# Realizing the Existence of Local Culture in the Era of Digital Broadcasting in the Kepulauan Riau

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**Abstract.** Progress in technology, economy and politics is a goal between countries worldwide. However, building a cultured, character, and moral society is an essential solution in an increasingly complex society facing the challenges of a globalized world. Mass media is the spread of specific values and cultures throughout the world that have positive and negative impacts. This study aims to answer how the mass media in realizing local culture's existence in facing globalization's challenges. By analyzing the two main problems that become the research can be described. Local culture, with its values, is part of the wealth and dignity of the Indonesian nation, and culture must be used as the basis and infrastructure for building an advanced civilization in the global world. If the culture and treasures of a nation are strong, then the state of a nation will also be more robust, and if the culture and treasures of a nation are weak, then the state will be weak. Thus the development of global civilization must maintain the existence of local culture and must be used as a grand design in the development of globalization

**Keywords:** Local Culture, Digital Broadcasting, Kepulauan Riau

## 1 Introduction

The development of information technology in mass media today is so fast and has progressed very rapidly. Mass media has become necessary in every activity for the community's life within a nation and state. So that the use of mass media is so rapid along with advances in communication technology, where we are faced with many choices to be able to convey and access information both through conventional media such as print and electronic media, namely radio and television, including the development of new media, social media and digital media [1].

With the advancement of information and communication technology, the mass media have opened and penetrated boundaries into one global village [2]. However, with the challenges in the middle of the global mass media landscape, it does require brilliant work and wisdom; how can mass media dominate the mind? Society is the primary battle in the global media challenge through opinion and information dissemination [3]

Through the distribution of information and mass media content which is now so fast and massive, it has become a recent problem in shaping public perceptions of what is considered necessary by the mass media. The mass media may not always be successful in informing the public what they think, but the mass media succeed in informing the discourse on the news agenda on the public agenda. The point is that mass media can move the discourse on the

news agenda to the public agenda so that it is believed to be able to change and shape the character and behavior of modern society [4], [5].

The development of information and communication technology has had various impacts in various fields on society. The mass media industry has now been transformed following information and communication technology changes, which are more accessible, cheaper, and faster. The existence of "new media" has shifted the position of the old media or conventional media. Its presence has brought many changes to the pattern of community life, culture and people's way of thinking in almost all aspects of human life [6], [7]. The presence of new media will shift conventional mass media, which has been around for a long time and has become the choice of the public. The arrival of new media raises concerns for various parties. However, the new media era will change how media material is presented so that it is easy and quickly enjoyed by the public, with the presence of the internet followed by the emergence of various social networking sites that have brought significant changes to the mass media. New media and the internet have various impacts and strongly influence people's lives [8], [9].

It must be admitted that new media and the internet carry two opposing sides, one side of the internet has a negative influence, especially the opening of access to content that is counterproductive, and on the other hand, the internet is also constructive [10]. The development of information and communication technology has brought new trends in the world of the media industry, the presence of a variety of media that integrates new communication technologies and conventional mass communication technologies to be used and directed toward one goal. So that it provides new opportunities for the public to choose information, whether it is visual, audio, data and so on [4]. Digitalized broadcasting is necessary because the digitalized broadcast system has been used by almost all countries worldwide, such as Europe, Japan and Asean countries. Only Indonesia and Timor Leste have not transformed this new technological system [11].

During the invasion of social media use, almost all levels and groups, government officials, business people, politicians, universities and others use social media such as Facebook, WhatsApp, Instagram, tweeter, YouTube, and blogger. The presence of social media today is part of technological progress and changes in a global civilization [12]. Therefore the presence of social media is impossible to refuse because it is part of the times. Rejecting the times means rejecting progress and going backward. Information and communication technology has become a global and digital trend, so it must be followed if the Indonesian people do not want to be left behind and isolated [13].

However, the climate of the presence of new media, which is currently growing, has caused many problems, including social and cultural issues, the emergence of the practice of producing information content regarding conflicts, issues of ethnicity, race and between groups, as well as the content of hedonism as a commodity that is quickly responded to by the community. In the principle of mass communication, practices that exploit issues regarding ethnicity, religion, race and between groups are issues that can cause complications and public anger, so some parties consider that mass media like this does not have sensitivity and responsibility [14], [15].

This study ensures that local culture can exist amid the development and advancement of information and communication technology through digital broadcasting. This study is essential because broadcast media is one of the public domains that has a very important role in changing modern civilization. Based on the background of this research, the problem formulations in this study are: How to Realize the Existence of Local Culture in the Era of Digital Broadcasting Convergence in the Kepulauan Riau-Indonesia?

## 2 Research Method

This research was conducted based on research problems, namely, to determine the existence of local culture in the era of digital broadcasting convergence in the Kepulauan Riau. The phenomenon of digital broadcasting has brought changes to a new civilization order, eroded culture and local wisdom values, low tolerance, and waning hospitality that has been upheld from generation to generation as ancestral heritage, which was known to be gentle, polite and courteous. These things are all increasingly disappearing and fading among the local community. If it is examined more deeply, important arguments will be revealed as to why the media has a more significant role in realizing the existence of local culture in the era of digital broadcast convergence. Cultivation theory states that the mass media views the relationship between the mass media's exposure to the audience and the audience's attitude toward the world around them. Cultivation theory hypothesizes that heavy audiences will maintain beliefs and conceptions about the world around them that are in tune with what they are watching [16].

## 3 Result and Discussion

The use of social media at this time has also brought changes in behavior toward local communities [17], [18]. As a result of our frequent use of social media, we rarely communicate with the environment around us, and when there are activities in public places, each one is busy with his smartphone without caring about the people around him. Once we pay attention to the people we see, including friends, both at work and in their work activities, they are not finished and are even constrained because they are busy commenting or providing comments via Facebook, Instagram, WhatsApp, YouTube and so on, which do not give many benefits. Below can be seen data on the use of social media in Indonesia [19].
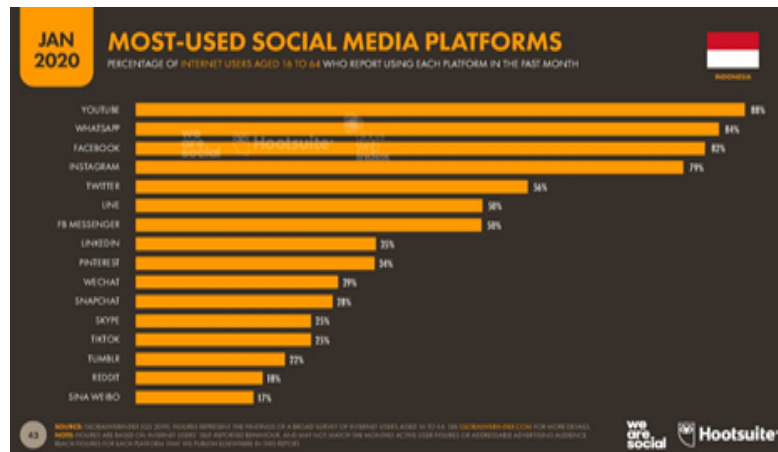


**Fig. 1.** Use of social media in Indonesia (2020).

What is most concerning is the impact of social media on the behavior of children who are still teenagers. They become apathetic and do not care about their environment, as parents find it increasingly difficult to communicate with their children, let alone help complete

homework. Social media is now making our children lazier to learn because almost all of their time is spent playing with social media. Likewise, almost all the problems he faced are conveyed through social media, including even personal matters, so everyone knows. Even though not everyone should know about the problems and problems faced by someone, they do not realize that what is being said has become public consumption and is challenging to take back. The mass media can also change the culture and behavior of the people so that they can follow new media that are foreign to them [20].

If you look at Figure 2 above, it can be concluded that social media users spend 7 hours and 59 minutes per day using social media for 3 hours and 26 minutes, time spent watching television for 3 hours and 04 minutes while listening to streaming music for 1 hour and 30 minutes, and the time spent playing games is 1 hour and 23 minutes. Research firm Global Web Index analyzes 45 of the world's largest internet markets and estimates that the time everyone allocates to social media increased from 90 minutes per day in 2019 to 143 minutes in the first three months of 2019. The increase in social media use appears to be sustained by group use. demographics, of course, are people aged 16 to 24 years [21].



**Fig. 2.** Use of social media in Indonesia (2020).

Research shows that people who spend more time on social media can induce depression-related behaviors and trigger behavior change. Experts have warned that the increased duration of activity in front of computer and smartphone screens has been linked to a number of mental health conditions. Besides that, the effect of the length of time using social media can affect and change the attitudes and mindset of its users [22]. Social media contributes to political issues and risks being misused to control society because misuse and violations are very likely to occur when the existing regulations still have many loopholes. Social media companies should be responsible for processing and ensuring their users' personal data is safe. This data is often used for commercial purposes.

### 3.1 Existing Condition Kepulauan Riau

Kepulauan Riau Province, with an area of 252 601 Km$^2$, comprises 96% sea and 4% land. The strategic geographical location of the Kepulauan Riau between the South China Sea and the Malacca Strait with the potential of natural resources is very potential [23]. It is possible to become one of the centers of economic growth of the Republic of Indonesia in the future [24].

In addition, the Riau Archipelago also has the potential as a regional security defense area because of its location, which is directly opposite to neighboring countries, especially Singapore and Malaysia [25]. At the same time, in the north, it is adjacent to Vietnam and Cambodia, and in the east, it is adjacent to the country of Brunei Darussalam. Picture to Map of the Kepulaua Riau below:
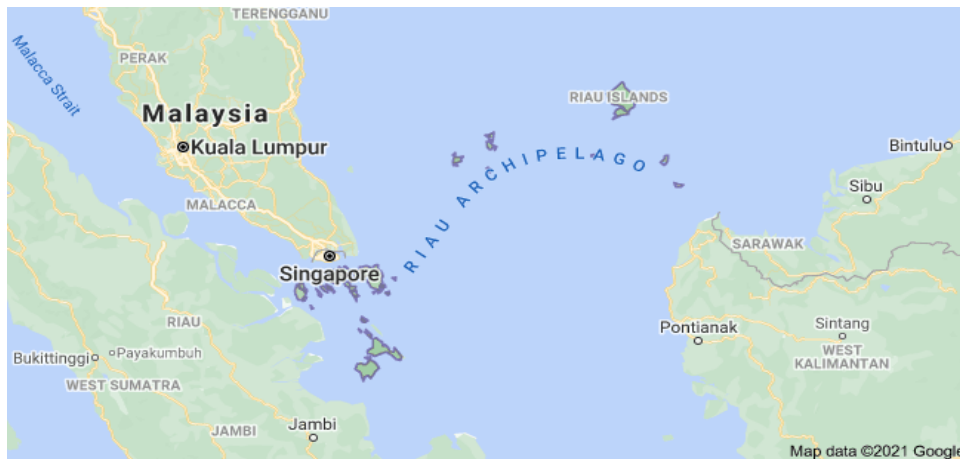


**Fig. 3.** Kepulauan Riau Map (2022). Source: Google Map.

**3.2 The Existence of the Local Culture of the Kepulauan Riau.**

As a country adjacent to several neighboring countries such as Malaysia, Singapore, Thailand and Brunei Darussalam, Indonesia has almost the same culture as Southeast Asia. Indonesia as a nation has a long history, so the Indonesian people are inevitably living with a variety of cultures rooted in local Indonesian culture, having diversity and multiculturalism, such as the Malay culture of the Kepulauan Riau, Javanese, Sundanese, Minangkabau, Batak, Makassar. , Bugis Bali, Papua and many others, who always live harmoniously side by side, complement each other. Among them, ethnic culture with local wisdom is a solution to dealing with social problems and conflicts in Indonesian society [26].

Indonesian culture is very diverse, and multiculturalism should be made a matter of pride and a challenge to be maintained and passed on to the next generation. However, along with the swift flow of foreign cultures into Indonesia, inevitably, this personality will be influenced. Perhaps it can be said that they are experiencing regeneration in a foreign culture that is more concerned with individualism and modernization. In this condition, global media as a public space should provide a fair and balanced space based on the positive reality given to the public. The presence of digital broadcasting media as a public space must accommodate the interests of the public and not become political interests, businesses and dividers of diversity [27].

In the advancement of the era of broadcast media, it plays an essential role in the globalization of civilization so that it can maintain local culture. The phenomenon in the era of globalization media is the silting of local culture, such as using Malay as an everyday language among the people of the Kepulauan Riau. Apart from Indonesian, the people of the Kepulauan Riau are more dominant in using other regional languages (Minang and Javanese). The architecture of government office buildings in the Kepulauan Riau is only a tiny part

using the philosophy of Malay architecture, especially private offices in the Kepulauan Riau tend to be motivated by modern culture [28].

## 3.3 Kepulauan Riau to Malay Cultural House Building

The traditional Malay house building in the Kepulauan Riau is an icon and symbol of the culture of the Kepulauan Riau. Traditional houses have a significant role in the community as a meeting place for customary deliberations [29]. Indonesia, which consists of a cluster of islands, is well-known in the eyes of the world for its diversity, one of which is the cultural diversity that is so unique and distinctive, each region having its customs and culture, especially the traditional houses of the Kepulauan Riau community. The traditional house is a building with cultural characteristics; each region in Indonesia has and keeps a philosophy as the teachings of their ancestors. Until now, traditional houses have kept their respective historical values as a reflection of a local ethnic group. Initially, in maintaining the identity of the Kepulauan Riau as a Malay cultural area, the Malay architecture in each building design depicts a Malay cultural ornament or style.

However, in line with the progress of development in the Kepulauan Riau, to realize the architectural style of Malay culture in contemporary buildings, there has been a shift in the traditional values of Malay culture. Malay cultural ornaments and styles are no longer an option to be applied to buildings and structures in the Kepulauan Riau because they have been eroded by cultural advances coming from the west. Figure. 7. Below, it can be seen that the building architecture has the characteristics of the Kepulauan Riau Malay culture [11].

**Fig. 4.** Traditional house of Kepulauan Riau Malay (Source: LAM Kepri)

## 3.4 Kepulauan Riau to Malay Cultural Arts

Distinctive and unique, increasingly abandoned. Apart from buildings that are characterized by the Malay customs and culture of the Kepulauan Riau, there is also an art which is a culture that must be preserved [30]. With the development of information and communication technology, local arts have rarely appeared in various television broadcasting media, so art customs have value. Several traditional dances are considered popular, such as the Zapin dance, usually performed when welcoming a guest of honor. In addition, there is the drama Mak Yong, a drama of their song performance, about a country called "Riuh," which is believed to be the origin of the name Riau. Figure. 8. Below is a Malay culture in the arts, including the Zapin dance, the Mak Yong dance and the Persembahan dance.

Indonesia is a country with diverse cultures. Some of them were born from a cultural culture that created new arts. One of them is the zapin dance with cultural values and ancestors. Zapin dance is a traditional dance that is continuously preserved and passed down from generation to generation and is not displaced by the times. Based on its history, this Zapin dance combines two cultures, namely Malay culture and Arabic culture. Malay and Arabic customs then complement each other and have an effect on the art field as a means of community entertainment. This merger occurred because of the arrival of the Arabs; some settled and resided in the Kepulauan Riau.


**Fig. 5.** ZAPIN Malay Dance. Mak Yong Dance, Offering Dance.

Even the Zapin dance is not only famous in the Kepulauan Riau or Sumatra but has also spread to Kalimantan and Java. Its popularity is recognized overseas, such as in countries of the Malay family, namely Malaysia, Singapore and Brunei Darussalam. In addition, there is also a Malay cultural art in the form of a drama, namely the MakYong dance. Mak Yong dance is a traditional Malay dance that includes traditional dances [31]. In addition to the Kepulauan Riau, the Mak Yong dance is also spread in Malaysia and Thailand. The Mak Yong Dance is thought to have existed since the last century, while the oldest Mak Yong Dance comes from Mantang Island. The dance from the past is still performed in national and international forums. During its heyday around the 1950s, or the golden mass of the Riau Sultanate, this dance was once considered an art of the Palace.

Other. Malay culture is one of the various cultures that live, grow and develop on this earth; Malay culture is a hereditary culture practiced by the Malay community because it is one of the pillars of support for Indonesian National culture in particular and world culture in general, in addition to various cultures. Malay culture thrives and is thick in the midst of Indonesian society. Malay culture, which is identical to the Islam language and customs, is solid integrity. Adat Melayu is a concept that describes a whole Malay way of life in the Malay realm. The Malays, who are also located, will call the cultural phenomenon of the Malay community "this is the custom of the people". The Malay community regulates their life with the customs and religious norms of each member of everyday life, such as customary law, social customs, custom rules, regular communication, etc. Adat is a community phenomenon that underlies Malay culture.

Riau Archipelago Malay Culture is a local culture that functions as a support for the national culture. The various data and explanations above show that the trend of imported impressions is not just a matter of which cultural products are relevant to the character of Indonesian society. Various data and solutions above show that the trend is the issue of local cultural products. For television stations, trends are important things to create so that a show does not only end up as a spectacle, but also a product that can be continuously sold. Unfortunately, television stations are currently less interested and interested in broadcasting cultural programs. Lack of socialization, instilling a sense of love for their own culture and the lack of concern of the younger generation for cultural and historical matters triggered the displacement of the nation's original culture by a foreign culture.

A very diverse local culture that is multicultural should be a matter of pride as well as a challenge to be maintained and passed on to the next generation. However, along with the swift flow of foreign cultures into Indonesia, the cultural values that constitute these personalities will inevitably be affected. Perhaps it can be said that they are experiencing regeneration in a foreign culture that is more concerned with individualism and modernization. Thus, what is lost in local culture means that one of the cultures, the national identity, is lost.

## 4 Conclusions

The phenomenon in the digital broadcast media convergence era is that the mass media plays a very important role in globalization. Globalization is a symptom of spreading specific values and cultures worldwide, which causes both positive and negative impacts. Mass media plays a significant role in socializing culture, so the public will love it more. Television broadcasting, as one of the creative media, should play an important role in maintaining the heritage of cultural existence to be known and loved by the public.

Local culture with the values contained therein is part of the treasures and dignity of the Indonesian nation, and culture should be used as a foundation and infrastructure in building a progressive civilization in the global world. It is necessary to understand that if the culture and treasures of a nation are strong, then the state of a nation will also be more robust, and vice versa. If the culture and treasures of a nation are weak, then the state will be weak. The Malay community should be proud of the Malay cultural identity. Thus the development of global world civilization must maintain the existence of local culture. Local culture must be used as a foothold in the development of globalization. As Raja Ali Haji said in the term Gurindam ***"If you want to know a nation, look at the language mind"***.

Ethics and religions, such as in Indonesia, become the treasures of local culture as the main foothold in facing civilization and the development of the times. The cultural approach and local wisdom in resolving the cultural identity crisis in Indonesian society suggest solving problems with a multicultural approach model. Therefore this study is intended to reaffirm the importance of cultural accommodation in its handling in the context of a culturally diverse society.

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