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## Understanding Media Consumption, Preferences, and Satisfaction of South and Southeast Asian Religious Online Media Consumers: The Case of Radio Veritas Asia's Website

*Kasmir Nema<sup>1</sup> and Andrea May C. Malonzo<sup>2</sup>*

### ABSTRACT

*The way people communicate, gather, and process information continues to evolve in response to new communication technologies. With the rise of the internet and digital media, the use of traditional media platforms, such as radio, decreased. Radio Veritas Asia (RVA), a non-profit Catholic radio station, transitioned from shortwave broadcasting to a digital online format to address the decline in its radio listenership. With these changes in RVA, this study aimed to understand the media consumption patterns, preferences, and satisfaction levels of religious online media consumers in South and Southeast Asia, including the Philippines, with a specific focus on their engagement with the Radio Veritas Asia website. Through online surveys, the study found that media consumption patterns, preferences, and satisfaction levels vary moderately across the Philippines, Southeast Asia, and South Asia. The frequency of religious content consumption, such as news*

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<sup>1</sup> **Kasmir Nema, Ph.D.** in Development Communication (University of the Philippines Los Baños), engages in research on intercultural communication, media and religion, digital evangelization, Development communication and communication strategies for mission and education.

<sup>2</sup> **Andrea May C. Malonzo, Ph.D.** in Development Communication (UP Los Baños), is a faculty member at Central Luzon State University. Her research focuses on agricultural extension and development communication.

*about the Catholic faith and daily Gospel reflections via the RVA website, ranges from three to seven days per week. While the internet offers multimodality—encompassing textual, visual, audio, and audiovisual formats—there remains a strong preference for written text among South and Southeast Asian audiences. Satisfaction levels were consistently high across all areas. This satisfaction is influenced by RVA's digital platform's characteristics, its usability, and its content, which effectively address the cognitive, emotional, and social needs of the audience.*

**Keywords:** *media consumption, media satisfaction, media preference, religious media, religious online media*

## 1. Introduction

Communication technology and platforms have evolved rapidly—from print to broadcast, to online, and the creation of social media (Poe 2010). The rise of each communication platform, however, affects how society gathers and shares information, as well as how it builds connections and relationships. As people rely more on the internet for information and communication, many religious organizations, including the Catholic Church, have sought to adapt their communication methods and utilize the digital space.

In 2002, during World Communication Day, the late Pope John Paul II discussed the internet as a new forum for proclaiming the gospel. He explained that the internet is a public space where evangelization can take place if used properly (John Paul II 2002). However, he cautioned that while the said platform provides vast amounts of knowledge and information, it does not teach values, which are core to humanity. The pope, recognizing the potential of the internet, encouraged the Catholic community to promote Christian values through the digital spaces (John Paul II 2002). This acknowledgment underscores the dual responsibility of religious institutions to both engage digital platforms and uphold foundational moral teachings.

One example of a religious media organization that adapted to the changes brought by the development of communication platforms is Radio

Veritas Asia (RVA)—a Catholic media organization. From shortwave radio, RVA transitioned to digital and online platforms in 2018 due to the decreasing number of radio listeners across Asia and the increasing financial costs required to sustain their radio stations (Radio Veritas Asia 2018). While RVA was previously limited to radio for sharing news and information about the Catholic Church, the shift to online media allowed the organization to offer textual stories, visuals, photographs, and videos. The shift has also affected how RVA's audiences gather and process information, as well as how they engage with one another and with the media.

Five years after this digital transition, RVA conducted an internal audience perception survey in 2023 to assess the effectiveness of its online platform. However, given RVA's transnational audience spanning South and Southeast Asia—regions marked by varied dominant religions and distinct media cultures—questions remain regarding the nature and extent of audience engagement. Specifically, these include how regional audiences consume content, what types of content they prefer, and whether the website meets their psychological and communicative needs.

The present study addresses this gap by examining the media consumption behaviors, content preferences, and satisfaction levels of South and Southeast Asian users of the RVA website. While Radio Veritas Asia has embraced digital media to align with global communication trends, there remains a limited understanding of how audiences from culturally and religiously diverse contexts engage with such religious online media. This research specifically investigates whether there are regional variations in how the RVA website is used and whether it fulfills users' social, cognitive, and affective needs, as conceptualized within the framework of the Uses and Gratifications Theory (UGT).

By foregrounding the UGT, the study evaluates how religious online media serves different functional roles in users' lives, including identity formation, knowledge-seeking, emotional support, and community connection. The findings aim to inform RVA's region-specific media strategies and contribute insights for religious media organizations seeking to design platforms that are culturally responsive, context-sensitive, and audience-driven.

## **2. Related Literature**

The intersection of faith and technology has led to the emergence of new evangelization strategies, particularly through digital media platforms. Religious media organizations such as RVA have embraced this digital transformation to fulfill their role of providing information about the Catholic faith across different parts of Asia. However, high cultural diversity and a fast-changing digital landscape in Asia require religious media organizations to consider how content is developed to respond to the varying and emerging needs of their audiences.

### **2.1. Digital Media and Evangelization**

Digital technology has allowed religious organizations to broaden their outreach and engagement. The use of digital platforms such as Facebook and YouTube, for example, not only increases the reach of evangelization efforts but also provides interactive media formats that enhance the participation of the audience (Banaszak 2022). Ruiz (2014) explained that the interactivity provided by the digital platform helps foster connectivity and community among audiences.

However, Banaszak (2022) noted that digital media can offer both opportunities and challenges for religious engagement. Media education, according to Chiemeski (2020), is fundamental to the new evangelization, noting that there is a need to understand digital culture and its impact on religious catechesis and engagement. Similarly, Ruiz (2014) stated that religious organizations must adapt to the ever-changing digital landscape.

Galang and Macaraan (2021) further explained that digital evangelization, or the use of digital or online space for evangelization and religious engagement, should not be a replication of traditional religious practices; rather, it should be a dynamic transformation of religious experience in the digital space. One digital evangelization strategy proposed by Danaan (2016) is the integration of faith and media to sustain mission-oriented engagement through incorporating user-generated content and participatory strategies to enhance satisfaction and interaction.

Despite the benefits of digital evangelization in reach and engagement, there are challenges associated with its implementation. In a study by Díaz (2021) examining the efficacy of digital technology in Christian religious education, results showed that while technology enhances engagement, it

also poses risks such as misinformation and diminished traditional faith practices. Časni (2022) added that while parish communities can use digital media for evangelization, there is still a need for responsible and ethical use of digital tools. These ethical considerations involve addressing the authenticity of online religious discourse and managing audience expectations.

## **2.2. Media Consumption, Preferences, and Content**

Understanding how religious content is consumed in digital environments—and what drives audience preferences—is central to this study's examination of RVA's website. Within South and Southeast Asia, religious media use is shaped by complex interactions between tradition, digital literacy, youth identity, and pluralistic cultural norms. The Uses and Gratifications Theory (UGT) provides a valuable framework for analyzing these behaviors, suggesting that audiences are not passive recipients but active users who select media based on specific psychological, social, and spiritual needs.

Slama and Barendregt (2018) explored how Southeast Asian Muslims engage with digital platforms such as blogs and YouTube not merely for education but for community validation and identity expression. Their study revealed that religious media consumption in this region is deeply intertwined with personal agency and cultural relevance, echoing UGT's claim that users seek media that aligns with internal motivations and external social conditions.

For younger audiences, Briandana et al. (2020) illustrated how millennials across Indonesia and Malaysia interpret Islamic content on social media platforms as both a source of spiritual knowledge and social engagement. These patterns suggest that faith-based media must be both pedagogically meaningful and culturally resonant—a balance that RVA aims to strike through its multimedia offerings.

Research by Le Duc (2019) on digital Christianity showed a similar trend among Southeast Asian Christian communities, where the shift from hierarchical preaching to reciprocal digital dialogue has reshaped how religious messages are received and trusted. Audiences now expect immediacy, interactivity, and media formats that align with their digital habits—criteria that directly impact RVA's content strategy and platform design.

Content itself has evolved to reflect hybrid religious-cultural identities. Mohamad (2024) argued that religious digital media in Malaysia and Brunei increasingly incorporates popular culture tropes, reflecting a cosmopolitan religiosity that appeals to younger, globally connected audiences. This blending of sacred and secular narratives enhances engagement but also challenges producers to maintain theological depth.

Han and Nasir (2015) proposed the concept of “networked religion” to describe how faith today is practiced through relational, real-time digital interactions. This means that media content must facilitate community-building, emotional resonance, and spiritual support, not just information delivery. For a transnational broadcaster like RVA, such dynamics are key to sustaining cross-border relevance.

Goh’s study (2005) of Christianity in Asia further highlights the importance of localizing content for varied cultural and political contexts. He emphasizes that while digital platforms offer vast reach, their impact depends on culturally sensitive messaging and responsiveness to regional religious norms. This aligns with RVA’s transnational mission to serve not just Catholic populations but broader, multi-faith audiences across Asia.

### **2.3. Religion, Internet, and the Uses and Gratification Theory**

One of the foundational theories of mass communication is the Uses and Gratifications Theory (UGT). It is particularly used when examining the relationship between media consumption and consumer/audience needs. The theory mainly explains how people interact with different media platforms, including the internet, and how such interactions satisfy specific needs or gratifications of the audience. In the context of religion, the theory offers explanations on how people use digital media, such as websites, online discussions, and social media, to satisfy their cognitive, affective, and social needs.

In a study by Campbell (2006), she addressed the relationship of religion and the internet by looking at how digital media has transformed religious practices. According to Campbell, the internet serves as a virtual place for worship and community-building, which contributes to expanding the reach of religious groups. Aside from its reach, the platform also provides new avenues for religious expression and engagement, supporting a range of spiritual needs for individuals. With these new avenues provided by the internet, Ruggiero (2000) explained that there is a need for UGT

models to expand and incorporate new, internet-specific gratifications, such as interactivity and hypertextuality.

Nesbit (2000) applied UGT to the religious context, focusing on virtual church discussion groups. These virtual groups offer a space for religious dialogues and a sense of faith community, fulfilling the psychological and social needs of people who may not have access to traditional church settings. Similarly, Bentley (2012) investigated the role of Christian radio websites in offering spiritual content and forming an online community. Both studies emphasize the role of the internet in providing convenience and accessibility to religious content, allowing users to engage with their faith outside of traditional settings. The findings suggest that UGT is particularly effective in explaining how the internet meets the needs of religious users, who seek both informational and communal support.

As Ruggiero (2000) argued for the need to improve the UGT model to account for internet-specific needs, the research by Stafford et al. (2004) provided a categorization of gratifications for internet use. The study identified process and content gratifications, as well as a unique social gratification that emerges with online interactions. This distinction helps explain the multifaceted nature of internet use for religious purposes, where users not only access religious content but also engage in social interaction within religious communities. The same dynamics can be seen in Roy (2009), who also found that users in India derived varied gratifications from the internet, such as self-development and career opportunities, while simultaneously connecting with global religious communities. In this literature, community-building, connections, and relationships were highlighted as gratification provided by the internet.

LaRose and Eastin (2004) extended the UGT model by incorporating social cognitive theory, which explains internet usage behaviors through the lens of self-efficacy and habitual behavior. This extended UGT model explains how individuals engage with religious media, noting that faith-based content often brings a sense of 'self-efficacy' and 'mastery' over one's spiritual journey. This shows the internet's potential as a medium for spiritual empowerment and personal growth. However, despite its potential, Armfield and Holbert (2003) stated that there is a negative relationship between religiosity and internet use, wherein highly religious individuals may be less inclined to engage with digital religious platforms.

As the digital space evolved to include social media, recent studies like Ratcliff et al. (2017) and Brubaker and Haigh (2017) explained how

Facebook is used to access faith-based content for various reasons, including spiritual enlightenment, evangelization, and entertainment. Findings of both studies showed the complex motivations influencing religious engagement on social media, including its role in connecting individuals with faith communities.

Müller and Friemel (2024) proposed a theoretical model that explains the dynamics of digital media use in communities. The model explains that media selection and co-orientation between individuals and their religious communities are key to understanding the role of digital media in religious life.

#### **2.4. Synthesis and Relevance to Current Study**

Evangelizing through digital media offers innovative opportunities for audience engagement and expanding the reach of faith-based messages. However, challenges such as misinformation, ethics, and media literacy need to be addressed to maximize the use of digital media. Further, understanding user engagement and satisfaction is necessary to ensure that digital platforms, such as RVA, remain effective in their evangelization in a rapidly evolving digital landscape.

Moreover, as the literature suggests, the UGT remains an effective framework for understanding how individuals use the media, particularly the internet, in religious contexts. With its multimodality and interactivity, the internet can fulfill various religious needs, from spiritual growth to community connection, and provide users with both content and social gratification.

Collectively, these studies reinforce the need for a multi-dimensional understanding of religious media use in South and Southeast Asia. They reveal that media consumption is shaped not just by access or availability, but by user identity, regional context, and the emotional or spiritual gratifications sought through media. Content must be responsive, hybrid, and dialogical; platforms must be user-friendly, interactive, and ethically governed.

By applying these insights through the lens of UGT, the present study aims to evaluate how effectively RVA's website meets users' needs across affective, cognitive, and social domains. It also seeks to uncover regional distinctions in media use—how Hindu-majority India, Buddhist Myanmar, and Muslim-majority Malaysia, for instance, may engage with Catholic



content differently. The findings will help inform RVA's strategy for tailoring media outputs to diverse cultural contexts while staying rooted in its religious mission.

### **3. Theoretical Background**

Uses and Gratifications Theory offers a framework for understanding how and why individuals actively seek out specific media to satisfy their needs. Unlike other media theories that focus on the influence of media on audiences, UGT suggests that audiences actively select media content based on their personal motivations and needs. This theory is particularly relevant in the context of digital platforms, such as RVA, as it explains why and how audiences engage with the platform to fulfill their cognitive, social, and spiritual needs.

Literature on UGT presents different categorizations for needs. For this study, however, the focus is on cognitive needs, affective needs, and social needs.

- a. Cognitive Needs: The desire for knowledge may reflect cultural values. In some cultures, there may be a strong emphasis on spiritual or religious teachings, while in others, more secular or scientific knowledge may be prioritized.
- b. Affective Needs: Emotions evoked by media content can differ across Asian countries and cultural contexts. In highly religious cultures, emotional content that reinforces faith or spiritual values may be more sought after, while in other cultures, entertainment or emotional connection through secular content may take precedence.
- c. Social Integrative Needs: Social interaction through media varies by culture. In high-context cultures like Japan, social media use is often subtle and indirect, focusing on maintaining group harmony, while in low-context cultures like the United States, social media interactions may be more direct and expressive.

## 4. Methodology

This study utilized a survey method to evaluate the media consumption patterns of the audience visiting the RVA website. The study was conducted in two parts, both of which were administered online.

The first survey was conducted by the RVA organization through posting an online survey on their website between the period of January-June 2023. It was up to the visitors to decide if they would participate. During the period the survey was available, a total of 226 visitors participated. The survey included questions about media consumption, media preferences, content preferences, and aspects that could be improved. The results of this survey served as secondary data for the study.

Out of the total 226 respondents, only 121 who completed the entire survey were included as samples for the study. The respondents were categorized into three regions: (1) South Asia, which includes India, Bangladesh, Pakistan, and Sri Lanka; (2) Southeast Asia, comprising Myanmar, Malaysia, Cambodia, Thailand, and Indonesia; and (3) the Philippines. The Philippines was excluded from the Southeast Asia group, as more than half of the respondents (51.24%) were from the Philippines. South Asia accounted for 39.67%, while Southeast Asia represented 9.09%. Furthermore, the Philippines was considered a special case due to its predominantly Catholic population, and it also houses the RVA headquarters.

To better understand the respondents' satisfaction with the website, a follow-up online survey was sent to participants via personal email. Of the 121 respondents who completed the first survey, only 35 provided an email address in their contact information. Informed consent and invitation to participate were sent to these 35 respondents for the second survey, which focused on audiences' uses and gratifications related to the RVA website. Out of the 35 invited participants, 15 responded. The second survey, between September 1-10, 2024, contained open-ended questions, which were thematically analyzed to understand how the needs of the respondents were satisfied by the RVA website. The results of the first survey were analyzed using descriptive statistics and presented in graphs, while the second survey was analyzed through coding and thematic analysis.

Participation in the study was voluntary. No participant was forced to complete the survey. The number of respondents for the first survey was determined by the willingness of website visitors to participate. For the

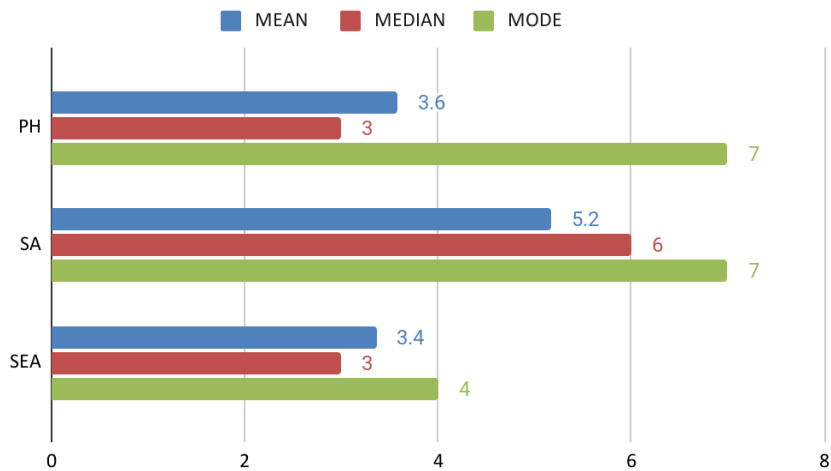
follow-up survey, only those who voluntarily provided their contact information in the first survey were contacted and invited to complete the second survey. The names of the respondents were not disclosed in any part of the study.

5. Results and Discussion

5.1. Media Consumption, Preferences, and Satisfaction

5.1.1. Media consumption

Media consumption of RVA audience was measured by the number of days per week they visited the RVA website. Among the three groups considered in the study, South Asia had the highest average, with respondents from the region visiting the RVA website 5.2 days out of 7 in a week. The Philippines and Southeast Asia had similar engagement, with respondents spending an average of 3.6 days and 3.4 days, respectively, on the RVA website. Since the Philippines is part of Southeast Asia, the results suggest that South Asian consumers engage more frequently with the RVA website than their Southeast Asian counterparts. It is important to note that South Asia is predominantly Hindu, and their consumption of the RVA

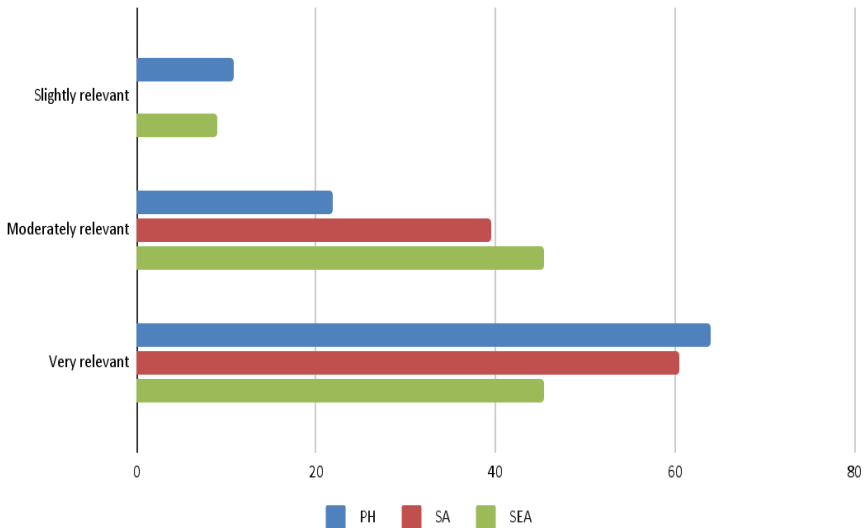


website is significantly higher than in the Philippines, which is a Catholic country.

### *Relevance of content found on RVA website*

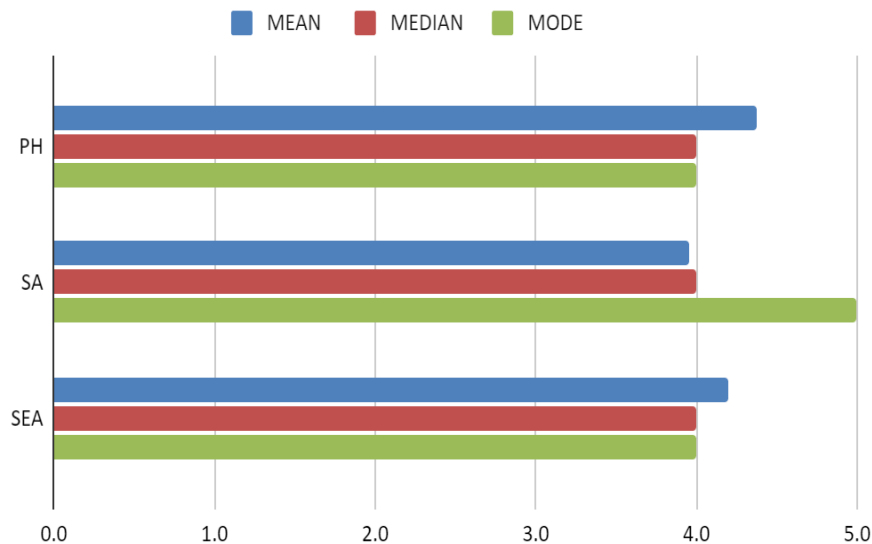
Among the three groups, 64.1% of respondents from the Philippines indicated that the content of the RVA website is “very relevant” to them, while 60.4% of respondents from South Asia and 45.5% from Southeast Asia shared the same perspective. The relevance of content could be influenced by the quantity of regional stories shared on the RVA website. Additionally, as RVA is based in the Philippines and the country is predominantly Catholic, the stories most closely associated with RVA are those originating from the Philippines

It is important to note, however, that only respondents from the Philippines and Southeast Asia indicated that the content was “slightly relevant” to them. In contrast, respondents from South Asia consistently stated that the content was relevant to them. The high level of consumption among South Asian respondents of RVA website aligns with their perception of the content’s relevance.



### *Feelings about the program on the website*

Feelings were measured using a Likert scale from 1 to 5, with 1 representing a more negative feeling and 5 representing a more positive feeling.



All three groups reported positive feelings about the website, with the Philippines having a mean score of 4.4, followed by Southeast Asia with a score of 4.2, and South Asia with 4.0. Overall, respondents expressed positive feelings about the website.

5.1.2. Media preference

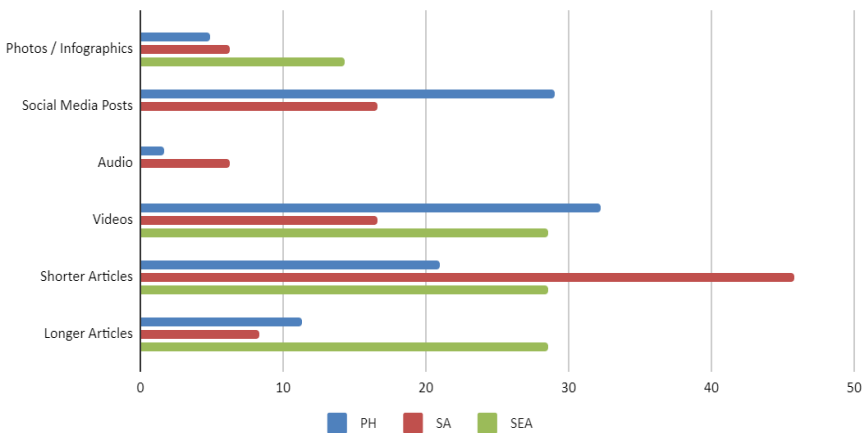
*What online format do you prefer to know most of RVA contents?*

Participants from the Philippines showed a preference for video content (32.3%) and social media (29%). In South Asia, 45.88% of respondents preferred shorter articles, while 16.7% preferred social media posts. In Southeast Asia, respondents favored written content, with both longer and shorter articles being equally preferred at 28.6% each. Content from the website is cross-posted to social media accounts, which are particularly preferred by participants from the Philippines and South Asia. This suggests that these respondents are connected to the RVA website by following its social media pages.

As suggested by the literature, the internet is interactive and hypertextual (Ruggiero 2000), encouraging audiences to be more participatory in obtaining information. When engaging with social media, users encounter

images and texts with links that are of interest to them. These links often lead to the RVA website, where the audience can read the full story. On the website, there are additional suggested links that may also attract the audience's interest. The way people acquire and process information changes as platforms evolve and expand their capabilities.

Across all regions, there was a low preference for audio content and a higher preference for video content and shorter articles. This trend also extended to photographs and infographics. This reflects the current tendency to favor formats that are easy to consume. Shorter articles are quicker to read, while videos make it easier for audiences to visualize and understand the information or story. Photographs and infographics, however, may be open to multiple interpretations without appropriate textual context. It is also worth noting that there is still a preference for written text, particularly in the South and Southeast Asian regions.



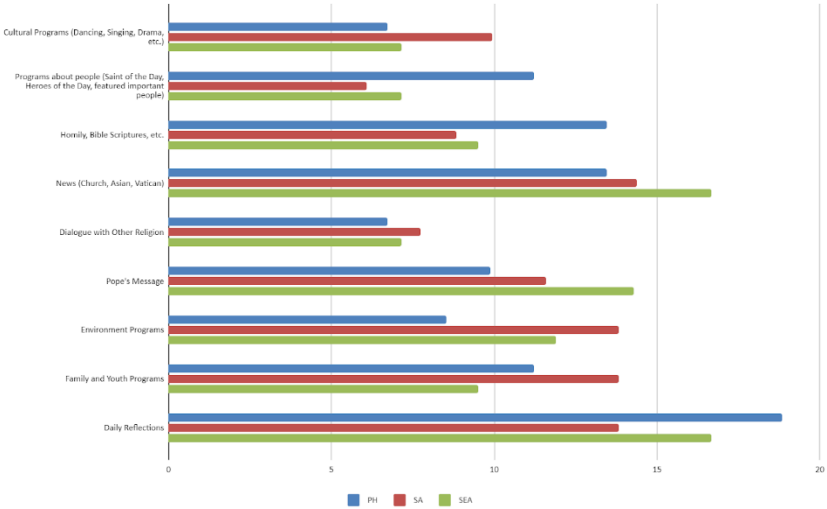
### *What programs do you like the most?*

RVA offers a variety of content, ranging from news to religious material, including daily gospel reflections, homilies, the pope's messages, religious dialogues, and the lives of saints. It also covers cultural programs, environmental programs, and family and youth programs.

In the Philippines, the most preferred content is daily reflections, with 18.5% of respondents choosing this option, followed by news about the church and homilies, each with 13.5%. In South Asia, 14.4% of respondents preferred news about the church, while Southeast Asians, similar to

those in the Philippines, also preferred daily reflections and news about the church, each with 16.7%.

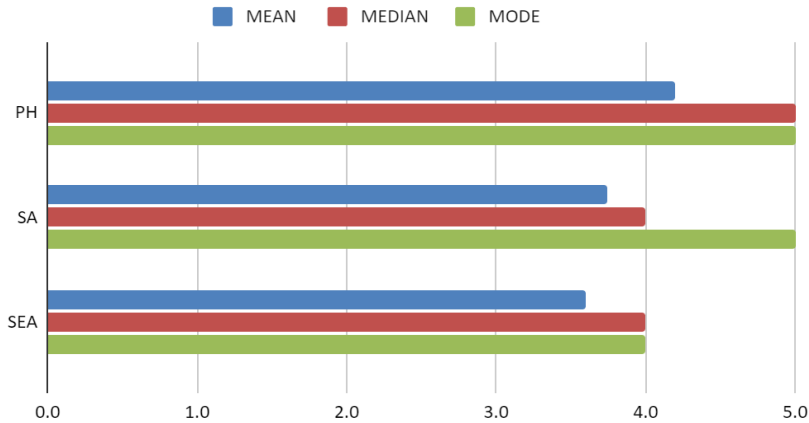
Among the program content offered by RVA, the most preferred by the audience are reflections and news about the church, while the least preferred is dialogues with other religions. Since RVA is a Catholic-based media organization, many of its visitors are Catholic. The data suggests that the primary use of the website is for accessing the gospel and reading news about the Catholic Church. Unlike the literature, which emphasizes the role of the internet in facilitating community-building and social relationships, RVA’s audience seems to focus primarily on cognitive needs. It is also worth noting that 6-7% of respondents from each regional category expressed a preference for dialogues with other religions.



5.1.3. Satisfaction with RVA content

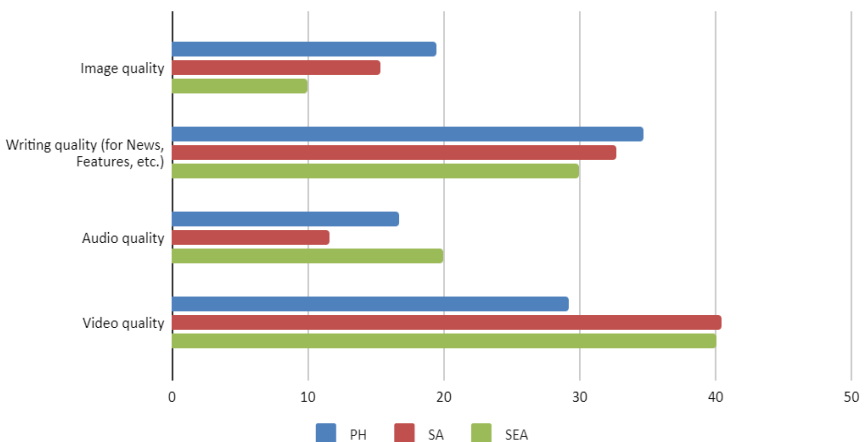
A Likert scale of 1 to 5 was used, with 1 representing the lowest level of satisfaction and 5 representing the highest level of satisfaction regarding reliability. Among the three groups, the Philippines showed the highest satisfaction with reliability, with a mean score of 4.2, followed by South Asia with 3.7 and Southeast Asia with 3.6. These scores indicate that the audience is generally satisfied with the content of RVA. Additionally, the Philippines had the highest percentage of respondents who found the content relatable, which may explain their higher level of satisfaction with

RVA. Moreover, all three regions expressed positive feelings about the website.



### *What do you think we can improve on?*

In the Philippines, respondents believe that RVA should improve its writing quality (34.7%) as well as its video quality (29.2%). This sentiment is also shared by respondents in South Asia and Southeast Asia. Most of the content on RVA is in written form and is kept concise to help the audience easily grasp the information.





5.2. Uses of and Gratification from RVA Website

Based on the quantitative data, satisfaction and positive feelings toward the RVA website are high among respondents from the Philippines, South-east Asia, and South Asia. The qualitative data further explains what contributes to this satisfaction. In analyzing the open-ended responses from the second survey, codes were categorized into two main themes: satisfaction with the platform and satisfaction with the content. Online religious audiences’ satisfaction with the RVA website is based on its characteristics and their construction of the platform’s use. For content, codes were categorized as cognitive, affective, and social, following the UGT framework.

Themes	Categories
<i>Platform</i>	
Characteristics of the Platform	Plurality Accessibility Multimodality Quality
Construction of the Platform’s Use	Connecting Sharing Engaging
<i>Content</i>	
Cognitive	Knowledge Enrichment Spiritual Enrichment
Affective	Personal Relevance Cultural Relevance Spiritual Relevance
Social	Moral and Social Guidance Community Engagement and Dia- logues

### 5.2.1. Platform

#### *Characteristics of the platform*

Categories that emerged under characteristics of the platform include plurality, accessibility, multimodality, and quality. These categories determine the satisfaction of the audience with the online religious website.

*Plurality* refers to the platform's ability to cater to a diverse audience. Since anyone with internet access can visit the RVA website, one contributing factor to audience satisfaction is its ability to serve various countries and regions. The website offers content in 22 different languages across Asia. One respondent noted that the website is "tailored to different cultural and linguistic communities" and that it is "accessible to a diverse audience." Further, cognitive understanding, which affects overall satisfaction, is facilitated through the language variety and cultural tailoring of the content.

*Accessibility*, on the other hand, pertains to the ease of use and learnability of the platform. Since the majority of RVA's audience is aged 40 and above, who are not digital natives, the website must be user-friendly for the audience to access the content and learn from the content provided. If the platform is accessible, then it contributes to the overall audience's satisfaction by allowing them easy access and to learn how to navigate the platform.

*Multimodality* is a key feature of the internet, allowing content creators to post text, visuals, audio, and video on a single page. On the RVA website, for example, daily reflections are presented in written form and accompanied by audio recordings. This allows the audience to choose between reading and listening, or to engage with both formats. This multimodality enhances the platform's accessibility for different types of media consumers (e.g., some users may prefer listening to rather than reading the content) and contributes to its plurality by offering content in various formats. One respondent shared that the "multimedia offerings, like videos and podcasts, provide meaningful insights."

*Quality* refers to the standards of materials on the platform, which enhances audience satisfaction. One respondent mentioned that they prefer the digital platform because it provides "clear and noise-free reception" for audio and video content, in contrast to radio platforms. The respondent explained that he listened to RVA on shortwave before, but he appreciates the digital format now, as the quality is better. Additionally, respondents

appreciated the high quality of visuals and sound, which made it easier for them to understand and appreciate the content.

### *Construction of the platform's use*

In addition to the platform's characteristics, satisfaction also arises from the respondent's construction of its use. The audience defined the use of the platform in terms of connecting, sharing, and engaging.

*Connecting* refers to the platform's ability to link people, faiths, and cultures. Respondents highlighted that the platform "bridges different communities through shared spiritual practice." Another commented that it helps them connect with others regarding their faith and culture. Through its multilingual content, RVA transcends cultural and national boundaries, fostering connections. The internet, by nature, removes the constraints of time and space, allowing people from different parts of the world to interact easily. Respondents also mentioned that RVA helps them learn about developments in other Asian regions and the global Catholic community.

*Sharing* relates to how the platform can be used to share their experiences, culture, and faith. One respondent noted that RVA "helps [them] connect with others by providing a platform to share and explore [their] faith and culture."

*Engaging* refers to how the platform can be used to facilitate interaction and participation in interfaith dialogues. RVA's platform makes it easier for users to engage with diverse Catholic communities across Asia. One respondent mentioned that "live-streamed Masses and shared prayer initiatives invite participation and dialogue with people who may not be physically close but share a similar spiritual journey."

### *5.2.2. Content*

Beyond the characteristics and construction of the platform, the content itself also plays a role in audience satisfaction. The content was categorized into cognitive, affective, and social dimensions.

#### *Cognitive*

These needs are satisfied through the information provided by the RVA platform, particularly religious content that deepens the audience's under-

standing of faith. Two categories emerged under cognitive needs: knowledge enrichment and spiritual enrichment.

*Knowledge enrichment* pertains to the informational and educational content that satisfies the audience's desire for understanding. Respondents indicated that they visit the website to gain information about their faith or learn about the gospel and the teachings of the Church.

*Spiritual enrichment* refers to the personal spiritual growth that respondents experience when engaging with the website's content. One respondent wrote, "When visiting Radio Veritas Asia, I seek spiritually enriching content such as daily gospel reflections, Catholic news updates, and live-streamed Masses." Another mentioned that "these programs provide spiritual guidance, deepen my understanding of Scripture, and offer practical insights on how to live out my faith in everyday life."

### *Affective*

Affective needs are satisfied when the content resonates with the audience personally, culturally, and spiritually. The categories under affective needs are personal relevance, cultural relevance, and spiritual relevance.

*Personal Relevance* refers to content that resonates with the audience's personal experiences. One respondent wrote, "The stories of missionary work and community outreach strike a deep chord, as they remind me of the importance of service and compassion in my own life." Another mentioned that "programs focused on local issues, such as interfaith harmony and the challenges faced by religious minorities, resonate deeply with my experience."

*Cultural Relevance* refers to how well the content reflects the audience's cultural context. One respondent shared, "The platform's focus on culturally relevant content and stories of local missionaries fosters a deeper understanding and appreciation of diverse ways of practicing faith." Others noted that features of traditional celebrations like Mary's Festival in Indonesia deeply resonate with them.

*Spiritual relevance*, as explained by the respondents, is content that "resonates with [their] spiritual journey and cultural heritage; brings about a sense of community; and encourages meaningful discussions that deepen [their] understanding and connection with both [their] faith and culture. Spiritually relevant content "... [evokes] emotions of hope, reflection, and spiritual connection."

### *Social*

Two categories emerged in social needs: moral and social guidance, and community engagement and dialogues.

*Moral and Social Guidance.* RVA helps the audience navigate societal issues by providing moral guidance. One respondent said that the programs on family and youth “discuss methods that keep our families united and guide the youth along the right path.” Another added that “RVA’s diverse content, especially in times of global or personal difficulty, reinforces a sense of unity.”

*Community Engagement and Dialogues.* RVA promotes community engagement and dialogue, fostering a sense of belonging. One respondent shared, “These programs foster a sense of belonging and connect me to other Catholics in Pakistan who share similar cultural and faith-based challenges.” Another stated, “RVA encourages me to connect with others by offering content that inspires dialogue and reflection on faith and cultural values.”

## **6. Conclusion**

The internet, unlike other media platforms, has transcended the constraints of time and space. It allows for multimodality, enabling the integration of text, visuals, audio, and audiovisual content in a single virtual space. Additionally, it is hypertextual, transforming how audiences consume and process information.

Religious organizations have long used the internet to share information about faith and teach values. When creating these online spaces, it is essential to consider regional differences, such as those in Asia. The design and content of religious websites, such as Radio Veritas Asia, must be relevant to the diverse needs of audiences across the continent and effectively respond to them.

The consumption patterns of religious websites in South and Southeast Asia vary moderately, particularly in terms of content and format preferences. Despite the multimodal nature of these platforms, many users still prefer traditional formats such as reflections, news, and written articles. However, ensuring the relevance of content remains crucial.

Audience satisfaction with religious websites is anchored on two key aspects: (a) the platform's usability and (b) the quality of its content. The platform should be accessible, user-friendly, multimodal, and of high quality. Additionally, it must function as a medium for connection, sharing, and engagement. In terms of content, the stories and information presented should cater to various user needs: cognitive (knowledge and spiritual enrichment), affective (personal, cultural, and social relevance), and social (moral guidance, community engagement, and dialogue).

While the results of the study contribute to understanding varying consumption patterns, preferences, and satisfaction of religious digital media consumers, it was limited to the South and Southeast Asian regions, as it only used existing data available in RVA. For future research, it is recommended that all regions where RVA services are provided be represented in the study to further validate the trends and themes that emerged in the study.

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