



## Media transition and social exclusion: Structural poverty in the Gadukan community post digital television migration

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### ABSTRACT

The Minister of Communication and Informatics Regulation No. 07/P/M KOMINFO/3/2007, which marked the beginning of television digitalization, forced the public to switch from analog to digital. The procurement of set-top boxes (STBs) became a necessity for this transition. Due to the lack of STB (television station) coverage, slum residents in Gadukan Village, North Surabaya, experienced difficulty watching television; as a result, they lost a source of knowledge and entertainment. The flood of information and entertainment around them marginalized local residents. Inequality in slum communities will be further exacerbated by this situation. This research begins with the formulation of the problem of how people feel marginalized from entertainment and information as a result of this migration. This research aims to understand socio-cultural impacts among the people of Gadukan Village, North Surabaya, as well as the interpretation of information from television media and how this interaction shapes their social and cultural adaptation in the digital era. The central thesis of technological determinism is that changes in communication methods will shape human existence itself. According to Valente's Diffusion of Innovations Theory, social networks can influence the rate and pattern of innovation diffusion; being at the center of a social network and having many social connections tends to be faster and more efficient. According to Robert K. Merton's strain theory, the imbalance caused by marginalization increases one's vulnerability to stress, resulting in abnormal behavior. Phenomenological studies were used as part of the qualitative research methodology. The findings show how poor groups' access to information has been marginalized as a result of the digital migration of television. Pathological behavior occurs for those who cannot adapt to this marginalization. The idea that media technological determinism is a structural tool in poverty has been reinforced by the poverty caused by information marginalization.

**Keywords:** *Digitalization, Immigration, Marginalization, Deviant*

### INTRODUCTION

The adoption of media digitalization in Indonesia officially began on March 21, 2007, marked by the issuance of the Minister of Communication and Information Regulation Number 07/P/M KOMINFO/3/2007, which established the technical and operational standards for terrestrial digital broadcasting for fixed television. This regulation laid the foundation for modernizing the nation's broadcasting infrastructure by improving signal quality, expanding channel capacity, and optimizing spectrum efficiency. As part of this transition, DVB-T (Digital Video Broadcasting Terrestrial) was designated as the standard for digital television broadcasting. The implementation of DVB-T has facilitated a significant migration of television viewers from analog to digital



platforms, reflecting a critical shift in Indonesia's media consumption patterns and advancing the country's broader objectives of technological modernization and information accessibility (Kominfo.go.id, Video, 2007). The digitalization of broadcasting in Indonesia represents a multifaceted transformation in the country's media landscape, and over the past two years key initiatives — including the shift toward social media platforms, the completion of the analog switch-off (ASO), and ongoing broadcast migration — have been systematically implemented to modernize television consumption and improve information accessibility.

These changes reflect not only a technological upgrade but also a structural realignment in how audiences engage with media content. According to a January 2024 report, data collected from November and December 2023 indicated that digital television viewership increased by 5% to 24%, demonstrating a positive public response to the transition. Nevertheless, as of December 1, 2022, the penetration of digital terrestrial television (DTT) in Greater Surabaya was only 36%, underscoring that while progress has been made, significant portions of the population remain without full access (Wahyu Sudoyo, 2022). On the one hand, this growth is encouraging for the transition from analog to digital television, yet many people are still unable to take advantage of this change. The transition from analog to digital television in Indonesia represents a major technological shift aimed at improving broadcast quality and optimizing frequency efficiency, particularly after all analog television transmissions officially ceased on December 2, 2022, requiring every household to migrate to digital broadcasting. However, despite this nationwide mandate, the migration process has not been entirely equitable, as economic constraints and limited access to supporting devices continue to prevent many households from accessing digital broadcasts.

In response to this issue, the Surabaya City Communications and Informatics Agency (INAS) distributed 10,000 free Set Top Boxes (STBs) to low-income residents across 59 communities in 12 districts, although this assistance remains insufficient compared to approximately 971,659 households in the city, meaning most residents must purchase their own STBs. This disparity illustrates a gap between government support and community needs, where economically disadvantaged families who cannot afford STBs are effectively excluded from access to public information and entertainment. While the digitization of broadcasting promotes the democratization of information, it simultaneously generates new forms of inequality. Moreover, although digital television viewership continues to rise, overall television audiences continue to decline each year, suggesting that digital transformation alone cannot restore traditional viewing engagement; a We Are Social survey reports that television viewing decreased by 7.3% by 2024 (Sunaryo, 2024).



Similar to the residents of Gadukan Village in North Surabaya, many inhabitants of suburban slum areas are increasingly excluded from access to information due to the unavailability of Set Top Boxes (STBs), which are essential for receiving digital television broadcasts. This condition creates a digital divide that limits their opportunity to obtain news, education, and entertainment through television (Sutrisno et al., 2024). As a result, these communities no longer enjoy free sources of amusement or public information and experience reduced access to media-based leisure and information resources (Jafar et al., 2024). Television, which previously functioned as an accessible medium for relaxation and emotional release, becomes less available to economically vulnerable groups in the digital transition era. Consequently, they are forced to adapt to behavioral changes and alternative social interactions to fill the void left by the absence of television. This phenomenon illustrates how technological transitions, while advancing national modernization, can simultaneously produce new forms of digital marginalization that isolate vulnerable communities from mainstream media and cultural participation (Resistance, 2025)

Pressure is more likely to affect marginalized communities, groups, or individuals who lack equal access and opportunities compared to more powerful or affluent communities. Limited access to economic, social, and informational resources often results in feelings of inferiority, frustration, and social isolation (Jafar et al., 2024). Due to their vulnerable position, these marginalized groups may develop behavioral responses that reflect psychological stress and social maladaptation in unequal social structures. The rapid advancement of digital technology has further intensified these disparities, particularly in access to media and information (Sutrisno et al., 2024) Sustainable Cities and Society, 2025). Within this framework, marginalized communities are at risk of deeper exclusion from the public sphere in the digital era (Resistance, 2025). In light of this context, the purpose of this study is to investigate the sociocultural impacts of marginalization among the rural communities of Gadukan Village, North Surabaya, specifically examining how they experience and interpret information from television media and how these interactions shape their social and cultural adaptation in the digital era.

The research done by David Satterthwaite, who wrote an article discussing the impact of marginalization of slum communities, including the economic, social, and environmental consequences related to life in the area, highlights a number of studies and theories on the implications of the development of communication technology. The difficulties and possibilities in closing the social and economic divide between wealthy and impoverished metropolitan communities are also highlighted by this study. This article collects data from several sources, including surveys, interviews, and public records, using both qualitative and quantitative methodologies. This article's statistical analysis leads to the conclusion that marginalizing slum communities can have negative effects on the environment, health, and social and economic inequalities. (D'Espallier et al., 2017) In the meantime, Whiting & Williams (2013) wrote "A uses and gratifications approach" regarding the motivations behind social media use. The purpose of this study is to determine how employee productivity may be impacted by social media use at work. In order to comprehend the reasons and objectives behind social media use in the workplace, this study adopts the perspective of uses and gratifications. In particular, using social media for professional purposes might boost output, whilst using it for personal ones typically

lowers it.(Whiting & Williams, 2013) In a personal setting, looking for pleasure and information can be detrimental, but this study offers organizations valuable insights into the effects of social media use in the workplace and guidance for the creation of rules and practices. According to Sharma's research, people who are under psychological stress utilize social networking sites (like Facebook) as a platform for "self-disclosure" or personal expression, which eventually leads to catharsis. According to the author, using social networking sites gives users the chance to experience catharsis."(Sharma et al., 2017) Rica Arvenia, Muhammad Fedryansyah, and Ramadhan Pancasilawan, Master of Sociology Program, FISIP, Padjadjaran University, carried out another investigation into the marginalization of rural communities in Cipacing Village, Jatinangor District, Sumedang Regency. demonstrates how marginalized people face complex political, cultural, social, and economic repercussions. They experience these problems, which result in deviant behavior.

The Determination of Communication Technology and the Closure of Path Social media study conducted by Febriana Studying the shutdown of the social media site "Path" and how platforms and technology determine social media's existence reveals that communication technology, along with the need for speed and new features, "determines" a platform's existence; if it does not adhere to technological logic, the platform may fail.(Febriana, 2018). An analysis of mobile journalism's technological determinism through a case study of Indonesian television journalists. The case study of TV journalists in Indonesia who embraced mobile journalism (MoJo) revealed that while smartphone technology promotes changes in journalists' work cultures, it does not entirely replace the traditional culture; rather, its application still depends on human expertise. (Firmansyah et al., 2024). Consider the importance and potential benefits of looking at new media from L. Manovich's perspective. He does this by following Roger and Shoemaker's explanation of the change process, which starts with innovators, early adopters, early majority, late majority, and laggards. In a similar vein, many groups struggle to adapt and are left behind when communication technology moves from analog to digital (Shoemaker, 1978). Hadad claims that the relationship between people and technology can be characterized as a two-way soft technological determinism, using Instagram and smartphones as examples. Using a "soft technological determinism" perspective, the study looks at how new technologies—like smartphones and Instagram—affect social connections, digital culture, and media consumption. (Wielgosz, 2017)

It is evident from the study journals mentioned above that changes in the media always have an impact on society. Similarly, social shifts always coincide with advancements in communication technologies. This study makes an effort to connect the factors that influence communication technology with suburban communities' marginalization and poverty (Pranata & Rivai, 2021). The social change that will be developed in this research, however, differs from the context of social change in the adoption of innovations, which always street with complicated and ambiguous characteristics where both forces interact and can result in both critical and difficult-to-control mental states as well as good and constructive behavioral consequences (Țicău & Hadad, 2021).

Theoretically, theory of technological determinism — which argues that communication tools and media technologies significantly influence how people interact with their environment and shape cultural patterns — can be used to understand the reality of the shift in communication technology from analog to digital media. This transition not only changes the technical mode of information delivery but also transforms social behavior, access to knowledge, and patterns of media consumption within society, particularly among marginalized communities who face limitations in technological access.(McLuhan, 1964).

This idea highlights how media technology affects people and society, demonstrating how it can alter people's thoughts, emotions, and behaviors. According to Qadaruddin, the quick advancement of communication technology has a significant impact on the entire human experience, particularly on social media sites like Facebook, Instagram, and TikTok (Qadaruddin et al., 2023)

McLuhan's social and cultural shifts show how communication technology innovation is predetermined. The digital divide and technological determinism study how cultural development is impacted by technical progress. According to a number of studies, technology facilitates unprecedented international communication and the sharing of ideas by acting as a catalyst for cultural interchange, creativity, and adaptability. The entire human experience has been profoundly altered by the quick growth of communication technology, especially on social media sites like Facebook, TikTok, and Instagram (Qadaruddin et al., 2023). The entire human experience has been profoundly altered by the quick growth of communication technology, especially on social media sites like Facebook, Instagram, and TikTok. Adolescents' cultural transformations, particularly a distortion of some cultures that affects their self-concept, self-esteem, and self-image, are among its effects (Azizah et al., 2023)

In the meantime, one of the theoretical foundations of diffusion of innovation emphasizes that social networks influence the speed and pattern of innovation adoption, particularly through individuals occupying central positions within communication networks. Innovations tend to spread more efficiently through actors with strong social connectivity and influence, while individuals with limited access to networks and digital resources risk being excluded from technological transformation and social participation (Syaki & Kesuma, 2025). Recent studies on digital communication adoption also show that innovation diffusion is a socially embedded process shaped by communication channels, interpersonal networks, and shared norms, where individuals' perceptions of usefulness and accessibility determine their willingness to adopt new communication technologies(Safarhadj, 2025)

Another definition of marginalization refers to the condition in which individuals or groups are positioned at the periphery of social, economic, and political systems, limiting their access to resources, public services, and opportunities for development.(Herman & Permadi, 2025). In contemporary Indonesian social research, marginalization is understood as a multidimensional process involving social, cultural, economic, and political exclusion, particularly among low-income and rural communities.

Social marginalization occurs when individuals are excluded from participation in social networks and community life. Cultural marginalization refers to the construction of difference that places certain groups outside dominant social norms. Economic marginalization is reflected in poverty, vulnerability, and limited access to productive resources. Meanwhile, political marginalization appears in the limited participation of vulnerable groups in decision-making processes and access to public services (Prasetyo, 2024; Herman et al., 2023).

The strain hypothesis, originally introduced by Robert K. Merton, explains how social pressure emerges when there is a gap between culturally defined goals and the legitimate means available to achieve them. Contemporary studies show that structural inequality, victimization, and limited access to resources can generate negative emotions such as anger, frustration, and stress that increase the likelihood of deviant behavior. Marginalized communities are particularly vulnerable to these pressures because they often experience restricted access to economic and social opportunities in rapidly changing technological societies (Bilgisi et al., 2024).

This study on technological determinism focuses more on enhancing social performance, according to the research perspective of the previously described article. In the meanwhile, this study looks at the detrimental effects of communication technology determinism, including the marginalization of information and its consequences.

## **METHOD**

This study employs a qualitative methodology and an objective interpretive framework. A process of investigation and comprehension based on techniques that look into human issues and social events is known as a qualitative approach. Using techniques including in-depth interviews, participant observation, and document analysis, researchers attempt to comprehend the subjective experiences of those engaged in the event under study. This approach is based on Edmund Husserl's theory (Husserl, 1983). The outcomes of qualitative research prioritize significance above generalization while guaranteeing the validity and reliability of data through triangulation employing inductive methodologies (Rachmat, 2024).

The informants in this study were purposively selected and consisted of formal village officials, informal community or traditional leaders, and three community members representing both younger and older generations. Participants were chosen based on their relevance to the research focus and the importance of interaction between the researcher and the subjects. The researcher served as the primary research instrument and spent approximately four months in the field conducting the study through several activities. These included conducting unstructured interviews and observations to obtain more natural and contextual data, and identifying meaning in each activity or behavior of the research subjects to gain a deeper understanding of the social context. Data validity was ensured through triangulation by comparing information obtained from multiple sources.

An emic perspective was applied by comparing informants' viewpoints to understand social reality from their own perspectives. Verification techniques, including the examination of contradictory cases, were used to strengthen the credibility of findings by exploring variations in social conditions. Data analysis was carried out continuously throughout the research process, involving interpretation of descriptive data. Finally, the study employed a phenomenological approach to understand participants' lived experiences and meanings.

The analysis method makes use of the analytical idea proposed by Miles and Huberman, which is called "conducting data reduction," which entails abstracting all of the information gleaned from field notes coming from observations, interviews, and document reviews. Data presentation: This method makes a collection of collected data easily readable and comprehensible in order to construct a story. Conclusions and Verification: To determine the significance of data that has been patterned, concentrated, and methodically organized, it is summarized. These are preliminary, broad conclusions. These preliminary findings are compared with further new evidence to support the conclusions reached in order to arrive at a "grounded" conclusion. (Miles, M. B., & Huberman, 1994)

## RESULTS AND DISCUSSION

At the RW, hamlet, or comparable level, a village is a regional unit with specific requirements where integration is implemented in a methodical manner. Additionally, the advantages of Kampung Gadukan are known as "parikan kampung," which is a type of traditional folk poetry that is humorous, satirical, or full of wise meaning. They are highly skilled at creating parikan as a traditional artwork that weaves words typical of the Surabaya people. In addition to identifying the primary occupation of the community group, the placement of the village's uniqueness is anticipated to reduce poverty and promote community development. The village of Kampung Gadukan Baru is situated in the Krembangan sub-district of Morokrembangan village in North Surabaya. Kampung Gadukan Baru is geographically located next to the Bozem River and can be seen from the Perak-Pandaan toll road. The location of Kampung Gadukan Baru is said to be crucial to its development as a new Surabaya landmark. Kampung Gadukan Baru, the hub of "parikan" in Surabaya, needs a distinct personality to set it apart from other villages as a new icon of Surabaya.

The Gadukan community, known as a Parikan Village, demonstrates a strong awareness of its surrounding social realities. Economic pressures and competition for limited financial resources often shape the themes and content of the parikan they perform, similar to cultural expressions found in suburban communities on the urban periphery. Their poetic expressions frequently reflect everyday social conditions, including the presence and accessibility of communication technologies, which serve as an important source of creative inspiration. However, the reduction of public performance spaces has contributed to declining income opportunities for cultural performers. In response, community members have developed adaptive economic strategies, such as producing affordable handmade bags marketed under the identity Gadukan Kampoeng Tas Murah, as a form of creative community-based livelihood innovation. These forms of cultural adaptation illustrate how marginalized



communities negotiate economic challenges while preserving local cultural expression (Hasanah, 2023).

For them, the presence of communication media is essential within their socioeconomic and cultural context. Television and other media platforms often serve as sources of inspiration for creative expressions such as parikan and handicraft production. However, the decline in traditional performance spaces has contributed to decreasing parikan activities, including those historically associated with the emergence of ludruk artists. At the same time, community members increasingly focus on income-generating activities through informal and online “serabutan” work. Similar to marginalized communities living on the outskirts of large cities, economic pressure encourages individuals to prioritize livelihood strategies over cultural performance activities (Mahbob, 2023).

“Wong ora duwe” (people don’t have), “ora duwe apa-apa” (have nothing), “kangelan” (difficulty), “sulah sulit (difficulty), “kurang mampu,” or “tidak punya pa-apa” (unable, empty) are common answers to questions about why they haven’t purchased a television set. The phrase “Wong Ora Duwe tidak punya” (people don’t have) is based on a number of factors, such as the state of property ownership, such as a house with all its belongings and belongings; the aspect of struggle, which characterizes their persistent efforts to realize their aspirations; and the aspect of destiny, which characterizes their worldview. They often accept that someone already has authority over the rich and the poor. They feel largely unaware of the development of new business models over time. This is especially true when asked why they haven’t yet attempted to purchase a television. They often describe feeling out of touch with the news, uninformed, and behind the times. When asked what they do with their television, they usually sell it and use the proceeds for daily needs. They are indifferent to what is happening in their city and often distrust current events. They gain all their knowledge from talking to each other in public places like coffee shops, electricity substations, or village guard posts. This situation aligns with research findings on digital exclusion, which show that low-income households often sacrifice media access for basic needs (OECD, 2023).

When it comes to their jobs, people who are unable to obtain information from television typically work part-time. Additionally, access to this industry is restricted, especially for temporary employment in the construction and project industries. The condition of the Gadukan community, which relies more on job information from neighbors, family, or closest social networks, shows the importance of social capital in maintaining the survival of marginalized communities. In situations of limited access to formal employment, education, and information technology, interpersonal relationships become the primary source of information exchange, emotional support, and economic opportunities. This community-based social capital serves as an adaptation mechanism to economic uncertainty as well as a survival strategy (survival strategy). This phenomenon aligns with contemporary research findings showing that people with limited economic access tend to rely on local social networks for job information and social support, particularly in the informal sector. This reliance on interpersonal communication also reflects their limited integration into the formal economic system and digital information ecosystem. In this context, community solidarity becomes a crucial resource that replaces the role of formal institutions in providing access to information and economic opportunities (OECD, 2023). Thus, the practice of sharing work information through everyday conversations in the

residential environment can be understood as a form of socio-economic adaptation strategies, not just a cultural habit. This strategy enables the Gadukan community to survive amid limited access to communication media, economic education, and formal employment opportunities. However, at the same time, heavy reliance on informal networks can also reinforce the reproduction of marginalization by limiting access to new information and broader economic opportunities.

Particularly since their television broadcasts stopped, they have very little access to sources and information. As a result, their main sources are informal personal sources such as close neighbors, family members, and coworkers. This indicates that official sources, such as those from local governments, are rarely utilized. In this setting, their lives and means of subsistence are not perceived as being significantly influenced by governmental policies or programs. If they desire a better life, they do not see much benefit in turning to local government institutions. In a similar vein, they frequently fail to understand economic information delivered outside traditional media channels such as television. For instance, information regarding smart cards, health cards, and direct financial assistance programs is often misunderstood and fails to reach its intended beneficiaries. Although information about economic opportunities, such as People's Business Credit (KUR), exists, many remain unaware of its availability. Statements from local authorities encouraging periodic bank loans are also not fully understood or trusted. Without reinforcement from mass media—particularly television—interpersonal information tends to be ignored or misinterpreted. These assumptions are closely linked to the dominance of informal communication channels and limited media exposure, which reinforces information inequality and reduces public trust in formal institutions (van Deursen, Alexander J. A. M. Helsper & Eynon, 2023)(Park, 2022).

Very few sources are used to gather information, namely, only unofficial personal sources. People who feel socially and economically marginalized seldom use official information sources at the village, sub-district, neighborhood (RT), or community-group levels. Since they no longer have access to television, they have developed selective trust toward limited media sources. Social media is technically accessible, but only when they have sufficient mobile credit. Consequently, information obtained from social media is often perceived as credible without verification from other media channels. Informal word-of-mouth communication becomes the primary information pathway for individuals who cannot directly access broadcast media due to the absence of digital television devices. This condition reflects a form of second-level digital divide, where limitations in access, skills, and economic resources shape how individuals interpret and validate information (Park, 2022).

Rumors spread rapidly in their communities due to restricted access to reliable information sources. For example, individuals perceived as economically better off (“Gedongan”) are often stigmatized through gossip, which may trigger interpersonal conflict. This stigmatization is frequently reinforced by limited media literacy and reliance on narrow livelihood-related information obtained through interpersonal networks. Individuals prefer to consult neighbors, relatives, elders, or coworkers rather than institutional information providers. Due to the disappearance of television as an affordable and accessible information source, they rarely utilize information and communication technology-based sources. Studies on communication inequality show

that limited media access encourages the circulation of unverified information and strengthens social stigma within marginalized communities (van Deursen et al., 2023)

People who lost access to television following the transition from analog to digital broadcasting feel excluded from competition in accessing livelihood information. When information about employment opportunities emerges, they are often late to respond or unaware of it altogether. They fall behind in accessing job opportunities, livelihood information, and business prospects. This “information lag” contributes to repeated experiences of perceived failure. For example, many residents remain unaware of government financial assistance programs such as capital assistance for street vendors, revolving capital funds, and Direct Cash Assistance (BLT). The digital divide not only limits access to communication technologies but also affects access to economic opportunities and public services (Park, 2022). As a result, feelings of marginalization are reinforced when access to television-based information becomes unequal.

In addition to limited access to digital television, most individuals in this category also experience low levels of information and communication technology literacy. Apart from television, they possess minimal knowledge about computers, smartphones, or the internet. They perceive communication technologies as having little direct impact on their livelihoods. This perception often leads to resignation and reduced future aspirations. Individuals express acceptance of their current condition and avoid taking risks in seeking new sources of income. Such attitudes reflect how digital exclusion can influence psychological outlook and social participation, reinforcing cycles of marginalization (van Deursen et al., 2023).

When labeled as “Kuper” (socially disconnected), individuals with limited information access become more sensitive in social interactions. Social stigma contributes to withdrawal from community communication spaces and increases the potential for interpersonal conflict. Limited participation in communication networks further restricts access to shared knowledge and social learning opportunities. Communication inequality research shows that exclusion from media ecosystems often leads to reduced social confidence and participation (Park, 2022).

Television functions not only as an information medium but also as entertainment and emotional release. For economically disadvantaged residents of Gadukan hamlet, television has long served as an accessible form of relaxation after daily labor. Soap operas provide catharsis that helps them cope with difficult living conditions. When television access disappears, individuals seek alternative coping mechanisms, sometimes leading to social tension or deviant behavior. The loss of shared media experiences also weakens social cohesion within the community. Media access inequality can therefore influence emotional well-being and community interaction patterns (van Deursen et al., 2023).

Their lack of access to entertainment and information following the transition from analog to digital television has made them more socially withdrawn, particularly regarding livelihood-related issues. Their social world becomes increasingly limited, shaping their cultural attitudes and reducing motivation to explore new economic opportunities. This condition illustrates how technological change, when not accompanied by inclusive access policies, can deepen existing social inequalities. From the perspective of technological determinism, communication technology transformations can accelerate social change while simultaneously producing new forms of marginalization among vulnerable groups (Park, 2022). The transition from

analog to digital television broadcasting is not only a technological transformation but also has the potential to widen the gap in access to information for marginalized groups. Digitalization of broadcasting requires economic, technological, and media literacy skills that low-income groups do not always possess. As a result, some poor communities are at risk of information marginalization, further exacerbating their social vulnerability (Park, 2022).

Poverty can be understood through multiple interconnected perspectives. Contemporary studies emphasize that poverty is not only shaped by individual capacity and socioeconomic attitudes but also by intergenerational cultural patterns that influence aspirations and opportunities. In addition, limited access to education, skills, and decent employment continues to be a major factor sustaining poverty in many communities. More broadly, poverty is also recognized as a structural outcome of inequality in economic systems that distribute resources unevenly across social groups. This multidimensional understanding of poverty highlights the interaction between individual, cultural, opportunity-based, and structural factors in reproducing socioeconomic vulnerability (Bank, 2022)

In the context of digital television migration, limited access to information and entertainment media can reinforce these forms of structural poverty. While broadcasting digitization expands the capacity of broadcast channels and opens up opportunities for the media industry to grow, it also has the potential to marginalize groups without access to digital devices or adequate technological literacy (Park, 2022).

This vulnerability becomes even more apparent when information marginalization intersects with economic pressures. Social groups that lack access to media technology tend to experience information isolation and potentially social disorganization. From a strain theory perspective, an imbalance between social goals and access to legitimate resources can trigger deviant behavior (Park, 2022).

This reality demonstrates that the development of media technology within the economic system is not always inclusive. The expansion of the digital broadcasting industry tends to primarily benefit capital owners and media industry players, while marginalized groups risk being left further behind in access to information and well-being (Park, 2022).

The idea that capitalism will always leave vulnerable and marginalized individuals behind is reinforced by this reality, meaning that the pursuit of growth will always be confronted with welfare issues. The expansion and strengthening of broadcasting channels progressively impoverishes the increasingly marginalized poor, while largely benefiting capitalists.

## CONCLUSION

The findings of this study show that the transition from analog to digital television has disproportionately affected poor and marginalized urban communities by intensifying information inequality and reinforcing structural poverty. The Gadukan community, which represents economically vulnerable groups in urban areas, experienced reduced access to mainstream information sources—particularly television—resulting in limited awareness of economic rights and public assistance programs such as free healthcare, microcredit schemes, and direct cash transfers (BLT). This

information deprivation also constrains their ability to pursue adaptive livelihood strategies, including small-scale entrepreneurship and informal work (“serabutan”). Beyond economic consequences, the loss of television as an accessible entertainment medium has removed an important cathartic space for coping with daily stress, pushing some individuals toward alternative forms of entertainment such as online gambling, which in turn contributes to social tension and conflict. These findings underline that technological change in media systems, particularly the analog-to-digital migration, can reproduce structural inequality when sociological readiness and inclusive communication access are not adequately addressed. In this context, technological determinism in broadcasting policy risks deepening the digital divide and social exclusion among disadvantaged communities.

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