

Received: October 2023 Accepted: December 2023

DOI: <https://doi.org/10.58262/ks.v12i1.296>

Marginalization of Information from People on the Outskirts of Gadukan Village from Digital Television Migration

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Abstract

The start of the digitalization of television with the Ministry of Communication and Information Regulation Number: 07/P/M KOMINFO/3/2007 forced people to migrate from analog to digital. This migration forces people to buy Set Top Box (STB) devices. (KOMINFO RI, t.t.) In Gadukan village, North Surabaya, there is a slum village that has difficulty accessing television because STB is not accessible, they have lost the means of entertainment and information. Citizens become marginalized from the flow of entertainment and information around them. This condition will further exacerbate inequality in Slum society. Starting from this, research into people's feelings of marginalization from information and entertainment. Based on the Theory of Technological Determinism, the main idea is that changes in the way of communication will shape human existence itself. Valente's Diffusion of Innovation Theory suggests that social networks can influence the speed and pattern of innovation diffusion, the number of social connections and being located at the center of a social network tends to be faster and more effective. Robert K. Merton in strain theory explains that the effects of imbalance due to marginalization tend to be more susceptible to pressure which leads to deviant behavior. The research method was carried out using a qualitative approach through phenomenological studies. The research results show that the migration to digitalization of television has resulted in the marginalization of information for poor communities. Impoverishment through the marginalization of information has strengthened the assumption of media technology determinism as a structural device in poverty.

Keywords: Digitalization; Immigration; Marginalization; Devian

Introduction

Since the implementation of media digitalization in Indonesia, the Minister of Communication and Information Regulation Number: 07/P/M KOMINFO/3/2007 dated March 21 2007 concerning Digital Terrestrial Broadcasting Standards for Fixed Television has been issued, which has forced a large-scale migration of television viewers (Cahyaningrum, 2013). Decision to establish the DVB-T standard as the digital television broadcast standard (Kominfo.go.id). The broadcast migration that is now slowly being carried out is the digitalization of broadcasting. If you look at the data AC Nielsen in December 2022 digital TV audience experience upgrade is complete analog *switch off* (ASO) implemented. Data on digital TV viewers for November and December 2022 shows an increase of between 5 and 24 percent. In Greater Surabaya, although the number of DTT/Digital penetration has increased significantly, the total is still quite low, namely from 36 percent on December 1 2022 (Sudoyono, 2022) On

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the one hand, this increase provides a positive sign of the migration from analog to digital, but on the other hand, there are still many people who have not been able to follow the television migration (Setyadi & Yulistyarani, 2022) .

And from December 2 2022, all analog television will stop, so everyone will have to migrate from analog television to digital television. With an increase of 5 to 24% in migration, this still leaves a large portion of community groups who can no longer access television broadcasts (Julijanti, 2012). Even though there is a free STB distribution program, The Surabaya City Communication and Informatics Department has distributed 10 thousand free Set Top Boxes (STB) to the people of Surabaya to support the migration of analog TV to digital. Distribution was also carried out simultaneously online by recipient communities in 59 sub-districts from 12 sub-districts in Surabaya.

The number of 10 thousand STB is very disproportionate to the number of heads of families in Surabaya, which is almost 1 million or 971,659 heads of families.(Badan Pusat Statistik kota surabaya, t.t.) This inequality certainly forces the people of Surabaya to buy the STB independently. The problem with the television digitization process is that it is not affordable to purchase equipment to make adjustments to Set Top Box (STB) equipment for televisions at home that do not support digital signals. On the one hand, the digitalization of television has a positive impact on the democratization of information because broadcast channels are becoming more widespread, but on the other hand, for people who cannot afford STB, they are losing potential entertainment and information channels for them. Like the people in Gadukan village, North Surabaya, there are slum villages that have difficulty accessing television because STB is not accessible, so they increasingly experience marginalization of information. They can no longer access free information and entertainment through television, they have lost the space to overcome problems by using television as a cathartic medium for their daily fatigue as metropolitan citizens. Their condition of marginalization from access to information and entertainment will certainly experience changes in behavior that they must make to adapt to their previous stable behavior.

Communities that experience marginalization, namely groups or individuals who do not have the same access or opportunities as those in more powerful or privileged communities, will tend to be more vulnerable to these pressures (Kuran et al., 2020). The vulnerability of marginalized communities makes them take actions that can trigger the emergence of pathological behavior (Crenshaw, 2013). (Burton & Kagan, 2003) explain that marginalized people have relatively little control over their lives and little access to available resources, such as education, health services, housing, recreation or entertainment activities, and little access to suitable fields of work. Ultimately making it difficult for them to earn income. Apart from that, marginalized groups often receive negative attitudes from society (Nielsen, 2015). As a result, their self-confidence and self-esteem will be at a low level. Their opportunities and intensity to communicate with other people also decrease. Those who are marginalized become isolated from society (McKenna & Bargh, 1998)

Marginalization is a complex and multi-layered concept. Communities can be marginalized based on class levels and can also be marginalized from the ruling social order (Goodwin, 2009). Marginalization can occur in the local environment, such as marginalization experienced by an ethnicity, a family, or an individual (Pelc, 2018). Marginalization in certain contexts can also mean a shift in social status. For example, an individual or group who has a high social status carries out actions that are considered inappropriate by society. They will experience a shift in social status determined by society so that they lose their status and become

marginalized (Mowat, 2015).

The above also explains that the level of marginalization can change. Individuals or groups who were not initially marginalized may experience marginalization later on and, conversely, individuals or groups who experienced marginalization at one time may escape that marginalization. Departing from the background of this problem, this research wants to know the socio-cultural implications of the peripheral communities of Gadukan Subdistrict, North Surabaya when they experience marginalization of information through television media.

Literature Review

In understanding this problem, several studies and theories regarding the implications of the development of communication technology can be noted in research conducted by Satterthwaite, writing articles discussing the impact of marginalization in slum communities, including the economic, social and environmental consequences related to life in these areas. This research also highlights the challenges and opportunities in bridging the social and economic gap between rich and poor urban communities. This article uses a qualitative and quantitative approach by collecting data from different sources such as surveys, interviews, and public documents. Through analysis of this data, this article concludes that marginalization of slum communities can cause poverty, social and economic inequality, and have negative impacts on health and the environment. (Satterthwaite, D., 2016). While Bai, B., & Lucy. 2018 wrote about media on work productivity in the post-adoption stage: A uses and gratifications perspective". This research aims to understand how the use of social media in the workplace can affect employee work productivity. This research uses a uses and gratifications perspective in understanding the motivation and goals behind the use of social media in the workplace. The research method used was an online survey of 316 employees who use social media at work. The research results show that the use of social media in the workplace can have positive or negative effects depending on the type of activity carried out, the type of social media used, and the purpose of use. Specifically, use of social media for work purposes can increase productivity, while use of social media for personal purposes tends to reduce productivity. This research provides useful insights for organizations in understanding the impact of social media use in the workplace and provides direction for the development of policies and practices related to social media use in the workplace (Bai, B., & Lu, Y., 2018) Research another from Nugraha, A. W., Suharnomo, S., & Jatmiko, B. (2021). discusses the impact of digital media, especially the use of Twitter, on public participation in the political context in Indonesia. This article uses a qualitative approach by conducting a case study on its use. Twitter during the Jakarta gubernatorial election in 2017. Research results show that the use of Twitter can increase public participation in the political process, both in the form of information, discussion and political action. In addition, the use of Twitter can also facilitate interaction and dialogue between the public and the candidates' leaders, as well as influencing voters' thinking patterns and behavior (Nugraha, A. W., Suharnomo, S., & Jatmiko, B, 2021) Another research that examines the marginalization of rural communities, a study in Cipacing Village, Jatinangor District, Sumedang Regency, researched by Rica Arvenia, Muhammad Fedryansyah, Ramadan Pancasila Wan Sociology Masters Program, FISIP Padjadjaran University. Shows that those who are marginalized experience multi-dimensional implications, politically, culturally, socially and economically. They experience these problems which result in the growth of deviant behavior. (Arvenia dkk., 2010).

Starting from the research journals above, it shows that changes in media always have social implications in society. Of course, changes in communication technology are always accompanied by changes in social change. In the context of social change, adopting innovation

always follows a process of change according to Roger and Shoemaker (1971) starting from innovators, early adopters, early majority, late majority and laggards. Likewise, when there is a change in communication technology from analog to digital, many groups of people cannot easily keep up with the shifts and those who lag behind the changes. (Eduard Depari & Mc Andrew, 1985)

Theoretically, the reality of shifts in communication technology can be understood from Marshall McLuhan's theory of media technology determination, a theory which suggests that media technology and communication tools have great power in determining how humans interact with the world around them and how they shape their culture. (McLuhan, M., 1964) This theory emphasizes the influence of media technology on humans and society, and shows that media technology can change the way humans think, feel and act. The social and cultural changes proposed by McLuhan show the determination of communication technology innovation. Meanwhile, the theory developed by W. Valente on "Network Models of the Diffusion of Innovations" is one of the sources of the diffusion of innovation theory put forward by Thomas W. Valente in 1995, suggesting that social networks can influence the speed and pattern diffusion of innovation. People who have many social connections and are located at the center of social networks tend to be faster and more effective in disseminating innovations than people who have limited social connections. Meanwhile, those who accept changes in communication technology are not displaced to the periphery. Those who do not If they can accept changes or innovations in communication technology, they will become a marginalized group. (Valente, T.W., 1995)

According to Perlman, the definition of marginal is divided into four dimensions, namely socially, culturally, economically and politically marginal. Social marginalization becomes a discussion about marginalization society socially, while cultural marginalization is a conversation or discussion about otherness. Then, economic marginalization turns into dispossession, vulnerability and rethinking of livelihoods and assets. Meanwhile, political marginalization becomes a dialogue about the lack of voice in claiming citizenship and rights (Perlman & J. Pavela, 2010). Socially marginal where in a society they are marginalized by living in isolation, because they are considered incapable or are not given space to access resources. Public The marginalized include those born in a metropolitan city with poor levels of education and health, a low standard of living and limited access to services (Perlman & J. Pavela, 2010).

Meanwhile, according to Halsey, marginalization is a process that causes a group or individual to experience prevented access to important positions, economic, religious, etc (Linch, 1999). Gatzweiler states that marginalization is an unintentional position and condition of individuals or groups who are on the edge of a social, political, economic, ecological and bio-physical system, preventing them from accessing resources, assets, services, limiting their freedom of choice as well as preventing the development of abilities (Gatzweiler et al., 2011). Marginalization is also defined as a form of marginalization. Marginalization usually appears in the form of exclusion from social life, interpersonal and social levels. Marginalized people do not have full control over their lives and do not have access to public facilities so that marginalized people are also said to have limited contributions in society (Shirang, 2015).

Marginalization may occur for different reasons. According to (Shirang, 2015), the main reasons for marginalization are usually political, economic, religious or idealistic, ignorance and fear. The practice of marginalization can be observed in various ways with many consequences. Meanwhile, according to Gatzweiler, several things that can cause marginalization are

exclusion, discrimination, and restrictions or prohibitions on family, inheritance, gender, religion, education, age, water availability, animal and plant resources, fertile land, ethnicity, technology, political choices, health, nutrition, credit, markets, infrastructure, property rights, and savings or deposits (Gatzweiler & Baumuller, 2014).

According to (Mehretu et al., 2000), marginalization is something that can be rooted in several complex causal factors. This means that several factors can combine to result in marginalization. Therefore, the causes of marginalization can be identified by analyzing the causal relationship between several causal factors, not just one factor. Meanwhile, according to (Hall & Carlson, 2016), marginalization is caused by three factors, namely family factors, state factors and economic factors. Furthermore, the three causal factors are equipped with five dimensions, namely gender, marginalization of race/ethnicity, disability or disabilities, poverty, and knowledge or education. The three sources and five dimensions of causes of marginalization can influence each other separately and at the same time can combine with each other to form layered marginalization that originates from more than one causal factor.

Meanwhile, the effects of marginalized communities can be found in the strain theory or strain theory put forward by Robert K. Merton in 1938. This theory explains that an imbalance between social goals and the resources available to achieve these goals can cause stress or tension in society. This tension can lead to deviant or non-normative behavior, such as crime, drug use, and other deviant acts. Communities that experience marginalization, namely groups or individuals who do not have the same access or opportunities as those in society who are more powerful or privileged, tend to be more vulnerable to this pressure. (Merton, R.K, 1938) State of the art and novelty.

Starting from the research perspective of the research article mentioned above, this research on the determination of technology places more emphasis on improving society's performance. Meanwhile, this research studies the negative implications arising from the determination of communication technology in the form of marginalization of information and the resulting implications.

Methods

Research Approach and Methods This research uses a qualitative approach with an interpretative objective paradigm. The qualitative research approach is a research and understanding process based on methods that investigate social phenomena and human problems. This research method uses the concept of Edmund Husserl. The researcher seeks to understand the subjective experiences of people involved in the phenomenon under study, and uses methods such as in-depth interviews, participant observation, and document analysis to collect and analyze data. While ensuring the validity and reliability of data uses triangulation using inductive methods, qualitative research results place more emphasis on meaning than generalization.

The research subjects or informants selected purposely were formal leaders who led village residents and informal traditional leaders as well as 3 community members who represented the older and younger generations as participants. Participants are used, especially if the subject represents a certain group, and the relationship between the researcher and the research subject is considered meaningful for the subject. The researcher, as the main instrument in this research, took concrete steps to be directly involved in the field for 4 months by doing the following:

- a) Conduct unstructured observations and interviews that are deemed more feasible.

- b) Search for meaning in every behavior or action of the research object, so that an original understanding of contextual problems and situations is found.
- c) Triangulation, data or information from one party is checked for correctness by obtaining information from other sources, triangulation of Sources and Data.
- d) Using an emic perspective means comparing the informant's views in interpreting the world from his own perspective.
- e) It is Verification, including through conflicting cases to obtain more reliable results. The researcher looks for various cases that are different or contradict those that have been found, with the aim of obtaining more accurate results on the level of confidence and covering a wider range of situations that make it possible for him to combine various cases.
- f) Carry out analysis from the beginning to the end of the research. The intended analysis is to interpret the data obtained, as a manifestation that all descriptive methods and descriptions contain interpretation.
- g) Taking a phenomenological approach.

The analysis technique uses the analysis concept proposed by Miles and Huberman, namely

1. Carry out data reduction, namely abstracting all data obtained from all field notes resulting from interview observations and document review.
2. Data presentation: The process of presenting data reveals the entirety of a group of data obtained so that it is easy to read and understand to build a narrative.
3. Conclusion and verification Data that has been patterned, focused, arranged systematically and then concluded so that the meaning of the data can be found. These conclusions are temporary and general. To obtain a "grounded" conclusion, the tentative conclusion is compared with other new data to strengthen the conclusions made. (Miles, M. B & Huberman, A. M., 1994)

Results

A village is a regional unit at the RW, hamlet or equivalent level that has certain criteria where there is integration carried out systemically and systematically. Apart from that, the benefit of Gadukan Village is that it is known as "parikan village" where they are quite good at making parikan as a traditional work of art combining words typical of the people of Surabaya. It is hoped that the placement of village characteristics, apart from identifying the main professions of community groups, can also alleviate poverty and bring development closer to the community. Gadukan Baru Village is a village located in the North Surabaya area, precisely in the Krembangan sub-district, Morokrembangan sub-district. Geographically, Kampung Gadukan Baru is located next to the Bozem River, and can be seen from the Perak-Pandaan toll road. The location of Kampung Gadukan Baru is considered strategic to become a new icon in Surabaya. As a new icon of Surabaya, Kampung Gadukan Baru needs uniqueness that is different from other villages, namely the center of "parikan" in Surabaya.

As Parikan Village, the Gadukan people are very intensive in understanding the social realities around them. Like the people of suburban villages which are groups on the outskirts of a metropolis, the pressure of competition for economic resources always becomes an inspiration for the preparation of the parikan that will be staged. In general, in understanding the surrounding reality, the existence of communication media is an important means of building inspiration for writing poetry in "Parikanya". When the stage becomes a space for the

actualization of parikan, their income decreases. Many of them try to be creative in making shopping bags for economically weak communities, Gadukan are often called cheap Kampoeng bags.

With socio-economic and cultural descriptions like this, the existence of communication media becomes very important for them. They consider the existence of television to be a source of inspiration for making parikan and the bags they will produce. It is felt that parikan activity has begun to decline for those who have been using parikan as a characteristic that gives rise to ludruk artists. From some of the information gathered, it is stated that they are shifting their concentration more towards making money on a random basis. Just like people on the outskirts of big cities who live in low-income areas, there is a tendency to spend more time earning a fortune through all kinds of activities.

Those who cannot enjoy television broadcasts because they are unable to get STB, they always say they are *orang wong ora duwe* (people who don't have anything), *ora duwe apa-apa* (don't have anything), *kangelan* (difficulty), *difficult* (difficult), *less capable*, *zero* (unable, empty), such diction often appears when asked about why not buy an STB. The term *Wong ora duwe* is based on several aspects, for example the condition of property ownership, such as a house with all its contents and accessories, the struggle aspect which describes hard work efforts to achieve one's hopes, the destiny aspect which describes a belief system in which they live, they tend to be *nrimo*. that the rich and poor are already in control. They feel that many do not know about the development of new types of business models along with the times. Especially when it comes to the question, why don't you try to get an STB? They currently feel behind the times, behind on information, behind on the news, are the feelings they often express. When asked what television set do you use? On average, they sell it and use the money for daily needs. They tend to be skeptical about existing developments, they don't care about news in the environment, they only know about it through conversations among themselves in public spaces such as coffee shops, substations or village guard posts.

Judging from the type of work, those who cannot access information from television generally search for and use information on a random basis. In this sector, they have limited access, especially to odd jobs in the building/project sector. The type of information they seek is closely related to the sources and information channels they use. This means that all types of information related to odd jobs in this sector are often sought and used in their environment. Information and sources of this type of information are generally classified as random types of information. They don't even believe in businesses or business via social media, cellphones and the internet, because it requires the cost of purchasing credit. They only know that the type of business and work that appears to be simple is generally odd. "From childhood to old age like now, it's just like this, not growing, always small..." They mostly use informal interpersonal sources in the practice of seeking livelihood information. They prefer to come to the house of their closest neighbor or relative when there is a problem in their livelihood.

Their access to information and sources of information is very limited, especially after their television can no longer be broadcast, so that informal personal sources, such as closest neighbors, close relatives, and fellow workers of the same type become the main source. This means that sources that come from official channels from local government elements are almost never used. In a context like this, government factors are not considered as parties that have an important role in their lives and livelihoods. They think there is little point in going to the local government if they want to get a better life. Likewise, information from conventional media such as television is by no means their main source, so they often do not understand

economic information. For example, there is direct cash assistance, health cards and smart cards. Some information of economic value is more likely to be distorted and not reach the target. Regarding information of economic value such as People's Business Credit (KUR), they are even avoided. There is an expression among them about the advice of community leaders to never borrow money from the bank, if they don't want to go bankrupt. Their beliefs like this cannot be separated from the large amount of information coming in from interpersonal sources as stated previously.

Information is obtained from very limited sources, namely only from informal sources of personal information. Information sources from the government, whether at the RT, group (ethnic or environmental), village and sub-district levels, are almost never utilized by those who feel marginalized. The loss of access to information from television makes them really trust informal sources, even if the media source that can be accessed is social media, this is done when they have enough credit to access it. This condition makes information from social media a reliable source of information and they do not confirm the truth through other media such as television. Even those who do not have an STB and cannot access the media directly, they trust word of mouth information whose source of information is from social media.

Limitations of Information sources through official media make rumors spread quickly in their area. Like gossip, judging other people based on gossip which results in frequent conflicts between them. The problem of stigmatization of stingy gedongan people is often pinned through gossip media on those who have never gathered and who are economically better off. They feel they prefer to use specific information related to livelihood information that comes from interpersonal sources with a limited scope. They mostly ask individual people, closest neighbors, relatives, elders, or other people they know at work. They also almost never use information sources based on information and communication technology for reasons of not having the ability to access and the loss of one cheap and easy source of information, namely television,

In terms of opportunities to obtain livelihood information, those who no longer have television due to the migration from analog to digital feel they are losing quickly in the scramble to obtain information. Almost always someone else has preceded them when there is information about opportunities for work that can bring in money. They lose in the scramble to get job opportunities, lose in the scramble to get livelihood information, lose quickly in getting business opportunities. The experiences of "losing the fight" often occur and are felt by them. For example, they often don't know that there is financial assistance from the government regarding the BLT assistance program, revolving capital assistance program, capital assistance for hawking trade, and other similar assistance that comes from the government, but they are almost always late in responding, or to be precise, finding out too late. Another example, when someone starts selling children's snacks at school, for example, a few days later someone else imitates them so that the first one becomes less popular. They also often feel like they can't stand seeing other people scrambling to earn money to earn a temporary income. Conditions like this also add to feelings of marginalization when the environment fights for access to information on television.

Almost all people in the category cannot access digital TV because they also lack information and communication technology. They barely know computers, cellphones and the internet, except for television which they use as a source of entertainment information. In their view, such communication tools do not bring direct benefits to their lives and livelihoods. These

people feel that they don't need to have too high hopes because they already realize they won't be able to achieve them. What they got today is enough. They said, "It's useless to hope far, it doesn't work either. They feel they don't need to have much hope that is too far from their current condition. They even tend to be frustrated and resigned to the situation they are facing. They generally just hope that they will stay healthy so they can continue working so they can eat because of it. Even though some of them know there is an opportunity to find a new job or livelihood, they don't expect much from it. They also feel that they don't need much desire to get another livelihood because they are afraid of failure. They feel it is natural that they have to accept the situation as it is now.

There is a tendency for those who are left behind in their access to information to become sensitive and easily offended if they are called "coopers" (an acronym for lack of social interaction). There are symptoms of group personal offense, for example: poor people become more irritable when there is a social communication stimulant directed at them, they feel insulted if there are people whose communication directly or indirectly offends their feelings. Kuper's imposition of diction on those who are poor in information results in them isolating themselves from the conversations around them. The saying "I'm stupid" I'm stupid so I'm not worthy of hanging out with them. Conflicts often occur between neighbors because of the stigmatization of KUPER.

This is different from television as a source of information with television's function as an entertainment medium. So far, television has been the only medium for the economically limited residents of Gadukan village. They use television to get entertainment after a day of odd jobs. Soap operas broadcast on television provide entertainment to relieve the stress of life from morning to night. The soap operas Motorbike Taxi Driver, Ikatan Cinta, Cinta Fitri and others became their catharsis to reduce the burden of a difficult life for them. When television broadcasts can no longer be accessed, those who have a strong desire to still get free entertainment will watch at their neighbors' houses. This condition makes it easier for conflicts to occur between neighbors. Those who have televisions feel that their privacy is disturbed by neighbors or neighbors' children joining in watching. There was a time when neighbors' children were expelled who were watching, causing parents to fight, and harsh words typical of Surabaya also appeared. Meanwhile, for those who do not want to seek television entertainment through watching boarding shows, they tend to seek catharsis in various forms of search. Many of them gamble, then hang out and drink alcohol. Even young people get into fights for no apparent reason other than feeling offended. Once it happened that one of the children as an informant had a fight with his neighbor because of a misunderstanding in communication which was considered insulting. "This feeling was so strong, I slapped that person, I was hurt by being insulted in front of my eyes; I don't understand why there are people who talk to me like that, talk that insults people who don't have it."

Offensive behavior often occurs when access to the cheapest entertainment is not stopped. They expressed a lot of negative insults at the government. The feeling of being a villager and not being modern is felt. Especially mothers and children become very isolated and cannot talk about the soap operas they love. The stamp of being "cool" has made them have to withdraw from social interactions, one informant said the reason for not attending regular mother and mother meetings was because they were embarrassed "not being able to talk to" to indicate not being able to create overlapping interpretations of the topic of conversation, he said. Likewise, their teenage children who don't have access to television are considered not social because they don't relate when talking about television soap operas. Often these isolated teenagers react

negatively to the behavior of those who are able to access entertainment from television. There was a time when someone wore clothes worn by celebrities in soap operas without showing off the clothes, instead they thought they were showing off (riya). "So rich people just show off for a while," said one member of society who was classified as less well-off. Meanwhile, from the perspective of poor people themselves, they are easily offended when discussing poverty, isolating their social circle. They often feel embarrassed to ask other people for help in finding information about the stories of actors in soap operas, but to avoid feeling left behind they tend to look for information from multiple sources. This condition biases the information used. So the more they join in the conversation about soap operas, the more I see them being left behind and biased in the information conveyed, in the end they become the butt of ridicule. When their marginalized social conditions provide opportunities for vulnerable individuals to engage in deviant behavior.

With their isolation from information and entertainment due to the migration of analogue to digital television, they have become more closed off from matters of livelihood information, especially to other people who they consider to be outside their group or their close relatives. A further consequence of the isolation of their social circle, and they seem to have a very narrow world that colors almost all aspects of their lives. In the field of business and work that they have been doing, for example, they have never thought about looking for other branches of business other than the ones they have been running so far. They felt it was useless to look for a new type of business, "it won't work anyway," said a number of other informants. Feelings of marginalization have changed their social and cultural behavior.

Discussion

The marginalization of information due to the migration of analog television to digital television, apart from modernizing the broadcast technology system, also directly puts strong pressure on poor communities. Philips and Legates (1981) in Badruddin S (2009), put forward four views about poverty, namely: (1) poverty is seen as a result of personal failure and certain attitudes, especially the social psychological characteristics of individuals from the poor who tend to hinder them from making improvements. his fate. As a result, the poor do not plan ahead, save and pursue a higher level of education; (2) poverty is seen as a result of certain subcultures that are passed down from generation to generation. The poor are groups of people who have certain subcultures that are different from non-poor groups, such as having a fatalistic attitude, being unable to exercise self-control, being oriented to the present, being unable to postpone pleasure or plan for the future, lacking class consciousness, or failed to see economic factors such as opportunities that could change his fate; (3) poverty is seen as a result of lack of opportunity, the poor always lack the skills and education to obtain work in society; and (4) poverty is a structural characteristic of capitalism, that in a capitalist society a few people become poor because others become rich (Prof. Dr. Hj. Syamsiah Badruddin, M.Si., 2009)

Poor in the view of Philips and Legates refers to those who are unable to access sources of information and entertainment due to the migration of television channels. They can be called information and entertainment poor. Poor information will further pressure existing poor groups to become even poorer. So when it is said that there is a lack of information and entertainment due to the migration of television, it has strengthened the legacy assumption that it is a structural result of capitalism from the media business. The analog to digital migration has expanded broadcast channels so that there will be a lot of broadcast channel space that can

be used as a broadcast business venue. However, the impact that digitalization can have has isolated the weak and poor into marginalized groups.

By marginalizing the poor from the pressure of economic forces, reinforced by the marginalization of information, it further aggravates and increases the number of vulnerable people to existing changes. As stated above, the determination of media technology will leave vulnerable groups behind. As stated by Robert K. Merton in strain theory explained that the effects of imbalance due to marginalization tend to be more susceptible to pressure which leads to deviant behavior. This is proven in this research. Deviant behavior in Gadukan village is increasing, offline and online gambling can almost certainly be found in coffee shops. Fights between residents, discriminatory stigma between those who are "Slang" and those who are not slang have sharpened. The diction of "Kuper" and ndesani has caused a lot of offense.

This reality strengthens the assumption that capitalism will always leave vulnerable marginalized groups, so that the idea of pursuing growth will always be faced with a welfare dilemma. Strengthening and developing broadcast channels provides more benefits for capital owners and makes it worse for the poor who are increasingly being squeezed.

Conclusion

The migration of analogue television to digital television has left more misery for the marginalized poor. Those who have limited information from mainstream media, including television, have caused fake communities as representatives of marginalized groups in urban areas to experience greater pressure. The pressure of limited information makes it difficult for them to access the economic information they should have. Access to economic information such as BLT, soft credit and even free health facilities cannot reach them. Likewise, when they want to try to increase their income apart from obtaining information on odd jobs, they cannot build entrepreneurship.

Disappearance of access to entertainment information from television has resulted in them losing a cathartic outlet for the stress of their lives. They eventually find ways of catharsis apart from watching television entertainment towards deviant behavior. They tried their luck through online gambling, causing riots that even led to fights.

Therefore, when media technology determination occurs, you need to prepare the sociological aspects of society. Like the analog to digital migration, which was supposed to open up broadcasting business space, it did not show the results, but what happened was structural poverty among the poor people.

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