



The 8th International Graduate Conference
organized by:
**Faculty of Communication Arts,
CHULALONGKORN UNIVERSITY**

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METHODOLOGY

In collaboration with:



22-23 JULY 2012

@ Bumrungsuk Siha-umphai International Conference Center,
10th Floor, Mongkut Samatiwong Building,
Faculty of Communication Arts, Chulalongkorn University
Bangkok, THAILAND

Conference Papers
The 8th International Graduate Conference



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Graduate Conference

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through METHODOLOGY

July 22-23, 2012
The Faculty of Communication Arts
Chulalongkorn University
Bangkok, Thailand

22-23 JULY 2012
Faculty of Communication Arts,
CHULALONGKORN UNIVERSITY, THAILAND



Organization of the 8th International Graduate Conference

Mission [M] Possible

Research Journey through Methodology

Conference Chair

Associate Professor Yubol Benjarongkij, PhD
Dean, Faculty of Communication Arts, Chulalongkorn University

Keynote Speakers

Professor John Simons, PhD
Executive Dean
Faculty of Arts, Macquarie University

Professor Yuan Jun, PhD
Vice president
Communication University of China

Professor Fayçal Najab, PhD
Institute of Communication and Media (Arts and Media Faculty)
University of Paris III, Sorbonne Nouvelle

Associate Professor Jia Dai, PhD
School of Journalism and Communication
Tsinghua University

Supervisors

Professor Naren Chitty, PhD, A.M.
Head of Soft Power Advocacy and Research Centre (SPARC), Faculty of Arts
Macquarie University

Professor Eric Maigret, PhD
Head of the Institute of Communication and Media (Arts and Media Faculty)
Sorbonne Nouvelle University Paris III - France

Professor Tian Zhihui, PhD
Deputy Dean of Graduate School
Communication University of China

Associate Professor Zhang Yuqiang, PhD
Deputy Director of Media Museum
Communication University of China



Welcoming Message from the Conference Chair

Associate Professor Dr. Yubol Benjarongkij, Chulalongkorn University

On behalf of Faculty of Communication Arts, Chulalongkorn University, it is our great honor to welcome you to the 8th International Graduate Conference in Bangkok, Thailand. This conference is a prominent venue for the valuable scholars to meet and exchange their knowledge. Graduate students particularly in PhD level will have an opportunity to learn from both their supervisors as well as their colleagues. Not only can the discussion expand the realm of study, but it will also strengthen an academic network of partner universities from different continents. The main aims for this conference is to provide an arena for the researchers in higher degree level to learn different perspectives and to experience the academic sharing ambience. I hope that all will obtain beneficial insights and applicable ideas for their own research works from this conference.



Dean,
Faculty of Communication Arts,
Chulalongkorn University

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History of the international graduate conference

The International Graduation Conference (IGC) is annually organized by the collaboration of six universities, including Chulalongkorn University (Thailand), Communication University of China, Macquarie University (Australia), The University of Texas at Ausin (USA), Tsinghua University (China), and University of Paris III - Sorbonne Nouvelle (France).

The IGC is cyclically hosted at each of the partner universities. The most recent conference was held at Macquarie University, where supervisors and PhD students had generously shared their thoughts on academic knowledge. The current conference is held by Faculty of Communication Arts, Chulalongkorn University. Teerada Chongkolrattanaporn is responsible for organizing team or a group of PhD students from a doctorate degree in Faculty of Communication Arts, Chulalongkorn University. The contact e-mail is igc2012.bkk@gmail.com.

Theme

According to the title of the conference "**Mission 'M' Possible: Research Journey through Methodology**", the general theme focuses on discussing different perspectives on methodology as the important phase in conducting research. The new models of methodology are crucial to examine the emerging and current communication and media studies.



The 8th International
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Conference Program

Day 1: Sunday 22 July 2012

8:00-8:30	Registration on 10 th Floor of MKSW Building Faculty of Communication Arts, Chulalongkorn University
8:30-9:00	Opening Ceremony: Assoc. Prof. Yubol Benjarongkij, PhD, Chulalongkorn University
9:00-9:30	Keynote Speaker 1: Prof. John Simons, PhD, Macquarie University
9:30-10:00	Keynote Speaker 2: Prof. Yuan Jun, PhD and Prof. Tian Zhihui, PhD Communication University of China (CUC)
10:00-10:20	Q&A Session
10:20-10:45	Coffee Break Poster Presentation
10:45-11:05	Presentation I (Moderator: Prof. Naren Chitty, PhD, Macquarie University) - Munib Ahmed <i>A Textual Analysis of the Coverage of War against Terrorism in The Nation and The New York Times: A Case Study of NATO Attack on Pakistani Border</i>
11:05-11:25	- He Man <i>Improve the Emergency Reports to Enhance Media "Soft Power"</i>
11:25-11:40	- Twediana Budi Hapsari (Dina) <i>Audience Segmentation in Indonesian Muslim Society Framing Australian Issues</i>
11:40-12:10	Panel Discussion
12:10-13:30	Lunch
13:30-13:50	Presentation II (Moderator: Prof. Zhang Yuqiang, PhD, CUC) - Céline Morin <i>Studying Love in US and French Media</i>
13:50-14:10	- Ye Hongyu Yu (Stella) <i>Methodological Approach to Conceptualization of Grassroots Diplomacy in Australia and China</i>
14:10-14:30	Panel Discussion
14:30-14:45	Coffee Break Poster Presentation
14:45-15:05	Presentation III (Moderator: Teerada Chong., PhD, Chulalongkorn University)
15:05-15:25	- Xiutao Li (Esther) <i>The effect of Australian culture on compliment responses of mainland Chinese speakers of English: A discussion of methodology</i>
15:25-15:45	- Nopadon Vasinsunth <i>Magic Trick and Thai Social Myth</i>
15:45-16:05	Panel Discussion
16:05-16:30	Summary
17:00-19:00	Dinner on 9 th floor of MKSW Building



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Conference Program

Day 2: Monday 23 July 2012

8.30-9.00	Registration on 10 th Floor of MKSW Building Faculty of Communication Arts, Chulalongkorn University
9:00-9:30	Keynote Speakers 3: Prof. Fayçal Najab, PhD, University of Paris III, Sorbonne Nouvelle
9:30-10:00	Keynote Speakers 4: Assist. Prof. Jia Dai, PhD, Tsinghua University
10:00-10:20	Q&A Session
10.20-10.45	Coffee Break Poster Presentation
10:45-11:05	Presentation IV (Moderator: Chonlathip Poonsirivong, Chulalongkorn University) - Wurijimusi <i>Mongolian</i> Mongolian Website and Mongolian Ethnic Cultural Identity: An Ethnographic Research of Beijing Mongolian
11:05-11:25	- Papassara Chaiwong <i>Behaviors, Motives, and Substitutes of Non verbal Cues Construction on Facebook Network of Undergraduate Students in Bangkok</i>
11:25-11:45	Panel Discussion
11:45-13:30	Lunch
13:30-13:50	Presentation V (Moderator: Prof. Eric Maignet, PhD) - Hui Xue <i>Micro Opinions in Macro China: Networks Embedded in Hierarchical Structure</i>
13:50-14:10	- Yunxi QIU <i>Sympathy, Efficacy, Experience: Mobilization in Macro-Philanthropy</i>
14:10-14:30	Panel Discussion
14:30-15:15	Coffee Break Poster Presentation
15:15-15:35	Presentation VI (Moderator: Dianlin Huang, PhD, Communication University of China) - Ananya Kannasoot <i>Thai Cuisine in Singapore: A Case Study of Sensory Perception and Brand Loyalty (A Preliminary Report – June 2012)</i>
15:35-15:55	- Kritchanat Santawee <i>The Factors Influencing on Corporate Reputation and Corporate Reputation Management in Thailand</i>
15:55-16:15	Panel Discussion
16:15-16:45	Conference Summary
16:45-17:00	Closing Ceremony: Assoc. Prof. Yubol Benjarongkij, PhD, Chulalongkorn University
17:00-19:00	Farewell Dinner on 9 th Floor of MKSW Building



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Keynote Speakers

Professor Yuan Jun, PhD

Vice president, Communication University of China

Professor Yuan Jun has become the Vice President of Communication University of China since 2006. Apart from being an advisor for PhD students, he also teaches classes relevant to media studies including Theory of Journalism, Introduction of Media, History of Chinese Journalism, History of Chinese Television and Radio Broadcasting, and Theory of Communication. Moreover, he has published works in fields of media literacy, introduction of media, history of Chinese journalism and communication studies in China.

Professor Fayçal Najab, PhD

Institute of Communication and Media (Arts and Medias Faculty),

CIM LAB (Communication Internationalisation, Medias)

University of Paris III, Sorbonne Nouvelle

Professor Fayçal Najab is a psycholinguist, at the university of Sorbonne Nouvelle Paris III – France. His research mainly deals with the cognitive process of bilingualism on these topics are about incomprehension between people when they speak the same language with different competencies and different cultural backgrounds, the creation of the inter-linguistic metaphors, and hybridization process in language, behavior and identity. He founded in 2001 a Master of Organizational Communication, and he also directs the Master of Intercultural Exchanges.

Professor John Simons, PhD

Executive Dean, Faculty of Arts, Macquarie University

Professor John Simons is Executive Dean of Arts at Macquarie University. He was educated at the University of Wales Aberystwyth where he won the prize for the best degree of his year and was awarded the English Medal of the University Eisteddfod and the University of Exeter where he completed his doctorate. He previously worked at the universities of Wales, Exeter, Winchester, Edge Hill and Lincoln in the UK and has held several visiting Professorships in the USA. In



1993 he was a Mellon Fellow at the Huntington Library. He is an alumnus of the US State Department's International Visitor Programme.

In the 1990s he worked extensively in eastern Europe on various projects to rebuild universities after the fall of communism. He is a Fellow of the Royal Society of Arts, the Higher Education Academy, the Zoological Society of London and the Oxford Centre for Animal Ethics. He is on the advisory council of the charity Voiceless, the advisory board of the Australia India Youth Dialogue, the board of the Australasian Council of Deans of Arts, Social Sciences and Humanities, the board of the Council for the Humanities, Arts and Social Sciences. He is also a co-chair of the board of 2SER - a community radio station in Sydney. He was previously a council member of the charity Veg for Life and was a board member of East Midlands Media and SIREN FM radio in the UK. He has published very widely - including 15 monographs and edited collections - on topics ranging from Middle English chivalric romance to Andy Warhol and from codicology to the history of cricket.

Since the late 1990s he has mainly concentrated on the issue of animals and his chief publications in the field are *Animal Rights and the Politics of Literary Representation* (2002) and *Rossetti's Wombat* (2008). He currently has two monographs in press. One is a social history of kangaroos. The other is called *The Tiger that Swallowed the Boy* and concerns the history of the exotic animal trade, zoos and circuses in Victorian England. He is also a published poet.

Assistant Professor Jia Dai, PhD

School of Journalism and Communication

Tsinghua University

Jia Dai is an assistant professor at the School of Journalism and Communication, Tsinghua University, China. She received her bachelor's degree in history from Hunan Normal University, a master's degree in communication from Wuhan University, China, and a Ph.D. in journalism from the University of Texas at Austin. She became a member of the Tsinghua University faculty since 2011. Her research interests include media sociology, new media and social transformation, and global communication. Her academic research has been published in journals such as *Journalism & Mass Communication Quarterly*, *Journalism Practice*, and *Asian Journal of Communication*. She also serves as a reviewer for several academic journals. At Tsinghua she teaches both theoretical and skill courses at graduate and undergraduate levels, including Communication Research Methods, Media Law and Ethics, and Advanced News Gathering and Writing.



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AUDIENCE SEGMENTATION IN INDONESIAN MUSLIM SOCIETY FRAMING AUSTRALIAN ISSUES

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FACULTY OF ARTS, MACQUARIE UNIVERSITY, AUSTRALIA

Abstract:

Indonesia is the world's largest Muslim society. According to PEW Research Report in 2010, 60% of Muslim world population is from the Asia-Pacific, of which 20.37% of them live in Indonesia (January 2011). According to Citybank's prediction cited by Professor Huge White, Indonesia will have the fourth world's largest economic growth in 2040. Based on that, He states that Australia must place high priority on a strategic relationship with Indonesia. Unfortunately, Mahony finds that Australian media generally frame Indonesian Government and its people as undifferentiated Muslim community. However, Indonesia cannot be seen as one entity because it has a variety Muslim groups.

This research aims to examine different frames of Australia in the eyes of different Indonesian Muslim groups. There are two challenging methodological issues that can be found in this research. First, combining two methodological approaches (qualitative and quantitative) and second, defining the research subjects for in-depth interview.

The methodology seeks to modify the audience framing process through integrating audience segmentation with it. These concepts treat audience in different ways. Audience framing tends to see audience as active; on the other hand, audience segmentation tends to see the audience as passive. Besides that, both concepts have different methodological approaches; qualitative for audience framing and quantitative for audience segmentations. The solution to this problem is to combine the two concepts into one interview protocol.

Moreover, the second methodological issue in this research is about defining the research subjects since there are many Muslim groups spread widely in all Indonesian regions. The alternate solution to this problem is to choose Yogyakarta and Surakarta as case studies as both cities host Islamic groups long histories as well as of great variety.

BACKGROUND

Indonesia and Australia are neighboring countries. They are neighbors separated by the Timor and Arafura seas, a distance of only 820km from Kupang (East Nusa Tenggara), the southernmost city of Indonesia to Darwin the northernmost city of Australia). Politically and economically, Indonesia and Australia have important connections that influence each other. Huge White, a professor of Strategic Studies from ANU, states that according to Citybank's report, Indonesia will enjoy the fourth largest economic growth by 2040 (White 2012). This means that in the future, Indonesia has potential to be of benefit to Australia in term of economics, regional politics and security issues.

Indonesia is the most populous Muslim country in the world. According to Pew Forum on Religion and Public Life report on January 2011, Indonesia has the largest number of Muslim



individuals, up to 203 million. This means that almost 13% of world's Muslim population live in this country. Because of its majority (87,6% of Indonesian are Muslim), Muslim beliefs and values are carefully taken into account by the news editors. In some cases, when the news pertains to Islamic values or beliefs, the news editor is expected (under the prescription of Pancasila Press) to frame the story into sympathetic structure, so it would not discomfort their Muslim readers. For instance Indonesian 'Playboy' magazine launched in 2006, and Irshad Manji's book and Lady Gaga's concert that were banned in early May 2012 and late May 2012 respectively in Indonesia have become controversial issues.

Inez Mahony's research has led her to the conclusion that Australian media generally frame the Indonesian Government and the people of Indonesian as a single undifferentiated Muslim entity (Mahony 2010). Some Indonesian Muslims may sympathize with Islamacists and a few may even belong to or support terrorism against the West, but it is not true that all Indonesian are terrorists. Indonesian Muslims not monolithic in composition. They belong to many groups; from traditionalist to modernist; from fundamentalist to liberalist.

The flip side of the coin is that these different Muslim groups in Indonesia should hold different images of Australia. This research aim is to examine how Australian issues are framed by members of different Indonesian Muslim groups. This objective can be translated into three research questions. First, how are Australian issues framed by members of different Indonesian Muslim groups? Second, are there any differences in how Australian issues are framed by members of different Indonesian Muslim groups? Third, can Indonesian Muslims be treated as a segmented audience?

LITERATURE REVIEW

AUDIENCE SEGMENTATION

The concept of segmentation is normally used in marketing. Smith (1956) introduces marketing segmentation as 'viewing heterogeneous market as a number of smaller homogeneous markets, in response to differing preferences, attributable to the desires of consumers for more precise satisfaction of their varying wants' (Michel Wedel 2000). Furthermore, Barwise and Ehrenberg (1988) describes an audience segment as a group of television program viewers belonging to an audience sub group, such as middle aged women, and teenagers, (Nelson-Field 2011). This definition shows that the audience is treated the same as a targeted market and the media is here only used as a marketing tools in an exercise in strategic communication.

To uncover audience segmentation is necessary to classify the heterogeneous audience into small homogeneous sub groups based on their geographic, demographic, social class and psychographic profiles (Dunbar 1998). Geographic classification is based on region (such as suburb, districts) and locations (like urban, metropolitan or rural). Demographic classification is based on age, gender, races, marital status, family size and family cycle. Social classification is based on academic background, occupation and income. Psychographic classification is based on personality, activity, interest and opinion.

Audience segmentation is usually associated with treating audience members as potential consumers of products advertises in the media. Audience members are treated as passive receivers of strategically communicated messages, devoid of any initiative when they consume media texts. This notion is in accordance with political economic analyses of audiences that sees communication circulation as commodities and market structure in state-corporate power relations (Allor 1988).

'Treating' audience as a potential market has its limitations in terms of news and national image, especially when some of the more recent definitions of public diplomacy call for a dialogic rather than a strategic approach (Chitty, 2011). However, there are some concepts associated with segmentation that could add value to the reconceptualization of a heterogenous audience for a mediated issue in terms of perceived image, personal values and influentials. The audience



segmentation, with some modifications, could make a significant contribution to differentiating the audience into molecular homogenous segments, to disestablish erroneous images of molar homogeneity.

FRAMING AS A THEORY OF MEDIA EFFECTS

Erving Goffman (1974) defines frame as the 'schemata of interpretations' that allow individuals to locate, perceive, identify and label certain information (Kosicki 1993). In practice, the framing process can occur in the processes of media production and consumption. The formation of a media frame occurs when journalists and news editors actively set the frames of reference for audience members who will then interpret the published media text. When audience members decode the media text their framing process emerges.

Kosicki and McLeod (1990) identify three dimensions of news processing in the audience's mind (Scheufele 1999). The first dimension is active processing, which describes the individual effort of seeking out additional sources based on the assumption that mass-mediated information is fragmentary, biased or in other ways colored by the intentions of the communicators. The second dimension is reflective integrators, being those who express the information they gathered from media, or discuss with others what they have learned from media in order to understand fully what they have learned. Finally, the selective scanners are those who use media for only searching for the information that is relevant to them. They will skip over or ignore irrelevant or uninteresting content.

These interactive models of construction of reality have significant influence in conceptualizing framing as a theory of media effects or uses and gratifications. Those dimensions show the interaction between the audience behavior and the text they perceive. Further effects that will occur in the audience can be seen in their attitudes, behavior and attribution with respect to certain issues. (Figure 1)

The process of framing is a continuous one that connects the outcomes from audience framing to the inputs of media framing. In this stage, we can see that journalists as well as elites who have important roles in media production at the same time belong to audiences too. So, their personal experience, interaction with peers and interpretation of media text will have an impact on their role in production of media texts.

The effect theory of framing contributes substantially to this research. To examine the Indonesian Muslim groups' image about Australian issues one needs a comprehensive concept that relates media framing and audience framing. Even though this research is not comparing both frames, but only seeking to understand media frames, it will provide a foundation to the analysis of audience framing.

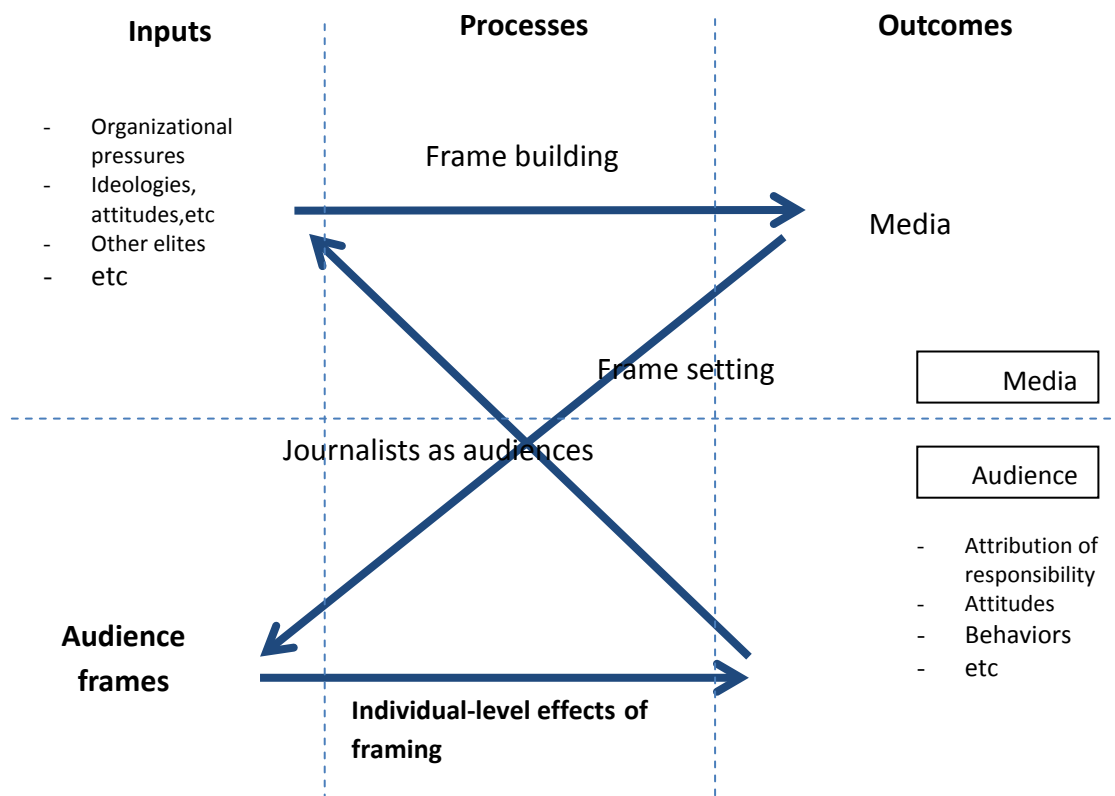


Figure 1. A Process Model of Framing Research (Scheufele 1999)

METHODOLOGY

The methodological framework of this research is in line with the methodological model for reframing the national image conducted by Li and Chitty (Li & Chitty, 2009) and elaborated on by (Chitty 2011). In the setting of national image, the perceived images of nation can be recognized as the pictures of other nations in the minds of people from the perspective of social psychology. Every image can be associated with certain objects and other things that are connected to it.

To describe the dominant Australian image(s) in the mind of different Indonesian Muslim groups one needs to understand the public frames and private frames in Indonesia. The model of National Image Study in the Li & Chitty article can explain the complete picture of the framing process. The Indonesian media representation of Australia will be considered as the public frame in this model. Further media framing inquiry should be done by using deductive or inductive approach. The deductive approach needs the prior determination of frames that are most likely to emerge in the news reports, such as attribution, responsibility, conflict, human interest, economic consequences, morality and responsibility (Valkenhurg 2000). This approach can easily lead the researcher to the differences in framing within the same type of media or different sorts of media. A larger sample is required in this approach. Price, Tewksbury and Powers research was based on this approach. They included the conflict frame, human interest frame and consequence frame in their questionnaires (Scheufele 1999).

Using an inductive approach that the researcher analyzes media text without bringing to his analysis any pre-defined frames from previous research. The aim of this approach is to detect the frames in the text and the approach is unavoidable in an unresearched domain. This



approach is also useful to discover alternative ways in which issues may be framed. The present research will apply the inductive approach to uncover a variety of frames in Indonesian media.

Private frames of Australia refer to perceptions of Australia held in the minds of members of the public. Private frames might be different to media frames. This could happen because there are many factors that influence individuals in their interpretation of a media text. Gamson (1992) identifies three dimensions that shape someone's framing; cultural, personal and integrated (Scheufele 1999). The cultural dimension creates a common individual frame generated by group discussion informed by media discourse and popular wisdom – including, in Indonesia religious values held by Muslim groups. The personal dimension relies only on personal experiential knowledge and popular wisdom, without integrating the media discourse. The integrated dimension uses media discourse, popular knowledge and experiential knowledge to form individual frames in group discussion.

These private frames will be the focus of this fieldwork. Uncovering, describing and categorizing the Indonesian Muslim groups' framing of Australian issues is the main purpose of this research. Yogyakarta and Surakarta are chosen as the sites of research, since both cities have long histories of Islamic group activity.

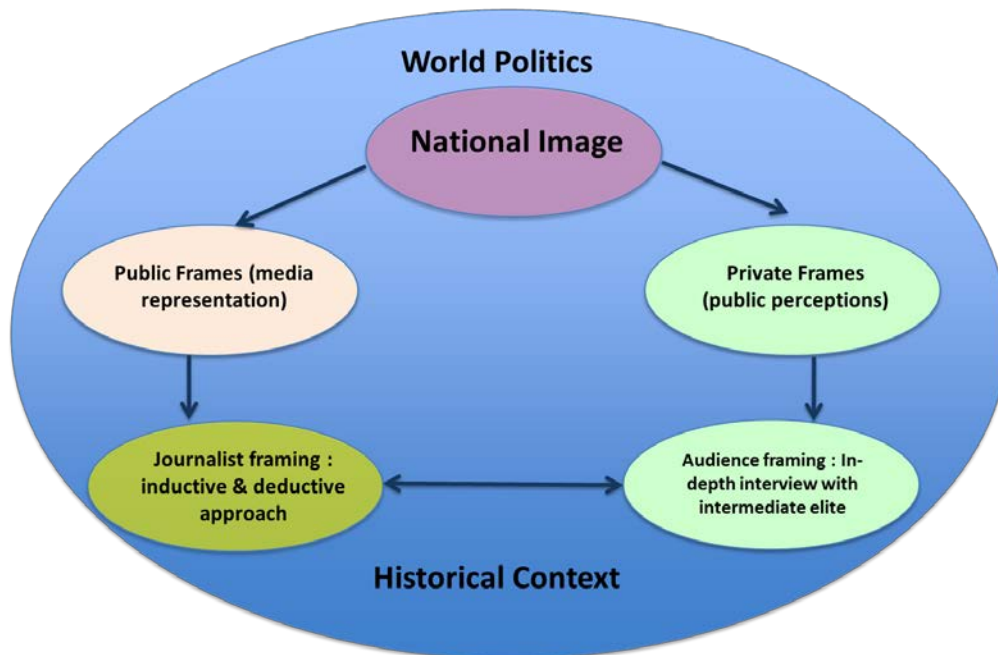


Figure 2. A Model for National Image Study (Li & Chitty, 2009)

DISCUSSION

This research has two methodological issues that need comprehensive discussion. The first issue is about combining the concept of audience framing and audience segmentation, both of which generally employ different approaches, qualitative approach for audience framing and quantitative approach for audience segmentation. The second issue is identifying research participants (interviewees) drawn from Muslim groups that are spread widely as well as from among Muslims who have no group affiliation.



The concepts of audience framing and audience segmentation have similarities; in that they both examine audiences; however they have different positions in dealing with audiences. The audience framing approach assumes the audience has an active character. Here the audience members actively select and frame news linked with their interests, connecting it with their personal and social values. On the other hand, the segmentation approach presumes audiences to be passive receivers of messages, sans initiative in negotiating persuasive texts.

In my opinion, the two concepts could be applied together in hybrid form to yield a more comprehensive audience framing analysis. Audience framing will show the picture of issues in the minds of audience members. The process information drawn on in making frames not only is derived from media texts, but is also drawn from personal experience and their interaction with others – especially from significant others (like religious leaders) that influence their way of thinking. This framing effect can be seen from their attribution of such issues, attitudes and behavior.

By overlaying some segmentation concept on the audience, its contours can be seen more clearly. We can relate audience framings of Australian issues with psychographic and demographic maps. This hybrid approach will be useful in examining the Muslim groups that may entertain potentially diverse frames about Australian issues. Their interest to follow certain Islamic groups is likely to be accompanied by particular psychographic, demographic and sociographic profiles.

However, applying both concepts into one research method needs some modification, since both approaches employ different methodological approaches as well as methods of data analysis. Audience framing employs qualitative method with in-depth interview and uses framing analysis for data analysis. On the other hand, audience segmentation utilizes quantitative methods using questionnaires to collect data and statistical cluster analysis to analyze the data.

Lyn Richard in her book 'Handling Qualitative Data A Practical Guide' states that qualitative and quantitative data are living in the same world (Richards 2009). Both are trying to create and record the observations of the same world in different ways. The audience's segmentation data, such as age, gender and income are quantitative data. Likewise, qualitative research is not always restricted to numbers. In this research, the segmentation data will be needed to analyze and categorize audiences.

In selecting participants for interviews, this research draws in intermediate elites drawn from four social sectors (Chitty 2011). Top decision-makers, intermediate elites and general publics are three categories that may examine National image (Boulding (1958) and Kelman (1965) in (Chitty 2009)). Among those three categories, intermediate elites are the most suitable participants in the research because they have influence role in shaping public opinion without directly participating the process of policy-making (Wang J, (2000) in (Chitty 2009)). Besides that, Intermediate elites have greater professional knowledge of issues, have more multi-channel and multi-level associations with people and are more accessible than the top-leaders.

The concept of intermediate elite resonates with that of opinion leader in the context of Islamic Muslim groups. Every group has leader who is obeyed by his / her followers. Usually, all Muslim groups have certain media to share their leaders' notions about Islamic teaching and other issues. For example, traditional pesantrens have periodic learning meetings that are attended by all members. Muhammadiyah has 'Suara Muhammadiyah' magazine is publishes every fortnight, or its content broadcast via internet radio by Salafy's.

However, not all Indonesian Muslims are member of Muslim groups. Some prefer to remain outside such groups. Defining the intermediate elite for these 'outsider' is a challenge. Certain criteria for the opinion leader should be applied. They should periodically publish their independent views about Islamic teaching in Indonesian traditional and new media and they should be well known figures with no Islamic group affiliations.



CONCLUSION

Indonesia, as the largest Muslim populace in the world, should not be seen incorrectly as monolith. It varigated Islamic character with regional and even pan Indonesian differences. Discovering and describing how Indonesian citizens frame Australian issues will represent an important contribution to the two countries in developing a strategic relationship in the future. The effectiveness of Australian soft power can be tested here. And building more understanding about the variety of Muslim followers will make it possible to develop greater mutual understanding between Indonesia and Australia.

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AUDIENCE SEGMENTATION IN INDONESIAN MUSLIM SOCIETY FRAMING AUSTRALIAN ISSUES

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