



RADIO REVERENCE: THE ROLE OF RELIGIOUS-BASED RADIO STATIONS IN PROTECTING ZANZIBAR’S CULTURAL HERITAGE IN THE AGE OF GLOBALIZATION

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Abstract

Globalization and outside cultural influences increasingly threaten the retention of Zanzibar's unique cultural heritage rooted in Islamic, African, and Arab traditions developed over centuries along Indian Ocean trade routes. Within this context, Zanzibar's religious-based radio stations have rapidly gained prominence as contemporary guardians strive to both preserve and thoughtfully evolve cultural practices to retain relevance amidst accelerating homogenization. This mixed-methods study explores the complex roles religious radio plays in protecting threatened Zanzibari heritage, along with the key challenges they face, through a survey of 100 respondents and interviews with 20 media experts. Results reveal the majority of respondents rely heavily on religious radio for culture-focused programming and believe these stations bear primary responsibility for heritage safeguarding despite format limitations, globalized pressures, and resource constraints. Experts cite religious radio roles such as providing cultural awareness, promoting moral and spiritual values, facilitating cultural dialogue, and helping to overcome cultural diversity as pivotal for sustaining endangered cultural elements through context-rich oral narratives. However, challenges in lack of budget, specialized cultural personnel, digital archiving capabilities, and youth engagement threaten progress. By credibly adapting traditions and positioning culture as a modern public good, Zanzibar's faith-based stations may yet advance inclusive cultural dynamism. This study, therefore, illuminates an overlooked sphere upholding indigenous identities amidst accelerating deterritorialization. Findings inform regulatory policies and unveil nuanced programming tactics for strengthening sustainable cultural development in an era where preserving heritage requires globalized solutions but starts locally.

Keywords: Religious radio, Cultural heritage, Preservation, Globalization, Zanzibar

1. INTRODUCTION

Zanzibar has a rich cultural heritage that interweaves Islamic, African, and Arab influences. From historic architecture and winding alleyways to traditional dances passed down generations, Zanzibar’s culture reflects its

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position along historic trade routes that brought goods, ideas, and people from around the Indian Ocean and beyond (Etto, 2016). This cultural richness is a result of Zanzibar's strategic location along historic trade routes, which facilitated the exchange of goods, ideas, and people from the Indian Ocean and beyond.

Over the course of history, Zanzibar's beaches and spice plantations have attracted traders, invaders, and colonizers due to its favorable position off the Tanzanian coast. The influences of Arabs, Indians, Portuguese, and British have left their mark on the island, but a distinct Swahili identity has persevered through customs, arts, religious rituals, and cultural traditions developed over centuries. However, the forces of globalization and cultural homogenization in recent decades have posed new threats to preserving Zanzibar's unique cultural identity (Mulwa, 2017).

In response to these challenges, religion-based radio has emerged as a significant medium for both preserving and adapting Zanzibar's cultural heritage in the contemporary era. The expansion of religious radio broadcasting in Zanzibar took place during the liberalization of media in the 1990s. Private Islamic radio stations provided new platforms for discussing and promoting localized cultural norms and traditions (Yussuf, 2020). By broadcasting Islamic discourse in Swahili, these radio stations made it more accessible and relevant to the everyday lives of Zanzibaris.

Religious radio stations in Zanzibar began featuring regular cultural programs that celebrated various aspects of Zanzibari culture, including poets, artists (nasheed), healers, and other culture-bearers. These programs gained rapid listenership, not only for their theological content but also for their focus on spotlighting and celebrating Zanzibar's cultural wealth and traditions in the face of Westernized mass media from abroad. Religion-based stations presented these initiatives as a religious obligation to protect moral culture against Western cultural imperialism (Shangazi, 2018).

Currently, Zanzibar has over five religion-based radio stations on the island. During holy months like Ramadan, stations focus extensively on celebrating Zanzibar's unique Islamic heritage through historic rituals, prayer recitations in localized styles, and featuring traditions like village iftar rhythm. Ultimately, religious programming has adapted to become a contemporary guardian of Zanzibari culture while still updating approaches for today's globalized world. Understanding this complex role provides unique insight into cultural preservation amidst globalization in East Africa and beyond (Asadi, 2016).

This current study seeks to provide empirical knowledge on the role of religion-based radio in protecting Zanzibar's cultural heritage in the age of globalization. This study addresses three research questions: What are the key roles of religion-based radio in protecting Zanzibar's cultural heritage in the age of globalization? What challenges do religion-based radio stations face in securing and propagating Zanzibar's cultural heritage? What strategies can be adopted by religion-based radio to effectively protect and promote Zanzibar's cultural heritage in the age of globalization?

2. LITERATURE REVIEW

2.1 Globalized Media and Loss of Cultural Traditions

The rise of globalized media has had a profound impact on traditional cultural elements across the world, leading to both the diffusion and deterioration of cultural traditions such as clothing styles, local dialects, oral histories, religious ceremonies, and culinary practices (Lee, 2013). Radio, in particular, has been identified as a significant driver of cultural change and loss in developing countries.

Lee (2013) argues that foreign radio programming, particularly the broadcast of Western pop culture and music, directly undermines and replaces traditional cultural touchstones. This phenomenon is clearly observable through the declining usage of indigenous languages, as highlighted in Asadi's (2016) research on tribal communities in Iran. The study uncovered a significant link between the spread of global media influences and the erosion of these languages.

The impact of global communication networks on cultural preservation is a subject of ongoing debate. Hamelink (2004) suggests that radio can simultaneously produce both cultural homogenization and heterogenization effects. In other words, while global media may contribute to cultural diversity and organic cultural evolution, it can also impose cultural imperialism and erode pre-existing cultural practices.

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Matusitz (2015) criticizes profit-driven transnational media companies for commoditizing and commercializing cultural traditions without proper consultation with heritage groups. He cites the example of India's Holi festival, which has been marketed globally in a cheap and bastardized version, neglecting its authentic cultural significance. Media scholars widely recognize that globalized media has a significant impact on indigenous cultural change, often leading to the erosion of cultural diversity and traditional localized practices. This influence is particularly pronounced in oral cultures that rely on oral transmission rather than written records. As religious radio expands in developing countries like Zanzibar, it becomes essential to investigate its dual capacities to either damage or defend threatened cultural elements in light of these cultural change theories. To this end, this section aimed to indicate the present discourse regarding global media's frequently detrimental impacts on cultural heritage retention and provide context about electronic media's frequently under-acknowledged roles in cultural erosion processes.

2.2 Religion and Preservation of Cultural Traditions Globally

As most scholarship focuses on the threats media and globalization pose to indigenous cultural practices, several ethnomusicology studies reveal how religious affiliations frequently strengthen the retention and revival of fading artforms. Manuel's (2015) extensive global analysis traced how religious influences breathed new life into many traditional genres. By marrying cultural practices to spiritual contexts, religious ties grant struggling folk compositions like Sardinian cantu a mesu boche greater social value. However, Manuel only analyzes pleasant-sounding shifts rather than comprehensive cultural changes.

Likewise, Omoniyi (2006) credits rising engagement between Christianity and the Yoruba culture in Nigeria with resurrecting the vitality of traditional Yoruban melody. But his study denies religion agency beyond a factoid explaining shifting musical tastes and ignores other cultural implications. Furthermore, both Manuel and Omoniyi focus on religious followers preserving folk melody rather than the religions' institutional attempts via media outreach.

Recent excavations in Lee (2020) demonstrate historical religious institutions deliberately employing early communication mediums equivalent to modern radio broadcasting to reinforce cultural customs facing external threats in ancient societies in Korea and Japan. This suggests conscious efforts by faith groups to use available communication technology to bolster cultural solidarity predate modern broadcasting's advent.

In summary, initial analyses illuminate religious forces' influence in struggles to maintain indigenous artforms and rituals against imperialist threats long predating current globalization waves. However, literature chiefly emphasizes melodious shifts rather than comprehensive culture. Furthermore, purposeful religious interventions via communication channels require greater attention regarding impacts on holistic cultural resilience. Examining Zanzibar's religious broadcasters through this lens promises deeper insights into how media and faith fuse to defend identity from globalized cultural incursion.

2.3 Studies on Deterioration of Zanzibar's Cultural Identity

While scholars studying global media trends overlook local nuance, an emergent crop of anthropologists sounds alarms about the rapid unraveling of Zanzibar's cultural fabric. Accelerated loss of indigenous terms, rituals, and artforms risks permanently erasing signatures of Zanzibari identity.

Etto's interviews (2016) with Zanzibari youth find radical generational shifts whereby cultural practices like henna body art, traditional sail-making, and the carved Zanzibari door tradition hold little appeal or familiarity. He concludes that parents and elders scarcely bother transferring such cultural knowledge. However, his study ignores outside cultural influences contributing to this breakdown.

Likewise, Mulwa (2017) blamed warped cultural value systems that privilege foreign pop music over treasured Taarab songs for wedding ceremonies. But Mulwa denies that external media bear any responsibility for these changes in musical tastes surfacing from within Zanzibari culture. His analysis refuses to acknowledge the forces behind shifting ideals. Meanwhile, Shangazi (2018) found Zanzibari diaspora youth cultures clinging to cultural traditions more fiercely abroad than at home. Shangazi points to a feedback loop where diaspora families export new hybrid cultures back home

rather than reinfuse cultural knowledge. Yet his diaspora lens causes his investigation to overlook drivers of change inside Zanzibar itself.

In a nutshell, an extensive study quantifies Zanzibar's cultural identity crisis but fails to adequately explore root catalysts like media systems. Furthermore, these ethnographies prevent media platforms like radio from playing any tangible role in defending Zanzibari heritage, despite radio's penetration. Therefore, severe analytical gaps exist across pertinent cultural scholarship.

2.4 Assessment of Zanzibar's Religious-based Radio Landscape

Although academic scholarly assessments clearly establish Zanzibar faces grave threats to cultural continuity, only one study evaluated Zanzibar's contemporary media landscape with minimally relevant conclusions regarding globalization's impacts.

Yussuf's (2020) ethnographic content analysis provides a useful catalog of Zanzibar's contemporary broadcast media landscape, detailing the exponential growth since market liberalization reforms in the 1990s. However, his strictly business-focused lens overlooks the cultural influence of the media structures he documents. Most glaringly, though tallying 105 registered stations, Yussuf's technological diffusion perspective discounts religious affiliation factors. According to Zanzibar's Broadcasting Commission, over 50% of stations self-identify with religious orientations (ZBC, 2021). This staggering statistic concerning faith-based media prevalence remains absent from academic literature, reflecting a dismissive tendency (Mambo, 2019).

As Matusitz (2021) outlines regarding media globalization patterns, diversified niche content inherently fragments audiences by customizing towards target demographics. As self-selected niches replace shared culture, risks of diminished cultural cohesion emerge. However, Yussuf declines to interrogate the connections between identity formation and globalization visible through Zanzibar's religious broadcasters.

While no scholarly assessments focus on this largest media ownership segment, literature concerning media and globalization cannot sidestep examining these stations' vital cultural influence. This dearth of attention to faith-based broadcasters' role in shaping Zanzibar's cultural debates represents a substantial, noteworthy knowledge gap in academic understandings of media globalization impacts (Mambo, 2019).

Therefore, the analysis of Zanzibar's contemporary radio landscape must move beyond Yussuf's structure cataloging to explore the operations and messaging of the prevalent religiously identified stations omitted from his study. Examining religious broadcasting content and community reception would illuminate globalization patterns concerning identity fragmentation versus cultural cohesion in reaction to diversified media. As Matusitz (2021) notes regarding global media proliferation, "faith-based perspectives cannot be ignored" (p. 77). Certainly, this holds true in understanding Zanzibar's mediatized cultural climate.

2.5 Further Interdisciplinary Study

Despite the current study on the influence of media on culture, religious heritage preservation, and globalization being acknowledged in isolation, there is still a clear research gap in identifying the similarities across these fields. Zanzibar's prevalent but overlooked religion-radio sphere warrants deeper interdisciplinary investigation, illuminating this uncharted phenomenon.

Integrative analysis Blending media studies, cultural anthropology, and religious studies lenses can enrich comprehension of identity formation and sustainability frameworks during globalizing shifts. Asouri (2011) advocates that scholars consciously tear down stubborn disciplinary silos that constrain understanding society's complex, multidimensional problems, as evident in the Zanzibar case where faith, technology, politics, and tradition intermingle.

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Similarly, Teer-Tomaselli (2015) stresses intersectional approaches for accurately diagnosing issues of cultural imperialism, especially regarding the media's Janus-faced ability to subjugate some voices while empowering others simultaneously in fluid postmodern contexts across Africa and the Global South. Therefore, applying an interdisciplinary lens helps untangle media globalization's contradictory effects.

As Zanzibar presents a fascinating test case of radio's cultural impacts amidst globalization, where small religious media outlets play an oversized, aberrant role steering against prevailing media patterns, academics continue overlooking this curious sphere, allowing mysteries to linger. Pursuing integrated analytical techniques promises revelatory discoveries that disciplinary biases have precluded thus far.

3. THEORETICAL FRAMEWORK

Communication theories like the Theory of Cultural Imperialism and Uses and Gratification Theory encompass concepts that aid in explaining the complex dynamics surrounding media and culture. The Theory of Cultural Imperialism proposed by Herbert Schiller (1976) critiques global media hegemony by exporting and imposing commercial values that can undermine vulnerable indigenous cultures and traditions. Meanwhile, the Uses and Gratification Theory articulated by Katz and Blumler (1974) suggests audiences actively and deliberately select media to fulfill their social and psychological needs. Integrating these theoretical lenses provides a constructive framework for assessing the emergent phenomenon of religion-based radio stations in Zanzibar, aiming to counteract the erosion of cultural heritage in the age of globalization.

Applying cultural imperialism Theory assists in contextualizing the structural pressures towards cultural homogenization these faith-based broadcasters push against by accentuating local traditions both on-air and within communities. Additionally, Uses and Gratification Theory supplies explanations for the appeal of heritage-centric religious programming for both producers and audiences seeking to bolster threatened ritual arts, music, dances, costumes, languages, and folklore unique to Zanzibar. These communication theories collectively aid in unraveling the various roles that radio stations focused on religion play in safeguarding and revitalizing endangered cultural aspects amid the influence of globalized media trends.

4. METHODOLOGY

This study employs a mixed-methods approach, combining qualitative and quantitative data, to assess the role of religion-based radio stations on the preservation of Zanzibar's cultural heritage in the face of global homogenization. The quantitative methods involve statistical survey conducted to gather data from 100 media experts' listeners exploring their perceptions of the role and challenges faced by religion-based radio stations in protecting Zanzibar's cultural heritage in the age of globalization.

Qualitative approach was also employed, including interviews with 20 professional media personnel. These interviews provided insights into the tangible prominence and perceived influence of faith-based radio stations in advancing Zanzibar's cultural retention efforts. By drawing inferences from these mixed datasets, the study aims to offer a comprehensive and multi-dimensional assessment of the significance and effectiveness of religion-based radio stations in preserving Zanzibar's cultural heritage against the pull of globalization towards cosmopolitan homogeneity, which often neglects local touchstones that anchor communal heritage pride.

5. DATA PRESENTATION

This part consists of both quantitative and qualitative findings. However, in order to have logic in the mixed research design selected for this study, the first part commences with quantitative results, followed by qualitative findings hereafter. A total of 100 questionnaires were re-collected from the respondents, and the descriptive summary of the demographic data, which consists of gender, age, level of education, and experience in practicing journalism, is as follows

○ **Demographic**

Table 1: Shows demographic of the respondents

Gender of the respondents					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	59	59.0	59.0	59.0
	Female	41	41.0	41.0	100.0
	Total	100	100.0	100.0	
Age of the respondents					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 30 years	38	38.0	38.0	38.0
	31-35	28	28.0	28.0	66.0
	36-40	21	21.0	21.0	87.0
	41-45	8	8.0	8.0	95.0
	47-50	3	3.0	3.0	98.0
	51-55	1	1.0	1.0	99.0
	55+	1	1.0	1.0	100.0
	Total	100	100.0	100.0	
Education of the respondents					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Certificate	49	49.0	49.0	49.0
	Diploma	43	43.0	43.0	92.0
	Bachelor	7	7.0	7.0	99.0
	Master	1	1.0	1.0	100.0
	Total	100	100.0	100.0	
Journalism experience of the respondents					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than 1 year	40	40.0	40.0	40.0
	1-5	38	38.0	38.0	78.0
	6-10	11	11.0	11.0	89.0
	11-15	7	7.0	7.0	96.0
	16+ years	4	4.0	4.0	100.0
	Total	100	100.0	100.0	

The demographic analysis of the respondents in the study reveals that there was a total of 100 participants, with 59% being male and 41% female. In terms of age, the majority of respondents were below the age of 30 (38%), followed by those in the age ranges of 31–35 (28%) and 36–40 (21%). The educational background of the participants shows that 49% had a certificate, 43% had a diploma, 7% had a bachelor's degree, and 1% had a master's degree. Regarding journalism experience, 40% of the respondents had less than 1 year of experience, 38% had 1–5 years, and smaller percentages had 6–10 years (11%), 11–15 years (7%), and 16+ years (4%). These demographic insights provide a basis for understanding the profile of the respondents in the study.

1. Quantitative Findings

In the first research question, the researcher seeks to understand the key role of religious-oriented radio stations in promoting Zanzibar's cultural heritage in the age of globalization. To collect data from the respondents, the researcher employs both survey and interview techniques. The table and figures below show the significance roles that stations performed on culture as discussed by respondents.

a. Religious radio stations promote morals and virtues important to Zanzibari society.

The survey results demonstrate that a significant number of respondents strongly agree (59%) that religious radio stations play a key role in promoting such morals and virtues. Additionally, 37% of the respondents agree with this statement. No respondents disagreed or strongly disagreed with the statement. The reminder is that 4% of the respondents express a neutral reaction.

Table 2: Shows morals and virtues important to Zanzibari society.

	Number of respondents	Percentage
Strongly Disagree	0	0%
Disagree	0	0%
Neutral	4	4%

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Strongly Agree	59	59%
Agree	37	37%
Total	100	100%

b. Religious radio stations promote morals and virtues important to Zanzibari society.

Table 3: Shows the important of religious radio on promoting moral

	Number of respondents	Percentage
Strongly Disagree	0	0%
Disagree	1	1%
Neutral	3	3%
Strongly Agree	29	59%
Agree	66	37%
Total	100	100%

In this case, the study result in the table above indicates that 59% of the respondents strongly agree that religious radio stations fulfill this role, while 37% of the respondents agree. On the other hand, 3% remain neutral. Only 1% of the respondents disagree, and no respondents strongly disagree.

c. Programs on religious-based radio stations promote awareness of Zanzibar’s cultural values and traditions.

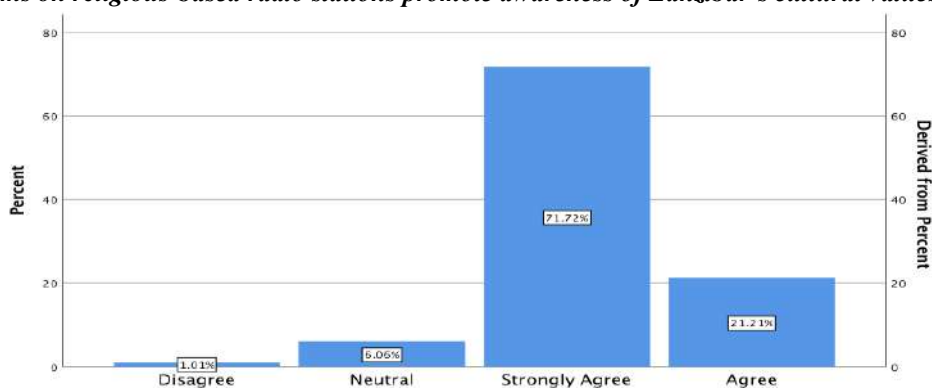


Figure 1: Illustrates religious radios role on promoting awareness of Zanzibar’s culture

The results in the figure above reveal that the majority of respondents (72%) strongly agree that these programs contribute to promoting awareness. While 21% of the surveyed respondents agree, However, 6% of the respondents surveyed supported the neutral response. Only 1% of the respondents disagree, and no respondents strongly disagree.

d. Religious radio station makes people more spiritually and culturally connected to the community.

The results in the table below show that 46% of the surveyed respondents strongly agree with this statement that religious radio stations make people more spiritually and culturally connected to the community, while 43% agree. On the other hand, 11% of the respondents remain neutral. No respondents disagreed or strongly disagreed with this statement.

Table 3: Indicates how radio station make people more cultural and spiritual

	Number of respondents	Percentage
Strongly Disagree	0	0%
Disagree	0	0%
Neutral	11	11%

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Strongly Agree	46	46%
Agree	43	43%
Total	100	100%

e. Religious-based radio stations provide a platform for educators and artists to discuss the importance of cultural heritage.

The result reveals that the majority of respondents (60%) strongly agree that religious-based radio stations provide a platform for educators and artists to discuss the importance of cultural heritage, while 33% of the respondents agree. On the contrary, 4% of the respondents remain neutral. While 2% of the respondents strongly disagree, only 1% of the respondents disagree with this statement.

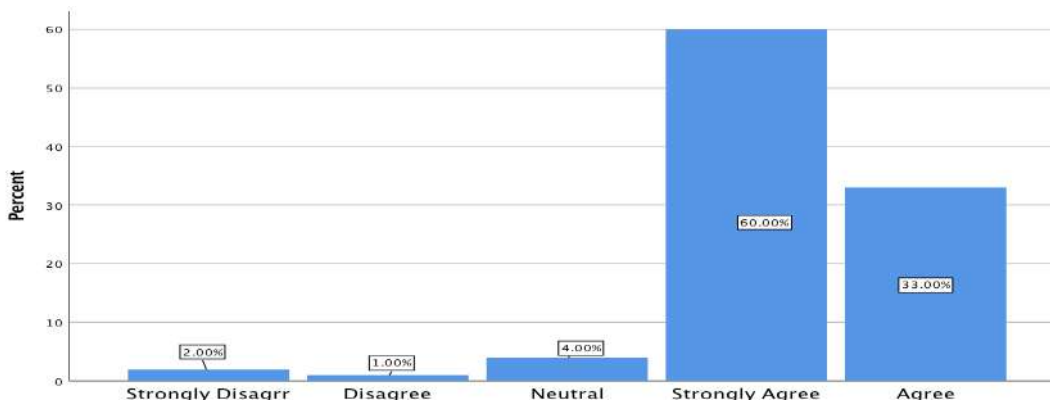


Figure 2: Shows the religious radio act as a facilitator for cultural discussion in the society

f. Religious radio station promoting language and values as sense of cultural pride and self-identity.

The findings in the table below indicate that the majority of respondents (53%) strongly agree that religious radio stations promote language and values as a sense of cultural pride and identity, while 38% agree. On the other hand, 7% of the respondents remain neutral. Only 1% of the respondents disagreed or strongly disagreed.

Table 4: Illustrates how religious radio promote language and values as a cultural pride

	Number of respondents	Percentage
Strongly Disagree	1	1%
Disagree	1	1%
Neutral	7	7%
Strongly Agree	53	53%
Agree	38	38%
Total	100	100%

g. Religious radio stations used to overcome divisive cultural ideology and facilitate unity in Zanzibar society.

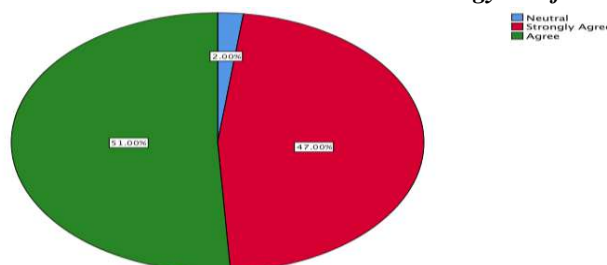


Figure 3: Shows how the religious radio help to overcome cultural diversity

The results show that 47% of the respondents strongly agree that religious radio stations are used to overcome divisive cultural ideology and facilitate unity in Zanzibar society. Additionally, 51% of the respondents agree. In contrast 2% remain neutral, while no respondents disagreed or strongly disagreed with this statement.

h. Religious radio stations in Zanzibar help preserve cultural values and traditions.

Table 5: Shows the religious radio station facilitate on preserving cultural value and traditions

	Number of respondents	Percentage
Strongly Disagree	1	1%
Disagree	0	0%
Neutral	5	5%
Strongly Agree	65	65%
Agree	29	29%
Total	100	100%

From the data above, it can be illustrious that a significant number of the respondents (65%) strongly agree that these stations contribute to preserving cultural values and traditions. While, 29% of the respondents agree. Whereas 5% of the respondents express neutral action. Only 1% of the respondents disagree, and no respondents strongly disagree.

• **The Challenges Religious-Based Radio Stations Face**

The study sought to understand the surveyed respondents’ opinion on the challenges do religious-based radio stations face in securing and propagating Zanzibar’s cultural heritage. as the results show in the following section below;

1. *Religious radio stations struggle with limited budgets and resources to fully support extensive produce quality cultural programming*

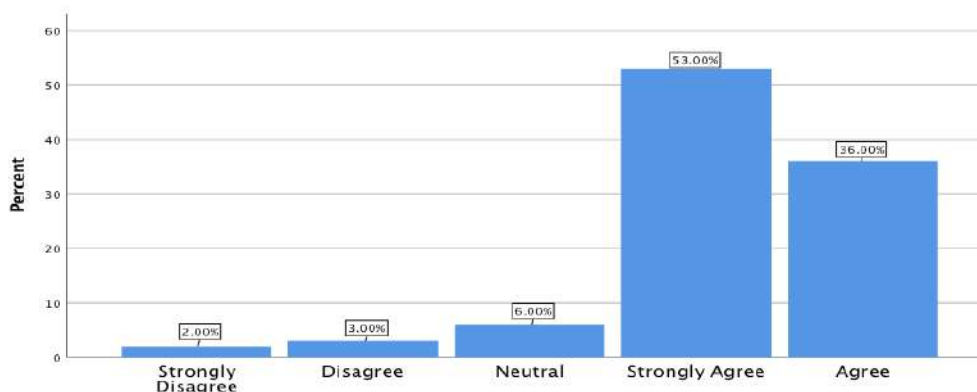


Figure 4: Indicates how Religious radio struggle with limited budgets and resources

The figure above presents respondents' opinions on the challenges faced by religious-based radio stations in securing and propagating Zanzibar's cultural heritage. The results indicate that the majority of respondents (53%) strongly agree that these stations struggle with limited budgets and resources to fully support extensive and high-quality cultural programming, while 36% of the respondents agree with this statement. In contrast, 6% remain neutral. Only 3% of the respondents disagreed or strongly disagreed with this statement.

2. *Religious radio staffs may lack the specialized knowledge needed to accurately preserve and convey cultural traditions.*

Table 6: Show the lack of specialized cultural knowledge on religious radio

	Number of respondents	Percentage
Strongly Disagree	1	1%
Disagree	0	0%
Neutral	3	3%
Strongly Agree	72	72%
Agree	24	24%
Total	100	100%

The results in the table above show that 72% of the respondents strongly agree with this statement, indicating a concern about the lack of specialized knowledge among radio staff. While, 24% of the respondents agreed with this statement, no respondents disagreed or strongly disagreed. The reminder 3% of the surveyed respondents had a neutral decision

3. Limited staff with expertise and sensitivities in producing cultural heritage program

The finding in the figure below shows that the majority of respondents (46%) strongly agree that there is a shortage of staff with the necessary expertise in producing such programs, while 47% of the respondents agree with this statement. On the contrary, 5% of the respondents expressed a neutral response. Only 1% of the respondents disagreed or strongly disagreed with this statement.

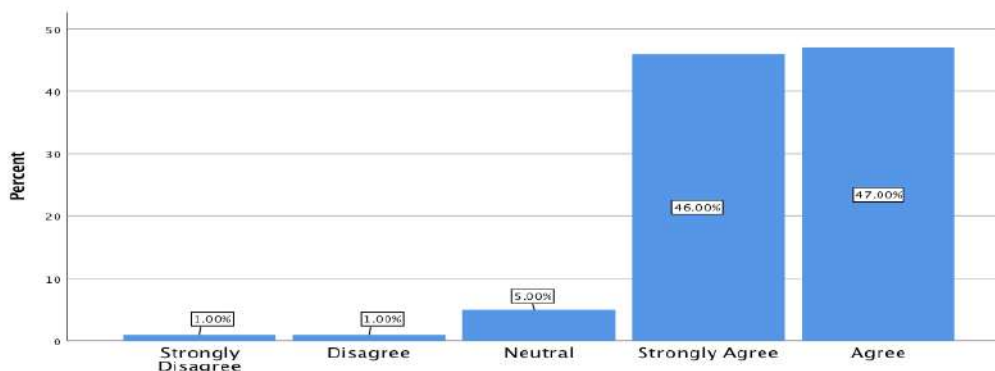


Figure 5: Lack of staffs with knowledge to produce cultural programs

4. The predominance of non-Zanzibar’s religious programming from abroad leaves little airtime to broadcast local cultural content.

The results show that 63% of the respondents agree with this statement, indicating a concern about the limited airtime for local cultural content, while 35% of the respondents strongly agree. Conversely, 2% of the respondents remain neutral. Whereas, no respondents disagreed or strongly disagreed.

Table 7: Shows the predominance of non-Zanzibar’s religious programming

	Number of respondents	Percentage
Strongly Disagree	0	0%
Disagree	0	0%
Neutral	2	2%
Strongly Agree	35	35%
Agree	63	63%
Total	100	100%

5. Religious-based radio programming may face pressures of commercialization and advertising

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The results in the figure below explore the potential pressures of commercialization and advertising on religious-based radio programming. The majority of respondents (52%) agree that these stations may face such pressures, while 41% strongly agree. On the other hand, 4% of the surveyed respondents remain neutral, and only 1% disagree or strongly disagree with the statement that religious-based radio programming may face pressures of commercialization and advertising.

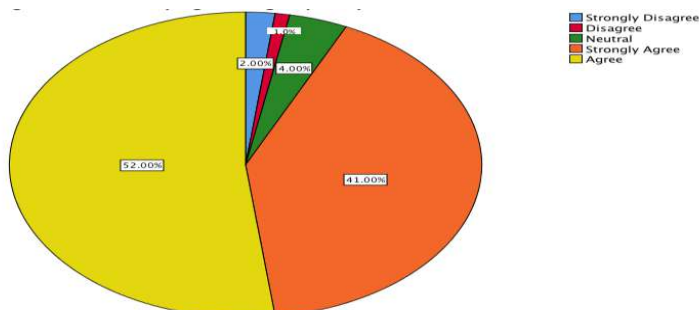


Figure 6: Shows the pressures that religious radio face from commercialization and advertisement

6. *Religious-based radio may face pressures on balancing religious viewpoints on cultural practices.*

This question focuses on the pressures faced by religious-oriented radio stations in balancing religious viewpoints with cultural practices. The empirical survey data shows that 60% of the respondents strongly agree that these stations face such pressures, while 36% of the respondents agree. On the contrary, 2% of the total respondents expressed a neutral opinion. Also, no respondents disagreed or strongly disagreed.

Table 8: Show how religious radio can balance religious viewpoints on cultural practices

	Number of respondents	Percentage
Strongly Disagree	2	2%
Disagree	0	0%
Neutral	2	2%
Strongly Agree	60	60%
Agree	36	36%
Total	100	100%

7. *Cultural heritage programming could be viewed as incompatible with religious ideology*

The table below examines the perceptions of respondents regarding the potential view of cultural heritage programming as incompatible with religious ideology. The majority of respondents (54%) agree with this statement, indicating a concern about the compatibility of cultural heritage programming with religious beliefs. 42% of the respondents strongly agreed. Whereas, 4%, who neither agreed nor disagreed with the statement, remained neutral. Yet, no respondents disagreed or strongly disagreed.

Table 9: Potential of cultural heritage and religious ideology

	Number of respondents	Percentage
Strongly Disagree	0	0%
Disagree	0	0%
Neutral	4	4%
Strongly Agree	42	42%
Agree	54	54%
Total	100	100%

8. *Competition from Internet and satellite broadcasting*

The inquiry explores respondents' opinions on the competition from the internet and satellite broadcasting. The study results indicate that 51% of the surveyed respondents agree that religious-based radio stations face competition from these platforms, while 37% strongly agree, and only 1% strongly disagree. As a reminder, 8% of the surveyed respondents had a neutral decision.

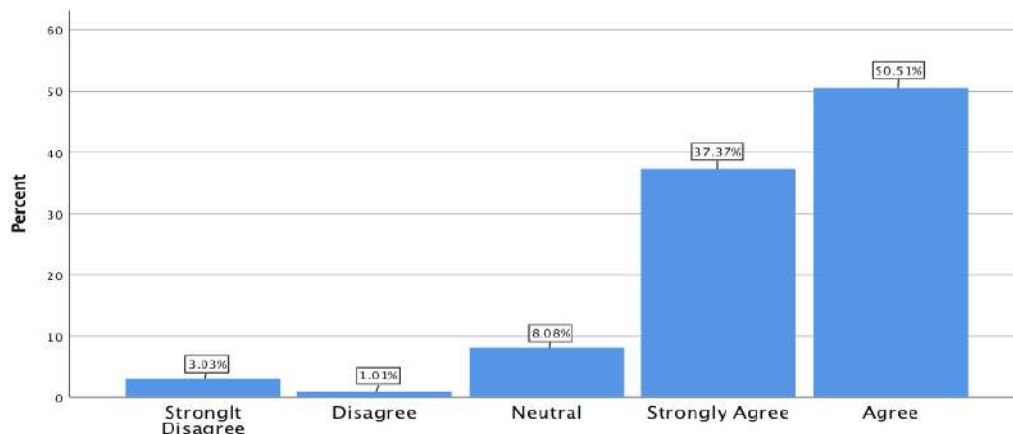


Figure 7: Shows the competition that religious station faced from other platforms system radio

9. *Keeping programming relevant and engaging amidst globalization*

The survey indicates that most respondents (62%) strongly believe that religious-based radio stations struggle to maintain the relevance and engagement of programming in the face of globalization. While 34% of respondents agree with this notion, On the contrary, 3% remain neutral. Only 1% of respondents express disagreement or strong disagreement with this assertion.

Table 10: Illustrates programming talents and challenge to globalization

	Number of respondents	Percentage
Strongly Disagree	0	0%
Disagree	1	1%
Neutral	3	3%
Strongly Agree	62	62%
Agree	34	34%
Total	100	100%

o **Qualitative Findings**

Examining the perceptions of media professionals concerning the role of religious-based radio stations in protecting Zanzibar’s cultural heritage in the age of globalization, this qualitative data mainly attempts to respond to three research questions: the first question sought to identify the key roles of religious-based radio in protecting Zanzibar’s cultural heritage in the age of globalization; the second question sought to understand the challenges that religious-based radio stations face in securing and propagating Zanzibar’s cultural heritage; and the last question sought to understand the strategies that can be adopted by religious-based radio to effectively protect and promote Zanzibar’s cultural heritage in the age of globalization. Therefore, the findings of the qualitative data related to each study subject will be discussed in the following section.

1. **Key Roles of Religious-Based Radio in Protecting Zanzibar's Cultural Heritage**

This part presents the findings connected to research question one, which sought to examine the key roles of religious-based radio in protecting Zanzibar's cultural heritage in the age of globalization. As regards how professional media

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experts perceived the role of religious-based radio in protecting Zanzibar's culture, 16 respondents out of 20 stated that religious radio stations are more important in educating and promoting Zanzibar's cultural heritage, especially among the young, who are more radio listeners in the age of globalization. Regarding the former radio presenter, ME2, she explained that:

*“Religious radio can educate listeners on cultural traditions and help sustain interest in local cultural practices that may be at risk of dying out due to globalization. As a trusted source in the community, religious radio has an opportunity to promote and share the significance of cultural events, artforms, languages, and more.”*ME2

According to ME4, who believes that religious radio can serve as a platform to have nuanced discussions about balancing modernization and Western influences with preserving cultural identity, ME4 added that:

“These broadcasts can shape public discourse on both the benefits and challenges of globalization.” ME4

In the opinion of the ME6, ME9, and ME11, all acknowledge the significance of the religious-based radio station as a useful medium to facilitate cultural protection by using local languages and dialects during broadcasts. Religious radio reinforces the vitality and relevance of indigenous forms of communication. This helps counter the predominant use of major global languages in mainstream media. As ME6 elaborated:

“Religious radio can promote and preserve local religious and cultural traditions by broadcasting programs in Swahili and local dialects that discuss religious practices, festivals, rituals, folk stories, and oral histories. This helps maintain language and cultural knowledge, especially among youth.”

In the issue of preserving the knowledge of traditional communities, ME1 and ME7 both support the idea that by focusing programming on explaining the meaning and context behind cultural traditions and practices, religious radio helps community members, especially youth, appreciate and value their heritage rather than see it as out of date. ME1 emphasized that:

“Religious radio can teach and preserve knowledge of traditional Islamic spiritual practices, rituals, and liturgy that may be at risk of fading over time. She added that:

*“Media campaigns can encourage the maintenance of traditional clothing, cuisine, architecture, and livelihood practices.”*ME1

In elaborating on the uses of religious radio for providing awareness for cultural protection to the community, ME17 asserted that:

*“Religious radio stations can bring together religious leaders, historians, artists, politicians, NGO's, and others to discuss preserving cultural practices and sustaining traditions in the modern age. This raises awareness and galvanizes community engagement.”*ME7

As a trusted media source for many listeners, ME3 and ME5 both held that religious radio has an opportunity to advocate for cultural policies and programs from the government that aim to protect tangible and intangible cultural heritage from the homogenizing effects of globalization. As ME3 added that:

*“Religious radio can critique and stimulate discussion on the impact of globalization on local communities, from economics to values to language. This allows for community dialog on how to adopt beneficial changes while retaining cherished traditions.”*ME3

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Expounding in the role of religious broadcasting radio on solidifying Zanzibar's identity in the region amidst growing outside cultural influences from beyond the islands. ME13 explained that:

“Religious programming provides a way for older generations to pass down indigenous folklore, oral traditions, harmony, and localized religious practices to Zanzibari youth being exposed to global pop culture. This strengthens intergenerational cultural bonds”. ME13 also added that:

“Faithful radio enables minority and marginalized Zanzibari communities to have a platform to share their cultural practices, oral histories, languages, and belief systems. And of course, this counters the homogenizing effects of globalization.” ME3

On the other hand, four respondents affirmed that religious radio stations can promote the local cultural and traditional values of Zanzibar communities against outside cultural threats. Media experts ME15 and ME19 both believed that these stations could share traditional stories, proverbs, poetry, and folklore on-air to educate younger generations about Zanzibar culture and values, which could help maintain cultural narratives and memory. As ME19 further explained:

“Their religious content resonates with local communities and can reinforce traditional social values and spiritual worldviews that underpin Zanzibari culture. This provides stability amidst globalization.” ME19 additionally said that:

*“They give a platform to traditional artists, musicians, and scholars to discuss and showcase Zanzibar's diverse cultural heritage for radio audiences. This raises awareness and pride.”*ME19

According to experienced radio manager ME8, religious radio stations can lead campaigns such as culture preservation drives, language promotion initiatives, traditional harmony quotas, etc. to actively protect Zanzibar's culture within the media space. In fact, this utilizes their influence.

In addition to that, one of the retired radio producers, ME12, credited religious stations for their effort to connect and unite communities with different religious and religious beliefs. ME12 explained that:

“By training and hiring local presenters and producers from diverse Zanzibar communities, religious radio stations give opportunities for locals to shape content that is relevant to local cultural values and heritage. This fosters cultural pride and connection.” He further emphasizes that:

“These faithful radio stations with a community focus can celebrate and promote local talent like performers, writers, and artists who draw upon cultural heritage in their work. This supports Zanzibar's creative economy and culture.”

2. Obstacles that Religious Radio Encountered in Safeguard Cultural Heritage

This section provides the findings linked to research question two, which sought to understand the challenges faced by religious-based radio stations in securing and propagating Zanzibar's cultural heritage. Based on this study, all 20 interviewees believed that they had faced a number of challenges, such as limited budgets and instrumental resources. ME3 clearly affirmed that financial issues are the biggest obstacle that many stations face in propagating their cultural programs. He said:

“Limited budgets, relying heavily on volunteers, charity, and funding, constrain their ability to actively invest in quality cultural programs, promote cultural content, and conduct digital archiving or education campaigns on a large scale across the islands, which is difficult with limited resources and training.” ME3

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According to the edged respondent, who had experience broadcasting media in Zanzibar, ME9 also commented that the funding limitations of local radio restrict opportunities for localized cultural content production, digitization drives, training traditional artists, etc. This can impede preservation initiatives.

Another media professional, ME4, ME7, and ME15, claimed that some radio staff lack trained broadcasters with strong understanding of Zanzibari language, customs, cultural narratives, and traditions to effectively integrate within programming. As ME7 said:

“Keeping cultural content relevant and engaging is challenging with the multiplication of entertainment options and shorter audience attention spans.” ME7

ME2 interviewed elaborated that *“promoting inclusive narratives for Zanzibar's diverse populations and avoiding politicization or ethnic or religious biases around culture requires editorial oversight they may lack. As you know, some people believe that preserving cultural elements is contradictory to religious beliefs held by station owners or the audience. Requires balanced editorial policies”*. He added.

In the opinion of ME5 and ME17, both of them acknowledged that globalization has enabled the intrusion of foreign media content that may displace focus on local cultural programming. And young audiences are more attracted to modern global culture. It's so difficult for the stations to find creative ways to make heritage content lively, contemporary, and appealing. ME17 added that:

*“Young generations increasingly use global social media platforms, entertainment, and news content. Capturing their attention via just radio is difficult.”*ME17

Additionally, in the views of many young listeners, ME10 averred that *“Most young, tech-savvy listeners view religious radio as outdated and irrelevant to their lives. Capturing youth attention via contemporary formats and digital distribution channels is key to transferring awareness of Zanzibari traditions over generations. But many stations lag on innovation.”*

One of the oldest media experts interviewed ME20, claimed in the shortage and ability of staffs in the understanding the cultural heritages in general of Zanzibar. He claimed:

*“Lack of context experts, resource persons capable of authentic dialogue on Zanzibar's intangible heritage. Building networks with cultural custodians is key for quality curation.”*ME20

The impact of western cultural penetration to local Zanzibar community was acknowledged by ME11 who affirmed that *“Globalization pressures to modernize and adopt western culture can undermine traditional values these stations promote through religious content. I think maintaining cultural relevance is hard.”* She also added that:

*“Migration and intermingling of foreign populations in Zanzibar may erode a sense of unique cultural identity over time, reducing impact of heritage-focused broadcasts.”*ME11

Also, ME1 share a similar perspective that the growing influence of Western music and entertainment media in Zanzibar could erode listenership and diminish the role religious stations play as culture keepers if they don't adapt programming. She also pointed out that:

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*“The growing influence of Western entertainment could erode listenership over time. To counter this, stations need engaging modern formats alongside traditional content to keep youth tuned in and exposed to local culture.”*ME1
Furthermore, **ME10** on her side, claimed that:

*“flags migration and brain drain trends depriving stations of experienced on-air talent and cultural researchers. A shrinking talent pool could diminish both the quality of heritage content and promotion efforts targeting diaspora listeners to sustain Zanzibari culture globally. Initiatives to groom new experts are essential.”*ME10

Despite the fact that the religious radio station makes their effort to protect Zanzibar’s cultural heritage, **ME18** clarified that commercial pressures and competition for audiences with secular stations can undermine their cultural focus, pushing religious broadcasters towards more mainstream Western content. He emphasized that:

“Stations may replace cultural programs with mainstream content in order to appeal to advertisers and larger audiences. However, this drift from their cultural mandate could be seen as bowing to commercial incentives.” ME18

The vast majority of media experts (80%) believe that religious radio has an important role to play in promoting and preserving Zanzibari cultural heritage, especially among youth audiences, through broadcasting in local languages and contextualizing traditions. However, stations face considerable financial constraints, severely limiting content and preservation investments. Additional roadblocks were cited as talent shortfalls in cultural expertise (20%), globalization impacts eroding local identity (15%), digital entertainment competition reducing youth engagement, a lack of intangible heritage resources, and commercialization pressures conflicting with cultural mandates (all 5%). Therefore, even though religious broadcasters are positioned as a powerful platform for preserving cultural heritage, they nevertheless need to find ways to overcome numerous structural obstacles related to funding, staffing, format, identity erosion, and conflicting objectives in order to carry out their projected function as cultural guardians.

6. DISCUSSION

The preceding sessions presented findings related to the research questions on the role of religious radio stations in preserving and promoting Zanzibar's cultural heritage and the challenges they face. This section summarizes key results and insights that may contribute to knowledge in this area. The discussion focuses on the role of religious radio stations in cultural heritage preservation and promotion, the challenges they encounter, and potential strategies to effectively utilize religious-oriented radio to preserve and promote cultural heritage overall. The core research questions designed at the start of the study provided a framework to make sense of the findings.

The findings of this study also have implications for the theory of cultural imperialism. The Theory of Cultural Imperialism suggests that dominant cultures, often associated with Western or globalized media, can exert influence and control over subordinate cultures, leading to the erosion or homogenization of local cultural practices and traditions. In the context of Zanzibar, religious-oriented radio stations play a crucial role in countering the potential effects of cultural imperialism by actively promoting and preserving local cultural values and traditions. By utilizing religious programming to transmit cultural teachings and promote cultural pride, these stations provide a platform for the local community to express and maintain their cultural identity. This highlights the agency and autonomy of religious media in resisting the homogenizing forces of globalized media. Moreover, the study reveals that respondents highly value the role of religious radio stations in promoting cultural heritage, indicating a strong local demand for culturally relevant content.

However, the advent of digital platforms and the shifting media landscape present a challenge that complicates the Theory of Cultural Imperialism, while traditional radio stations may face competition from globalized media, the study suggests that religious-oriented radio stations can adapt to the changing technological landscape by embracing digital platforms and interactive programming. This adaptation allows them to reach a wider audience and maintain relevance in the digital age. Therefore, the findings of this study provide a nuanced understanding of how religious-

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oriented radio stations in Zanzibar navigate the dynamics of cultural imperialism and reaffirm the importance of local cultural preservation.

Secondly, religious radio stations provide a platform for promoting cultural awareness among their listeners. Through the programs they air, these stations disseminate information about the cultural values, traditions, and practices that are unique to a particular community. By educating listeners about their cultural heritage, it fosters a sense of cultural identity and pride. This awareness of cultural values not only helps individuals understand their own heritage but also encourages them to preserve and celebrate their cultural diversity. While religious radio stations have the potential to reach a wide audience, including individuals from diverse backgrounds, there may be listeners who are less interested in or receptive to cultural programming. Some individuals may prioritize religious teachings over cultural aspects or may have limited exposure to their own cultural heritage. Also, respondents expressed concerns about the shortage of staff with the necessary expertise in producing cultural heritage programs. This shortage can limit the capacity of religious radio stations to create engaging and informative content that effectively promotes and preserves cultural values and traditions. This suggests that by featuring discussions, interviews, and educational content related to cultural practices, history, and traditions, these stations facilitate a deeper understanding of Zanzibari culture among the listeners. This, in turn, fosters a sense of appreciation for cultural diversity and helps to preserve the unique aspects of Zanzibari identity in the face of globalization.

Furthermore, religious-oriented radio stations enhance spiritual and cultural connections within the community. By broadcasting religious sermons, prayers, and devotional music, these stations create an atmosphere that fosters a sense of belonging and unity among listeners. The shared experience of participating in religious activities through radio programming helps individuals feel connected to their community and cultural heritage. This sense of connection nurtures a deeper understanding of cultural values and traditions, further reinforcing their preservation and continuity. While these stations aim to foster a sense of belonging and unity among listeners, they may unintentionally isolate individuals who do not subscribe to the specific religious beliefs or cultural practices being promoted. This exclusivity can lead to feelings of exclusion among segments of the community, undermining the broader goal of fostering unity and understanding. This study was supported to the study done by Smith and Johnson, (2018) on the role of religious media in fostering community connection. This study examined the impact of religious media, including radio programming, on individuals' sense of community connection and cultural preservation. It found that religious-oriented media can provide a platform for individuals to engage in religious activities, connect with like-minded individuals, and maintain cultural traditions.

Additionally, there is the risk of perpetuating stereotypes against minority religious or cultural groups, further intensifying divisions within the community. Furthermore, reliance on traditional broadcasting methods may limit accessibility for certain demographics, such as those in remote areas or with limited access to technology. It requires a delicate balance between promoting cultural and religious identity while also fostering inclusivity and understanding among diverse community members. This may involve diversifying programming to encompass a broader range of perspectives, engaging in dialogue with marginalized groups, and leveraging digital platforms to enhance accessibility and outreach efforts.

One study that may be relevant to your discussion is "The Role of Religious Media in Fostering Community Connection" by Smith and Johnson (2018). This study examined the impact of religious media, including radio programming, on individuals' sense of community connection and cultural preservation. It found that religious-oriented media can provide a platform for individuals to engage in religious activities, connect with like-minded individuals, and maintain cultural traditions.

The findings of this study regarding the role of religious-based radio stations in facilitating cultural discussions can be understood through the lens of the Uses and Gratification Theory. The Uses and Gratification Theory posits that individuals actively choose and use media to fulfil their specific needs and gratify certain desires. In the context of this study, respondents strongly agree that religious-based radio stations provide a platform for educators and artists to discuss the importance of cultural heritage. This indicates that listeners are seeking intellectual stimulation, cultural education, and a sense of connection to their heritage through these programs. According to the theory, individuals engage with media to satisfy various needs, such as information, social interaction, personal identity, and entertainment.

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In this case, listeners are utilizing religious radio programs as a source of cultural information, education, and identity reinforcement. By tuning in to these programs, they satisfy their need for cultural knowledge and understanding while also finding a sense of belonging and pride in their cultural heritage.

However, the study also highlights certain challenges that can potentially hinder the fulfilment of these needs. The shortage of staff with expertise in producing cultural heritage programs is one such challenge. This shortage may limit the capacity of religious radio stations to deliver engaging and informative content that effectively promotes and preserves cultural values and traditions. This limitation can impact the satisfaction of listeners' needs for cultural knowledge and understanding.

Furthermore, the dominance of non-Zanzibari religious programming from abroad poses another challenge. This dominance may result in limited airtime for broadcasting local cultural content, potentially undermining the promotion and preservation of Zanzibar's cultural heritage through religious radio stations. This limitation can impact the gratification of listeners' needs for a sense of connection to their local culture and heritage. To this end, the Uses and Gratification Theory helps us understand how listeners actively seek out and utilize religious-based radio programs to gratify their needs for cultural knowledge, identity reinforcement, and a sense of belonging. The identified challenges, such as the shortage of expertise and dominance of non-local programming, highlight potential barriers to the fulfilment of these needs.

7. CONCLUSION

The growth of social media and other new technology platforms has mainly been hailed from a positive viewpoint and has also identified their limitations. It was discussed that positive aspects advance that religious-based radio stations are the powerful media in promoting Zanzibar's cultural heritage due to their being trusted media within societies. On the other hand, there are some views on the challenges that faced these radio stations in facilitating their roles effectively, especially lack of budget and well-experienced and knowledgeable staff in cultural issues.

It can be noted that this research acknowledged the leading discussions on the role of religious-oriented radio in cultural promotion and protection and tried to find practical evidence to contribute to academic knowledge on the effective employment of these radios in order to improve protection and provide opportunities for the young generation to understand their culture while minimizing the impact of globalization. In light of empirical findings and insights drawn from the literature, the following conclusions can be drawn from the study: The research has revealed that there is substantial evidence that religious-oriented radio stations play a vital role in preserving and promoting Zanzibar's cultural heritage, especially in the age of globalization. Through broadcasting programs that emphasize cultural values, traditions, and practices, these stations help sustain cultural identity and counter homogenizing global influences.

Moreover, the study revealed that the majority of the respondents strongly agree that religious radio stations contribute to the preservation of cultural values, the promotion of cultural awareness, and the fostering of spiritual and cultural connections within the community. However, they face considerable challenges, including financial constraints, talent gaps in cultural expertise, identity erosion impacts from globalization, digital entertainment competition, and commercialization pressures. While religious broadcasters are seen as influential platforms for safeguarding intangible heritage, they require solutions to structural barriers around funding, staffing, format innovation, globalization impacts, and mission drift to effectively fulfill this cultural custodian mandate.

Therefore, by recognizing both the influential role and complex obstacles faced by these stations, targeted policies and partnerships can unlock their potential to give voice to marginalized communities, showcase creative arts, campaign for cultural policies, and inspire civic participation in sustaining Zanzibar's living heritage.

- **Theoretical Contribution**

The study on "Radio Reverence: The Role of Religious-Based Radio Stations in Protecting Zanzibar's Cultural Heritage in the Age of Globalization" makes several theoretical contributions to the existing literature on cultural heritage preservation and media studies. Firstly, it integrates the concepts of religion and cultural heritage, highlighting their interconnectedness and deepening our understanding of the role of religious-based radio stations in preserving and promoting cultural traditions. By emphasizing the significance of media, specifically religious-based radio stations, as

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guardians of cultural heritage, the study expands our understanding of the role of media in cultural heritage preservation, particularly in the context of globalization and digital media dominance.

Furthermore, the research contributes to the theoretical discourse on cultural communication in the era of globalization by examining how religious-based radio stations navigate the challenges and opportunities posed by globalization, including cultural homogenization and diversity preservation. This provides insights into strategies for preserving cultural heritage amidst global influences. Moreover, the study expands our understanding of how media, particularly radio, influences and reinforces cultural identity formation processes. By examining how religious-based radio stations contribute to shaping cultural identity in Zanzibar through the promotion of cultural values, language, and a sense of community, the research provides valuable insights into the relationship between media and cultural identity.

Lastly, the paper discusses the tension between religious radio stations' commercialization and cultural preservation, providing insights on how to manage media platforms that aim to preserve cultural heritage while functioning under market-driven dynamics. To this end, these theoretical contributions deepen our understanding of the complex interactions between religion, media, cultural heritage, globalization, and cultural identity, and provide valuable insights for scholars and practitioners in the fields of cultural preservation and media studies.

8. RECOMMENDATIONS

To address the challenges and enhance the role of religious-oriented radio stations in promoting Zanzibar's cultural heritage, several recommendations can be implemented.

Firstly, increased funding should be allocated to these stations specifically for the development and production of cultural programming. This additional financial support can be obtained through partnerships with government agencies, cultural foundations, and private sponsors. By investing in quality production equipment and skilled staff, religious radio stations can effectively promote cultural values. Secondly, organizing specialized training programs and capacity-building workshops for radio station staff can significantly enhance their ability to create engaging and informative cultural programs. By focusing on topics such as cultural preservation, research methodologies, and storytelling techniques, staff members can acquire the necessary skills to effectively transmit cultural values to their audiences.

Furthermore, fostering collaborations and partnerships between religious radio stations and local cultural organizations, museums, academic institutions, and artists can greatly enrich their programming. By accessing archival materials, historical records, and expert knowledge, radio stations can provide a more comprehensive understanding of Zanzibar's cultural heritage to their listeners.

In addition to these measures, it is important to encourage religious radio stations to prioritize local content that specifically highlights Zanzibar's cultural heritage. By dedicating a significant portion of airtime to local content, radio stations can amplify the cultural narratives, languages, and values that are unique to the region. Moreover, facilitating cultural exchange programs and seeking public engagement and feedback are crucial for ensuring the relevance and impact of religious radio stations in promoting cultural heritage. By hosting programs that showcase cultural exchange initiatives and actively seeking audience input, radio stations can foster mutual understanding and tailor their programming to better meet the needs and expectations of their listeners.

Policymakers should also develop a supportive regulatory framework that recognizes the importance of religious-based radio stations in protecting cultural heritage. This framework should provide guidelines for content production, ensuring that stations maintain a balance between religious teachings and cultural programming. It should also address issues such as commercialization, advertising pressures, and the dominance of non-local content, safeguarding the authenticity and integrity of indigenous cultural heritage. By implementing these policy implications, policymakers can create an enabling environment for religious-based radio stations to play a more significant role in protecting, preserving, and promoting local cultural heritage in the age of globalization. These measures will contribute to the sustainable development of cultural identity and ensure that its rich heritage continues to thrive and resonate with both local and global audiences.

Finally, embracing digital platforms and new technologies can enhance the reach and impact of religious radio stations. By developing interactive websites, mobile applications, and social media channels, these stations can engage

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with a broader audience, including younger generations who are more digitally connected. Therefore, by implementing these recommendations, religious-oriented radio stations can overcome challenges and effectively preserve and promote Zanzibar's cultural heritage.

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