

The Role of Digital Media in Maintaining Local Culture Indonesia in the Era of Globalization

Magfirotul Hamdiah¹, Fatih Holis Ahnaf²
¹Universitas Islam Zainul Hasan Genggong
² Universitas Islam Zainul Hasan Genggong

Jl. Raya Panglima Sudirman No.360, Semampir, Kec. Kraksaan, Kabupaten Probolinggo,
Jawa Timur 67282

Email: magfirohhamdiah@gmail.com¹

Abstract

The era of globalization is marked by advances in information and communication technology that have an impact on the spread of information that can take place quickly and widely, not limited to developed countries with high economic growth, but also across the borders of poor and developing countries with low economic growth. For Indonesia, the influx of western values is a ride on the wave of globalization for Indonesian society which is a threat to the indigenous culture that describes the distinctive locality of the regions in this country. For example, young children may see pornographic images, teenagers who are supposed to be the cultural milestones of a nation that upholds hedonism and modernity. According to Dr. Hensch, strategies are needed that actually take advantage of the role of digital media in counteracting negative influences from outside due to globalization, including websites, mobile applications, mobile games, and so on that can be used for the basis of the approach to spreading Indonesian culture through the internet with an emphasis on spreading through blogs and social media, making local media into national and international media capable of increasing the role of local culture in the world arena and finally implementing counter- culture, which is an effort from a local media to stem the influences from outside the media by highlighting the characteristics that come from the local community. outcomes of fourthgrade students of MI Ma'arif Slendro, Sragen Regency.

Keywords: Local Culture, Globalization, Digital Media, Technology

Abstrak

Era globalisasi ditandai dengan kemajuan teknologi informasi dan komunikasi yang berdampak pada penyebaran informasi yang dapat berlangsung secara cepat dan luas, tidak terbatas pada negara-negara maju dengan pertumbuhan ekonomi yang tinggi, tetapi juga melintasi batas-batas negara miskin dan negara berkembang yang pertumbuhannya masih rendah. Bagi Indonesia, masuknya nilai-nilai barat yang menjadi tumpangan gelombang globalisasi bagi masyarakat Indonesia merupakan ancaman bagi budaya asli yang menggambarkan lokalitas khas daerah-daerah di negeri ini. Sebagai contoh, anak-anak kecil dapat melihat gambar-gambar porno, remaja yang seharusnya menjadi tonggak budaya bangsa yang menjunjung tinggi hedonisme dan modernitas. Menurut Dr. Hensch, diperlukan strategi yang benar-benar memanfaatkan peran media digital dalam menangkal pengaruh negatif dari luar akibat globalisasi, antara lain website, mobile application, mobile game, dan lain sebagainya yang dapat digunakan untuk dasar pendekatan penyebaran budaya Indonesia melalui internet dengan penekanan penyebaran melalui blog dan media sosial, menjadikan media lokal menjadi media nasional dan

internasional yang mampu meningkatkan peran budaya lokal dalam kancah dunia dan terakhir menerapkan counter culture, yaitu upaya dari sebuah media lokal untuk membendung pengaruh-pengaruh dari luar media tersebut dengan menonjolkan ciri khas yang berasal dari masyarakat lokal. Hasil penelitian ini menunjukkan bahwa media lokal dapat meningkatkan hasil belajar siswa kelas IV MI Ma'arif Slendro Kabupaten Sragen.

Kata kunci: budaya lokal, globalisasi, media digital, teknologi

Kata kunci: Teknik Retorika Berargumen, Pidato Presiden, Era Reformasi

A. Introduction (Pendahuluan)

There is no globalization without advances in information and communication technology. Its spread is rapid and widespread, not limited to developed countries with high economic growth, but also across the borders of developing and poor countries with low economic growth. In this case, globalization has become an inevitable phenomenon (Scholte, 2001). Admittedly, the main actors in today's globalization process are developed countries. They seek to export local values in their countries to be spread around the world as global values. They can easily do so because they control the flow of information and communication technology across nation-state borders. In contrast, at the same time, developing countries are unable to spread their local values due to their low competitive power. As a result, developing countries only become spectators to the entry and development of developed countries' values. that are considered global values into the country's territory (Mubah, 2011).

For Indonesia, the influx of Western values into the Indonesian society is a threat to the indigenous culture that reflects the locality of the country's regions. Regional arts such as ludruk, ketoprak, wayang, gamelan, and dance face a serious threat from the development of Western pop culture that is increasingly in demand because it is considered more modern. Conventional culture that places tepo seliro, tolerance, hospitality, respect for elders is also under attack by free association and individualistic attitudes brought about by globalization. In such a situation, mistakes in responding to globalization can result in the disappearance

of local culture. Errors in formulating strategies to maintain the existence of local culture can also result in local culture being increasingly abandoned by people who are now increasingly fond of the culture brought by globalization (Mubah, 2011). The process of Western culture entering Indonesia is indicated to have taken place since the start of Indonesia's liberalization era under President Soeharto. Since the liberalization period, foreign cultures have entered Indonesia in line with other influences (Saidi, 1998).

Meanwhile (Wilhelm, 2003) says that cultural destruction began when information technology such as satellites and the internet developed. Since that time, information consumption has become increasingly unlimited. Young children can simply look at pornographic images, teenagers who should be the milestone of the nation's culture instead glorify hedonism and modernity. This kind of crisis is not only experienced by Indonesia, but also by many countries, especially poor and developing countries that are unable to compete in the process of globalization. This is a major threat to the preservation of the nation's identity and culture, especially in Indonesia. Indonesia is a unified region that is a place of life and development of various ethnic groups, regional languages, and local cultures (Mubah, 2011).

The development of communication and information technology that occurs today has made distance and time not an obstacle. Advances in this field have also increasingly raised people's awareness of the need for information. Information through mass media currently plays an important role in determining aspects of human life (Anabarja, 2011). The use of mass media on a global scale is a form of mass communication. In terms of mass communication, this is a communication tool that is operated on a large scale, reaching and influencing virtually everyone in society. This refers to several media that are now familiar such as newspapers, magazines, movies, radio, television, and several others (McQuail, 2000). Currently, Indonesian society is very open to the world of media,

especially digital, the ease of accessing information and news in real time has caused the growth of digital media to increase rapidly. The growth of digital media even affects various aspects of life both from the user or community side as well as the use of businesses and non-profit organizations. Therefore, with the development of digital media technology, such as the internet, blogs, email and social media (Facebook, Path, Twitter etc.) which are very loved by teenagers and adults in Indonesia, how Indonesia can still maintain the existence of its local culture in the midst of globalization, by formulating several strategies and steps to strengthen and maintain local cultural identity.

B. Metode Penelitian (Research Method)

This research is written on library research, which is relevant to the topic of language education, while some quotations are included and described in detail in the references throughout the discussion in this article. The ideas obtained from these references assisted the author in developing the ideas contained in the thoughts presented as a whole in this article.

C. Hasil Penelitian dan Pembahasan (Research Results and Discussion)

In the beginning, technology developed slowly. However, along with the advancement of the level of culture and human civilization, technological development is developing rapidly. The more advanced the culture, the more developed the technology because technology is the development of a rapidly advancing culture (Adib, 2011). Sociologically, technology has a deeper meaning than equipment. Technology sets a framework for a group's non-material culture. If a group's technology changes, the way people think will also change. This also affects the way they relate to others. For Marx, technology is a tool, which in the view of historical materialism only refers to a number of tools that humans can use to achieve prosperity. Weber defines technology as ideas or the human mind itself. Meanwhile, according to Durkheim, technology is a collective consciousness that is even predicted to replace the position of religion in society (Martono, 2012).

Based on the description of the opinion above, we can conclude and draw a red thread that technology is the result of human thinking which is ultimately used by humans to realize various goals in life. Technology becomes an instrument to achieve goals. Technology is also the result of the development of human rationality, when the existence of technology is developed in the structure of human action, the existence of technology can also be placed within the framework of the development of human rationality. When humans are still in the irrational stage (traditional and affective), humans have been able to produce various technologies.

which is still simple. Along with the development of rationality, humans have produced various technologies that are quite complicated, but in the end the existence of technology is used as a tool to achieve human life goals. Technology has influenced the mindset of humans themselves, and as a result, technology also indirectly affects the actions and patterns of human life. Technology is also interpreted as a tool that widens class differences in society. Technology becomes a status symbol for the rich and the poor, who is able to master technology, then he will be able to master other humans (Ngafifi, 2014).

Literally, media is a tool, means, intermediary, and connector. According to the Big Indonesian Dictionary, me-dia /média/ n 1 tool; 2 means of communication such as newspapers, magazines, radio, television, movies, posters, and banners; 3 that which lies between two parties (people, groups, etc.): puppets can be used as - education; 4 intermediary; connector. The word digital comes from the Greek word digitus, which means finger. The fingers of an adult number ten (10). The value of ten consists of two radixes, namely 1 and 0, therefore digital is a depiction of a number state consisting of the numbers 0 and 1 or off and on (binary numbers). All computer systems use a digital system as their database which can also be referred to as Bit (Binary Digit). In conclusion, digital media is a form of electronic media and does not store data in analog form. Analog technology is a

form of technological development before digital technology. The definition of digital media can refer to technical aspects (e.g. hard disk as a digital storage medium) and transmission aspects (e.g. computer networks for the dissemination of digital information), but can also refer to the end product such as digital video, digital audio, digital signatures and digital art (wikipedia) (Meilani, 2014).

The modern era is identified with the era of digital society. Entering the digital era, everyone is required to always be reactive to all rapid changes, whether in the government, business, social, education, and lifestyle sectors. Especially for the lifestyle sector, which is very influential on technological developments, it is not uncommon to present negative impacts if not used wisely and positively. It is undeniable that the role of technology, especially the ease of internet access and social media, has changed the mindset of its users. Activities that are private and personal information that should not be exposed to the public domain such as social media are instead used as a place to show off even if it is just to show self-existence. The existence of a complete package of social media features also makes people's lives more dependent, the positive impact is that it can make it easier for people to get and pass on information, so they can keep up with the times, but there is also a negative impact of the existence of social media on people's behavior, namely direct interaction activities with face-to-face starting.

abandoned, it will certainly lead to gaps and imbalances in the social and cultural processes of society. The phrase "Generation Nunduk" is often thrown around to describe the current state of our society. The transformation of lifestyles in this digital era must be balanced with education for its users, especially ordinary people who have first contact with cyberspace. As the internet grows, the flow of communication and information from all corners of the world crosses nation-state boundaries at a rapid pace, which also marks the beginning of pressure on local cultures. Facing the pressure of globalization, local culture has a variety of ways to

maintain its existence (Lee, 1991) in (Goonasekera & et al, 1996) found four ways of local culture in responding to foreign cultures brought by globalization, namely: (1) Parrot Pattern, is a pattern of complete absorption of foreign culture in form and content, such as parrots that mimic the total human voice without regard to its meaning or meaning. (2) Amoeba Pattern, is a pattern of absorbing foreign culture by maintaining its content but changing its form, similar to amoebas that appear in different forms but the substance remains the same. For example, a foreign television program hosted by a local host so that it does not give the impression of an imported program. (3) Corral Pattern, is a pattern of absorbing foreign culture by maintaining its form but changing its content, in accordance with the character of coral. For example, a song played with a foreign melody but the lyrics use the local language. (4) Butterfly Pattern, is a pattern of total absorption of foreign culture so that the difference between foreign culture and local culture becomes invisible. Just as the metamorphosis of a butterfly takes a long time, this pattern also takes a long time.

The problems faced by local culture in the past are much different when compared to the present. In the past, if we wanted to communicate long distances, it would take a long time and be difficult, but that is no longer the case today, because communication tools are increasingly sophisticated, for example, people living in this era can communicate directly quickly and easily via Skype, WhatsApp or social media. In fact, now even teenagers and children know what Facebook, Email, Twitter, and so on are. These are examples of changes in human life patterns due to technological advances. The world is experiencing the 4T revolution (Technology, Telecommunication, Transportation, Tourism) which has a dominant globalizing force so that the boundaries between regions are increasingly blurred and lead to the creation of a global village as predicted by McLuhan (Saptadi, 2008). This condition raises the problem of the fading of cultural heritage. Clear evidence of the fading of cultural heritage can be

witnessed in the style of dress, language style, and information technology, among others. Wearing a miniskirt is seen as more beautiful than wearing tight clothes.

Local languages, even national languages, are being displaced by foreign languages. On many occasions, people prefer to use English because it is seen as more modern. In the past, Indonesian children were very familiar with the puppet characters in the movie "Unyil" which portrayed typical Indonesian life, but now Indonesian children prefer to watch "Upin & Ipin" which symbolizes the typical life of Malaysian society. Therefore, it is natural to find Indonesian children who speak Indonesian with Malaysian Malay accent (Mubah, 2011).

People's consumption patterns have also shifted to fast food that can be found in restaurants. Pizza, spaghetti, hamburgers, fried chicken are considered more attractive than local food. These foods offer practicality. Society considers that globalization has encouraged the creation of speed, efficiency, effectiveness, which boils down to practicality in everything. Not only in food, globalized foreign culture also offers practicality in dressing by simply wearing a shirt, t-shirt, pants and skirt. In contrast, local culture is considered too complicated. In the original Javanese culture, people are encouraged to wear beskap and kebaya, which take a long time to wear (Suryanti, 2007). People who are carried away by globalization want freedom of expression. Complicated and expensive ritual ceremonies are considered not in line with the expressiveness that people want to express. The desire to crash rituals cannot be accommodated by local culture, but is very easily facilitated by foreign cultures. Foreign cultures certainly do not recognize ritual ceremonies in life phases such as birth, marriage, pregnancy, and death. The desire not to do so is categorized as a violation. On the other hand, electronic media is always flooded with Mandarin, Bollywood and Hollywood movies. Local shopping places do not meet the needs, so shopping trips abroad are cultured, even though it costs a lot of money. That means the process of foreign cultural imitation will continue. There is an attempt to homogenize culture that does not pay attention to the heterogeneity between cultures.

Indonesia is categorized as a country that allows all foreign elements to enter its territory without any tools that accommodate them so that they do not directly come into contact with the people. As a result, many people directly absorb the values of foreign cultural identity without seeing the impact on national identity. It is no wonder that Indonesia's cultural identity is fading over time. Therefore, revitalizing Indonesia's cultural identity needs to be done by the state by building identity awareness to all Indonesian people. National identity as the value of community identity must be built solidly and internalized deeply. This development is carried out through education and legal instruments. Through education, the state must regulate so that the curriculum teaches about Indonesian cultural values from an early age to students with an understanding of the importance of preserving them. Through legal instruments, the state must formulate regulations that ensure the preservation of Indonesia's cultural identity.

Technological advances are part of the consequences of modernity and the efforts of human existence on earth. Therefore, the negative impacts that arise as a result of technological advancements are the common obligation of mankind to overcome them. With a shared consciousness, we believe that future generations will be smarter and more dignified. According to internetworldstas.com, Indonesia had 30 million internet users in September 2009, with a 12.5% penetration percentage. In addition to internet usage, the increase in digital media usage can also be seen from online activities. Social networks are the most frequently used media such as Twitter and Facebook (Ngafifi, 2014).

According to Chairman of the Internet Data Center, Johar Alam Rangkuti, Indonesia now has an internet penetration of 22 percent or 55 million users. "The number of internet users in Indonesia now ranks 8th, while social media users are

4th" (Movementi, 2013). The use of digital media is made easier by mobile technology carried by various leading brands in the world. Competitive prices and

modern technology make it possible for all groups to own such technology. If the influence of social media and modern technology can be applied in such a way for business needs, of course this can be considered and studied to spread Indonesian culture through digital media. Even today, digital media has been adapted in the curriculum at universities with various study programs. Websites, mobile applications, mobile games and so on can be used as the basis for an approach to spreading Indonesian culture through the internet with an emphasis on spreading through blogs and social media. Although not many, some government agencies have started using websites to promote Indonesian culture. Some use it for tourism promotion, some use it to introduce local culture to the world (Meilani, 2014).

Basically, rejecting globalization is not the right choice, because it means hindering the progress of science and technology. Therefore, what is needed is a strategy to increase the resilience of local culture in dealing with it. The strategies that can be done to strengthen Indonesian local culture amid the onslaught of globalization are: (1) Utilize access to advances in information and communication technology as a preserver and developer of local cultural values. A distinctive local culture can become a product that has high added value if it is adapted to the development of communication and information media. There must be an effort to

use the media as a tool to market local culture to the world. If this can be done, the attractiveness of local culture will be higher so that it can affect other attractions, including the economy and investment. For this reason, national and international media are needed that are able to increase the role of local culture on the world stage. (2) Conducting a Counter Culture, which is a kind of effort from a local media to counteract the effects of outside media. Some local media in the form of digital media such as websites, blogs and applications made by the nation's children (local), print media such as newspapers, magazines and

electronic media such as television and radio began to emerge by emphasizing the characteristics of the local community. This kind of thing is in line with the statement that successful technology grows from local culture and can anticipate the direction of cultural development and future conditions.

D. Simpulan (Conclusion)

There is no globalization without advances in information and communication technology. These technological advances are part of the consequences of modernity and the efforts of human existence on earth. Therefore, the negative impacts that arise as a result of technological advances are the common obligation of mankind to overcome them. Indonesia is categorized as a country that allows all foreign elements to enter its territory without any devices that accommodate them so that they do not directly come into contact with the people. As a result, many people directly absorb the values of foreign cultural identity without seeing the impact on national identity. Therefore, a strategy is needed to increase the resilience of local culture in dealing with it, namely making websites, mobile applications, mobile games and so on as a basic approach to spreading Indonesian culture through the internet with an emphasis on spreading it through blogs and social media, making local media into national and international media capable of increasing the role of local culture on the world stage, and conducting a Counter Culture, which is a kind of effort from a local media to counteract the effects of outside media by emphasizing the characteristics that come from local communities.

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