emotional expression and primary support. Through effective communication, the respondent was able to receive motivation, prayers, and advice that enhanced enthusiasm for academic life. Similarly, SLA (FP-1) stated that parental support was highly important for achieving academic success.

Several students also expressed specific expectations regarding their parents' attitudes toward their academic lives. ANA (FK-1) stated: *"I hope my parents will not place excessively high expectations on my academic life."* Meanwhile, HNS (FT-5) explained the hope that parents would better understand their busy schedule and continue providing encouragement and discipline throughout the academic process. Similarly, AAS (FH-7) expressed the expectation that parents would continue supporting them during their university studies. RNF (FP-1) also hoped that parents would continue praying for them, providing encouragement, and showing understanding while facing academic difficulties.

In general, students expected their parents to possess a broader understanding of campus life, recognizing that university education involves not only academic grades but also various experiences that contribute to the development of knowledge, skills, social relationships, and participation in non-academic activities. As explained by NDN (FE-5), *"Campus life is full of challenges and opportunities, so I need trust, understanding, and support from my parents in order to develop not only inside the classroom but also outside of it."* A similar perspective was conveyed by ASS (FH-7), who wished for parents to understand that university life is not solely about studying, but also about adapting to new environments and confronting challenges, making parental support and understanding highly meaningful.

Nevertheless, several students expressed that they did not particularly expect their parents to fully understand campus life. NRF (FK-5) stated that there was no need to expect further understanding from parents because they already comprehended the respondent's circumstances. Likewise, XHA (FT-3) explained that there was no need for excessive expectations because their parents already understood the

purpose of pursuing higher education. In other words, these students felt no necessity to demand additional understanding regarding academic life, as they believed their parents already possessed sufficient comprehension. This perception was largely attributed to the frequent communication maintained with their parents.

Openness

The interview findings indicate that communication between university students and parents is generally characterized by mutual openness. Students demonstrated a willingness to openly discuss problems encountered during the academic process, such as assignment burdens, social pressures, and adaptation challenges. At the same time, parents exhibited a willingness to listen to and accept their children's concerns with empathy.

This form of open communication is consistent with the characteristics of family communication, which encourage trust and emotional closeness among family members (Galvin, Braithwaite, & Bylund, 2020). Furthermore, interpersonal communication theory emphasizes that openness constitutes one of the principal indicators of effective interpersonal communication (Joseph A. DeVito, 2019). The findings of this study are also supported by previous research demonstrating that high-quality family communication, particularly in terms of conversation orientation, is positively correlated with students' well-being and contributes to reducing stress and academic burnout symptoms. For example, research conducted by Zamralita, Wilis, and Angelina (2024) demonstrated a strong positive relationship between family communication and family functioning. Similarly, research by Guerra-Santana, Rodríguez-Pulido, and Artiles-Rodríguez (2022) found that communication between parents and university students constitutes an important source of personal and social support.

Accordingly, the open communication patterns identified in these interviews may be understood as manifestations of family communication theory and interpersonal communication theory, whereby students feel secure in expressing academic difficulties, while parents provide an open dialogic space that facilitates the exchange of experiences and emotional support.

Support

Support refers to forms of assistance or reinforcement provided by one individual to another, either morally or materially, in facing particular situations or enhancing motivation. Such support may take the form of physical assistance, advice, attention, or emotional encouragement intended to foster feelings of comfort, appreciation, care, and strengthened social relationships.

Within the family context, support refers to all forms of assistance provided by family members through attitudes, actions, and acceptance. These forms of support include: (1) emotional support in the form of affection and concern; (2) informational support through the provision of information, advice, or guidance; (3) instrumental support involving tangible assistance in fulfilling practical needs; and (4) appraisal or esteem support through appreciation of family members' efforts and achievements (Galvin, Braithwaite, & Bylund, 2020).

Within the context of higher education, family support, particularly parental support, plays a significant role in students' academic lives. Active communication between students and parents has been shown to exert a substantial influence on learning motivation, including increased enthusiasm, discipline, and the ability to cope with academic challenges (Li & Chen, 2022; Putri & Suryani, 2021). From the perspective of interpersonal communication theory, support conveyed through open, empathetic, and responsive communication fosters psychological closeness and strengthens trust within relationships.

Meanwhile, Social Penetration Theory explains that such closeness develops through a gradual process of self-disclosure, whereby students and parents progressively share increasingly personal and profound information. Consequently, family support functions not merely as an external source of strength, but also as an integral component of the development of interpersonal closeness, which significantly influences students' emotional well-being and academic success.

Closeness

The physical proximity between parents and students, whether they live together or separately, does not necessarily determine the effectiveness of communication regarding academic activities. The in-depth interviews revealed that some students who live with their parents have relatively limited communication about their studies, whereas students who live apart from their parents can maintain more effective communication through digital media or telephone.

This finding is reflected in the statement of CLN (FKIP-3), who reported communicating with her parents almost every day about her studies, friends, and assignments. In contrast, LLA (FK-5), despite living with her parents, rarely communicates with them about her studies or campus activities.

These accounts indicate that the physical presence of parents within the same living environment does not automatically result in more intensive academic communication. Frequent interactions within the household may primarily concern everyday activities, while academic matters are not necessarily discussed. Conversely, students who live separately from their parents may intentionally initiate communication when they wish to share their academic progress or seek parental support.

The findings further suggest that communication effectiveness is more closely associated with the quality of interaction, openness, and the willingness of both parties to exchange information than with physical proximity alone. Digital media and telephones communication can serve also as effective means of maintaining contact when students and parents live apart. However, the availability of communication media does not, by itself, guarantee effective or meaningful communication. Responsiveness, attention, and openness between students and parents remain important factors in establishing building meaningful interpersonal communication.

These findings are consistent with the family communication perspective, which emphasizes that communication quality is shaped not only by physical proximity but also by interaction, patterns, openness, and the roles performed within the family (Galvin, Braithwaite, & Bylund, 2020). Therefore, within the context of this study, the effectiveness of student-parent communication is better understood in terms of the quality of the relationship and the interaction patterns established between them rather than physical distance alone.

From the perspective of interpersonal communication theory, communication effectiveness is largely determined by motivation, empathy, and the ability to understand one another, rather than by physical presence alone. This was reflected in the case of NAZ (FK-5), who, despite living with their parents, rarely communicated about academic matters. Although parental support remained present, conversations concerning university life occurred only occasionally. A similar situation was experienced by FAN (FT-7), who also lived with their parents but communicated more frequently only during examination periods. Likewise, MDT (FKIP-1) stated that communication with parents was generally limited to basic matters such as class schedules or academic holidays.

In contrast, students living separately from their parents tended to demonstrate more structured and purposeful communication patterns. MSA (FKIP-3), who resided in a boarding house, communicated with parents every week, discussing academic matters and student organizational activities. SLA (FP-1) even reported communicating almost every day despite living far from home. This pattern corresponds with Social Penetration Theory, which explains that interpersonal closeness develops through consistent and meaningful self-disclosure processes. In other words, open relationships may be established without the necessity of sharing the same physical space. Nevertheless, not all students living apart from their parents were able to maintain intensive communication. XHA (FT-3) for example, rarely communicated despite residing separately from their parents.

A common reason expressed by students who communicated infrequently, whether living with parents or in boarding houses, was reluctance to burden their parents with academic problems. YPS (FH-7) rarely communicated because of a desire to avoid causing parents to worry about academic difficulties. Similarly, CAH (FP-1) tended to avoid discussing university matters because they assumed that their parents might not fully understand the complexities of academic life and university activities. From the perspective of family communication theory, this condition reflects a protective communication pattern, whereby children deliberately restrict certain information in order to preserve comfort and emotional stability within the family. From the perspectives of interpersonal communication theory and Social Penetration Theory, such barriers to self-disclosure limit the depth of communication, thereby preventing relationships from reaching more intimate levels of information exchange regarding academic experiences.

Time

Within the context of communication between university students and parents, time refers to the temporal opportunities available for interaction. Time constraints frequently constitute a major obstacle in the communication process. Parents who are occupied with professional responsibilities often lack sufficient opportunities to communicate intensively with their children, while students themselves are confronted with demanding academic schedules. Consequently, the available time for interaction between both parties often

fails to coincide, resulting in reduced communication frequency and quality. This condition was reflected in the experience of DNP (FKP-5), who stated that communication with parents had diminished due to their parents' occupational commitments. Similarly, SNI (FP-5) explained that their father was extremely busy, resulting in more frequent communication with their mother instead.

From the perspective of family communication theory, time limitations may reduce opportunities for families to provide emotional support, motivation, and important academic-related information, which may ultimately affect students' psychological well-being (Galvin, Braithwaite, & Bylund, 2020). Within the framework of interpersonal communication theory, low interaction frequency and diminished communication quality may weaken communication effectiveness, given that effective interpersonal communication requires openness, empathy, and reciprocal feedback (Joseph A. DeVito, 2019).

From the perspective of Social Penetration Theory, time constraints also impede the gradual process of self-disclosure, thereby preventing communication between students and parents from developing optimal depth and intimacy. Thus, time should not merely be regarded as a technical factor, but also as a crucial element influencing closeness, communication quality, and the development of communication relationships between university students and their parents.

Parental Responses

An important aspect of communication between parents and university students concerns the responses provided by parents when students share experiences or challenges encountered during their academic journey. These responses encompass both verbal and nonverbal reactions that may reflect attention, empathy, or conversely, indifference.

From the perspective of family communication theory, the quality of parental responses constitutes an important indicator in evaluating the effectiveness of communication functions within the family, including the family's capacity to provide emotional and informational support. This was reflected in the experience of AHM (FE-5), who, despite rarely communicating due to living in a boarding house, stated that whenever interaction occurred, the parents responded positively and expressed enthusiasm while listening to academic-related stories. Such responses made AHM feel appreciated and increasingly motivated to complete academic studies. A similar experience was described by CBD (FT-5), who lived with parents and explained that the parents consistently provided positive reactions toward discussions concerning university life.

Nevertheless, not all students experienced similar forms of parental responsiveness. MDT (FKIP-1) stated that parental responses tended to be ordinary and lacking meaningful advice, resulting in academic-related communication occurring infrequently and being perceived as uninteresting to discuss. From the perspective of interpersonal communication theory, this limited responsiveness reflects a low quality of interaction that may hinder the development of emotional closeness and the reinforcement of academic motivation.

This condition is also consistent with Social Penetration Theory, which explains that relationships characterized by limited openness and self-disclosure tend to encounter difficulties in developing deeper interpersonal intimacy. A similar perspective was conveyed by CAH (FP-1), who explained that the parents tended to remain silent when listening to stories about academic life. According to the respondent, communication with parents is highly important in identifying obstacles encountered during university studies and in obtaining solutions, motivation, or emotional encouragement. The absence of adequate responsiveness indicates that the process of social penetration within family relationships has not developed optimally, thereby hindering the establishment of closer and more supportive relationships for students throughout their academic experiences.

The findings of this study indicate that communication patterns between students and their parents in the context of university life can be understood through the complementary perspectives of Family Communication Theory, Interpersonal Communication Theory, and Social Penetration Theory. Family Communication Theory provides a framework for understanding communication within family relationships, particularly in relation to family roles, interaction patterns, parental support, and openness between students and their parents. In addition, Interpersonal Communication Theory helps explain how the quality of interactions, including openness, attentiveness, responsiveness, and feedback, influences the effectiveness of communication between students and parents.

Meanwhile, Social Penetration Theory provides a perspective for understanding the depth of communication, particularly how students gradually develop openness from general discussions about

university activities to more personal matters, such as academic difficulties, stress, concerns, and the need for parental support. Taken together, these three theoretical perspectives complement one another in explaining that student-parent communication patterns are shaped not only by the frequency and medium of communication but also by the family relationships context, the quality of interpersonal interaction, and the depth of students' self-disclosure when sharing their college experiences.

CONCLUSION

Based on the analysis of in-depth interviews conducted with 30 students from various faculties at Universitas Tama Jagakarsa, it can be concluded that communication patterns between university students and parents within the context of higher education vary considerably in terms of communication frequency, communication channels, and depth of interaction. Communication frequency tends to be relatively balanced between students who communicate frequently (daily or several times per week) and those who communicate infrequently (only when necessary), with a greater tendency toward routine communication among students living with their parents as well as those residing separately but maintaining contact through digital media.

The content of communication generally focuses on academic matters such as class schedules, assignments, examinations, interactions with peers, and daily campus experiences. The majority of students perceived that their parents understood their academic circumstances in a general sense, although not always in detailed terms, thereby enabling communication to function as a medium for sharing experiences and obtaining understanding.

Parental support throughout the academic process was found to be both consistent and significant, encompassing emotional support (motivation, encouragement, and reinforcement), informational support (advice and guidance), and instrumental support (educational facilities and financial assistance). All respondents stated that they received support from their parents, although the degree of support varied. Such support contributed positively to students' academic motivation, psychological resilience, and emotional well-being throughout their higher education experience.

Communication barriers were relatively minimal; most students reported experiencing no substantial obstacles because communication generally occurred in a reciprocal and mutually understanding manner. However, when barriers did arise, the principal factors included parents' occupational busyness and differences in opinion. These obstacles were commonly addressed by identifying appropriate opportunities for communication, such as during the evening, early morning, or through telephone conversations.

In general, students perceived communication with their parents as highly important because it functioned as a primary source of motivation, emotional expression, emotional support, and psychological stability amidst the challenges of university life. Their principal expectation was that parents would develop a broader understanding of campus life dynamics, recognizing that university education involves not only academic achievement, but also personal development, social interaction, non-academic activities, and various adaptation challenges.

Overall, this study reinforces the finding that open, supportive, and reciprocal family communication plays a crucial role in promoting both academic success and emotional well-being among university students during the phase of emerging adulthood. These findings are consistent with family communication theory, interpersonal communication theory, and Social Penetration Theory, in which gradual self-disclosure strengthens interpersonal closeness and support within parent–student relationships.

REFERENCES

- Altman, I., & Taylor, D. (2020). *Social Penetration: The Development of Interpersonal Relationships* (3rd ed.). Routledge.
- Arnett, J. J. (2023). *Emerging adulthood: The Winding Road from the Late Teens Through the Twenties* (3rd ed.). Oxford University Press.
- Blumer, H. (1969). *Symbolic Interactionism: Perspective and method*. University of California Press.
- Carpenter, A., & Greene, K. (2016). Social Penetration Theory. *The International Encyclopedia of Interpersonal Communication*, 1–6. <https://doi.org/10.1002/9781118540190.wbeic0160>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). Sage Publications.

- Deianeira, D. R., Putri, K. Y. S., & Sutjipto, V. W. (2024). Communication Patterns of Overseas Students with Parents. *Journal of Media, Culture and Communication*, 4(2), 95–104. <https://doi.org/10.55529/jmcc.42.8.15>
- DeVito, J. A. (2019). *The Interpersonal Communication Book* (15th ed.). Pearson Education.
- Galvin, K. M., Braithwaite, D. O., & Bylund, C. L. (2020). *Family Communication: Cohesion and Change* (11th ed.). Routledge.
- Gao, F., Liu, Y., & Zhang, Y. (2024). Parent-Child Communication and Educational Anxiety: The Mediating Role of Parent-Child Trust Relationship. *BMC Psychology*, 12(1), 1–10. <https://doi.org/10.1186/s40359-024-02093-x>
- Geng, Y., Zhang, Y., & Li, X. (2023). The Relationship Between Parent–Child Communication and English Academic Engagement: A Moderated Mediation Model. *BMC Psychology*, 11(1), 1–10. <https://doi.org/10.1186/s40359-023-02093-3>
- Gokalp, S., Akbaşlı, S., & Diş, O. (2021). Communication Barriers in The Context Of School-Parents Cooperation. *European Journal of Educational Management*, 4(2), 83–92. <https://doi.org/10.12973/eujem.4.2.83>
- Guerra-Santana, M., Rodríguez-Pulido, J., & Ariles-Rodríguez, J. (2022). Communication Between Parents and Their University Offspring and Sources of Personal and Social Support. *International Journal of Sociology of Education*, 11(2). <https://doi.org/10.17583/rise.8813>
- Habiburrahman, M., & Maulidiyah Rahmah, U. (2024). Openness of Communication and its Implications for Family Harmony. *Jurnal Konseling Pendidikan Islam*, 5(2). <https://doi.org/10.32806/jkpi.v5i2.216>
- Hafief, C. (2023). *Komunikasi Keluarga (Family Communication) Jalan Menuju Ketahanan Keluarga dalam Era Digital*. Kencana.
- Hochberg, Z., & Konner, M. (2020). Emerging Adulthood, A Pre-Adult Life-History Stage. *American Journal of Human Biology*, 32(5), e23402. <https://doi.org/10.1002/ajhb.23402/>
- Hogan, R., & Roberts, B. W. (2018). Understanding Interpersonal Communication Through Symbolic Interaction: Implications for Family Relationships. *Journal of Family Communication*, 18(2), 101–114. <https://doi.org/10.1080/15267431.2018.1439202>
- Irfan, I. (2022). Peranan Keluarga dalam Pendidikan Anak Pasca Pandemi Covid-19. *Jurnal Ilmu Pendidikan*, 5(1), 1–15. <https://doi.org/10.12345/jip.v5i1.1255>
- Koerner, A. F., & Fitzpatrick, M. A. (2020). Understanding Family Communication Patterns and Their Influence on Relational Outcomes. *Journal of Family Communication*, 20(4), 293–308. <https://doi.org/10.1080/15267431.2020.1804956>
- Kriyantono, Rachmat. (2021). *Teknis Praktis Riset Komunikasi Kuantitatif dan Kualitatif*. Kencana.
- Kvale, S., & Brinkmann, S. (2015). *InterViews: Learning The Craft Of Qualitative Research Interviewing* (3rd ed.). Sage Publications.
- Latief, R. (2026). *Preferensi Mahasiswa Penyiaran Terhadap Model Kerja Tim Kecil versus Tim Lengkap Dalam Produksi Audiovisual*. MEDIASI Jurnal Kajian Dan Terapan Media, Bahasa, Komunikasi, 7(1), 28–43. <https://doi.org/10.46961/Mediasi.V7i1.1962>
- Li, H., & Chen, Y. (2022). Self-Disclosure and Emotional Intimacy in Parent–Child Communication in The Digital Era. *Journal of Family Communication*, 22(3), 215–230. <https://doi.org/10.1080/15267431.2022.2045176>
- Ngalimun. (2018). *Ilmu komunikasi: Sebuah pengantar praktis*. Pustaka Pelajar.
- Putri, N., & Suryani, A. (2021). The Role of Parental Responsiveness on Student Motivation in Higher Education. *Journal of Educational Communication*, 15(2), 101–115. <https://doi.org/10.1080/educom.2021.150212>
- Ráčzová, A. (2020). Emerging Adulthood Features: An Overview of The Research in Approaches and Perspectives in Goals Area. *Človek a spoločnosť [Individual & Society]*, 23(1), 1–16. <https://doi.org/10.31577/cas.2020.01.565>
- Rakhmawati, N. (2018). Komunikasi Interpersonal antara Mahasiswa Rantau dengan Orang Tua Melalui Media Sosial. *Jurnal Komunikasi dan Media*, 9(2), 112–124.
- Ramadhani, W. & Darmaningrum, K.T. (2024). *Sosial Teori Learning: Parenting Orang Tua Dalam Pembentukan Akhlak Pada Anak*. Jurnal Sosiologi: Vol. 7. (1), 01 – 9. <https://doi.org/10.59700/js.v7i1.17130>
- Republik Indonesia. (2012). *Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi*. Jakarta: Pemerintah Republik Indonesia.
- Sari, D. M., & Lestari, P. A. (2020). Peran Komunikasi Keluarga Terhadap Motivasi Belajar Mahasiswa. *Jurnal Ilmu Komunikasi Indonesia*, 5(1), 45–58
- Song, L. (2024). Parent Autonomy Support and Undergraduates' Academic Engagement: The Mediating Role of Self-Regulation. *Frontiers in Psychology*, 15, 123456. <https://doi.org/10.3389/fpsyg.2024.123456>

- Wahyuningsih, S. E., Maghfiroh, A., Alfatia, A., & Hafizah, Z. (2023). Peran Orang Tua Sebagai Pendidik Anak dalam Keluarga. *Jurnal Pendidikan Keluarga*, 10(2), 45–60. <https://doi.org/10.12345/jpk.v10i2.375922237>
- Wang, Y., & Tambi, F. B. (2024). Correlation Between Students' Perceived Parental Expectations And Students' Academic Engagement: The Intermediary Effect of Academic Self-Efficacy. *Journal of Pedagogical Research*, 8(3), 16–33. <https://doi.org/10.3389/fpsyg.2024.123456>
- Wulandari, R. (2021). Keterbukaan Diri Mahasiswa Kepada Orang Tua dalam Konteks Pendidikan Tinggi. *Jurnal Psikologi dan Komunikasi*, 7(3), 201–214
- Ye, B., Zhang, X., & Liu, Y. (2022). Perceived Parental Support and College Students' Depressive Symptoms: The Mediating Roles of Emotion Regulation Strategies and Resilience. *BMC Psychology*, 10(1), 123. <https://doi.org/10.1186/s40359-022-00856-4>
- Yuliana, F., & Fadli, A. (2022). Dukungan Sosial Keluarga Terhadap Prestasi Akademik Mahasiswa. *Jurnal Pendidikan dan Pengembangan*, 10(1), 33–42
- Zainuddin, K. (2024). Pengaruh Persepsi Harapan Orang Tua Terhadap Fear of Failure pada Mahasiswa Tingkat Akhir Fakultas Psikologi Universitas Negeri Makassar. *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora*, 3(2), 123–135. <https://doi.org/10.1186/s40359-024-02093-x>
- Zamralita, Z., Wilis, A. P. L., & Angelina, S. (2024). The Role of Family Resilience on Family Functioning with Family Communication as Mediator in Generation Z. *Jurnal Komunikasi*, 16(2), 508–524. <https://doi.org/10.24912/jk.v16i2.30434>
- Zhang, W. (2021). Symbolic Interactionism in The Study of Family and Education Communication. *Communication & Society Journal*, 34(2), 145–160. <https://doi.org/10.1080/1369118X.2021.1891172>

Digital Audience Reception and the Negotiation of Religious Authority on YouTube

Junita BR Surbakti¹, Arfan¹, Juparno Hatta^{1*}, Suparman Jayadi²

¹ UIN Sulthan Thaha Saifuddin, Jambi, Indonesia

² International Islamic University Malaysia, Kuala Lumpur, Malaysia

*Corresponding author: juparnohatta@uinjambi.ac.id

ORCID ID:

Junita BR Surbakti : [0009-0000-2867-8591](https://orcid.org/0009-0000-2867-8591)

Arfan : [0000-0002-3183-8856](https://orcid.org/0000-0002-3183-8856)

Juparno Hatta : [0009-0000-6844-7659](https://orcid.org/0009-0000-6844-7659)

Suparman Jayadi : [0000-0002-0194-5132](https://orcid.org/0000-0002-0194-5132)

DOI: <https://doi.org/10.46961/mediasi.v7i3.2130>

Article Info

Received: 19/08/2026
Revised: 30/08/2026
Accepted: 04/09/2026
Published: 30/09/2026

e-ISSN: 2721-0995
p-ISSN: 2721-9046

Keywords

Audience Reception;
Digital Religion;
Religious Authority;
Religious Legitimacy;
Youtube

ABSTRACT

Digital media have reconfigured religious authority by expanding the role of audiences in evaluating, affirming, and contesting religious legitimacy. This study examines how YouTube audiences interpret and negotiate representations of religious authority in digitally mediated religious communication. Using a qualitative approach informed by Stuart Hall's reception framework, the study draws on netnographic observation of audience comments collected between January and May 2025 from 10 videos across five YouTube channels selected for their relevance to debates on religious authority. The comments were analysed through Hall's decoding positions dominant, negotiated, and oppositional to identify how audiences recognize, qualify, or reject authority claims. The findings show that audiences evaluate religious authority through interrelated epistemic, institutional, performative, moral, experiential, and relational-digital criteria. Dominant readings tend to affirm scholarly competence and recognized religious credentials, negotiated readings introduce additional criteria such as communication style and audience experience, while oppositional readings challenge authority when public conduct is perceived as inconsistent with moral expectations. These intersecting evaluations indicate a hybrid configuration of religious authority in which traditional sources of legitimacy interact with audience-based judgments formed through digital engagement. The study contributes to scholarship on digital religion by showing that audience reception is not merely a response to established authority but an active site in which the foundations of religious legitimacy are continuously negotiated.

INTRODUCTION

As social media has become embedded in contemporary life, YouTube has significantly reshaped the social and religious landscape (Noviani & Udasmoro, 2021). The platform's accessibility and flexibility have enabled new religious actors to participate in the production, negotiation, and contestation of religious authority in the digital public sphere. Religious groups also use YouTube to articulate interpretations within their respective ideological frameworks. Hakim and Mukhlis (2023), for example, show how purist-Salafi, Jihadist-Salafi, and traditional-moderate groups use digital media to pursue and negotiate religious legitimacy. YouTube has therefore become a digital arena in which religious authority is contested and fragmented through the emergence of non-conventional actors operating beyond formal religious institutions.

Within these dynamics, the religious expressions articulated by audiences on social media warrant close attention (Arafat et al., 2022). The issue concerns not only the emergence of new religious actors but also how audiences interpret, respond to, and articulate positions toward the content they encounter. YouTube's comment function enables users to respond directly to the content they consume. Comments should therefore not be treated as merely spontaneous or inconsequential messages; rather, they constitute spaces of articulation in which meaning, affect, ideology, and audience positions are produced and expressed (Budiawan, 2022). Audiences thus operate not as passive recipients but as active participants in meaning-making and the circulation of meaning in digital spaces.

YouTube consequently enables audiences to participate in the production and reproduction of religious authority online. Digital religious communities are not merely passive listeners within Islamic discourse; users can comment on, redistribute, criticize, and even openly challenge the credibility of religious figures. The platform therefore facilitates not only the democratization and fragmentation of religious authority but also its public evaluation, affirmation, and negotiation by audiences.

Previous studies have documented the substantial influence of social media on religious authority. Greater access to religious discourse has weakened the exclusive control of mainstream or traditional scholars and dispersed authority across digital spaces. Digital media therefore function not only as channels for religious messages but also as arenas in which authority is contested and fragmented (Afriansyah, 2021; Al Ghozi et al., 2025). Research on digital religion likewise shows the proliferation of religious figures who communicate interpretations aligned with diverse ideological orientations. At the same time, conservative and Islamist discourses may attain greater visibility than moderate-progressive discourse, while new digital actors can, in some contexts, surpass traditional authorities in popularity (Halimatullah, 2022; Hew, 2018; Kirana & Garadian, 2020).

Reception studies conceptualize audience interpretation as an active process of meaning construction rather than passive message consumption. From Hall's reception perspective, audiences may accept, negotiate, or reject mediated representations (Hall, 1986). YouTube extends this participatory process by allowing users to produce and circulate interpretations through comments and other forms of engagement. Prior research has therefore identified not only the growth of Islamic content on the platform but also increasingly interactive relationships between content producers and audiences through comments, likes, views, and subscriptions (Al-Zaman, 2022; Hanif, 2024).

Although previous studies have examined the construction and dissemination of religious authority through digital media and recognized users as active agents of meaning-making, they have paid less attention to how different audience reading positions contribute to the negotiation of religious legitimacy. This study addresses that gap by examining how YouTube audiences receive, negotiate, and reject representations of religious authority within digitally mediated religious communication.

To address this question, the study draws on Stuart Hall's reception theory, which conceptualizes audiences as active interpreters of mediated messages. Religious messages and representations of religious figures may be decoded through acceptance, negotiation, or rejection. Hall's framework therefore makes it possible to identify how audiences position themselves toward representations of religious authority and how those representations are affirmed, qualified, or contested.

Accordingly, this study examines how YouTube audiences negotiate religious authority through dominant, negotiated, and *oppositional readings* of representations conveyed by religious figures. It contributes to scholarship on digital religion by showing that audience reception does more than register acceptance or rejection of religious messages; it also participates in negotiating the criteria through which religious authority becomes legitimate in digitally mediated communication.

LITERATURE REVIEW

Existing scholarship indicates that digitalization does not eliminate religious authority; rather, it transforms how authority is formed, exercised, and maintained. Campbell and Evolvi (2020) show that changing media environments have produced new configurations of religious practice and authority, including roles such as digital professionals, spokespersons, and strategists. Traditional religious authorities have simultaneously adapted to the logics of digital media in order to maintain relevance and legitimacy. Digital transformation is therefore better understood as a process of reconfiguration and negotiation than as the disappearance of traditional authority.

This understanding is consistent with Evolvi's (2022) account of digital religion, which emphasizes how digital media reshape the ways individuals and groups experience and practice religion. Digital spaces serve not only as sites for reproducing religious practices but also as arenas in which communities construct legitimacy, sustain practices, and negotiate authority. Whereas Campbell and Evolvi (2020) emphasize institutional transformation and new authority roles within changing media environments, Evolvi (2022) gives greater attention to the negotiations produced through interactions among religious practice, digital space, and users. This perspective highlights how digital openness creates new possibilities for imagining and discussing traditional religious authority.

More recent research shows that these transformations are increasingly visible across platforms such as YouTube, Instagram, and TikTok. Yuliani (2026) argues that platforms no longer function merely as channels for transmitting religious messages but also as environments in which religious authority is constructed. Legitimacy that once rested primarily on institutional position now increasingly intersects with communicative competence, audience proximity, and platform visibility. Religious legitimacy in digital environments is therefore formed through dynamic processes of interaction and negotiation rather than solely through formal institutional recognition.

Research on religious figures on YouTube has begun to show how this transformation unfolds through audience interaction. Malik and Masrur (2025), in their study of Ustaz Adi Hidayat, demonstrate that YouTube can function as a new arena of religious interpretation. His authority is associated not only with mastery of religious knowledge and the ability to articulate religious messages but also with audience engagement. Interactions in comment sections help validate, reinforce, and circulate religious content, suggesting a shift from viewing authority as an intrinsic attribute of a figure toward understanding it as something that also depends on recognition generated through audience engagement.

Triantoro's (2020) study of *Ustadz* Abdul Somad similarly demonstrates that *da'wah* communication strategies contribute to the formation of digital authority, while fan engagement strengthens the figure's position in digital media. Audiences do not merely consume content; they also disseminate videos through interpersonal networks, expanding the reach and visibility of *da'wah* messages. Whereas Malik and Masrur (2025) emphasize audience validation, Triantoro gives greater attention to communication strategy and fan-driven dissemination. Together, these studies show that audience engagement can contribute to digital authority through validation, interaction, circulation, and the production of visibility.

Taken together, these studies indicate that religious authority in digital spaces is no longer determined solely by institutional legitimacy or scholarly competence. It is also shaped by adaptation to media environments, communication strategies, digital visibility, and audience engagement. However, the literature conceptualizes audiences differently: some studies treat them primarily as users who interact with and extend the reach of religious content, whereas others recognize their role in validating religious figures. This variation points to the increasingly important, yet still underexplored, role of audiences in the formation of digital religious legitimacy.

What remains insufficiently explained is how audiences interpret representations of religious authority and how their interpretations help define what counts as legitimate authority. Comments, validation, dissemination, and interaction have not always been examined as reception practices that reveal positions of acceptance, negotiation, and rejection. A reception-based approach can therefore illuminate how audiences do more than enhance the visibility of religious figures: they actively negotiate legitimacy by interpreting religious messages and evaluating the figures who deliver them.

Building on this literature, the present study treats audience comments on YouTube as expressions of reception through which religious authority may be accepted, qualified, or rejected. Rather than viewing audiences only as sources of social validation, the study examines how dominant, negotiated, and *oppositional*

reading positions shape evaluations of religious figures. Drawing on Stuart Hall's reception framework, it analyses how variations in these positions contribute to the negotiation of religious legitimacy within digitally mediated religious communication.

THEORETICAL FRAMEWORK

This study employs Stuart Hall's reception theory as an analytical framework for examining how audiences interpret, construct, and negotiate religious authority in the digital public sphere (Xie et al., 2022). The analysis focuses on comments posted on YouTube channels featuring religious figures. First, a *dominant reading* identifies comments that accept and affirm the authority represented in the content. Second, a *negotiated reading* identifies comments that accept some aspects of an authority claim while introducing reservations, conditions, or alternative evaluations. Third, an *oppositional reading* identifies comments that understand the representation being offered but reject the associated authority claim or religious interpretation (Hall, 1986).

Table-1. Operational indicators of audience reading positions

No.	Position	Indicator	Description
1	Dominant	Affirmation, acceptance, justification	Accepting and affirming represented authority
2	Negotiated	Conditional acceptance, negotiation, qualification	Accepting aspects of authority while introducing qualifications or alternative evaluations
3	Oppositional	Criticism, rejection, alternative framing	Rejecting represented authority or proposing alternative interpretations or figures

Stuart Hall's reception framework is used here to examine how audiences interpret representations of religious figures and messages on YouTube. Through decoding, audience responses are classified into dominant, negotiated, or *oppositional reading* positions. As summarized in Table-1, these positions provide the basis for identifying how audiences evaluate the capacity and legitimacy of religious figures and the epistemic, institutional, performative, and relational criteria underlying that recognition. The framework thus extends the analysis beyond the interpretation of religious messages to the audience's evaluation of the legitimacy attached to the figures who communicate them.

METHOD

Research Design

This study uses a qualitative approach informed by Stuart Hall's reception framework to analyse how audiences interpret and respond to representations of religious authority on YouTube (Hall, 1986; Creswell, 2018). The unit of analysis is the individual audience comment that expresses an identifiable position toward a religious figure or message. Comments are first classified according to Hall's three reading positions dominant, negotiated, and oppositional and are then analysed thematically to identify the bases of religious legitimacy expressed in the data. Data collection follows a netnographic approach (Eriyanto, 2021; Priowidodo, 2022) by tracing audience comments on five YouTube channels featuring religious figures in podcasts and other forms of digital content (Zarkada et al., 2025).

Data Sources and Sampling

Data were collected from publicly accessible YouTube comment sections, which provide an active site of interaction between content producers and audiences. The observational corpus comprises five channels: Gus Miftah Official, Khalid Basalamah Official, Curhat BANG Denny Sumargo, dr. Richard Lee, and Deddy Corbuzier. Audience comments were examined across 10 videos published on these channels. Data collection was conducted from January to May 2025.

Videos were selected purposively according to their relevance to representations of religious authority. During the research period, Gus Miftah and Khalid Basalamah were among the religious figures receiving substantial public attention. The selected videos also generated high levels of audience interaction, providing sufficient material for reception analysis. Because some videos contained thousands of comments, comments were selected purposively according to their relevance to audience positions toward the represented figure or authority. Spam, duplicate comments, and comments unrelated to the substance of the videos were excluded from the corpus.

Research Procedures

The research proceeded in several stages to make the analytical process traceable from data collection to interpretation. First, the researcher identified and documented YouTube videos that met the study criteria during the specified period and collected comments relevant to the representation of religious figures, religious messages, and religious authority. Second, the comments were screened and organized according to the research focus. Comments unrelated to the religious messages, figure representations, or audience positions under investigation were excluded from the analysis.

Third, the researcher conducted familiarization and initial coding by repeatedly reading the selected comments to identify recurring patterns of meaning and expressions of acceptance, agreement, questioning, reservation, and rejection. Initial codes were generated from the substance of the comments before the application of Hall's theoretical categories.

Fourth, the initial codes were compared with Hall's three reception positions. Comments were categorized as a *dominant reading* when audiences accepted the meaning and representation of religious authority offered in the message. A *negotiated reading* was assigned when audiences accepted part of the offered meaning but introduced qualifications, limitations, or interpretations based on their own positions. An *oppositional reading* was assigned when audiences rejected the offered representation of religious authority and articulated alternative interpretations or criticisms. These reading positions were interpreted in relation to the audiences' ideological positions, subjectivities, experiences, and beliefs.

The final stage involved interpreting the classified comments comparatively to identify broader patterns of audience reception toward religious authority on YouTube. The analysis moved beyond assigning comments to the three reading positions and examined how acceptance, negotiation, and rejection contributed to the negotiation of religious legitimacy in digital communication. Interpretations were therefore developed by relating the comment data to audience reading positions and to the context in which religious authority was represented in the selected videos.

Ethical Considerations

This study uses screenshots of videos and comments that are publicly accessible on YouTube. Nevertheless, it applies ethical safeguards to the presentation of user-generated content. Account names, profile photographs, account links, and other potentially identifying information are not reproduced in their original form. Usernames shown in screenshots are partially anonymized by masking several characters for example, "rxxd hxxxtaa" to reduce the possibility of identifying individual users. Other identifying details are similarly removed or obscured. These measures are intended to minimize privacy risks while preserving the textual material required for analysis.

RESULTS AND DISCUSSION

Dominant and Negotiated Readings of Religious Authority

The emergence of social media has substantially altered the landscape of religious authority. Religious legitimacy is no longer monopolized by traditional religious actors or confined to conventional institutions (Afriansyah, 2021). This transformation has extended religious debate into the digital public sphere and created opportunities for participation by a wider range of actors, including non-scholars and ordinary users (Al Khozi et al., 2025).

Digital media have consequently become arenas in which religious legitimacy is continually constructed, contested, and negotiated. Religious authority has also become more decentralized because the production and circulation of religious knowledge can involve diverse actors, including ordinary users who create and distribute religious content. Digital media therefore function as discursive spaces in which competing claims to religious legitimacy are articulated and debated through participatory interaction (Sapriyallah et al., 2020).

Religious legitimacy in the digital era is shaped not only by traditional credentials but also by audience affirmation and engagement. Likes, subscriptions, views, and other forms of attention can increase the visibility and public recognition of religious actors. Such engagement, however, should not be equated automatically with religious legitimacy; rather, it represents one mechanism through which recognition may be produced and reinforced in the digital public sphere.

Religious authority has traditionally been associated with scholarly competence, particularly the capacity to master and articulate Islamic knowledge. Religious authorities are commonly recognized for expertise in disciplines such as Qur'anic exegesis (*tafsir*), Prophetic traditions (*hadith*), and Islamic jurisprudence (*fiqh*),

together with epistemic legitimacy within religious communities (Alatas, 2024; Van Bruinessen, 1995). Authority therefore derives not merely from individual claims but from social recognition of knowledge as a foundation of legitimacy. Audience reception in this study largely reflects this understanding. For example, Axxxa Zxxxxhxxa states, “*There should be clerics like Gus Kautsar to educate Islamic boarding school students, and clerics like Gus Miftah to guide ordinary people and street communities toward the true teachings of Islam.*” Similarly, Rxx Fxxxly remarks, “*Ustadz Khalid and Ustadz Adi Hidayat possess pure Islamic knowledge.*” These comments position religious knowledge as a fundamental criterion for recognizing authority and therefore exemplify a *dominant reading* of the figure's epistemic legitimacy.

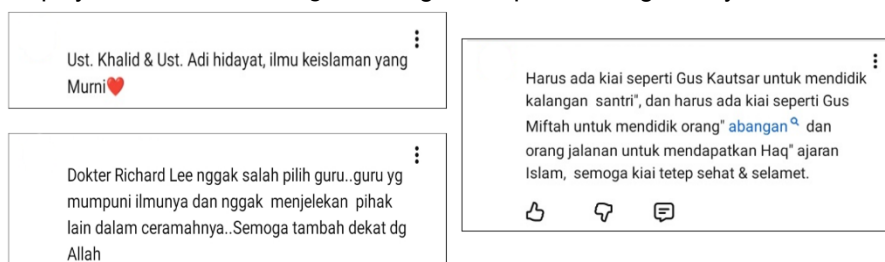


Figure-1. Scholarly competence as a basis for religious legitimacy

Figure-1 illustrates a *dominant reading* in which audiences accept both the religious message and the authority of the represented figure. The figure is perceived as possessing the symbolic capital expected of an *ustadz*, particularly Islamic religious knowledge and scholarly competence. Comments also indicate that *jamaah*, *santri*, *umat*, and *abangan* are understood as benefiting from their encounters with the figure. The pattern therefore shows that some audiences confer legitimacy primarily on the basis of epistemic capacity.

The construction of religious authority, however, is not confined to scholarly credentials. In digital environments, recognition by online communities increasingly influences how authority is evaluated (Hidayatullah, 2024). Audiences may also consider performative qualities such as communication style, rhetorical ability, presentation, and consistency of online presence. One user, Sxxxma Axxa, commented, “*Does anyone else feel that listening to Ustadz Basalamah is comforting? Even after listening for hours, you never get bored because he has a unique and attractive aura.*” This *dominant reading* suggests that authority may also be reinforced by the capacity to communicate religious messages in an engaging, accessible, and socially resonant manner.

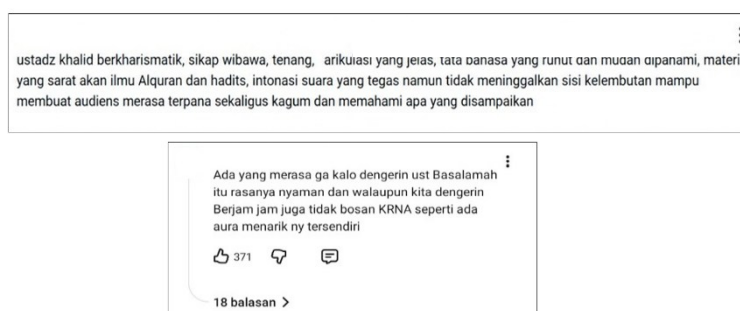


Figure-2. Da'wah communication as a basis for religious legitimacy

The comments in Figure-2 illustrate a *negotiated reading*. Audiences recognize epistemic legitimacy but introduce an additional criterion: the performative ability to conduct *da'wah* effectively. In doing so, they apply their own evaluative frameworks rather than accepting the represented authority without qualification. The comments suggest that communication skills influence the effectiveness with which religious messages are conveyed to Muslim audiences. This negotiated pattern therefore expands the basis of legitimacy from scholarly competence alone to include communicative performance.

The contemporary media environment reinforces the importance of this performative dimension. The effectiveness of religious preaching depends not only on doctrinal substance but also on a preacher's capacity to communicate in relatable ways and sustain meaningful audience engagement. Hanan Attaki, for example, uses popular language and youth-oriented communication strategies to reach millennial audiences (Astutik & Yaqin, 2024; Hermaya & Khatibah, 2024; Najmuddin, 2024). Such strategies can make religious messages

more accessible, foster emotional proximity, and strengthen a preacher's position within digital spaces. Performative competence has therefore become an important component of how religious authority is recognized in contemporary digital preaching.

Digital media have also broadened the range of religious references available to audiences. Whereas recognition of authority was once more localized and often tied to particular religious organizations or community-based figures, audiences can now encounter multiple religious authorities and competing interpretations across platforms. These interpretations may differ substantially and, in some cases, directly contradict one another, creating new conditions for comparison and negotiation.

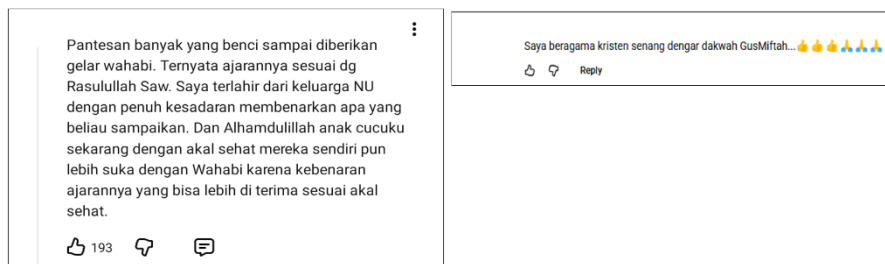


Figure-3. Cross-boundary recognition of religious legitimacy

A comment by Sang Petxxxxx “*As a member of Nahdlatul Ulama, I truly enjoy listening to every sermon delivered by Ustadz Khalid*” illustrates cross-boundary recognition of religious legitimacy. The statement acknowledges authority beyond the commenter's own religious-cultural affiliation. Although Khalid Basalamah is often associated with criticism of rituals practiced within Nahdlatul Ulama communities, recognition of his authority also emerges from audiences who identify with NU. Sumodi Hardjo, for example, commented, “*I was born into an NU family, and with full awareness I believe what he says is correct.*” Similarly, Dxxi Cxxxztxi Dyanarko stated, “*As a Christian, I enjoy listening to Gus Miftah's preaching.*” These responses show that recognition can extend beyond established theological or communal boundaries. Digital audiences are increasingly able to compare, evaluate, select, and negotiate competing claims to religious authority, making recognition more fluid and less strictly hierarchical.

The decoding process represented in Figure-3 therefore demonstrates cross-boundary recognition. Audiences may acknowledge religious figures who differ from the authorities or organizational affiliations they have traditionally trusted, and some comments even express recognition across religious backgrounds. Such responses indicate a negotiated form of recognition shaped by audiences' experiences, comparisons, and interactions with the figures represented in digital media.

Khalid Basalamah is frequently associated with Salafi-oriented Islamic preaching (Dewi et al., 2024; Dewi & Fata, 2023). During the early stages of his visibility in the digital public sphere, he was often labeled a preacher with radical tendencies. His appearances in podcast programs, however, have contributed to a more contested and multidimensional public image. In a *negotiated reading*, Mxxxxmad Rxxx commented, “*Open your eyes, those who keep insulting him and calling him Wahhabi.*” Such responses challenge negative labels by emphasizing perceived qualities such as calmness, gentleness, and adherence to Islamic sources, thereby participating in the renegotiation of his public image and authority.

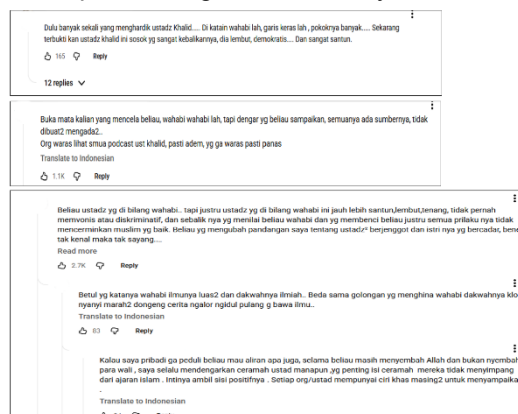


Figure-4. Negotiation of Khalid Basalamah's image within the YouTube digital community

As shown in Figure-4, this negotiation becomes particularly visible when audiences directly challenge descriptions of Khalid Basalamah as radical. Fxxi Gxxxh, for example, commented, “*He is often called a Wahhabi preacher, yet this so-called Wahhabi preacher is far more polite, gentle, calm, and never judgmental or discriminatory.*” Such comparisons go beyond personal preference; they actively redefine the criteria through which religious authority is assessed. By contrasting public labels with perceived conduct, audiences implicitly negotiate the boundaries of legitimacy and determine who deserves recognition as an authoritative religious figure.

The decoding process thus reflects a *negotiated reading* of Khalid Basalamah's representation. Rather than simply accepting external characterizations of the figure, audiences interpret them through their own experiences and understandings. These alternative evaluations renegotiate his public image and may, in turn, contribute to renewed recognition of his religious authority.

These reception patterns reveal competing audience constructions of religious authority and support accounts of the fragmentation of religion under conditions of digital mediation (Hakim & Mukhlis, 2023). Binary labels such as left-right, radical-moderate, and traditional-progressive are increasingly inadequate for capturing contemporary configurations of authority. Audience responses on YouTube instead display more fluid and hybrid combinations of acceptance, qualification, and rejection.

Audience-Led Delegitimization and the Negotiation of Religious Authority in Digital Media

In digital media, audiences have become active agents in shaping, evaluating, and negotiating religious authority. Social media provide relatively autonomous communicative spaces in which users not only consume religious discourse but also participate in producing and circulating meaning through interactive practices (Jenkins, 2006). These conditions create what can be described as an informal deliberative arena (Alimi, 2018), in which comments, criticism, and public argument can intervene in the reproduction of religious authority. Audience intervention may therefore extend beyond negotiation to critical reception and delegitimization, including efforts to deny the label of *ustadz* to figures considered no longer worthy of religious authority.

At the same time, new media have made religious authority increasingly contingent. Structures once grounded primarily in epistemic credentials, institutional affiliation, and established chains of scholarly transmission are now also subject to public evaluation in digital spaces. Audiences may therefore assess religious figures not only through traditional credentials but also through the performative qualities they display online.

Miftah Maulana Habiburrahman, for example, is widely known for a preaching style characterized by humor and informal communication (Zumaida & Nurcholis, 2021). Although this style has become a defining feature of his public persona and *da'wah* strategy, some audiences regard particular jokes or remarks as exceeding the standards of propriety expected of a religious leader. In these responses, communicative performance becomes a moral criterion through which religious authority is evaluated.

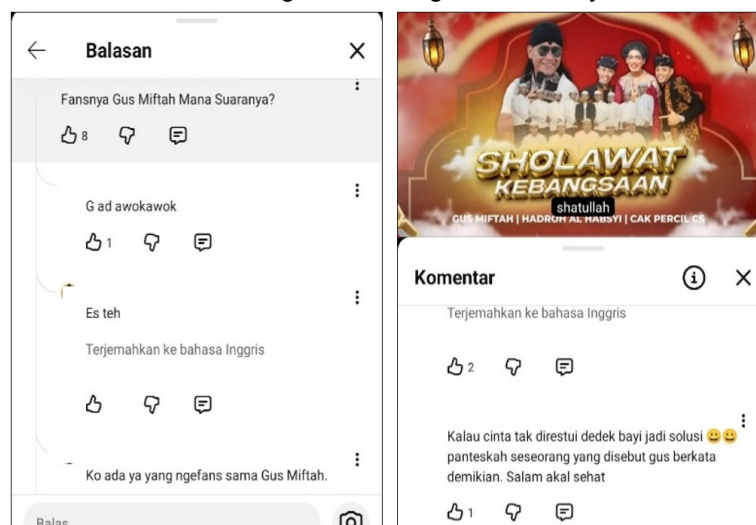


Figure-5. Controversy surrounding Gus Miftah's preaching style

As shown in Figure-5, the comment by Lxxu Sxxxxl “*If unapproved love can be solved by a baby, is it appropriate for someone called Gus to say such a thing?*” illustrates an *oppositional reading* of Gus Miftah's communicative style. The response shows that authority in digital environments is evaluated not only through scholarly expertise but also through communicative conduct and its perceived alignment with public moral expectations. Here, the audience challenges the *da'wah* performance associated with the figure and questions whether it is compatible with the ethical standards expected of religious authority.

Audience responses in digital public spaces are therefore neither entirely random nor purely spontaneous. Interpretations are shaped by collective norms, moral expectations, social sensitivities, and ideological orientations. Audiences approach religious content from particular interpretive positions, and these positions influence how a figure's authority is assessed.

Responses to controversies involving religious figures are nevertheless rarely uniform. Digital public discourse often contains simultaneous expressions of support and opposition because social media provide users with broad opportunities to articulate different emotions, perspectives, and ideological commitments. Multiple and competing interpretations can therefore emerge around the same event or religious figure.

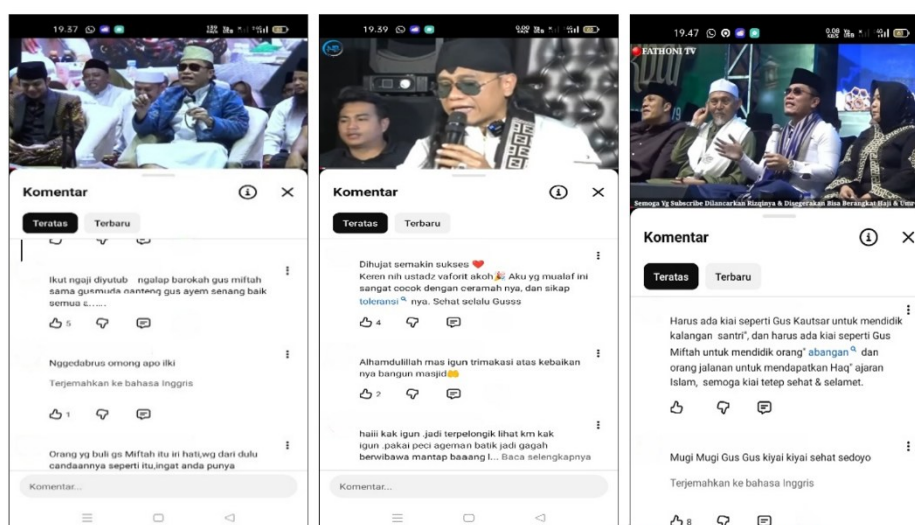


Figure-6. Oppositional readings in the Gus Miftah case

Although some audiences delegitimize Gus Miftah through *oppositional readings*, others continue to affirm his authority through *dominant readings*. Figure-6 therefore illustrates the contested character of digital legitimacy: the same figure may be criticized, defended, and revalidated within a shared public arena. Religious authority is consequently not a fixed attribute but a status continually negotiated through interactions among religious figures, audiences, and digital platforms.

The comments in Figure-6 require a more differentiated reading. Some audiences adopt an *oppositional reading* not of Gus Miftah's authority itself, but of the negative discourse surrounding him. Axxxd Rxxil Wxxxxxta, for example, stated, “*People who bully Gus Miftah are jealous; he has always joked like that.*” Other comments explicitly defend and recognize his religious authority. Bxxdx rhxxxmju wrote, “*He is great, my favorite ustadz. As a convert to Islam, I really connect with his sermons and his tolerant attitude,*” while Adxdrx Zixxxxra commented, “*There needs to be a kiai like Gus Miftah to educate abangan people and people from the streets so that they can understand the Haq of Islamic teachings.*” These responses indicate an *oppositional reading* of criticism directed at the figure while simultaneously expressing a dominant or affirmative reading of his authority. Criticism of communicative performance, therefore, does not necessarily result in the rejection of religious legitimacy.

This interpretive plurality also resonates with Roland Barthes's thesis on the death of the author, in which meaning is no longer monopolized by the author or originating subject but is reproduced through readers' interpretations (Barry, 2010). In social media contexts, audiences do not passively receive the actions or statements of religious figures; they construct meanings that may align with or depart from the figure's intended self-representation. YouTube thus becomes an arena in which the power to define meaning is distributed across plural and competing forms of public interpretation.

Audience responses further show that religious authority no longer rests solely on epistemic competence or scholarly legitimacy. Digital audiences also evaluate figures against collectively negotiated moral expectations. Criticism or rejection may therefore arise when a figure's public conduct is perceived as inconsistent with those expectations. This produces tensions between epistemic and performative dimensions, institutional legitimacy and digital public evaluation, and scholarly lineage and collective audience trust. Religious figures are consequently assessed not only as knowledgeable persons but also as moral representatives expected to respond to social sensitivities. The legitimacy of authority on YouTube is therefore multidirectional: audiences can challenge, sustain, and renegotiate it. These patterns point toward a hybrid configuration of religious authority in the digital era.

Hybridization of Religious Authority in the Digital Public Sphere

Social media have developed into informal deliberative spaces in which networked publics participate in the production and reproduction of meaning. Audiences not only receive information but also generate interpretations of the content they consume. In the context of religious legitimacy, they can accept, negotiate, or reject the authority circulating through YouTube. This dynamic resembles what Dale F. Eickelman describes as a *new public space*: a public sphere that enables Muslims to participate more openly in distributing and negotiating religious authority (Eickelman, 2003).

The reception patterns identified in this study show that audiences evaluate religious figures through both scholarly competence and communicative performance. The findings extend research on the transformation of religious authority in digital media (Bunt, 2018; Hakim & Mukhlis, 2023) and studies emphasizing the role of audience recognition (Al Ghazi et al., 2025; Yuliani, 2026). Religious authority does not emerge from a single institutional or epistemic source; it is also shaped by audience evaluations informed by ideology, subjectivity, religious experience, and interaction in digital spaces. Recognition therefore depends not only on institutional status or epistemic foundations but also on how audiences make meaning of religious figures and their own encounters with them.

Audiences also contribute to shaping and validating the symbolic capital on which religious legitimacy rests (Malik & Masrur, 2025). Consequently, the criteria for recognizing an authoritative figure have shifted. Religious figures continue to draw on epistemic and institutional legitimacy and on *sanad* of scholarly transmission, but they also depend on recognition generated through digital interaction. Compared with more stable, hierarchical, and institutionally grounded forms of authority, authority in social media environments is more fluid, contingent, and collectively produced. This shift provides the basis for understanding contemporary religious authority as hybrid.

Hybridity, a concept closely associated with cultural studies, refers to processes of encounter, mixing, and negotiation through which interacting cultural elements generate new forms without entirely eliminating earlier ones (Sintowoko, 2021). Applied to religious authority, this concept captures the way traditional sources of legitimacy interact with newer forms of audience-based recognition. Social media do not simply replace established authority; they create a setting in which multiple sources of legitimacy are combined and continuously negotiated.

Religious authority has traditionally drawn on sources such as *pesantren* ownership, kiai lineage, mastery of *kitab kuning*, and recognition within religious communities. Terms such as Gus, Nyai, and Habib can function as markers of identity and recognition for actors situated within lineages and scholarly networks associated with established religious communities. Religious authority is therefore socially constructed through the interaction of communal recognition, scholarly legitimacy, and symbolic position within particular social structures (Alatas, 2024; Harnadi et al., 2021; Van Bruinessen, 1995). Epistemic legitimacy and social recognition are thus mutually reinforcing foundations of traditional authority.

In the digital era, however, traditional sources of legitimacy may no longer be sufficient to sustain recognition. Even figures with strong religious credentials can become targets of criticism and have their legitimacy questioned by digital audiences. Recognition increasingly depends on the capacity to communicate in ways that correspond to audience expectations. Performative qualities can generate affective resonance and emotional connection between religious figures and audiences (Papacharissi, 2015), thereby fostering trust, approval, and recognition. Hybridization can therefore be understood as the interaction between traditional bases of legitimacy and performative criteria that audiences evaluate and negotiate through digital interaction.

Power over the distribution of religious authority no longer resides exclusively in religious institutions. Digital communities participate in shaping contemporary authority through responses and reception in the digital public sphere (Al Ghazi et al., 2025). The comments analysed here show that epistemic competence remains important, but it intersects with evaluations of communication style, audience experience, and the quality of digital interaction. These bases of legitimacy do not operate independently; rather, they form a multilayered configuration in which traditional and audience-based criteria interact. This configuration is what the present study identifies as the hybridization of religious authority.

Religious figures on YouTube are therefore positioned between epistemic foundations and performative demands. On the one hand, they may continue to receive recognition through scholarly transmission and institutional legitimacy. On the other hand, they are subject to moral evaluation and collective expectations articulated through social media. Legitimacy consequently rests on the interaction of epistemic and institutional credentials with evaluations of morality, communicative performance, audience experience, and digital interaction. The result is a hybrid configuration of authority produced through the intersection of established and reception-based criteria.

The significance of these findings lies not only in explaining the transformation of religious authority on YouTube but also in demonstrating the constitutive role of audiences in that transformation. Audience comments show how meaning is produced through dominant, negotiated, and *oppositional readings* of religious figures. Through these readings, audiences evaluate authority according to epistemic capacity, communicative performance, religious experience, morality, and the quality of digital interaction.

Religious legitimacy is therefore not determined entirely by institutional status or the epistemic credentials attached to religious figures. It is also negotiated through audience meaning-making. These findings extend scholarship on religious authority in social media by showing that transformation occurs not only at the levels of production and representation but also at the level of reception, where audiences participate in defining the foundations on which authority is recognized.

CONCLUSION

Audience reception shows that religious authority in the digital public sphere is no longer determined solely by religious institutions or the epistemic credentials attached to religious figures. Through dominant, negotiated, and *oppositional readings*, audiences actively construct meanings and evaluate, sustain, or question representations of religious authority. The YouTube comments analysed in this study reveal multiple criteria for recognition, including scholarly competence and *sanad* of scholarly transmission, institutional legitimacy, communicative performance, morality, audience experience, and the quality of digital interaction. These criteria operate in combination rather than isolation, indicating that religious legitimacy emerges through interaction between established epistemic and institutional foundations and audience-based evaluations in digital spaces.

The study contributes to the understanding of digitally mediated religious authority by showing that transformation occurs not only in the production and representation of religious figures but also in audience reception. Audiences are not merely recipients or supporters of authority; they participate in defining the criteria through which authority is recognized, sustained, or challenged. The intersection of traditional sources of legitimacy with audience evaluations, experiences, performative judgments, and digital interactions produces a hybrid configuration of religious authority. Religious authority in the digital era is therefore best understood as a dynamic and relational process whose legitimacy is continually negotiated between religious figures and audiences.

Several limitations should be considered when interpreting these findings. First, the study is limited to YouTube as a site of digital religious communication. Second, the corpus comprises only the channels, videos, and comments selected according to the research criteria; it therefore captures particular reception patterns rather than the full range of conversations about religious authority across digital spaces. Third, the data come from users who actively posted comments and cannot be treated as representative of the entire YouTube audience. Fourth, the classification of comments into dominant, negotiated, and oppositional positions necessarily involves researcher interpretation. Although classification was guided by theoretical indicators and the context of each comment, the analysis remains subject to interpretive judgment.

Future research could extend this study through cross-platform comparison, larger corpora, longer observation periods, and direct engagement with audiences through interviews or digital ethnography. These

approaches could capture dimensions of audience experience and meaning-making that are not always visible in public comments while also clarifying how different platform characteristics shape the reception and negotiation of religious authority. Such work would provide a more comprehensive account of authority within an increasingly diverse digital ecosystem.

DECLARATIONS

Author Contributions

All authors contributed to the conduct and completion of this study. Junita BR Surbakti, the first author, was responsible for the research design, development of the conceptual framework, data collection and analysis, and preparation of the manuscript. Arfan contributed to the theoretical framework, supervision of the research process, and critical review of the manuscript. Juparno Hatta contributed to data collection, organization, and analysis, as well as manuscript editing. Suparman Jayadi was responsible for ensuring the article's compliance with scientific procedures and academic standards, including the translation process. All authors reviewed and approved the final manuscript for publication.

Conflict of Interest

The authors declare no conflict of interest. The research was conducted independently and involved no commercial, financial, institutional, or personal relationships that could reasonably be perceived as influencing the research or publication process.

Data Availability

The data used in this study consist of screenshots of videos and comments that are publicly accessible on the YouTube platform. The screenshots are available as presented in Figure-1, Figure-2, Figure-3, Figure-4, Figure-5, and Figure-6.

Funding

This research received no external funding.

ACKNOWLEDGEMENT

The authors express their appreciation to the academic community and faculty members of the Faculty of Ushuluddin and Religious Studies for their support, feedback, ideas, and suggestions during the research and manuscript preparation processes. Their contributions supported the development and refinement of this study.

REFERENCES

- Afriansyah, A. (2021). Konstruksi, Kontestasi, Fragmentasi, dan Pluralisasi Otoritas Keagamaan Indonesia Kontemporer. *Studia Islamika*, 28(1), 227–244. <https://doi.org/10.20885/millah.vol22.iss1.art6>
- Al-Zaman, M. S. (2022). Social Mediatization of Religion: Islamic Videos on YouTube. *Heliyon*, 8(3). [https://www.cell.com/heliyon/fulltext/S2405-8440\(22\)00371-1](https://www.cell.com/heliyon/fulltext/S2405-8440(22)00371-1)
- Al Ghazi, T., Zamzami, M., Lutfi, M., & Hegazy, W. (2025). Religious Authority in the Digital Age: A Critical Discourse Analysis of Islamic Debates on Music in Indonesia. *FIKRAH*, 13(2). <https://doi.org/10.21043/fikrah.v13i2.33880>
- Alatas, I. F. (2024). *What Is Religious Authority? Menyemai Sunnah, Merangkai Jamaah*. Mizan.
- Alimi, M. Y. (2018). *Mediatisasi Agama, Post-Truth, dan Ketahanan Nasional: Sosiologi Agama Era Digital*. LKiS.
- Arafat, Y., Faiz, abd. A., & Mujibuddin, M. (2022). Islam Lokal dan Lokal Islam: Menonton Ujang Bustomi dan Om Hao di Youtube di Masa Pandemi. *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat*, 6(1). <https://doi.org/10.14421/panangkaran.v6i1.2809> hlm. 25-44
- Astutik, I. D., & Yaqin, H. (2024). Optimalisasi Strategi Kolaborasi Influencer Dalam Dakwah Digital; Studi Kasus Ustadz Hanan Attaki dalam Meningkatkan Kesadaran Keagamaan. *Religi: Jurnal Studi Agama-Agama*, 20(02). <https://doi.org/10.14421/rejusta.v20i2.5734>
- Barry, P. (2010). *BEGINING THEORY: Pengantar Komprehensif Teori Sastra dan Budaya*. Jalasutra.
- Budiawan (Ed.). (2022). *dari K-POP Hingga Mi Instan: Esai-esai Kajian Budaya Pop, Media Sosial, dan Ruang Urban*. Ombak.
- Bunt, G. R. (2018). *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*. University of North Carolina Press. <https://doi.org/10.5149/northcarolina/9781469643168.001.0001>
- Campbell, H. A., & Evolvi, G. (2020). Contextualizing Current Digital Religion Research on Emerging Technologies. *Human Behavior and Emerging Technologies*, 2(1). <https://doi.org/10.1002/hbe2.149>
- Dewi, O. S., & Fata, A. K. (2023). SALAFI DA'WAH AMONG HIJRAH CELEBRITIES. *Penamas*, 36(2), 180–198.
- Dewi, O. S., Fata, A. K., & Fauzi, M. (2024). The Middle-Class Muslims' Responses Toward the Salafi Da'wah: A Study on Hijrah Celebrities. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 27(3), 277–290.

<https://doi.org/10.22146/jsp.72138>

- Eickelman, D. F. (2003). *New media in the Muslim world: The emerging public sphere*. Indiana University Press.
- Eriyanto. (2021). *Metode Netnografi: Pendekatan Kualitatif dalam Memahami Budaya Pengguna Media Sosial* (1st ed.). Remaja Rosdakarya.
- Evolvi, G. (2022). Religion and the internet: Digital religion,(hyper) mediated spaces, and materiality. *Zeitschrift Für Religion, Gesellschaft Und Politik*, 6(1), 9–25. <https://doi.org/10.1007/s41682-021-00087-9>
- Hakim, L., & Mukhlis, Z. (2023). Otoritas Agama di Ruang Siber: Fragmentasi dan Kontestasi. *Jurnal Ilmu Komunikasi*, 13(2), 119–132. <https://doi.org/10.15642/jik.2023.13.2.119-132>
- Halimatullah, I. (2022). *Beragama di Dunia Maya: Media Sosial dan Pandangan Keagamaan* (1st ed.). PPIM Jakarta.
- Hall, S. (1986). Encoding/Decoding." Culture, Media, Language. Ed. Stuart Hall et al. London: Hutchinson, 1980. 128–38. On Postmodernism and Articulation: An Interview with Stuart Hall." *Journal of Communication Inquiry*, 10, 45–60.
- Hanif, M. (2024). Kontestasi Ideologi Dai Indonesia dalam Membahas Wawancara Politik di Media Sosial Youtube. *Tajdid*, 23(2). <https://doi.org/10.30631/tjd.v23i2.481>
- Harnadi, D., Siahaan, H., & Hilmy, M. (2021). Pesantren and the preservation of traditional religious authority in the digital age Pesantren dan preservasi otoritas keagamaan tradisional di era digital. *Masyarakat, Kebudayaan Dan Politik*, 34(3), 272–280. <https://doi.org/10.20473/mkp.V34I32021.272-280>
- Hermaya, A. P., & Khatibah. (2024). Efektivitas Keberhasilan Dakwah Ustadz Hanan Attaki Melalui Media Tik Tok. *Jurnal Cendekia Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, 16(02), 457–473. <https://doi.org/10.37850/cendekia.v16i02.821>
- Hew, W. W. (2018). THE ART OF DAKWAH: social media, visual persuasion and the Islamist propagation of Felix Siau. *Indonesia and the Malay World*, 46(134), 61–79. <https://doi.org/10.1080/13639811.2018.1416757>
- Hidayatullah, R. (2024). Otoritas Keagamaan Digital: Pembentukan Otoritas Islam Baru di Ruang Digital. *Jurnal Ilmu Ushuluddin*, 10(2), 1–12. <https://doi.org/10.15408/ushuluna.v10i2.42831>
- Jenkins, H. (2006). *Convergence culture: Where old and new media collide*. New York University Press.
- Creswell, J. W. (2018). *Research design: Pendekatan metode kualitatif, kuantitatif, dan campuran* (4th ed.). Pustaka Pelajar.
- Kirana, D., & Garadian, E. A. (2020). Religious Trend in Contemporary Indonesia: Conservatism Domination on Social Media. *Studia Islamika*, 27(3), 615–622. <https://doi.org/10.20885/millah.vol22.iss1.art6>
- Malik, A. A., & Masrur, M. (2025). *Qur ' anic Interpretation of Dhikr and the Reconfiguration of Religious Authority in Digital Media*. 10(2), 167–186. <https://doi.org/10.22515/islamius.v10i2.13194>
- Najmuddin, M. (2024). Strategi Dakwah Digital Hanan Attaki di YouTube. *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi*, 20(1), 12–26. <https://doi.org/10.24239/al-mishbah.Vol20.Iss1.398>
- Noviani, R., & Udasmoro, W. (2021). *Politik Ruang: Spasialitas dalam Konsumerisme, Media, dan Governmentalitas*. PT Kanisius.
- Papacharissi, Z. (2015). *Affective publics: Sentiment, technology, and politics*. Oxford University Press.
- Priyowidodo, G. (2022). *Monograf Netnografi Komunikasi: Aplikasi Pada Tiga Riset Lapangan* (P. Vita (Ed.); 1st ed.). PT. RajaGrafindo Persada-Rajawali Pers.
- Sapriallah, Juhanis, H., Said, N., & Ar-Rasyid, H. H. (2020). Kontestasi Keagamaan dalam Masyarakat Muslim Urban. *Al-Qalam*, 26(1), 39–56. <https://doi.org/10.31969/alq.v26i1.844>
- Sintowoko, D. A. W. (2021). Hibridisasi budaya: studi kasus dua drama korea tahun 2018-2020. *ProTVF*, 5(2), 270–290. <https://doi.org/10.24198/ptvf.v5i2.31687>
- Triantoro, D. A. (2020). Ustaz Youtube: Ustaz Abdul Somad Dan Dinamika Perubahan Otoritas Keagamaan. *Penamas: Jurnal Penelitian Keagamaan Dan Kemasyarakatan*, 33, 205–225. <https://doi.org/10.31330/penamas.v33i2.405>
- Van Bruinessen, M. (1995). *Kitab Kuning, Pesantren, dan Tarekat*. Mizan.
- Xie, Y., Yasin, M., Alsagoff, S., & Hoon, L. (2022). An overview of Stuart Hall's encoding and decoding theory with film communication. *Multicultural Education*, 8(1), 190–198. <https://doi.org/10.5281/zenodo.5894796>
- Yuliani, N. M. (2026). *Relasi Agama dan Media Digital Transformasi Otoritas Keagamaan di Era Komunikasi Virtual*. 10, 104–116. <https://doi.org/10.37329/jpah.v10i1.4942>
- Zarkada, A. K., Kashif, M., & Zainab. (2025). The Structure and Content of The Religious Tourism Destination Image Construct: an Exploratory Netnography of Travelers' Reviews of Makkah and Medina. *Journal of Islamic Marketing*, 16(3), 689–712. <https://doi.org/10.1108/JIMA-06-2024-0229>
- Zumaida, N. U., & Nurcholis, A. (2021). Dakwah Virtual Gus Miftah Dalam Membangun Ukhuwah Islamiyah Di Era Pemerintahan Jokowi Periode 2019-2021. *Mawaizh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, 12(2), 180–205. <https://doi.org/10.32923/maw.v12i2.1910>

Lost in Regulation: Ethical Breaches in Indonesian Advertising through a Systematic Literature Review

Inco Hary Perdana^{1*}, Helga Liliani Cakra Dewi²

¹ Communication Science Study Program, Faculty of Communication Science, Multimedia Nusantara University, Tangerang, Indonesia

² Department of Communication and Media, Ewha Womans University, Seoul, South Korea

*Correspondence: inco@umn.ac.id

ORCID:

Inco Hary Perdana : [0000-0003-2388-2221](https://orcid.org/0000-0003-2388-2221)

Helga Liliani Cakra Dewi : [0000-0001-6099-720X](https://orcid.org/0000-0001-6099-720X)

DOI: <https://doi.org/10.46961/mediasi.v7i3.2171>

Article Info

Received: 17/06/2026

Revised: 19/09/2026

Accepted: 21/09/2026

Published: 30/09/2026

e-ISSN: 2721-0995

p-ISSN: 2721-9046

Keywords

Advertising Ethics;
Indonesian Advertising Ethics (EPI);
Niklas Luhmann's Social Systems Theory;
Systematic Literature Review;
Ethical Violations;

ABSTRACT

This article examines how criticism of advertising has been discussed in Indonesian communication scholarship and how these critiques can be mapped onto the Indonesian Advertising Ethics (Etika Pariwisata Indonesia/EPI). Using a systematic literature review, this study analyzed 123 peer-reviewed journal articles published between 2004 and 2023 in SINTA-indexed Indonesian communication journals. The search used the keywords “komunikasi pemasaran,” “marketing communication,” “advertising,” “advertisement,” “periklanan,” and “iklan,” followed by manual screening of titles, abstracts, and full texts. The findings identify ten dominant themes: exploitation of gender and sexuality, discrimination and social representation bias, power domination and capitalism, advertising camouflage and blurring boundaries, commodification of religion, visual manipulation and hyperreality, inappropriate advertising for children, misleading information, exaggerated claims and puffery, and intrusive digital advertising. These themes can be mapped onto EPI provisions concerning women, gender, pornography and pornoaction, religion and culture, halal claims, children, misleading language, product benefits, hyperbole, embedded advertising, digital media, privacy, and database practices. However, EPI has been explicitly and systematically used as an analytical framework in only a limited number of studies. Most articles criticize advertising through semiotics, gender studies, cultural studies, political economy, media sociology, or discourse analysis without operationalizing EPI as the primary framework. Drawing on Niklas Luhmann's Social Systems Theory, this article interprets this pattern as limited resonance between professional self-regulation and academic observation.

INTRODUCTION

Advertising is the focal point of the modern communicative sphere (Dyer, 2008)—an economic activity (Kopf et al., 2011) and a social communicative code (Huth, 1995)—that, in an increasingly functionally differentiated society such as Indonesia, can transform public perception and sociocultural identity (Bazarıcı, 2022; McDonald et al., 2020). Advertising does not function solely on a denotative level by presenting product information; rather, it delivers a broader message as a symbolic transfer that influences understandings of gender (Kitsa & Mudra, 2019), religion (Ansari & Hyder, 2023), social strata (Livas, 2020), and macro-ideologies (Zhao & Belk, 2008). Consequently, at the intersection of traditional and digital distribution, advertising becomes an ethically controversial arena for the contestation of meaning.

The Indonesian advertising market grows in a complex, diverse, and religious socio-cultural environment. In the context of consumption, advertising not only fosters economic activity (Arens & Weigold, 2017; Yanti & Gusfa, 2022) but also becomes a vehicle for reinstating gendered norms through the physical representation of women (Wicaksono, 2012; Widiastuti et al., 2023; Fernandez, 2011; Yanti A. D., 2016), religious beliefs through the promotion of halal goods (Arbak et al., 2019; Mandjusri, 2017; Karimah et al., 2019), and nationalist agendas (Tikhomirova et al., 2015). Thus, regulations that go beyond the mere fairness of information are urgently needed to provide ethical guidance concerning social rights, human dignity, and cultural engagement (Perdana, 2022; Schauster, 2019; Feenstra & Esteban, 2019).

In Indonesia, the primary instrument for advertising ethics regulation is the Indonesian Advertising Ethics (Etika Pariwara Indonesia/EPI) (Dewan Periklanan Indonesia, 2020). The latest edition of EPI has expanded its scope to address developments in digital media, algorithmic advertising, social media, native advertising, and the protection of vulnerable audiences (Astuti, 2017; Dinanti & Hadi, 2021; Pasandaran, 2018; Ruckenstein & Granroth, 2019; Hotkar et al., 2023). As a self-regulatory framework, EPI provides normative guidance for advertising practice in Indonesia. However, the effectiveness of advertising self-regulation depends not only on the existence of ethical codes, but also on how such codes are understood, institutionalized, and operationalized by relevant stakeholders, including practitioners, regulators, educators, and scholars (Belch & Belch, 2021; Moitra et al., 2022; Floridi, 2021; Feenstra & Esteban, 2019; Schauster, 2019).

Despite the existence of EPI, ethical concerns in Indonesian advertising continue to be discussed across different academic approaches. Relevant studies have examined advertising through semiotics (El Ghiffary & Widana, 2023; Arnie et al., 2017), gender theory (Yanti A. D., 2016), sociology of media (Trijayanto, 2017), and cultural studies (Mutahir et al., 2019). However, only a limited number of studies have explicitly used EPI as a systematic analytical framework. This indicates a gap between professional advertising ethics and academic research: Indonesian communication scholarship has critically examined advertising practices, but has not always translated those critiques into the normative categories provided by the industry's own ethical code (Joaquin & Biana, 2020).

Therefore, this study aims to systematically review how criticism of advertising has been discussed in Indonesian communication scholarship and how these critiques can be mapped onto the Indonesian Advertising Ethics (Etika Pariwara Indonesia/EPI). Rather than directly measuring advertising industry compliance, this article focuses on academic observation: how Indonesian communication studies identify, classify, and interpret ethical issues in advertising. This focus is important because previous studies have criticized Indonesian advertising through semiotics, gender studies, cultural studies, media sociology, and other approaches, yet only a limited number of studies have explicitly operationalized EPI as a systematic analytical framework. Accordingly, this study addresses three research questions: (1) What are the dominant themes of advertising criticism in Indonesian communication scholarship from 2004 to 2023? (2) How can these themes be mapped onto the provisions of the 2020 Indonesian Advertising Ethics? (3) To what extent has EPI been explicitly referenced and operationalized as an analytical framework in Indonesian advertising scholarship?

The contribution of this study is twofold. Empirically, it maps the dominant themes of advertising criticism and their relationship to EPI provisions. Theoretically, it uses Niklas Luhmann's Social Systems Theory (1995; 2013) to interpret the limited operationalization of EPI in academic communication as a problem of weak resonance between professional self-regulation and scholarly observation, rather than simply as a matter of individual ignorance, moral failure, or total regulatory breakdown.

LITERATURE REVIEW

The Dynamics and Limitations of Advertising Self-Regulation

Globally, self-regulation does not always work as effectively as expected. Perelló-Oliver & Muela-Molina (2014) found differences between the UK and Spain when assessing institutional independence and regulatory oversight to preserve industry independence. Furthermore, Campbell & Grimm (2018) noted that emerging ethical challenges—such as native advertising—can blur the boundaries between informational and persuasive intent, indicating the need for stronger mechanisms. Conversely, Farrell (2012) found that in the UK, practitioners' compliance is primarily driven by the institutional authority and public acceptance of ethical standards. Taken together, these studies suggest that the effectiveness of advertising self-regulation depends not only on the normative text itself, but also on how ethical standards are institutionally supported, publicly recognized, and connected to industry interests.

Social Systems Theory, Self-Regulation, and Second-Order Observation

To interpret the relationship between advertising ethics, academic research, and professional self-regulation, this study draws on Niklas Luhmann's Social Systems Theory (Luhmann, 1995; 2000; 2013). In Luhmann's theory, modern society is functionally differentiated into social systems that reproduce themselves through communication. Society does not consist of individuals as its basic elements, but of communication. Human beings participate in communication, but as psychic systems, they remain in the environment of social systems rather than functioning as the elements of society itself (Luhmann, 1995; 2013). This distinction is important because the limited visibility of advertising ethics cannot be reduced merely to individual ignorance, moral failure, or the unwillingness of particular actors to follow ethical rules.

From this perspective, EPI can be understood as a form of normative communication produced within advertising self-regulation. It formulates expectations about what advertising should and should not do. However, such expectations do not automatically become operative within academic communication, industry practice, or public discourse. They must be reconstructed within the communicative operations of each system. Therefore, when Indonesian advertising studies criticize advertisements through semiotics, gender studies, cultural studies, media sociology, or other frameworks without explicitly operationalizing EPI, this does not necessarily indicate the total failure of EPI. Rather, it suggests limited resonance between professional self-regulation and scholarly observation.

This argument is also relevant to discussions on advertising education and ethical competence. Ethical regulation gains stronger social relevance when it is supported by academic research, professional education, and empirical analysis (Andrews & Shimp, 2018; Jones et al., 2022). However, the academic system does not simply reproduce professional codes as they are. It observes, selects, translates, and reconstructs them through its own concepts, research problems, theories, and methods. For this reason, the limited use of EPI in advertising scholarship should be examined not only as a regulatory issue but also as a problem of how ethical norms become visible within academic communication.

This article uses Luhmann's theory to interpret this pattern. The theory is not used as a coding instrument for classifying the reviewed articles. The empirical classification remains based on thematic categories and the provisions of the 2020 EPI. Luhmann's theory is used to explain how the reviewed articles observe advertising ethics and how this SLR, in turn, observes those academic observations. In this sense, the study operates as a second-order observation of Indonesian communication scholarship on advertising ethics and self-regulation (Luhmann, 2000; 2013).

METHOD

This study employed a systematic literature review (SLR) to examine how criticism of advertising has been discussed in Indonesian communication scholarship and how these critiques can be mapped onto the Indonesian Advertising Ethics (Etika Pariwisata Indonesia/EPI). The SLR approach was selected because it enables a transparent, replicable, and structured synthesis of existing academic literature (Page et al., 2021; Petticrew & Roberts, 2006; Gough et al., 2017). In this study, the SLR was not used merely to collect previous studies, but to identify recurring themes of advertising criticism, examine their relationship to EPI provisions, and assess the extent to which EPI has been explicitly operationalized as an analytical framework in Indonesian communication scholarship.

Population and Sampling

The population for this study was drawn from communication journals indexed in SINTA (Science and Technology Index). A total of 131 communication-related journals constituted the journal source base. These journals consisted of 21 journals indexed in SINTA 2, 19 journals indexed in SINTA 3, 49 journals indexed in SINTA 4, and 42 journals indexed in SINTA 5. The SINTA distribution is reported to clarify the publication context of the reviewed literature, rather than to treat journal ranking as a direct measure of the methodological quality of individual articles.

Article collection was conducted by exploring the website of each journal and using the available keyword search functions. The search strategy began with broader terms and then narrowed to more specific terminology in both Indonesian and English, following the logic of systematic searching proposed by Gough et al. (2017). The keywords used were: “komunikasi pemasaran” OR “marketing communication*” OR “advertising” OR “advertisement*” OR “periklanan” OR “iklan.” These keywords were selected to capture articles discussing advertising, marketing communication, advertising criticism, and ethical issues in advertising.

The year 2004 was selected as the starting point because this review aimed to trace scholarly discussions published after the 2004 edition of the Indonesian Advertising Ethics. The 2004–2023 period allows this study to examine how advertising criticism and EPI-related concerns have been discussed in Indonesian communication scholarship over nearly two decades.

To ensure sample quality and minimize bias, inclusion and exclusion criteria were applied (Littell et al., 2008; Jesson et al., 2011). The inclusion criteria comprised: (1) research articles published in SINTA-indexed communication journals; (2) articles published between 2004 and 2023; (3) articles whose titles, abstracts, or contents discussed advertising studies, marketing communication, or critiques of advertising with explicit or implicit ethical dimensions; (4) articles written in Indonesian or English; and (5) articles available in full text. The exclusion criteria excluded opinion articles or non-academic essays, studies unrelated to advertising in Indonesia, articles lacking ethical relevance, duplicate articles, and articles with incomplete citation information.

Research Procedures

The research procedure consisted of three main stages: article identification, article screening, and final synthesis. In the identification stage, articles were collected from the websites of SINTA-indexed communication journals using the predetermined keywords. This stage resulted in 126 articles related to advertising criticism, marketing communication, and ethical issues in advertising. In the screening stage, the titles, abstracts, and full texts of the identified articles were reviewed against the inclusion and exclusion criteria. Three articles were excluded because they did not sufficiently meet the criteria for final synthesis. As a result, 123 articles were included in the final qualitative synthesis. The selection process is presented in figure-1.

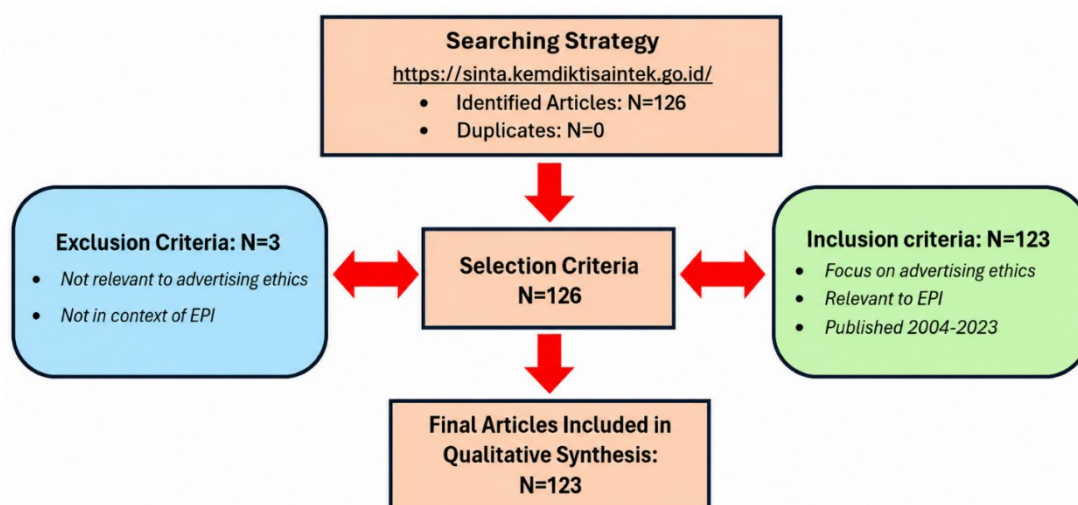


figure-1 SLR Study Selection

Data from the selected articles were extracted manually into a spreadsheet to ensure transparency and auditability. The extraction sheet included the following information: (1) article title; (2) year of publication; (3) journal name; (4) SINTA ranking of the journal; (5) research method; (6) main theme of advertising criticism; (7) subtheme; (8) relevant EPI provision; (9) whether the article explicitly mentioned EPI; and (10) key findings relevant to advertising ethics. This procedure follows the principle that systematic reviews should make the process of selection, extraction, and synthesis visible and traceable (Patole, 2021; Gough et al., 2017).

The extracted data were then analyzed using thematic narrative synthesis. First, the articles were grouped according to the dominant themes of advertising criticism. Second, these themes were mapped onto relevant provisions of the 2020 Indonesian Advertising Ethics (Dewan Periklanan Indonesia, 2020). Third, the articles were assessed based on the extent to which they explicitly referenced and operationalized EPI as an analytical framework. This classification was necessary because not all articles that criticized advertising explicitly used EPI. Some articles directly mentioned EPI and identified specific provisions, while others discussed advertising ethics or criticized advertising practices through semiotics, gender studies, cultural studies, media sociology, or other frameworks.

Accordingly, this study distinguishes between four levels of EPI visibility in the reviewed literature: articles that explicitly mention EPI and identify relevant provisions; articles that discuss advertising ethics without specifying EPI provisions; articles that do not mention EPI but can be analytically related to EPI provisions; and articles that discuss broader advertising criticism without sufficient basis for article-level EPI classification. This distinction allows the study to examine the visibility of EPI in Indonesian communication scholarship without assuming that every criticism of advertising automatically constitutes a formal EPI violation or that every article in the corpus operationalizes EPI in the same way.

Theoretical Interpretation

Beyond the empirical synthesis, Niklas Luhmann's Social Systems Theory (1995; 2013) provides the theoretical foundation for interpreting the findings. In this study, Luhmann's theory is not used as the primary coding instrument for classifying the reviewed articles. The coding process remains based on thematic categories of advertising criticism and their analytical relationship to the provisions of the 2020 Indonesian Advertising Ethics.

Instead, Luhmann's theory is used as an interpretive framework to understand how EPI appears, disappears, or becomes only partially visible within academic communication. In this sense, the reviewed articles are treated as academic observations of advertising, while this SLR functions as a second-order observation of how Indonesian communication scholarship observes advertising ethics and self-regulation.

This distinction is important because the limited use of EPI in the reviewed literature should not be understood simply as individual ignorance, moral negligence, or the total failure of advertising self-regulation. Rather, it can be interpreted as a problem of limited resonance between professional self-regulation and academic communication. EPI formulates normative expectations about advertising, but these expectations become analytically visible only when they are reconstructed within scholarly communication as concepts, categories, or analytical frameworks.

Ethical Considerations

Given that this study is a systematic literature review relying entirely on publicly available, peer-reviewed academic journal articles, formal institutional ethical approval involving human participants was not required. Nevertheless, this study complies with standard research ethics by applying transparent selection criteria, documenting the review procedures, and reporting the findings accurately in accordance with PRISMA 2020 principles (Page et al., 2021).

RESULTS AND DISCUSSION

This section presents the findings of the systematic literature review. The results are organized according to the three research questions: first, the dominant themes of advertising criticism in Indonesian communication scholarship; second, the mapping of these themes onto the provisions of the 2020 Indonesian Advertising Ethics; and third, the extent to which EPI has been explicitly referenced and operationalized as an analytical framework in the reviewed literature.

Corpus Profile and Source Base

The journal source base consisted of 131 communication-related journals indexed in SINTA. These journals were distributed across four SINTA rankings: 21 journals in SINTA 2, 19 journals in SINTA 3, 49

journals in SINTA 4, and 42 journals in SINTA 5. This distribution is presented in figure-2. The SINTA ranking is reported here to describe the publication context of the reviewed literature, not to treat journal ranking as a direct measure of article-level methodological quality. The journal source base was used to identify articles discussing advertising, marketing communication, and ethical issues in advertising.

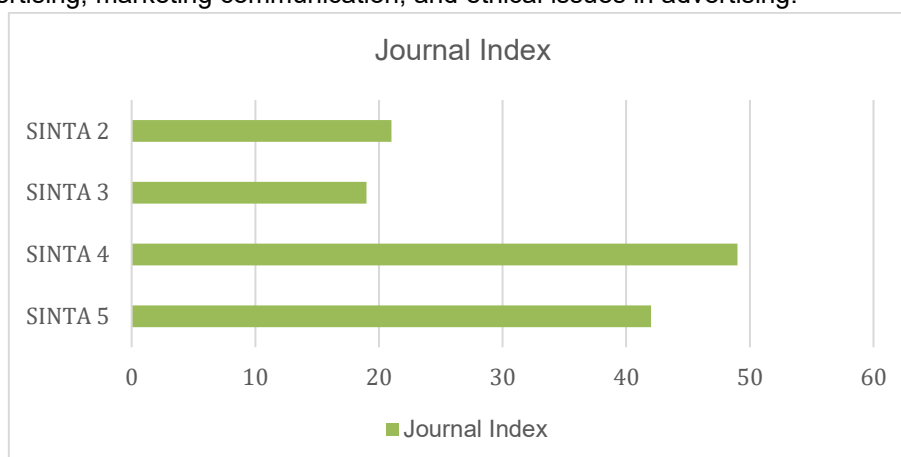


figure-2 Distribution of SINTA-Indexed Communication Journals

Research Question-1: Dominant Themes of Advertising Criticism

To answer the first research question, the 123 reviewed articles were analyzed to identify the dominant themes of advertising criticism in Indonesian communication scholarship from 2004 to 2023. The analysis shows that advertising criticism is not concentrated on a single issue but distributed across several recurring themes. These themes include gender and stereotypes, discrimination and social representation bias, domination and capitalism, advertising camouflage and blurred boundaries, commodification of religion, visual manipulation, child-targeted advertising, misleading information, exaggerated claims, and digital intrusiveness. The distribution of these themes is presented in figure-3.

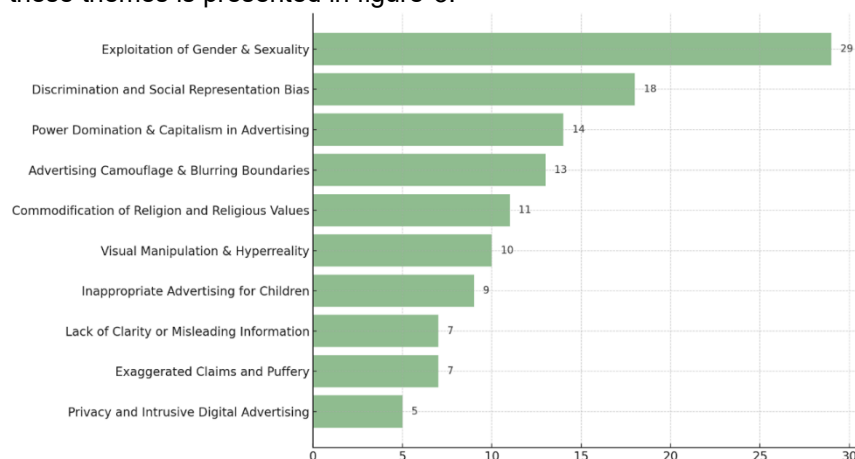


figure-3 Themes of Advertising Criticism in Indonesian Communication Scholarship

The most dominant theme concerns the exploitation of gender and sexuality, which appears in 29 articles. This theme includes studies that criticize the representation of women's bodies, sexualized visual display, gender stereotypes, and the use of femininity or masculinity as persuasive advertising devices. In these studies, advertising is often criticized for reproducing unequal gender relations and for reducing women or gendered identities to objects of visual attraction, consumption, or symbolic exchange.

The second major theme is discrimination and social representation bias, identified in 18 articles. This theme refers to studies that examine how advertising constructs unequal representations of class, ethnicity, race, body image, social status, or marginalized identities. These articles show that advertising criticism in Indonesian communication scholarship is not limited to product promotion, but also addresses broader symbolic inequalities reproduced through media representation.

The third theme is power domination and capitalism, found in 14 articles. These studies criticize advertising as part of a broader economic and ideological mechanism that promotes consumerism, commodifies social values, and normalizes capitalist forms of desire. Rather than treating advertisements as isolated promotional texts, these studies situate advertising within wider relations of power, market ideology, and consumer culture.

The fourth theme is advertising camouflage and blurred boundaries, identified in 13 articles. This theme includes studies on native advertising, embedded advertising, product placement, advertorial forms, and promotional content that appears similar to editorial, entertainment, or user-generated content. The central issue in this theme is the blurring of boundaries between information, entertainment, and persuasion.

The fifth theme is commodification of religion and religious values, appearing in 11 articles. These studies examine how religious symbols, Islamic identity, halal values, piety, and moral narratives are used as advertising resources. The criticism does not necessarily reject the presence of religion in advertising, but questions how religious meanings may be transformed into marketable signs, brand differentiation, or consumer persuasion.

The sixth theme is visual manipulation and hyperreality, identified in 10 articles. This theme includes studies that criticize exaggerated visual construction, idealized imagery, artificial beauty standards, and symbolic representations that may create unrealistic expectations. These articles show how advertising can construct realities that are aesthetically persuasive but socially problematic.

The seventh theme is inappropriate advertising for children, found in 9 articles. These studies focus on children as a vulnerable audience and criticize advertisements that may exploit children's limited knowledge of persuasion, encourage unhealthy consumption, or expose children to inappropriate persuasive appeals.

The eighth theme is lack of clarity or misleading information, identified in 7 articles. This theme refers to studies that criticize unclear claims, incomplete product information, ambiguous messages, or promotional statements that may mislead consumers. The issue here concerns the informational dimension of advertising and the expectation that advertising should communicate claims in a clear and accountable manner.

The ninth theme is exaggerated claims and puffery, also found in 7 articles. These studies examine promotional exaggeration, excessive superiority claims, and persuasive overstatement. Although puffery is often treated as a conventional advertising technique, these studies criticize how exaggeration may blur the boundary between persuasive creativity and misleading communication.

The final theme is privacy and intrusive digital advertising, identified in 5 articles. This theme reflects emerging concerns about data-driven advertising, digital tracking, algorithmic targeting, and intrusive promotional practices. Although this theme appears less frequently than gender or representation issues, it indicates a growing shift in Indonesian advertising criticism toward digital media environments.

Overall, the findings indicate that Indonesian communication scholarship has developed a broad range of advertising criticism. The dominant concerns remain related to gender representation, social inequality, capitalism, and religious commodification, while newer concerns such as digital intrusiveness and data-related advertising practices are beginning to emerge. This finding answers the first research question by showing that advertising criticism in Indonesian communication scholarship is thematically diverse, but still concentrated around issues of representation, commodification, persuasion, and consumer vulnerability.

Research Question-2: Mapping Advertising Criticism Onto EPI Provisions

To answer the second research question, the dominant themes identified in the previous section were mapped onto relevant provisions of the 2020 Indonesian Advertising Ethics (Etika Pariwisata Indonesia/EPI). This mapping does not assume that every reviewed article explicitly identified a formal EPI violation. Rather, it shows how the dominant themes of advertising criticism in Indonesian communication scholarship can be analytically related to the normative categories provided by EPI. Therefore, table-1 should be read as an interpretive mapping between academic criticism and advertising self-regulation, not as a legal or institutional adjudication of advertising violations.

Table-1 Mapping Dominant Themes of Advertising Criticism onto EPI Provisions

No.	Dominant Theme	Freq.	Relevant Epi Provisions	Illustrative Key Articles
1	Exploitation of gender and sexuality	29	3.2 Perempuan; 3.3 Gender; 1.26 Pornografi dan Pornoaksi. EPI prohibits advertisements that demean, exploit, objectify, or ornament women, and also prohibits sexual exploitation in advertising.	Wicaksono (2012); Fernandez (2011); Yanti (2016); Widiastuti et al. (2023); Trijayanto (2017)
2	Discrimination and social representation bias	18	II.C Asas; 3.3 Gender; 3.8 Orang dengan kebutuhan khusus. EPI requires advertising to be honest, responsible, and to avoid demeaning religion, culture, the state, or social groups.	Mutahir et al. (2019); Trijayanto (2017); Yanti (2016)
3	Power domination and capitalism in advertising	14	II.A Mukadimah; II.C Asas. This theme is not always directly tied to a single EPI clause, but can be related to EPI's concern with consumer protection, clear information, and responsible advertising.	Mutahir et al. (2019); Wicaksono (2012); Yanti (2016)
4	Advertising camouflage and blurring boundaries	13	2.29 Iklan Tersisip, Terlebur, Sesuai Pesanan; 2.30 Iklan Penggoda; 2.31 Iklan Waktu Blokiran; 4.13 Periklanan Informatif. EPI requires advertising to be identifiable and not hidden or disguised as other types of content.	Dinanti & Hadi (2021); Pasandaran (2018); Adila et al. (2023)
5	Commodification of religion and religious values	11	1.7 Agama dan Budaya; 2.27 Agama; 3.5 Tokoh Agama; 1.2.3 Halal. EPI prohibits exploitation of religious rituals and symbols and regulates the use of halal claims.	El Ghiffary & Widana (2023); Mandjusri (2017); Karimah et al. (2019); Arbak et al. (2019)
6	Visual manipulation and hyperreality	10	1.12 Hiperbol; 2.7 Kosmetika dan Produk Perawatan Tubuh; 4.2 Media Televisi. EPI allows hyperbole only when clearly excessive and not misleading, while also regulating manipulated product appearances.	Fernandez (2011); Widiastuti et al. (2023)
7	Inappropriate advertising for children	9	1.29 Khalayak Anak; 3.1 Anak; 2.4 Produk Pangan. EPI regulates advertisements targeting children, including clarity, vulnerability, pester power, unsafe behavior, and inappropriate use of children as advertising actors.	Astuti (2017)
8	Lack of clarity or misleading information	7	1.2 Bahasa; 1.3 Tanda Asteris; 1.25 Syarat dan Ketentuan; 1.27 Manfaat Produk. EPI requires advertising language to be understandable and not misleading, and product benefits to be communicated honestly and responsibly.	Azwar & Junaedi (2019)
9	Exaggerated claims and puffery	7	1.2 Bahasa; 1.12 Hiperbol; 1.27 Manfaat Produk. EPI restricts unsupported superlative claims and allows hyperbole only when it is clearly recognizable and does not create misperceptions.	Azwar & Junaedi (2019)
10	Privacy and intrusive digital advertising	5	1.11 Perlindungan Hak-Hak Pribadi; 4.6 Media Daring; 4.7 SMS/MMS; 4.10 Perusahaan Basis Data. EPI regulates personal rights, cookies, consent to the use of personal data, e-mail advertising, SMS advertising, and database use.	Adila et al. (2023)

The mapping shows that several dominant themes of advertising criticism are strongly aligned with explicit EPI provisions. Gender and sexuality, children, religion, misleading information, hyperbole, embedded advertising, and digital privacy can be directly related to specific clauses in the EPI. This indicates that EPI provides a sufficiently broad normative vocabulary for addressing many of the ethical concerns discussed in Indonesian communication scholarship.

However, not all themes are equally codified in EPI. Themes such as power domination, capitalism, consumerism, and the social construction of reality tend to operate at a broader theoretical level. These themes criticize advertising as part of a wider system of market ideology, consumer culture, symbolic domination, or social inequality. They can be related to EPI's general principles of responsible advertising and consumer protection, but they are not always reducible to one specific clause.

This distinction is important for interpreting the findings. The reviewed articles do not merely identify rule violations; they also observe advertising as a cultural, ideological, and symbolic practice. Therefore, EPI functions in this study as a normative mapping framework, while the articles themselves often use broader theoretical lenses such as semiotics, gender studies, cultural studies, political economy, and media sociology.

Overall, the answer to the second research question is that the dominant themes of advertising criticism can be mapped onto several EPI provisions, especially those concerning gender, women, religion and culture, children, language, product claims, hyperbole, embedded advertising, digital media, privacy, and database practices. At the same time, the mapping also reveals that some academic criticisms exceed the clause-based structure of EPI and require broader theoretical interpretation.

Research Question-3: Visibility and Operationalization of EPI in Indonesian Advertising Scholarship

To answer the third research question, the review examined the extent to which the Indonesian Advertising Ethics (Etika Pariwisata Indonesia/EPI) was explicitly referenced and operationalized as an analytical framework in the reviewed articles. This analysis differs from the preceding mapping. While Research Question 2 examined how dominant themes of advertising criticism can be analytically related to EPI provisions, this section focuses on whether the articles themselves explicitly mention, use, or operationalize EPI.

The findings show that EPI appears unevenly in Indonesian advertising scholarship. Based on the extraction process, the reviewed articles can be grouped into four levels of EPI visibility: articles that explicitly mention EPI and identify relevant provisions, articles that discuss advertising ethics without specifying EPI provisions, and articles that do not mention EPI but can be analytically related to EPI provisions, and articles that discuss broader advertising criticism without sufficient basis for article-level EPI classification. This classification is presented in table-2.

table-2 Levels of EPI Visibility in the Final Article Corpus

LEVEL OF EPI VISIBILITY	OPERATIONAL DEFINITION	NUMBER OF ARTICLES	INTERPRETATION
Explicit EPI operationalization	Articles explicitly mention EPI and identify relevant EPI provisions or clauses in their analysis	6	EPI is used as an explicit analytical reference
Ethical discussion without EPI provisions	Articles discuss advertising ethics or ethical violations, but do not specify EPI provisions	21	Ethics is visible, but EPI is not systematically operationalized
Analytical relevance to EPI	Articles do not explicitly mention EPI, but their themes can be analytically related to EPI provisions	83	EPI is absent as a cited framework, but relevant as a mapping reference
Broader advertising criticism without identifiable EPI visibility	Articles discuss advertising criticism, representation, persuasion, or media culture, but do not provide sufficient basis for article-level EPI classification	13	Included in the final corpus, but EPI is not visible at the article level
Total final article corpus		123	

The findings show that EPI appears unevenly in the final corpus of 123 articles. Six articles explicitly mention EPI and identify relevant provisions, while 21 articles discuss advertising ethics without specifying EPI provisions. A larger group of 83 articles does not explicitly mention EPI but can be analytically related to EPI provisions based on their dominant themes. The remaining 13 articles are still part of the final corpus because they discuss advertising criticism, representation, persuasion, or media culture, but they do not provide sufficient basis for article-level classification of EPI visibility.

Therefore, EPI is not entirely absent from Indonesian advertising scholarship. However, its explicit and systematic operationalization remains limited. The findings indicate that EPI is more often present as an implicit or potential normative reference than as a clearly cited and operationalized analytical framework.

Discussion

This section provides a critical and theoretical interpretation of the empirical findings using Niklas Luhmann's Social Systems Theory. The high frequency of the ten dominant themes of advertising criticism suggests that ethical issues in Indonesian advertising scholarship should not be understood merely as isolated cases, historical accidents, or individual moral failings. Rather, they can be interpreted as recurring communicative patterns through which advertising is observed, criticized, and normatively evaluated within Indonesian communication studies (Luhmann, 1995).

Luhmann (1995; 2013) argues that contemporary society is functionally differentiated into operationally closed and autopoietic social systems, each reproducing itself through its own communicative operations. From this perspective, law, ethics, academia, and advertising do not necessarily process the same issue through the same logic. While legal and ethical communication tend to formulate expectations in terms of compliance, violation, responsibility, and normativity, advertising communication is strongly oriented toward persuasive visibility, attention, memorability, and effectiveness. Therefore, the recurring themes identified in this review should not be read simply as evidence that advertising actors deliberately reject ethical norms. Rather, they indicate that ethical expectations require communicative translation before they can become meaningful within advertising, academic, or regulatory communication.

This interpretation is consistent with advertising and marketing communication literature that has long criticized gender bias, visual manipulation, cultural stereotyping, puffery, religious commodification, and advertising directed at children. Belch & Belch (2021) and Clow & Baack (2022), for example, emphasize that advertising strategies can reproduce gender bias, unrealistic representations, and persuasive distortions. Similarly, Moriarty et al. (2019) and Andrews & Shimp (2018) show that cultural stereotyping, exaggerated claims, and child-targeted persuasion raise ethical concerns because they may reproduce symbolic inequality, exploit vulnerable audiences, or blur the boundary between creative persuasion and misleading communication. From a Luhmannian perspective, these concerns become sociologically significant not because advertising is outside ethics, but because ethical critique must be reconstructed within the communicative logic of advertising before it can affect advertising practices.

The challenge becomes more complex in the context of digital transformation. The integration of big data analytics, algorithms, and artificial intelligence (AI) in advertising intensifies the speed, personalization, and opacity of persuasive communication (Gao et al., 2023; Darmawan & Perdana, 2026). The use of chatbots based on large language models (LLMs) to insert unlabeled advertising content (Vukmirović et al., 2025), together with real-time data tracking and algorithmic targeting, produces new problems of privacy, transparency, consent, and accountability (Chuan et al., 2023; Judijanto et al., 2025; Singhal, 2024). These developments do not make ethical regulation impossible, but they complicate the translation of ethical norms into the operational mechanisms of digital advertising. As Perdana (2022) suggests, regulatory and ethical frameworks face difficulties when digital advertising practices operate through technical infrastructures that are not easily visible to users, regulators, or even researchers.

In this context, the empirical finding that EPI has been explicitly and systematically operationalized only in a limited number of studies should not be interpreted as the absolute failure of structural coupling between law, academia, and advertising. A more precise interpretation is that the relationship between EPI and Indonesian advertising scholarship demonstrates limited resonance. EPI exists as a professional self-regulatory framework, and the 2020 document defines it as normative provisions concerning the advertising profession and business that are agreed upon for observance, compliance, and enforcement by its supporting associations and institutions. EPI also states that advertising ethics are grounded in the principle of self-regulation, where ethical norms are more effective when formulated, agreed upon, and enforced by advertising

actors themselves. However, the findings of this review show that this self-regulatory framework has not yet become a dominant analytical vocabulary in Indonesian communication scholarship.

The role of this study, therefore, is not to claim that EPI is merely symbolic or that advertising ethics have completely failed. Instead, the contribution of this study is to show how EPI appears unevenly across academic communication: explicitly in a small number of studies, implicitly in studies that discuss advertising ethics without specifying EPI provisions, and analytically in studies whose themes can be mapped onto EPI even though they do not cite it directly. This is where Luhmann's concept of second-order observation becomes theoretically useful (Luhmann, 2000; 2013). The reviewed articles function as first-order academic observations of advertising, while this SLR observes how those studies observe advertising ethics, self-regulation, and EPI.

Accordingly, the theoretical contribution of this study lies in reframing the marginal use of EPI not as simple ignorance or total regulatory failure, but as a problem of limited communicative translation between professional self-regulation, academic observation, and advertising practice. To strengthen EPI's relevance, future research needs to use it not only as a normative background but also as a systematic analytical framework. This would allow scholars, legal researchers, sociologists, advertising practitioners, and the public to translate ethical expectations into categories that can be recognized within academic research, professional evaluation, and industry practice.

CONCLUSION

This study examined how criticism of advertising has been discussed in Indonesian communication scholarship and how these critiques can be mapped onto the Indonesian Advertising Ethics (Etika Pariwisata Indonesia/EPI). Based on a systematic literature review of 123 journal articles published between 2004 and 2023, the findings show that advertising criticism in Indonesia is concentrated in ten dominant themes: gender and sexuality, discrimination and social representation bias, power domination and capitalism, advertising camouflage, religious commodification, visual manipulation, child-targeted advertising, misleading information, exaggerated claims, and intrusive digital advertising.

These themes can be mapped onto several provisions of the 2020 EPI, particularly those concerning women, gender, pornography and pornoaction, religion and culture, halal claims, children, misleading language, product benefits, hyperbole, embedded advertising, digital media, privacy, and database practices. However, the mapping also shows that not all academic criticisms are reducible to specific EPI clauses. Themes such as capitalism, consumerism, domination, and social construction require broader theoretical interpretation because they address advertising as part of wider cultural, ideological, and economic processes.

The study also shows that EPI has been explicitly and systematically operationalized only to a limited extent in Indonesian advertising scholarship. EPI is not entirely absent, but its presence is uneven: it appears explicitly in a small number of studies, implicitly in studies discussing advertising ethics, and analytically in studies whose themes can be related to EPI without directly citing it. Drawing on Niklas Luhmann's Social Systems Theory, this pattern is interpreted as limited resonance between professional self-regulation and academic observation, rather than as individual ignorance, moral failure, or the total failure of advertising ethics (Luhmann, 1995; 2000; 2013).

A limitation of this study is that it analyzes academic articles, not direct advertising industry practice. Therefore, the findings should be read as a reflection of how Indonesian communication scholarship observes advertising ethics, not as a direct measurement of EPI compliance in the industry. Future research should examine how EPI is understood and used by advertising practitioners, regulators, educators, and audiences, particularly in digital advertising, influencer marketing, native advertising, algorithmic targeting, and AI-mediated persuasion.

DECLARATIONS

Author contributions

Inco Hary Perdana: Conceptualization, Methodology, Formal Analysis, Writing–Original Draft; Helga Liliani Cakra Dewi: Methodology, Validation, Writing–Review & Editing.

Conflict of interest

The authors declare no conflict of interest.

Data availability

The data supporting the findings of this study are derived from publicly available journal articles indexed in the SINTA database. The extracted dataset analyzed during the current study is available from the corresponding author upon reasonable request.

Funding

This research received no external funding.

ACKNOWLEDGEMENT

The authors express their gratitude to Universitas Multimedia Nusantara for supporting and providing the principal author with the opportunity to pursue doctoral studies in Communication Science at Universitas Gadjah Mada. Deep appreciation is also extended to the supervisor and co-supervisor for providing the intellectual space to explore and apply Niklas Luhmann's Systems Theory within the field of advertising studies.

REFERENCES

- Adila, W., Nur, L. A., Shabrina, F. R., Prameswary, Y. N., Febiyanti, R., Amalia, A. H., . . . Nurlitasar, R. (2023). Sponsored by: Advertisements as intrusive narratives in Indonesian sinetron. *Bricolage: Jurnal Magister Ilmu Komunikasi*, 9(2), 163-174. <https://doi.org/10.30813/bricolage.v9i2.4541>
- Andrews, J. C., & Shimp, T. A. (2018). *Advertising, Promotion, and other aspects of Integrated Marketing Communications* (10 ed.). Boston: Cengage Learning.
- Ansari, J., & Hyder, S. (2023). Instrument validation of the consumers' religio-spiritual insights in context of advertising during religious festivals. *Journal of Islamic Marketing*, 15(2), 518-540. <https://doi.org/10.1108/JIMA-06-2022-0162>
- Arbak, S., Islam, R., & Al Rasyid, H. (2019). Influence of Islamic Advertising: Ethic Violation on Customer Purchase Intention of Halal Cosmetic Products in Malaysia. *Humanities & Social Sciences Reviews*, 7(3), 671-682. <https://doi.org/10.18510/hssr.2019.7398>
- Arens, W. F., & Weigold, M. F. (2017). *M: ADVERTISING* (3rd ed.). New York: McGraw-Hill Education.
- Arnie, M., Maryani, E., & Aristi, N. (2017). REPRESENTASI LAKI-LAKI METROSEKSUAL DALAM IKLAN VASELINE MEN FACE MOISTURIZER. *Jurnal Manajemen Komunikasi*, 2(1), 10-17. <https://doi.org/10.24198/jmk.v2i1.21277>
- Astuti, S. I. (2017). Educating Youth Against Tobacco Advertising: A Media Literacy Approach for Reducing Indonesia's Replacement Smokers. *MediaTor Jurnal Komunikasi*, 10(1), 65-74. <https://doi.org/10.29313/mediator.v10i1.2677>
- Azwar, K., & Junaedi, F. (2019). Analisis Isi Pelanggaran Etika Pariwisata Indonesia Dalam Iklan Baris Dan Iklan Kolom Di Surat Kabar Harian Lombok Post Periode Juni – Juli 2019. *Komuniti: Jurnal Komunikasi dan Teknologi Informasi*, 11(2), 143-152. <https://doi.org/10.23917/komuniti.v12i2.10552>
- Bazarcı, S. (2022). The effects of different developments in advertising: An overview of American advertising. In I. Krom, *Handbook of Research on Global Perspectives on International Advertising* (pp. 50-69). IGI Global. <https://doi.org/10.4018/978-1-7998-9672-2.ch004>
- Belch, G. E., & Belch, M. A. (2021). *Advertising and Promotion: An Integrated Marketing Communications Perspective* (12 ed.). New York: McGraw-Hill Education.
- Campbell, C., & Grimm, P. (2018). The Challenges Native Advertising Poses: Exploring Potential Federal Trade Commission Responses and Identifying Research Needs. *Journal of Public Policy & Marketing*, 38(1), 110-123. <https://doi.org/10.1177/0743915618818576>
- Chuan, C.-H., Tsai, W.-H., & Yang, J. (2023). Artificial Intelligence, Advertising, and Society. *Advertising & Society Quarterly*, 34(3). <https://doi.org/10.1353/asr.2023.a911198>
- Clow, K. E., & Baack, D. (2022). *Integrated Advertising, Promotion, and Marketing Communications* (9th - Global ed.). Essex: Pearson Education Limited.
- Darmawan, C., & Perdana, I. H. (2026). Autopoiesis and Creativity: Understanding Artificial Intelligence's Disruption in Advertising Communication. *Proceedings of the International Conference on Communication and New Media Studies (COMNEWS 2025)*. Malacca: Atlantis Press. https://doi.org/10.2991/978-2-38476-573-7_9
- Dewan Periklanan Indonesia. (2020). *Etika Pariwisata Indonesia - Amandemen 2020*. Jakarta: Dewan Periklanan Indonesia.
- Dinanti, C. D., & Hadi, S. P. (2021). Analisis Native Advertising Sebagai Konten Media Online Dreamers.id. *Demandia - Jurnal Desain Komunikasi Visual, Manajemen Desain dan Periklanan*, 6(1), 166-193. <https://doi.org/10.25124/demandia.v6i1.3424>
- Dyer, G. (2008). *Advertising as communication*. Routledge. <https://doi.org/10.4324/9780203158340>

- El Ghiffary, L., & Widana, G. O. (2023). Semiotic Analysis of the Commodification of Islamic Teachings in Sharia Bank Advertisements in Indonesia. *Nyimak Journal of Communication*, 7(2), 275-296. <https://doi.org/10.31000/nyimak.v7i2.9014>
- Farrell, T. (2012). *Controversial advertising in the UK: its regulation and practitioner ethical decision making*. The Open University. <https://doi.org/10.21954/ou.ro.0000d503>
- Feenstra, R. A., & Esteban, E. G. (2019). Autocontrol: A Critical Study of Achievements and Challenges in the Pursuit of Ethical Advertising Through an Advertising Self-Regulation System. *Journal of Business Ethics*, 154(2), 341-354. <https://doi.org/10.1007/s10551-016-3423-0>
- Fernandez, P. W. (2011). Komodifikasi Perempuan dalam Iklan Televisi. *Jurnal Ilmu Komunikasi*, 8(1), 60-80. <https://doi.org/10.24002/jik.v8i1.182>
- Floridi, L. (2021). The End of an Era: from Self-Regulation to Hard Law for the Digital Industry. *Philosophy & Technology*, 34, 619-622. <https://doi.org/10.1007/s13347-021-00493-0>
- Gao, B., Wang, Y., Xie, H., Hu, Y., & Hu, Y. (2023). Artificial Intelligence in Advertising: Advancements, Challenges, and Ethical Considerations in Targeting, Personalization, Content Creation, and Ad Optimization. *SAGE Open*, 13(4). <https://doi.org/10.1177/21582440231210759>
- Gough, D., Oliver, S., & Thomas, J. (2017). *An Introduction to Systematic Reviews* (2nd ed.). SAGE Publications Inc. Retrieved from https://uk.sagepub.com/sites/default/files/upm-assets/81596_book_item_81596.pdf
- Hotkar, P., Garg, R., & Sussman, K. (2023). Strategic social media marketing: An empirical analysis of sequential advertising. *Production and Operations Management*, 32(12), 4005-4020. <https://doi.org/10.1111/poms.14075>
- Huth, L. (1995). A System Theory's Approach to Advertising. *Kurgu Dergisi*, 13(1), 211-240. Retrieved from <https://dergipark.org.tr/en/download/article-file/1501220>
- Jesson, J., Matheson, L., & Lacey, F. (2011). *Doing Your Literature Review: Traditional and Systematic Techniques*. SAGE Publications.
- Joaquin, J., & Biana, H. (2020). Sustainability science is ethics: Bridging the philosophical gap between science and policy. *Resources, Conservation and Recycling*, 160. <https://doi.org/10.1016/j.resconrec.2020.104929>
- Jones, V. K., Johnson, K., Molskness, H., Gandhi, R., & Zhou, L. (2022). Educating Students About Influencing Audiences Ethically in a Data-Driven Social Media World. *Journal of Advertising Education*, 26(2), 106-114. <https://doi.org/10.1177/10980482221127456>
- Judijanto, L., Utama, A., & Setiawan, H. (2025). Implementation of Ethical Artificial Intelligence Law to Prevent the Use of AI in Spreading False Information (Deepfake) in Indonesia. *The Easta Journal Law and Human Rights*, 3(2), 101-109. <https://doi.org/10.58812/eslhr.v3i02.470>
- Karimah, K., Syafitri, P., & Wahyudin, U. (2019). Etika praktik product placement dalam film Ayat-Ayat Cinta 2. *Jurnal Manajemen Komunikasi*, 4(1), 60-81. <https://doi.org/10.24198/jmk.v4i1.23478>
- Kitsa, M., & Mudra, I. (2019). Gender stereotypes of women in television advertising in Ukraine. *Feminist Media Studies*, 20(3), 381-397. <https://doi.org/10.1080/14680777.2019.1574857>
- Kopf, D., Torres, I., & Enomoto, C. (2011). Advertising's unintended consequence: Economic growth. *Journal of Advertising*, 40(4), 5-18. <https://doi.org/10.2753/JOA0091-3367400401>
- Kramp, L., & Loosen, W. (2018). The Transformation of Journalism: From Changing Newsroom Cultures to a New Communicative Orientation? In A. Hepp, A. Breiter, & U. Hasebrink (Eds.), *Communicative Figurations: Transforming Communications in Times of Deep Mediatization* (Transforming Communications – Studies in Cross-Media Research ed., pp. 205-239). Palgrave Macmillan. https://doi.org/10.1007/978-3-319-65584-0_9
- Littell, J., Corcoran, J., & Pillai, V. (2008). *Systematic Reviews and Meta-Analysis*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195326543.001.0001>
- Livas, C. (2020). The Powers and Perils of Societal Advertising. *Journal of Macromarketing*, 41(3), 454-470. <https://doi.org/10.1177/0276146720978261>
- Luhmann, N. (1995). *Social Systems*. (J. Bednarz Jr., & D. Baecker, Trans.) Stanford University Press.
- Luhmann, N. (2000). *The Reality of the Mass Media*. (K. Cross, Trans.) Stanford: Stanford University Press.
- Luhmann, N. (2013). *Introduction to Systems Theory*. Polity Press.
- Mandjusri, A. (2017). Klaim Halal Dan Makna Hijrah Pada Iklan Produk Halal Dalam Perspektif Ibu-Ibu Muslimah. *Avant Garde*, 5(2), 42-68. <https://doi.org/10.36080/avg.v5i2.625>
- McDonald, R. E., Laverie, D. A., & Manis, K. T. (2020). The Interplay between Advertising and Society: An Historical Analysis. *Journal of Macromarketing*, 41(4), 585-609. <https://doi.org/10.1177/0276146720964324>
- Moitra, R., Purohit, N., & Bhattacharjee, A. (2022). Advertising Ethics: Towards a Stakeholder Approach. *PURUSHARTHA - A journal of Management, Ethics and Spirituality*, 15(1), 142-158. <https://doi.org/10.21844/16202115111>

- Moriarty, S., Mitchell, N., Wood, C., & Wells, W. (2019). *Advertising & IMC: Principles & Practice* (11 ed.). New York: Pearson.
- Mutahir, A., Chusna, A., & Rizkydarajat, W. (2019). Analisis Kelas Sosial Dalam Membaca Iklan. *Profetik Jurnal Komunikasi*, 12(2), 212-231. <https://doi.org/10.14421/pjk.v12i2.1678>
- Page, M., Bossuyt, P., Boutron, I., Hoffmann, T., Mulrow, C., Shamseer, L., . . . Moher, D. (2021). The PRISMA 2020 statement: an updated guideline for reporting systematic reviews. *The BMJ*. <https://doi.org/10.1136/bmj.n71>
- Pasandaran, C. C. (2018). Political Advertising Camouflage As News. *Jurnal Komunikasi ISKI*, 3(2), 91-98. <https://doi.org/10.25008/jkiski.v3i2.219>
- Patole, S. (2021). *Principles and Practice of Systematic Reviews and Meta-Analysis*. Springer Cham. <https://doi.org/10.1007/978-3-030-71921-0>
- Perdana, I. H. (2022). Indonesian Advertising Ethics: Guard of Industry & Protector of Advertising Consumer in Indonesia (Study Case of the Role and Function of the Advertising Regulatory Agency on the 2020 Indonesian Advertising Ethics Amendment). *The 2nd International Conference on Communication Science (ICCS 2022)*. Mataram: The Communication Science Department of the University of Mataram. <https://doi.org/10.29303/iccsproceeding.v2i1.52>
- Perelló-Oliver, S., & Muela-Molina, C. (2014). Advertising self-regulation. A comparative analysis between the United Kingdom and Spain. *Communication & Society*, 27(3), 1-18. <https://doi.org/10.15581/003.27.35983>
- Petticrew, M., & Roberts, H. (2006). *Systematic Reviews in the Social Sciences: A Practical Guide*. Blackwell Publishing. <https://doi.org/10.1002/9780470754887>
- Ruckenstein, M., & Granroth, J. (2019). Algorithms, advertising and the intimacy of surveillance. *Journal of Cultural Economy*, 13(1), 12-24. <https://doi.org/10.1080/17530350.2019.1574866>
- Schauster, E. (2019). Ethics Versus Survival: The Relationship Between Advertising Ethics and New Business Challenges. *Journal of Current Issues & Research in Advertising*, 40(1), 90-104. <https://doi.org/10.1080/10641734.2018.1500320>
- Singhal, A. (2024). The Role of Artificial Intelligence in Enhancing Ad Personalization: A Study on Programmatic Advertising. *Journal of Artificial Intelligence General Science*, 3(1), 431-445. <https://doi.org/10.60087/jaigs.v3i1.246>
- Tikhomirova, L., Danilevskaya, N., Bazhenova, E., Kyrkunova, L., & Ovsyannikova, S. (2015). Role of the Structure of Public Service Advertising Text in Influencing its Recipient. *The Social Sciences*, 10(6), 1371-1374. <https://doi.org/10.36478/sscience.2015.1371.1374>
- Trijayanto, D. (2017). Women Representation in Indonesian Media. *ULTIMA COMM Jurnal Ilmu Komunikasi*, 9(1), 69-78. <https://doi.org/10.31937/ultimacomm.v9i1.876>
- Vukmirović, J., Maričić, L., Stanojević, S., Vukmirović, A., & Mandić, I. (2025). Considering the ethical aspects of artificial intelligence application from the consumer perspective. *BizInfo Blace*, 16(1), 1-9. <https://doi.org/10.71159/bizinfo250001V>
- Wicaksono, I. P. (2012). Representasi Eksploitasi Perempuan dalam Iklan. *Jurnal Ilmu Komunikasi*, 9(2), 149-167. <https://doi.org/10.24002/jik.v9i2.171>
- Widiastuti, T., Prihantoro, E., & Herna. (2023). Commodifying Women in the Digital Creativity Sphere of Political Marketing Communication. *Expose: Jurnal Ilmu Komunikasi*, 6(1), 69-81. <https://doi.org/10.33021/exp.v6i1.4469>
- Yanti, A. D. (2016). Media dan Gender: Studi Deskriptif Representasi Stereotipe Perempuan dalam Iklan di Televisi Swasta. *Profetik Jurnal Komunikasi*, 9(2), 26-32. <https://doi.org/10.14421/pjk.v9i2.1205>
- Yanti, N., & Gusfa, H. (2022). Pengaruh brand ambassador Hamish Daud dan iklan terhadap brand image Clear. *Jurnal Manajemen Komunikasi*, 6(2), 263-280. <https://doi.org/10.24198/jmk.v6i2.34802>
- Zhao, X., & Belk, R. (2008). Politicizing Consumer Culture: Advertising's Appropriation of Political Ideology in China's Social Transition. *Journal of Consumer Research*, 35(2), 231-244. <https://doi.org/10.1086/588747>

Between Sharia Identity and Economic Pragmatism: A Comparative Framing Analysis of Qanun LKS Coverage in Local and National Media

Uswatun Nisa^{1*}, Habil¹, Rahmat Saleh¹, Wininda², Novi Susilawati¹

¹Communication Study Program, Syiah Kuala University, Banda Aceh, Indonesia

²Communication Study Program, University of Muhammadiyah Prof. Hamka, Jakarta, Indonesia

*Corresponding author: uswatunnisa@usk.ac.id

DOI: <https://doi.org/10.46961/mediasi.v7i3.2175>

Article Info

Received: 22/06/2026

Revised: 12/08/2026

Accepted: 15/09/2026

Published: 30/09/2026

e-ISSN: 2721-0995

p-ISSN: 2721-9046

Keywords

News Framing;
Qanun LKS;
Islamic Financial Regulation;
Local Media;
National Media.

ABSTRACT

This study examines how a local and a national online news platform in Indonesia framed the same Islamic financial regulatory controversy. After a multi-day service outage at Bank Syariah Indonesia (BSI) in May 2023, the Aceh Regional People's Representative Council (DPRD) proposed revising Qanun Aceh No. 11 of 2018 on Islamic Financial Institutions (Qanun LKS), which limits banking in the province to Islamic institutions. Using Entman's (1993) four-element framing model, with agenda-setting and gatekeeping as supporting perspectives, we analysed 15 articles from Serambinews.com (local news platform, n = 9) and Detik.com (national news platform, n = 6) published between 11 and 25 May 2023, and interviewed four editors and journalists from the two news platforms. Articles were coded against two predefined frames, a sharia identity frame, which treats revision as a matter of the religious and legal distinctiveness of Aceh, and an economic pragmatism frame, which judges the qanun by its practical consequences for access to banking services and business continuity. Both news platforms reported the same triggering event and began from the same two official newsmakers, but the lead sources of nine of the 15 articles differed between them. Serambinews.com's lead sources were divided on revision, yet the sharia identity frame was carried by legislators, an ulama council and Islamic civil-society groups. Detik.com's lead sources were mostly state officials and the financial regulator, and five of its six articles fit the economic pragmatism frame. The findings suggest that media proximity, institutional identity and gatekeeping routines are important contextual factors associated with this framing divergence. Two news platforms, 15 articles and four self-reporting informants cannot establish causation or generalisation, so the pattern needs testing in comparative studies with more news platforms.

INTRODUCTION

In mid-May 2023, the information system of Bank Syariah Indonesia (BSI) experienced a critical failure that prevented customers from accessing their accounts, whether through branch offices or mobile banking services. Customers across Indonesia were deeply concerned about this disruption, as it persisted for several days. However, unlike customers in other provinces, the BSI outage carried far greater consequences in Aceh, given that nearly the entire population of the province holds accounts with the bank (Ramayana, 2022).

The outage halted economic activity in Aceh. Although other Islamic banks operate there, only BSI and Bank Aceh Syariah maintain branch offices evenly across the regencies and cities of the province, so a disruption at either brings the banking transactions of Acehnese residents to a standstill (Detik.com, 2023).

BSI and Bank Aceh Syariah have come to occupy a dominant position in Aceh's banking landscape largely because conventional banks such as BRI, BNI, and Bank Mandiri no longer operate in the province. These institutions withdrew from Aceh beginning in 2021, following the enactment of Qanun Aceh No. 11 of 2018 on Islamic Financial Institutions (hereafter Qanun LKS), which mandates that all financial institutions operating within Aceh, including banks, adhere to Islamic principles.

Although the qanun came into effect in 2018, it provided a three-year transitional period through 2021, after which the Governor of Aceh issued a regulation directing all financial institutions to comply, with the broader aim of building an Acehnese economy free from usury (Madjid, 2022). As a consequence, conventional banks such as BRI, BNI, and Bank Mandiri exited the province or converted their operations to Islamic-based units. BSI did not yet exist as an independent entity at that time; it was created by the government's merger of BRI Syariah, BNI Syariah, and Mandiri Syariah (Madjid, 2022; Perdana, 2023).

Prior to the enactment of the Qanun LKS, the Islamic banking sector accounted for only 38 percent of the 13 banks operating in Aceh, with the remainder being conventional institutions. As a result, the implementation of Islamic law in the banking sector was considered to have yielded little tangible progress in the province (Jailani & Mohamad, 2019). This reality reinforced the perception that the Qanun LKS represented a necessary and overdue step toward the genuine application of Islamic principles within Aceh's financial system. Yet the implementation of the qanun has not been without its difficulties. Scholars have identified several persistent challenges, including a shortage of qualified human resources, limited authority on the part of regional government, insufficient attention from higher levels of government, and a range of external factors (Jailani et. al., 2021).

Against this backdrop, the BSI outage reignited public scrutiny of the Qanun LKS, which many had regarded as falling short of its goals since its inception (Muklir, 2022). From mid-May 2023 the issue dominated coverage at both the local and national levels. Detik.com, for instance, reported that the DPRA would revise the qanun following the outage, while CNBC Indonesia highlighted findings that the regulation had contributed to a contraction of savings deposits in Aceh of about 2.17 trillion rupiah (Muklir, 2022; CNBC, 2023).

At the local level, Serambinews.com emerged as one of the news platforms that covered the enforcement of the Qanun LKS most extensively. Coverage of the issue gained further momentum when the Aceh Regional People's Representative Council (DPRA) announced plans to revise the qanun in response to the disruptions caused by the BSI outage a move that would potentially allow conventional banks to resume operations in the province. The legislature's proposed revision drew a wide range of public reactions, which further increased media attention. Throughout May 2023, the Qanun LKS was once again one of the most actively debated issues in Aceh's public discourse.

Different media institutions encountering the same event will often construct it in markedly different ways. In their coverage of the Qanun LKS, both the national platform Detik.com and the local platform Serambinews.com demonstrated sustained and intensive engagement with the topic. These two online publications merit particular scholarly attention: Serambinews.com stands as the largest local media institution in Aceh and is affiliated with the print publication Harian Serambi Indonesia, while Detik.com holds a distinguished place in Indonesian media history as a pioneer of online journalism (Aliansi Jurnalis Independen, 2013). The decision to compare these two publications one local, one national is driven by the recognition that their respective framings of the Qanun LKS are likely to differ in meaningful ways, particularly given that the qanun applies exclusively to Aceh as part of the province's special autonomy status and its formal implementation of Islamic law.

This study aims to examine how Serambinews.com and Detik.com framed their coverage of the LKS Qanun, drawing on the Entman's (1993) four-element framing model. Investigating the framing of LKS Qanun coverage is a matter of considerable importance within the field of communication studies, as it offers insight into how media institutions position themselves in relation to the enforcement of a regulation that serves as a concrete expression of Islamic law in Aceh. Through a comparative approach, this study seeks to illuminate how a media organization headquartered in Jakarta and a locally based publication centered in Banda Aceh differ in their interpretation of Islamic governance in the province. The proximity between a media institution and its sources of coverage may be associated with forms of bias shaped by the economic interests, political alignments, and ideological commitments of the institution in question.

Research on the Qanun LKS has so far developed along separate lines. Studies in Islamic economics and law have examined implementation problems, public perception, and the structure of the Aceh banking market (Anzira et al., 2022; Jailani et al., 2021; Jailani, 2019; Safitri et al., 2021). Communication research on Aceh has looked at how sharia is represented in local media, but not at the Qanun LKS (Nurrahmi, 2022; Sulaiman et al., 2022). Comparative framing studies of news media exist for other Indonesian issues, such as a regional corruption case, where local and national media were compared (Ainani & Hamdie, 2025), and a religious conflict, where national and alternative media were compared Al Juanda, 2017; Samosir, 2018; Nasution et al., 2025). Yet, in the literature we searched, none examines how the Qanun LKS was framed by local and national media, or links those frames to decisions about sources and editorial priorities.

This article addresses that gap by comparing Serambinews.com and Detik.com on the same controversy, the proposed revision of the Qanun LKS in 2023. It combines frame analysis of 15 news articles with interviews with four journalists and editors. Three questions guide the analysis. RQ1: How did each news platform define the problem, attribute causes, make moral judgments, and recommend treatment? RQ2: Whose voices did each news platform use to carry these frames? RQ3: How do journalists and editors explain the editorial decisions that shaped the coverage?

LITERATURE REVIEW

Media, News Construction and Entman's Framing Model

Journalism is not a passive mirror of reality but an active process in which events are selectively transformed into narratives through editorial judgments shaped by professional norms, institutional pressures, and ideological orientations (Budianto, 2019; Eriyanto, 2011). In Indonesia's digital news environment, this dynamic is especially visible in the structural differences between national and local media in approaching issues of regional governance and religion (Masduki & D'Haenens, 2022). Previous studies suggest that media close to an issue tend to frame it through local identity and community interest, while national news platform emphasize economic or policy dimensions (Ainani & Hamdie, 2025). A study on Serambi Indonesia and Serambinews.com found that sharia-related coverage was consistently framed to reflect Acehese Islamic identity, treating qanun-based regulations not merely as policy but as expressions of cultural and religious selfhood (Nurrahmi, 2022).

Entman (1993) defined framing as selecting certain aspects of perceived reality and making them salient to promote a particular problem definition, causal interpretation, moral evaluation, or treatment recommendation. The model operationalizes this through four dimensions: *define problem* (how the event is characterized), *diagnose causes* (who is attributed responsibility), *make moral judgment* (normative stance embedded in coverage), and *treatment recommendation* (solutions foregrounded as appropriate) (Nugroho, 1999). Indonesian online media research, comparative applications of Entman's model have documented how the same regulatory controversy produces systematically different problem definitions and moral judgments depending on a news platform's editorial orientation and audience relationship (Ainani, 2025; Reformansyah, 2023; Samosir, 2018; Wardani, 2018). Sobur (2015) notes that such divergences are not bias in the pejorative sense but discursive strategies through which particular perspectives are constructed and rendered credible to specific audiences.

Agenda-Setting and Gatekeeping Theory as a Supporting Perspective

McCombs and Shaw's (1972) agenda-setting theory holds that media do not determine what audiences think but shape what they think about sustained coverage raises an issue's salience in public consciousness, while neglected issues recede from it. In digital environments, however, this influence is no longer unidirectional. Eriyanto (2018) argues that the diversification of online news sources has produced a reciprocal

relationship in which media and public agendas shape each other. This reciprocity offers one way to read changes in a local news platform's coverage over time (Puspianto, 2021), although the present study has no audience data with which to test it.

Gatekeeping theory addresses the stage before salience, how information passes, or fails to pass, through a series of "gates" operated by individual journalists, editors and organisations (Shoemaker & Vos, 2009). Which sources are admitted, which quotations are retained and when a story is dropped are gatekeeping decisions, and they determine which aspects of an event are available to be made salient in the sense of Entman (1993). Journalists' reliance on official and institutional sources and the influence of newsroom routines (Shoemaker & Reese, 2014) are therefore treated here as contextual factors that may be associated with framing, not as determinants of it.

Framing of Islamic Regulation: Sharia Identity and Economic Pragmatism

Aceh is Indonesia's only province with constitutional authority to implement Islamic sharia, meaning regulatory debates there, including those involving the Qanun LKS carry identity dimensions that extend well beyond their economic or legal content (Jailani & Mohamad, 2019; Daniai, Samah, & Jailani, 2022). Research on sharia-related media framing in Aceh has found that local news platformstform consistently construct perceived threats to qanun-based policies as threats to the province's religious and cultural distinctiveness (Nurrahmi, 2022; Sulaiman, Nurdin, & Rizha, 2022). The economic consequences of the Qanun LKS notably the contraction of banking access following the exit of conventional banks, have been framed by national media as grounds for revision, while local media have tended to treat the same conditions as implementation challenges requiring stronger policy support rather than regulatory reversal (Jailani et al., 2021; Safitri, Anzaikhan, & Anzely, 2021). Taken together, these studies suggest an expectation, rather than an established finding, that local and national news platforms may frame sharia-based regulation differently, the present study examines this expectation for a single regulation.

To examine this expectation, we distinguish two analytical frames. We define sharia identity as a frame in which the qanun is treated as an expression of Aceh's religious and legal distinctiveness and judged by its religious legitimacy, not by its practical consequences. We define economic pragmatism as a frame in which the qanun is treated as a policy instrument and judged by its practical consequences for access to banking services, customer and business choice, and business continuity, not by its religious or identity legitimacy.

METHOD

This study employs a qualitative approach with a descriptive-comparative design to examine the framing of Qanun LKS coverage in Serambinews.com and Detik.com. The qualitative design is appropriate because the research objective involves interpretive analysis of how media construct meaning through language, narrative choices, and source selection Eriyanto, (2011). The comparative dimension allows systematic examination of framing differences between the two news platforms within the same temporal window.

Research Corpus

The corpus of this study consists of news articles on the news articles on the proposed revision of Qanun Aceh No. 11 of 2018 on Qanun LKS, published by Serambinews.com and Detik.com between 11 and 25 May 2023. This period was chosen because coverage of the Qanun LKS was most intense when the proposed revision entered public debate after the BSI service disruption, and because it includes the provincial government's initial response. Coverage continued after 25 May, so the window represents the first two weeks of the controversy, not the whole debate.

Articles were identified through the search function of each news platform website, using the terms "Qanun LKS", "qanun lembaga keuangan syariah", and "revisi qanun". An article was included if it met three conditions: 1) it was published within the window, according to the date shown on the article page; 2) it was a news report or news analysis; 3) and the revision of the Qanun LKS or the return of conventional banks to Aceh was its main subject, shown in the headline or lead. Articles that mentioned the qanun only in passing, articles on the BSI disruption or Islamic banking in general with no link to the revision, and opinion columns, photo galleries, video-only items, and republished agency copy were excluded. On these criteria, Serambinews.com published 25 eligible articles and Detik.com published six.

All six Detik.com articles were analyzed. For Serambinews.com, we retained one article per angle for each reporting event, that is, one statement, meeting, or organizational stance. Articles were first grouped by day and by event. Within each group, the headlines and leads were compared on three points: the news peg,

meaning what the article treats as the main development; the problem definition; and the position toward revision (supporting, opposing, conditional, or neutral). Two articles were treated as redundant when they matched on all three points. A different named source alone did not make an article distinct, when several articles on the same day reported the same event from the same angle but quoted different newsmakers, the earliest was retained. An article was kept whenever it took a different position or defined the problem differently. Applying this rule reduced the Serambinews.com set to nine articles, so the final corpus consists of 15 articles (Table 1).

Table 1. Research Corpus: Qanun LKS News Articles (May 11–25, 2023)

No.	Serambinews.com	No.	Detik.com
S1	May 11, 2023 • Civil Society Coalition for Justice Fighters (KOMPAK) Calls on the Aceh Government and DPRA to Revise the Qanun LKS	D1	May 11, 2023 • Aceh Parliament Plans to Revise Qanun LKS in the Wake of the BSI Service Failure
S2	May 12, 2023 • DPRA to Revise Qanun LKS So Conventional Banks Can Operate Again in Aceh	D2	May 12, 2023 • DPRA Wants Conventional Banks to Operate Again: What Does the Aceh Provincial Government Say?
S3	• Business Community Backs DPRA's Plan to Revise Qanun LKS to Widen Banking Options; BSI Failure		
S4	• DPRA Opens Door to Revising Qanun LKS to Restore Conventional Banks; DPRK Banda Aceh: The Move Is Misguided		
S5	May 13, 2023 • Responding to the Qanun LKS Revision Issue, Haji Uma: Manok Jipajoh Lee Musang, Geureupoh yang Tatoet [A Proverb Suggesting the Revision Is Ill-Conceived]	–	
S6	May 22, 2023 • Aceh Provincial Government Agrees to Revise Qanun LKS	D3	May 22, 2023 • Revising the Qanun LKS: Aceh Provincial Government Agrees to Allow Conventional Banks to Return
S7	• Qanun LKS Revision Stirs Debate: Head of DPRA Legislative Body Says Still Under Review, Revision Not Certain	D4	• Provincial Government Permits Conventional Banks to Resume Operations
S8	May 24, 2023 • Opposing the Qanun LKS Revision, MPU Pidie Sends Formal Letter to DPRA	D5	May 24, 2023 • UIN Vice-Rector Agrees the Qanun LKS Should Be Revised but Opposes the Return of Conventional Banks
S9	May 25, 2023 • IKAT Aceh Commits to Defending the Qanun LKS, Urges All Islamic Banks in Aceh to Reform	D6	May 25, 2023 • Provincial Government Endorses Conventional Banks Returning to Aceh: What Does OJK Say?
Total	Nine articles		Six articles

Source: Research Data (2024)

Research Procedures

Data were collected through two methods. First, systematic documentation of all news articles in the corpus was conducted, preserving the full text, publication date, headline, source selection, and placement for analysis. Second, semi-structured interviews were conducted with four members of the editorial teams from both news platforms (Table 2), including journalists who covered the Qanun LKS story and their respective editors. Interviews were conducted between December 2023 and January 2024.

Table 2. Research Informants

No.	Media	Informant	Role	Informant Number
1	Serambinews.com	Zainal Arifin	Editor-in-Chief	Informant 1
2	Serambinews.com	Subur Dani	Journalist	Informant 2
3	Detik.com	Ahmad Arfah Fansury Lubis	Assistant Editor	Informant 3
4	Detik.com	Agus Setyadi	Journalist	Informant 4

Source: Research Data (2024)

Framing analysis followed Entman's (1993) four-element model. Two coders (WQ and NS) independently coded all 15 articles. For each element, an article was assigned to the sharia identity frame or the economic pragmatism frame (both defined in the Literature Review), or coded as mixed when neither

clearly dominated. In the sharia identity frame, resistance to revision is judged as defending sharia and the treatment is to keep the qanun and improve Islamic banking services. In the economic pragmatism frame, the cause lies in how the banking system is organized, for example reliance on few banks, and the treatment is revision so that conventional banks can return.

Each coder read every article in full, focusing on the headline, lead, quoted sources, and closing paragraphs, and recorded a short supporting quotation for each decision. The dominant frame was the one that appeared in the headline and lead and was carried by the main source. Differences between coders were resolved through discussion, returning to the definitions and the article text; where consensus could not be reached, the decision followed this rule, and the element was coded as mixed if the rule did not settle it. All decisions were recorded in a coding sheet with the final code, supporting quotation, and reason, so that each code can be traced to the text. Interview data were then used to triangulate and contextualize the patterns found in the textual analysis.

The four informants (Table 2) are cited by number: Informants 1 and 2 (Serambinews.com) and Informants 3 and 4 (Detik.com). The transcripts were divided into units of meaning and coded into five themes derived from RQ3 and the gatekeeping literature: source selection, editorial gatekeeping, audience consideration, local identity and editorial proximity, and newsworthiness and policy development. Because the data are self-reports, they are treated as the newsrooms' own explanations of their decisions and not as proof of causation.

Ethical Considerations

All interview informants provided voluntary informed consent prior to participation. Informants were informed of the research purpose, their right to withdraw, and how their data would be used. No personal or sensitive information beyond professional roles and editorial decisions was collected. Confidentiality was maintained for all unpublished editorial communications. This study does not involve vulnerable populations and did not require institutional ethics committee approval under applicable Indonesian research guidelines.

RESULTS AND DISCUSSION

Results

The tables below describe the framing evidence in each article from the two news platforms: nine articles from Serambinews.com (Table 3) and six from Detik.com (Table 4). For each article, they present the headline, the main source, the four elements of Entman's (1993) model (problem definition, causal diagnosis, moral judgment, and treatment recommendation), and one key quotation.

Table 3. Article-Level Framing Evidence in Serambinews.com Coverage

No.	Headline	Main source	Define problem	Diagnose causes	Moral judgment	Treatment recommendation	Key quote
S1	Civil Society Coalition for Justice Fighters (KOMPAK) Calls on the Aceh Government and DPRA to Revise the Qanun LKS	Saharuddin, NGO coordinator	NGO asks the Aceh Government and DPRA to revise the qanun; its implementation is said to cause problems, such as restricting conventional banking	Request follows three days of BSI disruption; DPRA is asked to summon BSI	Criticizing the qanun is not anti-sharia but an effort to fix problems it causes	Change the qanun; BSI should pay compensation	"As if they were anti-sharia"
S2	DPRA to Revise Qanun LKS So Conventional Banks Can Operate Again in Aceh	Saiful Bahri (Pon Yaya), DPRA Speaker	DPRA plans to revise the qanun so conventional banks can operate again	Wish to revise results from BSI disruption that has not recovered for days	Revision is urgent because conventional banks are gone while sharia bank	Return of conventional banks is possible; DPRA will discuss it with the	"Conventional banks may well return... it is the people's will"

					services remain weak	Aceh Government	
S3	Business Community Backs DPRA's Plan to Revise Qanun LKS to Widen Banking Options	Nahrawi Noerdin, Hiswana Migas Aceh	Business owners welcome the revision plan	Support comes from feeling the impact of the BSI disruption	Revision could protect Aceh businesses if banking failures recur	Revision gives businesses a choice of banks when one has problems	"Very difficult for us gas station entrepreneurs"
S4	DPRA Opens Door to Revising Qanun LKS to Restore Conventional Banks; DPRK Banda Aceh: The Move Is Misguided	Tuanku Muhammad, DPRK Banda Aceh	Council member rejects the Speaker's revision idea	Revision only because of the BSI case is called a deviant and shameful act	Revision would return Aceh to a conventional system said to be full of usury	Revise only to strengthen the qanun, not to readmit conventional banks	"Returning Aceh to the abyss of usury"
S5	Haji Uma: "The Chicken Was Eaten by the Civet, Yet We Burn Down the Coop" (Acehnese proverb)	H. Sudirman (Haji Uma), DPD RI	DPD member rejects revision merely because of the BSI disruption	Revision is irrelevant to the outage, since other banks operate in Aceh	Defending the qanun is a duty because it embodies Aceh's specificity	Strengthen bank security, not the qanun; both bank types face cyber attack	"A tangible form of Aceh's specificity"
S6	Aceh Provincial Government Agrees to Revise Qanun LKS	Government spokesperson	Government agrees to revise following the DPRA's plan days earlier	Business requests predate the BSI disruption, which only reinforced the reason	Revision lets conventional banks fill gaps that sharia banking infrastructure cannot yet cover	Government leaves DPRA to evaluate, including pros and cons	"Pro and con is natural"
S7	Qanun LKS Revision Stirs Debate: Head of DPRA Legislative Body Says Still Under Review, Revision Not Certain	Mawardi, Banleg DPRA chair	Legislative body is still studying; revision is not certain	Qanun LKS Proposed revision drew both support and opposition	Body is weighing public input before deciding	DPRA will conduct an in-depth study first	"We in the DPRA also hear and accept public reactions"
S8	Opposing the Qanun LKS Revision, MPU Pidie Sends Formal Letter to DPRA	Tgk Ilyas Abdullah, MPU Pidie	Ulama council formally rejects the revision plan	Qanun is part of Aceh's distinctiveness and dignity in applying Islamic law	Revision talk is read as coming from parties displeased with the qanun	Governor and DPRA should stop the discourse; fix the bank's system, not the qanun	"There are parties who are displeased"
S9	IKAT Aceh Commits to Defending the Qanun LKS, Urges All Islamic Banks in Aceh to Reform	Tgk Khalid Muddatstsi, IKAT Aceh	IKAT pledges to guard the qanun after the revision plan	Commitment rests on the December 2020 Integrity Pact among ulama, officials and leaders	Qanun is not yet ripe for revision as its provisions are not fully implemented; strengthening is supported	Government should apply its rules consistently	"The qanun is not yet due for revision"

Source: Research Findings (2024)

Table 4. Article-Level Framing Evidence in Detik.com Coverage

No.	Headline	Main Source	Define Problem	Diagnose Causes	Moral Judgment	Treatment Recommendation	Key Quote
D1	Aceh Parliament Plans to Revise Qanun LKS in the Wake of BSI Service Failure	Saiful Bahri, DPRA Speaker	DPRA will revise the qanun because of public demand following the BSI disruption	Acehnese have no banking choice since the qanun took effect	Revision aims to give Acehnese banking alternatives	Speaker asks BSI to repair its failing system quickly	"An alternative for transactions if the banking system is disrupted"
D2	DPRA Wants Conventional Banks to Operate Again: What Does the Aceh Provincial Government Say?	Government person	Government responds, appreciating the DPRA's wish to bring conventional banks back	Government is only the implementer of the legislature's policy	Government welcomes the return of conventional banks because the disruption affects Aceh's economy	Government wants BSI to recover quickly	"Whatever the council's policy, we highly appreciate it"
D3	Revising the Qanun LKS: Aceh Provincial Government Agrees to Allow Conventional Banks to Return	Government spokes person	Government agrees conventional banks may operate again through revision	Responds to community requests and problems arising under the qanun	Approval follows the BSI disruption; customer compensation is one study item	Return of conventional banks and better sharia banking infrastructure through revision	"Reopening the opportunity for conventional banks to operate in Aceh"
D4	Provincial Government Permits Conventional Banks to Resume Operations	Government spokes person	Government allows conventional banks back through revision	Government agrees to revise the qanun in response to community requests and problems	Customer compensation is one item to be studied to improve the qanun	Plan is returned to the DPRA for study and analysis	"Pro and con is natural"
D5	UIN Vice-Rector Agrees the Qanun LKS Should Be Revised but Opposes the Return of Conventional Banks	M. Yasir Yusuf, UIN Ar-Raniry	Supports revision to strengthen the qanun; rejects conventional banks' return	Revision serves public welfare; implementation leaves homework for the government	Qanun is a key stage for Islamic banking; the BSI case should inform its strengthening	Strengthen through revision, by adding sharia insurance institutions	"A step backwards"
D6	Provincial Government Endorses Conventional Banks Returning to Aceh: What Does OJK Say?	Mahendra Siregar, OJK chair	OJK hopes revisions will not be repeated, to avoid inconsistent rules	Frequent changes would erode business trust and certainty	OJK opposed the ban from the start because it leaves people no choice	Ban is inappropriate; both bank types should operate	"Open options for the public to use either conventional or sharia banks"

Source: Research Findings (2024)

The table below summarises the framing differences between the two news platforms. For each of the four elements of Entman's (1993) model, it compares the dominant pattern in the nine Serambinews.com articles with that in the six Detik.com articles, drawing on the article-level evidence in Tables 3 and 4.

Table 5. Framing Differences in Qanun LKS Coverage

No.	Framing Element	Serambinews.com	Detik.com
1	Define Problem	Constraints in Islamic banking services arising from the implementation of the Qanun LKS; the enforcement of Islamic law, including in the Islamic banking sector.	An economic problem stemming from disrupted access to financial services.
2	Diagnose Causes	The Qanun LKS is part of Aceh's dignity, distinctiveness, and constitutionally protected special status.	The Qanun LKS obstructs financial transactions in Aceh by excluding conventional banks.
3	Moral Judgment	Opposing the revision of the Qanun LKS is framed as upholding and safeguarding Islamic law.	Revising the Qanun LKS would accelerate economic activity in Aceh by allowing conventional banks to return.
4	Treatment Recommendation	The Qanun LKS must be preserved; the problem lies with the quality of Islamic bank services, not with the qanun itself.	The Qanun LKS must be revised to restore conventional banking in Aceh.

Source: Research Findings (2024)

Source Selection and the Construction of Frame

The interviews indicate that the two newsrooms shared a point of departure but applied different principles in deciding which actors were admitted as sources. Both newsrooms traced the revision story to the same newsmaker. Detik.com's coverage in Aceh was carried out by Informant 4, whose reporting territory covered the province. Detik.com began covering the proposed revision of Qanun LKS in conjunction with the BSI system failure in the first week of May 2023, when criticism of the multi-day disruption emerged from various quarters, including the Speaker of the Aceh Regional People's Representative Council (DPRA), Saiful Bahri (Pon Yaya). Informant 4 stated that the revision story originated from the Speaker's statement and not from an angle determined in advance by the newsroom.

"It was Pon Yaya who first opened the discourse on revising the Qanun LKS, stating that his institution had already begun discussing the revision plan. His position at the time was that revision was important so that conventional banks could operate again in Aceh, giving the public a choice between Islamic and conventional banking," (Informant 4, January 8, 2024).

This statement indicates that the economic definition of the problem did not originate in a planned editorial policy, although self-reports cannot rule out routines that journalists do not describe as policy. Both newsrooms thus began from the same source, so the divergence lies in the selection of sources that followed. At Serambinews.com, the desk received a large volume of press releases on the BSI failure and the revision debate, and Informant 2 described the political field as crowded with actors taking positions.

"Most politicians in Aceh saw this issue as a moment to speak up. Some were for the revision and those who were against it. We discussed it in the newsroom, but we took in all the comments." (Informant 2, December 18, 2023)

Source selection at Serambinews.com was therefore largely reactive: the pool of sources was determined by who sent material, and the desk selected from it, prioritising sources with competence in the subject matter and withholding releases that duplicated what it had received. Informant 2 noted that the overwhelming majority of the releases opposed the revision.

"The Qanun LKS got people jumping on the bandwagon, whether they genuinely cared or just wanted attention ... Most were politicians, activists, and students. The majority opposed the revision or supported the qanun as it stood. We also took in those who wanted a revision, to keep things balanced. Everyone was given equal space." (Informant 2, December 18, 2023)

Two inferences follow. First, the newsroom defined balance as the accommodation of every party that spoke, so the mix of voices reflected the incoming pool. Second, the informant's remark that commentators participated "whether they genuinely cared or just wanted attention" is itself an evaluative judgement of their motives, resembling the cause attributed to parties challenging the qanun in Serambinews.com's frame (Table 5).

Detik.com applied a narrower, positional criterion. After quoting the Speaker, Informant 4 limited the range of sources to keep the coverage focused, restricting commentary to religious scholars, politicians,

academics, and other relevant parties. At the desk level, Informant 3 explained that DetikSumut prioritises balance, understood as accommodating both sides of the debate and encouraging resolution through legally prescribed channels.

"There was no specific policy, let alone any deliberate framing of the Qanun LKS issue. We always encourage our field reporters to accommodate different perspectives on any given issue, including the Qanun LKS. At DetikSumut, we limit commentary, whether pro or con to parties with genuine influence in society, such as local government, the regional legislature, religious leaders, and community figures," (Informant 3, January 3, 2024).

This statement reinforces the finding that Detik.com's economic pragmatism framing was not the result of a deliberate editorial policy but of a gatekeeping process that restricted sources to influential actors who predominantly spoke from policy and public-economic-interest perspectives. The two newsrooms thus used the same term, balance, with different operational meanings: equal space for all who spoke at Serambinews.com, and both sides among influential parties, resolved through legal channels, at DetikSumut.

The article evidence is consistent with both description. Serambinews.com's articles of 11–12 May quote an NGO coordinator, the DPRA Speaker, and a business association chair, all supporting revision. From 12 May onward, a Banda Aceh council member and a member of the Regional Representative Council (DPD) speak against it, and the final articles of 24–25 May rest on a district ulama council (MPU Pidie) and a civil-society alliance (IKAT Aceh) defending the qanun. Detik.com's main sources are the DPRA Speaker, the Aceh government spokesperson (in three articles), a university vice-rector, and the head of the national financial services authority (OJK). No religious council, NGO, or business association appears as a main source at Detik.com, and business hardship reaches its readers largely through officials.

The change in source composition also affected salience: early articles quoted critics of the qanun's implementation, whereas later articles gave greater prominence to the qanun's legitimacy, so critical voices became less visible. Whether this was partly structural, as Informant 2 suggested, or reflected the legitimating force of Islamic identity in Aceh's public commentary cannot be determined, because the study did not measure the wider pool of potential sources.

Editorial Gatekeeping and Newsroom Decision-Making

Neither newsroom reported a formal policy on the Qanun LKS coverage. Gatekeeping in both operated through routines that were largely unwritten, and the routines differed in kind. At Serambinews.com, gatekeeping first appears at the reporter level, as verification. Informant 2 stated that personal views did surface in the editorial room but were not translated into the published product, because reporting passed through an editorial filter and had to be grounded in verifiable facts in accordance with the journalistic code of ethics. He added that the editor-in-chief asked journalists to examine the issue clearly in order to avoid misjudging the comments they received, and that he did not display a position on the issue on his personal social media. Verification extended to source claims about the qanun's specific provisions.

"We always follow journalistic principles. We have to understand the comments being made, and we have to verify them. We cannot afford to be journalists who don't understand the issue they're covering. If a source cited a specific clause in the qanun, we went back and checked that clause ourselves." (Informant 2, December 18, 2023)

The statement indicates that verification was substantive and not only procedural. The same informant acknowledged, however, that re-confirming releases became more difficult as their number grew, so the reporter-level gate was strained when the issue was escalating. At the organisational level, Informant 1 stated that Serambinews.com does not engineer stories but follows events, and that critical voices were not suppressed. There was no formal policy, only directional guidance on framing angles conveyed through the newsroom's group messaging channel.

"There was nothing formally laid out. If there were something specific, there would normally be a TOR. At most, we had some brief directional notes about framing angles, essentially that we agreed to stand on the side of the implementation of Islamic law, which already has its legal basis in Aceh's regional regulations. We stand on that side, but we cannot close our eyes when there is criticism, when there are voices calling for improvement." (Informant 1, January 27, 2024).

This statement shows that an editorial orientation can exist and guide coverage without any written policy, and that the orientation, an alignment with the implementation of Islamic law, preceded the proposed revision. Journalists were instructed not to write critical coverage in tendentious language but to accompany

criticism with proposed solutions, in line with the newsroom's stated application of peace journalism (Syam, 2016). This bears on the treatment recommendation element and is consistent with Table 5, in which the problem lies in the quality of Islamic banking services and not in the qanun itself. Informant 1 also acknowledged that opinions within the newsroom differed on the revision, but stated that these personal stances would not appear in the coverage. The interviews cannot establish whether this separation held in practice (Syam, 2016).

At Detik.com, gatekeeping was structural. Every article by Informant 4 passed through the regional newsroom, the DetikSumut bureau in Medan, North Sumatra, which had no specific editorial guidelines for the topic and, as a mainstream news platform, sought confirmation from authoritative parties on any emerging issue. The gate was therefore located in the editing layer, at a distance from the province. These routines appear to have functioned as framing instruments even though the informants did not describe them as such: by foregrounding economic impact over sharia identity, Detik.com presented the absence of conventional banking as a direct constraint on regional economic growth.

Other factors, such as pressure from local government, religious organisations, and community groups, may also have contributed to the shift in Serambinews.com's coverage, consistent with the multi-level gatekeeping framework of Shoemaker and Vos (2009), but no informant reported such pressure, so this remains untested. What the interviews do show is that both newsrooms denied deliberate framing while operating routines of source limitation, tone regulation, and authority confirmation. Routines of this kind shape salience without being identified as framing, which corresponds to the selection-and-salience mechanism in Entman's (1993) definition (Shoemaker and Vos, 2009).

Audience Consideration and Editorial Proximity

The two newsrooms conceptualised their audiences differently. Informant 1 described the media as a bridge between the public and policymakers. On the Qanun LKS, Serambinews.com accommodated voices both supporting and opposing revision, weighing their potential impact so as not to generate conflict, and applied peace journalism principles by prioritising soft coverage. It thus sees itself not merely as a reporter of events but as a facilitator of dialogue, and attributes its decades-long survival to consistent journalistic standards that have made it the community's primary news reference.

"Serambi is still standing, which means people still trust it. And if a conclusion can be drawn, it would be that Serambi has been performing its journalistic function correctly. Because a news platform that does not perform its journalistic function correctly will inevitably collapse. It will not survive," (Informant 1, January 27, 2024).

Audience consideration at Serambinews.com is thus conceived in terms of trust and community cohesion, with the audience understood as a community that is simultaneously reader and subject. Detik.com's informants described the audience in terms of feedback and public benefit; reader responses to published articles served as input for the DetikSumut editorial team.

"Every issue that arises, including sensitive ones, is handled with journalistic ethics in mind and with the intent of contributing to improvement in the future" (Informant 3, January 3, 2024).

This statement reflects the implicit treatment recommendation in Detik.com's coverage: instead of ideologically defending or opposing the qanun, Detik.com positioned itself as advocating resolution through legal process and the public interest. The comparison yields a finding contrary to expectation: the national news platform was the one that explicitly named reader response as an input, whereas the Serambinews.com informants did not state that they monitored audience reaction. Informant 2 attributed the shift in emphasis to the movement of the story itself. The shift toward defending the regulation can be read through agenda-setting theory (Puspianto, 2021; Eriyanto, 2018; Morissan, 2013), but the interviews do not confirm that Serambinews.com tracked audience sentiment, and the study has no public-opinion data, so it cannot assess any influence on public attitudes or policy.

Serambinews.com's relationship to the issue is best described as identification. Informant 1 acknowledged a particular editorial attention to the Qanun LKS because of its significance for the Acehese economy and its role as a vehicle for Islamic law, while insisting that critical voices were not suppressed. Serambinews.com has journalists stationed across several districts and cities of Aceh, and Informant 2 reported from Banda Aceh. Proximity at Serambinews.com thus extends from the reporting level to the editorial level.

Two qualifications apply. This identity is institutional, since both Serambinews.com informants reported differing personal opinions within the newsroom. It also does not imply independence from national capital: according to the media profile, Serambi Indonesia is majority-owned (51 percent) by the Kompas Gramedia group, so "local" refers to editorial and community proximity and not to ownership (Nurrahmi, 2022)

Detik.com's proximity was divided between the field and the desk: its reporter's territory was Aceh, but editorial decisions were made in the regional newsroom in Medan. Detik.com approached the Qanun LKS primarily as an economic problem and not as a religious one, consistent with the tendency of national media to evaluate regional policies in terms of economic efficiency and national development priorities Masduki & D'Haenens, 2022; Budianto, 2019). That Detik.com operates outside the cultural context of Acehnese Islamic governance is the authors' reading of the newsroom's structure, since the informants did not describe their distance from that context.

Newsworthiness and Policy Development

Serambinews.com' informant described the Qanun LKS as an issue that resurfaced in the editorial room as soon as the BSI outage occurred. The newsroom treated the BSI failure and the revision debate as two distinct issues, while recognising that they had become difficult to separate in practice. Coverage that initially emphasised the BSI failure later shifted to the revision debate. The informant attributed this shift to the natural movement of the story and not to an editorial directive: as the BSI system normalised and the DPRA Speaker publicly called for revision, public attention migrated to the qanun, and Serambinews.com followed.

"The BSI failure gradually faded as the system recovered. We also received press releases and press conferences from BSI about the technical fix. What then came to dominate was the revision issue, and it became a major story. We at Serambinews.com could not ignore the fact that the BSI failure had become a doorway for various parties to push for a revision of the Qanun LKS." (Informant 2, December 18, 2023)

The informant's description of the outage as a "doorway" for parties pushing revision also contains a diagnosis, showing that news-value judgements and interpretive frames overlap. Informant 1 linked the continuing attention to the qanun's significance for the community, so relevance at Serambinews.com was sustained independently of legislative progress. Detik.com treated the same story as news only while there was policy movement.

"We only reported on it a few times, and after seeing there were no further developments at the DPRA, no formal discussions about revision we stopped pursuing the issue," (Informant 4, January 8, 2024).

The statement identifies formal policy development as the threshold for continued coverage, and may help explain why Detik.com produced far fewer articles (six) than Serambinews.com (25) over the same period. Each Detik.com article reports an institutional move or response: the Speaker's announcement, the Aceh government's reaction and agreement, an academic's position, and the regulator's comment. Serambinews.com's later articles consist largely of reactions: a formal letter from a district ulama council, a pledge by a civil-society alliance to defend the qanun, and a statement by the DPRA legislative body that revision was not certain.

The coverage of 22 May is particularly informative. When the Aceh government agreed to the revision, both outlets reported the same statements by the same spokesperson, with near-identical quotations. The outlets thus converged when the news was an official decision and diverged in the reactions and follow-up that came after it. This pattern indicates that framing divergence emerged mainly in the phase of reaction coverage and not in the phase of announcement.

How Editorial Processes Shaped Framing Divergence

Despite reporting the same issue, the two news platforms produced markedly different frames, consistent with the expectation in the literature review that local and national media construct the same regulatory controversy through different interpretive lenses (Nurrahmi, 2022; Budianto, 2019). Serambinews.com directed its readers to understand the proposed revision as an attempt to weaken the Islamic sharia that holds a special status in Aceh, and its coverage increasingly treated the Qanun LKS as an expression of comprehensive sharia implementation, including in Islamic finance. An observable shift also occurred: early reporting on the BSI outage showed some support for revision, and coverage subsequently gave increasing prominence to the defence of the regulation, particularly in the final articles (24–25 May). Detik.com, by contrast, defined the problem as the obstruction of conventional banking by the Qanun LKS and presented revision as a practical necessity for restoring financial access (Table 5). The newsrooms

nevertheless had much in common: both began with the BSI outage, entered the story through the DPRA Speaker, limited their sources, and claimed to be balanced.

Taken together, the interviews suggest that divergence can be described in three phases. At entry, both media began from the same trigger and newsmaker. At selection, source criteria and unwritten gatekeeping rules determined which diagnoses and evaluations entered the coverage. At persistence, the criteria for continuing the story determined which actors were heard after the official announcement. Detik.com's routines (institutional sources, confirmation by authorities, a general readership, and a policy-event news peg) kept the story within a register of access, choice, and legal process, whereas Serambinews.com's routines (an alignment with Islamic law, an inbound source pool that came to include more religious bodies and Aceh-level political actors, and attention to community reaction) are consistent with the shift toward defending the qanun. The data cannot separate the effect of the changing source mix from that of editorial orientation, since both were present.

These findings answer RQ3. The informants explained their decisions through professional routines and norms and not through a deliberate framing agenda, yet those routines correspond to the frames identified in the corpus. The pattern is consistent with earlier comparative research. Samosir (2022) and Wardani (2018) found that Detik.com follows patterns similar to other national media in framing sharia-related policy through pragmatic and economic lenses, and Al Juanda et al. (2017) documented framing differences between outlets covering Islamic regulation, with some adopting more balanced stances and others more critical ones. Taken together, these studies suggest that the framing of sharia-related regulation in Indonesian media is patterned by the institutional identity and audience relationship of the outlet. Two outlets and four self-reporting informants cannot show, however, that the pattern is structural. Studies with more local and national outlets, and with other regulations, are needed to test whether it recurs.

CONCLUSION

This study compared how Serambinews.com and Detik.com framed the 2023 debate over revising the Qanun LKS. Both news platforms reported the same triggering event, the BSI outage, and began from the same two official newsmakers, the DPRA Speaker and the Aceh Government spokesperson. They differed in the sources placed in the lead position in later articles and in headline salience: all nine Serambinews.com headlines named the qanun, whereas five of six Detik.com headlines named conventional banks. Serambinews.com's lead sources were divided on revision, but the sharia identity frame was carried by legislators, an ulama council and Islamic civil-society groups. Detik.com's lead sources were mostly state officials and the national financial regulator, and five of its six articles fit the economic pragmatism frame. According to the informants, neither newsroom followed a deliberate framing policy; both described routines of source limitation, tone regulation and confirmation by authorities that are consistent with the frames observed.

The findings suggest that media proximity, institutional identity and gatekeeping orientation are important contextual factors associated with the divergence. They also raise the possibility that, for local news platforms in identity-based communities, community-level considerations carry more weight than market considerations. The data cannot separate the effect of the changing source mix from that of editorial orientation or of differences in the sources available to each newsroom.

This study has several limitations. It covers two news platforms, one regulation and a two-week window, and the Serambinews.com set was reduced from 25 to nine articles by an angle-based rule. The informants' explanation are self-reports, and the framing analysis involves interpretive judgment. The pattern may be specific to this case. Whether it recurs requires comparative studies with more local and national news platforms, other regulations and other periods. Future research should also add television and social media, audience reception studies to examine whether divergent frames produce divergent public attitudes, quantitative framing measures, and longitudinal analysis across the full Qanun LKS policy cycle.

DECLARATIONS

Author 1: Conceptualization, Project Administration, Writing the Original Draft, Review & Editing; Author 2: Methodology, Field Data Collection (interviews); Author 3: News Article Collection, Data Curation; Author 4: Article Coding (Coder 1), Analysis of Findings; Author 5: Article Coding (Coder 2), Analysis of Findings.

Conflict of Interest

The authors declare no conflict of interest.

Data Availability

The data supporting the findings of this study consist of news articles collected from Serambinews.com and Detik.com during the period of May 11–25, 2023, as well as transcripts of semi-structured interviews conducted with editorial staff from both news platforms. The news articles are publicly accessible via the respective media websites. Interview transcripts are not publicly available due to confidentiality considerations pertaining to the informants involved; however, relevant excerpts have been incorporated into the body of this article. Further inquiries regarding the data may be directed to the corresponding author.

Funding

This research received no external funding. The study was conducted independently by the authors without financial support from any institution, organization, or funding body.

ACKNOWLEDGEMENT

The authors thank the editorial teams of Serambinews.com and Detik.com, and all research informants, for their openness and cooperation during data collection.

REFERENCES

- Ainani, M., & Hamdie, N. T. A. (2025). Analisis Komparatif Framing Media Lokal dan Nasional Pada Kasus OTT KPK Di Provinsi Kalimantan Selatan. *Jurnal PIKMA: Publikasi Ilmu Komunikasi Media dan Cinema*, 7(2), 321–337.
- Al Juanda, A., Syam, H. M., & Yunus, M. (2017). Penerapan Syariat Islam Di Aceh Dalam Konstruksi Pemberitaan Media Nasional: Studi komparatif terhadap pemberitaan Republika Online dan Okezone. *Jurnal Ilmiah Mahasiswa Fakultas Ilmu Sosial Ilmu Politik*, 2, 134–147.
- Aliansi Jurnalis Independen. (2013). Internet, Media Online, dan Demokrasi di Indonesia. *AJI*.
- Anzira, R., Farma, J., & Umuri, K. (2022). Analisis Persepsi dan Dampak Penerapan Qanun Lembaga Keuangan Syariah pada Perbankan di Aceh. *At-Tasyri' Jurnal Ilmiah Prodi Muamalah*, 14(1), 75–85.
- Nugroho, Bimo, E. F. (1999). Politik Media Mengemas Berita: Habibie dalam Pemberitaan Kompas, Merdeka, dan Republika. *Institut Studi dan Informasi*.
- Budianto, H. (2019). Kontestasi Politik Dalam Ruang Media Perspektif Critical Discourse Analysis. *Prenada Media*.
- CNBC Indonesia. (2023, May 28). Since the Islamic banking Qanun, savings in Aceh have declined by IDR 2.17 trillion. CNBC Indonesia. <https://www.cnbcindonesia.com/market/20230528223629-17-441247/sejak-qanun-bank-syariah-tabungan-di-aceh-susut-rp-217-t>
- Danial, D., Samah, M., & Jailani, M. R. (2022). Quo vadis Acehnese Shari'a: A Critical Approach To The Construction and Scope of Islamic Legislation. *Al-Jami'ah: Journal of Islamic Studies*, 60(2).
- Detik.com. (2023, Mei 11). *Layanan BSI Error, Ekonomi Aceh Terdampak*. Diakses pada 11 September 2023. <https://www.detik.com/sumut/bisnis/d-6715749/layanan-bsi-error-ekonomi-aceh-terdampak>.
- Entman, R. M. (1993). Framing: Toward Clarification of a Fractured Paradigm. *Journal of Communication*, 43(4), 51–58. <https://doi.org/10.1111/j.1460-2466.1993.tb01304.x>
- Eriyanto. (2011). Analisis Framing: Konstruksi, Ideologi, dan Politik Media. *LKIS Yogyakarta*.
- Eriyanto. (2018). Media dan Opini Publik. *Depok: PT Raja Grafindo*.
- Jailani, M. R., & Syahputra, A. (2021). Tantangan Penerapan Syariat Islam dalam Sektor Perbankan di Aceh. *Jurnal Ekonomi Syariah, Akuntansi Dan Perbankan (JESKaPe)*, 5(2), 317–329.
- Jailani, M. R., & Mohamad, M. T. (2019). Analisis Penerapan Syariat Islam dalam Sektor Perbankan Pasca Pelaksanaan Syariat Islam di Aceh, Indonesia. *Jurnal Syariah*, 27(2), 261–280.
- Madjid, M. S. dkk. (2022). Optimalisasi Peran Lembaga Keuangan Syariah dalam Peningkatan Perekonomian Aceh yang Bebas Riba. *Dinas Syariah Islam Aceh*.
- Masduki, & D'Haenens, L. (2022). Concentration Of Media Ownership In Indonesia: A setback for viewpoint diversity. *International Journal of Communication*, 16.
- Muklir, M., & dkk. (2022). Fenomena Peralihan Bank Konvensional ke Bank Syariah di Aceh. *Jurnal Sosiologi USK*, 16(2), 134–145.
- Nurrahmi, F. (2022). Mediated Representation of Sharia In Aceh: A Hybrid Approach To Media Frames. *Religions*, 13(9).
- Perdana, R. (2023). Strategi Bersaing Pembiayaan Segmen Korporasi PT. Bank Syariah Indonesia Tbk Dalam Industri Perbankan Indonesia. *Doctoral Dissertation. Universitas Gadjah Mada*.
- Puspianto, A (2021). Media Massa dan Pembentukan Opini Publik (Kajian Agenda Setting Theory). *An-Nida': Jurnal Komunikasi dan Penyiaran Islam*, X, 95–118.

- Ramayana, S. (2022). Konsentrasi Pasar Perbankan di Provinsi Aceh Pasca Diundangkan Qanun Nomor 11 Tahun 2018 Tentang Lembaga Keuangan Syariah. *Thesis. Universitas Islam Negeri Syarif Hidayatullah*.
- Reformansyah, M. A., & Widiarti, P. W. (2023). Analisis framing Robert Entman tentang berita Kompas.com dan Detik.com tentang kasus "IDI Kacung WHO." *Lektur: Jurnal Ilmu Komunikasi*, 5(4), 306–314.
- Safitri, R., Anzaikhan, M., & Anzely, R. (2021). Implementasi Qanun Lembaga Keuangan Syariah dalam Konversi Perbankan Syariah di Aceh. *Jurnal Ekombis*, 7(2), 30–41.
- Samosir, H. E., Azhar, A. A., & Akbar, F. (2018). Analisis framing berita vonis kasus penistaan agama di media online Republika.co.id dan Detik.com. *Al-Balagh: Jurnal Komunikasi Islam*, 2(2).
- Shoemaker, P. J., & Reese, S. D. (2014). *Mediating The Message In The 21st Century: A Media Sociology Perspective* (3rd ed.). Routledge.
- Shoemaker, P. J., & Vos, T. P. (2009). *Gatekeeping theory*. Routledge.
- Sobur, A. (2015). Analisis Teks Media. *PT. Remaja Rosdakarya*.
- Sulaiman, A., Nurdin, H., & Rizha, F. (2022). Framing Analysis of Reporting the Implementation. *Dakwah International Conference*, 66–78.
- Syam, H. M. (2016). Jurnalisme Damai: Memahami Sistem Pemberitaan di Daerah Konflik. *Samudra Biru*.
- Nasution, N. R., Karom, M. N., Sarbini, A., & Setiawan, A. I. (2025). Framing media terhadap konflik keagamaan: Studi kasus pemberitaan penolakan rumah ibadah di Kota Bekasi. *Takuana: Jurnal Pendidikan, Sains, dan Humaniora*, 4(3), 578–588. <https://doi.org/10.56113/takuana.v4i3.210>
- Wardani, A., & Indrayani, H. (2018). Netralitas Konten Berita Online (Analisis Framing: Berita Reuni Alumni 212 di detik.com). *Interaksi: Jurnal Ilmu Komunikasi*, 7(1), 1–7. <https://doi.org/10.14710/interaksi.7.1.1-7>

Digital Content Strategy for Brand Awareness and Business Development: A Case Study of *Lost in Jogja Private Trip*

Dyaloka Puspita Ningrum^{1*}, Meranti², Lely Arrianie³, Mimi Fitriana⁴, Rebaudhy Mahardhika Pamungkas¹

¹Department of Communication Sciences, Universitas Widya Mataram, Yogyakarta, Indonesia

²Department of Communication Sciences, Universitas Nasional, Jakarta, Indonesia

³London School of Public Relations, Jakarta, Indonesia

⁴School of Psychology and Social Sciences, IMU University Malaysia, Kuala Lumpur, Malaysia

*Corresponding author: dyalokapuspita@yahoo.co.id

ORCID:

Dyaloka Puspita Ningrum : [0000-0002-4133-6542](https://orcid.org/0000-0002-4133-6542)

Meranti : [0009-0008-0051-2635](https://orcid.org/0009-0008-0051-2635)

Lely Arrianie : [0000-0002-9214-3230](https://orcid.org/0000-0002-9214-3230)

Mimi Fitriana : [0000-0003-0722-6793](https://orcid.org/0000-0003-0722-6793)

Rebaudhy Mahardhika Pamungkas : [0009-0003-1685-0421](https://orcid.org/0009-0003-1685-0421)

DOI: <https://doi.org/10.46961/mediasi.v7i3.2181>

Article Info

Received: 27/06/2026

Revised: 15/08/2026

Accepted: 12/09/2026

Published: 30/09/2026

e-ISSN: 2721-0995

p-ISSN: 2721-9046

Keywords

Content Marketing;
Social Media Engagement;
Experiential Tourism;
Brand Trust;
Cycling Tourism;

ABSTRACT

As social media becomes central to tourism marketing, small service providers must use digital content to communicate experiences and build recognition. This study examines the content strategy of *Lost in Jogja*, a cycling-based private tour business in Yogyakarta, through McPheat's four content-marketing dimensions: Educates, Informs, Entertains, and Creates Trustworthiness. Using a descriptive qualitative design, the research drew on observations of social media content, in-depth interviews with the owner and a tour guide, and documentation supported by a literature review. The findings show that educational posts introduce alternative cycling routes and local experiences, while informational posts describe tour activities, routes, and services. Entertainment is conveyed through short videos, relatable themes, humor, and platform-specific trends. Trustworthiness is communicated through spontaneous documentation of actual tours and alignment between promotional messages and service delivery. Instagram primarily supports marketing communication and customer interaction, whereas TikTok offers opportunities to reach wider audiences. The study's contribution is to demonstrate how these four communicative functions can be integrated into an experience-based tourism business through authentic local storytelling and platform adaptation. Practically, the findings highlight the importance of content relevance, credibility, and publication consistency. Because the study is based on a single qualitative case, it documents strategic practices rather than establishing causal effects on brand awareness or business performance.

INTRODUCTION

Technological advances have transformed how businesses communicate with consumers and market their products and services. In tourism, digital content marketing has become increasingly important as consumers use online platforms to gather information, compare options, and assess experiences before making travel decisions. Images, videos, captions, and stories enable tourism businesses to communicate not only service information but also the experiences and values associated with their offerings. Marketing communication has therefore shifted from conventional promotion toward more interactive, visual, and experience-oriented approaches. Social media enables businesses to build brand awareness, establish audience relationships, and encourage engagement through content that reflects consumer interests and behavior.

The growth of digital tourism has reinforced the role of social media in tourism marketing. Prospective travelers routinely use the internet to explore destinations, attractions, accommodation, food, and activities. In Indonesia, the Indonesian Internet Service Providers Association (APJII, 2024) reported an internet penetration rate of 79.5% in 2024, representing approximately 221.56 million users. This environment creates opportunities for tourism businesses to disseminate information, showcase experiences, and interact with potential customers through Instagram and TikTok. Beyond promoting destinations, digital tourism involves representing experiences that may shape tourists' perceptions and choices. Through social media, consumers can assess visual depictions of activities and settings before purchasing tourism services.

Yogyakarta offers a relevant setting because its tourism experiences combine local culture, community life, creative activities, and urban exploration. Lost in Jogja, a private tour business, offers cycling-based experiences along routes in and around the city. The business established its digital presence on Instagram and subsequently expanded its communication to TikTok. Its posts feature cycling activities, local settings, community interactions, and customer experiences through photographs, short videos, Instagram Stories, and Reels. It also reshapes user-generated photographs and videos, presenting tourism experiences from both the business's and customers' perspectives. This approach is pertinent to private tours because their value extends beyond transportation or an itinerary to local exploration, interpersonal interaction, and personal memories. Figure-1 presents the business's Instagram profile. By identifying cycling-based private trips and displaying booking information, the profile serves as an initial point of reference through which prospective customers can recognize the brand and locate its services.



Figure-1. Lost in Jogja Instagram Profile

However, the growing volume of tourism content on social media makes it difficult for businesses to secure attention and establish a distinctive identity. Visually appealing posts do not necessarily help audiences understand the services offered, sustain interest, or develop trust. Tourism businesses therefore need content strategies that educate, inform, entertain, and build credibility. This need is particularly relevant to Lost in Jogja because prospective customers must assess routes, activities, facilities, atmosphere, and expected experiences before booking. Effective digital communication consequently depends not only on posting frequency but also on whether content is designed to support brand awareness and business development.

Previous studies have addressed social media marketing, user-generated content, customer engagement, and memorable tourism experiences. Informative, interactive, and visually appealing content can support customer engagement (Novyanti & Christin, 2024), while user-generated content may offer authentic accounts of travel experiences and influence consumer perceptions (Akehurst, 2009; Lu & Stepchenkova, 2015). Studies of memorable tourism experiences highlight refreshment, hedonism, novelty, local culture,

involvement, knowledge, and meaningfulness (Kim et al., 2012, as cited in Pujiastuti et al., 2021). Nevertheless, these perspectives do not fully explain how a small private tour operator organizes content to communicate locally grounded experiences. McPheat's (2011) four content-marketing dimensions—Educates, Informs, Entertains, and Creates Trustworthiness—offer a framework for examining the communicative functions of such content rather than treating it solely as product promotion.

Accordingly, this study examines how Lost in Jogja uses digital content on Instagram and TikTok to communicate its private tour services, strengthen brand awareness, and support business development. Using McPheat's (2011) four dimensions, the analysis considers visual materials, videos, captions, stories, and customer-generated content. Its contribution is a contextual account of how a small, experience-based tourism business integrates educational, informational, entertaining, and trust-building messages while adapting its communication across platforms. The case offers insights for communication and tourism-marketing research on the digital representation of local experiences.

LITERATURE REVIEW

Digital Content Strategy

Digital content comprises information distributed in electronic formats, including text, images, audio, video, and infographics. In digital marketing, content is not simply a vehicle for information delivery but a strategic communication resource through which brands communicate value and sustain consumer relationships. Businesses use such content to convey product information, engage audiences, and strengthen their market presence. Nugroho (2024) suggests that digital content can also help organizations reach consumer segments that are difficult to access through conventional marketing channels.

Content serves different communication purposes. Abdullah (2021) identifies six categories: (1) informative content, which communicates information about products, services, or organizations; (2) educational content, which expands audience knowledge; (3) content marketing, which offers relevant information and value; (4) interactive content, which encourages participation through polls, quizzes, live streams, and questions and answers; (5) storytelling content, which builds emotional connections; and (6) content development, which involves ongoing evaluation and optimization. These categories illustrate how formats and messages can be adapted to specific audiences and communication objectives.

Effective digital content requires attention to both message and delivery. Kingsnorth (2025) describes seven characteristics of strong content: credible, shareable, useful or entertaining, interesting, relevant, distinctive, and consistent with the brand. Together, these qualities help content attract attention, encourage engagement, and support trust and marketing objectives.

Content marketing is central to digital content strategy because it enables brands to communicate value through sustained engagement. McPheat (2011) describes content marketing as publishing material that empowers, engages, educates, and connects readers. This perspective treats content as more than direct product promotion: it emphasizes meaningful exchanges that provide value to audiences. In social media settings, the approach can be examined through four interrelated dimensions: Educates, Informs, Entertains, and Creates Trustworthiness.

McPheat's perspective is especially relevant to social media because audiences can respond to and redistribute content rather than merely receive it. Content must therefore offer value while facilitating interaction and conveying brand credibility. Shelycia and Dewi (2025) found a positive relationship between Instagram content marketing and brand trust in the context they studied, reporting a contribution of 63.6%. Although the setting differs from tourism, the finding illustrates the potential relevance of content quality to consumer confidence.

In this study, McPheat's (2011) framework is operationalized through four dimensions. Educates concerns content that provides useful knowledge and improves audience understanding. Informs concerns clear, accurate information about services, activities, and the brand. Entertains captures the enjoyable or engaging qualities of content, including creative formats and storytelling. Creates Trustworthiness refers to the consistency, authenticity, and credibility through which content may foster confidence in a brand. The dimensions provide complementary analytical categories for examining Lost in Jogja's digital communication.

Social Media Marketing

Social media enables businesses to exchange messages, present services, and develop consumer relationships. Kotler and Keller (2011) emphasize the sharing of text, images, audio, and video, while Nasrullah

(2015) highlights interaction among users. These affordances allow brands to publish information and receive immediate audience responses. Dhewi and Kurnianto (2023) report relationships between social media marketing, brand equity, and word of mouth, including electronic word of mouth. Social media marketing thus includes both promotional communication and ongoing interaction with consumers.

Within tourism, photographs, captions, Stories, Reels, and short videos help communicate destinations, activities, and experiences. Instagram users can respond through likes, comments, and shares, making communication more participatory. Putri and Sujono (2024) discuss the use of social media in Indonesian tourism public relations. From a communication perspective, tourism marketing on social media involves producing, distributing, and exchanging messages rather than simply broadcasting advertisements. Audience participation can further support engagement and customer relationships.

Brand Awareness

Brand awareness refers to consumers' ability to recognize or recall a brand within a product or service category. Aaker (1991) associates brand awareness with recognition and remembrance, while Keller (1993) distinguishes brand recognition from brand recall. Recognition involves identifying a brand when presented with a cue; recall involves retrieving it from memory when considering a category. Consistent digital communication can support both processes by making a brand more familiar. Social media marketing may also contribute to awareness alongside brand engagement, trust, and loyalty (Salsabila & Hati, 2024).

METHOD

This study used a descriptive qualitative approach to examine how Lost in Jogja manages digital content. The approach was appropriate because the research sought to understand the experiences and practices of individuals responsible for planning, producing, publishing, and evaluating content on the business's Instagram account. A descriptive design permits a systematic account of practices in their existing context without manipulating conditions (Fadli, 2021).

Informants were selected purposively according to three criteria: (1) direct involvement in Lost in Jogja's social media activities; (2) knowledge or experience of Instagram content planning, production, publication, or evaluation; and (3) the ability to provide information relevant to the study. Two informants met these criteria: the business owner, who determines digital marketing and content strategy, and a tour guide, who supports tour operations and supplies information and visual documentation. Their roles provided perspectives on strategic decisions and operational implementation.

The unit of analysis was digital content management on the Lost in Jogja Instagram account, specifically planning, creation, publication, and evaluation. The researchers observed content types, themes, presentation formats, captions, posting activities, and audience responses. In-depth interviews explored the reasons, experiences, and practices behind these activities. Published posts and other relevant materials were documented to complement the observational and interview evidence.

Data collection involved observation, in-depth interviews, documentation, and a literature review. Observation focused on the account's content management practices; interviews examined decisions about content planning, production, publication, and evaluation; and documentation supplied relevant examples of published content. The literature review informed the study's conceptual and theoretical interpretation.

The analysis followed the interactive model of Miles and Huberman (1984): data collection, reduction, display, and conclusion drawing and verification. Interview, observation, and documentary materials were organized and compared to identify recurring patterns in content management. Source triangulation involved comparing statements from the owner and tour guide with observed Instagram posts and other documentation to strengthen the credibility of the findings.

RESULTS AND DISCUSSION

Results

The findings show that Lost in Jogja uses digital content in its marketing communication to support brand awareness and business development. The business operates almost daily in Yogyakarta and offers cycling-based private tours to adults and children, including families and groups booking special packages. Customers come from Yogyakarta and other Indonesian cities, including Jakarta, Malang, Bandung, Semarang, Palembang, and Lampung, as well as Malaysia, Japan, and Brunei Darussalam. The business is also

expanding routes and partnerships and considering trekking packages and an e-book on alternative travel experiences in Yogyakarta.

Lost in Jogja uses Instagram and TikTok as its principal digital platforms. Instagram is the primary channel for marketing and sales support, whereas TikTok is used mainly to reach wider audiences and enhance brand awareness. Reels and other short-form videos showcase tourism experiences. Reported audience responses to selected posts include approximately 2,000 comments, 366,000 likes, and 16,900 views. The content observed was categorized according to McPheat's four dimensions: Educates, Informs, Entertains, and Creates Trustworthiness.

Educates

The Educates dimension appears in content that introduces alternative ways of experiencing Yogyakarta. Instead of focusing solely on established tourist attractions, Lost in Jogja documents local exploration and community interaction. For example, its “Blusukan” concept presents everyday life in local neighborhoods, introducing audiences to settings and activities that are less visible in conventional destination promotions.

Educational content also informs the business's plan to publish an e-book featuring alternative travel routes in Yogyakarta. Although the e-book remains a planned product, it reflects an intention to share destination knowledge beyond conventional attractions. Published content likewise connects tourism experiences with familiar subjects such as friendships, relationships, and working life, making information accessible through everyday contexts rather than exclusively promotional messages.

Informs

The Informs dimension is evident in posts communicating Lost in Jogja's services and activities. Instagram primarily supports marketing and sales, while TikTok broadens exposure. Photographs, Reels, and short videos present cycling routes, activities, and the local environments encountered during tours.

The business also monitors social media trends, particularly on TikTok, by observing topics discussed by users and videos appearing on the For You Page (FYP). It adapts relevant trends to its services, enabling tourism information to be presented in formats familiar to social media audiences.

Visual design also supports the presentation of information. Lost in Jogja uses Avenir and Arial typefaces, colorful graphics, and photographs and videos of tourism activities. Smartphones and cameras are used for documentation, while InShot and Canva support editing and graphic design. Alongside explicit service descriptions, visuals communicate routes, destinations, activities, and the likely atmosphere of a tour.

Figure-2 illustrates the business's route-price offers. The distinct tour options, listed prices, and accompanying service information show how digital content helps prospective customers distinguish among available packages before making an inquiry.



Figure-2. Prices and Route Options Offered by Lost in Jogja

Entertains

The Entertains dimension is reflected in Lost in Jogja's use of storytelling, humor, current trends, and spontaneous documentation. Interview data indicate that content ideas often draw on everyday topics, including romantic relationships, friendships, and work. These topics are integrated into travel-related narratives so that posts communicate the business's services without relying exclusively on direct advertising.

On TikTok, the business adapts relevant trending topics and For You Page (FYP) formats while retaining its brand identity. Entertainment is also conveyed through footage recorded during actual tours rather than

heavily staged productions. Customers may express preferences about the type of documentation they receive, allowing the resulting content to reflect individual experiences. The “Blusukan” concept further presents local interaction and community life as engaging aspects of tourism. Together, these practices frame the tour as an experience while communicating Lost in Jogja’s distinctive service.

Creates Trustworthiness

The Creates Trustworthiness dimension is reflected in the use of authentic tour documentation and the alignment between online representations and services provided. Lost in Jogja emphasizes spontaneous recording of activities to avoid the impression that customer experiences are staged. Its photographs and videos depict activities and interactions that occurred during tours.

Tour guides contribute to this documentation and accommodate customers’ preferences, allowing images and videos to reflect individual experiences. The business also attends to bicycle quality, comfort, and safety. Before tours, staff check tire pressure and brakes, lubricate moving parts, clean bicycles, and address minor defects when necessary. These operational practices support consistency between the experience portrayed online and the service delivered. In this sense, credible communication is complemented by service quality.

Supporting Factors and Constraints in Content Management

The implementation of McPheat’s four dimensions is affected by organizational resources. The owner handles bookings, invoices, administration, social media management, and content production. Heavy demand for tours can also cause staff fatigue, making regular posting difficult.

The findings indicate that consistent content marketing depends not only on creative skills but also on the human resources available for ongoing production. These constraints do not prevent the business from producing educational, informational, entertaining, or trust-building content, but they affect publication frequency and consistency.

To address these constraints, the owner plans to develop skills in copywriting, digital content analysis, and campaign planning. The business also intends to monitor consumer behavior more systematically. These plans position content management as an ongoing process of planning, production, audience observation, and evaluation.

Discussion

Tourism experiences are increasingly communicated through visual documentation. Photographs and videos function not only as personal records but also as content through which tourism businesses represent experiences and establish a presence on social media. In Lost in Jogja’s case, spontaneous tour documentation connects the lived experience of customers with the brand messages encountered by prospective visitors.

Visual content can communicate information efficiently when imagery, color, layout, and other design elements reinforce the intended message. For Lost in Jogja, the value of these elements lies not simply in their aesthetic appeal but in their ability to communicate the character of its cycling tours. This interpretation is consistent with the role of relevant, engaging material in digital content strategy.

The business’s use of Instagram and TikTok illustrates the shift from conventional promotion toward participatory digital communication. Both platforms allow the company to turn customers’ travel experiences into shareable narratives, although each platform serves a somewhat different function. Instagram primarily supports marketing communication, while TikTok extends potential audience reach.

The Educates dimension illustrates how accessible messages can introduce audiences to experiences outside conventional tourist itineraries. By documenting local routes and “Blusukan” activities, Lost in Jogja communicates practical and cultural knowledge while distinguishing its service from other cycling-tour offerings. The findings suggest that educational value does not require a formal teaching format; it can be conveyed through understandable narratives grounded in real experiences.

Content themes are also informed by emerging social media conversations. The business connects familiar issues to local tourism and incorporates aspects of Yogyakarta’s community identity. This practice links audience relevance with place-based differentiation: posts encourage interaction while portraying the tour as a cultural and interpersonal experience rather than merely a commercial itinerary.

These practices can also be considered in relation to emotional branding. Gobé’s concept of emotional branding (2005, as cited in Prasetyo & Febriani, 2020) describes the development of meaningful connections

between consumers and brands. Lost in Jogja's use of local stories and customer experiences provides a potential basis for such connections. The case therefore suggests that content may communicate both the practical features of a service and its experiential or emotional value.

Yogyakarta's food, local culture, and community interactions offer recurring subjects for Lost in Jogja's visual narratives. The business packages these experiences into short videos, often approximately one to two minutes long, and distributes them on social media. In doing so, it presents the city's distinctiveness as part of the tour's value proposition and may encourage prospective customers to associate the brand with authentic local experiences.

The Informs dimension complements these narratives by providing details relevant to travel planning. Audiences need reliable descriptions of routes, services, and activities to evaluate a tour. Consequently, informative content should be assessed not only for visual attractiveness but also for its clarity, relevance, and consistency with actual service provision.

This interpretation is broadly consistent with research linking tourism-related information to tourists' perceptions, trust, and intentions (Sutrisno et al., 2024). Other studies cited in the manuscript also associate digital content quality and destination image with trust and visit intentions (Li & Wang, 2022; Zhang et al., 2020). These comparisons should be treated cautiously because the present qualitative study examines content practices rather than measuring their causal effects on consumer behavior.

The business also responds to audience interest in trending tourism destinations. The cited GoodStats (2025) infographic identifies Yogyakarta as a popular holiday destination among Indonesians. Lost in Jogja uses this wider interest to present its tours through stories that make destination information more engaging. Although the manuscript discusses fear of missing out (FOMO), the available interview and observation evidence does not establish its effect on purchasing decisions; it is best understood here as a possible contextual influence.

Storytelling provides another perspective on these findings. Pulizzi (2012) discusses storytelling as a marketing approach that can engage audiences, while McKee and Gerace (2018) emphasize narrative in marketing communication. Lost in Jogja's portrayal of local environments and travel experiences illustrates how destination information can be framed as a story rather than a sequence of promotional claims.

Copywriting contributes to this narrative approach through concise and persuasive captions, scripts, and other messages. In a crowded digital environment, tourism businesses must present service information in ways that compete for attention without obscuring its meaning. Ningrum (2022) discusses communication and tourism branding, a relevant context for the business's efforts to combine visual material, written captions, and spoken narration.

The Entertains dimension is visible in the business's adaptation of popular formats and themes. Audience comments and other interactions provide feedback that may inform future content decisions. However, engagement with an individual post should not be equated automatically with sustained brand awareness or business growth. Publication consistency and the relevance of entertainment to the core service remain important considerations.

The results further indicate that maintaining a coherent digital presence requires a manageable publication schedule, continued collaboration, and appropriate service innovation. Consumer expectations are influenced in part by information encountered before booking, making coordination between online content and tour operations important for brand credibility.

Creates Trustworthiness is therefore closely connected to both communication and delivery. Authentic tour footage can support credibility when it reflects the experience that customers actually receive. Yet the business's limited personnel and multiple operational responsibilities constrain the frequency of content creation and its capacity to adopt new digital practices.

Taken together, the findings suggest that the four dimensions operate as complementary functions rather than isolated content categories: education and information explain the experience, entertainment attracts attention, and authenticity supports credibility. This integration offers a useful perspective on experience-based tourism marketing, while the single-case qualitative design limits claims about its wider effectiveness or causal impact on brand awareness.

CONCLUSION

Lost in Jogja integrates educational, informational, entertaining, and trust-building messages into its digital content strategy. Instagram functions mainly as a marketing and customer-communication channel, while TikTok extends potential audience reach. Across both platforms, local exploration, spontaneous tour documentation, and accessible narratives help communicate the distinctive features of its cycling-based private tours. The study contributes a contextual illustration of how McPheat's four content-marketing dimensions can be applied to an experience-based tourism business.

These findings are limited to a qualitative case involving two informants and observations of the business's digital content; they do not establish a causal increase in brand awareness or sales. Practical priorities include consistent posting, attention to audience feedback, and alignment between promotional representations and service delivery. Future research could compare multiple private tour operators and incorporate audience interviews or platform analytics to examine how content characteristics relate to brand recognition, trust, and booking decisions.

DECLARATIONS

Author Contributions

Author 1: Conceptualization, Writing–Original Draft, Methodology, Formal Analysis.

Author 2: Validation, Writing–Review & Editing, Visualization.

Conflict of Interest

The authors declare no conflict of interest.

Data Availability

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Full transcripts are not publicly archived due to participant confidentiality commitments; anonymized excerpts are available upon request.

Funding

This research was funded by the Institute for Research and Community Service (LPPM) of Universitas Widya Mataram Yogyakarta through the 2024 internal research grant program.

ACKNOWLEDGEMENT

The authors thank the Institute for Research and Community Service (LPPM) of Universitas Widya Mataram Yogyakarta for funding this study through its 2024 internal research grant program. They also acknowledge academic colleagues who provided constructive feedback during manuscript preparation.

REFERENCES

- Aaker, D. A. (1991). *Managing brand equity: Capitalizing on the value of a brand name*. Free Press.
- Abdullah, F. (2021). *Jenis-jenis digital content pada akun Instagram Kreativv_id* [Unpublished manuscript]. Universitas 17 Agustus 1945 Surabaya. <http://repository.untag-sby.ac.id/id/eprint/12456>
- Akehurst, G. (2009). User-generated content: The use of blogs for tourism organisations and tourism consumers. *Service Business*, 3(1), 51–61. <https://doi.org/10.1007/s11628-008-0054-2>
- Asosiasi Penyelenggara Jasa Internet Indonesia. (2024, February 7). *APJII jumlah pengguna internet Indonesia tembus 221 juta orang*. <https://apjii.or.id/berita/d/apjii-jumlah-pengguna-internet-indonesia-tembus-221-juta-orang>
- Dhewi, T. S., & Kurnianto, M. (2023). Social media marketing and its influence on brand equity: The mediating role of word of mouth and e-word of mouth. *Jurnal Pendidikan Ekonomi dan Bisnis (JPEB)*, 11(1), 1–11.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika: Kajian Ilmiah Mata Kuliah Umum*, 21(1), 33–54.
- GoodStats. (2025). Tren kota favorit orang Indonesia untuk liburan. <https://goodstats.id/infographic/tren-kota-favorit-orang-indonesia-untuk-liburan-6Jbcm>
- Keller, K. L. (1993). Conceptualizing, measuring, and managing customer-based brand equity. *Journal of Marketing*, 57(1), 1–22.
- Kingsnorth, S. (2025). *Digital marketing strategy: An integrated approach to online marketing*. Kogan Page.
- Kotler, P., & Keller, K. (2011). *Marketing management* (14th ed.). Prentice Hall.
- Li, X., & Wang, Y. (2022). Impact of digital content quality on tourist trust and visit intention: The mediating role of destination image. *Journal of Travel Research*, 61(3), 580–596. <https://doi.org/10.1177/00472875211012345> [DOI requires verification].

- Lu, W., & Stepchenkova, S. (2015). User-generated content as a research mode in tourism and hospitality applications: Topics, methods, and software. *Journal of Hospitality Marketing & Management*, 24(2), 119–154.
- McKee, R., & Gerace, T. (2018). *Storynomics: Story-driven marketing in the post-advertising world*. Hachette.
- McPheat, S. (2011). *Content marketing*. MTD Training & Ventus Publishing.
- Miles, M. B., & Huberman, A. M. (1984). *Qualitative data analysis: A sourcebook of new methods*. SAGE Publications.
- Nasrullah, R. (2015). *Media sosial perspektif komunikasi, budaya, dan sosioteknologi*. Telkom University.
- Ningrum, D. P. (2022). Komunikasi dan optimalisasi branding pariwisata. *Scriptura*, 12(2), 72–81. <https://doi.org/10.9744/scriptura.12.2.72-81>
- Novyanti, D. A. C., & Christin, M. (2024). The implementation of social media marketing on Instagram GWK Cultural Park Bali in creating customer engagement. *Metacommunication: Journal of Communication Studies*, 9(2), 103–115.
- Nugroho, D. A. (2024). Use of digital content as a means to reach unreachable market segments conventionally. *Eduvest – Journal of Universal Studies*, 4(6), 5242–5248. <https://doi.org/10.59188/eduvest.v4i6.1493>
- Prasetyo, B. D., & Febriani, N. S. (2020). *Strategi branding: Teori dan perspektif komunikasi dalam bisnis*. Universitas Brawijaya Press.
- Pujiastuti, E. E., Maharani Putri, A., & Soeprapto, A. (2021). Pengaruh memorable tourist experience (MTE) terhadap affective commitment dan behaviors storytelling. *Journal of Tourism and Creativity*, 5(1), 1–14.
- Pulizzi, J. (2012). The rise of storytelling as the new marketing. *Publishing Research Quarterly*, 28(2), 116–123.
- Putri, T. R., & Sujono, F. K. (2024). Utilization of social media as Indonesia's tourism public relations strategy. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 18(2), 1553–1561.
- Salsabila, S., & Hati, S. R. H. (2024). Utilizing social media marketing (SMM) initiatives to create customer brand engagement (CBE) and brand loyalty: Mediating impacts of brand trust, brand awareness, and brand image. *Jurnal Manajemen dan Pemasaran Jasa*, 17(1), 81–96.
- Shelycia, & Dewi, H. L. C. (2025). Pengaruh content marketing pada Instagram @skintificid terhadap brand trust. *Da'watuna: Journal of Communication and Islamic Broadcasting*, 5(1), 76–90. <https://doi.org/10.47467/dawatuna.v5i1.6725>
- Sutrisno, R., Rafdinal, W., Septyandi, C. B., & Gaffar, M. R. (2024). Disentangling digital influences on tourist behavior: The role of trust and destination image in the social media era. *Journal of Tourism, Hospitality and Travel Management*, 2(2), 129–142. <https://doi.org/10.58229/jthtm.v2i2.318>
- Zhang, H., Gordon, S., & Kan, H. (2020). Information accuracy and visual appeal in digital tourism marketing: Shaping destination trust and travel behavior. *Tourism Management*, 78, Article 104052. <https://doi.org/10.1016/j.tourman.2019.104052>.

Filmic Peace Mediation Through Bugis-Makassar Local Knowledge and Participatory Practice

Muhajir*, Ranang Agung Sugiharto, Pande Made Sukerta

Pascasarjana, Institut Seni Indonesia Surakarta, Surakarta, Indonesia

*Corresponding author: muhajir@std.isi-ska.ac.id

DOI: <https://doi.org/10.46961/mediasi.v7i3.2183>

Article Info

Received: 13/06/2026

Revised: 04/08/2026

Accepted: 12/09/2026

Published: 30/09/2026

e-ISSN: 2721-0995

p-ISSN: 2721-9046

Keywords

Arts-Based Peacebuilding;
Vernacular Ethics;
Community Actor Training;
Multimodal Rehearsal;
Audiovisual Deep Script.

ABSTRACT

Film is often recruited for peace campaigns as a carrier of explicit messages, yet this instrumental view overlooks the mediating work performed by image, sound, space, and embodied participation. This article examines *Pindah Rumah*, a Bugis-Makassar practice-based project developed in Tanatakko Hamlet, Maros, South Sulawesi, as a response to a situation in which residents faced difficulties relocating a traditional timber stilt house situated on land not formally owned by the household. The study asks how local knowledge is translated into filmic peace mediation and how a printed performance script is developed into an audiovisual deep script for novice local performers. A qualitative single-case design analyses a 112-page artistic archive comprising conceptual notes, scene descriptions, spatial diagrams, production photographs, rehearsal records, audiovisual documentation, research diaries, interview recordings, and reflective accounts. The findings show that *Pindah Rumah* critically reframes *siri'* from reactive honour toward relational self-regulation through *pacce/pesse*, *sipakatau*, *sipakainge'*, and *sipakalebbi*. Filmic peace mediation emerges through the stilt house, collective labour, restrained movement, sound, humour, off-screen presence, and spectator participation. The audiovisual deep script expands printed instructions into observable arrangements of action, space, sound, cultural conduct, visual access, and performance rhythm. Its documented rehearsal functions include concrete cues, embodied recall, ensemble coordination, self-observation, and repeatability. The article contributes two related concepts, filmic peace mediation and the audiovisual deep script, integrated within one analytical framework for community filmmaking, arts-based peacebuilding, and culturally grounded performer training.

INTRODUCTION

Research on conflict-related media has long shown that representation does more than describe violence. It selects causal frames, directs sympathy, identifies legitimate actors, and expands or narrows the range of imaginable responses. Peace journalism addresses this problem by contrasting conflict reporting that privileges escalation with reporting that makes structural causes, multiple parties, and nonviolent alternatives visible (Lee & Maslog, 2005). Experimental studies of reconciliation media likewise suggest that narrative programmes can influence social norms, dissent, perspective-taking, and the public acceptability of dispute resolution, although their effects depend on context and cannot be assumed from benevolent intent alone (Bilali & Vollhardt, 2013; Paluck & Green, 2009). A film can carry a peace message, but its larger contribution lies in how it arranges bodies, memories, places, and audiences in relation to one another.

This question becomes more demanding when a film draws on local knowledge. Cultural terms are frequently reduced to slogans, picturesque symbols, or evidence of authenticity. *Siri'* in Bugis-Makassar life is especially vulnerable to such reduction because no single English equivalent fully captures its cultural and relational significance. It may be rendered as shame, dignity, honour, or self-respect, but these translations describe only particular dimensions of a broader ethical order. Mattulada situates *pangngaderreng* as a normative system of Bugis social conduct and identifies *siri'* as a central ethical conception within this cultural order (1985, pp. 63, 87). Pelras likewise describes *siri'* as a deeply relational conception of honour whose meanings are expressed through social conduct and responses to humiliation (1996, pp. 206–209). Contemporary scholarship continues to describe *siri'* and *pacce/pesse* as interconnected ethical values associated with dignity, social responsibility, empathy, and solidarity (Badewi, 2019; Ahmadin, 2023). Public narratives, however, may foreground the retaliatory face of wounded honour. The artistic archive of *Pindah Rumah* begins from this tension. *Siri'* is associated with anger, revenge, intergroup arrogance, and violent conflict, even though the same cultural field also contains *pacce/pesse* as an ethical orientation toward shared suffering and solidarity. Other relational values, including *sipakatau*, *sipakainge'*, and *sipakalebbi*, are interpreted in this study as practices of humanising, correcting, and honouring one another.

The *Pindah Rumah* artistic project was developed in Tanatakko Hamlet, Alatengae Village, Maros Regency, South Sulawesi, in response to circumstances surrounding the relocation of a Bugis-Makassar timber stilt house. An audiovisual rehearsal script was developed for the project to help local residents and novice local performers understand the sequence, spatial actions, and performance requirements of the live performance. The script emerged through research, rehearsal, and site-based experimentation and later informed the production of the documentary film *Pindah Rumah*. The documentary records the circumstances surrounding the house relocation, including the difficulty of moving a house situated on land not formally owned by the household, as well as the subsequent involvement of residents, artists, performers, musicians, and other collaborators. The people directly involved in the house and its relocation were aware of the filming process and its intended artistic outcome. Artists became involved through performance and filmmaking, using the project to draw public attention to the situation and mobilise collective assistance when the house could not be moved because it was difficult to gather enough people. The project therefore functioned as a practical and artistic response to an immediate situation rather than as a mechanism for adjudicating the underlying land issue. The house was eventually relocated, after which the parties involved reached a peaceful resolution. The project did not claim to eliminate the possibility of future disagreement in the community. Its immediate purpose was to create a shared situation in which the house could be moved and tensions surrounding the relocation could be reduced through collective participation. The production process also confronted a practical problem. A written script had to be understood by local residents and novice local performers whose knowledge was rooted in embodied, oral, and situational experience. Rehearsal consequently expanded beyond printed instructions to include demonstrations, spatial marking, sound recording, video samples, and playback of recorded footage.

Existing scholarship offers strong accounts of participatory video, media-based peace interventions, community filmmaking, multimodal learning, and video feedback. These strands rarely converge at the level of film form and rehearsal practice. Peacebuilding research often evaluates messages or social outcomes, participatory video studies foreground voice and power, while educational research examines video feedback in professional training. Less attention is given to the intermediary artefact that translates local ethics and written scenes into reproducible audiovisual action for novice local performers. This article addresses that gap through two questions. First, how does *Pindah Rumah* translate Bugis-Makassar local knowledge into *filmic peace mediation*? Second, how does the transformation of a printed script into an *audiovisual deep*

script support the rehearsal of novice local performers and the production of both film and live performance? The article develops two related concepts, *filmic peace mediation* and the *audiovisual deep script*, which together provide an analytical framework connecting cultural interpretation, performer training, and film form.

LITERATURE REVIEW

Peace-oriented media cannot be defined solely by positive content. A narrative may advocate harmony while reproducing binary identities, passive victims, or spectacular violence. Mediation through media is stronger when it changes the terms through which conflict is sensed and discussed. Lee and Maslog (2005) locate this shift in framing: peace-oriented coverage widens causal explanation, acknowledges several parties, and avoids reducing conflict to victory and defeat. Media-intervention studies add an important caution. Paluck and Green (2009) found that a reconciliation radio drama affected perceived norms and behaviour more reliably than private beliefs, while Bilali and Vollhardt (2013) showed that a familiar narrative voice could prime historical perspective-taking. These studies justify attention to mediated social relations rather than assuming that exposure automatically transforms attitudes.

Arts-based and participatory approaches deepen this relational account. Participatory video can create a space in which communities frame experience, negotiate difference, and present their own interpretations, yet the method also contains tensions over facilitation, representation, ownership, and product (Baú, 2015; Kindon, 2003). Film is not inherently participatory because local people appear on screen. Participation depends on who defines the problem, controls the camera, interprets footage, and speaks in public. Mistry and Shaw (2021) describe participatory video as a process capable of sustaining agonistic dialogue rather than erasing disagreement. Pruitt (2021) similarly argues that audiovisual participation can alter the production of knowledge in international relations. Research in Cambodia and Colombia demonstrates how collaborative image-making can support intergenerational dialogue, recognition, and everyday peace without promising complete reconciliation (Cooke et al., 2023; Fairey et al., 2024).

Collaborative filmmaking also makes knowledge through practice. Baumann et al. (2020) define it as an embodied visual method in which participants create, analyse, and screen films. Benjamin-Thomas et al. (2019) show that the process can make research more inclusive when participants are supported to shape representation rather than merely supply content. Montero Sánchez (2021) warns that digital circulation does not dissolve older inequalities; the social organisation of production remains decisive. These arguments are pertinent to Pindah Rumah, whose archive documents a movement from cultural observation to collective rehearsal, recording, and public presentation. The relevance of participation lies in the work of making: residents and artists share space, rhythm, objects, and labour while producing an account of coexistence.

The second scholarly strand concerns multimodality and video-supported learning. Written language cannot fully specify timing, gaze, bodily distance, sound perspective, or the social meaning of a threshold. Multimodal communication distributes meaning across speech, gesture, image, movement, and spatial arrangement (Jewitt, 2008). Dynamic visualisations can support observational learning by making actions available for observation and imitation (van Gog et al., 2009). Research on video feedback finds that recorded performance can externalise action and enable focused review when observation is linked to clear criteria and opportunities for subsequent practice (Fukkink et al., 2011; Hattie & Timperley, 2007). Research on acting training suggests that novice actors develop aspects of performance through attention to their scene partners and situated interaction (Sun & Okada, 2023). These studies provide a basis for understanding audiovisual rehearsal, but they leave open the specific role of an intermediary artefact that translates written and cultural instructions into repeatable action for novice local performers.

Film education scholarship gives this principle a practice-based orientation. Prokopic (2021) demonstrates that cinematographic knowledge emerges through affective intention tested against concrete formal decisions. Chambers (2022) argues for vernacular film education that begins with lived places and community experience rather than imposing generic production conventions. Wicks (2023) shows that a sense of place is interpreted through choices of framing, sound, duration, and engagement with location. These studies allow the rehearsal archive of Pindah Rumah to be read as more than backstage documentation. The transition from text to audiovisual rehearsal is a form of situated knowledge production: cultural values become observable through the organisation of bodies, spaces, sounds, and camera relations.

The theoretical position developed here brings these strands together through two related concepts. Filmic peace mediation refers to the creation of a shared sensory and interpretive space in which conflict is reframed through local ethical relations and audiovisual form. Rather than treating film as a passive carrier of

a predetermined peace message, the concept emphasises how image, sound, spatial organisation, embodied action, and audience participation can shape the ways in which conflict and possible forms of coexistence are perceived and interpreted. The audiovisual deep script refers to the multimodal expansion of a printed script into an operational score for action, space, sound, visual access, cultural conduct, and iterative review. It translates written instructions into observable and repeatable arrangements that can be tested, revised, and shared during rehearsal. The first concept explains the public and ethical work of the *Pindah Rumah* artistic project, while the second explains the production mechanism through which this work becomes performable by novice local performers. Together, the concepts connect the ethical reframing of conflict with the practical processes through which local knowledge is translated into film and live performance. The relationship between these concepts is summarised in figure-1.

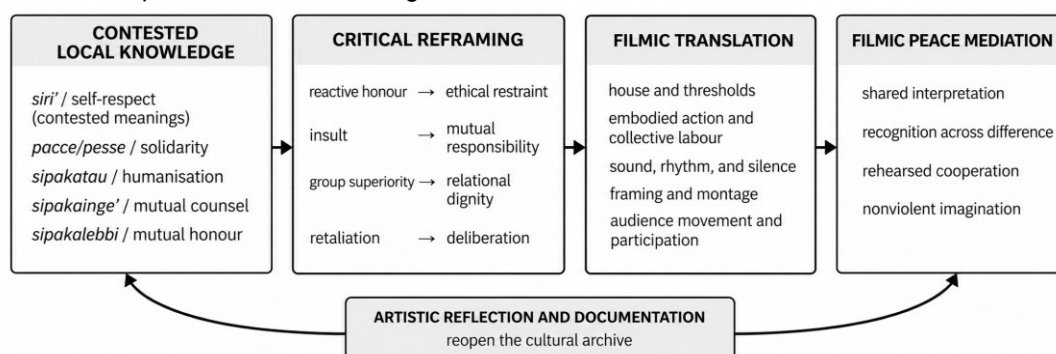


Figure-1. Filmic peace mediation from contested local knowledge to a shared audiovisual space
Source: Authorial synthesis based on the *Pindah Rumah* artistic archive (Muhajir, 2018).

METHOD

The study uses a qualitative, practice-based single-case design centred on *Pindah Rumah* and its preceding artistic archive. The methodological logic combines practice-led research with an arts-based peacebuilding orientation. Practice-led research positions the researcher-practitioner's creative practice as a site of inquiry and treats documentation of the interplay between the practitioner and the artistic work as research material (Nimkulrat, 2007). Nimkulrat's later articulation likewise places questioning and making in dialogue with reading, reflection, documentation, and the resulting artefact (Nimkulrat, 2010). Building on this methodological foundation, the present study develops an operational framework of three interrelated research spaces: Source Tracing and Question Formulation (*Questioning*), Exploration and Realisation (*Making*), and Reading and Reflection (*Reading*). These spaces are not presented as a model directly adopted from Nimkulrat, but as an adaptation developed for the specific conditions of the *Pindah Rumah* artistic process.

Questioning traced etic and emic sources while formulating the artistic problems that directed the project. The etic dimension included scholarship on Bugis-Makassar ethics, peace-oriented media, participatory filmmaking, multimodality, and actors' learning, while the emic dimension included local cultural concepts, spatial practices, embodied knowledge, community participation, and observations generated during the artistic process. *Making* encompassed artistic design, experimentation, rehearsal, recording, film production, and adjustments to decisions in response to field conditions. *Reading* involved revisiting production materials, the completed film, rehearsal records, photographs, audiovisual recordings, and reflective accounts to examine what became materially observable and to formulate artistic knowledge. The three spaces operated iteratively, allowing questions to be revised through practice, artistic decisions to respond to field conditions, and recorded materials to prompt reflection on earlier decisions.

The peacebuilding dimension adopts a strategic arts-based orientation in which artistic practice can create spaces of expression, encounter, reframing, and recognition rather than merely deliver a peace message (Shank & Schirch, 2008). Participatory video functions in this study as a production method through which this orientation is enacted, while *Pindah Rumah* is the resulting participatory documentary film. Local residents and performers participated in framing experience, rehearsing actions, recording audiovisual material, reviewing results, and negotiating representation. Participation is therefore treated as part of the artistic and relational process rather than as evidence of peace impact by itself. The analysis consequently focuses on documented artistic and rehearsal functions and does not claim psychological change, audience attitude change, or long-term conflict transformation.

The first author occupied multiple roles in the *Pindah Rumah* artistic project as director, researcher, scriptwriter, and producer. This position provided direct access to the development of the project and enabled the first author to trace artistic decisions from research and script development through production and post-production. Framing and camera positions were determined collaboratively by the first author and the director of photography, while final authority over film structure, take selection, editing, colour grading, and sound rested with the first author as director, although specific post-production decisions were delegated to the editor and sound director. This dual position provided detailed access to the creative process but also introduced potential authorial bias in the selection and interpretation of artistic evidence. To address this, the first author reviewed recorded material with participants, discussed scenes after rehearsals, sought clarification of culturally specific meanings and actions, and revised selected scenes in response to participant input. These consultations were treated as part of the iterative artistic process rather than as formal validation of all authorial interpretations.

Primary data comprised the five-part artistic description, production proposal, screenplay and scene breakdowns, rehearsal notes, film stills, behind-the-scenes photographs, recorded footage, research diary entries, and reflective accounts of collaboration with residents. The first author's reflective accounts were treated as reflexive research material rather than as neutral observations. The artistic archive also includes interview recordings, which provide contextual accounts of the circumstances surrounding the house relocation and the participants' experiences of the project. These materials were read alongside the production records to situate artistic decisions within the conditions in which they emerged. The analysis centres on documented artistic decisions, rehearsal processes, audiovisual records, and other production materials that trace how the work developed through research, making, and reflection. The finished film and the production process were therefore considered interconnected forms of research evidence, allowing the analysis to relate what appears on screen to the practices and conditions through which it was produced.

Purposive documentary sampling selected materials addressing five analytical domains: (a) the definition and reinterpretation of *siri'*, *pacce/pesse*, *sipakatau*, *sipakainge'*, *sipakalebbi*, and related cultural practices, (b) representations of conflict, fear, retaliation, solidarity, and coexistence, (c) translations into mise-en-scène, spatial movement, sound, music, recorded images, and audience position, (d) connections among observation, scriptwriting, rehearsal, audiovisual recording, review, and performance, and (e) participation by local residents and novice local performers. The unit of analysis was a documented artistic decision, defined as a stated value, scene, medium, rehearsal action, or spatial arrangement linked to an intended social or performative function.

Analysis traced the iterative relation among *Questioning*, *Making*, and *Reading*. The first pass mapped the conflict diagnosis and ethical vocabulary used to counter it. The second traced these values into film and performance devices. The third reconstructed the production chain from printed text to embodied and recorded action. The fourth compared recurring rehearsal functions with research on multimodal learning, video feedback, participatory video, and arts-based peacebuilding. Triangulation connected written explanations, scene descriptions, photographs, diagrams, audiovisual records, interview accounts, and process sequences. Rival readings were retained, particularly the possibility that *siri'* could reproduce exclusion and violence rather than peace. The analysis therefore treated local knowledge as contested and context-dependent rather than inherently harmonious.

The study focuses on documented rehearsal functions rather than psychological or social impact. The archive contains no pre-test or post-test, standardised acting assessment, or longitudinal audience study. The analysis therefore examines five documented functions of the audiovisual rehearsal process: translation clarity, embodied recall, ensemble coordination, self-observation, and repeatability across film and live performance. These functions are treated as observable properties of the production and rehearsal records rather than as measures of improved acting ability or transformed social attitudes. Community participants who were not individually identified as research respondents are not named in the analysis.

Ethical procedures for the original project included written consent for participation in the artistic project and representation in the film. The article draws on audiovisual and photographic documentation preserved in the artistic archive, together with the research and production records generated during the project. Identifiable materials are presented only where their use is consistent with the permissions documented in the project archive, with particular care given to the privacy of community participants and other individuals appearing in the documentation. The analysis does not treat the project as evidence of long-term social or psychological

change. Its claims are limited to the documented artistic processes, forms of participation, and decisions that shaped the production of *Pindah Rumah*.

RESULTS AND DISCUSSION

Filmic peace mediation through collective action

The analysis generated two linked findings. First, *Pindah Rumah* operates as filmic peace mediation by redirecting a contested vocabulary of honour toward practices of restraint, mutual assistance, and shared responsibility. Second, the production developed an audiovisual deep script that helped novice local performers translate written instructions into actions that could be rehearsed, recorded, reviewed, and revised.

The project begins with a conflict in the meaning of *siri'*. Within Bugis-Makassar social life, *siri'* can signify dignity, responsibility, self-control, and the protection of social standing. Public and contemporary uses of the concept can also connect wounded honour with anger, revenge, intergroup superiority, neighbourhood conflict, and violence. *Pindah Rumah* works inside this tension. Its peace orientation emerged through a question about conduct: what happens when dignity is expressed through restraint, care, and responsibility toward others?

The rehearsal process gave this question a physical form. *Pacce* or *pesse* connects dignity with sensitivity to another person's suffering. *Sipakatau* is expressed through recognising the other as a person whose dignity must be respected. *Sipakainge'* appears in the practice of reminding and correcting one another, while *sipakalebbi* places honour in the act of honouring others. The project also drew on *a'bulo sibatang* and *tudang sipulung* as local references for unity and collective deliberation. Studies of Bugis-Makassar social values similarly connect *siri' na pacce* with dignity and social solidarity, while *tudang sipulung* is described as a collective mechanism for addressing disputes (Hasni et al., 2022; Nuh, 2016).

The house-moving scene made these values tangible. The event documented on 29 April 2017 was the actual relocation of the stilt house, and the live performance was embedded within that communal event. The performers did not simulate the entire act on a separate stage. They performed while the house was being moved, and the practical work of lifting the structure required the same coordination that the performance sought to make visible. Spectators, residents, members of the homeowner's family, and other people present subsequently joined the performers in lifting the house. The researcher directly observed the event, which was also preserved in photographs, behind-the-scenes footage, and the documentary film.

This overlap between performance and actual communal labour is significant. The audience did not remain outside the action. People stepped forward when the house had to be lifted, redistributed the physical load, and followed the calls that coordinated movement. The distinction between performer and spectator consequently became temporary and functional. The event provides a concrete instance of *sipakatau* and *sipakainge'* operating through collective action. It does not, however, establish a lasting transformation in relations among the participants. The evidence supports a more limited claim. During the documented event, an artistic structure and a practical communal task converged in the same physical space.

The house itself organised this convergence. Bugis-Makassar stilt-house architecture contains differentiated areas for circulation, domestic activity, and social interaction (Marwati & Andriani, 2017; Sari et al., 2024). In *Pindah Rumah*, the yard, main floor, attic, under-house area, and rear route became active parts of the performance environment. Movement began in the yard, entered the house, and continued toward the rear route. Spectators followed this movement physically. They crossed thresholds that ordinarily separate household members, visitors, and people outside the dwelling. The spatial arrangement therefore altered how the event could be watched and how people could participate.

A documented rehearsal episode shows how the ethical vocabulary of the project was worked out through performance practice. In the house-moving call sequence, the performer responsible for coordinating the house move initially delivered "*Palette'i bolae*" followed by "*Paentengi siri' nu*", while the house lifters responded with "*Sammaratanna Ellalla*". Several performers found the longer exchange difficult to articulate while sustaining the scene's physical intensity. The group therefore proposed simplifying the exchange. The revised version retained "*Palette'i bolae*", followed by the collective response "*Eaaa*", while some performers continued "*Sammaratanna Ellalla*". The change is documented in the rehearsal notes and audiovisual recording at *timecode* 00:47:19–00:49:20. The shorter exchange was retained because the performers could articulate it more naturally while maintaining the physical energy required to lift the house.

The revision demonstrates how local ethical meaning entered the film through rehearsal rather than through dialogue alone. The performers tested the wording against breath, movement, timing, and vocal

intensity, and their difficulty with the original exchange led to a concrete adjustment in the scene. The director accepted the modification while retaining the central meaning and emotional register of the exchange. Meaning was therefore negotiated through the practical conditions of performance. This process also enabled expressions, gestures, and movements to be adjusted according to what novice local performers could execute convincingly within the physical demands of the scene.

The house-moving sequence also clarifies the relation between collective labour and peacebuilding. Lifting the structure required people to distribute force, respond to calls, adjust their positions, and maintain a common rhythm. Preparing food, tying supports, setting foundations, entering the house, and rebuilding extended this cooperation beyond the lifting itself. The house became a practical setting in which dependence on others was unavoidable. Baú (2015) similarly shows how participatory video can create opportunities for dialogue and relationship-building in conflict-affected communities, while Fairey et al. (2024) demonstrate how participatory visual practices can support community dialogue and collective action under conditions of conflict.

The film carries this collective labour beyond the physical event. Aerial views establish the scale of the gathering. Ground-level images place the viewer beside the people carrying the structure. Close views of bamboo poles, hands, feet, ropes, breath, and shouted cues bring physical effort into the audiovisual field. The montage distributes attention across the homeowner, house lifters, ritual practitioner, women preparing food, children, musicians, dancers, performers, and participating spectators. No individual is positioned as the sole agent of the relocation. The resulting image of peace emerges from the organisation of collective action and from the relationships required to sustain it. The collective relocation is shown in figure-2.



figure-2. Collective relocation of a Bugis-Makassar stilt house as embodied cooperation

Source: Film still from Pindah Rumah, Muhajir (2018).

Filmic form extends this relational labour beyond the event itself. Aerial images disclose the scale of collective coordination, while ground-level shots place the viewer alongside the bodies carrying the load. Close details of bamboo, hands, feet, ropes, breath, and shouted cues translate cooperation into sensory evidence. No single heroic figure emerges from the montage. Instead, active roles are shared among the homeowner, the house lifters, the *sanro* or local ritual practitioner, the women preparing and serving food, the children, the musicians, the dancers, and the spectators who participate in the house-moving event. The film thereby mediates peace through the organisation of attention, directing spectators toward interdependence rather than conquest. The shared involvement of performers and residents is illustrated in figure-3.

The spirit of *Pakarena*, a traditional Makassar dance characterised by controlled and measured bodily movement, supplies a particularly precise performance grammar. The archive contrasts rapid, noisy drumming with controlled, gentle movement and applies this contrast to performer training. In scenes of disorder, performers are instructed to maintain emotional control rather than mirror the surrounding agitation. This produces an embodied counter-image to escalation. The environment may be turbulent, but the body does not surrender its rhythm. *Angngaru'*, a traditional Makassar ceremonial expression associated with vows of loyalty

and courage, contributes commitment and mutual guardianship, while *to'doppuli*, a local principle of steadfastness and commitment to shared values, contributes firmness of principle. These elements could easily glorify martial honour, but the work redirects them toward mutual protection, self-command, and fidelity to collective responsibility.



figure-3. Local performers, residents, and ritual action within the shared production space
Source: Film still from Pindah Rumah, Muhajir (2018).

figure-3 summarises the process through which local knowledge is critically reframed and translated into audiovisual and performative practice. The process does not guarantee peaceful outcomes. Its significance lies in creating conditions for nonviolent conduct to be enacted, observed, and revisited through film and live performance.

Table-1. Translation of Bugis-Makassar ethical knowledge into film form and peace function

Local concept	Operational reading in the work	Translation into film and performance	Mediating function
<i>Siri'</i>	Dignity as responsibility and self-regulation	Restrained gesture; promises; care for the house	Redirects honour away from retaliation
<i>Pacce/pesse</i>	Solidarity with another person's burden	Collective carrying, cooking, helping, rebuilding	Makes dignity dependent on shared vulnerability
<i>Sipakatau</i>	Recognising the other as fully human	Shared eye-line, listening, balanced participation	Counters dehumanisation and ethnic hierarchy
<i>Sipakainge'</i>	Mutual counsel and correction	Calls, reminders, negotiated cues, deliberative scenes	Frames correction as care rather than humiliation
<i>Sipakalebbi</i>	Mutual honouring	Deference in blocking, space-making, respectful address	Makes respect visible as spatial and bodily practice
<i>A'bulo sibatang</i>	Unity through coordinated difference	Joint lifting and rhythmic labour	Turns cooperation into a material requirement

Source: Analytical coding of Muhajir (2018), read with Hasni et al. (2022) and Nuh (2016).

The ethical concepts and their translation into film form are summarised in table-1. Taken together, these findings answer the first research question at the level of artistic mediation. Bugis-Makassar local knowledge is translated into peace mediation by moving from contested ethical concepts to embodied relations and then

into audiovisual organisation. *Siri'*, *pacce/pesse*, *sipakatau*, *sipakainge'*, *sipakalebbi*, and *a'bulo sibatang* are not presented as explanatory labels alone. They are materialised through collective labour, restrained performance, spatial reciprocity, sound, rhythm, framing, montage, and audience movement. The mediating function therefore resides in the transformation of ethical meaning into perceptible relations rather than in the presence of peace terminology in the film.

The archive describes a production sequence that begins with contextual and historical reading, continues through field observation, transfers findings into a performance script, gathers local residents and artists, conducts intensive site-based rehearsal, and records audiovisual material throughout the process. This sequence reveals a gap between writing and performance. A printed script can identify a scene, a line, or a symbolic action, but it cannot by itself stabilise spatial routes, collective timing, sound response, camera awareness, or the embodied quality of restraint. These dimensions had to be developed through practice.

The form later conceptualised in this article as the *audiovisual deep script* developed from an earlier artistic practice. The archive of *Siri' Bola/Balla*, a preceding prototype, contains script pages that combine verbal instructions with visual sketches, performance actions, spatial indications, and corresponding film images. This earlier practice provided a basis for developing a more systematic audiovisual rehearsal structure in *Pindah Rumah*. The prototype is therefore treated as part of the development of the practice, while *Pindah Rumah* provides the principal case through which the functions of the resulting structure are examined.

The *audiovisual deep script* is not a second screenplay written in another format. It is a layered rehearsal structure. The verbal layer identifies dialogue and sequence. The action layer clarifies what each performer does in relation to another person, object, or task. The spatial layer marks entrances, thresholds, distances, and group formations within the house environment. The cultural layer specifies modes of respect, restraint, collective work, and ritual conduct. The sonic layer identifies music, calls, environmental sound, silence, and cues that trigger movement. The visual layer anticipates what a camera or spectator can see, including scale, direction, occlusion, and the relationship to the recorded image. The rhythmic layer organises duration, repetition, acceleration, interruption, and stillness. These seven layers constitute an analytical reading of the rehearsal archive, derived from the different kinds of information that became connected across scripts, demonstrations, spatial markings, sound recordings, video samples, and playback materials. They describe how the rehearsal materials functioned collectively rather than a seven-part template imposed on production.

These layers deepen the printed text because they make tacit knowledge discussable. To a novice local performer, the term “respect” conveys little on its own. In practice, respect can be expressed through speaking in a lowered voice, pausing before responding, maintaining composure when provoked, expressing gratitude, and showing sensitivity toward those in need of help. Cultural meaning is therefore carried through action as well as language. Multimodal theory supports this distinction, suggesting that gesture, image, sound, and spatial arrangement are not merely supplements to language but modes that carry distinct aspects of meaning (Jewitt, 2008).

Recording and playback form an integral part of the system. Film crews used camera and sound equipment within the same social space in which residents rehearsed and performed. Playback made timing, movement, interaction, and vocal delivery available for collective review. Location sound recording within this shared production space is illustrated in figure-4.



figure-4. Location sound recording during the participatory production process

Source: Production documentation of Pindah Rumah (Muhajir, 2018).

A concrete example occurred in the house-moving call scene, in which the performer serving as the house-moving coordinator also portrayed the homeowner character. The actual homeowners represented in

the project were different participants. The performer initially delivered “*Palette’i bolae*” followed by “*Paentengi siri’ nu*”, translated as “Move the house” and “Uphold your dignity”, before the house lifters responded with “*Sammaratanna Ellalla*”, a Bugis expression associated in the production context with equality and togetherness. Several performers found the longer exchange difficult to articulate while maintaining the emotional intensity and physical demands of the scene. They proposed simplifying the dialogue, and the director agreed to retain its intended meaning and emotional register while reducing the verbal load.

The revised exchange retained “*Palette’i bolae*”, followed by the collective response “*Eaaa*”, with some performers continuing “*Sammaratanna Ellalla*”. The change is documented in the rehearsal notes and audiovisual recording at *timecode* 00:47:19–00:49:20. The revised version was retained because it was easier to articulate and sounded more natural under the physical demands of the scene. Removing “*Paentengi siri’ nu*” also changed how *siri’* was communicated. The concept was no longer stated directly, while its relational meaning remained present through the collective act of lifting the house, coordinated vocal response, and interaction among the performers. The revision therefore shifted emphasis from verbal explanation toward embodied action. Expressions and gestures were likewise adjusted according to what the performers could execute convincingly. The rehearsal process allowed novice local performers to compare verbal instructions with visible actions, identify mismatches, and repeat scenes without relying solely on theatrical terminology. This finding is consistent with research showing that novice acting develops through attention to partners and situated interaction rather than through isolated imitation (Sun & Okada, 2023).

The earlier *Siri’ Bola/Balla* prototype provides material evidence of how this practice developed. Its pages combine written dialogue and instructions with visual sketches and corresponding film images, including representations of house-moving actions, ritual scenes, performer positions, and camera references. The materials show how a written performance plan was progressively supplemented by visual information that could be observed, discussed, and tested during production. In *Pindah Rumah*, this principle was extended through site-based rehearsal and audiovisual playback, allowing performers to compare written instructions with recorded actions and to revise performance decisions collectively. The prototype is reproduced in figure-5.

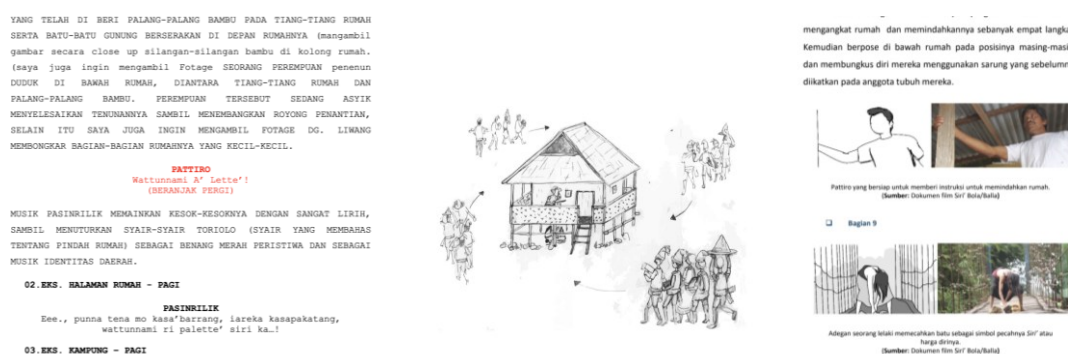


figure-5. Prototype of an audiovisual rehearsal script in *Pindah Rumah*

Source: Production archive of *Pindah Rumah* (Muhajir, 2018).

The prototype demonstrates an earlier production practice that informed the development of the *audiovisual deep script* in *Pindah Rumah*. It is therefore presented as a precursor to the concept rather than as its completed form. In *Pindah Rumah*, the principles evident in this earlier practice were further developed through rehearsal, site-based experimentation, audiovisual recording, playback, and revision. The significance of the prototype lies in the connection it established among written instruction, visual reference, performance action, and audiovisual recording, which provided a practical basis for developing these connections further in the subsequent project.

The system also protects against a common weakness in community-based production, namely the assumption that spontaneity alone guarantees cultural authenticity. Improvisation remains important, particularly in *gambus* performance, humour, and local speech. The deep script does not eliminate this flexibility. It establishes a frame within which improvisation can occur without dissolving the cultural and dramatic function of the scene. A performer may vary a phrase while maintaining the agreed expressions of respect, cues, spatial route, and ensemble rhythm. This balance between structure and local responsiveness aligns with vernacular film education, which values lived knowledge while retaining rigorous formal testing (Chambers, 2022; Prokopic, 2021).

For novice local performers, the audiovisual deep script offers five practical affordances. First, it supports translation clarity by converting symbolic concepts into concrete cues rather than abstract descriptions. Second, repeated spatial actions support embodied recall, allowing performers to remember cues through physical practice rather than relying solely on textual descriptions. Third, shared playback establishes a common reference for ensemble coordination, particularly in sequences that require synchronised movement, timing, and vocal response. Fourth, self-observation allows performers to recognise habits that may be difficult to perceive while they are immersed in the action. Fifth, recorded versions preserve decisions made across rehearsal sessions and support repeatability across film production and live performance.

Field observation indicated that performers sometimes prompted one another when a cue or action was forgotten during rehearsal. Such exchanges provided an observable instance of performers using the recorded material as a shared reference for recalling scene requirements. These observations are treated as contextual evidence of how the audiovisual deep script functioned within the formal rehearsal setting, not as measures of learning outcomes. Research on feedback, video analysis, and dynamic visualisation provides a useful pedagogical analogy for this process, particularly the value of directing attention toward relevant features and revisiting performance through subsequent practice (Hattie & Timperley, 2007; Tripp & Rich, 2012; van Gog et al., 2009).

The participatory design of the house-moving event extended this rehearsal logic into the relationship between performers and spectators. Spectators initially gathered to observe the performance, while the performers initiated the house-moving action. The need for additional physical assistance had been anticipated as part of the artistic design, and the homeowner's family and other participants were aware that audience members might be invited to contribute to the collective task. As the house was lifted, spectators responded to the situation and joined the performers in carrying the structure. Their participation was therefore part of the artistic design of audience involvement, creating a situation in which people who came to watch could also take part in the practical work of moving the house. The documented response was direct participation in the physical labour of the relocation. This provides evidence of an immediate interaction between artistic design and audience action, but it does not establish a lasting change in social attitudes or relationships.

The second research question is answered at the level of documented production and rehearsal functions rather than measured learning gains. The *audiovisual deep script* supported novice local performers by converting cultural and dramatic instructions into observable, spatially organised, and repeatable cues. Recording and playback then made these cues available for review and revision. The archived process provides evidence of five functions: translation clarity, embodied recall, ensemble coordination, self-observation, and repeatability across film production and live performance. These functions describe how the rehearsal system operated in practice and do not constitute measures of individual learning or changes in acting ability.

The relationship among these functions and the movement from written instruction to audiovisual and performative action is summarised in figure-6.

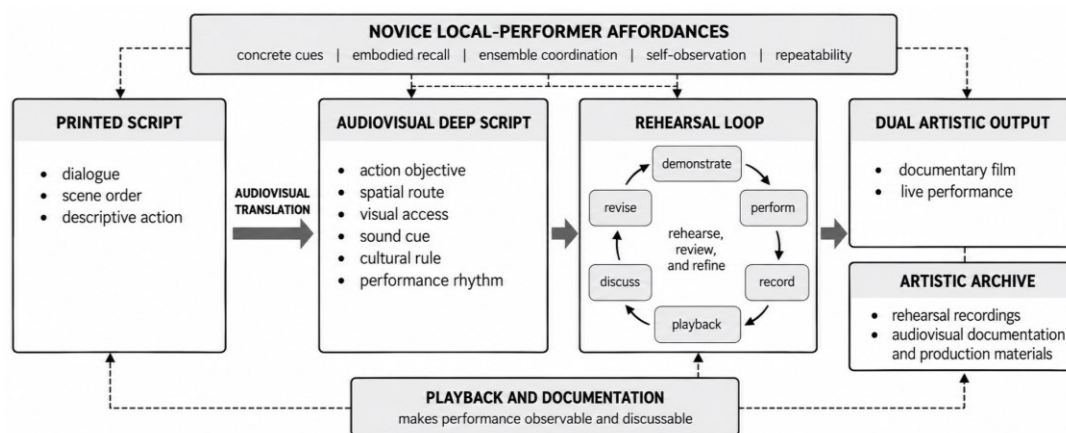


figure-6. The audiovisual deep script as a bridge from printed text to film and performance
Source: Authorial synthesis of the documented creation and rehearsal sequence in Muhajir (2018).

table-2. Process indicators for rehearsal by novice local performers

Indicator	Evidence in the archived process	Analytical limit
Translation clarity	Cultural concepts were converted into scene actions, cues, and spatial tasks. The house-moving dialogue was revised during rehearsal to retain its intended meaning while making the exchange easier for performers to articulate, as documented at <i>timecode</i> 00:47:19–00:49:20.	Does not measure conceptual understanding through a formal assessment.
Embodied recall	Performers repeatedly rehearsed movements through different house zones and collective tasks. Rehearsal records also document performers reminding one another of dialogue, movements, positions, and sequences of action.	No individual learning trajectories were recorded.
Ensemble coordination	The house-moving sequence required coordinated lifting, timing, vocal responses, and interaction among performers and other participants.	Coordination was not assessed using a standardised performance rubric.
Self-observation	Video and audio recordings preserved performance actions and interactions that could be revisited during rehearsal and preparation. The recorded material provided a shared visual and auditory reference for reviewing scene requirements.	The archive does not preserve every playback discussion or identify each participant's response to the recordings.
Repeatability and transfer	Recorded rehearsal material preserved scene decisions and supported preparation for both the documentary film and live performance.	Comparative performance quality across the two formats was not experimentally tested.

Source: Process-based interpretation of the Pindah Rumah archive. The analysis is restricted to documented production and rehearsal functions.

Table-2 indicates that the value of the *audiovisual deep script* lies in the way it connects written instructions with actions that can be demonstrated, rehearsed, recorded, reviewed, and revised. Its function is particularly visible when performers encounter practical difficulties that are not apparent in the written script alone. The revision of the house-moving dialogue provides one such instance. The performers' difficulty with the original exchange prompted a change in wording, while the intended ethical meaning was retained through the physical and collective action of moving the house. The same production logic appears in spatial rehearsal, vocal coordination, playback, and the adjustment of performance details according to the conditions of the site and the abilities of the performers.

The documented process therefore positions the *audiovisual deep script* between the printed script and the final artistic forms. It does not replace the script, nor does it function as a standardised training instrument. Its role is to provide a shared audiovisual reference through which novice local performers can understand, test, and revise the requirements of a scene. The process also demonstrates that this structure remains open to participant input. The simplification of the house-moving dialogue, for instance, originated from the performers' practical difficulty and was accepted by the director as part of the rehearsal process. The resulting structure supported the preparation of both the documentary film and live performance while remaining responsive to local speech, movement, spatial conditions, and collective interaction.

Discussion

The case advances three related arguments. The first concerns the meaning of mediation. *Pindah Rumah* does not position film between two already fixed groups as a neutral messenger. Its mediating work takes place within the cultural field itself, where inherited ethical terms are interpreted, tested, and reorganised through artistic practice. *Siri'* is neither rejected as a violent tradition nor celebrated as a timeless virtue. Its retaliatory and relational possibilities are placed in tension, while *pacce/pesse*, *sipakatau*, *sipakainge'*, and *sipakalebbi* provide complementary ethical references that redirect dignity toward responsibility, mutual recognition, and care. This internal critical movement is important for culturally grounded peace work because local knowledge cannot simply be assumed to be peaceful by nature. Its significance lies in the possibility of being questioned and reinterpreted by the community through contemporary artistic practice.

The second argument concerns film form. Peace appears through architecture, labour, rhythm, and access before it becomes an explicit proposition. The house allows the work to stage coexistence materially, as bodies negotiate thresholds, carry weight, accommodate others, and respond to actions occurring beside or beyond the immediate frame. The filmic layer extends these relations through framing, projection, recording, and sound. Such a view complements media-effects research, which often examines message exposure separately from the conditions in which media are produced. Narrative interventions can influence norms and perspective-taking (Bilali & Vollhardt, 2013; Paluck & Green, 2009), but the *Pindah Rumah* case points to another level of mediation in which participants themselves rehearse relations that the finished work makes available to audiences. The production process is therefore part of the peace-oriented work of the film, not merely the stage through which a predetermined message is delivered.

The third argument concerns the script. The *Pindah Rumah* case reveals an intermediate form between printed instruction and performed action, which this article calls the *audiovisual deep script*. The concept builds on the audio-visual digital scenario developed for actor training in *Kondobuleng*, a traditional Makassar folk theatre form, which transforms print-based scenarios into demonstrable materials for plot, dialogue, gesture, facial expression, and scenographic understanding (Muhajir et al., 2023). In *Pindah Rumah*, this principle is extended through audiovisual recording, spatial rehearsal, playback, and revision. The resulting structure connects dialogue with physical action, spatial relations, sound, rhythm, visual access, and the conditions under which novice local performers enact a scene.

The distinction becomes clearer through the rehearsal process described above. The *audiovisual deep script* brings written intention into contact with the actual conditions of performance, allowing wording, movement, rhythm, vocal delivery, and spatial relations to be tested and adjusted through practice. Its distinctive quality lies in this capacity to connect different forms of performance information while remaining responsive to the conditions encountered during rehearsal.

Participatory-film scholarship has shown that cameras and production processes can reproduce hierarchy even in projects framed around participation and empowerment (Baumann et al., 2020; Kindon, 2003; Montero Sánchez, 2021). In *Pindah Rumah*, participant agency operated through specific artistic decisions rather than through control of the entire production. As the rehearsal episode described above demonstrates, performers could identify practical difficulties, propose adjustments, and influence the form of a scene, while the director retained responsibility for the final artistic decision. Playback and rehearsal created a space in which the written plan could be questioned through practice and informed by performers' knowledge of speech, movement, timing, and interaction. This locates participant agency within the making of the scene itself, showing that meaningful contribution can occur through relatively small changes to performance material.

The wider relevance of the case lies in its transferability across different cultural settings. The terms *siri'*, *pacce/pesse*, and *sipakatau* remain rooted in Bugis-Makassar history and should not be detached from that context and presented as universal categories. What may be adapted elsewhere is the way a community's own contested ethical concepts can become material for artistic inquiry and rehearsal. A different community would need to identify its own terms, histories, tensions, and forms of collective practice before developing audiovisual materials suited to its participants. The *Pindah Rumah* case therefore offers a process that can inform other community-based artistic projects without requiring them to reproduce Bugis-Makassar cultural meanings or forms.

CONCLUSION

Pindah Rumah shows how film can mediate peace through the transformation of contested cultural meaning into embodied and audiovisual relations. The work reinterprets *siri'* through *pacce/pesse*, *sipakatau*, *sipakainge'*, and *sipakalebbi*, giving these relations cinematic form through coordinated lifting, shared spatial access, attentive listening, and collective rebuilding. Harmony does not require differences to disappear. People retain distinct positions and identities while taking responsibility for a shared task. Coexistence is therefore expressed through the practical relations required to sustain collective action.

The study contributes two related concepts that clarify different dimensions of the artistic process. Filmic peace mediation describes the critical reinterpretation of contested local knowledge into audiovisual relations that create space for shared observation, participation, and interpretation. The audiovisual deep script describes a layered rehearsal structure that connects action, space, sound, cultural conduct, visual access, and performance rhythm. Its documented value lies in helping novice local performers connect written instructions with embodied action while allowing scenes to be rehearsed, recorded, reviewed, and revised. These concepts emerged through the interaction of questioning, making, rehearsal, recording, reflection, and revision rather than from the printed script alone.

The practice-led process also shows how participants' contributions can shape artistic form through specific production decisions. In Pindah Rumah, local residents and novice local performers contributed practical knowledge of speech, movement, timing, and interaction during rehearsal, influencing how scenes were performed and recorded. Rehearsal, playback, and repeated performance provided opportunities to identify difficulties, consider alternatives, and refine the relationship between written instruction and embodied action. Artistic authority, however, remained with the director, who determined the final form of the work. The finding therefore extends our understanding of community filmmaking beyond participation as presence, showing how participant experience can become part of artistic form through concrete processes of rehearsal, negotiation, and revision.

The study is grounded in a single practice-led case, with knowledge generated through documented artistic practice, rehearsal, production, reflection, and the resulting film and performance materials. The findings therefore concern the documented functions and possibilities of filmic peace mediation and the audiovisual deep script within this production, rather than comparative effects on acting ability, audience attitudes, or long-term conflict relations. Future research could examine these concepts through comparative rehearsal studies, audience reception research, and applications in other community-based film contexts. Such research could further clarify how audiovisual rehearsal structures support performer participation and how culturally grounded filmmaking may contribute to sustained spaces for nonviolent dialogue.

DECLARATIONS

Author Contributions

Muhajir: Conceptualization, methodology, investigation, data curation, formal analysis, visualization, writing – original draft, and project administration. Ranang Agung Sugiharto: Validation, theoretical framing, supervision, and writing – review and editing. Pande Made Sukerta: Validation, artistic-research supervision, and writing – review and editing.

Conflict of Interest

The authors declare no conflict of interest.

Data Availability

The artistic archive and analytical coding matrix supporting this study are available from the corresponding author upon reasonable request, subject to image-use permissions and community confidentiality.

Funding

This research received no external funding.

ACKNOWLEDGEMENT

The authors acknowledge the residents of Tanatakko, Maros, the performers, musicians, technicians, cultural interlocutors, and production collaborators who contributed to the development, rehearsal, recording, and presentation of Pindah Rumah.

REFERENCES

- Ahmadin. (2023). Makassar city and public space without *siri'* and *pacce*. *Jurnal Ilmu Sosial dan Humaniora*, 2(1), 135–142. <https://doi.org/10.57248/jishum.v2i1.285>
- Badewi, M. H. (2019). Nilai *siri'* dan *pesse* dalam kebudayaan Bugis-Makassar, dan relevansinya terhadap penguatan nilai kebangsaan. *JSW (Jurnal Sosiologi Walisongo)*, 3(1), 79–96. <https://doi.org/10.21580/jsw.2019.3.1.3291>
- Baú, V. (2015). Building peace through social change communication: Participatory video in conflict-affected communities. *Community Development Journal*, 50(1), 121–137. <https://doi.org/10.1093/cdj/bsu025>
- Baumann, S. E., Lhaki, P., & Burke, J. G. (2020). Collaborative filmmaking: A participatory, visual research method. *Qualitative Health Research*, 30(14), 2248–2264. <https://doi.org/10.1177/1049732320941826>
- Benjamin-Thomas, T. E., Laliberte Rudman, D., Gunaseelan, J., Abraham, V. J., Cameron, D., McGrath, C., & Vinoth Kumar, S. P. (2019). A participatory filmmaking process with children with disabilities in rural India: Working towards inclusive research. *Methodological Innovations*, 12(3), 1–14. <https://doi.org/10.1177/2059799119890795>
- Bilali, R., & Vollhardt, J. R. (2013). Priming effects of a reconciliation radio drama on historical perspective-taking in the aftermath of mass violence in Rwanda. *Journal of Experimental Social Psychology*, 49(1), 144–151. <https://doi.org/10.1016/j.jesp.2012.08.011>
- Chambers, J. (2022). Our Cinema: Exploring the development and proposal of a new programme of vernacular-based film education in Scotland. *Film Education Journal*, 5(2), 136–157. <https://doi.org/10.14324/FEJ.05.2.06>
- Cooke, P., Hodgkinson, K., & Manning, P. (2023). Changing the story: Intergenerational dialogue, participatory video and perpetrator memories in Cambodia. *Memory Studies*, 16(5), 1223–1239. <https://doi.org/10.1177/17506980221108474>
- Fairey, T., Cubillos, E., & Muñoz, M. (2024). Photography and everyday peacebuilding: Examining the impact of photographing everyday peace in Colombia. *Peacebuilding*, 12(1), 24–44. <https://doi.org/10.1080/21647259.2023.2184099>
- Fukkink, R. G., Trienekens, N., & Kramer, L. J. C. (2011). Video feedback in education and training: Putting learning in the picture. *Educational Psychology Review*, 23(1), 45–63. <https://doi.org/10.1007/s10648-010-9144-5>
- Hasni, H., Supriatna, N., Sapriya, S., Winarti, M., & Wiyanarti, E. (2022). Integration of Bugis-Makassar culture value of *siri' na pacce'* through social studies learning in the digital age. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 5959–5968. <https://doi.org/10.35445/alishlah.v14i4.2151>
- Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research*, 77(1), 81–112. <https://doi.org/10.3102/003465430298487>
- Jewitt, C. (2008). Multimodality and literacy in school classrooms. *Review of Research in Education*, 32(1), 241–267. <https://doi.org/10.3102/0091732X07310586>
- Kindon, S. (2003). Participatory video in geographic research: A feminist practice of looking? *Area*, 35(2), 142–153. <https://doi.org/10.1111/1475-4762.00236>
- Lee, S. T., & Maslog, C. C. (2005). War or peace journalism? Asian newspaper coverage of conflicts. *Journal of Communication*, 55(2), 311–329. <https://doi.org/10.1111/j.1460-2466.2005.tb02674.x>
- Marwati, M., & Andriani, S. (2017). Tipologi bukaan pada rumah tradisional Bugis di Benteng Somba Opu Makassar. *Nature: National Academic Journal of Architecture*, 4(2), 107–120. <https://doi.org/10.24252/nature.v4i2a3>
- Mattulada. (1985). *Latoa: Satu lukisan analitis terhadap antropologi politik orang Bugis*. Gadjah Mada University Press.
- Mistry, J., & Shaw, J. (2021). Evolving social and political dialogue through participatory video processes. *Progress in Development Studies*, 21(2), 196–213. <https://doi.org/10.1177/14649934211016725>
- Montero Sánchez, D. (2021). Rethinking participatory video in the times of YouTube. *Media, Culture & Society*, 43(1), 101–116. <https://doi.org/10.1177/0163443720948017>
- Muhajir. (2018). *Pindah Rumah* [Participatory documentary film and production archive].
- Muhajir, Syam, F., & Kurniawan, M. F. (2023). Audio visual based scenario of *Kondobuleng* performances as a learning formula for actors and potential of performing art tourism. *Pusaka: Journal of Tourism, Hospitality, Travel and Business Event*, 5(1), 1–10. <https://doi.org/10.33649/pusaka.v5i1.101>
- Nimkulrat, N. (2007). The role of documentation in practice-led research. *Journal of Research Practice*, 3(1), Article M6. <https://jrp.icaap.org/index.php/jrp/article/view/58>
- Nimkulrat, N. (2010). Material inspiration: From practice-led research to craft art education. *Craft Research*, 1(1), 63–84. https://doi.org/10.1386/crre.1.63_1
- Nuh, M. S. (2016). Tudang sipulung: A conflict resolution wisdom of Bugis-Makassar community. *Hasanuddin Law Review*, 1(2), 241–249. <https://doi.org/10.20956/halrev.v1i2.308>

- Paluck, E. L., & Green, D. P. (2009). Deference, dissent, and dispute resolution: An experimental intervention using mass media to change norms and behavior in Rwanda. *American Political Science Review*, 103(4), 622–644. <https://doi.org/10.1017/S0003055409990128>
- Pelras, C. (1996). *The Bugis*. Blackwell.
- Prokopic, P. (2021). Exploring the application of practice-based research on affective cinema to the teaching of creative cinematographic techniques within UK higher education. *Film Education Journal*, 4(2), 170–183. <https://doi.org/10.14324/FEJ.04.2.06>
- Pruitt, L. J. (2021). Participatory video: A new outlook for international relations research. *Australian Journal of International Affairs*, 75(2), 142–160. <https://doi.org/10.1080/10357718.2020.1828269>
- Sari, W., Julius, D., Fatimah, T., & Solikhah, N. (2024). Juxtaposing the architecture of traditional houses in South Sulawesi: A comparative analysis. *International Journal of Application on Social Science and Humanities*, 2(4), 136–144. <https://doi.org/10.24912/ijassh.v2i4.35738>
- Shank, M., & Schirch, L. (2008). Strategic arts-based peacebuilding. *Peace & Change*, 33(2), 217–242. <https://doi.org/10.1111/j.1468-0130.2008.00490.x>
- Sun, J., & Okada, T. (2023). Interaction in acting training and its different manifestations in novice and professional actors. *Frontiers in Psychology*, 13, 949209. <https://doi.org/10.3389/fpsyg.2022.949209>
- Tripp, T. R., & Rich, P. J. (2012). The influence of video analysis on the process of teacher change. *Teaching and Teacher Education*, 28(5), 728–739. <https://doi.org/10.1016/j.tate.2012.01.011>
- van Gog, T., Paas, F., Marcus, N., Ayres, P., & Sweller, J. (2009). The mirror neuron system and observational learning: Implications for the effectiveness of dynamic visualizations. *Educational Psychology Review*, 21(1), 21–30. <https://doi.org/10.1007/s10648-008-9094-3>
- Wicks, S. (2023). Using film to interpret a sense of place: A practice-based case study. *Media Practice and Education*, 24(4), 380–392. <https://doi.org/10.1080/25741136.2023.2220095>

INSTRUCTIONS FOR AUTHORS

General Requirements

Articles must address themes and issues related to media, language, and communication, whether from a scholarly or practical perspective.

Submissions must be based on research, community service, or education in media, language, or communication. Practice-based studies and best practices equivalent to research are also welcome. Manuscripts must be original and must not have been published in another journal. Manuscripts must be written in good and correct Indonesian or English and should be 12–20 A4 pages, with 2 cm margins on all sides, 1.5 line spacing, 12-point Arial font, and Microsoft Word format.

All submitted manuscripts will be peer-reviewed by experts in the relevant fields and subsequently edited by the editorial board. Manuscripts should be submitted at least two months before the publication month (January, May, or September) to:

Editorial Office of MEDIASI Journal
Center for Research and Community Service Politeknik Negeri Media Kreatif
Building A, 2nd Floor, Jalan Srengseng Sawah Raya No. 17 Jagakarsa, South
Jakarta Indonesia 12630
Email : jurnalmediasi@polimedia.ac.id
Contacts: +62 812 1464 1260 (Putri Surya Cempaka) or +62 857 1929 6262
(Laelatul Pathia)

The editorial board will check all submitted manuscripts for similarity using plagiarism-detection software. The maximum permitted similarity index is 15%. Authors will be notified of the acceptance or rejection of their manuscripts through the MEDIASI Online Journal System (OJS).

Structure of Research Articles

- Title: A maximum of 14 words for manuscripts in Indonesian and 12 words for manuscripts in English.
- Author details: List authors' names without academic or honorific titles, along with their institutional affiliations and contact details (email and office or home address). Include a mobile phone number to facilitate communication with the editorial office; this may be provided in the body of the submission email.
- Abstract: Provide abstracts in both Indonesian and English. Each abstract must be one paragraph covering the research background, objectives, methods, and findings, with a maximum of 150 words and single spacing.
- Keywords: Include no more than five keywords.
- Introduction: Explain the background, objectives, and significance of the study. Do not use subheadings. The section should account for no more than 20% of the manuscript.
- Literature Review: Summarize the relevant theoretical literature. Subheadings may be used for related theoretical foundations or discussions. This section should account for no more than 20% of the manuscript.
- Method: Summarize the research methodology. Do not use subheadings. This section should account for no more than 10% of the manuscript.
- Results and Discussion: Present the research findings and their implications. This section should account for no more than 40% of the manuscript.
- Conclusion: This section should account for no more than 10% of the manuscript.
- References: Use book and journal sources published within the last 10 years.

Structure of Conceptual (Non-Research) Articles

- Title: A maximum of 14 words for manuscripts in Indonesian and 12 words for manuscripts in English.
- Author details: List authors' names without academic or honorific titles, together with institutional affiliations and contact details, including an email address and office or home address.
- Abstract: Provide abstracts in both Indonesian and English, each in one paragraph covering the background, objectives, methods, and results, with a maximum of 150 words.
- Keywords: Include no more than five keywords.
- Introduction: Discuss the background, problem, objectives, and significance. Do not use subheadings. This section should account for no more than 20% of the manuscript.
- Discussion: Organize the discussion under relevant subheadings. This is the core of the journal article and should account for no more than 70% of the manuscript.
- Conclusion: This section should account for no more than 10% of the manuscript.
- References: Use book and journal sources published within the last 10 years.

REFERENCE FORMATTING

References should follow APA style (American Psychological Association) and be arranged alphabetically and chronologically, as illustrated below.

Books

McQuail, Denis. (2010). Mass Communication Theory 6th Edition. New York: SAGE Publications.

Edited books

Wibowo, W. (Ed.). (2013). Kedaulatan Frekuensi. Jakarta: Kompas.

Chapters in edited books

Nesic, M. & Nesic, V. (2015). Neuroscience of Nonverbal Communication. In Kostic, A. & Chadee, D. (Eds.), The Social Psychology of Nonverbal Communication (pp. 31–65). Palgrave Macmillan.

Published journal articles

Carah, N. & Shaul, M. (2016). Brands and Instagram: Point, tap, swipe, glance. Mobile Media & Communication, 4(1), 69–84.

Electronic journal articles with DOI

Cempaka, P. S. & Haryatmoko, J. (2018). Hyperreality Among Defense of the Ancients 2's Players. Jurnal Komunikasi Indonesia, VII(3), 225–234. DOI: <https://doi.org/10.7454/jki.v7i3.9678>

Journal or magazine articles

Sudibyo, A. (2019). Pemilu, Media Sosial dan Kejahatan Elektoral. Jurnal Dialog Kebijakan Publik, 29, 11–29.

Newspaper articles

Basyari, I. (19 February 2020). Pemikir Mobil Listrik. Kompas, p. 16.

Newspaper articles without a byline

Kompas. (19 February 2020). RUU Cipta Karya Terkait Pers di Pertanyakan, p. 10.

Official documents

Komisi Penyiaran Indonesia. (2020). Prosedur Perizinan Penyiaran. Jakarta: Komisi Penyiaran Indonesia.

Peraturan Menteri No. 18 Tahun 2016, Persyaratan dan Tata Cara Perizinan Lembaga Penyiaran. (2016). Jakarta.

Translated books

Devito, J. A. (1996). Komunikasi Antar Manusia. Translated by Agus Maulana (1997). Jakarta: Professional Books.

Theses, dissertations, and research reports

Chairani, T. (2014). Distinction, Personal Branding, dan Instagram (Strategi Investasi Simbolik Syahrini) [Unpublished]. Universitas Indonesia.

Conference papers, workshops, and training sessions

Manoliu, M. M. (2007). The animacy fallacy: Cognitive categories and noun classification. Paper presented at a workshop on Indo-European Linguistics at an international conference, Montreal, 2007.

Internet documents

Tambunan, Geofanny. (2017, May 11). 7 Fashion Influencer Indonesia. Harper's Bazaar Indonesia. http://www.harpersbazaar.co.id/articles/read/5/2017/3926/7-Fashion-Influencer-Indonesia#.WRRRAN08s_0.facebook

Podcasts

Hill, D. (Speaker). (2012, April 4). Australian media representation of Asia [Audio podcast]. In Australia in Asia (FDN 110). Murdoch University. <https://lectures.murdoch.edu.au/lectopia/casterframe.lasso?fid=375705&cnt=true&usr=S940025F&name=not-indicated>

Social media

Remotivi [@Remotivi]. (2020, February 10). Beberapa jurnalis memilih untuk mendramatisir hasil liputan orang lain daripada bikin liputan sendiri [Tweet]. <https://twitter.com/remotivi/status/1226715764222115840>

M E D I A S I

JURNAL KAJIAN DAN TERAPAN MEDIA, BAHASA, KOMUNIKASI

Vol. 7 No. 3 (2026): September

p-ISSN 2721-9046

e-ISSN 2721-0995

<https://ojs2.polimedia.ac.id>