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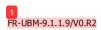
THE ADVERTISEMENT CREATIVITY ON SRITANJUNG FM TO INCREASE FINANCIAL REVENUE DURING COVID-19 PANDEMIC

Kreativitas Iklan di Sritanjung FM untuk Meningkatkan Pendapatan Finansial Selama Pandemi COVID-19

ABSTRACT

The COVID-19 pandemic condition requires the creativity of private radio managers, one of which is the Sritanjung FM in the Banyuwangi Regency. Uniquely, as a cultural radio, Sritanjung FM advertising revenue increased precisely during the COVID-19 pandemic. The impact of digital advertising innovation on the financial revenue of a radio business during a pandemic has become a novelty. This research uses a virtual ethnographic method that collects data offline and online. Researchers conducted direct observations of Sritanjung FM in Rogojampi District, Banyuwangi Regency, and conducted a virtual search through audio streaming, Facebook, and WhatsApp. In this study, informants amounted to six people, three from radio staff, one cultural expert, and two loyal listener. The results showed that the number of local advertisers and the frequency of local advertisements had increased three times. The internal causes include the creativity of Sritanjung FM in creating cultural programs and religious programs, creativity in the designing messages for ad spots, and uniqueness of using local language that match the COVID-19 theme. Local taste of ad contents and local culture are relevant to the study of postmodernism consumer culture. External causes include the need for a business breakthrough to maintain income, the socio-cultural context of Osing ethnicity for the Banyuwangi people. Interests' combination between local advertisers, strong Osing culture identity, and advertisers' creativity make Sritanjung FM experience a surge in revenue from local advertisers during the COVID-19 pandemic.
Keywords: COVID-19, cultural radio, local culture, postmodernism, virtual ethnography

ABSTRAK

Pandemi COVID-19 membutuhkan kreativitas pengelola radio swasta untuk bertahan hidup, salah satunya adalah Sritanjung FM di Kabupaten Banyuwangi. Uniknya, sebagai radio budaya, pendapatan iklan Sritanjung FM justru meningkat saat pandemi. Dampak inovasi periklanan digital pada pendapatan finansial sebuah bisnis radio di masa pandemi menjadi sebuah kebaruan. Penelitian ini menggunakan metode etnografi virtual yang mengumpulkan data secara offline dan online. Peneliti melakukan pengamatan langsung di Sritanjung FM di Kecamatan Rogojampi, Kabupaten Banyuwangi, dan melakukan pencarian virtual melalui audio streaming, Facebook, dan WhatsApp. Informan penelitian ini berjumlah enam orang, tiga orang adalah staf radio, satu orang ahli budaya, dan dua orang pendengar loyal. Hasilnya menunjukkan bahwa jumlah pengiklan lokal dan frekuensi iklan lokal telah meningkat tiga kali lipat. Secara internal, penyebabnya adalah kreativitas dalam menciptakan program budaya dan program keagamaan, kreativitas dalam merancang pesan untuk spot iklan, dan keunikan menggunakan bahasa lokal untuk iklan baca. Selera lokal pada konten iklan dan budaya lokal memiliki relevansi dengan kajian budaya konsumen posmodernisme. Penyebab eksternalnya adalah kebutuhan para pengiklan lokal untuk mempertahankan bisnis mereka, dan konteks sosial-budaya kecintaan masyarakat Banyuwangi kepada budaya Osing. Kombinasi kepentingan antara pengiklan lokal, identitas budaya Osing, dan kreativitas pengiklan, membuat Sritanjung FM mengalami lonjakan pendapatan iklan.
Kata kunci: budaya lokal, COVID-19, etnografi virtual, postmodernisme, radio budaya

INTRODUCTION

The first radio in the Banyuwangi Regency, which has an identity of Osing culture, is Sritanjung FM and declared itself as ethnic radio (PRSSNI Jawa Timur, 2018). It always produces content by relying on Osing ethnicity character. Osing language is the primary broadcasting language besides Bahasa Indonesia. Some programs, like talk shows, news, and music hours, are bilingually using both languages (Bahasa Indonesia and Osing language). However, Osing language use for delivering cultural programs such as *Sritanjung Jenggirat Tangi*, *Dendang Banyuwangi*, and *Geredoan*. Also, for delivering all religious (Islamic dakwah) programs (Achmad, 2020b).

Cultural radios are private radios with cultural programs delivering in local languages more than four hours a day (Achmad & Ida, 2019). As a cultural radio, Sritanjung FM can survive and reap much revenue, precisely from local advertisers. The discussion of the acquisition of advertising revenue in the media will inevitably involve an intersection with the media's political economy perspective (Mosco, 2009).They have an unequal comparison of ads revenue between local advertisers and national advertisers, 70 percent from local advertisers, and 30 percent of ads revenue from national advertisers (Achmad, 2019). International research indicates that radio advertising's largest potential benefactor is the local retailer. In the United States of America, local retailers give 70% of all radio revenues (Dash & Belgaonkar, 2012). Unfortunately, there is no valid data on local advertisements on Indonesian radio based on official research.

Local retailers trust in the effectiveness of radios as media campaign awareness. As data shows, radio has 60% effectiveness than television at increasing campaign awareness amongst the young audiences while advertising cost on radio is only 15% of television, that makes radio is more cost-effective than television significantly (Cumming, 2019; Dash & Belgaonkar, 2012; radiocentre.org, 2018).

Because of having local content, Sritanjung FM has the most significant number of listeners in Banyuwangi Regency. According to the latest listeners' research in 2018, Sritanjung FM has 302,479 listeners (data from the marketing division of Sritanjung FM). Its broadcast coverage covers the entire Banyuwangi area with an area of 5,782 Km2 and covers Gilimanuk, Melaya, and Negara (parts of Bali's island). Inline with a statement that radio has an ability to reach more defined groups tightly of the population comparing to other media. The nature of radio is narrowcasting with its demographic niches and multitude of formats (Radio Ad Lab, 2007). Discussion on the production of local culture and religious programwill intersect with involment of loyal listeners in program making, designing local content and religious values in radio programming, and the potential of internet for radio broadcasting (Achmad, 2019; Barber, 2010; Chang, 2013; Ferne, 2007; MacFarland, 1997).

Banyuwangi Regency is a regency area with the highest number of FM channels, which is ten canals, compared to other regencies in Indonesia. Ten FM radio stations are broadcasting in the Banyuwangi Regency airspace, which makes it the regency with the most stringent radio competition level in Indonesia (KPID Jawa Timur, 2017). The high level of private radio competition in the Banyuwangi Regency makes Sritanjung FM endless to innovate to maintain broadcast quality and maintain listener loyalty. Sritanjung FM is a pioneer radio in digitizing the management system of advertising reporting integration, facilitating mutual control between the marketing department, the broadcast department, and the production department to ensure certainty of program broadcasting and ad broadcasting, in records per second.

This study aims to reveal the increase in financial revenue by radio Sritanjung FM. A local radio located in a suburban area with local cultural programs and Islamic preaching experiences an increase in local advertisers' number and frequency during the COVID-19 pandemic, at a time when global advertising conditions fell to one digit, and radio ad sales suffered more than television (Addiction.id, 2020). Meanwhile, the Nielsen report states

that there has been a change in media habits during the COVID-19 pandemic. Television media shows an increase in the amount of consumption, which impacts increasing the number of advertisements (The Nielsen Company, 2020).

Nielsen's subsequent research findings provide a basis for support for why Sritanjung FM radio has become a popular advertising medium in Banyuwangi. One of the facts of changing media habits in the form and direction of the audience's connection to the radio. 83.4% of media consumers in the United States need and get more local information from the radio. The reason is that radio provides a closer emotional, emotional, and informational connection with the local communities where they live. As many as 60% of radio consumers in the US are aged 18-20 years, claiming to trust information from radio more about the latest information about the development of COVID-19 (The Nielsen Company, 2020). Furthermore, this research also intends to map the marketing strategies and the making advertisements process in radio Sritanjung FM to attract local advertisers in Banyuwangi Regency. Discussing local radio connectivity and the strength of local tastes amid globalization has intersect with the theory of postmodernism consumer culture (Arviani, 2013).

The positioning strategy of Sritanjung FM as a pioneer of Osing language broadcasting in Banyuwangi has been through a very mature consideration. The decision to use this positioning strategy involves analysis from Osing's cultural experts. The primary consideration is the distinctiveness of Banyuwangi people who have a love of local tastes. Everything that contains Osing culture always gets the attention and likes of the Banyuwangi people.The embedding motto of *Radioe Lare Osing* is the main strength of Sritanjung FM (Arps, 2009). Sritanjung FM's dependence on Osing culture experts is evident in naming programs, coverage of the tourism agenda about Osing culture, the use of Osing language by announcers, Osing language policy for Islamic da'wah programs, and the use of Osing language in ad spots and adlib

(interview with Mr. Juwono, informant 1, 23 February 2020).

In previous research, Achmad found several potential local advertisers that become permanent clients of Sritanjung FM (Achmad, 2020b). Nevertheless, in the first month of pandemic COVID-19 or March 2020, some local advertisers have stopped their contracts. The economic condition was not good enough for a business to do promotion and buy air times. Uniquely, by doing virtual observation through Facebook, audio streaming application, and follow up a discussion with loyal listeners, which is part of the 'Sritanjung FM Fans' WhatsApp group, researchers found that some new advertisements come from some new local advertisers performed in all programs of Sritanjung FM during May and June 2020. The process of virtual search and examining the use of social media, this research will intersect with network society theory (Candrasari, 2020; Castells, 2010).

Based on those backgrounds, the researchers found anomaly conditions that interesting to observe. Why local advertisers come up with more numbers and more frequency of advertisements during the COVID-19 pandemic? What types of local advertisers those advertise on Sritanjung FM radio? What kinds of Islamic cultural and da'wah radio programs are of interest to local advertisers? What are the strategies for making advertisements on radio Sritanjung FM? To analyze these questions, researchers will use postmodernism consumer culture as the leading theory.

RESEARH METHOD

This research combines data from field studies with virtual observation, following qualitative research procedures using virtual ethnographic methods, as carried out by Christine Hine (Hine, 2000). The strength of Christine Hine is her efforts to continue to develop this method by developing procedures, stages, and applications in several research subjects (Hine, 2004, 2005, 2015). The researchers prefer to use this method because it requires the willingness of researchers to explore

virtual and real life, and carry out various activities in it within a specified period (Hine, 2000). The researchers also have to consider the adequacy of interactions with the subject, the data requirements, and the analysis's design (Angelone, 2018; Hair & Clark, 2003; Hine, 2017). One of the advantages of virtual ethnography is that it provides intermittent researchers' involvement in data collection (Hine, 2004).

There are two types of fields in virtual ethnographic research that become a place of data collection, namely the real field and virtual field (Achmad & Ida, 2018).

on virtual ethnographic research must consider the adequacy of interactions with community members on online and offline social networks (Achmad & Ida, 2018; Sade-Beck, 2004; Turkle, 2011).

As one of the principles of intermittent or non-sequential virtual ethnographic research (Hine, 2004), this research is a continuation of the offline period in the range of January until March 2020. The virtual tracing held out in three months of the COVID-19 pandemic, namely April until June 2020. Researchers collect advertising data, such as advertisers' names, frequency of

Figure 1: Sritanjung FM's audio streaming application for android mobile phone. (**Source:** https://play.google.com/store/apps/details?id=com.xajist.sritanjungfm.)

In this research, real fields include radio studios, workspaces, broadcast technology devices, a gathering place for listeners and broadcasters, and the socio-cultural surroundings of Sritanjung FM. The virtual fields in this research include Facebook accounts of Sritanjung FM and informants, content streaming broadcasts, and WhatsApp group. The aim of using these two fields is to obtain various information about the dynamics of life, behavior, and social relations of the informants. The need for time

advertisements, the content of messages in the advertisement, and the ins and outs of making ad spots and reading advertisements.

This research involved six informants, including Mr. Juwono (cultural expert, informant 1), Mr Yamin (director, informant 2), Mr. Luki (marketing, informant 3), Mrs. Dessy (announcer, informant 4), Mrs. Masita (loyal listener, informant 5), and Mr. Adi (loyal listener, informant 6). The appointment of six informants was due to the principle of representation of the parties

involved in cultural and Islamic da'wah program production on Radio Sritanjung FM.

This study applies the researchers' participatory involvement so that researchers immerse themselves in informant activities related to making programs and evaluating advertising content. Researchers and informants interact with each other in both real and virtual world. Participative involvement in virtual ethnographic research clarifies and confirms the truth of data and avoids falsifying the identity of informants (Achmad & Ida, 2018; Angelone, 2018; Hine, 2004). For this virtual ethnographic study, the researchers revealed their identity as researchers by using personal social media accounts and personal cellular telephone numbers

The researchers used a grounded strategy in qualitative research because this study interconnected with various theories since the beginning of the data collection process. Some theories such as the political economy of media and the network society will intersect with the theory of postmodernism consumer culture. Grounded strategy means that the essence of qualitative research recognizes the constitutional theory of the research subject. In short, theories are always present and are attached to data (Howitt & Cramer, 2011; Walliman, 2011).

Researchers conducted interviews with six informants regarding: 1) the history of Sritanjung FM radio and the background of choice as an Osing cultural radio. 2) The reasons for making the Islamic da'wah program format that joined the Osing cultural program. 3) Strategies in making creative advertisements that increase the number of advertisers local during the COVID-19 pandemic. 4) To collect reasons for choosing Facebook, audio streaming, and WhatsApp groups to support broadcast. 5) To identify the loyal listeners' role in making radio programs. Based on the information obtained from the interview, the researcher confirmed it by observing the radio Sritanjung FM broadcast contents in one month, noting the names of local advertisers, and counting the number of local advertisements. The researchers analyze the findings with postmodernism consumer culture theory,

media's political economy theory, and network society's theory.

RESULT AND DISCUSSION

Understanding the history of radio Sritanjung FM and its background as a cultural radio became the basis for the findings and subsequent results. The Sritanjung FM alignments on Osing culture due to the strong historical ties with the Rogojampi region. The location of the Sritanjung FM studio in the Rogojampi District influenced the strong identity of Osing, and attached to the name Sritanjung. Evidence of historical records, says that the Rogojampi area was once the center of the Blambangan kingdom during the reign of Prince Adipati Danureja (1698-1736) since the Prince built a new palace in the Kebrukan-Lateng area, part of the Rogojampi District area (Salamun, Sumintarsih, & Wuryansari, 2015).

Rogojampi is the name of the region, which comes from two words, namely Ronggo and Jampi. Ronggo is the name of a leader of a group of war troops, while Jampi has the meaning of medicine or medication. In the past, there was a rebellion by King Blambangan against the Majapahit Kingdom. The Majapahit King sent a Ronggo to quell the rebellion. When the Majapahit army got orders to return, the Ronggo decided to stay in Blambangan and live his life as a medical expert or Jampi. Since that time, the Ronggo had the title Ronggo Jampi. The area where Ronggo Jampi lives named Rogojampi.

Giving the name of an area has a meaningful relationship with local history that occurred in the past (Yurisma & Bahruddin, 2020). The Ronggo Jampi requested to live the end of his life in Blambangan. The tomb of the Ronggo Jampi, which is in the public cemetery of Krajan Village, has become one of the pilgrimage destinations of Banyuwangi residents and its surroundings (Mursidi & Soetopo, 2018). The dominant influence of the Osing ethnicity in Rogojampi became a foothold for Sritanjung FM to make it a positioning identity for the Osing people (*radioe lare Osing*). In the postmodernism consumer, culture theory

shows the process of a locality over globalization. When information from the media and advertising bombards the world through multi-channel TV, global cable TV networks, national radio networks, and other multi-media networks, postmodernism offers a change in consumer culture. Postmodernism provides alternatives focus on thinking of social struggle as necessarily limited, partial, and local—but nonetheless effective. Focusing on specific local goals (Raj Singh, 2011).

The Rogojampi area has a social structure that is very diverse, multicultural and upholds tolerance. The multicultural character has become the identity of the community. Various ethnicities, namely Osing, Javanese, Balinese, and Madurese, can co-exist in harmony. One of the reasons for the strong character of multiculturalism is a large number of inter-ethnic marriages (Fernando, Sya, & Marta, 2019).

Even in terms of the life of religious diversity, there are several religions, namely Islam, Hinduism, Buddhism, and Christian living in harmony. The residents of Rogojampi, who are mostly Muslim, practice a tolerant life very well. In the history of Rogojampi, there has never been an inter-ethnic or inter-religious conflict (Faizah, 2011). The dominance factor of Muslims in Rogojampi also influenced the content of the Sritanjung FM program. Islam, as the majority of religion, is a protector for the minority. This social capital has become a part of community life in Rogojampi since becoming the center of the spread of Islam.

Tolerance and protection that are characteristic of Islam reflected in Islamic da'wah programs at Sritanjung FM.

The entire program design and content of Islamic da'wah aim to establish silaturrahim among adherents of Islamic religion, realize Ukhuwah Islamiyah, and maintain interfaith tolerance (Mr. Juwono, informant 1, 23 February 2020).

The respect and love of Banyuwangi citizens towards Islam and Osing culture are two sides of a coin that are always present together and inseparable. Because of historical factors that are part of the lives of Rogojampi residents and the Banyuwangi Regency in general.

Sritanjung FM seeks to meet Banyuwangi residents' needs for the content of the Islamic da'wah program and Osing culture. Not surprisingly, the loyal listeners always support cultural programs and da'wah programs at Sritanjung FM, through broadcasts on-air or various off-air events.

As a cultural radio that has the most listeners' base in Banyuwangi, Sritanjung FM supports the efforts of the listeners' community to interact and participate. Including Sritanjung FM utilizes Facebook and audio streaming as broadcast support Technology.

Facebook by Sritanjung FM is encouragement from young listeners, in the age range of 20 to 30 years (Mr. Luki, informant 3, 24 February 2020).

Listeners in this age group, most of whom were born in the 2000s, have a habit of being active in searching for information through social media (Dresang & Koh, 2009). As part of the generation that lives in the digital era, these young radio listeners generally have the characteristic of being open to access the web as a source of information (Achmad, 2020b; Sugihartati, 2014).

The decision to adopt Facebook is very familiar to young people and provides facilities for tracking and searching through mention and hashtags. Moreover, it requires a little data quota to share photos and video (Achmad, 2019; Al-Rawi, 2016; Ellison, Steinfield, & Lampe, 2007). Two-thirds of worldwide internet consumers visit social networks or blogging sites, such as Facebook. The Facebook user accounts are close to 10% of all time spent in the Internet—it is become the fourth most popular virtual activity (Kirchhoff, 2011). Ads in Facebook is the most paid social landscape globally (eMarketer, 2015).

This process is proof of one of the principles of mediamorphosis, which is the delayed adoption of technology. Adopting

technology is not possible immediately when the technology discovered; its nature is a delay in applying (Achmad, 2020c; Fidler, 1997). Dissemination of Osing cultural content by Sritanjung FM through Facebook shows its role as a media institution that integrates its motives with listeners and fellow members of the network society. In the network society theory, Facebook and all social media showtheir role as media institutions that integratetheir motives with listeners and fellow members of the network society. Some of the motives met in network society are the motives of listeners to access content, listeners' motives for satisfying needs, managers' motives for increasing participation and interaction, social motives to strengthen shared identity (Bonini & Monclús, 2015; Norbier, 2012; Salo, Lankinen, & Mäntymäki, 2013).

The Facebook platform is essential for Sritanjung FM broadcasts because it provides a virtual space for listeners to communicate, exchange cultures, share knowledge, and interact without recognizing distance separation. Facebook becomes an intercultural understanding of its users (Fensi, 2019; Sawyer & Chen, 2012). Radio listeners' character in Asia Pacific countries' sub-urban areas prefers to comment on radio broadcasts on the radio Facebook page (Al-Rawi, 2016). That character is different from radio listeners in urban areas of the United States and Europe who prefer to submit comments about radio broadcast content by microblogging via Twitter (Ferguson & Greer, 2011). It is not surprising that twitter account @SritanjungFM was only able to last for three years, from 2011 to 2014.

Mostly, lives streaming radio Sritanjung FM broadcast on Facebook get exceeded expectations number of viewers.

> On the Facebook live streaming of the Tour de Ijen program and the Gending Using Festival program, the number of viewers on Facebook reaches 2500 to 3000 viewers, and most of them are teenage listeners (Mr. Luki, informant 3, 24 February 2020).

A statement from Mr. Luki shows the latest research on the potential for video viewing on social media to generate financial revenue. The most massive media audience interested in Facebook and Instagram videos is aged 15-18 years (eMarketer, 2020).

This research has dealt with the study of postmodernism, at three points. First, when a private radio that has a cultural identity and relies on cultural programs can survive and even get financial benefits beating private radios that rely on a pop format (Achmad, 2019; Achmad & Ida, 2019). In this condition, cultural radio can deconstruct a significant narration in the radio world that popular content radio is richer than local culture radio. This significant narrative reversal is part of postmodern studies (Raj Singh, 2011).

Second, when radio Sritanjung FM broadcast content produces local culture, this illustrates the emergence of social arrangements about the importance and power of mass media to arouse local culture in order to block the pace of popular and global culture (Featherstone, 1995). Radio listeners define themselves as having Osing ethnic identity.

Third, when Sritanjung FM enters the virtual world with Facebook, Audio Streaming, and WhatsApp, it immerses itself in postmodern culture. Relationships, communication, and interaction occurs in real terms, experienced a shift towards virtual. The real conditions that occur in the virtual world are called virtual reality (Featherstone, 2007).

It is interesting to present an analysis of changes in postmodernism consumer culture. Local consumers have power in the narrow market; this is in line with local advertisers' expectations who only need their products and services to serve local consumers (Raj Singh, 2011). For this reason, this study certainly cannot compare the nominal amount of financial revenue between television and radio. However, if comparing the difference in profit between making advertisements with the financial benefits of advertising, radio is the best medium in obtaining total financial revenue (Cameron & Nowak, 1993).

Why can radios with local coverage rely on the local segment, gain double the

television's financial benefits? Because national or local networked television offers too large a narrative "integrated marketing communications" to national advertisers. In contrast, local radio offers emotional and cultural closeness to local advertisers to advertise their products and services (Cameron & Nowak, 1993). For example, companies that store building materials, restaurants, car repair shops, and hospitals in Banyuwangi do not need to advertise on television because they are not specific to consumers who need their products and services.

Radio Sritanjung carries out the commodification of religion by changing the concept of rigid religious lectures, which always have the theme of hell versus heaven. However, it displays the latest stories or stories that studied from a religious perspective. As part of the media's political economy theory, such commodification processes are standard in producing media content (Bennette, 2017; Hill, 2008; Hoover, 2006; Kıyan, 2015). Three Islamic da'wah programs get full ad slots, namely morning da'wah, evening da'wah, and *Titian Senja*.

Morning da'wah is a broadcast of recorded religious lectures from famous preachers in Indonesia, or live broadcast lectures from mosques in Banyuwangi. Da'wah afternoon at 16:30 WIB contains a review of the book Al-Hikam by KH Yazid Bustomi from Pasuruan, and this program is a recorded broadcast. *Titian Senja* at 17.00 WIB is a recording broadcast of the reading holy verses of the Qur'an.Another content as an Islamic characteristic of Sritanjung FM is Time Signal, which is a short recitation of *Tilawah*extracts from verses from the Qur'an and selected hadiths, as a marker of changing hours.

Study of Kitab Al-Hikam is a compulsory Islamic study material for Santri in various boarding schools in Banyuwangi (Mr. Yamin, informant 2, 24 February 2020).

The three names of cultural programs, whose ad slots are always full, are *Geredoan*, *Dendang Banyuwangi,* and *Sritanjung Jenggirat Tangi*. The *Geredoan* Program, 13.00-15.00 WIB, is an interactive broadcast by opening direct telephone connections on-air from listeners to broadcasters. This program is one hundred percent using Osing language, an informal style of speaking, containing jokes with announcers and jokes among listeners. *Geredoan* has the original meaning of Osing speaking jokes between two or more people.

The distinctive feature of the *Geredoan* program is that it requires an interactive on-air listener to initiate greetings by conveying *wangsalan* or poem, and *basanan* or parable. *Geredoan* is a characteristic of Osing ethnicity (Mrs. Dessy, informant 4, 24 February 2020).

The *Dendang Banyuwangi* program contains the latest Banyuwangi Gending (song). The distinctive marker of Banyuwangi songs is traditional music called *Kendang Kempul*.

In the latest, *Kendang Kempul* is experiencing other musical elements such as *patrol, janger, koplo, dangdut, jaranan*, reggae, pop, and hip-hop (Mr. Juwono, informant 1, 23 February 2020).

While the Sritanjung Jenggirat Tangi program at 07.00-08.00 WIB, presents local information around Banyuwangi from field reporters, with interludes national or international informatif. The language of instruction in this program is a mixture of BahasaIndonesia and Osing language.

Furthermore, one of the best-selling talk show programs is Simponi Keluarga. A one-hour dialogue program is very effective for product promotion, service promotion, and new policy socialization of government or private agencies. The one-hour time does not take a blocking time from one advertiser and closes another incoming ad. Several exciting themes of dialogue in the Simponi Keluarga talk show for the listeners are promo songs or music albums, socialization

of government programs, product launch promos, and parenting.

This Simponi Keluarga program is in high demand by homemakers and domestic workers (Mrs. Masita, informant 5, 25 February 2020).

The theme of parenting talk show always gets extraordinary interest because of the importance of family values.

Parents and family are the essential factors in shaping the child's personality and preventing future social problems (Mr. Adi, informant 6, 25 February 2020).

Sritanjung FM superiority are the ability of creative workers in producing advertisements. The creative process of making advertisements gives local advertisers to trust their products to advertise on Sritanjung FM. This research found some exciting findings on several advertisements on Sritanjung FM during the COVID-19 pandemic period, especially from April to June 2020. The frequency of advertisements increased significantly per week. Moreover, the number of local advertisers grew up.

The critical factor is collaborative work among marketing, production, and broadcasters who act as copywriters, adverts, screenplays, voice recorders, and narrators. As a creative team, they find the best tricks
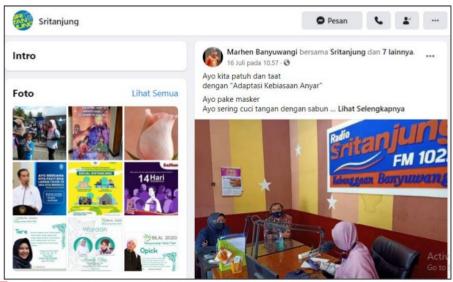

Figure 2: Facebook live streaming a talkshow program, Simponi Keluarga. (**Source:** https://www.facebook.com/profile.php?id=100010926105561, accessed: 16 Juli 2020).

Family harmonization is the best prevention of potential social problems. Many child personality disorders occur due to family disharmony or lack of parental attention (Abidin Achmad, Gustave Kinan, & Dyah Artaria, 2017; Achmad, Mardliyah, & Pramitha, 2018; Achmad, Wiranata, & Mardliyah, 2016).

Besides having excellence of programs to the cultural identity of Osing, and the use of technology, the other factors of

and tips to increase advertising revenue. Based on a virtual search through Facebook and audio streaming, researchers found several tricks and tips. They were offering revised ad spots and adlibs by adding messages relevant to the COVID-19 pandemic issue. Sales of ad packages accompany ad revision offers; for example, revised advertisements are free of charge if local advertisers increase advertising frequency.

We offered the creation of new ad spots with the COVID-19 pandemic theme with the bonus of adlibs. We also offered ad packages at exclusive prices with a certain number of ad frequencies. The result is an increase in advertisements' frequency and an increase in advertising revenue (Mr. Luki, informant 3, 24 February 2020)

shipping service. (2) Automotive repair service conveyed the completeness and sophistication of workshop equipment. Offering a home service for minor damage and offering pick up and delivery services for substantial damage. (3) Restaurants and cafes offered a special menu of lunch and dinner package for groups (family or office) with free delivery service. (4) Laundry services offered special prices during the pandemic with a free delivery service bonus in a specific area.
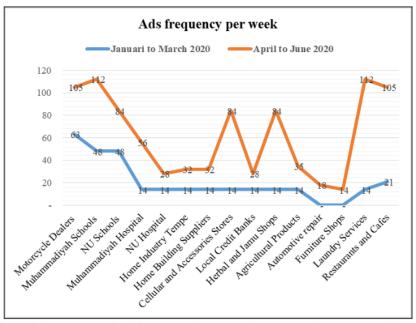

Figure 3: Comparison of ads frequency from local advertisers on Sritanjung FM. during COVID-19 pandemic. (**Source:** content monitoring from audio streaming).

The advertising creativity on Sritanjung FM has a significant impact on the increasing number of local advertisers. Some new local advertisers appear on various broadcast programs; they are furniture shops, automotive repair services, restaurants or cafes, and laundry services. Furthermore, old local advertisers increased their advertisements' frequency.

The following are some creative ads messages for new local advertisers. (1) Furniture shops offered discount prices and light installments for purchase during the COVID-19 pandemic. They prepared a purchasing service via WhatsApp and free

Some old clients, such as motorcycle dealers, Tempe home industry, home building suppliers, herbal shops, cellular and accessories shops, are willing to increase the frequency of ad spots because they get a free of charge for making new ad spots and get bonus adlibs (30 seconds).

Adlibs contains messages about preventing corona transmission and new health protocol (Mr. Luki, informant 3, 24 February 2020).

Other local advertisers show competition for the number of advertisements, namely between Nahdlatul

Ulama Banyuwangi Hospital and Muhammadiyah Rogojampi Hospital. Same as some educational institutions, which is under the auspices of Nahdlatul Ulama Banyuwangi and Muhammadiyah Banyuwangi. The frequency of advertisements increased rapidly during the COVID-19 pandemic. The production of advertising spots, adlibs, cultural programs, and Islamic da'wah programs by Sritanjung FM is a form of cultural industry (Rahim & Pawanteh, 2010).

The Sritanjung FM creative team also created unique advertising spots and adlibs for private Islamic schools owned by Nahdlatul Ulama and Muhammadiyah Banyuwangi. Some schools owned by Nahdhatul Ulama include *Masyitoh* Kindergarten, *Madrasah Ibtidaiyah* (elementary level), *Madrasah Tsanawiyah* (junior school level), and *Madrasah Aliyah* (senior school level). In comparison, schools belonging to Muhammadiyah include TK *Aisyiyah Bustanul Athfal*, Muhammadiyah Elementary School, Junior High School of Muhammadiyah, and Senior High School of Muhammadiyah. The new school enrollment season this year coincides with the presence of the COVID-19 pandemic. This pandemic condition is a challenge for advertising.

For this reason, the unique message design in the admission advertisement with entitled COVID-19. All of these schools advertise that in anticipation of COVID-19 transmission, the process of accepting new students can be done very quickly online, offering pick-up service for registration documents to prospective student's homes, health insurance coverage, discounted study costs for COVID-19 affected families, facilities for online learning, and readiness for new habits in applying health protocols.

The discussion about local content production, radio programming, financial benefits, local communities, ethnicity as a market, and the commodification of local art and culture, embedded with the concepts of the political economy of media. It is one perspective for the study of media Marxists. Three essential concepts to bring the Marxist study of the media through a political economy perspective are commodification

and commercialization, structuration, and spatialization. According to Karl Marx, commodity commodification is related to how the process of transformation of goods and services and their use-value into a commodity that has an exchange rate in the Market (Mosco, 2009). The process of adding commodity values to get considerable profits. The concept of commercialization is always present in tandem with commodification, as a process of organizing and adjusting the structure and content of the media to the wants of the audience so that media content is profit-oriented solely.

Structuration describes the process of social change in the media. The term social structure, in this case, adopts Anthony Giddens's structuration theory. Those agencies mutually enforce the standing and development of social structures; even each part of the structure can serve the other partus (Giddens, 1984). Structuration describes the relationship of ideas between agencies, society, social processes, and social practices (Achmad, 2020a; Giddens, 1990). Radio management does not carry out the process of forming and developing Sritanjung FM towards institutions operating in a network society independently. In fact, human capabilities (radio workers and listeners) as a social agency that produces and reproduces radio structures in the network society.

The concept of spatialization related to the media's ability to present their products to the audience in terms of space and time. In this context, the institutional structure of Sritanjung FM determines its role in the speed of delivery of media products to listeners and its ability to develop itself as a network institution. It is interesting to link Vincent Mosco's notion of spatialization with Henri Levebfre's opinion of spatialization as the institutional extension of corporate power in the communication Industry (Castells, 2020; Lefebvre, 1991; Wahyudi, Marijan, & Aminah, 2020). WhatsApp group and Facebook as virtual space provided by Sritanjung FM are still limited for content channels. Not to the level called Lefebvre as a complex social construction, has not shown a struggle for the influence of space and

perceptions that lead to supervision and domination of space.

CONCLUSION

Creative advertising on Sritanjung FM has increase sales of products and services. Cultural programs and Islamic da'wah programs that commodified become the program of choice for advertising. Local advertisers need advertisements that understand the socio-cultural context of the target community. The creative workers on Sritanjung FM can translate local advertisers' wishes in the form of ad spots and adlibs with the Osing culture's identity as the changing consumer culture in postmodernism, which is more towards locality, so that narrow markets and local programs are a source of increasing financial revenue.

In addition to considering the reach of listeners to foreign countries, the adoption of Facebook and audio streaming, also influenced local advertisers' decisions. Facebook and audio streaming give opportunities in the dynamics of commercial growth and a profit source. As a cultural radio, Sritanjung FM finds that markets and audiences of commercial value are large, specific markets with local language and cultural characteristics. As postmodernist said a growing of global space and time immediacy becomes less comprehensible, less stable, more confused, incoherent, and beyond border. Local radio with local culture acts globally.

The creativity of the production of ad spots and adlibs with COVID-19 theme was instrumental in increasing financial revenue during the COVID-19 pandemic. The increase in new local advertisers and increasing frequency of advertisements show the high potential growth of the local content market. The Osing cultural program includes values, norms, and lifestyles that align with Osing's ethnic identity and become a legacy for the next generation. Osing language advertising messages and themed COVID-19 pandemic have contributed to driving the Banyuwangi economy.

Digital advertising innovation creativity with a cultural perspective can deal with the critical situation of the COVID-19 pandemic. This inventive strategy can apply to social media or other alternative media to face critical conditions now or in the future.

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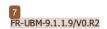
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