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About the Journal

COMMUNICATIONS is an international scholarly platform dedicated to publishing high-quality research that advances communication and public relations. By fostering critical inquiry, interdisciplinary collaboration, and the exchange of innovative ideas, the journal contributes to the continuous development of communication scholarship and professional practice worldwide.

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EDITOR'S LETTER

Dear Readers,

It is our pleasure to present Journal COMMUNICATIONS, **Volume 8, Issue 2 (July 2026)** under the theme "**Communication in Transition: Culture, AI, Digital Media, and Human Interaction**." This issue reflects the evolving landscape of communication as technological innovation, cultural dynamics, and human relationships increasingly intersect in shaping contemporary societies.

The five articles featured in this issue explore communication from complementary perspectives. They examine digital self-representation through TikTok repost practices, relational closeness within the cultural tradition of Batik Lasem, the opportunities and challenges of human-AI symbiosis in educational communication, communication accommodation in destination branding, and the transformation of public-service broadcasting through hybrid radio listening practices in Pakistan. Together, these studies demonstrate that communication is not merely adapting to technological change but is continuously being redefined through interactions among people, cultures, institutions, and intelligent technologies.

This edition also highlights the growing international engagement of Journal COMMUNICATIONS. In addition to contributions from **Indonesian** scholars, this issue features collaborative works involving authors from **Malaysia, Bangladesh, and Pakistan**, reinforcing our commitment to fostering cross-cultural dialogue and expanding global perspectives in communication research.

On behalf of the Editorial Board, I extend my sincere appreciation to our authors, reviewers, editors, and all contributors whose dedication has made this publication possible. Their commitment to academic excellence ensures that Journal COMMUNICATIONS continues to serve as a platform for rigorous scholarship and meaningful intellectual exchange.

We hope the articles presented in this issue inspire new conversations, encourage interdisciplinary collaboration, and contribute to advancing communication theory and practice in an era of rapid societal transformation.

Happy reading,

Editor in Chief of Journal COMMUNICATIONS
Assoc. Prof. Dr. Dini Safitri, M.Si

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Eksplorasi *Repost* Sebagai Representasi Diri di Media Sosial: Analisis *Self-Disclosure* Pada Mahasiswa

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ABSTRACT

This study examines TikTok reposting as a form of self-disclosure and self-representation among Generation Z students. Using a qualitative phenomenological approach, semi-structured interviews were conducted with three active TikTok users in Bandung. Guided by the Johari Window, findings show that reposting communicates emotions, personal experiences, and social identity indirectly. It also provides emotional relief, validation, and social connection, positioning TikTok as a reflective communication space rather than merely an entertainment platform.

ABSTRAK

Penelitian ini mengkaji repost TikTok sebagai bentuk pengungkapan dan representasi diri mahasiswa Generasi Z. Melalui pendekatan kualitatif fenomenologis, wawancara semi-terstruktur dilakukan terhadap tiga pengguna aktif TikTok di Bandung. Berpandukan model Johari Window, temuan menunjukkan bahwa repost mengomunikasikan emosi, pengalaman pribadi, dan identitas sosial secara tidak langsung. Aktivitas ini juga menghadirkan kelegaan, validasi emosional, dan koneksi sosial, sehingga TikTok berfungsi sebagai ruang komunikasi reflektif, bukan sekadar platform hiburan.



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PENDAHULUAN

New Media atau media baru adalah sebuah istilah yang digunakan pada sebuah media yang menggabungkan teknologi modern di dalamnya. Zheng, et al (2023) mengatakan bahwa *New Media* memegang kemungkinan akses secara langsung untuk semua konten kapanpun kita mau. Salah satu perbedaan yang dimiliki antara *New Media* dengan media konvensional adalah *New Media* mampu memberikan hubungan interaktif antara media dengan konsumen secara *real time*. Artinya, komunikasi yang disediakan oleh *New Media* baik itu efisiensi, jarak tempuh, hingga kecepatan komunikasi jauh lebih baik dari media konvensional.

Kemajuan teknologi dalam ranah media baru ini mempengaruhi aspek kehidupan sosial dan bermasyarakat. Media baru berperan dominan dalam membentuk tatanan sosial manusia dari berbagai aspek, seperti ekonomi, politik, beragama, sosial, hingga budaya (Ausat, 2023).

Berkembangnya teknologi dalam pemanfaatan media membawa sebuah angin baru bagi ranah komunikasi, tidak hanya cara komunikasi yang berkembang menjadi lebih praktis, melainkan budaya berkomunikasi pun ikut berkembang menjadi lebih kompleks. Rahmawati et al (2024), menjelaskan bahwa kompleksitas nuansa bahasa dan budaya yang diberikan oleh *new media* dapat membentuk perilaku komunikasi dan mempengaruhi pembentukan ekspresi dan identitas individu.

Era *new media* menciptakan sebuah kondisi dimana individu dapat mengakses informasi dan berkomunikasi satu dengan yang lain tanpa terhalang oleh hambatan-hambatan seperti akses, jarak, dan kecepatan pesan. Prasetyo dkk. (2024) mengatakan bahwa karena hal tersebut, kini masyarakat lebih mudah mengetahui informasi terkini dari berbagai bidang seperti hiburan, pendidikan, pariwisata, kuliner, otomotif, properti, teknologi, bisnis, dan sektor lainnya. Salah satu produk unggulan dari era *new media* adalah hadirnya media sosial, tempat dimana manusia melakukan interaksi sosial melalui *platform* digital.

Özkent (2022) mengatakan bahwa media sosial adalah platform digital yang memungkinkan individu membangun laman pribadi serta terhubung dengan pengguna lain dalam jaringan yang sama, untuk saling bertukar informasi dan menjalin komunikasi. Media sosial menggunakan teknologi berbasis internet dan sering kali digunakan untuk mengekspresikan emosi atau perasaan tertentu yang dialami oleh individu (Urano dan Kobayashi, 2025).

Keunggulan yang dimiliki oleh media sosial adalah segala akses informasi dapat diakses secara instan yang dikemas dalam bentuk “konten”. Konten yang ada dalam media sosial tidak hanya informasi saja, tetapi juga edukasi, inspirasi, hiburan, review. Setiap pengguna media sosial memiliki kesempatan yang sama untuk mengunggah kreativitasnya dalam format konten dan setiap pengguna dapat memberikan reaksi terhadap konten tersebut. Aplikasi media sosial yang populer di Indonesia antara lain adalah Whatsapp, Instagram, Facebook, X, Tiktok, dsb.

Tiktok adalah aplikasi media sosial yang dirilis pada tahun 2017 pada pasar media sosial internasional dan memasuki pasar Indonesia pada tahun 2018. Media sosial TikTok hadir sebagai salah satu media baru yang menawarkan ruang bagi penggunanya untuk mengekspresikan diri melalui pembuatan dan berbagi konten berbasis video (Mahardika et al., 2021).

TikTok tidak hanya berfungsi sebagai platform hiburan, tetapi juga sebagai ruang digital yang memungkinkan pengguna membentuk dan menyampaikan identitas diri melalui berbagai fitur visual dan interaktif (Daud, Rohmah, dan Nur, 2025). Platform ini telah mengubah cara individu melakukan *self-presentation*, di mana konstruksi identitas tidak lagi spontan tetapi dikurasi melalui teknologi visual seperti *filter*, *editing*, dan algoritma distribusi konten

Putriana, Endang, dan Narti (2023) menyatakan bahwa TikTok dapat digunakan sebagai media kreasi untuk mempromosikan produk di media sosial melalui konten yang kreatif, *relatable*, dan menarik. Terpaan konten TikTok yang *relatable* dengan kehidupan sehari-hari, seperti konten fashion dan lifestyle, memiliki pengaruh signifikan terhadap perilaku pengguna utama *platform* (Nugroho & Rummyeni, 2024). Hal ini mengindikasikan bahwa konten yang dapat mengidentifikasi pengalaman personal pengguna memiliki daya tarik dan dampak yang kuat dalam membentuk perilaku konsumsi media sosial.

Repost merupakan aktivitas komunikasi digital yang memungkinkan pengguna media sosial menyebarkan kembali konten milik pengguna lain tanpa harus memproduksi konten baru, sehingga berfungsi sebagai sarana untuk mendistribusikan informasi sekaligus memperluas jangkauan penyebaran pesan di ruang digital (Ramdhani, 2024). Fitur *repost* pada TikTok memiliki keterkaitan dan pengaruh yang signifikan terhadap tingkat kepuasan pengguna di kalangan Gen Z Indonesia. Hal ini menunjukkan bahwa keberadaan fitur dalam media sosial berperan dalam mendukung pemenuhan kebutuhan pengguna (Ahsan dan Nuraeni, 2024).

Keterkaitan antara Gen Z di Indonesia dengan kepuasan mereka terhadap fitur *repost* di TikTok memunculkan penelusuran motivasi mengapa mereka menggunakan fitur tersebut secara berkala. Penelitian ini diharapkan berkontribusi dalam memberikan wawasan terkait bagaimana media baru menjadi tempat pengungkapan diri penggunanya.

Peneliti menemukan fakta bahwa artikel jurnal yang membahas isu *self-disclosure* di media sosial memfokuskan pada praktik pengungkapan diri melalui *second account* oleh pengguna. Penelitian yang dilakukan oleh Lase et al. (2024) menunjukkan bahwa *self-disclosure* pada pengguna *second account* Instagram dilakukan melalui pembuatan konten original yang mencerminkan diri mereka secara lebih autentik.

Ahsan dan Nuraeni (2024), misalnya, menemukan bahwa fitur *repost* berpengaruh kuat terhadap kepuasan penggunaan TikTok pada Generasi Z. Namun, pendekatan *uses and gratifications* yang digunakan cenderung menempatkan *repost* sebagai fitur pemenuhan kebutuhan pengguna, bukan sebagai praktik produksi makna. Divaliani dan Nurhakim (2024) mulai memandang *repost* sebagai sarana komunikasi yang membawa pesan dan membentuk beragam interpretasi. Meskipun demikian, penelitian tersebut belum menjelaskan secara mendalam bagaimana pengguna memilih konten untuk mewakili dirinya, mengatur batas keterbukaan, dan mengantisipasi respons audiens terhadap pesan yang disampaikan secara tidak langsung.

Keterbatasan tersebut penting karena ekspresi diri di TikTok tidak sepenuhnya terbentuk melalui konten orisinal ataupun keputusan pengguna yang otonom. Bhandari dan Bimo (2022) menjelaskan bahwa TikTok menghasilkan *algorithmized self*, yakni proses pembentukan diri yang berlangsung melalui interaksi reflektif antara pengguna dan konten yang diseleksi algoritma. Sementara itu, Zulli dan Zulli (2022) menunjukkan bahwa desain TikTok mendorong praktik imitasi, replikasi, dan sirkulasi ulang sebagai pola utama partisipasi pengguna. Berdasarkan perspektif ini, *repost* tidak cukup dipahami sebagai aktivitas menyebarkan kembali konten. Praktik tersebut berada pada persilangan antara agensi pengguna, logika algoritmik, dan ketersediaan materi simbolik yang diproduksi oleh orang lain. Pengguna memang memilih konten untuk mewakili dirinya, tetapi pilihan tersebut sekaligus dibentuk oleh konten yang terlebih dahulu disediakan dan diprioritaskan oleh platform.

Penelitian terbaru bahkan telah menunjukkan bahwa *repost* digunakan Generasi Z untuk katarsis emosional, memperoleh validasi sosial, mengirimkan kode simbolik, membangun

identitas digital, dan menegaskan self-image (Hantarti & Adiprabowo, 2025). Sehingga, kurang tepat apabila kesenjangan penelitian dirumuskan melalui klaim bahwa dimensi psikologis dan ekspresif dari repost sama sekali belum dikaji. Kesenjangan yang lebih spesifik terletak pada masih terbatasnya penjelasan mengenai bagaimana repost bekerja sebagai bentuk *self-disclosure* tidak langsung dalam hubungan interpersonal: bagaimana pengguna membuka sebagian pengalaman emosionalnya tanpa mengungkapkannya secara eksplisit, bagaimana audiens tertentu menafsirkan konten sebagai petunjuk personal, serta bagaimana pengguna menegosiasikan kebutuhan untuk dipahami dengan keinginan mempertahankan privasi.

Studi ini diharapkan dapat menawarkan perspektif baru dalam memahami *self-disclosure* di era media sosial. Praktik *repost* menantang asumsi ini dengan menunjukkan bahwa *self-disclosure* dapat dilakukan secara tidak langsung melalui asosiasi simbolik dengan konten pihak ketiga. Model Johari Window digunakan sebagai kerangka analisis, untuk mengungkap dinamika kompleks antara area terbuka dan area tersembunyi dalam konteks komunikasi digital, di mana individu secara strategis memperluas area terbuka mereka tanpa sepenuhnya membuka area tersembunyi. Temuan ini berpotensi memperkaya kajian teoritis tentang *self-disclosure* dan komunikasi interpersonal di era digital.

KERANGKA KONSEPTUAL

Konsep Pengungkapan Diri

Konsep pengungkapan diri atau *self disclosure* adalah kemampuan individu untuk membuka dirinya kepada lingkungan sosialnya. Xie et al (2025) menjelaskan bahwa *Self disclosure* merupakan salah satu kemampuan yang dimiliki oleh individu mengenai bagaimana dirinya dapat berinteraksi dengan lingkungan sosialnya. Devito dalam Deyanda dan Kurniawan (2025), menjelaskan bahwa pengungkapan diri merujuk pada proses menyampaikan informasi pribadi, baik yang berkaitan dengan perasaan, pemikiran, maupun perilaku individu, termasuk hal-hal yang menyangkut orang-orang terdekat yang memiliki dampak emosional atau proses berpikir yang signifikan.

Konteks digital membuat pengungkapan diri menjadi lebih kompleks karena pengguna dapat mengatur bentuk pesan, memilih audiens, dan menyampaikan informasi personal tanpa harus berkomunikasi secara langsung. Towner et al. (2022) menjelaskan bahwa komunikasi daring menyediakan ruang bagi individu untuk memenuhi kebutuhan sosial melalui pengungkapan

diri, meskipun manfaat relasionalnya tidak selalu setara dengan komunikasi tatap muka. Karakter media digital juga memungkinkan informasi personal tersebar kepada audiens yang lebih luas dan bertahan melampaui konteks awal ketika informasi tersebut disampaikan.

Keputusan untuk membuka diri di media sosial dipengaruhi oleh pertimbangan individual dan lingkungan sosial. Masur et al. (2023) menemukan bahwa perilaku pengungkapan diri, baik dalam bentuk verbal maupun visual, dipengaruhi oleh persepsi mengenai apa yang dilakukan, disetujui, dan diharapkan oleh pengguna lain. Pengungkapan diri digital dengan demikian tidak sepenuhnya bersifat personal, tetapi turut dibentuk oleh norma platform, perilaku jejaring sosial, dan harapan pengguna terhadap respons audiens.

Dampak pengungkapan diri juga tidak hanya ditentukan oleh jumlah informasi yang disampaikan. Meta-analisis Chu et al. (2023) menunjukkan bahwa kualitas pengungkapan, terutama kejujuran dan valensi informasi, memiliki hubungan yang lebih konsisten dengan kesejahteraan psikologis dibandingkan jumlah atau kedalaman pengungkapan. Temuan tersebut menunjukkan bahwa keterbukaan yang lebih luas tidak selalu menghasilkan manfaat psikologis apabila informasi disampaikan tanpa mempertimbangkan keaslian pesan, konteks, dan respons audiens.

Model yang digunakan dalam mengidentifikasi *self disclosure* adalah Model Jendela Johari. Habil, Budiman, dan Makhrian (2023) menjelaskan bahwa model Jendela Johari menawarkan suatu cara untuk melihat kesalingbergantungan antara hubungan interpersonal dengan hubungan intrapersonal. Model ini menjelaskan tingkat keterbukaan individu terhadap orang lain dibagi menjadi empat jendela yaitu; area terbuka, area tertutup, area tidak terlihat, dan area tidak diketahui sebagaimana ditunjukkan pada Gambar 1.



Gambar 1. Model Jendela Johari (Lumbanraja et al., 2023)

Area pertama adalah “area terbuka” adalah area dimana individu membuka emosi, sikap, perasaan, dan perilakunya terhadap individu lain sehingga mereka dapat mengetahui seperti apa individu tersebut. Area ini merupakan area dimana sebagian besar komunikasi individu dilakukan dan juga area dimana hubungan dibentuk. “Area tertutup” adalah area dimana individu menutup dirinya, ini termasuk emosi, informasi, dan perasaannya terhadap orang lain, membiarkannya menjadi sesuatu yg hanya diketahui oleh individu itu sendiri. Area ini biasanya menyimpan rahasia individu yang tidak ingin diberikan seperti trauma, pengalaman tidak mengenakan, ketakutan, dll.

“Area tidak terlihat” merupakan area dimana individu tidak menyadari mengenai perasaan atau informasi dirinya, akan tetapi individu lain mengetahuinya. Hal dalam area seperti ini bisa seperti sikap individu yg dipandang negatif oleh individu lain akan tetapi dipandang biasa saja oleh dirinya. Sedangkan “area tidak diketahui” merupakan area dimana individu tidak mengetahui mengenai apa yang ada di dalam dirinya, begitupun dengan individu lain. Hal dalam area ini dapat seperti bakat terpendam.

Media Sosial

Media sosial memiliki peran penting dalam menyampaikan pesan komunikasi, berfungsi untuk menyalurkan pesan dari pengirim kepada penerima dalam proses komunikasi. Media sosial tidak hanya menjadi alat untuk berbagi informasi dan hiburan saja, tetapi juga menjadi ruang untuk membangun interaksi sosial yang baru dan berbeda dari sebelumnya (Ibrahim & Safieddine, 2020).

Sehingga, kemajuan media sosial telah memberikan banyak manfaat dan keuntungan dalam kehidupan masa kini yang berdampingan dengan teknologi. Misalnya, ketika individu memerlukan koneksi dan komunikasi secara cepat dan instan kepada individu lainnya, media sosial memfasilitasi proses dalam melakukan aktivitas tersebut tanpa halangan atau batasan geografis. Hal ini memberikan keuntungan tersendiri untuk individu dalam hal menjaga hubungan sosial dengan keluarga, teman, maupun kerabat lainnya meskipun berada di lokasi yang berbeda dan saling berjauhan. Namun, kemunculan media sosial ini membawa serta berbagai dampak, baik positif maupun negatif, terhadap cara individu menjalin interaksi dan berhubungan satu sama lain (Daffa, 2022).

Repost TikTok

Setiap konten yang ada di TikTok memiliki pesan tersendiri yang ingin disampaikan oleh pembuatnya, yang muncul sesuai dengan algoritma dari pencarian atau konten yang sering mendapatkan reaksi dan penontonnya. Sehingga, konten yang ditampilkan di beranda TikTok adalah konten yang sudah disesuaikan dengan selera setiap individu. Sama halnya dengan fitur posting ulang pada aplikasi TikTok yang memiliki fungsi untuk menyampaikan setiap postingan yang diposting ulang ini kepada pengikut akun, mengkomunikasikan kepada pengikut mengenai berbagai pesan (Divaliani & Nurhakim, 2024).

Aktivitas posting ulang tersebut dapat menunjukkan bahwa pengguna media sosial tidak hanya berperan sebagai penerima pesan, tetapi juga sebagai penyebar informasi yang turut mempengaruhi arus komunikasi digital. Melalui fitur *repost*, pengguna dapat memperluas jangkauan pesan, memperkuat eksposur suatu konten, serta membentuk persepsi audiens terhadap isu yang sedang berkembang. Selain itu, tindakan memposting ulang juga dapat mencerminkan identitas, nilai, dan sikap pengguna terhadap konten yang mereka anggap relevan, menarik, atau sesuai dengan pengalaman serta preferensi pribadi mereka.

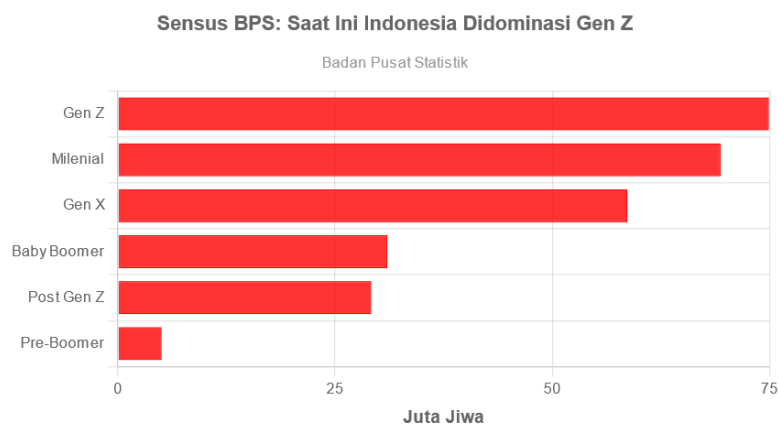
Representasi Diri

Menurut Stuart Hall (1997), representasi dipahami sebagai suatu proses membentuk makna melalui berbagai metode, yang pada umumnya melibatkan penggabungan antara gagasan serta konsep, lalu disampaikan melalui medium bahasa. Seiring dengan kemajuan teknologi informasi dan komunikasi, media sosial kini digunakan sebagai sarana untuk menampilkan atau mencitrakan diri individu di ruang digital. Ada banyak sekali platform yang bisa digunakan sebagai media untuk merepresentasikan diri, karena tak jarang, media sosial digunakan untuk membentuk identitas diri dan menunjukkan bagaimana kita sebagai manusia ingin dilihat di media sosial (Azizah, 2022).

Representasi erat kaitannya dengan media sosial, seperti saat kita ingin mempertimbangkan foto dan video yang akan kita unggah. Ketika ingin mengunggah sesuatu ke media sosial, manusia pasti mengusahakan menunjukkan hal paling baik untuk menunjukkan representasi diri mereka sehingga menunjukkan kesan terbaik untuk ditampilkan di media sosial. Hal ini tidak jauh berbeda dengan komunikasi secara langsung, manusia akan melakukan manajemen kesan sehingga terlihat baik di mata orang lain.

Generasi Z

Generasi Z adalah generasi yang memiliki karakteristik khususnya pada era kemajuan digital saat ini, generasi ini tidak terlepas dari teknologi dan internet ketika merasakan atau mengalami hal apapun, mereka cenderung menyampaikan perasaan tersebut khususnya melalui internet. Putro et al (2024) menjelaskan bahwa generasi Z merasa canggung untuk mengungkapkan dirinya di kehidupan nyata, akan tetapi generasi Z cenderung lebih bebas mengekspresikan dirinya di media sosial. Karena mudahnya mengakses teknologi dan gaya hidup yang serba cepat dan instan memudahkan Generasi Z dalam menyelesaikan berbagai persoalan dengan hanya menggunakan gawai dan mengandalkan ibu jari. Di semua aspek kehidupan, Generasi Z dikenal dengan gaya hidup yang mengutamakan efektivitas dan efisiensi (Sa'adah et al., 2022).



Gambar 2. Data Gen Z di Indonesia Tahun 2023 (Rainer, 2023)

Generasi Z merupakan generasi yang lahir dalam rentang waktu kelahiran antara tahun 1997-2012. Data dari sensus BPS pada tahun 2023, saat ini Indonesia didominasi oleh Generasi Z dengan jumlah 74,93 juta jiwa, atau 27,94% populasi dari seluruh rakyat Indonesia. Generasi Z merasakan pergeseran teknologi, termasuk perkembangan pesat dari era teknologi yang masih biasa saja sampai seperti saat ini. Maka dari itu, dapat dinilai bahwa Generasi Z lebih unggul secara teknologi daripada generasi-generasi sebelumnya (Christiani & Iksari, 2020).

METODOLOGI PENELITIAN

Penelitian ini menggunakan pendekatan kualitatif dengan metode fenomenologi untuk memahami pengalaman mahasiswa dalam menggunakan fitur repost TikTok sebagai bentuk

representasi dan pengungkapan diri. Pendekatan kualitatif menempatkan pandangan partisipan sebagai sumber utama untuk menginterpretasikan pengalaman dan membentuk tema-tema penelitian dari data tekstual (Sutikno, 2020; Creswell, 2009). Metode fenomenologi dipilih karena memungkinkan fenomena dipahami secara autentik berdasarkan pengalaman langsung partisipan, khususnya dalam mengelola keterbukaan dan informasi pribadi di media sosial (Elliston, sebagaimana dikutip dalam Muslih, 2021).

Penelitian dilakukan terhadap mahasiswa di Kota Bandung, Jawa Barat. Pemilihan konteks ini didasarkan pada tingginya penggunaan media sosial di kalangan usia 18–34 tahun dan kelompok berpendidikan tinggi di Indonesia (Kemp, 2024), serta kemudahan peneliti memperoleh partisipan yang sesuai dengan fokus penelitian. Informan dipilih melalui purposive sampling dengan teknik criterion sampling dan snowball sampling. Teknik tersebut digunakan untuk memperoleh informan yang memiliki pengalaman spesifik dan kaya informasi sesuai dengan tujuan penelitian (Palinkas et al., 2015). Kriteria informan meliputi: mahasiswa, menggunakan media sosial lebih dari tujuh jam per hari, rutin melakukan repost konten TikTok, dan memiliki akun media sosial publik. Berdasarkan kriteria tersebut, penelitian melibatkan tiga informan.

Tabel 1 Profil Informan Penelitian

Kode Informan	Nama Informan	Profil Informan	Relevansi pada Penelitian
Informan I	Sabrina Trihadiati Imamah	Informan berusia 20 tahun, berjenis kelamin perempuan, dengan latar pendidikan seorang mahasiswa aktif Universitas Pendidikan Indonesia, memiliki pengalaman repost postingan di TikTok untuk menunjukkan seperti apa dirinya dan apa yang sedang dirasakan	Informan sudah menjadi pengguna aktif TikTok selama hampir 4 tahun dengan rata-rata harian 8 jam penggunaan aplikasi.
Informan II	Wina Melinda	Informan berusia 20 tahun, berjenis kelamin perempuan, dengan latar pendidikan seorang mahasiswa aktif Universitas Pendidikan Indonesia, dan sering repost konten yang menunjukkan perasaannya	Informan sudah menjadi pengguna aktif TikTok selama hampir 3 tahun dengan rata-rata harian 12 jam penggunaan aplikasi.
Informan III	Muhammad Fitrah Fauzan	Informan berusia 20 tahun, berjenis kelamin laki-laki, dengan latar pendidikan seorang mahasiswa aktif di Universitas Komputer Indonesia, dan sering merepost konten relatable pada TikTok	Informan sudah menjadi pengguna aktif TikTok selama hampir 5 tahun dengan rata-rata harian 9 jam penggunaan aplikasi.

Sumber: Penulis, 2025

Data dikumpulkan melalui wawancara semi-terstruktur pada Maret–April 2025. Teknik ini menggunakan pertanyaan inti sebagai pedoman, tetapi tetap memberikan ruang bagi peneliti untuk mengembangkan pertanyaan berdasarkan jawaban informan sehingga pengalaman yang belum diperkirakan sebelumnya dapat dieksplorasi (Gill et al., 2008). Setiap wawancara berlangsung selama 60–90 menit dengan menggunakan sepuluh pertanyaan utama dan sejumlah pertanyaan lanjutan. Sebelum wawancara dilakukan, peneliti menjelaskan tujuan penelitian, prosedur wawancara, kerahasiaan data, serta hak informan untuk menghentikan partisipasi. Persetujuan informan diperoleh melalui lembar persetujuan wawancara. Seluruh wawancara direkam dengan izin informan, disertai pencatatan poin-poin penting, kemudian ditranskripsikan untuk keperluan analisis.

Data dianalisis menggunakan tahapan fenomenologis Moustakas (1994), yang meliputi epoche, phenomenological reduction, imaginative variation, dan synthesis. Pada tahap epoche, peneliti menanggukkan asumsi dan penilaian pribadi agar pengalaman informan dapat dipahami berdasarkan perspektif mereka. Tahap phenomenological reduction dilakukan dengan membaca transkrip secara berulang, mengidentifikasi pernyataan signifikan, dan mengelompokkannya menjadi unit-unit makna. Selanjutnya, imaginative variation digunakan untuk menelaah berbagai konteks dan kemungkinan makna yang melatarbelakangi pengalaman informan. Tahap synthesis kemudian menyatukan struktur dan esensi pengalaman tersebut menjadi narasi yang menjelaskan praktik repost sebagai representasi diri di TikTok.

Proses phenomenological reduction dibantu dengan perangkat lunak NVivo melalui dua tahap pengodean. Tahap pertama dilakukan dengan memberi kode deskriptif pada kutipan yang relevan, sedangkan tahap kedua mengelompokkan kode-kode yang memiliki kesamaan makna menjadi kategori dan tema utama. Tema-tema tersebut kemudian ditelaah melalui imaginative variation untuk membedakan aspek esensial dari atribut tambahan. Hasil akhirnya disusun menjadi narasi interpretatif mengenai pengalaman mahasiswa dalam menggunakan repost untuk mengomunikasikan emosi, pengalaman pribadi, dan identitas di media sosial.

HASIL DAN PEMBAHASAN

Hasil wawancara dan observasi terhadap tiga informan menunjukkan bahwa aktivitas repost TikTok bukan tindakan distribusi konten yang bersifat acak atau pasif. Informan secara selektif memposting ulang video yang dianggap mewakili suasana hati, pengalaman pribadi, pandangan, dan sisi diri yang sulit disampaikan secara langsung. Temuan ini menempatkan repost sebagai praktik komunikasi yang disengaja, meskipun pesan disampaikan menggunakan konten yang diproduksi oleh pihak lain.

Konten yang dipilih meliputi humor, cuplikan film, pesan motivasional, pengalaman sehari-hari, dan narasi yang dianggap sesuai dengan kondisi psikologis informan. Pemilihan tersebut memperlihatkan bahwa makna sebuah repost tidak hanya terletak pada isi konten, tetapi juga pada hubungan antara konten, pengalaman pengguna, dan audiens yang diperkirakan akan melihatnya. Praktik ini sejalan dengan kecenderungan Generasi Z yang menggunakan media sosial untuk mengekspresikan pengalaman dan kondisi personal dalam kehidupan digitalnya (Mardianto, 2023).

Motivasi utama informan adalah mengomunikasikan perasaan tanpa harus menyusun pesan secara langsung atau memproduksi konten orisinal. Konten milik pihak lain menyediakan materi simbolik yang dapat digunakan untuk menyampaikan narasi diri dengan risiko keterbukaan yang lebih rendah. Kebebasan mengakses dan mendistribusikan pesan di internet memperluas pilihan pengguna dalam menentukan konten yang paling sesuai dengan pengalaman mereka (Chen & Chua, 2020).

Temuan penelitian memperlihatkan bahwa *self-disclosure* di media sosial tidak selalu berlangsung melalui pernyataan personal yang eksplisit. Pengungkapan diri dapat dilakukan melalui kurasi, seleksi, dan redistribusi konten yang memperoleh makna baru ketika ditempatkan dalam akun pengguna tertentu. Makna repost akhirnya tidak hanya berasal dari pembuat konten, tetapi juga dari alasan pengguna memilih dan menampilkannya kepada jejaring sosialnya.

Tabel 2. Temuan Penelitian

Dimensi Temuan	Temuan Empiris	Interpretasi
Kurasi konten yang disengaja	Informan memilih konten yang sesuai dengan emosi,	Repost bukan aktivitas pasif, tetapi tindakan seleksi simbolik yang menghasilkan makna personal baru.

Dimensi Temuan	Temuan Empiris	Interpretasi
	pengalaman, atau pandangan pribadi.	
Komunikasi emosional tidak langsung	Informan menggunakan repost untuk menyampaikan perasaan yang sulit diungkapkan secara verbal.	Konten berfungsi sebagai perantara yang mengurangi risiko psikologis dari pengungkapan langsung.
Orientasi kepada audiens tertentu	Informan sadar dan berharap teman dekat melihat serta memahami konten yang dibagikan.	Keterbukaan tidak ditujukan kepada seluruh pengguna, tetapi bergantung pada kedekatan dan konteks relasional.
Kode interpersonal	Konten yang diposting ulang digunakan sebagai petunjuk mengenai keadaan informan.	Keberhasilan pesan bergantung pada kemampuan audiens membaca pengalaman dan konteks bersama.
Validasi emosional	Informan merasa lega ketika menemukan dan membagikan konten yang dianggap relevan.	Rasa lega muncul dari pengakuan bahwa pengalaman mereka juga dialami orang lain.
Representasi identitas	Informan menggunakan repost untuk menunjukkan karakter, pandangan, dan pengalaman personal.	Identitas digital dibentuk tidak hanya melalui produksi konten, tetapi juga melalui pilihan konten yang diasosiasikan dengan diri.
Negosiasi privasi	Informan membuka sebagian pengalaman tanpa menjelaskan konteks personal secara lengkap.	Repost memungkinkan pengguna tetap terlihat terbuka sambil mempertahankan kontrol terhadap informasi sensitif.
Refleksi diri	Informan memaknai repost sebagai sarana memahami dan merepresentasikan pengalaman dirinya.	Aktivitas tersebut tidak hanya diarahkan kepada orang lain, tetapi juga membantu pengguna memberi makna pada pengalaman internal
Ambiguitas pemaknaan	Pesan disampaikan melalui konten yang tidak secara eksplisit menjelaskan keadaan pengguna.	Audiens dapat memahami, mengabaikan, atau menafsirkan pesan secara berbeda dari maksud pengguna.

Sumber: Penulis, 2025

Tabel 2 memperlihatkan bahwa praktik repost melibatkan tiga proses yang berlangsung secara bersamaan, yaitu seleksi simbolik, pengelolaan keterbukaan, dan orientasi kepada audiens. Informan tidak hanya memilih konten karena menarik atau menghibur, tetapi karena konten tersebut dapat menggantikan pesan personal yang sulit dirumuskan secara langsung. Pemilihan konten menjadi tindakan komunikatif ketika pengguna menghubungkannya dengan kondisi diri dan memperkirakan bagaimana audiens akan menafsirkannya.

Dimensi emosional tampak melalui rasa lega dan senang setelah informan menemukan serta membagikan konten yang relevan. Perasaan tersebut berasal dari kesadaran bahwa

pengalaman pribadi juga dialami oleh pengguna lain. Validasi yang dihasilkan tetap perlu dibedakan dari dukungan interpersonal langsung karena respons emosional dapat muncul hanya melalui kesamaan pengalaman, tanpa percakapan atau bantuan nyata dari audiens.

Orientasi kepada audiens menunjukkan bahwa repost bukan sekadar mekanisme pelepasan emosi pribadi. Informan menyadari bahwa teman-teman dekat dapat melihat aktivitas tersebut dan berharap mereka menangkap pesan tersembunyi di balik konten. Harapan itu mengubah repost menjadi bentuk komunikasi interpersonal yang bergantung pada kedekatan, kepekaan, dan pengetahuan bersama.

Ambiguitas menjadi bagian penting dari praktik tersebut. Konten yang diposting ulang tidak selalu memiliki makna yang sama bagi pengguna, pembuat konten, dan audiens. Pengguna mungkin bermaksud menyampaikan kondisi emosional tertentu, sedangkan audiens dapat memaknainya sebagai hiburan, tren, atau aktivitas rutin tanpa pesan personal.

Temuan ini memperlihatkan adanya ketegangan antara kebutuhan untuk dipahami dan keinginan untuk mempertahankan privasi. Informan ingin kondisi dirinya diketahui, tetapi tidak selalu bersedia memberikan penjelasan langsung mengenai pengalaman tersebut. Repost menyediakan jalan tengah yang memungkinkan ekspresi berlangsung tanpa membuka seluruh konteks personal.

Identitas yang tampil melalui repost juga tidak dapat dipahami sebagai representasi diri yang sepenuhnya utuh. Pengguna hanya memperlihatkan bagian-bagian tertentu melalui konten yang tersedia dan dianggap sesuai. Representasi tersebut bersifat selektif, situasional, dan bergantung pada materi simbolik yang ditemukan di platform.

Fungsi reflektif terlihat ketika informan memaknai konten sebagai representasi pengalaman yang sebelumnya sulit dijelaskan. Konten membantu pengguna mengenali, memberi nama, dan menyusun makna atas kondisi emosionalnya. Aktivitas repost akhirnya beroperasi sebagai komunikasi kepada audiens sekaligus dialog internal dengan diri sendiri.

Model Johari Window Dalam Praktik Repost Tiktok

Temuan penelitian menunjukkan bahwa praktik repost terutama berlangsung dalam dinamika antara area terbuka dan area tersembunyi pada model Johari Window. Area terbuka mencakup informasi yang secara sadar ingin ditampilkan kepada orang lain, sedangkan area tersembunyi mencakup pengalaman yang tetap dikendalikan oleh pengguna. Repost

menghubungkan kedua area tersebut melalui pengungkapan yang parsial, simbolik, dan bergantung pada interpretasi audiens.

Praktik ini tidak sepenuhnya memindahkan informasi dari area tersembunyi menuju area terbuka. Pengguna hanya memperlihatkan petunjuk tertentu tanpa memberikan konteks, penyebab, atau penjelasan yang lengkap. Kondisi tersebut membentuk ruang antara yang dapat disebut sebagai keterbukaan semi-terbuka, yaitu informasi yang ditampilkan secara publik tetapi hanya dapat dimaknai secara personal oleh audiens tertentu.

Model Johari Window secara tradisional membedakan informasi berdasarkan apakah informasi tersebut diketahui oleh diri sendiri dan orang lain. Temuan penelitian menunjukkan bahwa kategori “diketahui orang lain” menjadi lebih kompleks dalam komunikasi digital. Informasi dapat terlihat oleh banyak orang, tetapi maknanya belum tentu dipahami secara sama oleh seluruh audiens.

Keterbukaan di TikTok bersifat berlapis karena visibilitas tidak otomatis menghasilkan pemahaman. Teman dekat yang mengenal pengalaman informan mungkin menangkap pesan yang dimaksud, sedangkan pengguna lain hanya melihat konten biasa. Area terbuka akhirnya tidak ditentukan semata-mata oleh akses terhadap konten, tetapi juga oleh kemampuan audiens membaca konteks relasional.

Dinamika ini memperlihatkan keterbatasan penerapan Johari Window secara kategoris pada media sosial. Batas antara area terbuka dan tersembunyi tidak selalu tegas karena pengguna dapat menampilkan informasi tanpa benar-benar menjelaskannya. Repost memperlihatkan bahwa keterbukaan digital dapat terjadi dalam tingkat, intensitas, dan kedalaman yang berbeda.

Area tidak terlihat dan area tidak diketahui tidak muncul secara kuat dalam data penelitian. Karakter repost yang disadari dan intensional membuat informan lebih banyak membicarakan aspek diri yang telah mereka kenali. Metode wawancara berbasis laporan diri juga memiliki keterbatasan untuk mengungkap aspek yang tidak disadari oleh informan.

Repost sebagai Komunikasi Interpersonal yang Disadari

Area terbuka dalam penelitian ini tampak melalui kesadaran informan bahwa aktivitas repost dapat dilihat oleh orang lain. Ketiga informan tidak hanya mengetahui kemungkinan tersebut, tetapi juga mengharapkan teman-teman dekat mereka untuk memperhatikan konten yang

dibagikan. Harapan tersebut membuktikan adanya tujuan interpersonal di balik aktivitas yang terlihat sederhana.

Konten yang dipilih berfungsi sebagai kode untuk menyampaikan keadaan emosional tanpa percakapan langsung. Informan mengandalkan pengetahuan dan kepekaan teman dekat agar pesan dapat ditafsirkan sesuai dengan konteks personal.

Kesadaran audiens memperlihatkan bahwa pengungkapan diri tidak diarahkan secara seragam kepada seluruh pengikut. Informan membayangkan audiens tertentu yang dianggap mampu memahami makna konten secara lebih dalam. Keterbukaan digital dalam konteks ini bersifat terarah meskipun fitur repost secara teknis dapat menjangkau audiens yang lebih luas.

Praktik tersebut menunjukkan adanya perbedaan antara audiens aktual dan audiens yang dibayangkan. Audiens aktual terdiri atas seluruh pengguna yang dapat melihat konten, sedangkan audiens yang dibayangkan merujuk kepada teman dekat yang diharapkan memahami pesan. Perbedaan ini menciptakan kemungkinan bahwa pesan personal beredar lebih luas daripada sasaran yang dimaksud.

Penggunaan konten pihak ketiga juga menyediakan perlindungan komunikatif bagi pengguna. Informan dapat menyampaikan pesan emosional sambil tetap mempertahankan jarak dari isi pesan tersebut. Pengguna masih dapat menganggap repost sebagai konten umum apabila audiens memberikan respons yang tidak diinginkan.

Kondisi tersebut menunjukkan adanya ruang untuk penyangkalan makna atau plausible deniability. Pengguna dapat berharap pesan dipahami oleh orang tertentu tanpa harus mengakui bahwa konten tersebut sepenuhnya menggambarkan keadaan dirinya. Strategi ini menurunkan risiko penolakan, penilaian negatif, atau perasaan terlalu terbuka.

Komunikasi interpersonal melalui repost tetap memiliki kelemahan karena tidak menyediakan umpan balik yang selalu jelas. Audiens dapat memahami pesan tetapi memilih tidak merespons, atau mereka dapat memberikan respons yang tidak sesuai dengan kebutuhan pengguna. Ketidadaan tanggapan tidak dapat langsung diartikan sebagai ketidakpedulian karena audiens mungkin tidak menyadari adanya pesan personal.

Temuan tersebut menunjukkan bahwa repost dapat membuka peluang komunikasi, tetapi tidak selalu menghasilkan dialog. Aktivitas ini lebih tepat dipahami sebagai undangan interpretatif yang memberi kesempatan kepada audiens untuk merespons. Keberhasilan

komunikasi ditentukan oleh kesamaan konteks, kepekaan relasional, dan kesediaan audiens untuk terlibat.

Pengungkapan Diri secara Simbolik dan Implisit

Area tersembunyi menjadi dimensi penting karena informan menggunakan repost untuk menyampaikan aspek diri yang sulit diungkapkan secara verbal. Pengalaman emosional tidak disimpan sepenuhnya, tetapi juga tidak dibuka dalam bentuk narasi personal yang jelas. Pengguna memilih konten pihak lain sebagai representasi simbolik dari kondisi internalnya.

Pengungkapan simbolik memungkinkan informan mengendalikan kedalaman informasi yang diberikan kepada audiens. Konten dapat menunjukkan bahwa pengguna sedang sedih, kecewa, bahagia, atau mengalami situasi tertentu tanpa menjelaskan penyebab dan pihak yang terlibat. Kontrol tersebut mempertahankan batas privasi sambil tetap memungkinkan pengguna memperoleh perhatian atau pemahaman.

Informan III menggambarkan repost sebagai media kecil untuk menampilkan sisi diri yang tidak dapat disampaikan secara langsung. Pemaknaan tersebut menunjukkan bahwa konten pihak ketiga berfungsi sebagai perantara antara pengalaman internal dan komunikasi sosial. Perantara ini mengurangi tuntutan untuk merumuskan perasaan secara verbal.

Temuan ini memperluas pemahaman tentang area tersembunyi dalam komunikasi digital. Informasi tersembunyi tidak selalu berada dalam kondisi tertutup sepenuhnya, tetapi dapat dibuka melalui petunjuk yang tidak lengkap. Pengguna mempertahankan kendali dengan menentukan bagian mana yang ditampilkan dan bagian mana yang tetap tidak dijelaskan.

Praktik repost juga memperlihatkan bahwa pengungkapan diri memiliki tingkat keterbacaan yang berbeda. Pesan mungkin sangat jelas bagi teman dekat, cukup samar bagi kenalan, dan tidak memiliki makna personal bagi orang asing. Tingkat keterbacaan tersebut membuat satu konten dapat berfungsi sebagai pesan intim sekaligus unggahan publik.

Validasi emosional muncul ketika pengguna melihat bahwa suatu pengalaman telah diartikulasikan oleh pembuat konten dan didukung oleh banyak pengguna lain. Informan merasa tidak sendiri karena menemukan representasi pengalaman yang serupa. Rasa kebersamaan tersebut terbentuk melalui resonansi simbolik, bukan selalu melalui hubungan interpersonal langsung.

Validasi yang diperoleh dari konten memiliki sifat yang berbeda dari validasi melalui percakapan. Konten dapat membantu pengguna mengenali bahwa perasaannya wajar, tetapi tidak selalu memberi ruang untuk menjelaskan kompleksitas pengalaman. Penggunaan repost dapat menjadi tahap awal pengungkapan diri, tetapi belum tentu menggantikan kebutuhan terhadap komunikasi langsung.

Dimensi intrapersonal terlihat ketika pengguna memakai konten untuk memahami keadaan dirinya sendiri. Proses memilih dan membagikan konten membantu informan mengorganisasi pengalaman yang sebelumnya terasa abstrak atau sulit dijelaskan. Repost berfungsi sebagai tindakan reflektif yang mengubah konten eksternal menjadi bahasa personal.

Temuan utama penelitian terletak pada fungsi repost sebagai mekanisme negosiasi antara keterbukaan dan perlindungan diri. Pengguna memperluas area terbuka melalui konten yang dapat dilihat orang lain, tetapi tetap menjaga area tersembunyi melalui ambiguitas dan tidak lengkapnya konteks. Praktik tersebut memungkinkan individu hadir secara emosional di ruang digital tanpa kehilangan seluruh kendali atas informasi pribadinya.

Interpretasi ini perlu ditempatkan dalam batas konteks tiga informan yang memiliki intensitas penggunaan TikTok sangat tinggi. Data penelitian belum dapat menjelaskan apakah pola serupa berlaku pada pengguna dengan durasi penggunaan lebih rendah, latar sosial berbeda, atau hubungan audiens yang tidak dekat. Temuan tetap memberikan dasar konseptual untuk memahami repost sebagai bentuk self-disclosure simbolik yang bersifat selektif, relasional, dan terkontrol

KESIMPULAN

Penelitian ini menunjukkan bahwa repost TikTok merupakan bentuk self-disclosure simbolik yang memungkinkan mahasiswa mengomunikasikan emosi, pengalaman, dan identitas melalui konten pihak lain tanpa melakukan pengungkapan secara langsung. Temuan ini memperluas penggunaan model Johari Window dengan menunjukkan bahwa batas antara area terbuka dan area tersembunyi tidak bersifat tegas dalam komunikasi digital. Informasi dapat ditampilkan secara publik, tetapi hanya dipahami secara personal oleh audiens tertentu yang memiliki kedekatan dan konteks relasional dengan pengguna. Repost dengan demikian berfungsi sebagai mekanisme negosiasi antara kebutuhan untuk dipahami dan kebutuhan

mempertahankan privasi, sekaligus menegaskan bahwa keterlihatan di media sosial tidak selalu identik dengan keterbukaan atau kesamaan pemaknaan.

Makna komunikatif repost tetap bersifat ambivalen karena kemampuannya memberikan validasi dan rasa terhubung juga disertai risiko salah tafsir, pengabaian pesan, dan tidak terbentuknya dialog yang nyata. Temuan penelitian perlu dibaca secara kontekstual karena hanya melibatkan tiga informan dengan intensitas penggunaan TikTok yang tinggi serta terutama mengandalkan pengalaman yang disadari dan dilaporkan sendiri. Penelitian selanjutnya perlu melibatkan karakteristik pengguna dan relasi audiens yang lebih beragam, membandingkan praktik repost pada berbagai platform, serta mengombinasikan wawancara dengan observasi digital dan analisis respons audiens. Arah tersebut penting untuk menguji bagaimana pesan simbolik diproduksi, diterima, dan dinegosiasikan dalam hubungan interpersonal, sekaligus menilai apakah repost benar-benar memperluas keterbukaan diri atau hanya menciptakan kesan keterbukaan yang tetap ambigu.

KETERBATASAN DAN ARAH PENELITIAN SELANJUTNYA

Keterbatasan atau kesenjangan dari penelitian ini adalah jumlah sampel yang kecil, sehingga hasilnya mungkin saja tidak dapat digeneralisasikan ke populasi umum dan bisa saja bias. Interaksi antara peneliti dan informan juga sangat dapat mempengaruhi keandalan data, juga berbagai faktor lainnya, seperti pengaruh dari aspek sosial, budaya, atau latar belakang tertentu dari para informan.

Area tidak terlihat dan area tidak diketahui tidak ditemukan secara signifikan dalam praktik *repost* informan. Area tidak terlihat merujuk pada kebiasaan atau sikap yang dipandang negatif oleh orang lain namun dianggap biasa oleh diri sendiri. Sementara itu, area tidak diketahui merujuk pada aspek diri yang tidak diketahui baik oleh individu maupun orang lain.

Ketiadaan temuan terkait kedua area ini dapat dijelaskan oleh beberapa faktor. Pertama, metodologi penelitian mungkin tidak cukup untuk mengungkap aspek-aspek diri yang tidak disadari dan belum diketahui oleh informan. Kedua, praktik repost sendiri merupakan tindakan yang sangat disadari dan intensional, sehingga lebih cenderung melibatkan area terbuka dan tersembunyi.

Untuk penjelasan yang lebih lanjut, peneliti memberikan beberapa saran dan masukan seperti perluas cakupan sampel agar lebih beragam dalam hal karakteristik demografi, latar belakang sosial, dan lokasi geografis penelitian untuk meningkatkan hasil keseluruhan di masa depan.

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COMMUNICATIONS

Relational Closeness Through long-term Interaction among Local Actors in Batik Lasem Cultural Practices

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ABSTRACT

Long-term interaction plays a crucial role in fostering relational closeness within community-based cultural practices. This qualitative interpretive study examines interpersonal communication among local actors in Batik Lasem using Relational Dialectics Theory. Data from focus group discussions and in-depth interviews reveal that sustained interaction, shared experiences, and flexible work practices cultivate family-like relationships while preserving structured work roles. This extends interpersonal communication scholarship by explaining relational closeness as a dynamic communicative process embedded in everyday cultural work.

ABSTRAK

Interaksi jangka panjang berperan penting dalam membentuk kedekatan relasional pada praktik budaya berbasis komunitas. Penelitian kualitatif interpretif ini mengkaji komunikasi antarpribadi aktor Batik Lasem menggunakan Relational Dialectics Theory, menunjukkan bahwa interaksi berkelanjutan, pengalaman bersama, dan praktik kerja yang fleksibel membangun hubungan layaknya keluarga tanpa menghilangkan struktur peran.



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INTRODUCTION

Interpersonal communication plays a fundamental role in shaping social relationships within community-based cultural practices, particularly in contexts where work and everyday life are closely intertwined (Liu, et al., 2025). In Indonesia, Batik Lasem represents a distinctive cultural practice in which batik production is sustained through continuous interaction among artisans, workers, and business owners across generations. Rather than relying solely on formal organizational structures, the production process is embedded in everyday communication that fosters familiarity, cooperation, and shared experiences among local. Consequently, interpersonal communication provides an important perspective for understanding how cultural practices are maintained, negotiated, and reproduced within local communities (Assegaff, et al., 2024).

Previous studies have examined communication in cultural and community-based settings primarily from organizational and strategic perspectives, emphasizing message management, stakeholder engagement, and cultural promotion (Kriyantono, 2020). Although these studies have enriched the understanding of communication in cultural organizations, they have paid limited attention to the interpersonal processes through which relationships are constructed and sustained among local actors in everyday cultural practices. Likewise, studies on Batik Lasem have predominantly focused on cultural heritage preservation, economic development, and the creative industry, while providing limited explanation of how long-term interaction develops into relational closeness through everyday communication among artisans and workers (Wibowo, et al., 2026). This limitation indicates the need to investigate the communicative processes that underlie relational development in community-based cultural work settings.

Cultural work settings are environments in which the production of cultural goods is shaped not only by creative skills and economic activities but also by locally embedded histories, work arrangements, and social relationships. Studies of craft labor demonstrate that artisanal production cannot be fully understood as an isolated technical or commercial activity because the meaning and organization of work emerge through social and material relationships within the production setting (Viganò, et al., 2023; Rondi, et al., 2024). Craft economies are also influenced by local cultural histories that shape how workers, owners, and communities understand the value and organization of creative labour (Kofler & Walder, 2024). Consequently, community-based cultural work settings provide spaces where production

activities intersect with everyday communication, shared obligations, and continuing interpersonal relationships.

Batik Lasem represents such a cultural work setting because its production has developed within the long-standing social and cultural relationships of the Lasem community. Previous research describes Lasem as a multicultural coastal area shaped by sustained interaction between Javanese and Chinese communities, with acculturation expressed through batik, language, architecture, rituals, and everyday social life (Basiroen & Manuaba, 2022). The development of the Batik Lasem industry has likewise involved relationships among Chinese and Javanese entrepreneurs, artisans, and workers who gradually constructed openness, togetherness, and a shared identity as members of the Lasem community (Laili & Masruroh, 2017). Batik Lasem should therefore be understood not merely as a heritage textile or creative industry product but as a culturally embedded work practice in which production, community history, and interpersonal relationships continuously intersect.

Within Batik Lasem communities, production activities are organized through flexible work arrangements that encourage continuous interaction over extended periods. Such interaction is embedded in shared routines, collective experiences, and long-term collaboration, allowing interpersonal relationships to develop beyond formal employment arrangements. Although each actor remains aware of their respective work roles, communication frequently evolves into family-like relationships characterized by familiarity, mutual trust, and social support. These characteristics suggest a distinctive relational context in which relational closeness coexists with structured work relationships without eliminating role boundaries.

Such conditions raise important questions regarding how relational closeness develops and is sustained within structured work environments. Interpersonal communication theories acknowledge that relationships evolve through repeated interaction over time (Fuchs & Reichel, 2023). However, limited studies have explained the communicative mechanism through which sustained interaction produces relational closeness while structured work roles remain intact, particularly within community-based cultural settings. Addressing this issue is important because it extends understanding of interpersonal communication beyond relationship outcomes by explaining how relational meaning is continuously negotiated through everyday interactions within culturally embedded work environments.

This study examines how relational closeness develops through long-term interaction among local actors in Batik Lasem cultural practices using a qualitative interpretive approach. By positioning Batik Lasem as an empirical context, this study contributes to interpersonal communication scholarship by extending the application of Relational Dialectics Theory to

culturally embedded work relationships characterized by long-term interaction and flexible social structures. Accordingly, this study addresses the following research question: “*How does relational closeness develop through long-term interaction among local actors in Batik Lasem cultural practices?*”

CONCEPTUAL FRAMEWORK

Relational closeness should not be treated as an automatic outcome of time spent together. In workplace scholarship, close personal ties are distinguished from routine collegial contact by mutuality, emotional significance, and communication that recognizes coworkers as unique individuals rather than solely as role occupants (Chory & Horan, 2023). Moreover, recent network evidence indicates that closeness does not produce uniform consequences because its associations with identification and well-being differ between advice and friendship ties (Yue et al., 2026). Thus, long-term interaction provides opportunities for closeness, but duration alone does not explain how relationships acquire meaning.

This distinction is particularly important in cultural work settings, where work simultaneously constitutes an economic activity and a cultural practice. Contemporary craft research demonstrates that cultural and commercial meanings cannot be cleanly separated but are continuously revalued through how cultural products are created, used, and circulated (Berta, 2025). In Batik Lasem, repeated interaction therefore occurs within a culturally meaningful production system. Shared routines may generate familiarity and trust, yet these outcomes must be interpreted as communicatively constructed rather than assumed consequences of community continuity.

Relational Dialectics Theory (RDT) provides a critical lens for examining this construction because it conceptualizes relationships as constituted through ongoing meaning-making and the interplay of competing discourses. Recent RDT scholarship confirms that relational meanings emerge contextually rather than from stable or universally harmonious relational states (Thomas & Scharp, 2026). Within work relationships, tensions such as connection (autonomy and equality) hierarchy are not necessarily signs of interpersonal conflict; instead, they are structural contradictions through which actors negotiate collaboration, identity, and authority (Mikkola et al., 2025). This perspective prevents family-like closeness from being interpreted as evidence that power and role differences have disappeared.

This study conceptualizes relational closeness in Batik Lasem as a negotiated communicative accomplishment. Long-term interaction creates temporal continuity and shared experiences,

while everyday communication assigns relational meaning to these experiences. Closeness develops as local actors construct familiarity, belonging, and mutual recognition while continuing to acknowledge owner–worker responsibilities. The analytical focus is therefore not merely whether prolonged interaction produces closeness, but how cultural meanings, interpersonal communication, and role-based dialectics jointly sustain closeness without dissolving structured work relationships.

RESEARCH METHODOLOGY

This study employs a qualitative interpretive approach to explore how relational closeness develops through long-term interaction among local actors involved in Batik Lasem cultural practices. A qualitative interpretive design enables the researcher to understand how participants construct meanings from their everyday communication experiences (Anggraini & Sugiyanto, 2021). The study examines interpersonal relationships as communicative processes that evolve through sustained interaction rather than as fixed social conditions. Accordingly, the researcher focuses on how relational closeness is developed and maintained within structured work relationships among Batik Lasem artisans and workers. This approach allows the interpretation of relational experiences from the participants' perspectives.

Data were collected from 8 participants in one Focus Group Discussion (FGD) and 2 in-depth interviews conducted with Batik Lasem business owners with extensive experience in local batik production. Participants were selected using purposive sampling because they were directly involved in long-term interpersonal interaction within Batik Lasem cultural practices. The selection criteria included active involvement in batik production, prolonged work experience, and continuous communication with other local actors. The profiles of all participants and their relevance to the study are presented in Table 1. This sampling strategy ensured that each participant could provide information relevant to the research objectives.

Table 1. Informant Profile

Informant Code	Informant Name	Informant Profile	Relevance to the Study
FGD 1	Participant 1	Batik worker, long-term experience in batik production	Represents everyday interpersonal interaction among workers
FGD 2	Participant 2	Batik worker, involved in manual batik process	Provides insight into communication in work practices
FGD 3	Participant 3	Batik artisan, experienced in pattern-making	Explains relational interaction in production activities

Informant Code	Informant Name	Informant Profile	Relevance to the Study
FGD 4	Participant 4	Batik worker, involved in the coloring process	Describes communication patterns in collaborative work
FGD 5	Participant 5	Batik worker, long-term involvement in batik activities	Reflects sustained interaction among workers
FGD 6	Participant 6	Batik artisan, family-based work experience	Shows relational closeness in work setting
FGD 7	Participant 7	Batik worker, daily interaction with artisans	Provides perspective on communication routines
FGD 8	Participant 8	Batik worker, experienced in traditional batik process	Supports understanding of long-term interaction
INT 1	Batik Purnomo	Batik business owner / artisan	Provides perspective on structured work relationships
INT 2	Batik Maranatha	Batik business owner / artisan	Explains interaction between owner and workers

Source: Author, 2026

The FGD was conducted to capture collective perspectives and shared communication experiences among batik workers, whereas the in-depth interviews explored individual interpretations of relational communication from the perspectives of Batik Purnomo and Batik Maranatha as business owners. All data collection activities were conducted directly in Lasem, Central Java, allowing the researcher to observe the communicative context in which interpersonal relationships developed. Each interview and FGD session was audio-recorded with participants' permission and subsequently transcribed verbatim for analysis. Combining FGD and interview data enabled the researcher to compare collective interaction patterns with individual experiences, thereby enriching the interpretation of relational processes.

The data were analyzed using inductive thematic analysis to identify recurring patterns related to long-term interaction and relational closeness (Naeem et al., 2023). The researcher repeatedly reviewed the interview and FGD transcripts to become familiar with the data before generating initial codes. Similar codes were then grouped into broader categories representing recurring communication patterns and relational experiences among participants. These categories were then refined into overarching themes that reflected the communicative processes underlying relational closeness. Finally, the themes were interpreted using Relational Dialectics Theory to explain how interpersonal relationships were negotiated and sustained within structured work settings. Member checking was also conducted by confirming the interpretations with selected participants to ensure that the findings accurately represented their experiences (Marlina, et al., 2024).

FINDINGS AND DISCUSSION

Relational Closeness through Long-Term Interaction

Interpersonal relationships among local actors in Batik Lasem develop through long-term interaction that occurs over decades. Informants describe that they have worked together since a young age and continue until old age. This sustained interaction creates familiarity and shared experiences among actors. Participants emphasize that their relationships extend beyond formal work roles. As a result, relational closeness becomes a natural outcome of long-term interaction.

"Mulai S.D... sampai sekarang sudah 42 tahun" (FGD1, 2025)

"Mas Gustaf itu masih SD saya sudah disini, sampai sekarang" (FGD2, 2025)

"Ada yang di generasi zamannya Mami... sampai sekarang ada" (INT2, 2025)

Participants also describe that long-term interaction builds emotional attachment within their relationships. They perceive their relationships as close because they have interacted continuously over time. Informants express that their relationships resemble family relationships. This condition emerges from repeated interaction and shared life experiences. Therefore, relational closeness is formed gradually through sustained interaction.

"Seperti saudara sendiri... antara bos sama karyawan gak ada bedanya." (FGD3, 2025)

"Senang karena kerjanya sama keluarganya Batik Purnomo." (INT1, 2025)

Relational Closeness within Structured Work Relationships

Relational closeness develops within structured work relationships where roles remain clearly defined. Informants acknowledge the presence of differences between owners and workers. However, these differences do not limit communication among actors. Participants understand their positions while maintaining informal interaction. This indicates that role structure does not create distance in relationships.

"Bedane cuman bos dan karyawan tapi soal bicara biasa" (FGD4, 2025)

"Semua motif, desain, warna semua saya yang mengatur" (INT2, 2025)

Participants explain that communication occurs naturally without rigid boundaries. They interact freely in daily activities while still respecting role-based responsibilities. Informants do not perceive hierarchy as a barrier to interpersonal communication. Instead, they maintain

closeness within existing structures. Therefore, relational closeness and structured roles coexist in everyday interaction.

"Kalau kepengen ngobrol ya ngobrol" (FGD5, 2025)

"Kebanyakan sesuai dengan arahan saya" (INT2, 2025)

Relational Closeness Supported by Flexible Work Practices

Relational closeness is reinforced by flexible work practices among local actors. Informants explain that work systems allow them to manage personal and family responsibilities. This flexibility enables them to continue working while maintaining their daily lives. Participants describe that interaction is not limited to the workplace. As a result, relationships extend beyond formal work settings.

"Kalau punya kerjaan di rumah bisa libur... nanti masuk lagi" (FGD6, 2025)

"Enaknya di sini mau libur mau masuk, tergantung yang batik" (FGD7, 2025)

Participants also describe that flexible work systems support continuous interaction. They can remain connected even when working from different locations. Informants explain that work can be done at home while maintaining coordination with others. This condition allows interaction to continue over time. Therefore, relational closeness is sustained through flexible interaction patterns.

"Pembatiknya disebar ke rumah-rumah... dikerjakan di rumah" (INT1, 2025)

Minimal Conflict and Harmony in Interpersonal Interaction

Interpersonal communication among actors is characterized by minimal conflict in daily interaction. Informants report that conflict rarely occurs in their work environment. They describe their work as comfortable and without tension. Participants emphasize that maintaining good relationships is important. This condition contributes to relational stability over time.

"Nggak pernah ngeluh... kerjaan santai" (FGD8, 2025)

Participants also indicate that communication is adjusted to maintain harmony. They avoid behaviors that may disrupt relationships. Informants prioritize maintaining good interpersonal relations in their interaction. This reflects shared norms in communication practices. Therefore, relational closeness is supported by harmonious interaction.

Relational Closeness as an Outcome of Long-Term Interaction

The findings indicate that relational closeness among local actors in Batik Lasem is not merely the result of prolonged interaction but develops through continuous communicative processes embedded in everyday cultural work practices. Participants consistently described working together for decades, beginning from childhood or early adulthood and continuing throughout their working lives. These long-term interactions enable individuals to accumulate shared experiences, establish recurring communication routines, and develop mutual understanding that extends beyond formal workplace relationships. Rather than functioning solely as repeated encounters, sustained interaction creates a communicative environment in which interpersonal relationships gradually acquire deeper relational significance. Such findings are reflected in the following statements:

“Mulai S.D... sampai sekarang sudah 42 tahun” (FGD1, 2025)

“Mas Gustaf itu masih SD saya sudah disini, sampai sekarang” (FGD2, 2025)

From the perspective of Relational Dialectics Theory (RDT), these findings demonstrate that relationships are constituted through ongoing communication rather than existing as fixed interpersonal states (Baxter, et al, 2021). Mikkola, et al., (2025) argues that relational meaning is continuously produced through discourse, where individuals negotiate how they understand themselves and others within a relationship. In the Batik Lasem community, repeated conversations, collaborative production activities, and everyday interactions become discursive spaces in which participants collectively construct meanings of familiarity, trust, and togetherness. In this study, relational closeness should be understood not as an automatic consequence of spending many years together, but as the outcome of communicative meaning-making that occurs throughout sustained interaction.

This interpretation also expands the understanding of long-term interaction proposed in interpersonal relationship studies. West et al. (2022) explain that relationships develop through the accumulation of shared experiences that provide common interpretive resources for future communication. Similarly, Szczuka et al., (2026) argues that relational intimacy emerges because repeated interaction allows individuals to establish trust, reciprocity, and emotional attachment over time. The present findings support these perspectives while extending them into the context of community-based cultural work. Within Batik Lasem, shared work experiences are inseparable from cultural routines, collective production practices, and local

social norms, indicating that relational closeness is simultaneously shaped by interpersonal communication and the socio-cultural environment in which interaction occurs.

An important implication of these findings is that long-term interaction does not eliminate relational differences among participants. Business owners and workers continue to recognize their respective responsibilities and organizational positions, yet these distinctions rarely interrupt interpersonal communication. Instead, participants negotiate connectedness while maintaining role differentiation in everyday interaction. This pattern reflects the connectedness–autonomy dialectic proposed by Baxter and Montgomery (1996), where relational partners continuously balance the desire for closeness with the recognition of individual identities and social roles (Feeney & Fitzgerald, 2022). However, unlike many organizational settings in which dialectical tensions are expressed through negotiation or conflict, the dialectical process in Batik Lasem operates implicitly through shared cultural values emphasizing harmony, mutual respect, and relational continuity.

Taken together, these findings suggest that relational closeness should be interpreted as a communicative process rather than merely a relational outcome. Long-term interaction provides the temporal condition through which shared experiences accumulate, while everyday communication enables participants to negotiate relational meanings that gradually strengthen connectedness. Therefore, the primary contribution of this study is not simply to demonstrate that long-term interaction produces relational closeness, but to explain how communicative meaning-making transforms sustained interaction into enduring interpersonal relationships within community-based cultural practices.

Relational Closeness as Personal and Family-Like Relationships

The findings further show that relational closeness develops into more personal and meaningful relationships over time. Informants describe their relationships not only as work-related but also as resembling family relationships. This indicates that long-term interaction does not only produce familiarity but also enables the accumulation of shared experiences that shape relational meaning. In this context, relational closeness is constructed through everyday interaction rather than formal organizational structures. Such findings are reflected in the following statements:

“Seperti saudara sendiri... antara bos sama karyawan gak ada bedanya (FGD3, 2025)

“Senang karena kerjanya sama keluarganya Batik Purnomo” (INT1, 2025)

Rather than suggesting the disappearance of organizational roles, these findings illustrate how relational meanings are continuously negotiated through everyday communication. According to Relational Dialectics Theory, interpersonal relationships are constituted through the coexistence of competing relational discourses rather than the dominance of a single relational orientation (Rodrigue, 2023). In the Batik Lasem context, participants simultaneously experienced connectedness through family-like relationships and autonomy through ongoing recognition of work responsibilities. This coexistence demonstrates that relational closeness is sustained because actors negotiate interpersonal meanings without dissolving role distinctions embedded in the production process.

The empirical findings also suggest that flexible work arrangements strengthen this communicative process. Home-based production, flexible work schedules, and extended collaboration create opportunities for frequent interpersonal interaction beyond formal workplace routines. These conditions enable participants to maintain communication across both professional and personal contexts, reinforcing familiarity, reciprocity, and relational continuity over time.

This interpretation extends previous interpersonal communication studies that associate relational closeness primarily with repeated interaction and emotional (Hall, et al., 2022). While these perspectives emphasize the importance of shared experiences, the present findings demonstrate that relational closeness is also sustained through the communicative negotiation of organizational roles within community-based cultural practices. In other words, participants do not become close because formal structures disappear; rather, they remain close because communication enables them to reinterpret these structures through shared relational meanings.

From a theoretical perspective, these findings broaden the application of Relational Dialectics Theory within community-based cultural work settings. Previous applications of RDT frequently describe dialectical tensions as explicit negotiations between opposing relational needs. However, the Batik Lasem context demonstrates that connectedness and autonomy may coexist implicitly through culturally embedded communication practices emphasizing harmony, mutual respect, and relational continuity.

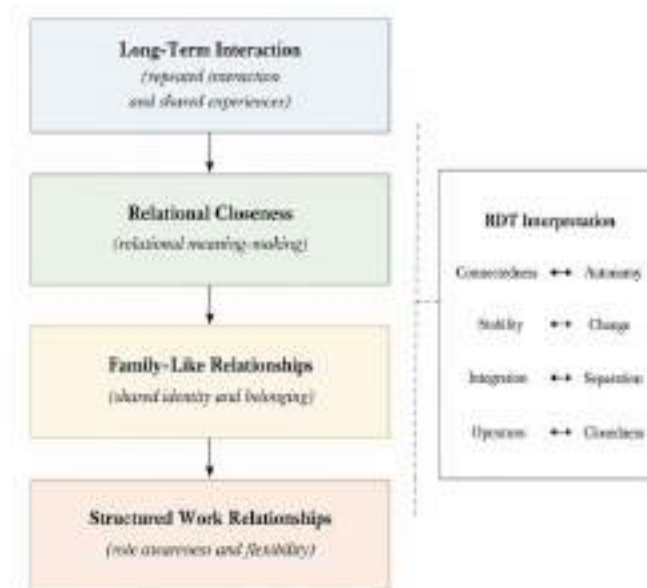


Figure 1. Communicative Development of Relational Closeness in Batik Lasem through Relational Dialectics Theory (Author, 2026)

The Figure 1 summarizes the relationship between the empirical findings and the study's analytical discussion. It synthesizes the study's analytical argument by illustrating the communicative mechanism through which relational closeness develops and is sustained within the Batik Lasem community. Rather than serving as a descriptive summary of the findings, the figure integrates the four empirical themes into a coherent communicative process that explains how relational closeness develops and is sustained within the Batik Lasem community. The left side of the figure presents the progression of the empirical findings, whereas the right side situates these findings within the dialectical perspective of RDT. Together, both components demonstrate that relational closeness is understood as an ongoing communicative process rather than a fixed interpersonal condition.

The figure begins with long-term interaction, which represents the empirical condition in which participants engage in repeated communication over many years. Through these continuous interactions, individuals accumulate shared experiences that gradually strengthen relational closeness. As communication becomes part of everyday routines, participants develop shared understandings that are reflected in family-like relationships characterized by familiarity, trust, and mutual belonging. Importantly, these relationships persist within structured work contexts, where role awareness, flexible work practices, and interpersonal harmony enable relational closeness to be maintained without eliminating organizational boundaries.

The right panel illustrates how this communicative process is interpreted through the lens of Relational Dialectics Theory. Rather than representing separate stages of relationship

development, the four dialectical pairs operate throughout the entire communicative process. The empirical findings indicate that connectedness, stability, integration, and openness become the dominant orientations shaping everyday interaction, while autonomy, change, separation, and closedness remain present as implicit relational dimensions. Rather than producing overt conflict, these opposing orientations are continually negotiated through communication, reflecting Baxter's (2011) argument that interpersonal relationships are constituted by ongoing dialogue and the coexistence of multiple relational discourses.

Taken together, the conceptual synthesis highlights the principal contribution of this study. The figure demonstrates that relational closeness is not simply the result of prolonged interaction or emotional attachment, but emerges through continuous communicative negotiation embedded within everyday cultural work practices. By integrating the empirical findings with Relational Dialectics Theory, the figure provides a contextually grounded explanation of interpersonal communication in Batik Lasem and illustrates how relational closeness can be understood as a dynamic process sustained through long-term interaction, shared relational meanings, and structured work relationships.

CONCLUSION

This study shows that relational closeness among local actors in Batik Lasem develops through long-term interaction embedded in everyday work practices. Sustained interaction enables familiarity and shared experience, which gradually evolve into family-like relationships through communicative meaning-making. These relationships are not separated from work structures, as actors maintain role awareness while sustaining interpersonal closeness. Thus, relational closeness emerges as a dynamic process shaped by interaction, experience, and relational context.

This study confirms that the research objective has been achieved by explaining how relational closeness develops through long-term interaction. The findings contribute to interpersonal communication studies by demonstrating that relational closeness can coexist with structured roles without generating visible tension. The study also highlights the importance of everyday communication practices in sustaining relational bonds within community-based work settings. Future research may explore similar relational processes in different cultural or organizational contexts to extend the applicability of these findings.

LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

This study is limited by its focus on a specific cultural setting and does not account for variations across work systems or communication environments, which may restrict the transferability of its findings. Future research should examine relational communication across more diverse organizational, industrial, structural, and cultural contexts, particularly in relation to changing work patterns and generational dynamics.

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COMMUNICATIONS

Human–AI Symbiosis in Educational Communication: A Discursive Mapping of Cyborg Pedagogy and Human Cognition

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ABSTRACT

The integration of AI into education expands access to learning while intensifying cognitive dependence, trust miscalibration, and algorithmic control. This conceptual study employs critical interpretive synthesis and discursive mapping to examine the teacher–student–AI relationship. Findings show that human–AI symbiosis forms an asymmetrical communicative ecology with three possible outcomes: cognitive augmentation, cognitive substitution, or algorithmic domination. Educational value depends on AI literacy, verification, teacher guidance, transparency, and accountable governance.

ABSTRAK

Integrasi AI dalam pendidikan memperluas akses belajar sekaligus memunculkan risiko ketergantungan kognitif, penyalahgunaan kepercayaan, dan kontrol algoritmik. Studi konseptual ini menggunakan sintesis interpretif kritis dan pemetaan diskursif untuk menelaah relasi guru–mahasiswa–AI. Temuan menunjukkan bahwa simbiosis manusia–AI membentuk ekologi komunikasi yang asimetris dan menghasilkan tiga kemungkinan: augmentasi kognitif, substitusi kognitif, atau dominasi algoritmik.



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INTRODUCTION

A university student who consults a generative artificial intelligence system no longer encounters technology merely as a storage device, search engine, or channel for retrieving information. Through prompting, follow-up questioning, interpretation, and revision, the learner enters a communicative exchange in which AI may provide explanations, recommendations, evaluations, and apparently personalised feedback (Wang et al., 2025). Unlike earlier educational technologies that primarily stored or transmitted content, conversational AI directly participates in the linguistic production of academic knowledge. Communication, cognition, and pedagogical action are therefore increasingly distributed across teachers, learners, and computational systems (Herari et al., 2026; Nuryadin, 2023).

This transformation is already visible in Bangladesh. In a qualitative study of 20 Khulna University students, Hasib & Islam (2025) found that ChatGPT was used for assignments, research, presentations, information seeking, and non-academic purposes because students considered it efficient and accessible. Participants nevertheless encountered false references, standardized feedback, and uncertainties surrounding responsible attribution, while some reported strategies for bypassing plagiarism-detection mechanisms. AI may therefore operate simultaneously as an academic assistant, conversational partner, persuasive knowledge source, and mechanism through which academic integrity is renegotiated.

The Bangladesh case reveals a central contradiction in AI-supported education. The speed, fluency, responsiveness, and apparent personalization that make conversational AI attractive may also make its limitations less visible to learners. Students can receive answers that appear coherent and authoritative without being able to determine whether they are accurate, contextually appropriate, or intellectually sufficient. Human–AI interaction consequently broadens access to educational support while creating uncertainty concerning knowledge, responsibility, and the depth of learning.

Although generative AI introduces novel technological capabilities, the reorganization of pedagogical authority is not historically unprecedented in South Asia. Brahmanical and later Hindu learning traditions developed through relationships among teachers, disciples, texts, oral practices, ethical formation, and everyday experience. The guru–shishya tradition emphasised sustained proximity, recitation, observation, practice, discipline, and the cultivation of intellectual and moral character (Mookerji, 1998). Learning was therefore

understood not merely as information transfer but as relational formation shaped by presence, communication, and trust.

Classical South Asian traditions also contained dialogic practices in which questioning, response, argument, and reflection contributed to knowledge formation. The conversation between Krishna and Arjuna in the Bhagavad Gita, for example, symbolically represents learning as the articulation of uncertainty and the development of ethical judgment through dialogue. Nevertheless, the guru–shishya relationship should not be romanticized as egalitarian, because teachers retained substantial authority and access to education was influenced by social position, gender, institutional location, and lineage (Mookerji, 1998; Prickett, 2007). Its relevance lies in demonstrating that educational communication has always been structured by culturally specific distributions of authority.

Islamic educational traditions subsequently diversified the pedagogical landscape through maktab, madrasa, Sufi, scholarly, and master–disciple networks. The transmission of ‘ilm involved oral instruction, recitation, memorization, textual commentary, interpretation, disputation, and ethical cultivation, while teacher–student relations contributed to scholarly authority and community formation (Hefner, 2000). In South Asia, Sufi networks and communities of ‘ulama supported written and oral learning, while madrasas developed specialised curricula and forms of scholarly certification (Sanyal, 2021). Hindu and Islamic pedagogies were neither internally uniform nor entirely separate, but both demonstrate that education has long been inseparable from cultural legitimacy, hierarchy, and institutional power.

British colonial rule produced another reconfiguration by reorganising educational language, curriculum, institutions, and political purpose. Macaulay’s 1835 Minute on Indian Education supported English-language instruction and Western knowledge while envisioning an intermediary class serving colonial administration (Macaulay, 1835). Colonial education did not immediately eliminate indigenous practices, but it established new hierarchies among languages, disciplines, texts, and authorised forms of knowledge. Curriculum and literary instruction consequently functioned as both pedagogical resources and instruments for producing particular identities and political relationships (Kumar, 2005; Viswanathan, 2015).

This historical trajectory shows that pedagogical authority in the Indian subcontinent has repeatedly changed alongside political, institutional, media, and economic transformations. Residential mentorship, oral and textual scholarship, religious institutions, colonial classrooms,

mass education, digital platforms, and generative AI represent different configurations through which knowledge is defined, communicated, evaluated, and governed. Generative AI is distinctive in that it not only conveys educational messages but also generates responses and participates directly in communicative exchanges. The teacher–student relationship is consequently developing into a teacher–student–AI configuration in which communicative participation expands while accountability remains asymmetrically human.

Evidence beyond Bangladesh reinforces this concern. Stojanov (2023) experienced ChatGPT as a responsive and motivating learning scaffold, but also found its explanations superficial, inconsistent, and occasionally contradictory, producing cognitive flow alongside an overestimation of understanding. Similarly, Sun et al., (2024) found that students using ChatGPT in programming interacted more frequently with automated feedback and debugging processes, yet their performance did not differ significantly from that of students engaged in self-directed learning. Increased human–AI interaction should therefore not automatically be equated with deeper cognition, improved performance, or greater autonomy.

The institutional urgency of this transformation is reflected in UNESCO's concern that generative AI has developed more rapidly than many educational regulations and institutional capacities, particularly regarding privacy, validation, inclusion, agency, and responsible use (UNESCO, 2023). Yet current debate remains divided between technological optimism and technological alarmism, overlooking how educational consequences emerge through prompting, interpretation, credibility, feedback, and the allocation of responsibility. The novelty of this paper lies in approaching human–AI symbiosis as a problem of educational communication and examining the teacher–student–AI relationship as an asymmetrical ecology of cognition, meaning-making, and authority. Accordingly, this research emphatically puts emphasis on the technical accuracy and learning outcomes in association with under-theorizing educational communication, specifically, how Large Language Models (LLMs) impact the triadic negotiation among teachers, students, and computational agents or AI. To connect this conceptual gap, this paper addresses the following research questions:

1. How is educational communication conceptualized and reconfigured within the emerging triadic teacher–student–AI relationship?
2. What dominant discursive categories shape scholarly and institutional representations of human–AI symbiosis in learning contexts?

3. In what ways do cyborg pedagogy, distributed cognition, critical pedagogy, and human–machine communication integrate to explain the cognitive and political outcomes of this symbiosis?

METHODOLOGY

This study employed a critical conceptual research design combining theory synthesis with model development. Conceptual research generates new explanations by clarifying, connecting, and critically reorganizing existing theoretical relationships rather than collecting primary empirical data or testing measurable effects (Jaakkola, 2020). The study integrated cyborg and posthuman pedagogy, distributed cognition, critical pedagogy, and human–machine communication to examine human–AI symbiosis as a cognitive, communicative, political, and institutional relationship. Its analytical corpus comprised peer-reviewed conceptual and empirical publications, foundational scholarly works, historical sources on South Asian pedagogy, and relevant international policy documents selected purposively for their relevance to educational interaction, cognitive distribution, communicative agency, epistemic authority, datafication, and institutional control.

Drawing on critical interpretive synthesis, discursive mapping was conducted iteratively to examine how the selected sources represented AI as a tool, a cognitive extension, a communicative participant, a knowledge authority, or a mechanism of institutional governance. This approach is appropriate for heterogeneous evidence because it moves beyond descriptive summary to identify assumptions, contradictions, and relationships across theoretical and empirical accounts (Dixon-Woods et al., 2006). The analysis proceeded by identifying central claims and observations, interpreting them through the four theoretical perspectives, comparing convergent and contradictory positions, and synthesizing the resulting patterns into the teacher–student–AI ecology, three systemic vulnerabilities, and three possible outcomes: cognitive augmentation, cognitive substitution, and algorithmic domination. Because the objective was interpretive theory-building rather than exhaustive evidence aggregation, the study does not claim to constitute a systematic review (Snyder, 2019).

Published cases from Bangladesh, Pakistan, programming education, and autoethnographic learning were used as secondary empirical anchors rather than as a representative cross-national sample. They were selected because they provided contrasting evidence concerning

academic assistance, cognitive offloading, trust, feedback, performance, and dependency, thereby illustrating how conceptual relationships may operate under different conditions without supporting statistical generalization (Siggelkow, 2007). Analytical credibility was strengthened through comparison among theoretical, empirical, historical, and policy sources, attention to evidence challenging celebratory accounts of symbiosis, and repeated examination of emerging interpretations against the original publications.

LITERATURE REVIEW

Research on artificial intelligence in education has historically been dominated by questions of technological functionality, instructional efficiency, and measurable learning outcomes. Zawacki-Richter et al. (2019) found that higher education research primarily concentrated on profiling and prediction, assessment and evaluation, adaptive systems, and intelligent tutoring, while educators and pedagogical relationships received comparatively limited attention. A subsequent meta-systematic review indicates that the field continues to privilege personalization, prediction, and technological performance despite growing concerns regarding ethics, contextual sensitivity, methodological rigor, and interdisciplinary participation (Bond et al., 2024). Existing scholarship has therefore become increasingly sophisticated in identifying what educational AI can perform, but remains less developed in explaining how it reorganises cognition, authority, communication, and institutional power.

The movement from AI-directed to AI-supported and AI-empowered education represents an important attempt to reposition learners as active participants rather than recipients of automated instruction (Ouyang & Jiao, 2021). Nevertheless, the designation of learners as “collaborators” or “leaders” does not necessarily demonstrate that they possess meaningful authority over how AI is designed, implemented, or interpreted. Interactive features may increase participation while still directing learners toward predefined categories, automated recommendations, and platform-specific forms of knowledge. Human–AI collaboration should therefore be evaluated not only through the presence of interaction but through the distribution of cognitive labor, epistemic authority, and decision-making capacity (Boyd & Markowitz, 2025).

Generative AI intensifies these concerns by moving artificial intelligence from relatively invisible functions such as prediction and analytics into direct linguistic interaction with learners (Tao, et al., 2026). Large language models can assist with explanations, feedback,

brainstorming, translation, content generation, and personalized support, while simultaneously producing misinformation, bias, opacity, and academically inappropriate forms of dependency (Farrokhnia et al., 2024; Kasneci et al., 2023). These benefits and risks are not separate consequences because the speed, fluency, and responsiveness that make generative AI attractive can also make its limitations more difficult to recognise. Across the literature, this tension produces three interconnected systemic vulnerabilities.

Attentional Capture and Cognitive Offloading

The first vulnerability concerns the possibility that AI-supported learning may move from cognitive assistance toward cognitive substitution. Cognitive offloading refers to the use of external resources or actions to reduce the internal demands of remembering, processing, or problem-solving (Risko & Gilbert, 2016). Offloading is not inherently detrimental because educational tools have always extended human cognitive capacity; however, it becomes problematic when learners routinely delegate interpretation, argument construction, verification, and decision-making without retaining reflective oversight. The immediate availability of fluent AI responses can therefore create conditions in which convenience becomes more influential than sustained cognitive engagement.

This risk is reinforced by automation bias, through which users may privilege algorithmic suggestions even when contradictory information or alternative reasoning is available (Parasuraman & Manzey, 2010). Within educational environments, automation bias may appear when students accept AI-generated answers because they are coherently phrased, rapidly produced, or presented with apparent confidence. Repeated reliance may gradually reposition AI from a resource for inquiry into the default point of departure and conclusion of intellectual activity. The central concern is consequently not whether learners use AI, but whether such use preserves the capacity to formulate questions, tolerate uncertainty, evaluate evidence, and construct independent judgments.

Attentional capture and cognitive offloading should therefore be treated as related but distinct processes. Attentional capture describes how an always-available and highly responsive system may become the preferred focus of learning activity, whereas cognitive offloading describes the transfer of mental work to that system. When combined, they risk narrowing learning into prompt production and output consumption rather than sustained interpretation

and dialogic reflection. Human–AI symbiosis cannot consequently be inferred from frequent interaction because intensive use may indicate productive cognitive extension, avoidant delegation, or a combination of both.

Trust Calibration and Epistemic Authority

The second vulnerability concerns how learners determine when an AI system should be trusted. Research on human trust in AI demonstrates that reliance is influenced not only by technical performance but also by perceived competence, transparency, embodiment, interaction quality, and the expectations users bring to automated systems (Glikson & Woolley, 2020). Trust calibration therefore requires neither unconditional confidence nor categorical rejection, but alignment between the system's actual reliability and the degree of reliance placed upon it. In educational communication, this alignment is difficult because learners may lack sufficient disciplinary knowledge to identify subtle inaccuracies in an apparently convincing response (Sohail & Lin, 2025).

Large language models make this problem particularly significant because linguistic fluency can be mistaken for understanding or epistemic reliability. (Bender et al., 2021) caution that language models generate textual patterns without grounding them in communicative intention or human forms of meaning, while (Kasneci et al., 2023) identify hallucination, bias, and opacity as substantial challenges for educational use. A response may therefore be grammatically polished and contextually plausible while remaining factually incorrect, conceptually superficial, or normatively problematic. The system's communicative persuasiveness may exceed its epistemic dependability.

This tension reconfigures epistemic authority within education. Teachers are no longer the only visible source of explanation, yet AI does not become an accountable knowledge authority merely because learners perceive it as one. Learners must instead undertake continuous verification, comparison, and contextual evaluation, potentially reducing the cognitive relief that automation promises to provide. Trust calibration should therefore be understood as an educational competency requiring AI literacy, disciplinary judgment, source evaluation, and awareness of how linguistic confidence can conceal uncertainty.

Surveillance, Control, and Power Dynamics

The third vulnerability emerges from the data infrastructures required to make educational AI adaptive and personalised. AI-supported systems frequently depend upon the collection, classification, and analysis of learner behaviour, performance, interaction histories, and predictive profiles. Akgun & Greenhow (2022) identify privacy, transparency, bias, autonomy, and accountability as central ethical concerns in educational AI. Personalisation must therefore be examined not only as pedagogical assistance but also as a process through which students become increasingly measurable, predictable, and institutionally visible.

Learning analytics research has long demonstrated that educational data practices are inseparable from ethical questions concerning consent, institutional responsibility, vulnerability, and the unequal distribution of benefits and risks (Slade & Prinsloo, 2013). Students may value data-informed educational support while simultaneously demanding greater knowledge of what is collected, who may access it, and how it influences institutional decisions (Ifenthaler & Schumacher, 2016). The central issue is not simply whether monitoring improves learning outcomes, but whether learners can meaningfully understand, challenge, or refuse the conditions under which their activities are converted into data. Personalised support can otherwise become the legitimising language through which surveillance is normalised.

These dynamics also complicate claims that teachers, students, and AI constitute equal partners. AI systems remain embedded within commercial platforms, institutional procurement decisions, proprietary models, and governance structures that individual users rarely control. Teachers and learners may appear to retain agency while operating within interfaces that delimit available choices, rank information, and record behaviour. Human–AI symbiosis is therefore not merely an interaction between two agents but an institutional arrangement shaped by asymmetrical capacities to design, monitor, classify, and contest technological systems.

THEORETICAL FRAMEWORK

Human–AI symbiosis cannot be adequately explained through a single theoretical tradition because it simultaneously concerns ontological boundaries, cognitive processes, institutional power, and communicative relations. This study therefore develops an integrative analytical framework from four established bodies of scholarship: cyborg and posthuman pedagogy,

distributed cognition, critical pedagogy, and human–machine communication. These perspectives are not treated as interchangeable, nor are they assembled merely to provide a broad literature summary. Instead, each addresses a distinct analytical problem and corrects the limitations of the others: posthumanism explains entanglement, distributed cognition specifies cognitive distribution, critical pedagogy interrogates power, and human–machine communication clarifies interaction and meaning-making.

Cyborg and Posthuman Pedagogy: Human–Technology Entanglement

Cyborg and posthuman scholarship challenges the assumption that the human learner is an autonomous and self-contained subject who merely uses technology from the outside. Haraway's cyborg destabilizes categorical separations between organism and machine, while Hayles demonstrates that posthumanism should not be reduced to the disappearance of the body or the replacement of humans by information systems (Haraway, 1995; Hayles, 1999). The relevant theoretical point is therefore not that learners literally become machines, but that their actions, identities, and capacities are increasingly constituted through material and informational relations with technological systems. In educational contexts, this lens redirects attention from AI as an external instructional aid toward the sociotechnical conditions through which learning is produced.

Cyborg pedagogy further extends this critique by treating technological hybridity as a site of both possibility and resistance rather than as evidence of inevitable progress. Garoian & Gaudelius (2001) position the cyborg as a critical pedagogical metaphor through which the social, political, and cultural assumptions embedded in information technologies can be exposed and questioned. This position is important because a celebratory language of "symbiosis" may otherwise naturalize AI adoption and obscure the corporate infrastructures, training data, interface designs, and institutional decisions that condition the relationship. Accordingly, this study uses cyborg pedagogy to conceptualize the learner–AI relation as an entanglement but rejects the deterministic conclusion that technological integration is automatically reciprocal, emancipatory, or equal.

The posthuman perspective also prevents the analysis from restoring human exceptionalism under the language of human-centred AI. However, decentring the human does not require abandoning questions of embodiment, responsibility, or vulnerability. Hayles's critique of

disembodied information is especially relevant because generative AI can create the impression that knowledge exists independently of the bodies, histories, labour, and cultural contexts through which it is produced. Thus, the posthuman lens establishes the ontological condition of human–AI interdependence while leaving open the political question of who designs, owns, and governs that interdependence.

Distributed Cognition: Cognitive Processes Across Human–AI Assemblages

Distributed cognition provides a more precise account of how cognitive work may extend beyond the individual learner. Hutchins (1995) argues that cognition can be located within coordinated activity systems involving people, representational artefacts, and material environments rather than exclusively inside an individual mind. Clark & Chalmers (1998) similarly propose that external resources may become components of cognitive processes when they are reliably integrated into thinking and action. Applied to AI-mediated education, these arguments make it possible to analyse prompts, generated responses, stored information, feedback, revision, and verification as parts of a wider cognitive system.

This framework nevertheless requires stricter conditions than the simple claim that any use of AI constitutes cognitive extension. A generative system may support memory, comparison, explanation, or idea generation, yet it may also produce inaccurate outputs, conceal the basis of its responses, or encourage users to delegate judgments that they remain responsible for making. The central distinction is therefore between cognitive extension, in which an external resource supports and remains integrated with reflective reasoning, and cognitive substitution, in which the learner relinquishes epistemic monitoring to an opaque system. Human–AI symbiosis should not be inferred from frequency of use alone; it must be examined through the quality of coordination, verification, and metacognitive control.

Critical Pedagogy: Autonomy, Power, Surveillance, and Domination

Critical pedagogy addresses the normative and political questions that posthuman and cognitive accounts may leave underdeveloped. Freire's critique of banking education rejects pedagogical relations in which knowledge is deposited by an authoritative teacher into passive learners and instead advances dialogue, problem-posing, and critical consciousness (Freire et al., 2018). AI may appear to disrupt the teacher's monopoly over knowledge by providing

learners with alternative explanations, immediate feedback, and opportunities for self-directed inquiry. Yet the weakening of visible teacher authority does not necessarily eliminate domination; it may transfer authority to less visible algorithmic, institutional, and commercial systems.

A critical analysis must therefore ask who defines the objectives, classifications, and acceptable forms of knowledge embedded in AI-supported education. Williamson & Eynon, (2020) demonstrate that AI in education has developed through intersecting traditions of cognitive science, computational modelling, educational technology, and policy rather than through a politically neutral sequence of technical improvements. Selwyn (2019) similarly cautions against evaluating educational AI only through efficiency or performance by emphasizing the social, emotional, professional, and political dimensions of teaching. These critiques challenge accounts of symbiosis that treat the human and AI as two isolated partners while ignoring platform ownership, institutional procurement, data extraction, and asymmetries in the ability to contest automated decisions.

Critical pedagogy also provides the basis for examining surveillance and datafication. Learning analytics, adaptive systems, and AI-mediated assessments may transform learner activity into continuously monitored data, thereby making pedagogical support inseparable from classification and institutional visibility. The critical issue is not simply whether data collection improves learning, but whether learners understand the process, can refuse or challenge it, and retain meaningful control over how their data and performances are interpreted. In this framework, autonomy is not defined as freedom from technology but as the capacity to participate knowingly and contestably in the conditions under which technology mediates learning.

Human–Machine Communication: Interaction, Meaning-Making, and Communicative Agency

Human–machine communication supplies the communication-theoretical component required by the manuscript’s revised title. Guzman & Lewis (2020) argue that communicative AI cannot be adequately understood through models that treat technology only as a channel for human messages because users increasingly encounter AI systems as sources of responses, recommendations, voices, and social cues. Their framework directs attention to the functional

ways people interpret machines as communicators, the relational dynamics formed through repeated interaction, and the ontological questions produced when boundaries between human and machine communicators become unstable. This perspective allows the educational encounter to be analyzed not merely as technology-assisted instruction but as a communicative process.

In the teacher–student–AI configuration, AI participates in communication by generating explanations, reframing questions, evaluating text, simulating dialogue, and providing personalized feedback. Research on robots in classrooms has demonstrated that the perceived identity and role of a technological agent can influence judgments of credibility and learning, indicating that the source of a message matters alongside its informational content (Edwards et al., 2016). However, describing AI as a communicative participant should not be confused with granting it human intentionality, consciousness, or moral accountability. Its communicative agency is operational and attributed: the system produces consequential messages, while its capacities remain structured by models, data, designers, institutions, and user prompts.

This distinction is essential for analysing trust calibration and epistemic authority. Learners may respond socially to fluent language, interpret confident outputs as expertise, or treat personalized feedback as evidence of understanding, even when the system cannot assume responsibility for the consequences of its advice. Human–machine communication therefore asks how credibility is constructed, how users negotiate meaning with nonhuman interlocutors, and how responsibility is distributed when machine-generated messages shape educational decisions. It also clarifies that dialogue with AI is asymmetrical: the learner is embodied, socially accountable, and educationally vulnerable, whereas the system’s apparent conversational presence is produced through computational and institutional arrangements.

Integrating the Four Perspectives

Taken together, the four perspectives conceptualize human–AI symbiosis as a negotiated sociotechnical relation rather than a naturally harmonious partnership. Cyborg and posthuman pedagogy identifies the entanglement of humans and technologies; distributed cognition examines the allocation of cognitive labour; critical pedagogy exposes the power relations that organize such allocation; and human–machine communication explains how the relation is

enacted through messages, feedback, source perception, and meaning-making. The framework therefore analyses the teacher–student–AI triad through four questions: how actors become entangled, how cognition is distributed, how power is exercised, and how communicative agency is attributed.

Table 1. Integrative Theoretical Framework for Analysing Human–AI Symbiosis in Educational Communication

Theoretical Perspective	Main Analytical Function	Critical Question
Cyborg/posthuman pedagogy	Explains human–technology entanglement	How does AI become constitutive of pedagogical practice and learner identity?
Distributed cognition	Explains the distribution of cognitive labour	Which cognitive processes are extended, shared, or surrendered to AI?
Critical pedagogy	Examines autonomy, power, surveillance, and domination	Who controls the system, data, knowledge categories, and educational decisions?
Human-machine communication	Explains interaction, feedback, meaning-making, and communicative agency	How is AI perceived and negotiated as a source or participant in communication?

Source: Researcher, 2026

The original contribution of this study lies not in claiming to invent these four theoretical traditions, but in synthesizing them into an analytical architecture appropriate for educational communication. This synthesis produces a critical definition of human–AI symbiosis as a condition in which human and computational capacities become interdependent through recurring cognitive and communicative exchanges while remaining unequal in embodiment, accountability, institutional power, and control. Such a definition avoids both technological romanticism and categorical rejection by requiring analysis of when AI augments learning, when it displaces judgment, when it broadens dialogue, and when it intensifies surveillance or dependency. Human–AI symbiosis is therefore treated as an unresolved field of negotiation whose educational value depends on reflective judgment, contestable authority, and meaningful human agency.

FINDINGS AND DISCUSSION

The discursive mapping indicates that human–AI symbiosis does not represent a single or universally beneficial model of educational transformation. Instead, it describes a contested relationship in which technological assistance, cognitive delegation, communicative authority, and institutional control are combined in different proportions. The educational significance of

AI therefore cannot be determined merely by whether students and teachers use it, but by how cognition, meaning-making, responsibility, and decision-making are reorganised through that use. The findings reveal three interconnected movements: the formation of a teacher–student–AI ecology, the emergence of systemic vulnerabilities, and the redistribution of communicative and pedagogical authority.

The Hybrid Educational Ecology: Entanglement, Asymmetry, and the Augmentation–Substitution Continuum

The first analytical finding is that contemporary educational communication is gradually moving beyond the conventional teacher–student dyad. Generative AI can now answer questions, produce explanations, reformulate arguments, evaluate text, recommend revisions, and simulate personalised feedback. Through these functions, the system enters processes that were previously mediated primarily by teachers, peers, textbooks, and other human-authored academic sources. Education is consequently developing into a teacher–student–AI ecology in which communicative exchanges and cognitive activities circulate among human and computational participants.

The Bangladesh case illustrates that this ecology is already embedded in students' everyday academic practices. Students at Khulna University reported using ChatGPT for assignments, research, presentations, and information seeking, demonstrating that AI was involved not only in accessing information but also in shaping how academic material was organised and communicated (Hasib & Islam, 2025). The system consequently occupied several roles at once: search assistant, writing partner, feedback source, and apparent knowledge authority. However, the occurrence of fabricated references and standardised responses showed that communicative participation did not guarantee epistemic reliability.

This finding supports the view that AI should no longer be examined solely as a neutral educational tool. A tool is conventionally understood as remaining under the visible direction of its user, whereas generative AI produces responses that can redirect questions, introduce categories, frame problems, and influence subsequent decisions. Its outputs are therefore communicatively consequential even though the system does not possess human consciousness, embodiment, or moral responsibility. AI participates operationally in

communication, while accountability for accepting, verifying, and applying its messages continues to fall upon human actors.

The emergence of this hybrid ecology confirms human–technology entanglement, but it does not establish equality between humans and AI. Learners may depend on AI-generated explanations, yet they remain responsible for academic accuracy and ethical conduct. Teachers may be expected to supervise AI-supported learning, although they have limited access to students' private interactions with generative systems. Meanwhile, AI models remain shaped by developers, training data, commercial infrastructures, and institutional policies that users rarely control.

Human–AI symbiosis is therefore structurally asymmetrical. Humans bear the educational, ethical, and social consequences of error, while the system generates outputs without assuming responsibility for them. Students and teachers may interact directly with AI, but platform providers and institutional actors govern many of the conditions through which that interaction occurs. The relationship is interdependent at the level of practice but unequal at the levels of embodiment, accountability, transparency, and control.

This asymmetry is particularly visible when cognitive activity is distributed between learners and AI. Generative systems can extend human capacity by supporting brainstorming, linguistic reformulation, comparison, retrieval, feedback, and the exploration of alternative interpretations. Such assistance may reduce unnecessary cognitive load and enable learners to focus on disciplinary judgment or higher-level conceptual work. In this condition, AI functions as cognitive augmentation because external support remains connected to reflective human oversight.

Distributed cognition becomes pedagogically problematic, however, when assistance develops into substitution. Cognitive substitution occurs when learners delegate not only information retrieval but also problem formulation, argument construction, evaluation, and final judgment. The learner may remain technically involved by writing prompts and selecting outputs, but this limited participation does not necessarily demonstrate intellectual ownership. Prompting can become a procedural activity that conceals the transfer of substantive reasoning to the system.

The distinction between augmentation and substitution is supported by evidence from programming education. Sun et al. (2024) found that students using ChatGPT interacted more

frequently with automated feedback and debugging processes, yet their programming performance did not differ significantly from that of students engaged in self-directed learning. Increased interaction therefore reflected a more intensive human–AI feedback loop but did not automatically demonstrate deeper learning. Communicative frequency and cognitive quality should consequently be treated as analytically distinct.

The educational value of distributed cognition depends less on how much work is transferred to AI than on which forms of judgment remain under human control. AI use is augmentative when learners formulate the problem, interrogate the response, compare alternative evidence, and remain capable of explaining the resulting conclusion. It becomes substitutive when the system defines both the question and the answer while the learner primarily performs selection, editing, or submission. Human–AI symbiosis should therefore be understood as a continuum ranging from reflective augmentation to procedural dependency rather than as a stable state of collaboration.

Three Systemic Vulnerabilities of Human–AI Educational Communication

The second finding is that the teacher–student–AI ecology generates three interconnected vulnerabilities. These vulnerabilities concern the learner’s capacity to sustain attention and reasoning, the credibility attributed to machine-generated knowledge, and the institutional infrastructures through which AI-supported education is governed. They should not be interpreted as external side effects that appear only when technology is misused. Rather, they emerge from the same speed, personalisation, responsiveness, and data processing that make AI educationally attractive.

1. Attentional Capture and Cognitive Offloading

The first vulnerability occurs when AI becomes the default gateway through which learners approach academic problems. The system’s constant availability and immediate responsiveness may gradually reduce students’ willingness to remain with uncertainty, struggle with difficult texts, or construct an answer before seeking assistance. Attentional capture does not necessarily mean that AI distracts students from learning; it may instead reorganise learning around the expectation of rapid machine response. The learner’s attention becomes oriented toward generating effective prompts and processing outputs rather than sustaining independent inquiry.

Cognitive offloading becomes problematic when the externalisation of mental work removes the intellectual difficulty through which understanding is developed. Reading, comparing evidence, revising an argument, and confronting contradiction are not merely inefficient stages preceding an answer; they are constitutive parts of learning. When AI produces a polished response before the learner has developed a conceptual position, the system may replace rather than support this formative struggle. Efficiency can therefore conceal a decline in the learner's opportunity to practise reasoning.

The study of university students by Abbas et al. (2024) helps illustrate this vulnerability. Academic workload and time pressure were associated with greater ChatGPT use, which was in turn related to procrastination, reported memory difficulties, and lower academic performance. These relationships do not establish that every use of AI causes cognitive decline, but they show that AI adoption often occurs under conditions that reward task completion over reflective engagement. The same technology may consequently operate as a scaffold under one pedagogical design and as an avoidance mechanism under another.

2. Trust Calibration and Epistemic Authority

The second vulnerability concerns the gap between communicative fluency and epistemic reliability. Generative AI can produce coherent, personalised, and confident responses even when its information is inaccurate or insufficiently grounded. Learners may therefore attribute credibility to the system because of how the answer is communicated rather than because of the quality of the underlying evidence. The persuasive characteristics of the message can exceed the reliability of the knowledge it contains.

This problem was visible in the Bangladesh case, where students encountered false references while continuing to value ChatGPT's accessibility and usefulness (Hasib & Islam, 2025). It also appeared in Stojanov's (2023) autoethnographic study, in which responsive dialogue supported engagement but encouraged an overestimation of understanding and made contradictions difficult to recognise during the interaction. These cases show that AI may acquire educational authority before it has demonstrated consistent accuracy. The critical tension is therefore not simply trust versus mistrust, but whether the degree of reliance corresponds to the system's actual reliability.

Trust calibration requires learners to move between two potentially harmful extremes. Blind reliance may lead them to accept fabricated evidence, biased framing, or superficial

explanations, while categorical distrust may prevent them from using AI for legitimate forms of assistance. The appropriate position is conditional trust, in which outputs are treated as provisional contributions requiring comparison, contextualisation, and verification. Such calibration depends on disciplinary knowledge, source literacy, and the capacity to recognise that linguistic confidence is not equivalent to truth.

This vulnerability also redistributes epistemic labour. AI promises cognitive relief by producing immediate answers, yet unreliable output requires learners to undertake continuous verification. The system may therefore reduce the effort required to generate information while increasing the effort required to determine whether that information deserves acceptance. Human–AI symbiosis becomes educationally productive only when verification remains an integral part of communication rather than an optional correction after the output has been used.

3. Surveillance, Control, and Power Dynamics

The third vulnerability concerns the institutional conditions that support AI personalization and automated educational decision-making. Systems that provide adaptive feedback or learning analytics frequently depend on the collection of interaction histories, performance data, behavioral patterns, and predictive profiles. Personalization and surveillance are therefore not necessarily opposing functions; they may be produced by the same infrastructure. The more precisely a system responds to the learner, the more extensively the learner may need to become visible as data.

This visibility creates questions that cannot be resolved through individual AI literacy alone. Students may know how to verify an answer while remaining unable to determine what data a platform collects, how long the information is stored, or whether it contributes to profiling and institutional evaluation. Teachers may also use dashboards or automated recommendations without fully understanding how classifications were produced. Human oversight becomes symbolic when human actors are expected to approve decisions generated through processes they cannot meaningfully inspect.

The power of educational AI is therefore located not only in the content of its outputs but also in the infrastructure that organises access, visibility, and classification. Platform developers determine model architecture, institutions determine adoption and policy, teachers shape classroom implementation, and students operate within conditions largely established by

others. The teacher–student–AI ecology consequently contains actors with highly unequal capacities to design, monitor, and contest the system. Symbiosis may become a legitimising term that obscures these asymmetries when institutional power is not made analytically visible.

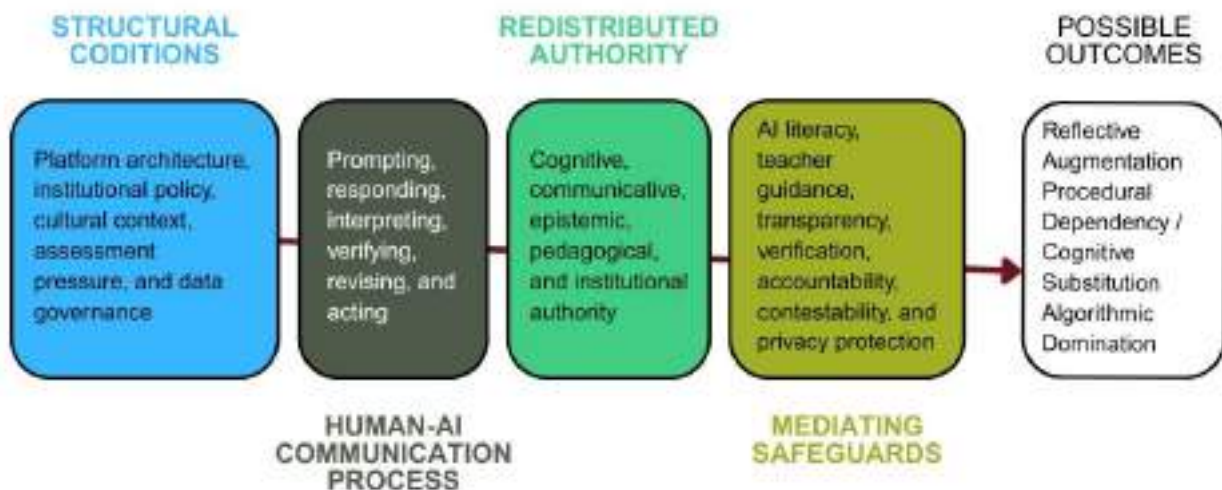


Figure 1. Redistributed Authority in Human–AI Educational Communication: A Proposed Framework
(Author, 2026)

Figure 1 presents the proposed framework derived from the discursive mapping and critical synthesis undertaken in this study. The framework conceptualizes human–AI symbiosis in educational communication not as a fixed or inherently beneficial condition but as a structured, mediated relationship shaped by institutional, technological, and pedagogical factors. It explains how the emerging teacher–student–AI ecology is produced, how authority is redistributed within it, and under what conditions the relationship becomes educationally productive or problematic.

The first component, structural conditions, refers to the broader context in which human–AI interaction occurs. These conditions include platform architecture, institutional policy, cultural context, assessment pressure, and data governance. Human–AI educational communication does not occur in a neutral environment, because the terms of interaction are already shaped by system design, institutional expectations, and unequal access to technological resources. Before any prompt is entered, these conditions influence what kinds of communication are possible, encouraged, or constrained.

The second component, the human–AI communication process, captures the recurring sequence through which educational interaction unfolds: prompting, responding, interpreting,

verifying, revising, and acting. This sequence highlights that AI-supported learning is not reducible to information retrieval. Rather, it is a communicative process in which meaning is continuously negotiated through interaction. The educational value of this process depends not on the mere presence of AI, but on whether interpretation and verification remain active human responsibilities.

The third component, redistributed authority, represents the central analytical contribution of the framework. In AI-mediated education, authority is no longer concentrated solely in teachers or formal academic texts. Instead, it becomes distributed across cognitive, communicative, epistemic, pedagogical, and institutional dimensions. Learners retain agency in formulating prompts and selecting responses, teachers remain responsible for educational design and guidance, and AI systems exercise operational communicative influence through the generation of explanations, feedback, and recommendations. However, this redistribution is asymmetrical, since AI participates in communication without assuming moral or pedagogical accountability.

The fourth component, mediating safeguards, identifies the conditions necessary to preserve meaningful human agency. These include AI literacy, teacher guidance, transparency, verification, accountability, contestability, and privacy protection. The framework argues that productive symbiosis does not emerge automatically from technological integration. It depends on whether these safeguards enable learners and teachers to interpret, question, and govern AI-supported communication critically.

Finally, the framework leads to possible outcomes. These outcomes range from cognitive augmentation, in which AI extends reflective learning, to cognitive substitution, in which learners delegate substantial reasoning to the system, and algorithmic domination, in which technological and institutional systems shape learning without sufficient transparency or contestability. Figure 1 therefore illustrates that human–AI symbiosis is not a singular outcome, but a contingent process whose educational value depends on how communication, authority, and governance are organised.

CONCLUSION

This study demonstrates that human–AI symbiosis is reconfiguring educational communication from a predominantly teacher–student relationship into a teacher–student–AI ecology in which

cognition, meaning-making, feedback, and authority circulate across human and computational actors. This redistribution does not establish symmetry, because AI may exercise operational communicative influence while teachers and learners continue to bear epistemic, ethical, and pedagogical responsibility. The analysis identifies three interrelated vulnerabilities (attentional capture and cognitive offloading, trust miscalibration, and surveillance-based institutional control) which show that the same responsiveness and personalisation that make AI educationally attractive may also produce dependency and less visible forms of authority. The proposed framework therefore positions cognitive augmentation, cognitive substitution, and algorithmic domination as contingent outcomes shaped by structural conditions, communicative practices, redistributed authority, and safeguards such as teacher guidance, verification, transparency, accountability, contestability, and privacy protection.

The study is limited by its critical conceptual design, purposively selected corpus, and reliance on published secondary cases rather than primary classroom data or a representative cross-national sample. Its framework consequently offers an interpretive explanation rather than a validated causal model, and the selected cases cannot capture the full diversity of institutional, disciplinary, cultural, and technological conditions surrounding educational AI. Future research should empirically examine the proposed relationships through classroom observation, interviews, experiments, longitudinal studies, and cross-cultural comparison, particularly by investigating how learners move between augmentation and substitution and how institutional data practices may intensify algorithmic domination. Such research should also test whether reflective participation, calibrated trust, and accountable governance can preserve human judgment while allowing AI to extend rather than displace the communicative and cognitive purposes of education.

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COMMUNICATIONS

Peran Akomodasi Komunikasi dalam Strategi Branding Desa Wisata: Studi Kualitatif Deskriptif di Desa Wisata Jangglengan

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ABSTRACT

Tourism villages increasingly rely on digital communication to differentiate their identities and reach diverse audiences. This study examines communication accommodation in the branding of Jangglengan Tourism Village through interviews and observation. Findings reveal layered language accommodation, platform-specific use of Instagram and TikTok, and collaboration with tourism influencers and national media. The study extends Communication Accommodation Theory by showing that linguistic, platform, and collaborative adaptation jointly construct destination identity and encourage visitation.

ABSTRAK

Desa wisata semakin mengandalkan komunikasi digital untuk membedakan identitas dan menjangkau audiens yang beragam. Studi kualitatif deskriptif ini mengkaji akomodasi komunikasi dalam branding Desa Wisata Jangglengan melalui wawancara dan observasi. Temuan menunjukkan akomodasi bahasa berlapis, penggunaan Instagram dan TikTok sesuai karakter platform, serta kolaborasi dengan influencer pariwisata dan media nasional. Studi ini memperluas Communication Accommodation Theory dengan menunjukkan bahwa adaptasi linguistik, platform, dan kolaboratif bersama-sama membentuk identitas destinasi dan mendorong kunjungan.



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PENDAHULUAN

Perkembangan pada era digital 4.0 tidak hanya berfokus pada penyebaran informasi melalui cara tradisional, tetapi juga melalui internet. Teknologi digital yang umum digunakan adalah media sosial. Penggunaan media sosial yang tepat tidak hanya memberi dampak penyebaran informasi yang cepat dan masif, namun juga mampu meningkatkan *awareness*, memperkuat branding dan menjadi bagian dari strategi bisnis untuk menjaring konsumen (Herari, 2023).

Media sosial yang dikelola dengan baik dapat menjangkau berbagai informasi, seperti tempat bersejarah hingga rekomendasi tempat indah untuk dikunjungi karena keindahan alamnya yang memukau. Suatu desa yang memiliki potensi yang dimanfaatkan dan dikelola dengan baik dapat menjadi destinasi pariwisata. Potensi yang sudah ada di desa tersebut, meliputi keindahan alam, kekayaan budaya, serta kearifan lokal, dapat menambah daya tarik wisatawan untuk berkunjung ke desa (Yanti et al., 2023).

Desa Wisata Jangglengan terletak di Desa Jangglengan, Kecamatan Nguter, Kabupaten Sukoharjo. Secara geografis Desa wisata Jangglengan berada di pinggir aliran sungai Bengawan Solo dan juga di lereng bukit, sehingga desa wisata Jangglengan memiliki keindahan alam yang memukau, karena berada di Daerah Aliran Sungai (DAS) menambah keunggulan yang tidak dimiliki oleh desa lain. Pemanfaatan potensi yang tepat dapat menjadikan Desa Jangglengan memiliki tempat wisata air yang menambah nilai jual desa tersebut. Mengelola tempat yang menjadi keunggulan desa wisata dapat mendatangkan daya tarik wisatawan lokal maupun audiens lintas daerah (Absori et al., 2023).

Salah satu upaya yang dilakukan oleh pengelola untuk menunjukkan Desa Wisata Jangglengan, yakni menggunakan media sosial sebagai alat *branding* dengan menampilkan potensi yang menjadi nilai jual desa. Pemanfaatan teknologi digital seperti, *influencer marketing*, *blogging*, dan *vlogging* menjadi strategi yang tepat (Sánchez-Fernández & Jiménez-Castillo, 2021). *Branding* adalah upaya yang dilakukan guna membangun merek agar diterima masyarakat dengan cakupan yang luas meliputi identitas, target pasar, dan nilai jual. *Branding* penting dilakukan guna mendapatkan tempat di masyarakat dan membedakan dengan kompetitor (Kasim, et al., 2023).

Penggunaan media sosial Instagram dan TikTok yang lazim digunakan masyarakat dapat mempermudah penyebaran informasi (Daud, et al., 2026). Masyarakat memiliki andil dalam pengendalian yang lebih besar atas sebuah merek, karena merek bersifat lebih personal dan individual. Hal ini dapat merek untuk membangun hubungan lebih dekat dengan

target pasar (Rubiyanto, et al., 2024). Adapun *branding* sebuah tempat yang bergerak di sektor pariwisata, seperti desa wisata. Melalui strategi *branding* desa wisata dapat menampilkan potensi dan membuat identitas yang kuat, menarik minat wisatawan baik lokal maupun audiens lintas daerah (Mandagi et al., 2024).

Penyampaian berupa visual, teks singkat, dan judul yang menarik dapat berupa kata yang kekinian dan mudah dipahami menjadi salah satu daya tarik tersendiri. Hal ini sejalan dengan Gilles 2016, yang menyatakan bahwa komunikator atau pihak yang ingin menyampaikan pesan memiliki gaya komunikasi tersendiri dan komunikan atau orang yang menerima pesan dapat memahami pesan yang disampaikan oleh komunikator (Giles, 2016). Strategi ini membuat desa wisata ingin menonjolkan gaya dan bahasa kekinian tersendiri serta memadukannya dengan bahasa Indonesia agar dapat menjangkau pengikut dari luar daerah.

Beberapa penelitian menunjukkan bahwa penyesuaian gaya komunikasi seperti *convergence*, *divergence*, dan *maintenance* masih di pengaruhi oleh identitas sosial, karakteristik individu, serta situasi komunikasi (Bacchilega et al., 2022; Bibi & Hamida, 2024; Purwanto et al., 2023). Meskipun pada penelitian tersebut memberikan pemahaman secara menyeluruh, akan tetapi hanya menitikberatkan pada teori perilaku komunikasi secara individu. Sementara itu, penelitian yang mengkaji mengenai penerapan CAT dalam *branding* wisata, komunikasi digital masih terbatas. Penelitian ini bertujuan untuk meneliti bagaimana strategi akomodasi komunikasi diterapkan dalam *branding* digital Pariwisata Desa Jangglengan dan bagaimana praktik-praktik ini dipersepsikan oleh para pelaku pengelolaan dan audiens.

Sesuai dengan deskripsi yang sudah dijelaskan sebelumnya, maka rumusan masalahnya ialah bagaimana peran akomodasi komunikasi sebagai strategi pemasaran dalam menganalisis strategi *branding* Desa Wisata Jangglengan. Tujuan melihat interaksi antara pengelola desa wisata dengan pengikut media sosial desa wisata yang memiliki ciri khas menggunakan bahasa daerah sebagai ciri khas dan pengelolaan destinasi wisata yang tidak dimiliki oleh desa wisata lainnya.

KERANGKA KONSEPTUAL

Communication Accommodation Theory (CAT) merupakan teori yang mengacu pada interaksi antara individu dan kelompok dalam penyesuaian komunikasi. Pembawaan dalam berkomunikasi menjadi sangat penting, baik menggunakan bahasa yang dipilih, volume dalam bicara, dan juga aksen yang dipilih. Latar belakang setiap individu membuat perbedaan dan

menjadi dasar dalam bersosialisasi dengan lingkungannya. Hal tersebut dilakukan individu atau kelompok sebagai bentuk adaptasi dan membuat kebiasaan baru dalam sosial budaya. Sehingga dapat mempermudah pemahaman antarindividu dalam berinteraksi, dan juga dapat berfungsi sebagai simbol ketertarikan, empati, dan usaha untuk membangun kedekatan (Soliz, et al., 2021).

Menurut Giles (2008), teori ini mengakui bahwa individu maupun kelompok dapat memunculkan sebuah hal yang baru dalam adaptasi mereka baik sosial, budaya, serta sudut pandang antar individu maupun kelompok. Adaptasi ini mengakomodasi adanya perubahan pola komunikasi fleksibel dan dapat berkembang baik antar individu maupun kelompok. Hal ini memberikan dampak positif terhadap pola komunikasi dan mengurangi munculnya konflik karena perbedaan sudut pandang atau latar belakang budaya yang berbeda. Pembaharuan yang dapat berperan dalam menjaga hubungan komunikasi di tengah perkembangan media sosial yang masif (Giles & Baker, 2008).

Akomodasi memiliki tiga strategi utama yakni *convergence*, *divergence*, dan *maintenance*. Adapun strategi pertama yakni *convergence* dalam akomodasi komunikasi dapat menyesuaikan gaya berkomunikasi lawan bicara yang berlatar belakang berbeda beda. Sedangkan *divergence* yakni menonjolkan perbedaan gaya komunikasi kepada lawan bicara. Sementara itu *maintenance* yakni mempertahankan gaya komunikasi sendiri tanpa penyesuaian dengan orang lain (Dineva, et al., 2025). Gaya komunikasi pada teori akomodasi ini sangat mempengaruhi lawan bicara dan juga pesan yang disampaikan secara verbal maupun non verbal.

Desa wisata merupakan salah satu konsep yang dikembangkan sebuah daerah tertentu yang memiliki potensi untuk memajukan sebuah desa. Pengembangan desa pada sektor pariwisata sangat dibutuhkan kerja sama dari peran pemerintah sebagai pemegang utama di sebuah daerah (Manaf et al., 2018). Menjaga komunikasi yang baik antara pemerintah dengan masyarakat setempat dapat menciptakan pembangunan yang berkelanjutan dan dapat menjaga dan melestarikan desa wisata. Ketidaksinambungan antar berbagai pihak menyebabkan keberlanjutan desa wisata tidak dapat dipertahankan secara optimal (Purworini et al., 2023).

Menurut undang undang nomor 6 tahun 2014 tentang desa wisata menjelaskan bahwa desa berwenang secara penuh dalam mengembangkan potensi wisata yang ada. Hal ini mendorong desa dalam merancang, mengembangkan, dan mengelola objek wisata yang berada di sekitarnya (Antlöv et al., 2016). Lokasi geografis Desa Jangglengan yang strategis berada di

sekitar Daerah Aliran Sungai Bengawan Solo. Potensi tersebut dapat menambah daya tarik wisata yang memberikan pengalaman spesial kepada wisatawan dan sekaligus memberdayakan masyarakat lokal (Arida et al., 2019). Sebagai Kelompok Sadar Wisata (Pokdarwis) yang mengelola desa menjadi sebuah desa wisata, komunikasi memegang peran penting dalam menjaga keberlangsungan desa wisata melalui media sosial yang mengedepankan interaksi aktif dengan pengikut media sosial, sehingga mampu membangun citra yang baik desa wisata.

Branding merupakan upaya komunikasi dalam mempromosikan untuk membangun dan membentuk merek dalam hal ini merupakan merek desa wisata. Menampilkan keunggulan dan keunikan desa wisata Jangglengan membuat pembeda antara desa wisata dengan yang lain. Membantu pengikut media sosial dalam memahami keunggulan desa wisata berupa destinasi wisata air. Menggunakan media sosial yang tepat dan dipadukan dengan penyampaian menggunakan bahasa kekinian dapat dijadikan sebuah identitas atau ciri khas desa wisata Jangglengan untuk menjangkau calon wisatawan berkunjung ke Desa Wisata Jangglengan (Yanti Andriani et al., 2023).



Gambar 1. Desa Wisata Jangglengan (Tiktok Desa Jangglengan, 2026)

Gambar 1 memperlihatkan unggahan dalam bentuk foto dan video serta pemberian keterangan dan judul yang menarik, serta melalui orang terkenal atau orang yang memiliki jumlah pengikut lebih banyak dapat memberikan saran atau rekomendasi tempat yang menarik untuk dikunjungi (Adi Nugraha, 2020). Cara lain yang dapat dilakukan pengelola desa wisata Jangglengan adalah dengan kolaborasi orang yang sudah terkenal. Kolaborasi

dimaksudkan agar orang-orang yang terkenal di masyarakat dapat ikut mempromosikan merek dalam hal ini desa wisata (Broad et al., 2013).

Konten tersebut tidak hanya menonjolkan keindahan alam dan budaya lokal, tetapi juga menyajikan perspektif unik yang relevan dengan preferensi calon wisatawan. Untuk menambah kredibilitas dan jangkauan, desa wisata ini berkolaborasi dengan Key Opinion Leader (KOL) termasuk selebritas yang sedang populer di Indonesia (Pratiwi & Purworini, 2023).

METODOLOGI

Penelitian ini menggunakan metode penelitian kualitatif deskriptif deduktif yang memfasilitasi peneliti dalam menggali informasi lebih dalam yang mempunyai spesifikasi khusus, sistematis, terstruktur dan terencana yang sejak awal hingga pembuatan desain penelitiannya (Faliha, et al., 2023). Pendekatan ini dapat digunakan peneliti dalam menggali informasi dengan mendalam dan komprehensif (Kusumah & Fikri, 2021). Sehingga data informasi yang didapat selaras dengan tujuan dari penelitian ini. Metode ini dipilih karena paling sesuai untuk menjawab guna memahami makna dari objek yang diteliti secara lebih mendalam.

Objek penelitian ini dilakukan di Desa Jangglengan, Kecamatan Nguter, Kabupaten Sukoharjo, Jawa Tengah. Objek penelitian ini dipilih karena merupakan salah satu desa yang mengembangkan potensi sekitar menjadi objek yang dapat dinikmati oleh wisatawan (Hermawan et al., 2023). Penelitian ini berfokus pada analisis strategi komunikasi pada pemanfaatan media sosial sebagai media *branding*, serta kolaborasi dengan pihak eksternal dalam membangun dan menguatkan citra desa wisata Jangglengan sebagai destinasi ekowisata berbasis budaya. Tujuannya untuk menganalisis strategi *branding* komunikasi dan kolaborasi dalam penguatan citra desa wisata (Kurniawati et al., 2021).

Subjek penelitian ini terdiri atas 7 narasumber yaitu dewan penasihat desa, sekretaris desa, admin media sosial, pengelola homestay, pegiat karawitan, serta melibatkan pihak eksternal desa yakni pengikut media sosial baik di Instagram maupun TikTok desa wisata (Moch et al., 2021). Peneliti akan memperoleh wawasan tentang bagaimana akomodasi yang dilakukan sehingga mampu mempengaruhi perkembangan desa wisata, berperan aktif dalam menjaga, mengelola Desa Wisata Jangglengan, serta membangun *branding* desa melalui media sosial Instagram dan TikTok. Maka dari itu, penelitian ini dapat memberikan gambaran akomodasi komunikasi masing-masing pihak dalam mencapai keberhasilan desa wisata.

Pengumpulan data dalam penelitian ini menggunakan teknik wawancara dan observasi selama 1 minggu dengan durasi minimal 10 menit setiap sesi. Proses penelitian berlangsung selama 3 bulan dihitung sejak bulan Juni – Agustus 2025. pengambilan informan menggunakan teknik purposif dengan kriteria yaitu sebagai berikut ini: pencetus ide desa wisata, aktif mengelola desa wisata, tinggal di Desa Jangglengan, mengerti keseluruhan kegiatan desa, pengikut aktif media sosial Instagram dan TikTok, sehingga dapat secara mendalam memahami peran masing masing subjek dalam pengembangan desa wisata (Tongco, 2007). Narasumber tersebut dapat memperkaya pengambilan data yang informatif sesuai dengan bidangnya.

Analisis data dalam penelitian ini menggunakan metode Miles dan Huberman, yang terdiri dari tiga langkah berulang dan saling terkait. Pertama, reduksi data, yaitu memilih dan merangkum informasi penting dari data yang terkumpul. Kedua, penyajian data, dengan menyusun hasil rangkuman dalam uraian atau tabel agar lebih mudah dipahami. Terakhir, penarikan kesimpulan, yaitu mengambil makna dari data yang telah disajikan dan memastikan kebenarannya dengan kembali mengecek data sebelumnya. Ketiga tahap ini dilakukan berulang-ulang sehingga hasil penelitian dapat dipertanggungjawabkan.

HASIL & DISKUSI

Hasil penelitian yang telah dilakukan menunjukkan bahwa pengelola desa wisata Jangglengan bersama dengan pemerintah desa sudah menerapkan strategi yang dirancang sedemikian rupa guna membentuk citra desa Jangglengan sebagai desa wisata yang mengusung tema ekowisata berbasis budaya. Salah satu aspek penting dalam membangun desa Jangglengan sebagai desa wisata ialah aspek komunikasi yang digalakkan antara pengelola dengan pemerintah desa. Komunikasi yang efektif ini berperan penting dalam menyebarluaskan informasi mengenai keberadaan dan daya tarik wisata desa kepada calon wisatawan (Bayram et al., 2024).

Aspek-aspek komunikasi menurut Saxena et al., (2022) yang diimplementasikan oleh pengelola dan Pemerintah Desa Jangglengan terhadap wisatawan, baik secara langsung (*on-site*) maupun melalui platform media digital, meliputi beberapa komponen fundamental, yaitu: komunikator (pengirim pesan), komunikan (penerima pesan), pesan (*message*), saluran (*channel*), dan efek (*effect*).

Hasil

Pengelola Desa Wisata Jangglengan mengoptimalkan CAT dalam penggunaan Bahasa yang dipadukan dengan strategi *branding* berbasis kolaborasi antar kalangan. Pendekatan ini merupakan strategi *covergence* meliputi penggunaan Bahasa Indonesia sebagai bahasa yang mudah dipahami untuk menjamin kejelasan pesan, sementara pendekatan *divergence* memanfaatkan Bahasa Jawa dan bahasa populer sebagai strategi adaptasi bahasa untuk menjangkau dan membangun relasi dengan segmen audiens generasi muda.

Sejalan dengan temuan dalam penelitian ini mengonfirmasi bahwa strategi komunikasi multi bahasa yang diimplementasikan oleh pengelola berfungsi sebagai cara yang tepat untuk menjangkau sekaligus mengakomodasi heterogenitas audiens wisatawan. Strategi ini secara khusus terbukti mampu menjangkau wisatawan atau calon wisatawan luar daerah dan generasi muda.

“... penyampaian bahasanya itu Jadi sama-sama menggunakan bahasa yang ringkas dan kerap dicampur dengan bahasa-bahasa yang kekinian atau istilahnya fomo ...”

(Pengelola Admin media sosial, wawancara, 22 Juni 2025)

Pernyataan informan selaku Dewan Penasihat Desa Wisata Jangglengan mengenai prioritas penggunaan Bahasa Indonesia sebagai poin utama dalam strategi promosi desa wisata. Kebijakan ini menjadikan Bahasa Indonesia sebagai bahasa yang paling tepat untuk memastikan kejelasan pesan dan jangkauan komunikasi yang optimal bagi segmen wisatawan non domestik atau dari luar daerah.

“... Secara umum menggunakan bahasa Indonesia, karena mungkin ini menjadi bahasa yang sudah dipahami oleh warga masyarakat di luar daerah sini.” (Penasihat

Desa Wisata Jangglengan, wawancara, 29 Juni 2025)

Demi penyampaian pesan yang tepat dan nilai pengalaman yang tinggi, pihak pengelola menyediakan pemandu wisata yang memiliki kemampuan berbahasa asing. Layanan ini secara khusus ditujukan bagi pengunjung internasional, untuk memudahkan wisatawan asing memahami budaya dan sejarah desa wisata setempat, dan menjadikan kunjungan sebagai pemahaman budaya yang berharga, bukan sekadar kunjungan biasa.

“Untuk wisatawan lintas daerah, kami memiliki pemandu khusus yang dapat berkomunikasi dan memandu wisatawan lintas daerah ...” (Pengelola Homestay,

wawancara, 29 Juni 2025)

Sebagai Desa Wisata Jangglengan mengusung konsep ekowisata yang berbasis dengan warisan budaya. Lokasinya yang berada dalam lanskap Daerah Aliran Sungai (DAS) Bengawan Solo tidak hanya menampilkan keindahan alamnya, tetapi juga menunjukkan dengan berbagai kebudayaan masyarakatnya, yang bersama-sama membentuk desa wisata yang unik dan autentik.

Desa Wisata Jangglengan mengembangkan dua konsep yang saling melengkapi. Wisata alam dalam bentuk fasilitas dan aktivitas rekreasi seperti *offroad*, *speed boat*, kolam renang, pemancingan, dan *homestay* yang mengedepankan prinsip-prinsip ekowisata. Konsep budaya autentik, menampilkan ekspresi seni yang bersumber dari nilai-nilai keseharian, misalnya tari-tarian yang merefleksikan mata pencaharian utama warga dan seni karawitan gamelan, yang bersama-sama berperan sebagai media representasi identitas lokal dan pelestarian warisan budaya.

“... Alhamdulillah adanya Desa Wisata Desa Jangglengan itu dampaknya bagus untuk wilayah lingkungan Desa Jangglengan, apalagi ditunjang adanya bumdes yang mengelola, itu kolam renang, ada speedboat, ada off road, juga ada pemancingan, ...”

(Sekretaris Desa Jangglengan, wawancara, 29 Juni 2025)

Integrasi kedua konsep tersebut berfungsi sebagai narasi *branding* yang kuat dan harmonis. Melalui narasi ini, pengelola mengkomunikasikan sebuah identitas destinasi yang utuh yang menyatu dengan alam dan kaya akan berbagai budaya sehingga membentuk persepsi nilai dan ekspektasi pengalaman positif yang pada akhirnya mendorong proses pengambilan keputusan wisatawan untuk melakukan kunjungan.

“... dari wisata Desa Jangglengan itu ada di speedboat-nya yang melalui jalur sungai Bengawan Solo.” (pengikut media sosial Desa Jangglengan, wawancara, 30 Juni 2025)

“... Dari keunikan yang mereka tampilkan di yaitu perahu dan danau, saya tertarik untuk berkunjung dan naik perahunya.” (pengikut media sosial Desa Jangglengan, wawancara, 30 Juni 2025)

Meskipun Desa Wisata Jangglengan telah membangun konsep ekowisata dan budaya yang kuat, tanpa kehadiran di media sosial, narasi *branding* tersebut tidak akan ter amplifikasi dengan optimal. Media sosial berfungsi sebagai jembatan komunikasi yang penting untuk mendekatkan antara pengelola dan audiens, agar konsep desa yang sudah ada tidak hanya jadi teori, tapi bisa dihidupkan dan disebarluaskan lewat media sosial dengan jangkauan yang lebih luas.

Pengelola Desa Wisata Jangglengan memanfaatkan platform Instagram dan TikTok untuk mengkomunikasikan strategi *branding*. Masing-masing platform berfungsi secara komplementer: Instagram digunakan untuk membangun estetika visual dan identitas merek yang konsisten melalui *feed* dan *Reels*, sementara TikTok dimanfaatkan untuk menampilkan autentisitas dan dinamika budaya melalui konten video pendek yang viral dan relatable, sehingga menciptakan cakupan audiens yang lebih luas.

“... Kalau di Instagram itu lebih mengutamakan estetika, keindahan Tetapi kalau di TikTok video mentahan pun bisa FYP Itu perbedaan di TikTok dan Instagram Jadi konten yang kami unggah di Instagram dan TikTok itu juga berbeda Kalau di TikTok itu kami memang lebih kekinian gitu loh.” (Pengelola Admin media sosial, wawancara, 22 Juni 2025)

Media sosial kini menempati posisi sebagai media *branding* yang utama bagi Desa Wisata Jangglengan. Prioritas penggunaan media sosial berdasarkan dari kemampuannya menjangkau audiens secara massal dan target, membangun interaksi dua arah, serta menghasilkan dampak komunikasi yang membentuk citra dan mendorong minat berkunjung.

“Media itu kalau sekarang sebagai garda terdepan dalam promosi Kita hidup di era digitalisasi Yang mana media sosial itu dampaknya luar biasa Terutama dalam promosi Jadi mau tidak mau kita harus menggunakan media itu Secara terus menerus ...” (Pengelola Admin media sosial, wawancara, 22 Juni 2025)

Menurut informan selaku seniman karawitan mengakui kehadiran media sosial berdampak pada kelangsungan desa. Keberadaan platform ini memudahkan mereka untuk membangun komunikasi langsung dengan calon wisatawan, menampilkan bukti sosial melalui foto, video dan ulasan, serta pada akhirnya menciptakan minat kunjungan dan daya saing usaha mereka dalam ekosistem pariwisata digital.

“Saya sebagai masyarakat Desa Jangglengan terima kasih sekali adanya media sosial karena adanya media sosial ini cepat sekali untuk menghubungkan antara supaya Desa Jangglengan itu lebih luas dikenal masyarakat luar Desa Jangglengan ...” (Seniman Karawitan, wawancara, 29 Juni 2025)

Konsistensi unggahan tidak hanya sekedar mempertahankan kehadiran di lini masa, tetapi berfungsi sebagai strategi untuk mempertahankan daya tarik desa wisata jangglengan. Dalam jangka panjang, konsistensi ini berkontribusi terhadap pembentukan nilai identitas digital yang kuat dan peningkatan jumlah kunjungan wisatawan.

“... sangat konsisten, selalu mengupload video-video tentang wisata di desa tersebut dan selalu update juga di TikTok.” (pengikut media sosial Desa Jangglengan, wawancara, 30 Juni 2025)

Konsistensi berkomunikasi menggunakan media sosial perlu dilengkapi dengan membangun *communication network* melalui kolaborasi yang tepat. kolaborasi ini, yang dapat melibatkan *influencer*, komunitas, atau media partner, berfungsi untuk mengumpulkan dan menyebarkan ulasan positif, pengalaman yang berkesan serta *value* unik yang dimiliki Desa Wisata Jangglengan. Praktik ini pada akhirnya menciptakan efek gelombang yang memperluas jangkauan pesan melampaui kapasitas saluran yang dimiliki pengelola sendiri.

Oleh karena itu, pengelola desa wisata perlu bekerja sama dengan pihak luar. Kolaborasi dengan *influencer* dapat membantu memperkenalkan destinasi kepada khalayak yang lebih luas. Sementara itu, bekerja sama dengan media dan komunitas berfungsi untuk membangun citra positif dan memperkuat nama desa wisata di mata publik.

“... termasuk dengan media itu seperti Jawa Pos itu sering kita berkolaborasi. Kalau TV itu yang TV seperti TRTV, kan kemarin ketika kita mengadakan event setiap tahun itu kan ada kira budaya dan lomba dayung itu TV-TV nasional itu meliput sampai disini juga.” (Dewan Penasihat Desa Wisata Jangglengan, wawancara, 29 Juni 2025)

“Untuk membantu memperluas jangkauan promosi di desa wisata Indonesia Jadi kami pernah yang menggandeng influencer ...” (Pengelola Admin media sosial, wawancara, 22 Juni 2025)

Sebagai bagian dari pengembangan kapasitas kelembagaan, studi banding antar-desa wisata merupakan bentuk inisiatif dalam menjalin kerja sama dan kolaborasi yang dapat memperluas pengalaman dan pengetahuan baru dari desa wisata lain. Forum ini menciptakan terjadinya alih pengetahuan dan benchmarking langsung, yang pada akhirnya berkontribusi terhadap peningkatan daya saing dan keberlanjutan pengelolaan Desa Wisata Jangglengan.

Berbagai inisiatif kolaborasi terbukti secara empiris melalui peningkatan tajam dalam jumlah wisatawan. Kesuksesan ini merefleksikan bagaimana komunikasi terintegrasi melalui jejaring mitra seperti *influencer*, media, dan desa wisata lain telah berhasil mendapatkan atensi dan pesan promosi menjadi aksi nyata berkunjung.

“Dan itu memang saya akui hasilnya luar biasa ya Tetapi tidak semua influencer itu mampu menggaet atau meningkatkan jumlah penjualan Tergantung influencenya itu bidangnya apa dulu Kalau influencer pariwisata memang cukup berpengaruh dulu pernah terjadi Tetapi kalau influencenya itu selain wisatawan itu peluang kecil untuk

meningkatkan jumlah wisatawan ..." (Pengelola Admin media sosial, wawancara, 22 Juni 2025)

Berdasarkan temuan diskusi temuan tersebut, maka poin penting temuan penelitian ini dapat dirumuskan sebagaimana Tabel 1.

Tabel 1. akomodasi komunikasi dalam strategi *branding* Desa Wisata Jangglengan

Dimensi Temuan	Temuan Empiris Utama	Makna Analitis
Akomodasi bahasa berlapis	Pengelola menggunakan Bahasa Indonesia untuk menjamin keterpahaman audiens lintas daerah, Bahasa Jawa untuk mempertahankan identitas lokal, bahasa kekinian untuk mendekati generasi muda, serta Bahasa Inggris melalui pemandu wisata untuk melayani wisatawan internasional.	Pemilihan bahasa tidak bersifat tunggal, tetapi disesuaikan dengan jarak sosial, identitas budaya, usia, dan asal geografis audiens. Bahasa sekaligus berfungsi sebagai instrumen aksesibilitas dan penanda identitas destinasi.
Akomodasi sebagai pembentuk identitas destinasi	Branding Jangglengan dibangun melalui integrasi wisata alam di kawasan Bengawan Solo (seperti speedboat, off-road, pemancingan, dan homestay) dengan seni karawitan, tarian, serta kehidupan budaya masyarakat.	Keunikan destinasi tidak hanya dipromosikan sebagai kumpulan fasilitas, tetapi dikonstruksi sebagai narasi yang menyatukan alam, budaya, dan pengalaman masyarakat lokal.
Akomodasi berbasis karakter platform	Instagram digunakan untuk menampilkan estetika visual, keteraturan feed, dan konsistensi identitas merek, sedangkan TikTok digunakan untuk menghadirkan video yang lebih spontan, kekinian, relatable, dan berpotensi viral.	Penyesuaian komunikasi tidak hanya terjadi pada pilihan bahasa, tetapi juga pada format visual, tingkat formalitas, gaya bercerita, dan ekspektasi pengguna setiap platform.
Konsistensi sebagai pemeliharaan identitas digital	Pengelola secara berkelanjutan mengunggah aktivitas, fasilitas, acara budaya, dan daya tarik desa melalui Instagram dan TikTok. Konsistensi tersebut dikenali oleh pengikut media sosial dan memperkuat visibilitas desa wisata.	Konsistensi bukan hanya persoalan frekuensi unggahan, tetapi menjadi bentuk maintenance komunikasi yang mempertahankan kehadiran, pengenalan, dan kesinambungan identitas desa di ruang digital.
Kolaborasi berbasis kesesuaian komunikator	Desa wisata berkolaborasi dengan influencer, media nasional, televisi, komunitas, dan desa wisata lain. Namun, pengelola menilai bahwa influencer pariwisata lebih efektif dibandingkan influencer yang tidak memiliki keterkaitan dengan bidang wisata.	Keberhasilan kolaborasi tidak ditentukan semata-mata oleh jumlah pengikut, tetapi oleh kesesuaian antara identitas komunikator, karakter audiens, dan pesan destinasi yang disampaikan.
Branding sebagai jejaring komunikasi terdistribusi	Influencer memperkuat rekomendasi dan kedekatan dengan audiens, media nasional memberikan legitimasi dan jangkauan, sedangkan studi banding antardesa menghasilkan pertukaran pengetahuan dan benchmarking pengelolaan.	Branding desa wisata tidak lagi sepenuhnya dikendalikan oleh pengelola, tetapi diproduksi bersama oleh berbagai aktor yang memiliki fungsi komunikatif berbeda.
Perubahan dari eksposur menuju minat kunjungan	Pengikut media sosial mengidentifikasi speedboat, perahu, dan lanskap Bengawan Solo sebagai keunikan yang mendorong ketertarikan untuk berkunjung. Pengelola juga mempersepsikan adanya peningkatan	Akomodasi komunikasi berfungsi tidak hanya untuk meningkatkan keterpahaman pesan, tetapi juga menghubungkan identitas

Dimensi Temuan	Temuan Empiris Utama	Makna Analitis
	perhatian dan kunjungan setelah kolaborasi promosi.	destinasi dengan ekspektasi pengalaman calon wisatawan.

Sumber: Peneliti, 2026

Pembahasan

Kemampuan adaptasi komunikasi yang dimiliki oleh pengelola Desa Wisata Jangglengan menjadi modal penting dalam berinteraksi dengan wisatawan maupun calon wisatawan, di mana pengelola dapat menyelaraskan cara komunikasi, mulai dari pemilihan bahasa, variasi bahasa yang digunakan untuk dapat berkomunikasi dengan perbedaan latar belakang budaya dan sosial (Giles, 2016). Akomodasi komunikasi ini bertujuan sebagai landasan penyampaian pemahaman pesan, mendekatkan jarak sosial, serta mempertahankan atau membentuk identitas sosial (Giles & Baker, 2008).

Berdasarkan temuan yang didapat oleh peneliti, pengelola desa wisata Jangglengan menerapkan tiga strategi utama dalam CAT yakni *convergence*, *divergence*, dan *maintenance* komunikasi. Pengelola desa wisata Jangglengan menggunakan beberapa pilihan bahasa yang digunakan salah satunya bahasa Indonesia sebagai bahasa pemersatu dalam keragaman sosial budaya agar terciptanya penyampaian pesan yang baik dan benar tanpa ada kesalahpahaman antara pemberi pesan dan penerima pesan. Perbedaan dapat di minimalisir apabila pemberi pesan menyederhanakan cara berbahasa mereka dengan penerima pesan untuk mengurangi jarak sosial dan meningkatkan potensi komunikasi (Giles & Baker, 2008).

Convergence dalam berkomunikasi menggunakan bahasa Indonesia sebagai bahasa nasional yang mudah dipahami oleh wisatawan maupun calon wisatawan yang berbeda latar belakangnya. Selain itu, bahasa Indonesia memiliki peran penting sebagai dasar berkomunikasi yang tepat, sehingga pesan-pesan yang berupa ajakan, informasi seputar desa wisata dapat dipahami oleh audiens. Seperti identitas desa sebagai ciri khas yang dimiliki, nilai-nilai yang ada, dan daya tarik desa wisata dapat disebarluaskan dengan konsisten (Khalisa et al., 2024).

Sementara itu, *divergence* komunikasi pada CAT yakni menggunakan bahasa sehari-hari, kontemporer, atau bahasa gaul sebagai cara berkomunikasi dengan audiens generasi muda. Dikarenakan ada beberapa kata atau kalimat yang memiliki arti yang berbeda dengan bahasa Indonesia. Penerapan *meintenance* dalam menyesuaikan cara unik untuk berkomunikasi yang

dilakukan oleh pengelola Desa Wisata Jangglengan yang sangat memengaruhi penerimaan dan pemahaman pesan yang disampaikan. Menurut informan, menggunakan bahasa kontemporer dengan mudah menyasar ke generasi muda karena relevan sehari-hari.

Penerapan bahasa Inggris untuk berkomunikasi dengan audiens lintas daerah. Penggunaan bahasa Inggris tersebut merupakan strategi yang dikuasai oleh pengelola untuk mencapai pemahaman komunikasi bahasa antar negara, yang sangat penting dalam konteks komunikasi internasional dan pariwisata global (Chen et al., 2024). Dari perspektif komunikasi internasional, bahasa Inggris berfungsi sebagai bahasa internasional yang menjembatani interaksi antara pengelola desa wisata Jangglengan dan wisatawan asing.

Supaya tercapainya pesan ke pada wisatawan dan calon wisatawan diperlukan media sebagai penghubung, dalam konteks ini menggunakan media sosial Instagram dan TikTok. Kedua media ini mencerminkan bentuk adaptasi komunikasi yang bertujuan untuk menunjukkan *branding* desa wisata (Puspita Sari, 2025). Melalui media sosial Instagram dan TikTok pengelola membagikan aktivitas, event, dan fasilitas yang tersedia di desa wisata. Media tersebut yang merupakan media komunikasi dua arah karena dapat membangun hubungan yang lebih personal, berbagi cerita, serta merespons pengikut media sosial. Komunikasi yang dilakukan secara keberlanjutan dapat menciptakan rasa kedekatan, kepercayaan, dan keterikatan yang kuat, sehingga tidak hanya menampilkan *branding* wisata, tetapi juga membentuk komunitas yang organik (Hidayat & Purworini, 2025).

Unggahan konten yang dibagikan mencakup destinasi, fasilitas, dan kegiatan desa wisata melalui Instagram dan TikTok merupakan upaya pengelola desa wisata untuk strategi *branding* desa wisata yang telah terencana. Memilih media yang tepat menunjukkan bahwa pemilihan media sosial sebagai salah satu cara berkomunikasi dapat mencapai pesan dan mengurangi kesalahpahaman dalam penerimaan pesan. Oleh karena itu, penyesuaian komunikasi melalui media sosial tidak hanya berfungsi sebagai *branding* komunikasi, akan tetapi juga sebagai strategi penting dalam prioritas kedekatan dengan audiens yang mayoritas kalangan muda dengan media sosial desa wisata (Devylia, 2025).

Selain dari pemilihan gaya bahasa dan media yang digunakan, kolaborasi antara pengelola desa wisata dengan pihak eksternal desa wisata seperti media konvensional dan *influencer*, merupakan strategi penting untuk *branding* desa wisata Jangglengan. Upaya kolaborasi menggandeng *influencer* dikarenakan membantu membagikan momen dan fasilitas yang dimiliki oleh sebuah destinasi desa wisata (Qiu et al., 2022).

Kolaborasi dengan influencer di dalam penerapan *branding* desa wisata berperan sebagai komunikator yang membantu menyebarkan nilai, keunikan, daya tarik desa kepada audiens yang lebih beragam. Kolaborasi tidak hanya menjadi strategi *branding* komunikasi, akan tetapi juga membangun kepercayaan, serta menciptakan persepsi yang baik terhadap suatu destinasi (Wu et al., 2022). Sehingga tercapainya strategi *branding* Desa Wisata Jangglengan dengan terus beradaptasi dengan media sosial kontemporer dengan ciri khas ekowisata berbasis budaya yang telah ada.

KESIMPULAN

Penelitian ini menunjukkan bahwa branding Desa Wisata Jangglengan dibangun melalui akomodasi komunikasi yang menyesuaikan bahasa, karakter platform, dan mitra komunikasi dengan keragaman audiens. Bahasa Indonesia berfungsi sebagai strategi convergence untuk memperluas keterpahaman, sedangkan Bahasa Jawa mempertahankan identitas lokal dan bahasa kekinian mendekatkan destinasi dengan generasi muda. Penggunaan Instagram dan TikTok juga menunjukkan bahwa akomodasi tidak hanya terjadi secara linguistik, tetapi melalui penyesuaian format, estetika, dan gaya konten pada setiap platform. Kolaborasi dengan influencer dan media memperluas jangkauan serta kredibilitas branding, meskipun efektivitasnya bergantung pada kesesuaian mitra dengan sektor pariwisata. Dengan demikian, temuan ini memperluas penerapan Communication Accommodation Theory dari interaksi interpersonal menuju strategi branding destinasi yang bersifat linguistik, digital, dan kolaboratif.

SARAN

Pengelola Desa Wisata Jangglengan disarankan menyusun pedoman komunikasi yang membedakan penggunaan Bahasa Indonesia, Bahasa Jawa, bahasa kekinian, dan Bahasa Inggris sesuai karakter audiens. Pengelolaan konten Instagram dan TikTok juga perlu disesuaikan dengan fungsi masing-masing platform, disertai pemilihan influencer dan media berdasarkan relevansinya dengan pariwisata. Penelitian selanjutnya dapat membandingkan beberapa desa wisata dan menggunakan metode campuran untuk mengukur pengaruh akomodasi komunikasi terhadap keterlibatan audiens serta minat berkunjung.

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COMMUNICATIONS

Hyderabad's Hybrid Listeners and Their Cross-Platform Radio Repertoires

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ABSTRACT

Communication fragmentation across broadcast and digital platforms challenges public-service radio to remain accessible, relevant, and trusted. This qualitative descriptive study reinterprets survey data from 205 Radio Pakistan Hyderabad listeners through a media repertoire perspective. Findings show that hybrid listeners combine radio sets, mobile phones, applications, and social platforms according to routine, function, and trust. Cross-platform repertoires expand radio access without eliminating conventional listening or institutional credibility

ABSTRAK

Fragmentasi komunikasi antara platform siaran dan digital menantang radio layanan publik untuk tetap mudah diakses, relevan, dan tepercaya. Studi deskriptif kualitatif ini menafsirkan kembali data survei pada 205 pendengar Radio Pakistan Hyderabad melalui perspektif Media Repertoire. Temuan menunjukkan bahwa pendengar hibrida mengombinasikan radio, telepon seluler, aplikasi, dan media sosial berdasarkan rutinitas, fungsi, dan kepercayaan. Repertoar lintas platform memperluas akses tanpa menghapus kebiasaan konvensional maupun kredibilitas institusional.



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INTRODUCTION

Radio's digital transition presents a communication problem that extends beyond technological modernisation. As audiences increasingly encounter information through mobile networks, social platforms, applications, and web-based services, broadcasters must remain accessible without weakening the public functions historically associated with terrestrial transmission. The central challenge is therefore not simply whether radio adopts digital tools, but whether it can preserve broad access, regional relevance, and public-interest communication while entering an increasingly fragmented media environment. UNESCO (2024) maintains that radio remains important for everyday decision-making, emergency communication, minority-language access, and freedom of expression, while emphasising that online expansion should complement rather than restrict open terrestrial access.

This challenge has become particularly urgent in Pakistan, where communication infrastructure is expanding rapidly. The Pakistan Telecommunication Authority reported more than 200 million telecom subscribers and 150 million broadband connections in 2025, with broadband penetration exceeding 60% and 4G capability covering 95% of cellular networks (Pakistan Telecommunication Authority [PTA], 2025). However, network expansion does not mean that all citizens participate equally in digital communication. International Telecommunication Union data indicate that 57.3% of Pakistan's population used the internet in 2024, while active mobile-broadband subscriptions stood at 55.1 per 100 inhabitants (International Telecommunication Union [ITU], 2024). The coexistence of expanding connectivity and incomplete participation makes it risky for established broadcasters to treat digital migration as a straightforward replacement of older distribution systems.

The stakes are especially significant for public-service broadcasting (Susanti & Darwaty Ryndang Sriganda, 2021). Digital visibility is increasingly necessary for reaching connected audiences, yet public-service communication must also remain inclusive, culturally representative, and accessible beyond commercially attractive user groups (Dwivedi et al., 2021). UNESCO identifies public-service media as an institutional pillar for access to reliable information, linguistic diversity, media pluralism, and democratic participation. Its current digital mandate consequently involves adapting content delivery across platforms while maintaining public accountability and inclusion rather than simply competing for online attention (UNESCO, 2026).

Radio Pakistan provides a consequential setting in which to examine this tension. Established in 1947 and converted into the Pakistan Broadcasting Corporation in 1972, it operates as a statutory national broadcaster with an extensive network of AM, shortwave, and FM stations. According to the corporation, its network reaches approximately 98% of Pakistan's population and 80% of its territory. Hyderabad forms part of its FM-101 network and also relays news and current-affairs programming alongside national and regional-language services (Pakistan Broadcasting Corporation [PBC], 2026). The institution therefore combines national communication responsibilities with geographically and culturally situated broadcasting.

Radio Pakistan Hyderabad is particularly relevant because its communicative significance is not limited to signal distribution (Makhijani & Chhachhar, 2020). The station has historically functioned as a cultural institution in Sindh, supporting local artists, broadcasters, folk traditions, and the recording of Sindhi and Sufi poetry. This history gives its digital transition consequences beyond technological efficiency: changes in access may also affect how regional cultural expression, local information, and institutional memory remain present within contemporary communication practices (Hingorjo, 2011).

Existing research has begun documenting Radio Pakistan's migration toward digital transmission, mobile applications, internet radio, podcasts, and other content-delivery channels. Sheikh et al. (2024), for example, examine how digital migration is influencing the state broadcaster's programming and institutional development. Such work is essential, but its primary emphasis on broadcasting systems and program adaptation leaves a distinct need to understand the transition from the audience side. Digital availability does not by itself explain how listeners respond to overlapping access routes or why a regional public broadcaster remains communicatively relevant as its content moves beyond the conventional receiver.

Against this background, the present study develops an earlier survey of 205 Radio Pakistan Hyderabad listeners from Qasimabad and Latifabad by re-examining its audience data through a qualitative descriptive interpretation (Solangi, 2026). The study does not evaluate digital transition solely through infrastructure or organizational adoption. Instead, it investigates how listeners negotiate the transformation within a regional communication environment where terrestrial broadcasting, internet connectivity, institutional public service, and cultural locality intersect.

Accordingly, the study addresses the following research questions:

1. RQ1: How is Radio Pakistan Hyderabad's digital transition negotiated at the audience level across broadcast and digital environments?
2. RQ2: What communicative conditions shape the continuing relevance of Radio Pakistan Hyderabad as a regional public-service broadcaster?

CONCEPTUAL FRAMEWORK

Media Repertoire

The concept of media repertoire shifts audience research from examining isolated media channels toward understanding the structured combination of media that individuals regularly use. Hasebrink and Popp (2006) argue that audiences do not select each medium independently; instead, they construct repertoires in which particular media, formats, and brands acquire relational functions. A repertoire is therefore not merely the total number of media used but a relatively coherent arrangement shaped by communicative needs, available resources, and established habits (Zheng, et al., 2023). This user-centered perspective is particularly relevant in convergent environments, where traditional and digital media increasingly coexist rather than operate as mutually exclusive systems.

Hasebrink and Domeyer (2012) further conceptualize media repertoires as both observable patterns of behaviour and meaningful social practices. This distinction addresses a limitation of conventional audience measurement, which often records frequency and duration without explaining why different media become interconnected within everyday life. Repertoire analysis therefore requires attention to relationality: one platform may provide convenience, another institutional authority, and another opportunities for interaction. Liu (2025) similarly demonstrate that, despite expanding platform choices, audiences tend to organize their consumption into narrower configurations linked to demographic characteristics, availability, and daily rhythms. Media abundance consequently does not produce unlimited choice; it produces selective and routinized combinations.

Nevertheless, media repertoires should not be treated as completely stable. Schrøder (2014) shows that cross-media consumption fluctuates according to location, time, technological access, and perceived worthiness. Kim et al. (2026) likewise position individual repertoires within wider media ensembles, emphasizing that personal choices are conditioned by

institutional and technological environments. Thus, migration from broadcast radio to mobile or social platforms should not be automatically interpreted as a technological replacement. It may instead represent situational reconfiguration, in which listeners move among platforms while retaining particular functions for each (Kumar, 2024).

RESEARCH METHODOLOGY

This study adopted a qualitative descriptive design supported by secondary descriptive statistics to reinterpret the digital listening practices of Radio Pakistan Hyderabad audiences. Qualitative description was selected because it enables a direct, context-sensitive account of patterned media practices without imposing the explanatory assumptions associated with phenomenology, grounded theory, or ethnography (Sandelowski, 2000; Sojapani & Purnamasari, 2026). Rather than collecting new data, the study built on Solangi's (2026) earlier quantitative research through a secondary analysis of its survey dataset, treating the questionnaire structure, frequency distributions, cross-tabulations, and aggregated responses as documentary evidence (Heaton, 2004).

The analysis included respondents from Qasimabad and Latifabad, Hyderabad, as consistently reported across the original demographic and listening-practice tables. The questionnaire was sent to 284 listeners, of whom 205 provided their online responses. Therefore, be corrected to avoid methodological inconsistency. The respondents represented different gender, age, education, employment, and income categories, enabling the study to examine how hybrid listening occurred across varied audience backgrounds.

The analytical process was guided by the media repertoire framework. Data were reorganized into four interpretive categories: platform configuration, listening routines, mobile accessibility, and perceived credibility. Frequencies were not treated as evidence of causal relationships but as indicators for locating dominant, contrasting, and interconnected patterns. The analysis proceeded through data reduction, category comparison, pattern interpretation, and the development of thematic explanations concerning how audiences combined radio receivers, mobile devices, and digital platforms. Interpretive credibility was strengthened by repeatedly checking each theme against the original tables and cross-tabulations, documenting analytical decisions, and examining findings that complicated the assumption of complete migration from traditional to digital radio. Because the study used

aggregated secondary data and did not recontact participants, no new personal information was collected.

FINDINGS AND DISCUSSION

The secondary interpretation of the survey data reveals that Radio Pakistan Hyderabad's digital transition is better understood as a reorganization of listening practices than as a simple movement from traditional to new media. The original dataset comprised 205 respondents from Qasimabad and Latifabad. Rather than treating each questionnaire response as an isolated variable, the present analysis examines how platforms, devices, routines, communicative functions, and perceptions of credibility form an interconnected media repertoire.

Digital Transition as Repertoire Expansion Rather Than Media Replacement

The findings challenge the assumption that digital adoption necessarily results in the disappearance of traditional radio listening. Social media was the most frequently selected tool for accessing radio content, accounting for 48.8% of respondents. Nevertheless, 29.8% continued to use a radio set, while 21.5% relied on other tools. Similarly, 41.0% reported listening to radio through social media, 36.1% did so occasionally, and 22.9% did not use social media for radio listening. These variations demonstrate that the audience cannot be separated neatly into traditional and digital listeners. Instead, the data indicate overlapping forms of access.

This pattern supports the media repertoire argument that individual media choices acquire meaning through their relationship with other media rather than through isolated use (Hasebrink & Popp, 2006). The continued presence of radio sets alongside social media suggests that digital platforms expand the available repertoire rather than universally replace broadcasting. The finding that 84.4% believed radio transmissions should be available on social media reflects strong support for digital distribution, but it does not demonstrate a complete rejection of broadcast radio.

The transition is therefore neither linear nor technologically complete. Some listeners appear to use social media regularly, others access it situationally, and a substantial minority remain outside digital radio listening. These differences suggest that hybridity is not merely a

temporary stage between old and new media. It is a relatively stable communicative arrangement in which listeners retain multiple access routes. Radio Pakistan Hyderabad's digital transition consequently represents repertoire expansion through the coexistence of established broadcasting and platform-based circulation.

The Mobile Phone as the Organising Centre of the Radio Repertoire

The central position of the mobile phone is one of the clearest patterns in the dataset. Among the devices used to access radio through social media, 87.3% of respondents selected mobile phones, compared with 9.3% who used desktop computers and 3.4% who used laptops. Accessibility also emerged as a major consideration: 58.0% preferred social media for radio listening because it was easy to access, while 25.0% identified internet availability as the primary reason. By contrast, 48.3% described the radio set as old technology, and 22.9% considered it insufficiently portable.

These results position the mobile phone not simply as another device within the repertoire but as its organizing center. Through one portable interface, listeners can access Facebook, the official Pakistan Broadcasting Corporation application, YouTube, websites, FM content, and other audio services. The mobile phone therefore reduces the practical separation between platforms and allows listeners to move between them without changing devices.

Nevertheless, the prominence of mobile access should not be interpreted in technological or deterministic terms. Devices do not independently create listening practices. Their use remains contingent on internet availability, affordability, technical familiarity, and content accessibility. The findings only identify perceived ease and availability; they do not measure data costs, connection quality, digital literacy, or unequal access. Mobile centrality should therefore be understood as an enabling condition rather than an automatic cause of digital transformation.

Within the media repertoire, the mobile phone functions as an infrastructural hub. It reorganizes radio listening around portability and platform flexibility, making radio increasingly available within the listener's broader digital environment.

Platform Differentiation Within the Hybrid Listening Repertoire

Although mobile devices integrate several forms of access, the findings show that platforms are not used equally. Facebook was the most frequently selected application for radio programmes at 32.2%, followed by the official PBC application at 26.3%. FM accounted for 16.1%, YouTube for 7.8%, the official website for 5.4%, podcasts for 4.4%, Instagram for 3.9%, and other applications for 3.9%. Radio Pakistan Hyderabad remained the most frequently selected station at 53.2%, ahead of FM 101 at 22.9%, Hot FM 105 at 13.2%, and other stations at 10.7%.

These patterns distinguish the media institution from the technological platform through which it is accessed. Facebook's prominence does not necessarily mean that the platform has replaced the radio institution as the principal source of meaning or authority. Instead, Facebook appears to offer a familiar, socially embedded distribution environment, whereas the PBC application provides more direct institutional access. FM, websites, YouTube, and podcasts occupy smaller but still visible positions within the repertoire.

The findings therefore support Hasebrink and Domeyer's (2012) argument that a repertoire is structured by relationships among its components. Platforms are not interchangeable containers. Each potentially provides a different combination of familiarity, convenience, directness, interactivity, and institutional proximity.

At the same time, the questionnaire recorded the single platform used "the most" rather than the complete combination used by each participant. The data consequently reveal the relative prominence of platforms but cannot reconstruct every individual repertoire. Even with this limitation, the overall distribution indicates a diversified listening environment in which audiences encounter the same radio institution through multiple channels. The hybrid listener does not simply migrate from one platform to another but assigns different functions and levels of importance to different repertoire components.

Radio Listening as a Temporally and Spatially Embedded Practice

Radio listening also remained closely connected to everyday routines. Half of the respondents, or 50.2%, listened primarily at home. Other listening locations included driving at 15.1%, the office at 9.8%, the kitchen at 6.3%, other places at 5.9%, and morning walks at 5.4%. In terms of timing, night was the most frequently preferred period at 39.0%, followed

by morning at 29.8%, afternoon at 16.1%, and evening at 15.1%. Listening sessions were generally short: 62.4% lasted half an hour, 18.0% lasted one hour, 9.3% lasted two hours, and 10.2% lasted more than two hours.

These findings demonstrate that the repertoire is shaped not only by technology but also by the temporal and spatial organisation of everyday life. The continued dominance of the home indicates that digital access has not removed radio from its domestic context. Instead, mobility extends listening into vehicles, workplaces, and physical activities.

The prevalence of half-hour sessions further suggests that radio content is often integrated into limited periods rather than consumed as a prolonged, exclusive activity. Listening may accompany driving, working, walking, resting, or completing household tasks. Radio therefore retains its capacity to function as a secondary medium that coexists with other activities.

The age cross-tabulations also indicate variation. Respondents aged 18–25 recorded the largest number of affirmative social-media radio listeners, whereas those over 30 were more frequently represented in the occasional-use category. However, these are descriptive counts rather than tested associations. No statistically significant generational relationship can be claimed. Following Schröder (2014), the findings are more appropriately interpreted as evidence that media repertoires fluctuate according to context, availability, and routine rather than being determined solely by age.

Functional Repertoires from Information Seeking to Participatory Access

The repertoire was also differentiated by communicative purpose. Information was the principal motivation for listening to radio, selected by 40.0% of respondents. Entertainment accounted for 21.5%, education and passing time each represented 13.7%, and infotainment accounted for 11.2%. These results indicate that radio continues to fulfill multiple functions rather than serving only as a source of entertainment.

Digital access added further functional dimensions. When respondents explained why they listened to radio via social media, 48.3% cited easy accessibility, 21.0% highlighted the ease of providing feedback, 16.1% cited authentic and trustworthy information, and 10.2% cited the popularity of the medium. The findings therefore reveal a repertoire organized around both content-related and access-related considerations.

The possibility of feedback is especially significant because it indicates a movement beyond one-directional reception. Social media may allow listeners to react, comment, or contact broadcasters more directly than conventional radio receivers do. However, the dataset does not document the actual frequency or form of feedback. It does not show whether respondents posted comments, shared content, participated in programs, or influenced production decisions. The result should therefore be interpreted as evidence of a participatory affordance, not as proof of extensive audience participation.

The functional repertoire thus combines informational utility, entertainment, convenience, and limited possibilities for interaction. Hybrid listening is shaped not merely by what audiences hear but by what particular channels allow them to do.

Credibility Across Platforms and the Persistence of Institutional Trust

Credibility adds a critical dimension to the media repertoire. When asked which medium they preferred for verifying news and information, 35.6% selected radio, followed by television at 23.9%, newspapers at 14.1%, Google at 10.2%, internet and television at 9.3%, and television channel websites at 6.8%. Radio therefore remained the most frequently selected verification medium despite the growing importance of social platforms. Moreover, 16.1% explicitly identified authenticity and trustworthiness as a reason for accessing radio through social media.

This finding suggests that platform accessibility and source credibility occupy different but interconnected positions within the repertoire. Listeners may access content through Facebook or a mobile application because these channels are convenient, while continuing to associate authority with radio as an established institution. Credibility may therefore travel with the radio brand when its content enters digital environments.

This complicates the assumption that platform migration automatically transfers informational authority from legacy media to technology companies. In this case, the platform facilitates access and circulation, but Radio Pakistan Hyderabad may continue to provide the symbolic and institutional basis for trust. The hybrid listener consequently combines the convenience of digital distribution with the perceived reliability of an established broadcasting institution.

Constructing the Hybrid Listener

The preceding findings suggest that the hybrid listener should not be understood as an audience member located halfway between analog and digital media. Such a transitional interpretation would imply that traditional listening is gradually disappearing and that digital listening represents its final replacement. The Radio Pakistan Hyderabad case supports a different conclusion. Hybrid listening is better conceptualized as a relational audience condition in which broadcasting, mobile devices, digital platforms, everyday routines, communicative purposes, and institutional trust are assembled into a flexible but structured repertoire.

This interpretation moves beyond identifying which medium is used most frequently. The hybrid listener is constructed through the relationships among repertoire components. A mobile phone, for example, becomes meaningful not merely because it is portable, but because it connects listeners to institutional applications, social platforms, live broadcasting, and other forms of audio circulation. Similarly, Facebook is not simply an alternative to radio; it becomes one route through which radio content is encountered. The value of each component therefore depends on how it relates to the other components within the listener's wider communicative environment.

Table 1. Constitutive Dimensions of the Hybrid Listener

Constitutive dimension	Repertoire relationship	Listener orientation	Conceptual implication
Cross-platform continuity	Broadcast receivers, FM, institutional applications, and social platforms remain interconnected	Moving across channels without necessarily abandoning earlier forms of access	Hybridity represents coexistence and recombination rather than complete media substitution
Mobile orchestration	One portable device connects several otherwise distinct distribution environments	Managing different forms of radio access through a central interface	The mobile phone operates as an organising infrastructure rather than merely another listening device
Situational adaptation	Platform, duration, time, and location are adjusted to everyday circumstances	Selecting an available mode of listening according to domestic, occupational, or mobile routines	Repertoires are enacted through context and practice rather than determined by technology alone
Functional differentiation	Different channels are associated with information, entertainment,	Assigning distinct communicative purposes to different repertoire components	Platforms are not interchangeable because they offer different forms of communicative value

Constitutive dimension	Repertoire relationship	Listener orientation	Conceptual implication
	feedback, convenience, or direct institutional access		
Trust anchoring	Digital access is combined with the perceived authority of an established radio institution	Using convenient platforms while retaining established criteria of informational reliability	Credibility may remain attached to the media institution even when content circulates through external platforms
Conditional participation	Social media introduces possibilities for feedback and audience response	Moving from passive reception toward selective interaction when the platform permits it	Hybrid listening expands communicative agency, although it does not automatically produce full participation

Source: Author, 2026

The table 1 positions the hybrid listener as the outcome of six interdependent processes. Cross-platform continuity provides the foundational condition. Listeners do not encounter radio as a single technical object but as content distributed across multiple access points. This continuity prevents the repertoire from being reduced to a binary distinction between traditional and digital media.

Within this expanded environment, mobile orchestration explains how the repertoire can be managed. The mobile phone consolidates access to platforms that would otherwise remain technically and institutionally separate. Its conceptual importance lies not simply in its widespread use but in its capacity to coordinate transitions among channels. The hybrid listener is consequently not defined by permanent attachment to one platform but by the ability to navigate several channels through a shared interface.

However, navigation is never entirely free or random. Situational adaptation demonstrates that media use is organized through the material conditions of everyday life. Listening choices are embedded in available time, location, connectivity, and concurrent activities. Hybridity therefore describes a practical negotiation between what audiences prefer and what their immediate circumstances permit.

This situational flexibility is accompanied by functional differentiation. Different repertoire components are retained because they offer distinct communicative benefits. A listener may prefer one channel for convenient access, another for direct institutional connection, and another for interaction. The repertoire is thus selective rather than indiscriminately expansive.

Digital abundance does not mean that all platforms are equally important; it allows audiences to assign specialized functions to particular channels.

The most theoretically significant dimension is trust anchoring. Radio Pakistan Hyderabad's digital transition indicates that the technological site of access and the symbolic source of credibility need not be identical. Content may be encountered through an external platform while its authority remains associated with the broadcasting institution. This distinction helps explain why legacy media can retain relevance within platformised communication environments. Digital transition changes how radio travels, but it does not necessarily dissolve the institutional relationships through which audiences evaluate information.

Finally, conditional participation qualifies the idea that digitalization automatically transforms listeners into fully active users. Social platforms may enable response and feedback, but the available data do not establish the depth, frequency, or consequences of such interaction. The hybrid listener therefore possesses expanded communicative possibilities without necessarily becoming a co-producer of radio content.

This formulation constitutes the central interpretive contribution of the study. The hybrid listener is neither evidence of the survival of old media alone nor proof of an inevitable digital takeover. Instead, the concept captures how audiences maintain continuity while reorganising access, routine, participation, and trust within a changing media environment. In the context of Radio Pakistan Hyderabad, digital transition is therefore not only an institutional process of adopting new platforms. It is an audience-level reconstruction of what radio is, where it is encountered, and how it continues to matter.

Theoretical and Strategic Implications of the Hybrid Listener

The conceptual value of the hybrid listener lies not merely in recognizing that audiences use several media, but in explaining how those media are coordinated within a communicative arrangement. Multi-platform use alone does not constitute hybridity. Hybridity emerges when listeners connect otherwise distinct modes of access, assign differentiated purposes to them, and move between them without treating any single channel as sufficient. The concept therefore advances media repertoire research by shifting attention from the composition of a repertoire to its internal organization. Radio receivers, mobile devices, institutional applications, and commercial platforms become meaningful through the relationships

audiences construct among them rather than through their isolated technological characteristics.

This interpretation produces three theoretical advances. First, the hybrid listener reframes media continuity as orchestration rather than coexistence. Traditional and digital channels do not simply remain available side by side; they are actively coordinated through a central device, situational preferences, and changing communicative needs. This distinction matters because coexistence is primarily a condition of the media environment, whereas orchestration describes an audience practice. It places listeners at the center of digital transition without assuming that they possess unlimited control over the platforms, infrastructures, and connectivity conditions through which radio is accessed.

Second, the concept reframes platform choice as functional allocation. A repertoire is not necessarily valuable because it contains many channels. Its significance lies in how listeners assign particular communicative roles to those channels. Convenience, institutional proximity, interaction, mobility, and informational authority may be distributed across different components rather than provided by a single platform. The hybrid listener therefore reveals an internal division of communicative labor within the repertoire. This helps explain why the growth of one platform does not automatically make other channels redundant. Platforms may overlap technically while remaining distinct socially and institutionally.

Third, the findings extend media repertoire analysis by distinguishing the site of access from the source of authority. In platformised communication environments, the channel through which content is encountered may belong to a commercial technology company, while its perceived legitimacy remains attached to a public broadcaster. Trust is therefore not simply another preference within the repertoire. It operates as an anchoring mechanism that allows audiences to navigate an expanding communication environment without treating all sources as equally credible. This distinction suggests that digital transition redistributes access more readily than it redistributes institutional authority. However, such authority cannot be assumed to remain stable indefinitely. When public-service content circulates through external platforms, its credibility becomes vulnerable to platform design, misinformation, content decontextualization, and the declining visibility of institutional authorship.

These theoretical implications require Radio Pakistan Hyderabad to approach digitalisation as the design of a public-service repertoire, rather than as the multiplication of distribution channels. An effective strategy should not replicate identical content across every platform. It

should define how each channel contributes to the public-service mission while preserving continuity among them. Terrestrial broadcasting may remain essential for broad reach, emergency communication, and audiences with limited connectivity. Institutional applications and websites can provide direct access, archives, program schedules, and authoritative information. Social platforms may support discovery, circulation, feedback, and community interaction. Audio-on-demand formats can extend the lifespan of culturally significant programs beyond scheduled broadcasting.

The strategic priority is therefore not omnipresence but repertoire coherence. Listeners should be able to recognize that content encountered across different platforms belongs to the same public-service institution. Consistent visual identity, verified accounts, clear source attribution, presenter identification, publication dates, and links to official channels can strengthen the portability of institutional trust. These practices become particularly important when radio content is separated from its original broadcasting context and recirculated through algorithms that prioritize engagement rather than public value.

Audience participation should also be designed more critically. Providing a comment function or feedback channel creates an opportunity for response, but it does not in itself establish meaningful participation. Public-service radio should differentiate between symbolic interaction and consequential engagement. Structured mechanisms such as listener consultations, program-specific questions, multilingual feedback, editorial responses, community reporting, and visible explanations of how audience input informs programming can transform platform affordances into accountable participation. Participation should nevertheless complement editorial responsibility rather than transfer public-service decisions to popularity metrics.

Finally, a repertoire-oriented strategy must remain inclusive. A mobile-first approach may improve accessibility for connected audiences, but a digital-only strategy could marginalize listeners facing limited connectivity, high data costs, low digital literacy, or restricted device access. The practical implication for hybrid listeners is therefore not that public-service radio should abandon terrestrial broadcasting, but that it should connect terrestrial and digital environments without allowing one to become a gatekeeper for the other. For Radio Pakistan Hyderabad, digital transition becomes institutionally meaningful when it strengthens regional communication, supports cultural continuity, and expands participation while preserving access and credibility across unequal media conditions.

CONCLUSION

This study concludes that Radio Pakistan Hyderabad's digital transition is best understood as an audience-level reorganisation of radio rather than a straightforward shift from analogue broadcasting to digital media. Listeners do not simply abandon established channels when new platforms become available; instead, they assemble cross-platform repertoires that connect radio receivers, FM services, mobile phones, institutional applications, and social media within everyday communication practices. The hybrid listener therefore represents more than a user of multiple technologies. It describes an audience condition shaped by the orchestration of access, the situational use of platforms, and the allocation of different communicative functions across channels. Within this arrangement, the mobile phone becomes an organizing infrastructure, while the value of each platform depends on what it contributes to the wider repertoire rather than on its technological novelty alone.

The study's central contribution lies in showing that digital access and communicative authority do not necessarily reside in the same place. Commercial platforms may facilitate convenience, circulation, and audience response, yet the credibility of radio content can remain anchored in the public-service institution that produces it. This distinction explains why Radio Pakistan Hyderabad continues to matter even as listening becomes increasingly mobile and platformised. Its relevance depends not only on being present across digital channels, but on maintaining coherence between accessibility, regional representation, participation, and institutional trust. The hybrid listener thus offers a communication-centered account of public-service media transformation in which continuity and change are negotiated simultaneously. Digital transition becomes meaningful when it expands the routes through which audiences encounter radio while preserving the institutional and cultural relationships that give the medium enduring public value.

LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

This study is limited by its reliance on secondary analysis of an earlier quantitative survey. Although the reinterpretation provides an audience-centred account of Radio Pakistan Hyderabad's digital transition, the original questionnaire was not designed specifically to capture complete individual media repertoires. Questions concerning the platform used

“most” reveal dominant preferences but cannot identify the full combinations of radio receivers, applications, social platforms, and devices used by each listener. The aggregated data also do not capture how listeners explain their choices, negotiate platform changes, or experience trust in particular programmes and presenters. Moreover, participants were drawn only from Qasimabad and Latifabad, two urban areas with relatively favourable internet access. The findings therefore cannot represent audiences in rural areas, poorly connected communities, or other regions of Sindh. The uneven demographic composition, particularly the predominance of male respondents, further limits the representativeness of the identified listening patterns.

The study also distinguishes accessibility, feedback, and credibility analytically, but the available data do not measure these dimensions in sufficient depth. Perceived ease of feedback does not confirm active participation, while the credibility items do not clearly separate trust in Radio Pakistan Hyderabad, radio as a medium, individual programmes, presenters, or distribution platforms. Future research should therefore employ interviews, focus groups, and media diaries to reconstruct listener repertoires at the individual level. Comparative studies involving rural and urban audiences, other Radio Pakistan stations, and different demographic groups would clarify whether the hybrid listener travels across contexts. Longitudinal research could examine how repertoires change as connectivity, platform policies, and audio services evolve. Digital-trace analysis may also reveal actual patterns of commenting, sharing, and cross-platform movement. Finally, future studies should develop more precise measures of cross-platform credibility and institutional trust to test how authority is maintained when public-service content circulates through commercial platforms.

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