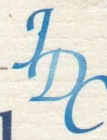


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Cover of this issue

Assam, a state located in north-east India, is famous for its tea, oil and silk production. It is also famous for its beautiful cultural dances such as the Bihu dance. The origin of this folk dance locally known as Bihu Nittya is not really known, but it goes back to 1694 when the Ahom king Rudra Singha used to reign over Assam. King Rudra had an entertainment hall in his Palace called Rang Ghar and he used to invite dancers to perform in the presence of his beloved Queen Rangila Bihu. Since then, the dance became known as the Bihu dance.

The Bihu is a group dance where both males and females dance together. The musician and male dancers enter the dancing area first, maintaining their lines and dance in a synchronised pattern. Afterwards, the female dancers enter the dancing area, and dance in a circle formation. Both genders then mingle with each other but somehow, female dancers do not break the circle. The dance is characterised by specific postures as well as movements of the hips, arms and wrists.

The beautiful dance is performed with Bihu music. It includes Dhulia drummer, who plays a twin-faced drum called the dhol with one stick or his palm. There can be a number of Dhulia in one performance. Before the dance starts, the Dhulia will perform a rhythm where the main singer will sing a solo song to create the mood or atmosphere. While many of Assamese culture, including festivities and arts, have changed or destroyed by alien rules, Bihu dance manages to continue its original tradition.

Text by: Hasina Bashar
Illustration: Rosman Mustaffa



Hasina Bashar is a final year student of Law, studying at a British University. Along with her law studies, she has a keen interest in local languages and culture.

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Book Reviews

Authors and publishers are welcome to send books and other publications related to development communication for review. Two copies are required for this purpose.

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Under this section project managers, workshop facilitators, sponsors, conference organizers and others are invited to submit reports of development projects; studies; conferences, seminars and symposiums; training workshops and project-related meetings for possible publication.

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REGIONAL SEMINAR ON EMERGING NEEDS AND WELL-BEING MEASURES AND INDICATORS

12 May 2015

Hotel Bangi-Putrajaya, Selangor, Malaysia

Organisers:

**Poverty Eradication Foundation (YBK)
Institute for Social Science Studies (IPSAS), Universiti Putra Malaysia
Asian Institute for Development Communication (AIDCOM)/
Universiti Selangor (UNISEL)**

Poverty Eradication Foundation (YBK), an active NGO with the vision to become a premier, and effective organization in the eradication of poverty, in conjunction with its' 25th anniversary, is collaborating with Institute for Social Science Studies (IPSAS), UPM to organize a conference on future development needs of nations regionally through measurement of subjective well-being as an indicator to measure holistic human development. Furthermore it is to motivate researchers and practitioners to undertake research and implement policies on well-being based on suggested recommendations and adoption of best practices identified across regional nations.

Nine keynote speakers will be invited to make presentations on the state-of-the-art of interpreting and measuring well-being as well as show-case their national and project experiences with regard to adopting well-being concepts in their development and planning activities. The suggested keynote speakers are representatives from Malaysia, Bhutan, Indonesia, Thailand, Singapore, Philippines, and UNDP.

Those who are interested to attend should complete the registration form and send it to the Seminar Secretariat before 1st May 2015.

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<http://aidcom.unisel.edu.my/download/publication/december-2014-editorial.pdf>

EDITORIAL

For this issue of the Journal Development Communication, we decided to combine articles we received as well as the proceeding from a conference Aidcom held in June this year called Engaged Learning and ICT for Development in the University Curriculum. The conference was jointly organised with Universiti Selangor (UNISEL) in association with Cornell University of the USA, and the United Nations Asian and Pacific Training Center for ICT for Development (UN-APCICT).

The first part of this journal starts with an article written by Eric Freedman and Richard Shafer on the development of press systems in former Soviet Republics of the Baltics, Caucasus and Central Asia. The article provides a comprehensive comparative study on the development of press systems in countries such as Lithuania, Latvia, Armenia, Azerbaijan, Kazakhstan and Tajikistan, particularly towards press freedom and freedom of expression.

Another article is by Farish Ullah Yousafzai and Kasim Sharif who conducted a study on how the Pakistani Urdu press frame India in their reports, especially on the peace process between the two countries. They analysed articles in two Urdu dailies for a period of one year and their study confirmed their hypotheses that India is often portrayed as foe rather than friend in Pakistani press. They concluded that the media of the two countries can play their role in resolving the conflict between the two countries via media diplomacy.

The third article was submitted by **Eko Harry Susanto** on communication patterns, and its role towards development and to achieve a country's vision. It is based on the perspective of the Riau Province in Indonesia and contains the challenges, especially communication barriers that hamper the efforts of reaching Vision 2020 Riau.

The second part of this journal contains the papers presented by speakers at the conference mentioned above. In total, there are 10 papers in this section, including one by Prof Emeritus Royal Colle of Cornell University who described the steps on how to develop a student guidebook for university ICTD learning. The section also includes a paper by Stephen Chen of Hong Kong Polytechnic University on how the university developed its service learning curriculum across multiple disciplines, as well as on how the students of the university are pursuing their service learning projects. Service learning is also known as engaged learning.

This part also contains a paper presented by Ma. Theresa H. Velasco from University of the Philippines Los Baños, who described how her university established development communication curriculum from undergraduate to graduate level. The section also contains several case studies on engaged learning, such as the two projects done by students of the Mahasarakham University in Thailand as well as the e-Bario project in Sarawak by students of Universiti Malaysia Sarawak (UNIMAS).

We at the editorial board of the JDC wish our readers, contributors and subscribers a very Happy New Year

COMMUNICATION WORTH IN REGIONAL DEVELOPMENT: COMMUNICATION PATTERNS TO ACHIEVE COUNTRY VISION

Eko Harry Susanto

Democratisations in the implementation of the country were the logical consequences of political reform in Indonesia. Although facing the social, economics, politics and cultural obstacles from various entities in the community and in the authority of the country, the wheel of freedom of information and communication in undertaking the government efforts all over Indonesia must stay siding to the interests of the people. Therefore, the government's efforts in achieving welfare of the people must side with the public, and be served forward. The government with the strength of the authority, made an effort to achieve prosperity without the partition of the difference and in accordance with the conditions of the community. Through good political communication, all efforts of the government programmes were oriented towards empowering the local community.

Barriers in communication rule is triggered by culture in a pluralistic society structure, which consists of diverse ethnic stratification with social, economic and political complex. The implementation of all programme areas to achieve a prosperous Riau, not merely by the excellence in the management of government officials and supported by various regulations, but also by demands of society. Thus emerged as the most powerful - the welfare of all people without distinction.

In the aspect of balancing the interaction and communication between the government and the people, the aim of development to be in line with the conditions of the local community and the strengthening of autonomy became the utmost choice to make the people more prosperous. On the principle of autonomy, the social development of economics and politics could understand the conditions of the community and the environment. On the other side, the community felt it had this development via political communication that was carried out. They cared and agreed towards the process of the development and had the feeling of responsibility of maintaining results of the development in the area.

Based on Regularising Number 32 in 2004 about the Government of the Area, the implementation of autonomy in the area was aimed to speed up the realisation of welfare of the community through the increase in service, empowerment, community's participation, as well as in regional competitiveness. These are done

By adhering to the principle of democracy, even distribution, justice as well as taking into account it is an area in the Republic of Indonesia Unitary State system. Consequently, autonomy of the area pushed the achievement of welfare with the increase of service, empowerment, and the community's participation that referred to national democracy.

The principle of autonomy of the area in the analysis of communication produced a pattern of a more cohesive interaction between the government in the area and the people as public. The condition of the community became the achievement target of welfare. If the interaction is focused on the similar aim towards achieving welfare, then it will produce effective communication, as well as understanding the meaning together between various entities on the government body as the executive of the development programme, and the community that had the awareness participative supported the development in the area.

Indeed the implementation of autonomy of the area had the value of democracy in undertaking the government from the people by the people and for the people, who could synchronise the development programme with the community's right to enjoy results of the development. The nearness of the government with the people indeed was needed in the implementation of the development. To quote Urofsky's opinion (2001: 3); "the increasingly far a government from his people, the message becomes more ineffective and not all will receive the belief". Therefore, the local government and the community could see from the attitude and the behaviour of the official who was chosen. They could also send the programme and the policy directly to people who were appointed to carry out these regulations.

Simply said, autonomy of the area must be in line with the principle to bring closer the authority to the people since autonomy was the right, the authority and the regional obligation to arrange the government's affairs and interests of the local community in accordance with the legislation.

The Riau province as the area that experienced the growth, tried hard to bring about its point of view as the center of a dynamic economy and had the character of Malay culture in the South-East Asian region. This achievement was due to its location, which is in the middle of the interaction between the community's local communications, national as well as the international community. Due to its geographical and cultural position, Riau hoped to continue to have the identity that respect local values of Malay culture, as the base to increase welfare of the people. The blend between the cultural aspect and the economic factor in development was the form of sincerity that the achievement of welfare must pay attention to the condition for humankind and the available culture in its surrounding.

In the determination of the Riau Province Point of View, there were several factors that could be used as a base to measure the quality of the success of the implementation of the programme. "Riau could be just stated as a centre" of the "economy in South-East Asia if the income per capita of his inhabitants reached 7.500 US dollar, increased investment per year that reached 1 billion dollar AS. The existence of "the high investment brought hope the growth rate" of "this

regional economics could reach 8.5 percent with the level” of “inflation that could be tolerated of 11 percent per year” (www.pekanbaruriau.com/2009/2004/visi-Riau-2020. Accessed, on March 10 2011).

Connected by the condition at this time, the income per capita of the Indonesian community was as big as US\$3.716 at the end of 2011 (based upon the announcement of the Pembangunan Programme of the Union of Nations/UNDP), and the income per capita in 2012 of Rp 37 million or Rp 3 million per month (<http://www.suaramerdeka.com/Pendapatan-Per-Kapita-RI-Rp-37-Million>, access on July 24 2012). This picture showed it was still far to bring about the Riau Point of View as the economic region that was dynamic in the Malay cultural frame. Although now in 2013, the elites in the government always claimed that Riau, by carrying the Pillar of Society Economics, is already a province where its economy grew, but did not yet as hoped in the Riau Point of View 2020.

However the regional point of view is often seen as a concept that was difficult to be achieved considering many problems in the area. Moreover, when the mission was coordinated well between the works, it can be marred by the implementation incompatibility of the activity, the emergence of arrogance, and the influence of the strength of politics in the government’s bureaucracy. To avoid this condition, and for the sake of the achievement of the regional point of view, all internal institutional activities in the area and those that involved the community, must put the local superiority forward, must be integrative and harmonious without social differentiation, economics and politics. One of the factors that supported the harmony in achieving the regional point of view was communication that was interactive with all the aspects that were received inside.

The Problem: The Exploration, the Message and the Competition for Politics

Political reform in Indonesia has placed autonomy of the area as the right, the authority and the regional obligation to arrange the government’s affair and the interests of the local community, with the principle of autonomy of development programmes in accordance with the condition for the community and the potential for the local area. The pattern of this kind, it was hoped it could attract the community’s participation in supporting the development programme that had an impact on welfare. Autonomy of the area also gave the political freedom including the freedom in raising the opinion that before reform in 1998 in Indonesia was only enjoyed by the holder’s political party of the authority. With the principle of democratisation, the political party had the structure of the organisation down to the area or the territory unit that was the smallest without the obstacle and the side’s any pressure. The entitled political party produced the support and opposed the development programme that was determined by the government. In the freedom of communication, the community was free to consider, criticise and reveal his

opinion towards the government programme if it was not in line with the character of economics, social and the culture that was owned. Through autonomy of the area that revered democratisation of communication in the government, society also could choose the district head in the level of the city, the regency and the province that in accordance with his aspirations.

However, in the atmosphere of this freedom, development of the area that ought to be carried out was trapped in politics of the elites and the interest group that were influential in the area. As a result, the development that took sides with the people only appeared in speeches and campaigns of the government officials and politicians.

The government of the Riau Province that determined the Riau Point of View 2020 was not easy to be undertaken. The elites that had the power in the area only liked to explore siding development jargon to the people, but not in accordance with the reality that was dealt with. Indeed, there were several sides that tried to work hard. However, things could not run smoothly, because of being hindered by opponents of his politics in undertaking the authority in the area. Therefore, despite the Riau Point of View programme 2020 that planned for the achievement of welfare of the good community, it was not carried out yet as hoped by the regional government. Political communication in the development programme in the community's environment was not an easy problem. Whereas efforts opened to communicate in equality against the political party that did not agree with the development programme, remain a difficult task that always emerged in the government in the area.

Conception and the Development of the Area of Political Communication

Communication was the process of the social interaction of compiling the meaning about the world through symbols. Whereas politics was the process that involved inclusive discussions in a changing manner the symbol of words that was written and it was said, the picture, the movement, the body attitude, nature, and clothes. Various aspects of the life of politics that could be described with communication were acknowledged as political communication (Nimmo, 2005: 6). Simply said, political communication was delivery ordered that was linked with the life of wide politics. Whereas according to McQuail (1992 in Pawito, 2009: 2) political communication was the process of information delivery, including the fact, opinions, convictions, et cetera the exchange and the search about all that that was carried out by the participants in the context of the political activity that more. Political communication included several important matters that are marking the existence and the actualisation of political agencies, political communication was the function from system politics, and political communication took place in a certain political system.

Political communication had the important contribution in the autonomy era of

the government, that tried to achieve prosperity through the development of the area that in accordance with the condition for the local community. With decentralisation of the development programme of the area, the interests of the regional government and the interests of the central government go together with. Talcot Parsons (in Hidayat, 2010: 5), stated, decentralisation was the distribution of the authority of the government by a group of ruler of the center with the other group; each one had the authority in the certain territory from a country. The development of the area could not be free from the concept of the real development. According to Ruopp (in Susanto, 2013:48), the "Development was the way of thinking that was regarded as not more beneficial towards the more beneficial way of thinking." The development also forced and formed in human relations and the social values. If referring to the study of the based development the local area, generally the development was focused to the agrarian sector, to increase the productivity of agriculture with the special emphasis to the sub-system farming without forgetting conservation of the environment. In harmony with that, Tjokrowinoto (1985: 82) stressed, the development necessarily significantly could give welfare of economics for the community, not was the reverse were the local community was very little absorbed in the development programme to increase welfare.

Standing firm to the concept of political communication and the development programme of the area, his essence political communication was an implement to the development programme. However the development Programme of the area faced the challenge that was complex to reach in the community. Because the development target included all the communities including the available entity in the political party that was not in line with the government. Because of that, the appropriate must be looked for so that the development programme could be accepted by them. This research had a purpose knew and how the regional government's efforts in developing communication so that the development programme could go according to plan. Because of that, the first question of this research is how did efforts to achieve welfare of the based community in line with the Riau Point of View 2020? The second question is, what are the problems and the obstacles to the implementation of the development programme of the area resulting from him the role of the political party, harmonises inter-institutional, Communication for the interests of the Group. The third question is how the government action achieved the Riau Point of View 2020 that was purposeful created welfare of the community covered the achievement of the programme, the strategy gained the support.

Research Methodology

This research used the qualitative approach to understand the phenomenon around the Riau Point of View especially that was linked with words or the language in a special context that showed various behaviours, the action that was focused to the development programme of the area. Research method that was used in this

research was a case study that paid close attention to certain activity. According to Kriyanto (2006: 5), the case study was the research method by using various sources of the data that could be used to research, untangle and explain comprehensively various aspects of the individual, the group, a programme, the organisation or the incident systematically. The method of the data collection was carried out with the conduct carried out data investigation through the online media, that the researcher could make use of information that could be received quickly and could be accounted for academically.

To receive the data that was needed in this research was through the study of the bibliography. Irawati Singarimbun (in Masri Singarimbun, 1989: 70-71) said that, the benefit that was received from bibliography investigation was to dig up the concept of the foundation and theories was found by the previous expert, followed the development of researches in the field that will be researched, received the orientation that was wider concerning topic that was chosen, the secondary data and avoided duplication of the research. Apart from the study of the bibliography, was carried also out by investigation and the registration of the document that was made use of to study the social context of economics and politics.

Research discussions focused to the study of political communication with the analysis of the qualitative contents, to understand relations of one statement with the other statement in the form of the text, that not only in the context the choice said, but also the language emphasis, the authority, and the ideology in the Riau Point of View 2020 as the implementation base of the development to achieve moral and material welfare the community. The text and the statement that were chosen to be analysed came from the online media that was appointed freely, but referred to the topic of the research. Therefore, the online article only contained the text, the statement and the other symbol that were connected with efforts that were carried out by the regional government in achieving welfare, the problem that was dealt with in the implementation of the development, the pattern of the elite's communication in the development and whether the strategy gained the community's support so that in the achievement of the Riau Point of View 2020.

The Riau Point of View 2020 was the "Realisation" of the "Province Riau Sebagai Pusat" of the "Dan Kebudayaan Melayu Dalam Lingkungan Masyarakat Yang Agamis Economy, Sejahtera, Lahir Dan Bathin Di South-East Asia in 2020". (<http://www.pekanbaruriau.com/2009/04/visi-Riau-2020>.akses on July 29 20123). The achievement of the Riau Point of View, was focussed by the achievement of welfare of the based community the superiority through the implementation of the development programme of the area that was communicated to the community.

Discussions

The government of the Riau Province in organising the message and explored the Riau Point of View 2020 must be in line with hope of the community, so as to be

able to create the understanding of the meaning together towards the development programme. However to bring about the action between the government and the people in achieving the Riau Point of View 2020, was not easy. Because of various related institutional obstacles, and the political obstacle in the context of the competition for the role of the political party in the government of the Riau Province. The success of the Riau Point of View 2020, not was limited by the increase in the frequency of the political elites and the government in expressing based prosperity through propaganda, rhetoric and the public's other communication. The achievement of the Riau Point of View 2020, was also not seen from various banners, billboards, the posters, various symbols, and the slogan in the outdoor media, but as the real process headed regional prosperity that was felt directly by the local community.

It could not have been ignored, that since Indonesia entered the freedom and communication, then the opportunity to send the verbal political message and non verbal to was unlimited. Various pretexts that were held by the government and the people, gave the opportunity to everyone to give the positive opinion and negative towards the implementation of the regional government. Therefore, efforts to achieve the Riau Point of View 2020 needed the hard work from the regional government and the local community from various circles. Standing to this analysis above, the problem that will be discussed in this research was efforts to achieve welfare-based community in line with the Riau Point of View 2020, the implementation of the development programme in the area, and the government's action in order to achieve the Riau Point of View 2020 that was purposeful created welfare of the community.

Welfare was based on the Superiority of the Area

To achieved the point of view in the perspective of autonomy of the area, it must be based on the development model accordance with the characteristics and the local potential of the community. The development was often connected with the change to the side of that was better, because that tended to be political and to be made use of by the government to affect the people. According to Tehranian (in Nasution, 1988: 85-86) three theoretical factors that were connected with development were: (1) the Development as the process of pluralisms of the community, politics and economics from a nation that carried out the development; (2) the Rationalisation as the element of the key in the process of the development; (3) Thinking that was born from the community's self-awareness in the Third World.

In the democratic frame, according to Laggut (2009: 17), the "development must follow the concept of good governance, as an agreement was related to the *country's regulation that was created together by the government, the community and the private sector for the sake of the realisation*" of "social welfare". In autonomy of the area, emerged also was the conception of a democratic local government (democratic local governance) that was obligatory to be undertaken. In the meantime, Rogers and Evening (1969: 189) stated, the "development in the developing country

produced the even distribution” of the “spreading” of “information, the community’s participation in the development in decentralisation” of the “activity in the area”. In relation to the positive meaning of the development of the area, in the Riau Province has headed the change to the side of that was better and focusing to the benefit for the local community. The condition for the based economy to (1) nature resources (resources-based economy), like the plantation, forestry and fisheries as well as the mining and energy. (2) The Potential for coastal resources and marine that included fisheries, the maritime tour, the mining and the marine service like harbor. (<http://www.jdih.setjen.kemendagri.go.id/access> on July 27 2013).

- To bring about the Riau Point of View 2020 that was based on Malay culture, the Pembangunan Mission focused to:-
- Brought about the credibility of the Regional Government with the professional capacity, moral and the leader and apparatus;
- Brought about Supremacy of the law and the Enforcement of human rights;
- Brought about the balance of the development between the territory and inter-group in the community;
- Brought about the based-economy of the potential for regional resources and empowerment of populist economics;
- Brought about means and the infrastructure of creating the life of the religious community;
- Brought about the quality of human resources with the ease of receiving education, the increase in the quality and the management of basic education, middle, and higher education, the ease to receive quality health service, as well as the development of the religion, cultural art and moral;
- Brought about the ease to access in the transport field, the production, communication and information as well as the public’s service;
- Empower the community and institutions in order to be able to play a role as the foremost line in overcoming various social problems and economics of the rural community;
- Brought about a cultural umbrella of the area, namely continuation of the Malay culture;
- Brought about the principle of the continuous development.

Through the development programme of all the work units of the government, went through the conventional media and the alternative media from the government, must be sent transparent so that the community gives the support for the regional government. In internal relations within institutions, the creation of good communication climate was the important factor, so that the task of giving the service to the community becomes better in accordance with the Riau Point of View 2020. In other words, if the regional government was not open to the community and institutions in the regional government’s environment was not coordinated, then will the implications on the Riau achievement that was prosperous based on the potential of the area and the noble value culture, withered.

However, as in the dynamics of national politics, what happened in the area also showed the same sign that local politics move similarly with the dynamics of national politics. Therefore, efforts to achieve the Riau Point of View 2020 could not go personally because of being connected with the running of the government nationally. However, it did not mean Riau 2020 had the absolute dependence on the authority of the center, because through Malay cultural civilisation, human resources, the climate of political communication that was awakened well and permanently maintained the harmonisation of the life of the community.

The Problem of the Development of the Area

Maintaining the climate of communication needed the sacrifice from all the sides in the government and the community. The crucial problem that emerged as the problem for implementation of communication of autonomy in the area was unequal relations between the agencies. The non-harmonious relations between the executive, legislative and the government disrupted inter-institutional communication that hampers the achievement of the Riau Point of View 2020. For example, the D Commission, the People's Representative Council Daerah Riau doubted the statement of Riau Governor who said that, till January 2012, preparations POUND XVIII Province Riau reached 96 percent, because there were still much preparation that and did not reach the target that was planned (<http://www.pendidikanriau.com/news/2012/01/komisi-dprd-riau-ragukan-pernyataan-gubernur-yang-menyebutkan-persiapan-pon-riau-96-persen>).

Therefore, the government and the political party in the Riau Province could eliminate relations between the units that were received in the territory. The essence is the problem that often emerged in the implementation of autonomy in the area was that, it was not free from the problem of politics and the demand of democratisation in being national.

The Strengthening of the Influence of the Political

Since entering political reform in 1998, the demand of democratisation strengthened, the district head was chosen directly, the political party became dominant in the implementation of the work unit of the government in the area. Therefore, various problems that emerged could not be free from this condition. For example, the conflict between attorney general's office apparatus and DPRD in several areas, in the problem of corruption in the Budget of Acceptance and the Daerah Expenses (APBD), actually did not emerge instantly. The hostility experienced the long process together with the strengthening of the authority of the party in the dynamics of local politics; conversely increasingly the weakening of the role of the government's bureaucracy was the impact of the interests of the political party in the area (Susanto in the Indonesian Media, on November 15 2006).

Post reform, agencies in the regional government became the instrument of the district head's politics. The appointment trend of the official in the regional government was part of the strength of the district head's politics that was supported by the political party. In line with that, Boni Hargens, stated the "Political Party in Indonesia at this time was controlled by the cartel" of the "oligarchy." So, it was difficult to leave the trap of the authority's vicious circle. Several big political parties have indeed been held by the cartel of the oligarchy (<http://www.lintasriau.com/2012/07/pengamat-party-nasdem-runtuhkan.html>). Those who are appointed as the official usually appear to support the people during campaign of the district head's election. The impact is professionalism, the career as well as the Civil Servant who filled the condition to be appointed as the management, was not paid attention to.

In the implementation of the regional government that was not coordinated well, there will emerge a Unit trend that felt more superior, against the Unit other in the matter of the budget, facilities, human resources, the income outside the routine pay, etc. The problem is, the Unit that felt inferior was more often with the limited budget, and did not have the production of the addition although that deviated from the principle of good governance. In the Riau Province that had a population of 5,538,367 people, with the density 64/km², emerged the conflict between the National Body, Dinas Perkebunan and the Kehutanan Service in the problem of the management of the country's land. Respectively the side felt the side carried out the true action and in accordance with the provisions. (http://riauplus.com/the_lingkungan/ access on July 31 2013).

Government apparatus still felt as the dominant class that was superior in undertaking the government. Not strange if in undertaking the task and responsibility more gave the service to the superior entity that had authority in politics and economics. However, the characteristics of government apparatus that felt as the group superior at must be faced with the strength People's Representative Council Daerah (DPRD) that brought rhetorical sides with the people. With the authority in the legislation, the budget and the supervision of the executive, potential of sour relations exist between the regional government and the DPRD. If the legislative member does not come from the party of the supporter of the District Head, bad relations is increasingly prominent. But that was regretted, was not equal emerged, it was warned only to achieve the deviant compromise and was compatible with the government that was clean from corruption, collusion and nepotism.

In the context of the relationship between government clash in the province of Riau with legislative members. It potentially hampers the smooth development of the macro region and will affect the achievement of Vision County. However, the ideal government is not good in cooperating with all entities in the area, including the parliament, political parties and government officials who have the authority over social, economic and political.

Communication Barriers in Government

The complexity of the construction is the problem of communication between the dominant groups in the implementation of local government. It could be among government agencies, political parties and the public as well as demanding material and moral welfare. Because Riau province has Malay culture as priority in achieving the Vision 2020, the analysis of the communication problems associated with communication and interaction between ethnics, and inter-entity groups in society. Riau population consists of ethnic Malays, Javanese, Minangkabau, Batak, Banjar, Chinese, and Bugis. Common languages used in Riau were Malay, Minangkabau and Indonesian language. In multi-ethnic environment, with diverse social orientation, and economy, the potential emergence of relationship disharmony may affect the achievement of the implementation of Vision 2020 Riau.

Based on Samovar, Porter and Mc. Daniel's opinion (2007: 199), a problem that often arises in the relationship between the groups is the different purpose to communicate, influence of ethnocentrism, distrust, withdrawal, empathy and stereotypes. In the applicative context, the purpose of communicating differences, reflect the relationship disharmony between groups with different interests. In local government that characterised the different roles of government officials, political parties and civil society that demands the organisation of a democratic government, it is difficult to reach agreement on the Vision of Riau in 2020.

One party wants to support Vision County, but the other party has tended to reject the true variety due to reasons related to the interest group. Yet in Riau Vision 2020, which is relied upon as a means of unifying the Malay culture of various ethnic emblem as seen from Riau Province, unbroken chain totalling 45 symbolises national unity. Ethnic heterogeneity in Riau Province, if not managed properly will encourage the attitude of ethnocentrism, which considered that the group is more superior than any other group of socio - cultural aspects. This attitude should not happen in the "County Vision 2020, seeking physical and spiritual well-being, and the incorporation of economic sectors and the Malay culture as the embodiment of man glorified" (www.riau.go.id, accessed date, March 14, 2011)

In connection with the political dynamics of the post-reform, there is a tendency of regional autonomy mischaracterised by some parties, as the freedom of ethnic groups or sub-ethnic government to establish or set up separately, which is separated from the domination of other ethnic groups (Susanto in AFP, July 21, 2010). Values are explored to demonstrate ethnocentrism, potential conflict and encourage the emergence of unbelief (lack of trust), of other group, which is assumed to be not in line with the basic characteristics of the group.

Judging other groups from the norm itself, it can influence the behaviour of a group that does not want to interact with other groups, and would rather do the withdrawal (withdrawal) in inter-group relations (Samovar and Porter, 1988: 277). Therefore, assume that the opponents of communication, not able to provide the

benefits, harms, or contrary to the values espoused. Such behaviour reflects a lack of empathy for other entities in the region. Generally speaking, empathy seeks to position individual or group exists in another person or group, in a communication.

In essence, the "don't want" attitude to interact with other groups or feel that the superior group often leads to stereotypes (stereotypes), to individuals or groups. This attitude is a manifestation of generalising broad, overly simplified or exaggerated on a category to a group of people. Generalising belief is based more on emotion. Dimensional, stereotypical including negative and positive aspects. If stereotypes were brought into the realm of power, it can cause communication hampered by power distance. It would appear the groups or individuals who feel most entitled to manage the area and the impact on other groups who do not want to participate in development programmes.

In relation to that, Max H. Pohan participation stated problem is, first, the weak position of the legislature to the executive, Parliament became subordinated to the head area, characterised by the implementation of various forms of intervention of executive power, and the development process is centralised and top-down lead-participation in planning, implementation and-monitoring cannot walk (http://www.bappenas.go.id/files/7813/5022/6072/goodgov-musibanyuas_in_20091008103033_2165_0.pdf , access 10 November 2013). If the problem of interaction between groups in society institutionalised, it is difficult for the region to build a common vision that is able to improve the life of all ethnic communities and groups that exist in the area. Therefore, it is prominent conflicts of interest group. Inter-and intra-group conflict that does not go over in Indonesia as a result of prejudice (prejudice) against other communities of different values, attitudes, worldview (worldview), and acts on behalf of the truth of one-sided, is factual evidence that the willingness to live in a harmonious diversity into expensive goods (Susanto in Kompas, March 31, 2008). These conditions resulted in the development of community participation not running optimally. The question here, is how far could the value of integrative conflict between groups has been running well in Riau Province, which has the character of the social, economic and political diversity. According to Samovar and Porter (1998; 43), "if the communication between cultural groups are not going well, it will display a negative bias potential conflict".

Achieve the Vision with Communication Worth

Problems in achieving development programmes tend to appear in areas heterogeneously inhabited. Therefore, if it is consistent Riau Province want to achieve Vision 2020, it must be removed the obstacles that comes to the difference values, attitudes and beliefs. This is in line with political democracy, which gives awards to those with different socio-cultural, political and economic background. According to Urofsky (2001: 2) political democracy is a system that continues to grow and evolve to the implementation of better governance. There are 11 principles to understand in democracy, namely: (1) the rule of the constitution, (2) democratic

elections, (3) the existence of local government, (4) legislation as accountability to the people as voters, (5) independent judicial system, (6) power Presidential institution as servant not master of the people, (7) the role of free media, (8) the role of interest groups that help people, (9) the right of people to know, (10) to protect the rights of minorities, (11) civilian control over the military.

Eleven of the democratic element has been executed in Indonesia or Riau, but not fully in accordance to the democratic governance. Because we still hear about the democracy that is run in Indonesia is only procedural. Good only on paper, but the implementation is poor and ineffective. Even in certain circumstances, democratisation meant more freedom to favour the interests of the group as opposed to the value of pluralism as a cornerstone of national and state. Correspondingly, Antlov and Wetterberg (2010: 27) states, that during the ongoing institutional reforms, Indonesia has acquired a number of important achievements in recent decades. However, in terms of substantive democracy and governance, Indonesia still needs to go a long way towards a fundamental reform of the institutions and practices that are not democratic. Thus, when developing reasonable assumptions linking democratic government in Indonesia, it still needs to be developed towards a substantive and universal definition.

It is not democracy *integralistik*, interpreted as for the benefit of their own groups regardless of the presence of other groups which have the same rights and obligations in obtaining social welfare, economics and politics. Riau essence to achieve Vision 2020 should create egalitarian communication among institutions implementing development programmes, as well as between the government and the community in Riau Province. The communication includes information dissemination programme achievements and strategies to gain support from community.

Communication and Information Programme Achievement

The programme qualities, the elite in the government's credibility and communication patterns that are used when dealing with people were the important factors that can support the achievement of Vision 2020 Riau. Progress achievement of Vision 2020 Mission County is still only partial. The government programme has yet to be participatory grassroots remedy to the lower classes, so collisions still occur. (<http://www.tribunnews.com/regional/2010/03/21/pencapaian-visi-misi-riau-masih-parsial>, access December 16, 2013). According to Dennis Mc. Quail (2005: 34-35), there are at least three models of communication that can be used when officers interact with people. They are, form the command (the command mode), a form of service (the service mode) and a form of association (associational mode). These three patterns of communication should be a reference in certain situations, when government officials interact with the community.

Communication command form is used because of differences in power and authority of the sender to the receiver. The pattern of relationship is one-way, unequal, and not based on voluntary action. If this model is used to impose a

development programme to achieve the Vision of Riau in 2020, it will result in rejection of the people because they are authoritarian. Form of message service is the most common communication patterns and most often applies in the relationship between the sender and the recipient, are bound by common interests. This pattern is suitable if applied by the provincial government officials to support development programmes in the County Vision 2020.

While the shape of the association can be applied in support of the implementation of the programme because it has a normative ties or shared values, which can bring one group to another . This pattern is also best if it is applied in order to achieve development Vision 2020 based on Riau Malay culture, which can be binding on all members of society. Of the two models of communication services and associations, the development of Riau will be successful if the communication interactional approach that emphasises two-way communication process between the two communicators with placing feedback as an essential element.

According to West and Turner (2008: 13), "feedback helps communicators determine whether the message they have to, and the extent of achievement of meaning occurs". Interactive models can be used in order to introduce to the people of Riau government programmes. While other models, put forward by Barnlund (in West and Turner, 2008: 14), i.e. transactional model," the sender and the recipient continues in episode communications". Cooperative transactional communication process, the sender and the recipient are equally responsible for the impact and effectiveness of the communication that occurs.

Interactional and transactional communication model in line with the principle of public disclosure must be put forward in running the government. Therefore, the governor of Riau Province and their staff member should give the right to people to find out all activities related to its responsibilities. So the provincial government could not run a top-down communication model that is linear in implementing development programmes. One-way communication model, with a single axis "authorities" and the people to run the command, it can no longer be applied in the corridors of the freedom to seek, obtain and use information as a public service in a variety of regulations in Indonesia.

The right to know is congruent with the right to information, the basic rights inherent in human beings. Haryanto (2010: 7), "Bill Kovach and Tom Rosenthal mention the right to information is the instinct of human consciousness to know things outside himself. This right is recognised in Article 19 of the Universal Declaration of Human Rights which was passed in 1948. For that right to information must be maintained and championed including when faced manipulation by corporate and government officials and politicians".

Regulation of the right to information in Indonesia has been listed in the Act No. 14 of 2008 on Public Information, which has formed the spirit of the information society, by requiring the government and public bodies be open, providing transparent information to the public. In governance at the local, regional autonomy, implementation of the principle of transparency is one of the indicators,

which support the success of Local Government in meeting the information needs to support democratisation in civic life (Susanto, 2009: 145).

In order to make transparency information in the Riau Province easily accessed by the public, the role of the mass media which is free, is very important to diffuse the performance of the provincial government in order to achieve the vision of Riau in 2020. Provisions contained in Law No. 40 of 1999 on the Press and the Law No. 32 In 2002, On Broadcasting, has led to the role of independent media, transparent and does not function as an instrument of government policy. (Susanto, 2010: 143). That is, the role of free media is expected to disseminate development information that is transparent to the audience area.

In the legal aspect, the use of communications technology to spread the County Vision 2020 programme must be based on the Law No. 11 Year 2008 about Information and Electronic Transactions. The purpose of the Act are: (a) Feeding the life of the nation as part of a world information society, (b) Developing trade and the national economy, in order to improve the welfare of the community, (c) Improve the effectiveness and efficiency of public services, (d) Opening opportunities to each person to advance thinking and capability in the use and utilisation of information technology optimally and responsibly, (e) Providing a sense of security, justice and legal certainty for providers of information technology.

Even if communication technologies has encouraged the practice of democratic governance pro Riau, but that does not mean there are no barriers. Because of the paternalistic culture, and government officials are still putting people in a marginal position, not as a party to be served.

Citing the opinion Hardiman (2010:13), we indeed live in a republic, but the basic experience of the republic we have not experienced, partly because of the mentality of the colonial peoples and infant by an authoritarian regime for three decades. The fight is not balanced between the strong and the weak, compassion occurs in various fields. The strong party bureaucrats, investors may speak 'language rights' and have all the rights they need to live, while the weak deemed inappropriate or claim to have rights". The situation is so unbalanced it makes people inclined to take refuge behind the group, be it ethnic or religious.

Surely there is nothing to worry about if the conflict in the interest of sticking groups to achieve common prosperity, or in order to provide better public services. But the problem, the conflict is precisely characterised by a sectarian group interests and harm the value of pluralism.

Grabbing Communication Strategy Support

The local government strategies to improve communication between groups, to provide insight of County Vision 2020 to the public, should be taken to attract support from the community. Beyond the achievement of programme development issues, Vision 2020 looks Riau in the field. Government employees use Malay clothing every Friday. Students are already using mannered clothes, which are characteristic

of Malay culture. Most of the street names in Riau and district/city of Malay written with Arabic letters, giving the names of the Malay character. (<http://www.riaupos.co/berita.php?act=full&id=8660#sthash.qY7XCiZl.dpuf>, access December 11, 2013).

Achievement of cultural symbols County Vision 2020 must be accompanied by interaction and communication that can unite all entities, by: First, create a sense of self, groups and communities themselves, as a starting point to appreciate the existence of other groups who have different socio-cultural, economically and politically. Second, open space for dialogue in equality, with a focus that all the results of activities for the common good. Third, make time specifically to talk, negotiate with the public, so that government programmes will be conducted, responded well and manifested in the development of community participation.

The fourth factor is taking into account the circumstances of the community when conducting activities that support the County Vision 2020. Do not let the implementation of government programmes by all subordinate entities of local government, rejected by society due to not complying with certain conditions and situations. Fifth, government bureaucrats try to improve communication skills, with attention to good management, message and understanding the audience, so that communication is able to create a shared understanding of the meaning. The sixth factor is to grow feedback in the implementation, and not view the feedback as criticism that weakens the government. Constructive feedback can be obtained if the government establishes a conducive climate communication in society. Thus communication can run reasonable distances without being bound by the rule.

In addition to the sixth factor, to establish good communication between the government and the public, Riau local government officials must develop empathy in communication with private institutions and society in general. Do not show attitude as the dominant group with a number of features in the community, because if this happens, then the County Vision 2020 will be more associated with governmental interest and does not touch the improvement of people's welfare. It is not easy to favour empathy in Riau, when the dynamics of local politics is more tinged with the spirit of sub-regional, sub-national and attitudes that favour ethnocentrism sectarian values. Therefore, an understanding of empathy should be supported also by the willingness of government officials and the public to see the various groups of the same side and not question the differences between groups that tends to restrict communication.

Opinions of Goyer (in Tubb and Moss , 2006: 24), said, "communication is considered effective, when the stimuli were presented and referred to by the sender or the source of the message, in line with the stimuli captured and understood by the receiver of the message". While the five factors that can be used as a measure to establish effective communication is running with (1) an understanding of the message by the receiver of the message, (2) give pleasure to the communicating parties as well as in maintaining the relationship, (3) able to influence the attitudes of others, (4) improve relations, (5) gives results as expected in the form of the action of the receiver of the message. Principles of effective communication that

should be a concern of government and sub - ordinate authority can refer to opinions about effective communication. Robbins (1996: 14) describes some of the factors that support effective communication, namely: (1) Leaders must be aware of the importance of communication in organisational duties, (2) consistent communication between attitudes and actions should be consistent. So it's not limited to be able to explore the programme with rhetoric, but shows the work as proof of consistency, (3) emphasises communication in both directions, vertically up or down, while the horizontal should be able to obtain the cooperation and support of colleagues. (4) Emphasise to-face communication, by opening communication channels widest, with the aim of obtaining rapid feedback. (5) Pressing transparency in communicating all activities, (6) The message is intended for a wide audience, so it must be delivered in accordance with the characteristics of the audience.

Related to the interest as a recipients, Berlo (in Ruben , 1992: 21), pointed out that, understanding the message recipients regarding communication skills, attitudes, knowledge, social and cultural characteristics of the system, useful in communications to achieve the target. Simply said, if the government does not ignore the characteristics of the community in the implementation of development toward the County Vision 2020, the government people also ignore the message. As a result, welfare and good service to the public according to expectations will not be achieved due to the problem of one-way communication (Susanto, in Aspikom 2010).

Therefore, interactional communication, which gives equal opportunity between the provincial government agencies as the sender of the message and the people of Riau as a recipient of the message, should be cornerstone in communicating Riau development programmes towards Vision 2020. That is, the achievement of government programmes as they seem in the County Vision 2020 must be open and interactive communication open space for dialogue between the government and society through continuous communication between the groups has a number of differences in social, economic and political.

Conclusion

County Vision 2020, which has been set in line with the principle of local autonomy, the challenges faced in the implementation that relies on local resources with a number of advantages. Achievement of excellence-based local welfare should be the focus of the development programmes undertaken. Essentially County Vision 2020 seeks to achieve the welfare of the people-based regional advantage in terms of human resources; natural resources are the focus government in various activities in Riau Province.

In an effort to run the government that is supported by all existing entity, in this context, the government, political parties, private institutions, and society at large, still faces various problems that could potentially hinder the implementation of development programmes in the Riau Province. The emergence of the power of

political parties in the region, on the one hand is able to turn on democratisation. But on the other hand, because of the politicisation of the bureaucracy, it creates conflicts involving political parties that support the government institutions covertly.

Barriers in communication rule is triggered by culture in a pluralistic society structure, which consists of diverse ethnic stratification with social, economic and political complex. The implementation of all programme areas to achieve a prosperous Riau, not merely excellence in the management of government officials and supported by various regulations, but very necessary demands of society and emerged as the most powerful is the welfare of all people without distinction.

Local governments, communities and businesses are already trying to be consistent in achieving Vision 2020 Riau commensurate prosperous through communication between government institutions and the people. In the political constellation that favours democratisation and freedom of communication, all parties cannot impose the will.

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