Perception and behavior Community Institution Broadcasting Community Radio Madu Fm in Arena Contestation Broadcasting

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Abstract

This study aims to describe and analyze the community's perception Community Broadcasting Institution Radio Madu FM Campur Darat Tulungagung in the arena of contestation broadcasting, and to describe and analyze the behavior of community broadcaster's community Radio Madu Campur Darat Tulungagung as a result of perceptions of the contestation broadcasting. This study used a qualitative approach. Informants in this study is the Officers and members of the Association Community Broadcasting Institution Radio Madu FM Campur Darat Tulungagung, East Java. Community Broadcasting Institution Radio Madu FM perceive that the contestation of community radio broadcasting consequences of marginalization by the state through broadcasting laws and regulations governing community radio. Madu FM considers itself that the boarding school is the center of politics and uphold the government (ulul amri), then anything that does not meant revolt, but merely maintain the viability of their communities. Behavior Institute for Community Broadcasting Radio Madu FM consistent with perceptions about the contestation of broadcasting, in particular in accordance with the ideas they have. Ability to manage broadcasters (release management) demonstrated through management principles that are usually carried out by private broadcasting institutions. Community radio broadcasting is determined on the loyalty of the community as a listener, then in the preparation of Madu FM broadcast format is very expensive aspirations of the people. The event program is seen as an event format that should suit the interest of the listener. In order to develop their communities, Madu FM conduct activities that may involve various groups, from youth to adulthood and in order to improve the quality of their communities, Madu FM conduct training activities, as well as counseling. And in order to expand his audience Madu FM promoted through the exhibition.

Keywords: Contestation Broadcasting, Community Behavior, Perception

1. Introduction

Community is a selection of some mention of other radio-based very local and non-profit organizations, including: (1) Alternative Radio, the alternative of two models of broadcasters who only serve propaganda state (state oriented) and serve the interests of entrepreneurs (market oriented) through radio, (2) Radio Education, the antithesis of a radio function that simply disseminating information and presenting entertainment purposes only, (3) Radio Governmental, referring characteristic of radio that relies on the attitude of militancy, sincerity and independence of managers, (4) Community Radio, referring to the ownership and melokal orientation region as the antithesis of private radio widespread and networked. [1]

The theoretical discussion of community radio as well as the description of the Central Javanese radio stations make it clear that community radio has a democratic right and duty to exist in Indonesian society, as it enables social groups to express Themselves without interference of other parties, and contributes to the variety of the Indonesian media scene.[2]

In a review of philosophy, mass media such positions tend to be manifestations of power using "instrumental ratio". Instrumental ratio is the ratio which sees reality as the potential for manipulation, and are owned by the totally subdued, looking at reality (natural and human) as an object to be classified, conceptualized, organized efficiently for any purposes deemed necessary by power.[3]

Oetomo found mass media have become public conservation arena. With the power of technology media virtually all forms of socio-political importance of conservation through and distributed by the media. In this context then media becomes identifiers, readers, translators, and distributor of reality.[4]

Indeed, the media is part of a symbolic violence of a system of symbolic battle-field where the struggle for domination of the symbolic among the various interests, which in war is not only a process of struggle for hegemony, but further implementation various forms of violence, especially the so-called symbolic violence and violence semiotic. [5]

The nature of the broadcasting law is quite "radical", which is arranging the broadcast industry at the same time shift the role of the state. That is according to the nature of radical Subiakto in his dissertation that became the base of interests between broadcasting elements (media, state, and civil society), and the resulting conflicts in its implementation. [6]

Broadcasting law which was born of the spirit of democratization that at the moment shows the implementation of interests of the actors or stakeholders in the broadcasting system. Alignments Law No.32 / 2002 was very dominant to the public (civil society). It was apparent in many chapters and verses in it. Article 6 (paragraph 4) states that "for broadcasting set up a broadcasting commission". This phrase clearly shows that the authorities organize the broadcasting system are in Bawan control of the broadcasting commission. Reinforced in Article 7 (3) of KPI (Indonesian Broadcasting Commission) as an independent state agency that regulates matters concerning broadcasting (my italics). Though the term "broadcasting" is covering the entire system of broadcasting as expressly set out in Chapter I of the GENERAL PROVISIONS, Article 1 (paragraph 2): Broadcasting is an activity-emitting area of the broadcast by means of transmitting and / or means of transmission on land, at sea or in space using radio frequency spectrum through the air, cable, and / or other media to be received simultaneously and concurrently by the public broadcast receiver device.

Wahyuni states that the value of justice (equality) media political influence should be felt by all groups in society optimally, the media is expected to reduce inequality in society. Many Scandinavian countries practiced in the country. [7]

Broadcast regulation be divided between the IBC and the government. Most of the licensing process through KPI and the government, mostly surveillance broadcast content via KPI but the authority is very limited, and most business technique of broadcasting such as the determination of the frequency with the government on the proposal KPI, and in a lot of things that happened then is for the authorized (share of o" thority). This situation makes the efficiency of the bureaucracy instead of

broadcasting, which happened just prolong the process convoluted bureaucratic and cumbersome impressed in the affairs broadcasting.

Researchers focus reviewing part of a social fact in the form of limitations limitations due to limited access to political and economic and community radio creativity in adapting and adjusting adjustments to the regulation of broadcasting for the sake of continuity. Creativity function optimization can be the legal community, work around regulation (look for loopholes), off-air activities, the format of broadcast programs, social networking, and so on.

The complexity of contestation between actors in the broadcasting system above do not involve the community radio broadcasters. In the conflict of conflict regulation in the Supreme Court and the Constitutional Court, the community radio is not interested in entering the "neighborhood" is. Associations that houses a community radio (Indonesian Community Radio Network, abbreviated JRKI and Democracy Community Radio Network, abbreviated JRKDem) chooses not to take part. The attitude taken by the two associations which raises a big question mark, but as a result of the konstestasi make the existence of community radio stations received less attention from the Ministry of Communications and Information Technology and the Indonesian Broadcasting Commission.

Indications marginalization of Community Broadcasting Institution that most can not be seen from several indicators: Indicator provision of channels or frequencies for broadcasting, service indicator area (service area), an indicator of access to funding sources, the power indicator is allowed, the indicator requirements Licensing and indicators Licensing Procedures, Interestingly, although the community radio has many difficulties and limitations, the public does not recede in organizing radio broadcasting through community radio. Data were successful writer gathered from the Office of the Regional Indonesian Broadcasting Commission of East Java, the existing 22 Community radio station has obtained Provider License Broadcasting principles of communication and information technology, there are nearly 30 institutions that have obtained Recommendations Eligibility (RK) on KPID Jatim , 26 institutions have been in EDP (Evaluation of Hearing), which has been verified factual total of 42 institutions, as well as at the level of newly registered so only given a receipt while as many as 24 institutions. From these data the overall spread in almost all districts / cities in East Java.

Moreover, the enthusiasm of people to organize community broadcasting with very limited channels, causing many institutions are not taking care of community radio licenses. According to information from the Central Monitoring Surabaya grade two, the number of illegal community radio was so much more than is legal. Community radio is so concentrated in Nganjuk, Ngawi, Jombang, Tulungagung, and Banyuwangi.

The choice of the stance taken by the community radio broadcasting in responding kotestasi certainly has reasons reason or rational background. It is very likely a community radio strategy in maintaining the existence and functions in broadcasting.

The theory of "perception and behavior" to be used in this research are theories that have to do with the phenomenon of communication. The author will refer to the perspective that sees communication as the core communications perception. [8]

The existence of community radio stations which take a confrontational attitude in accepting injustice is very useful examined more deeply, so that the party who has the authority in this field get input to notice the existence of community radio is actually very useful in social interaction, especially in the countryside. A policy or program to be implemented in order to have the desired effect or purpose, but in praxis not always match expectations. [9]

This study aims to describe and analyze the community's perception Community Broadcasting Institution Radio Madu FM Campur Darat Tulungagung in the arena of contestation broadcasting. Describe and analyze the behavior of community broadcasters community Radio Madu Campur Darat Tulungagung as a result of perceptions of the contestation broadcasting.

2. Research Methods
2.1 Research Approach

This study will use qualitative approach. The term qualitative research by Kirk and Miller in Moleong [10] was originally rooted in the observation of qualitative as opposed to quantitative observations.

2.2 Research Focus

The focus of this study follows the following scheme:
   a. Community perception Institution Broadcasting Community Radio Madu FM Campur Darat Tulungagung to Contestation Broadcasting.
      1) Perception Indicators :
         a) The view is the view of the contestation
         b) The notion of contestation
         c) Attitudes toward contestation
         d) The idea (hope)
      2) Indicators Contestation :
         a) Licensing
         b) The limited range of broadcast
         c) Restrictions on the source of funds
         d) Restriction program
         e) Restrictions Channel
         f) Expenses liabilities
   b. Behavior broadcasters relating to:
      1) Identify yourself as a Community
      2) Finding the source of funds
      3) Making Licensing
      4) Build a Community Radio Network
      5) Utilizing Media Convergence

Data Analysis Techniques
In this study, researchers will use data analysis techniques created by Moleong [10]. Data analysis process starts with examining all available data from various sources, from interviews, observations that have been written in the field notes, personal documents, official documents, images, photographs, and so on. Of large amounts of data that, after being read over and over again, studied and analyzed, further data reduction is done by means of abstraction.

3. Results and Discussion
3.1 Result

Community radio Madu FM has a major feature containing main event local information, is managed and processed by local residents. Radio is intended only for communities in the area Campur Darat, Pekel, Pekel, Boyolangu, Bandung, Besuki, and surrounding areas. Has the objective, among others, an opportunity for local people to distribute themselves in the social, cultural, political, and spiritual. Also be a catalyst for social development.

3.2 Discussion

a. Proposition Minor
Based on the proposition proposition successfully arranged, assigned as proposition minor based entities Perceptions and Behavior as follows:

Table 1: Proposition Minor

No	Proposition	Minor	Entity
1	Community radio became effective propaganda media for perceived benefit of others and is associated with the belief that as much as you humans are to benefit the people in the vicinity. (1)	X	Perception
2	A positive perception of Madu FM encourage positive interaction, it becomes a healthy self-actualization. Positive interactions based on a relationship that is "give and take" (2)	X	Perception
3	Community radio can be used as a means of changing society as it has a strong community of social interaction (3)	X	Perception
4	Madu FM considers itself that the boarding school is the center of politics and uphold the government (ulul amri), then anything that does not meant revolt, but merely maintain the viability of their communities. (4)	X	Perception
5	Radio marginalization of communities perceived that the government has not seriously inflame regional autonomy, otherwise the government would control the Radio communities in the area to control social change. (5)	X	Perception
6	Limitations to make of that community radio reach to various difficulties, ranging from technical difficulties to the dissemination of propaganda. Madu FM perceive it as a form of discrimination against a community radio, community radio will nevertheless managed to find a solution that is using streaming technology. (6)	X	Perception
7	Madu FM community radio managed to overcome the difficulties in broadcasting due to limited broadcast range that allowed the government, by using streaming technology and to network. Therefore, it is proposed that two things are included in the revision of the broadcasting law. (7)	X	Behavior
8	The event program is seen as an event format that should suit the interest of the listener. How to find out what interests the listener is to show off air and meeting fans. In these activities can be absorbed events the event of interest. Religious events, such as Selawatan, recitals, and mocopatan, an event which prompted many events (requase) by the listener. This is in accordance with the characteristics of community Madu FM background pesantren. (8)	X	Behavior
9	Limitations of channels for community radio does not make LPK Madu FM Radio succumb to the circumstances. Many of the ideas that emerge, such as create a network of community radio, established the Private Radio, and even the private TV locally, making community radio is beneficial to the public through the government's participation in it, so that community radio could be a channel for development programs and formal education in schools. (9)	X	Behavior
10	The formulation of the liability obligations to be executed Community radio is general and vague parameters, so that many community radio which interprets it according to the interests of each. To be more secure community chooses to follow Standard Radio Broadcasting Program created by the IEC. (10)	X	Behavior
11	Liabilities granted to Community Radio Community radio is perceived burdensome that choose not to implement. Levies by the state becomes irrelevant because community radio support itself on civil society organizations and the state does not provide subsidies for community empowerment, so that it is increasingly burdensome Radio community. (11)	X	Behavior
12	Proselytism through radio programs should not use religion, but more effectively superimposed on the community interest and habit of society. Proselytism should not be interpreted as a program of lectures, but is more effective when the broadcasts are sourced from local people's habits, so that the function of the radio media as a link between the on-air activities with off-air activities. (12)	X	Behavior
13	To strengthen the institutional community radio, Madu FM follow the trend of the management of private radio, which rely on the skills of marketing, technology-based broadcasting and off-air activities. One way is to strengthen the human resources to train them, either to invite an outside consultant or send them to training the training. Although many plans are opposed to the legislation, but still run as an effort to maintain the existence and the achievement of the vision (13)	X	Behavior
14	Madu FM using the virtual world is not just to inform what will be done, but also reported what he had done. Through the virtual world public accountability do. The use of cyberspace by Madu FM media reflect adaptation to change people's behavior in conducting media. Through the virtual world, the concept of public speare of the physical form is moved to the visual world. The displacement of the concept of the empirical reality	X	Behavior

No	Proposition	Minor	Entity
	into virtual reality or visual (14)		
15	Madu FM Community Radio Network formed to expand the field of propaganda. With networked Madu do no violations of the law, because the system is networked to the community radio has not been set by the government. Networked broadcast system is set up merely LPS Television (15)	X	Behavior
16	Sources of funding which allowed the law is very limited and uncertain, the community radio anticipate sources of funds that are prohibited by law to change the packaging, namely in the form of ILM and talk shows and does not receive foreign funds indirectly, through legal entities community (associations). (16)	X	Behavior
17	In order to develop their communities, Madu FM activities which may involve various groups, from youth to adulthood and in order to improve the quality of their communities, Madu FM conduct training activities, as well as counseling. And in order to expand his audience Madu FM promoted through the exhibition. (17)	X	Behavior

b. Relations Perception and Behavior of Proposition-Proposition Minor

Table 2: Relations Perception and Behavior of Proposition-Proposition Minor

No	Perception	Behavior	Theoretical explanations
1	Community radio became effective propaganda media for perceived benefit of others and is associated with the belief that as much as you humans are to benefit the people in the vicinity. (Proposition 1)	Madu FM using the virtual world is not just to inform what will be done, but also reported what he had done. Through the virtual world public accountability do. The use of cyberspace by Madu FM media reflect adaptation to change people's behavior in conducting media. Through the virtual world, the concept of public speared of the physical form is moved to the visual world. The displacement of the concept of the empirical reality into virtual reality or visual (proposition 14)	Community Innovation committed Madu FM show veiled constructive opposition. In a manner that is open but dispute way government regulations. The use of technologically Streaming and convergence with the virtual world is not regulated in the broadcasting law. A functional perspective of structural adaptation showed their adaptation in order to maintain the sustainability of community radio as a medium of propaganda
2	A positive perception of Madu FM encourage positive interaction, it becomes a healthy self-actualization. Positive interactions based on a relationship that is "give and take" (2)	The event program is seen as an event format that should suit the interest of the listener. How to find out what interests the listener is to show off air and meeting fans. In these activities can be absorbed events the event of interest. Religious events, such as Selawatan, recitals, and mocopatan, an event which prompted many events (requase) by the listener. This is in accordance with the characteristics of community Madu FM background pesantren. (8)	Based on the theory of Mass Communication, Madu FM communities have successfully used the media as a means to build social cohesion. Community radio broadcast at the event managed to bring together community events that are sociologist or move interactions with the on-air to off-air activities
3	Madu FM considers itself that the boarding school is the center of politics and uphold the government (ulul amri), then anything that does not meant revolt, but merely maintain the viability of their communities. (4)	Sources of funding which allowed the law is very limited and uncertain, the community radio anticipate sources of funds that are prohibited by law to change the packaging, namely in the form of ILM and talk shows and does not receive foreign funds indirectly, through legal entities community (associations). (16)	Based on functional structuralism theory an adaptive action, of the theory of conflict is a veiled constructive opposition, in terms of the theory of symbolic interactionism as meaning limitations as opportunity
4	Radio marginalization of communities perceived that the government has not seriously inflame regional autonomy, otherwise the government would control the	Liabilities granted to Community Radio Community radio is perceived burdensome that choose not to implement. Levies by the state becomes irrelevant because community radio support itself on civil society organizations and the state does not	From the standpoint of the theory of conflict is not doing certain burdensome obligations is seen as a disguised form of resistance.

No	Perception	Behavior	Theoretical explanations
	Radio communities in the area to control social change (5)	provide subsidies for community empowerment, so that it is increasingly burdensome Radio community. (11)	
5	Limitations to make of that community radio reach to various difficulties, ranging from technical difficulties to the dissemination of propaganda. Madu FM perceive it as a form of discrimination against a community radio, community radio nevertheless managed to find a solution that is using streaming technology. (6)	Madu FM Community Radio Network formed to expand the field of propaganda. With networked Madu do no violations of the law, because the system is networked to the community radio has not been set by the government. Networked broadcast system is set up merely LPS Television (15)	From the standpoint of the theory of Structural Functional show an act of adaptive action to achieve equilibrium. From the standpoint of theory Conflict is veiled resistance. From the standpoint of public policy theory is an act of compromise which is not at risk. From the point of view of the theory of Mass Communication is expanding audience of listeners.
6	Community radio became effective propaganda media for perceived benefit of others and is associated with the belief that as much as you humans are to benefit the people in the vicinity. (1)	Proselytism through radio programs should not use religion, but more effectively superimposed on the community interest and habit of society. Proselytism should not be interpreted as a program of lectures, but is more effective when the broadcasts are sourced from local people's habits, so that the function of the radio media as a link between the on-air activities with off-air activities. (12)	Perception of symbolic interaction theory of community radio as a medium of propaganda meant compile effective programs. From the point of view of the theory of Mass Communication Community radio shows as an instrument to realize the concept of human dignity that are beneficial to the surrounding.
7	Community radio can be used as a means of changing society as it has a strong community of social interaction (3)	Religious outreach through, but is more effective when the broadcasts are sourced from local people's habits, so that the function of the radio media as a link between the on-air activities with off-air activities. (12)	From the standpoint of structural functional theory, broadcast sourced from people's habits is an adaptation of the adaptation efforts equilibrium between propaganda using the media and propaganda directly. From the point of view of the theory of Mass Communication is a reference resource equalization (frame of reference).
8	Madu FM considers itself that the boarding school is the center of politics and uphold the government (ulul amri), then anything that does not meant revolt, but merely maintain the viability of their communities. (4)	Madu FM Community Radio Network formed to expand the field of propaganda. With networked Madu do no violations of the law, because the system is networked to the community radio has not been set by the government. Networked broadcast system is set up merely LPS Television (15)	From the point of conflict theory shows covert resistance. As the political center needs to do something to maintain existence. From the standpoint of the theory of functional structuralism show adaptations necessary adaptations to achieve equilibrium.
9	Limitations to make of that community radio reach to various difficulties, ranging from technical difficulties to the dissemination of propaganda. Madu FM perceive it as a form of discrimination against a community radio, community radio will nevertheless managed to find a solution that is using streaming technology. (6)	Madu FM Community Radio Network formed to expand the field of propaganda. With networked Madu do no violations of the law, because the system is networked to the community radio has not been set by the government. Networked broadcast system is set up merely LPS Television (15)	From the standpoint of structural functional theory shows the adaptability of the community in addressing the problem. In terms of mass communication theory demonstrate the ability of these communities to follow the trend of development of communication technology which tends to be convergence.

Based on Table 1 and 2 show the relation between perception and behavior. LPK community behavior Madu Community Radio FM broadcasting related to contestation related to the perception

that are internal and external. Eg internal perception with regard to the concept of ourselves as citizens nahdiyin political center, the concept of the glory of life measured from kemanfatannya for others, and attitudes that must be obedient to God, the Messenger (Prophet), and government (ulul amri). While the perception is external (environmental influenced) penyiaan form of existence of the world, the government's treatment, and technological developments.

Therefore, the behavior of the community in the face of contestation Madu FM is a mix between internal perceptions and demands of their environment. Form of emergent behavior is adaptive one side, trying to meet the norms of law, but on the other side trying to do innovations that are socially and technologically. Social nature include developing a network of community radio stations up to foreign countries, anticipate gap rule that does not exist, activity off-air activities and cooperates with other agencies such as the government and the Commission. Whereas both technological innovations such as the use of technology for streaming or on-line radio and convergence with other media types (such as web sites, radio and TV LPS).

c. Proposition Mayor

Perception and behavior shrouded constructive resistance among the community of Madu FM Broadcasting Agency Campur Darat Tulungagung in the arena of contestation broadcasting result in behavior that is not in accordance with law and broadcasting behavior was accommodated by the state.

4. Conclusion

Community Broadcasting Institution Radio Madu FM perceive that the contestation of community radio broadcasting consequences of marginalization by the state through broadcasting laws and regulations governing community radio. Marginalization it covers everything from the licensing process is very complicated and is perceived overload, service area (service area) is very limited, not allowed to play commercial advertising, may not accept foreign aid for operations, channels were very limited compared with the given channel to Private Broadcasting institution (LPS). Meanwhile LPK was given much of the burden that many obligations and abstract that it is difficult to implement. Radio marginalization of communities perceived that the government has not seriously inflame regional autonomy, otherwise the government would control the Radio communities in the area to control social change. In this case, although it has been proven community radio marginalized, LPK Community Radio Madu FM to be optimistic about the role of media in community radio as a means of uniting a community and become a media propaganda that is effective because it is perceived to benefit others and relate to faith (religion) that the best the good man is to give benefits to people in the vicinity.

This optimistic attitude possible causes LPK Madu FM Community Radio was able to think ahead so that bear constructive ideas in order to get out of marginal it. The form of manipulating ideas of internet technology so that it can broadcast using streaming technology. Through this technology (which became known as the on-line radio), broadcast Madu FM may extend, beyond the reach of the service area provided by law. Additional creative ideas are made LPK outside districts Campur Darat, even outside Tulungagung, and then put together in a networked broadcast. Although the system is networked to the radio has not been set in legislation, LPK Community Radio Madu FM assume that something is not regulated does not mean that should not be done, they found all the ideas that benefit the community it then what's wrong to try. In terms of brand called istihaj. LPK Istihaj Madu FM Community Radio received a positive response from the community and the outside community Madu, especially PC NU Tulungagung, and also other groups like services in the department under the district administration Tulungagung. Madu of a community cause off-air preaching propaganda increasingly participants, of PCNU training journalism training, from the Office of the Office of broadcasting the interview (talk show) corresponding duties and functions of each, with the Commission held a public dissemination of anti-corruption movement.

Madu FM considers itself that the boarding school is the center of politics and uphold the government (ulul amri), then anything that does not meant revolt, but merely maintain the viability of their communities. Madu FM did not protest to the Parliament or government of chapters chapters in the Broadcasting Act, but doing engineering sociological engineering, so that the implementation is not contrary to law. Also engineered broadcasting format so as not violating what is forbidden by the laws nor government regulations governing community radio. LPK Community Radio Madu FM perceives itself as a political center for the experience of political experience that happened indicates that power often be compromised against the schools, because in terms of population among pesantren have a strategic value in the eyes of politicians / rulers, so Madu FM to be optimistic that the law invitation which will conform with the interests of the pesantren.

LPK behavior Madu FM Community Radio consistent with perceptions about the contestation of broadcasting, in particular in accordance with the ideas they have. KPK Madu FM conducting activities in accordance with the ideas related to how to mitigate vulnerabilities of community radio as a result of the clauses in the chapter broadcasting laws and government regulation (PP No.51 of 2005). Community Radio Madu FM behavior demonstrated its ability to manage broadcasters and form social networks in broadcasting. To strengthen the institutional community radio, Madu FM follow the trend of the management of private radio, which rely on the skills of marketing, technology-based broadcasting and off-air activities. One way is to strengthen the human resources to train them, either to invite an outside consultant or send them to training the training. Although many plans are opposed to the legislation, but still run as an effort to maintain the existence and the achievement of the vision.

Ability to manage broadcasters (release management) indicated by the principles of management that is usually done by the Institute for Private Broadcasting. This was evidenced by establishment of MDS Private Radio and Television Private (Madu TV). However, private broadcasters establish its orientation was not intended to make a profit, but rather to strengthen capital in religious outreach. Madu FM community radio remains a priority because it deals with a real community. Community which is an attraction for the public to participate in the activities carried out by Madu FM.

Therefore, community radio broadcasting is determined on the loyalty of the community as a listener, then in the preparation of Madu FM broadcast format is very expensive aspirations of the people. The event program is seen as an event format that should suit the interest of the listener. How to find out what interests the listener is to show off air and meeting fans. In these activities can be absorbed events the event of interest. Religious events, such as Selawatan, recitals, and mocopatan, an event which prompted many events (requase) by the listener. This is in accordance with the characteristics of community Madu FM background pesantren. Nevertheless, religious propaganda through radio programs should not use religion, but more effectively superimposed on the community interest and habit of society. Proselytism should not be interpreted as a program of lectures, but is more effective when the broadcasts are sourced from local people's habits, so that the function of the radio media as a link between the on-air activities with off-air activities.

Sources of funding which allowed the law is very limited and uncertain, the community radio anticipate sources of funds that are prohibited by law to change the packaging, namely in the form of ILM and talk shows and does not receive foreign funds indirectly, through a legal entity communities (associations).

In order to develop their communities, Madu FM undertake activities which may involve various groups, from youth to adulthood and in order to improve the quality of their communities, Madu FM conduct training activities, as well as counseling. And in order to expand his audience Madu FM promoted through the exhibition.

5. Recommendations

Social interaction in a community that is still loaded with the values of tradition has the ability to establish itself in shaping the anti-body immunity. Social cohesion through community radio awoke, empathy appear, and it finally happened participation. Their participation in the community is far from the interests of economic interest, because it shows the findings in the field of consciousness departs participation as members of the community who felt called to build the social balance (equilibrium). This kind of social situation should not only be viewed from the perspective of morality or religious per se, as if only as a matter of social catharsis. Such a situation actually has potential as an effective model of social empowerment. The program's economic program is potentially find fertile ground in this community, not because they have the skills of entrepreneurship, but to grow due to the nature of mutual cooperation, helping each other, and the tendency of solidarity.

The results showed that the characteristics of the community strengthened by this community radio has unique ways to maintain its existence and also how to get out of the crisis. In a situation of marginalized like that they can grow and develop, the logic especially when given sufficient access so that these people have sufficient resources, they would be more productive. Unfortunately, until now there has been no initiative from the central and local governments that make the program open access. In 2013, the East Java governor ever gathering of broadcasters in Hotel Garden Pellace, and promises promises about that, but until now there has been no realization. Yet when we examine many grants disbursed funds to community groups in particular, but not combed on a group of media people.

Community radio is still needed presence in the community, both as entertainment, information resources, as well as connecting media of social communication among various groups in society. Although it has now developed another type of mass communication, such as television, radio community still has the characteristics of proximity, the message the message comes from a phenomenon that tends to occur in the vicinity. So that on the one hand, the community around it as a source of information, as well as a vehicle for dialogue. Therefore, as do community radio Madu FM, as long as it is able to accommodate the aspirations of the community, community radio remains the expected presence. As the facts found in this study, the format of the show presented comes from the aspirations of the people. The emergence of programs mocopatan, salawatan, recitals, nderes yellow book, and the other comes from the local tradition. Then combined with information and religious songs to accommodate young people. Even to accommodate the contemporary aspirations of the young, Madu FM makes its own institutions LPS Madu FM radio and TV.

The results of this study have implications for the strategy of propaganda. That the mission can no longer be done conventionally, from stage to stage. Empirical stage can be transformed through stage electronic waves. So-called "public sphere" (public speare, loan term Habermas) is no longer enough interpreted physical public space. Cyberspace, according to Baudrillard has shifted keep the concept of "reality", of empirical reality into the reality of a representative or imaginative visual reality. Community radio in this regard has been utilizing the representative of reality by combining a technique analogous to the internet. Thus was born the radio on-line, which combines analog radio broadcasts with a "streaming". And Madu FM do not want to miss use of information technology as a field of propaganda.

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