

## EDITORIAL

### **Media and everyday practices: Rethinking daily life in a mediated society**

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Historical studies of media show that the advent of communication technology has transformed human communication, the ways in which people interact and the organization of human life (Briggs & Burke, 2000). The scope and depth of change heavily depend on the ability of communication technologies or media to penetrate people's lives. Therefore, the scale and scope of change within a society will vary. The greater the penetration of communication technologies in society, the stronger their influence on how people communicate and organize their social lives.

When we look at the pace of social change, the pervasive influence of communication technology and media is increasing. The implications of media technology—from the era of writing (writing culture), through print (print culture) and electronic (electronic culture), to the digital age (digital culture)—continue to grow stronger and more pervasive, leaving almost no space where people can escape the presence of media. In this context, Grossberg et al. (2006, p. 43) draw the following interesting conclusion: "... if written media centralized and made knowledge hierarchical, and then the printing press began a process of dispersion and democratization of knowledge, the electronic media have

drastically accelerated both of these trends."

Media scholars argue that we live in a mediated world (Jackson et al., 2011), asserting that the presence of the media cannot separate social relationships and individual experiences. Mediation refers to the use of media to promote communicative practices. In contrast, the concept of mediatization, as introduced by scholars such as Couldry and Hepp (2013) and Hjarvard (2014), relates to the long-term effects of media and how media logic shapes cultural and social structures and agency (Hjarvard, 2016). Thus, while mediation focuses on the immediate use of media in communication, mediatization addresses the broader and more enduring influence of media on society.

Hepp et al. (2010) (as cited in Hjarvard, 2016) noted that mediatization refers to the interaction between media and social and cultural changes. Hjarvard (2016) argues that mediatization is a process through which the media and its logic increasingly influence various cultural and social institutions (e.g., family, politics, and religion). Hjarvard stated that the term "logic" refers to various modes of operation related to technology, esthetics, and social media. According to Hjarvard (2016), mediatization is a dual process in which the media develops into a semi-

autonomous social institution while integrating into the mechanisms of other institutions and becoming an integral part of activities such as “doing school,” “doing family,” and “doing politics,” and so on (Hjarvard, 2016). In short, according to Hjarvard (2016, p. 9), “The media are both ‘out-there’ in the wider society, constituting a public realm of shared experiences, and ‘in-here’ in the various social settings of civil society, as a kind of social tool that helps co-construct the routines and social relationships of ordinary life.”

According to Nick Couldry, mediatization is a term that refers to a

transformative logic in which social and cultural activities, such as politics or religion, are compelled to adopt a form that depends on media to function effectively. The main aspects of mediatization are media logic, linear transformation, and standardization. In contrast, mediation is described as a fundamental, dialectical, and non-linear process in which media are involved in the general circulation of symbols in social life. Key aspects of mediation include environmental transformation, heterogeneity, and multidirectionality. The differences between mediation and mediatization are shown in table 1.

**Table 1**  
*The differences between mediation and mediatization*

<b>Feature</b>	<b>Mediatization</b>	<b>Mediation</b>
Logic	Unitary “Media Logic”	Multivalent, dialectical, variety of dynamics within media flows
Process	Linear: transformation from pre-media to mediatized state	Non-linear/discontinuity and asymmetry: complex and open-ended social transformations,
Focus	Standardized media textuality and forms	Lived practices, situated struggles, and social space
Social View	Focuses on how institutions adapt to media formats	Focuses on how media redistribution of power and voice

**Source:** Couldry, 2008

The processes of mediation and mediatization, along with the accompanying changes and implications, cannot be separated from the fact that we live in a world saturated with media, even though we do not live entirely within it (Grossberg et al., 2006). Therefore, although media reality is not the only reality we experience—there is still a reality outside of media (Grossberg et al., 2006)—its impact can be felt in nearly every dimension of human life. These implications have become even more profound and widespread in the era of social media as the ability of social media to “colonize” nearly every aspect of human life

has grown. Consequently, without the media, human life might be entirely different; analyses of modern society almost invariably involve media.

According to Croteau and Hoynes (2006), the mass media serves as a bridge between private and public life, and people often learn about their place in society. Media refers to any system (either symbolic or technological) that facilitates, organizes, or reinforces communication among societies (Deuze, 2012).

Media is a “mediating medium,” but not like a channel that delivers everything exactly as it is from its source, as imagined by the transmission model

(Fiske, 2007; Grossberg et al., 2006). In contrast, the media construct reality, implying that any form of reality in the media is a representation. Reality in the media is not a mirror of reality. However, the ability of the media to construct reality through various aspects of signification that makes it an important institution in modern society. This is because the media can create various representations and construct subjects as it wishes, so the media will continue to present itself as a “space of contestation” of power.

In the view of Grossberg et al. (2006, p. 8), the media is not merely hardware for producing, distributing, and receiving. On the contrary, although hardware is important in the overall process, understanding media cannot be separated from the concepts people have, the ways they use it, and the social relationships that give rise to it and regulate their daily lives around these concepts. In media, there are themes that act as constituent elements of media life, namely themes around immediacy, connectivity, space (without boundaries), and time (without boundaries) (Deuze, 2012). Through media technology, distance and time are no longer issues. In fact, space itself has had to be redefined as a result of more cellular human experiences (mobile experiences). Referring to de Souza e Silva (2004), Deuze (2012) stated that the way people perceive mobile media life creates hybrid spaces, as mobile devices extend the relationship between physical and digital spaces, thereby integrating media into everyday outdoor activities and vice versa. Furthermore, Deuze (2012, p. xi) stated, “A media life reflects how media are both a necessary and *unavoidable* part of our *existence* and *survival*” (original italics from the author).

Since the media has become part of existence and survival, some writers have considered digital skills or digital literacy essential life skills. These skills help individuals endure in a world full of interactions and experiences inseparable from media (Chen et al., 2011; Cho et al.,

2024; Keum, 2024). Meanwhile, the growing penetration of media into individual and social life has sparked research examining its implications for daily life, though these studies avoid a deterministic view of technology. Instead, they reveal interactions among various factors that create new conditions and underscore the importance of social media in everyday life (Bengtsson & Johansson, 2022; Ytre-arne, 2019). Simultaneously, there is a need to redefine concepts such as news consumption and the experience of consuming news (Bengtsson & Johansson, 2021; Swart et al., 2017), and interpersonal communication (Ishii, 2006). Common terms like content, news, cultural production, and cultural consumption also require redefinition (Manovich, 2009).

The views of Deuze (2012) in *Media Life* and Grossberg et al. (2006) in *Media Making* are highly relevant for framing the research published in *Jurnal Komunikasi* Volume 20, Nomor 1, April 2026. This is primarily due to the diversity of research topics in this edition. Nevertheless, almost all articles adopt a relatively similar perspective, namely positioning media, or more specifically, digital media, as an important institution in modern society. Therefore, although the authors of the April 2026 edition of the *Jurnal Komunikasi* come from different academic disciplines, their analyses still regard digital media or social media as important variables.

### **April 2026 Edition**

The first article in the April 2026 edition of the *Jurnal Komunikasi* was written by Udasmoro et al. This article highlights the exploration of identity construction; a process increasingly associated with the behavior of netizens (virtual citizens). This construction of self-identity is intertwined with global capitalism. Using a critical discourse analysis, the article by Udasmoro et al. examines how the Upper Subjects are constructed and contested in digital discourse.

The second article was written by Ibrahim et al., who explore communication within social networks as a mediator of access to resources and the entrepreneurial success of individuals with disabilities. Using a mixed-methods approach, the findings of Ibrahim et al. reveal that although financial resources remain foundational, their influence is highly dependent on the interconnectedness of communication among disability organizations, mentoring structures, and community networks. In this context, communication within social networks serves as a mediating mechanism that transforms tangible resources into adaptive capacity, innovation, and social recognition.

In the following article, Muchtar et al. analyzed the PR strategy of the Regional Leadership Council of the Partai Keadilan Sejahtera (DPW PKS) West Java in building a symmetrical, two-way communication with the public. Using a case study method, Muchtar's research shows that DPW PKS's public relations effectively bridges the party and the public by promoting transparency, inclusive dialogue, and participatory engagement. Proactive issue management and quick responses to misinformation maintain the party's reputation amid a dynamic political context. All of this is carried out through both internal and external processes.

Shafiuzzaman and Haque examined the relationship between media literacy and mental health awareness among university students in Bangladesh. Their study's results indicate that students with better media literacy skills demonstrate a greater ability to recognize inaccurate information, critically interpret media portrayals of mental health, and develop more informed attitudes toward mental health issues. Furthermore, Shafiuzzaman and Haque's study also showed a positive relationship between media literacy competence and students' awareness of mental health issues, as well as their acceptance of non-stigmatizing

portrayals of mental illness in media content.

The fifth article was written by Suwanto et al. examined the construction of local cultural values in short films funded by the Yogyakarta local government through narrative structures using a qualitative narratology approach based on Tzvetan Todorov's model. The main findings of Suwanto et al.'s study indicate that the analyzed films consistently position the common people as protagonists whose conflicts arise from everyday social relations, including family obligations, economic constraints, and community dynamics. Disruptions are usually driven by external factors, while resolutions are achieved through restraint, negotiation, and relational adjustment rather than confrontation, resulting in non-confrontational narrative strategies expressed through open-ended conclusions that emphasize reflection and social balance.

The sixth article was written by Rachmawati et al., who examined the use of digital tourism communication models to increase tourism awareness at the Lok Baintan Floating Market. Their research indicates that integrating the AISAS model (Attention, Interest, Search, Action, Share) with the concept of user-generated content (UGC) provides a comprehensive explanation of digital tourist behavior.

The seventh article was written by Setyowati et al., who examined community participation and the use of social media as a reference during the 2024 general election in Sambirejo Village. The study by Setyowati et al. showed that the community in Sambirejo Village actively participated in the 2024 general election. Social media played a role as a reference in the election, but it was not only.

Fajar Junaedi and Helmy Muhammad, in the eighth article, examine the conditions, challenges, and problems faced by football community media in Indonesia. Five community media outlets were the subjects of the study, namely Ongisnade, Simamaung, Football Fandom,

Sleman Football, and Emosi Jiwaku. The research findings indicate that the development of football community media in Indonesia occurred during the digital media era, facilitated by the ease of producing and distributing content. Community media also face obstacles, including funding, content management, and strained relationships with clubs due to their critical stance.

The ninth article by Ped and Realgo examines campus journalism in the Philippines. There are two research objectives in Ped and Realgo's study. The first objective is to identify three sub-themes: the use of various sources, exploration, and engagement, which together form the main theme of Campus Journalists' Adaptability. The second objective also reveals three sub-themes, namely, winning competitions, agenda setting, and personal satisfaction, which lead to the main theme of Campus Journalism as empowerment. Through in-depth interviews, their research found that campus journalists are dynamic, affirming

their active contributions to their campuses. Meanwhile, the second finding reveals that campus journalism is adaptive and empowering.

The tenth article was written by Puspitasari et al., who present CILLCO as a digital corpus designed to document and analyze regional language varieties in the context of everyday and digital life. The study by Puspitasari et al. demonstrates how CILLCO functions as a platform for linguistic and communicative resources, providing empirical materials for researchers to examine how meaning is constructed, identity is negotiated, and social relationships are enacted within the hybrid space of oral and digital communication. This corpus integrates multimodal sources, including spoken discourse, social media interactions, online conversations, documents, web comments, and interview transcripts, as well as regional narratives, all of which are coded using sophisticated annotation and search tools.

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